

templated be carried into effect. The measure I speak of is the discontinuance of any allowance to the successor of the late Bishop, and at his death, even of that portion of his income which he resigned in favour of the Bishop of Montreal. This measure will involve two necessary results; the actual abolition of the see of Quebec, and the virtual abolition of that of Montreal; in other words, the destruction of the Church of England in the Canadas; for it must be admitted, that episcopacy without a bishop is as manifest a contradiction as monarchy without a monarch. These effects appear inevitable, unless indeed an individual could be found willing to undertake the duties of the episcopacy, and possessing a sufficient private fortune to meet the unavoidable expenses attending their discharge. This favoured individual must, moreover, if he desire the efficient aid of the Bishop of Montreal, provide a sum for him, at least equal to that of which, by the death of the late Bishop, he has been deprived. Should, therefore, the measure be definitively adopted by Her Majesty's Government, our only hope must be that God would raise up such an individual to take the oversight of His people in the Canadas; but, however we might desire and hope, we could scarcely be warranted in expecting such a succour.

It may be presumed that the reason for the adoption of such a measure by Her Majesty's Government must be, either that the Church possesses resources at her own command sufficient to meet her every exigency, or that the members of the Church are sufficiently affluent to provide voluntarily the necessary means to support the various office-bearers in it. Without one of these reasons, it would be difficult to justify a Christian Government in the abandonment of a branch of the National Church. As long as the Church is deprived of her just patrimony—the Clergy Reserves (or of such a share of them as the most biassed interpretation of her charter would concede), she is literally without resource. And with respect to the affluence of her members, and the assistance to be derived from them, an attentive consideration of the circumstances of the emigrants generally, and of the great difficulties they have for years to contend with before they attain to a comfortable sufficiency, must produce the certain persuasion that little or no present help can be expected from them. It would thus appear that neither of these reasons exists, and, therefore, that the adoption of the measure would not be justifiable. I can readily imagine that when the adoption of such a measure was originally contemplated, it was confidently expected by His Majesty's Government that the Clergy Reserves question would have been settled, and, therefore, that the first reason would exist; that is, that the Church would be possessed of resources, which, although slender, might be expected to suffice for her immediate necessities. The adoption of this measure may, in all probability, have been contemplated simultaneously with the resolution of the Imperial Government, to leave the arrangement of the Clergy Reserves to the Provincial Legislature, and to withdraw the annual Parliamentary grant of 15,600*l.* from the Society for Propagating the Gospel in Foreign Parts, in the full confidence that ere the last year of the reduced grant had elapsed, or our late Bishop had been called to his eternal rest, the Clergy Reserves would be available for the purposes for which they were originally intended. If such was the anticipation of His Majesty's Government (and it seems a very reasonable one), it has not been realized. The Clergy Reserves are still unavailable; ought then the adoption of the contemplated measure of the discontinuance of the allowance to the Bishop's successor to take place? Her Majesty's Government can scarcely, without a breach of faith to the Church in Upper Canada, refuse the continuance of its support, and an increase of it, if needed, until the Church be placed in possession of her patrimony. In submitting the Clergy Reserves to the disposal of the Provincial Legislature, His Majesty's Government could never have contemplated that it would become a question of entire spoliation as regarded the Church of England, but at farthest only as an arrangement of the portion to be assigned to her. For the result of this act of concession, either the Imperial Government or the Provincial Legislature ought, in equity, to be responsible to the Church. If Her Majesty's Government decline the responsibility on the fair plea, that sufficient time has elapsed since the concession for the arrangement of this affair, then the Provincial Legislature, or (as this body may not be coerced in pecuniary matters any more than our House of Commons) the casual and territorial revenues should supply the actual need

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