

which it is imagined they possess, and were entitled to all the dues which a Rector in England enjoys within his Parish, it may be asked, upon whom these powers are to be exercised, and from whom these dues are to be demanded? A Rector in England is entitled to nothing out of the limits of his Rectory, and a Rector in Canada can *certainly* claim no more than a Rector in England. If then the claim of one of our Canadian Rectors must be confined to the limits of his Rectory, what possible cause for alarm can there be, when it is known that the Rectories do not in any case extend beyond the bounds of the plot or parcel of ground on which the Church and Burial Ground and Parsonage-house are situated? This, from personal examination, I know to be the case, and being so, all alarm as to the exaction of Tithes, or Ecclesiastical authority, being exercised by the Church of England must be obviously groundless. But if the limits of the Rectories instead of being so confined were more extended, embracing a Township or more, where even then is the cause for alarm? Where are the Courts to give effect to any Ecclesiastical Jurisdiction? and where the means, in the face of a Statute, sanctioned by our Sovereign, of enforcing the payment of Tithes or any other dues, to which a Rector in England may be entitled; and where, I may add, even amongst the Members of the Church of England, are the persons who would not object to the exercise of any such powers in this Province, if the Law were unquestionably such as to sanction them. Injudicious and unwise as it was to establish the Rectories, I hope from what I have said that it must be apparent we have nothing of evil to apprehend from them: and when it is known that no portion of the land reserved for a Protestant Clergy, from which unquestionably the Church of England was intended to receive support, could legally be applied or permanently set apart in any other mode, for the use of the several Clergymen of that Church, the principal objections seem to me to be removed. I am aware that amongst the Members of our Church it is urged, that the establishment of the Rectories betrays an undue preference for the Church of England, and places the Members of the Church of Scotland in the situation of Dissenters, and that when the Rectories were endowed with lands, an equivalent should have been granted to the Church of Scotland. I am ready to admit, that I think it would have been better if the endowment had been deferred until the Law had been so altered as to admit of a grant being made without the establishment of Rectories, and that the two Churches had been placed in all respects on a par, neither being entitled to any power or even imaginary superiority over the other; but I cannot admit, that because the Government thought proper to establish Rectories, in order to assure to the Clergymen of the Church of England a certain measure of support, the Ministers and Members of our Church are in any respect affected, in point of standing, or that the Church of Scotland is less an Established Church than the Church of England, in this Province. The extent of support does not necessarily create an Established Church, in the ordinary acceptance of an establishment. If so, then the Church of Rome, having its peculiar rights and property secured by Law, must be regarded as the Established Church in Lower Canada. The complaint then, that the establishment of Rectories places the Church of England in the situation of an establishment, to the exclusion of the Church of Scotland, appears as ill founded as the fears entertained of Ecclesiastical domination, and the collection of Tithes. I give no opinion as to the legality of the proceedings for the establishment of Rectories; it would not be proper for me to do so, even if I had formed one on a close inspection of all the documents, and with a full knowledge of all the facts, which in truth I have not done; but it must be obvious, that if the Executive Government were disposed to accede to the request to repeal the Patents and abolish the Rectories, they have not the power to do so, any more than they have at their own mere will and pleasure to apportion the Clergy Reserves amongst the various denominations of Christians, or to apply them to any object except that for which the Law has appropriated them. The Government of the Mother Country, admitting the equal claims of the National Churches, has left it to our own Legislature to dispose of all