

King may re-grant the franchises; but a grant of franchises already granted, and of which no forfeiture has been found, is void. Corporate franchises can only be forfeited by trial and judgment."

Has any forfeiture been found in this case? If so, it would surely have been recited in the preamble to the Act to transfer the corporate franchises of the Temporalities' Board to another body. What, however, do we find? The preamble to the Act says:

"Whereas by Petition it hath been represented, that the Synods of the Presbyterian Church of Canada, in connection with the Church of Scotland, of the Church of the Maritime Provinces, in connection with the Church of Scotland, of the Presbyterian Church of the Lower Provinces, and the General Assembly of the Canada Presbyterian Church, have agreed to unite together and to form one body or denomination of Christians, under the name of the 'Presbyterian Church in Canada,' and that the 'Act to incorporate the Board for the management of the Temporalities' Fund of the Presbyterian Church of Canada, in connection with the Church of Scotland,' and amendments thereto, required to be amended with a view to such union," &c.

And thereupon it is enacted that the Act of Incorporation shall be totally changed, so as to give the new body the control and reversion of funds, which the original Act declared should remain in perpetuity as an endowment for the Presbyterian Church of Canada, in connection with the Church of Scotland, and for it alone.

There seems to be as dense an ignorance in Canada as to the differences between Presbyterians generally and the adherents of the Church of Scotland, as there is in the British Isles between Americans generally and Canadians. The country now known as the United States consisted originally of thirteen colonies, which for reasons sufficient to themselves severed their connection with the Mother Country, and thereby ceased to have the benefit of the Fisheries of the Provinces now forming the Dominion of Canada. At various times secessions took place from the Church of Scotland, by which those seceding lost certain privileges attaching to the connection with that Church, among others to the enjoyment of the Clergy Reserves, which the law declared to be intended solely for the benefit of the National Churches of the Empire. These seceding Churches are as distinct ecclesiastically from the Church of Scotland, and her adherents in this country, as the United States are distinct politically from the British Empire, and have as little right to enjoy the revenues of the branch of the Church of Scotland here, on the ground of being Presbyterians, as the United States have to demand the enjoyment of our Fisheries, on the ground that we are all Americans, because we all inhabit the American Continent. The one pretension is no more and no less absurd than the other. In the Church case the Acts simply carry into practical effect the disendowment of the Church of Scotland here, under pretence of a Union, which is demanded with such virulence in Scotland by the seceding Churches there, without that pretence. In Canada, the seceding Presbyterians appear to have been unanimous in demanding that the funds and properties of the branch of the Church of Scotland should be transferred to the new organization, whereas in the Synod of the Church in connection with the Church of Scotland only 68 members out of 281 could be found to vote for that measure. If the United States Congress should vote unanimously that they would take possession of our Fisheries, and obtain the votes of 49 members of the Canadian Legislature to agree to this, we would have an exactly parallel case. Further, if it were enacted by the same authority, that every man refusing to sever the connection with Great Britain should forfeit all claim to the Fisheries, should be compelled to give up his properties and be subject to deprivation at the hands of his neighbours joining the new confederation, of all his lands, houses and everything he had by hard labour secured for his family, the two cases would be exactly similar. It is with the adherents of the Church of Scotland to-day in Canada as it was with the Roman Catholics in the worst days of Protestant ascendancy in Ireland, when all a man had to do who coveted his Roman Catholic neighbour's property was to declare himself a Protestant. That I may not be accused of misrepresentation or exaggeration, I give in full a copy of a letter of very recent date, sent to the Minister of one of our congregations which has remained faithful to its own Church, but which it has been determined, if possible, to coerce into joining the new

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