

"Colonel Axtel, who was afterwards executed, declared that himself, with many more, went to that execrable war with such a controlling horror upon their spirits from those sermons, that they verily believed they should have been accused from God for ever, if they had not acted their part in that dismal tragedy, and heartily done the devil's work, being so effectually called and commanded to it in God's name."

THE CHURCH.

TORONTO, SATURDAY, AUGUST 8, 1840.

There is in the beautiful and interesting narratives of Scripture so much to instruct as well as to please,—to bring home to individual hearts important practical duties, and to convey to the public mind striking lessons on affairs which concern us all as patriots and as Christians, that an occasional adaptation of their sacred records to our own peculiar circumstances cannot fail to be attended with some improvement.

Such was our impression when, a few weeks ago, we addressed a particular point in the history of AARON as a warning to public men; and in pursuance of the same train of thought, a contemplation of the fate of ELI, and the startling lesson it conveys not to the heads of households merely but to guardians of the community and rulers of the land, may awaken a more anxious concern for the conscientious fulfilment of the trust which by a gracious Providence has been committed to their hands.

Had ELI been one of those profligate and reckless characters which, in the striking language of holy writ, "neither fear God nor regard man," we should not be surprised at the appalling judgment which overtook him: our wonder would rather be that he was spared so long, and permitted to disgrace his hoary hairs by a life of unreformed depravity and rebellion. But such was not the case. Every word concerning ELI which the sacred historian records, would seem to prove that he was a man of personal piety and worth,—meek and reverential in his deportment, and, as his last hours would testify, of extraordinary devotion to the service and honour of his God.

In former times, far more than in the present day, it was the pious custom of Christian families daily to assemble together for the worship of their God: they felt, what it is strange that Christians should ever omit to feel, that without the guardian care of that Almighty Friend,—secured, as we are assured it will be, by assiduous prayer,—the temptations and trials of the world and of Satan were things too fearful far to encounter. Then it was considered no trespass upon the decent formalities of life to speak much and often of our Heavenly Father's mercies and of our Saviour's dying love,—to introduce them as the topic of discourse what *now* is sometimes deemed an inroad upon the polished courtesies of society.

Happily, there are thousands still in our Israel who have not bowed the knee to the idol fashions of this vain world; thousands who cheerfully take up and bear their Saviour's cross and shame, in defiance of the frowns or ridicule of the giddy and the thoughtless with whom they mingle.

It was about the season when this languor and decay of the more vigorous and healthful principles which marked the era of the glorious Reformation,—at a time when the baneful example of the more influential classes of society worked their injurious, and, spiritually speaking, their blighting influence upon that large portion of the community who have fewer opportunities of instruction,—it was then that, through the overruling Providence of God and the operations of his grace, systems began to be devised for reclaiming the ground which had so long been permitted to go to waste.

Associations especially were formed for the religious instruction of the children of the poor; in the humble, and not disappointed hope, that such a diffusion of Scriptural knowledge would serve to the general better prevalence of the temper and practice of the Gospel through all classes and grades of the community.

Amongst the institutions devised and successfully prosecuted for the diffusion of moral and spiritual knowledge, and for implanting and fostering the growth of holy principles, not the least important or beneficial have been those schools for religious instruction, well and familiarly known under the name of SUNDAY SCHOOLS.

In our maternal country the benefits achieved by these admirable Associations for spiritual learning, are not to be computed; nor is it possible to say how many millions of the young have there received that moral and religious instruction which has laid the foundation of a holy and a Christian life, and, we may believe and hope, of a happy eternity.

The same benefits have been scarcely less on this new continent; and none who have marked their progress or witnessed their effects, can deny the obligations of the Christian world to the inventor and the upholders of SUNDAY SCHOOLS. But this is a subject on which we have much to say; and we must not unreasonably extend these remarks by prosecuting it now. It is our intention to do so soon; and with a full expression of our opinion as to the means by which they may be vigorously and successfully maintained. It will be our care to detail the parent's obligations and the teacher's duty, while we explain their peculiar benefits to the child; that all may unite in attaching, vigorously and inseparably, to every Christian congregation, a school for the instruction of its rising members in the knowledge of CHRIST AND HIS CHURCH.

We observe in the *Ecclesiastical Gazette* for June, an account of certain proceedings of the Society for Promoting Christian Knowledge, relative to the endowment of additional Bishoprics in the Colonies.

We have understood that this plan originated with a zealous Clergyman connected with the Canada Clergy Society; be this as it may, it has been taken up with great zeal and ability by the Bishop of London, who has addressed an official letter to the Archbishop of Canterbury upon the subject. In this publication those sound and philanthropic views are put forth in regard to Colonial Government, which unhappily have been lost sight of by Protestant England, whilst Papal Rome has not neglected to employ their great and commanding influence, to the propagation of her principles and the maintenance of her spiritual dominion. "The children of this world are, in their generation, wiser than the children of light;" the advocates of truth have, with the tame simplicity of the "dove," trusted, as it would seem, to the innate purity and strength of their cause; while the upholders of error have exercised the wily craftiness of the "serpent," in leaving no effort untried to propagate their delusion and rivet the chains of superstition.

We must ever rejoice at the manifestation of an ardent and unflinching faith in the promise of the Divine Head of the Church, that "the gates of hell shall not prevail" against it; but the best, the only test indeed of the soundness and the reality of this faith, is to be "fellow-workers" with the Lord in bringing about the fulfilment of his purposes of grace,—in devoting every energy to the advancement of his kingdom upon earth, while we make it the subject of our daily prayers. To "stand all the day" in a vaunting reliance upon the goodness of our cause, is to belie its efficacy,—give occasion to the adversaries of the truth to blaspheme,—

and yield the field of contest to the watchful and insidious foe against whom we have covenanted to fight and struggle to the last.

The Bishop of London, in the publication alluded to, has advanced,—what no lover of his country, no one desirous of seeing its prosperity fixed upon the surest basis, can deny,—the duty of a Christian Government to connect with the formation of every Colony a complete Ecclesiastical Establishment. It is strange, and on any Christian principle it is unaccountable, that while in all new Colonies an ample and bountiful provision is made for the ordinary administration of the Government,—while every needful secular officer receives his appointment and his pay,—the great duty of religious instruction is left to the casual and capricious zeal of any who may volunteer to undertake it!

It can hardly be a matter for surprise that Colonies are found difficult to govern,—that insubordination manifests itself, and even rebellion breaks out,—when no fixed or permanent provision is made for inculcating the fear of God and a reverence upon Gospel principles, for those that are in authority. The exercise of a spontaneous zeal in disseminating this religious instruction may often be judicious, sound and efficacious; but very recent events in the history of our Colonies, demonstrate that it is often injudiciously and wickedly employed,—and, indeed, for the express purpose of promoting self-aggrandizement, by fostering popular discontent.

This neglect it will be hard, at this eleventh hour, to repair,—the more hard, when we are assured by recent declarations, that our professedly Christian Government will do nothing for the remedy of the evil. Yet, while they stand aloof, and gravely tell the world that the Colonies will not endure a religious establishment,—in other words, that they will not endure the presence amongst them of a minister of Christ, to preach the unsearchable riches and administer the consolations of the Gospel, without any cost or charge of their own;—while they are chargeable with the solemn mockery of uttering such language as this, it is refreshing to perceive that Christian individuals are striving to repair the error, and are desirous, by personal generosity, to effect what Government, in its blindness, are unwilling to undertake. In his letter, the Bishop of London proposes the following plan:—

"1. That a fund should be formed, by voluntary contributions, for the endowment of Bishoprics in the Colonies and distant dependencies of the British Crown."
"2. That this fund should be held in trust, and administered by the Archbishops and Bishops of the English Church."
"3. That, as a general principle, grants should be made for the endowment of Bishoprics, to meet a certain proportion of the whole amount required for such endowment, raised in the Colonies themselves."
"4. That the money set apart from the fund for the endowment of a Bishopric, should be laid out at the earliest opportunity, on the purchase of land within the Colony."
"5. That contributions may be made specifically for the endowments of particular Bishoprics."

Such is an outline of the plan proposed; and it is stated that the Committee of the Society for Promoting Christian Knowledge had agreed to recommend to the Board that the generous contribution of £10,000 should be placed at the disposal of the Archbishops and Bishops of the English Church, towards the advancement of this object.

The universal and absorbing interest excited by the late MEETING on QUEENSTON HEIGHTS elicited from us a promise, made last week, of furnishing our readers with a detailed account of the memorable proceedings. But the accurate and interesting description of this great occurrence, contained in the communication of our attentive correspondent Z, renders additional comments of our own wholly unnecessary. We rejoice that the summons to the deserted tomb of their brave defender was so enthusiastically answered by those, in defence of whose liberties the gallant hero fell. Their arduous and unquestionable evidence of their resolution to rescue from oblivion the memory of their lamented General, and it shows that they are not yet reconciled to the abandonment of Monarchical principles, however much their loyalty may be depreciated by irreligious rulers, and however assiduously political alarmists may endeavor to impress them with the conviction that they are hurrying onward with a continually accelerating progress towards the miseries of republicanism. Let the Loyalists of Upper Canada cherish unceasingly the spirit of attachment to the cause of order and good-government that has, on this occasion, been so strikingly developed, and, with the aid and guidance of the Almighty, they may defy both the open attacks of enemies without, and the insidious subtlety of traitors within.

We have had the pleasure of attending Mr. Buckingham's lectures on Egypt, delivered to numerous and respectable audiences on Tuesday, Wednesday, and Thursday, and the satisfaction we experienced far exceeded our most sanguine expectations. The ability which the learned gentleman displayed in treating of his subject, the judgment he exhibited in diversifying his discourse with anecdotes and allusions of an amusing character, and the animation with which he described the sublime and beautiful scenes he had visited, indicated the touches and coloring of a skilful artist, and effectually prevented the thoughts being even for a moment diverted from the subject. His description of the mighty Nile, of the causes and beneficial effects of its inundations, of the lovely aspect of its cultivated banks, was only equalled by the powerful manner in which he depicted the grandeur of the famous Alexandria, the stupendous magnitude of its ill-fated library, and the gigantic size of the pyramids, the colossal sepulchres of the mighty dead. Nor were his talent and versatility less strikingly manifested in his vivid portraiture of the various and elegant hues the sky of Egypt assumes at the approach of day, and of the beauty of the eastern horizon at that time, when contemplated from the summits of these magnificent relics of former ages.

We solicit the attention of our readers to an advertisement in this number, intimating Mr. Buckingham's intention to investigate, next week, the principal peculiarities of PALESTINE. If Egypt has formed so pleasing a theme; a land, formerly inhabited by God's favoured people, and rendered especially sacred, in the eyes of Christians, by the fact of its having been the scene of our Saviour's birth, ministry, and sufferings, cannot fail of constituting an interesting and instructive subject.—We feel confident that the public, who are now fully acquainted with Mr. Buckingham's merit, will not lose this opportunity of gratifying their literary taste.

We have much pleasure in copying from the *Halifax Times*, the following announcement of the arrival of the Lord Bishop of Nova Scotia in the *Britannia*. His Lordship's coming will be hailed with joy by all who are sensible of his disinterested and indelible exertions to advance the holy cause in which his valuable services have been enlisted:—

The Lord Bishop of Nova Scotia and family came passengers in the *Britannia*. His Lordship preached an impressive and eloquent sermon on Sunday in St. Paul's Church. There were present His Excellency the Governor General, and Lieut. Governor Sir Colin Campbell, Sir John Harvey and Sir Charles Fitzroy.

From the same journal we extract the following notice, relative to the movements of the Governor General and Sir John Harvey:—

His Excellency Sir John Harvey, Lieutenant Governor of New Brunswick, and suite, arrived here on Wednesday evening last from St. John, via Windsor.

The Governor General left town for Windsor this morning, where a steamer will be in readiness to take him and Sir John Harvey, who left yesterday afternoon, to New Brunswick.

COMMUNICATION.

MEETING ON QUEENSTON HEIGHTS, TO DEVISE MEANS FOR THE RESTORATION OF BROCK'S MONUMENT.

To the Editor of the Church.

SIR,—A brief outline of the proceedings of the great Meeting on Queenston Heights, may not prove unacceptable to your readers. It is seldom that the pages of a Canadian journal have to describe any national or popular demonstration in which the pen of the writer is not dipped in the venomous fluid of party spirit, and his facts (in many instances unwittlingly) distorted and misrepresented, according to his own political bias.

It is to me a grateful task, not less prized for its rarity, to detail an event in Colonial history, in which persons of all feelings and denominations were prominent actors, and which drew together, for one common purpose, perhaps the greatest multitude ever assembled in one spot of this thinly peopled country, for a peaceful purpose.

On the morning of Thursday, July 30th, I started for Niagara, in a steamboat loaded with between three and four hundred of the citizens of Toronto, and inhabitants of the surrounding District, principally in the uniform of the Canadian Militia Cavalry, Artillery and Infantry. The morning was admirably suited to the occasion, fair and sunny. After a rapid passage across the Lake, we descried the white walls of Fort Niagara, and the stars and stripes floating above them. As we drew near to the mouth of the River, we observed many steam vessels converging toward the one centre. Three behind us, following from the north; two from the west, and two from the far east.

At Niagara, as the general rendezvous, the vessels halted. The arrival of the Lieutenant-Governor in H. M. S. Traveler, was the signal for starting. Proceeding by her, we commenced ascending the noble River, in gallant procession.—Never before had that celebrated stream witnessed a sight so novel and exciting. Nine powerful steam vessels, crowded with passengers, mostly glittering in military uniforms, and covered with flags, over all of which streamed the Red Cross of England, stemmed the powerful current. Our own vessel, the *Transit*, was radiant with a perfect wilderness of banners—the Societies of St. George, St. Patrick and St. Andrew, being on board in great force, and bringing with them their numerous array of ensigns.

On we swept over the beautiful River; Fort Niagara and its solitary standard faded in the distance. The banks, on either side, became, as we ascended, more and more steep, till at length, at a turn in the stream, we beheld, far above us, the blood-stained Heights of Queenston, still crowned with the shattered and lonely column of the departed hero, and frowning down on the "exulting and bounding River" which emerged from those mighty defiles, as if eager to escape from the torments of whirlpool and cataract, and rejoicing at the far off prospect of its peaceful home in the quiet waters of Ontario. The Heights and Landing were crowded with spectators. The first object that attracted our attention, was a squadron of those splendid soldiers, no unfit successors of the warriors of ancient chivalry—the Queen's Dragoon Guards. They formed a Guard of Honour, with a number of the Incorporated Militia, horse and foot, to receive the Governor. He was accompanied by a numerous Staff, and an escort, with the Band of the 34th Regiment. We proceeded, in procession, from the Landing up through the Village of Queenston, toward the place of meeting by the Monument. A salute of Artillery soon woke the mountain echoes, calling up, in lessening succession, the voices of the hills, till they died away in the distance on the opposite shore. From the mud gorge by which we ascended, the warlike music of Old England, broke forth with beautiful effect, from the bugles of the 34th.

On the crest of the highest ground, immediately beyond the Monument, the Meeting was convened. Hustings were erected for the accommodation of the speakers, and large stands on either side were filled with spectators of the gentle sex. About one o'clock the meeting was organized. In the uniform of a Major-General, took the Chair; round him were congregated the leading inhabitants of the Colony.—The Officials, the Bench, Bar, Army, Magistracy and Gentry. Beneath the platform, a motley multitude was assembled. Many an old uniform, which of old bore the brunt of years of war, was taken from the family chest, to deck the war-worn form of some gray veteran, who stepped firm and erect "beneath the burden of four score," and told bloody legends of Queenston and Detroit. Many an old sword that had flashed in the breach of Fort Erie, or waved in triumph at Chrysler's Farm, or Stoney Creek, was brightened up for this occasion, and fondly borne by its sturdy owner, as a relic of ancient victory. Not a District or County in Upper Canada, but had its representatives there, without distinction of party, and but one feeling of overflowing loyalty pervaded the mass.

On the summit of the broken column, floated a Union Jack,—a daring sailor had climbed up by the lightning rod, and fastened on the Monument of one of her bravest soldiers, the standard of the glorious Empire, that swayed over the broad lands, spread out as on a map beneath that dizzy height.

In a brief, feeling and impressive speech, Sir George opened the business of the day. He was received, by the multitude present, with loud and continued applause. Sir Allan Macnab moved the first resolution; his voice was inaudible in the crowd. Mr. Thorburn, M.P.P., seconded him, in a most loyal and hearty spirit. The first three or four resolutions referred to the estimation in which the services of the gallant Brock were held—how vividly his memory was cherished, and how deeply indignant was the heart of every true man, at the fenshish insult offered to his remains. The subsequent resolutions were moved and seconded by various speakers, many of them—such as the Chief Justice, Judges Macaulay and Hagerman, Colonel Stanton, Morris, Kirby, Ruttan, Clarke, Askin, McDonald, Bostwick—having served during the war, sons of the very Heights on which they now stood. We are not sure as to the exact names of those who fought with Brock on that day of mingled triumph and sorrow. The Chief Justice and Colonel Stanton, we know were of the latter number.

Many eloquent and powerful speeches were delivered.—Mr. Justice Macaulay, and Mr. Henry Sherwood, spoke with much effect. Mr. Hagerman's speech, we unfortunately lost, but may well fancy it to have been powerful. Mr. Attorney-General Draper spoke with his usual correct elocution, and with remarkable strength of expression, and felicity of illustration. The Chief Justice, in a long and truly eloquent address, gave a feeling and impressive sketch of the startling events of last war—the death of Brock, and successful issue of that fearfully unequal struggle. It was delivered with his usual fluency and elegance, and marked by a powerful emotion throughout.—Nothing could equal the enthusiastic reception he received from the assembled multitude. Each resolution was put by the Governor, in these words:—"Is this the sentiment of the people of Upper Canada?"—and a wild shout of affirmative acclamation followed from those to whom the query was addressed.

I cannot attempt a transcript, or even an analysis of the speeches, but refer to some of your contemporaries for the particulars. On Sir George Arthur leaving the Chair, the Chief Justice was called to rise. Thanks were voted to His Excellency; and Sir Allan Macnab proposed an Address to the Queen, congratulating Her, in the name of the Militia and People of Upper Canada, on Queenston Heights assembled, at Her late escape from assassination.

His Excellency, and 5 or 600 guests, then sat down to a dinner, which passed off like the meeting, with the utmost enthusiasm, hilarity and good feeling; and, as the gray shades of evening were gathering round the cliffs of Queenston, we embarked on our return to Toronto, delighted with the day's proceedings, and proud of the country which was capable of such a noble manifestation of respect for the memory of one that had died nobly in its defence, and of loyalty to its Sovereign, and attachment to its institutions.—Soon, very soon, may we behold, on those memorable Heights, a noble evidence of the affection of Upper Canada, to her brave defender, rearing his lofty crest over the spot where his ashes are deposited, a glorious beacon to the land to which the gray-haired loyalist might direct his children's attention, and be impressed on their minds the divine lesson which no one can practise more fervently than the hero of that lonely column.—"Fear God—Honour the Queen."

Toronto, August, 1840.

From the Newcastle (England) Journal.

SEMINARY OF ST. SULPICE AT MONTREAL.

REMARKS ON THE PROPOSED ORDINANCE TO ERECT AND ENDOW AN ECCLESIASTICAL CORPORATION IN THE PROVINCE OF LOWER CANADA.

Concluded from No. 3.

The "rights and privileges" which "either or both of the said Seminaries" could have exercised "before the 18th day of September, 1759," while the Colony pertained to His Most Christian Majesty, the King of France, are not generally known, and it admits of some doubt whether the framers of the Ordinance were fully informed on that head. The "objects, intents, and purposes" of the St. Sulpician will be spoken of hereafter; but the main point to be considered is, that the landed proprietors of the City and Island of Montreal, and other extensive estates, are to be made to ordain the vassals of these Ecclesiastical Lords; with the privilege, it is true, of purchasing their exemption from the said exactions, and presenting them as a free gift to the St. Sulpician, and that in the plenitude of Ministerial generosity, leaves to the landed proprietor the option of purchasing his relief from the burdens it imposes, or of becoming a vassal of the Ecclesiastics of the Seminary of St. Sulpice.

The landed proprietors, whose rights are thus summarily proposed to be dealt with, invoke the Royal Proclamation as a protection from this measure of injustice; but the Royal Proclamations are to be disregarded, still they appeal to an Act of the Imperial Parliament, as a pledge of the national faith by which they shall not be molested by the serfs of an Ecclesiastical community. If the feudal yoke must be borne, let it, at all events, have the impress of Royalty, for, as far as all, the landed proprietors are the serfs of the Queen.

It has been asserted that the landed proprietors have been gainers by the substitution of an Ecclesiastical, instead of the Royal power, as Seigneur; inasmuch as the St. Sulpicians have been in the habit of compounding with the *Seigneurs* for the *loids et ventes*, at a lower rate than that authorized by law. It certainly is the case, that the Seminary, by holding the estates by a defective title, and being unable to enforce its claim in a Court of Law, has generally accepted, from the English inhabitants, a lower mutation fine than existed, according to its "rights and privileges," before the 18th day of September, 1759. In some instances, one in particular which could be named, of a wealthy and public spirited individual who had openly avowed his intention of resisting the claim, a compromise was effected on the payment of a sum, trifling indeed, as compared with the amount which a Seigneur may lawfully demand. Individuals, especially among the more wealthy class, have unquestionably been gainers by this mode of adjusting accounts, but by weakening the force of opposition, and depriving the landed proprietors of the support and active co-operation of those who, from station and influence, ought to have taken the lead, has materially assisted the St. Sulpicians in their negotiations with the Government, and enabled them to obtain the Ministerial sanction to a measure, repugnant to the interests and feelings of the English inhabitants generally.

The Crown entered upon the enjoyment of its rights in these *Seigneuries*, the landed proprietors, both French and English, were united in obtaining some measure of relief.—The schools and colleges established by the St. Sulpicians are essentially French, and it has sedulously been inculcated on the French inhabitants that any endeavours to dispossess the Seminary of its Feudal rights, were directed, not so much against the St. Sulpicians as against the language, laws, manners, and customs of the "Canadian Nation." Prejudices and feelings were thus excited among the most numerous class of the population, in favour of the Seminary, which would not have operated, if similar exactions had been demanded by the Crown, and the revenues employed for other and general purposes, including the vexatious and oppressive character of feudal exactions; that among other "rights and privileges," the Seigneur is entitled to claim from every purchaser of real property a fine equal to one-twelfth part of the price, a claim which recurs with each successive sale, it cannot be supposed that the British Government would have desired to perpetuate such a system of taxation on the estates belonging to the Crown, or the evil effects. The liberality—or what, perhaps, may be better termed the policy of the Seminary, has delayed the final settlement of the question, and has been the cause of delay, which has been occasioned by the culpable neglect of the Ministers of the Crown, is now urged as a principle of reason for granting to the St. Sulpicians the legal right to continue their exactions. The question of right is readily set aside, and if the Government measure is persisted in, many thousands of British native-born subjects will be handed over, like so many Russian serfs, to be dealt with according to the "rights and privileges," which existed before the 18th day of September, 1759; and this monstrous and inequitable proceeding is alleged to be justified, because the wish and equitable benefit of the Crown have, for the last eighty years, denied to the British inhabitants an act of justice, and because the St. Sulpicians have, during that period, been permitted, by the Government, to exact, from the British inhabitants, a large revenue, contrary to law. It might be supposed, that in sanctioning an act of such gross injustice to the landed proprietors, that Government was influenced by some weighty considerations of state policy; that it was essential to the general interests of the province, that, in this instance, the rights of individuals should be disregarded and set at naught; and that, if the end aimed at would confer a great and lasting benefit on all classes of Her Majesty's subjects within the province. A slight inquiry into "the objects, intents, and purposes" of the proposed grant will suffice to show that, on public grounds, it is wholly indefensible, and that, in its general bearing on the interests of society, it is as inexpedient and impolitic as it is unjust.

The "objects, intents and purposes" of the St. Sulpicians of Montreal, so far, at least, as the public are concerned, according to their constitution and privileges before the 18th day of September, 1759, are the education and instruction of certain Indian tribes. This was, doubtless, an object of much importance, when the St. Sulpicians were first established and endowed in the colony; but the few remaining Indians having a claim on the Seminary, are educated and instructed at so trifling an expense, that it scarcely merits being taken into account, as compared with the revenues of the community. The surplus funds accruing to the St. Sulpicians have been expended and appropriated at their discretion. They have claimed and exercised a right to determine, at their own pleasure, "the objects, intents and purposes" to which it should be applied, and it is generally understood that a part of these funds has been remitted and expended in France and the United States. The proposed Ordinance, which is advocated by some well meaning persons, because, as they suppose, it provides for the education of the people, contains no provision whatever for that purpose. The estates and revenues are made over, without restriction, to the St. Sulpicians, "for the same objects, intents, and purposes as the Ecclesiastics of the Seminary of the Faubourg Saint Germain Lez Paris, or the Seminary of St. Sulpice of Montreal, according to its constitution, before the 18th day of September, 1759, or either or both of the said Seminaries might or could have done, or had a right to do, or might or could have held, enjoyed or applied the same or any part thereof, previously to the last mentioned period. What the Seminary of Paris, or the Seminary of Montreal, might or could have done" with the revenues before the 18th day of September, 1759, is not defined; they might, it is true, have established schools in this colony, but there is no official document on record, showing that they were bound to do so, and declaring what part of their revenues shall be appropriated for that "object, intent, and purpose."

The estates and revenues in question are of immense value. The evidence given before the Commissioners in 1806 on this head, has reference only to the Fief and Seigneurie of the Island of Montreal, no estimate having been made in respect to two other extensive *Seigneuries*, including a large extent of unoccupied land, and a domain farm within the limits of the city of Montreal. It is confidently believed that the St. Sulpicians will realize, under the proposed Ordinance, a sum not less than £300,000, besides which, they are permitted to invest £30,000 in real estate, which, if judiciously laid out in a young and rising colony, will, in the lapse of years, produce a considerable income. The granting of this enormous wealth—so disproportioned to the resources of the province—to an Ecclesiastical Corporation, which is empowered to admit and elect new members in perpetual succession, without check or interference by the imperial or Provincial Governments, would be unwise and imprudent, under any view of the case, but there are other circumstances connected with this grant, and the uses to which it will be applied, which render it peculiarly partial and oppressive. The tax imposed by the Ordinance is to be levied indiscriminately

And fully may the stranger, pausing there,
Pray for that gallant spirit's bright repose,
For 'twas his Freedom's champion!"

Yours, &c.
Z.

Toronto, August, 1840.