

*the services of Mr. Brown. His salary is paid mostly by the Presbyterians in June for the Spring of 1835 about 100 individuals.*

Montreal, but who has for many years retired from all active duty, receives now, and has for many years past received, L.50 annually from the Government; but I have reason to know that this small pittance is not to be continued to his successor. With this solitary exception, not one single farthing is given, directly or indirectly, to any clergyman in communion with the Established Church of Scotland in Lower Canada, either by the Provincial or the Home Government. Nay, more than this, the clergymen of Montreal and Quebec have at different periods acted as military chaplains to the troops stationed there, but have never received any remuneration from the Government, although they set apart a separate service on the Sabbaths exclusively for the troops, and regularly attended to all hospital duties.

And why should such be the case? Why should the ministers of the Established Church of Scotland be starving in Lower Canada, when the more favoured ministers of the sister Establishment there receive annually a salary, voted to them by the British House of Commons, and derive aid from other sources under the control of the Government? Why should one congregation in communion with the United Associate Synod in Scotland in the Lower Province, and another congregation in the Upper Province, till lately in communion with the same body, receive annually L.100 each from the Government of this country, and all aid be refused to the Branch of the Established Church of Scotland in Lower Canada? You are aware that by the statute 31st Geo. III. cap. 31, a seventh part of the waste lands in Upper and Lower Canada was reserved for the support of a Protestant Church and a Protestant clergy—that for many years the members of the Church of England maintained that they were, in the eye of the law, the only Protestant Church, and their ministers the only Protestant clergy, and therefore entitled to the whole of the provision arising from these reserves—and that they continue to have the bishop and his clergy appointed a Corporation for the management of them. When it was known that such power was given to the ministers of the Episcopal Church, the few ministers in communion with the Established Church of Scotland, then in the country, aided by every member of their respective congregations, raised their voices against the pretensions of the Church of England to be considered as the only Protestant Church, and against their being clothed with such power as the charter of Corporation invested them with. Such was the force of public opinion as to the assumption of the clergy of the Episcopal Church to be the only Protestant Church, that the Crown Lawyers in, ~~London~~ the year 1819, and a Select Committee of the House of Commons in

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