

ance, superstition and vassalage. The celibacy of the Clergy, and the support of Nunneries were sanctioned, and the rights and ceremonies of Popery were surrounded and supported with the pomp of prescriptive power.

The more this Statute appeared indulgent to the Roman Catholics, the more shameful appeared its neglect and violation of the rights of the Protestant and British Settlers.

The King's Proclamation had produced at least a reasonable expectation, that as much as possible of the laws and liberties of Britain would be ingrafted on the Establishments and introduced into the Government of Canada; but it was now evident that such an expectation was, by this Statute, completely done away. Those deluded men now clearly perceived, that the British Legislature had imprudently, and without any cause sufficiently ostensible for a free Government, confirmed and even strengthened establishments, which must tend to keep up a lasting division between the Inhabitants of the Province. They had the mortification to see that, while the Roman Catholic Clergy had such provision for their support settled by law, as rendered them respectable and independent, the Protestant Clergy were left entirely at the mercy of the Crown. They found that instead of being settled in a Colony, in which the Laws, Government, Language, Manners and Customs of their Mother Country were encouraged and likely to prevail, they should now feel as if in a foreign land and under an arbitrary power. For, lastly, they found that seventeen persons, or even the majority alone of that number, Roman Catholics and Protestants, called the Legislative Council, completely dependent upon the Crown, were, in conjunction with the Governor, entrusted with the very important business of making ordinances for the peace, welfare and good government of the Province. These had the power of altering and amending the Laws; and tho' they could not imprison for longer