

During, and after his time, the Church of England was always officially spoken of as the "Established Church of Upper Canada." And in settling apart the fifty-seven rectories in 1836, Sir John Colborne gave final effect to the Simcoe Act of 1791, which provided for the endowment of Church of England rectories in Upper Canada.

The Church and State views, so strenuously put forth by Governor Simcoe and those who surrounded, and those who succeeded, him, took strong hold upon the governing class of those days. They always maintained, as he did, that the Constitutional Act of 1791 provided for a State Church, and that the Act endowed it with reserves and prospective rectories. As the years went on, these views took a practical shape. In 1820, the Executive Government under Sir Peregrine Maitland, established a system of Church of England "National Schools," as in England, without the knowledge or consent of the Legislature of Upper Canada, and four years after that legislature itself had passed a law establishing common schools in every settled township. In 1827 an exclusively Church of England Charter was obtained for the projected King's College. The application for this charter was accompanied by an ecclesiastical Chart—which afterward became very notorious—in which the number of non-episcopal churches, with their members, was dwarfed to insignificance. When the chart reached Upper Canada, in 1828, it raised such an indignant feeling in the country, that the House of Assembly took the matter up, and a report, strongly condemnatory of the chart, was prepared by a select committee of the House, based upon elaborate and conclusive evidence, obtained from over fifty witnesses, including many ministers and lay members of all the Churches. From this evidence Dr. T. D. Morrison prepared a revised and correct chart, and for this, being also a Methodist, he was dismissed from his employment. As a fitting protest against such treatment, Dr. Morrison was elected a member of the House of Assembly, and was afterwards Mayor of Toronto.

The climax of this high-handed and partisan policy was reached in 1831, when, in response to a respectful address from the Methodist Conference, Sir John Colborne reproached its members for their "dislike to any church establishment, or to the particular form of Christianity which is denominated the Church of England." He taunted them "with the accounts of disgraceful dissensions of the Methodist Church and its separatists," and closed by speaking of what he termed the "absurd advice given to the Indians by the Methodist Missionaries," and of their "officious interference." The Indians had already been told by executive sanction "that the Governor did not feel disposed to assist the