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given to the Canadian nation, it could never be understood that they were to be deprived of their clergy; and if not, a national provision for that clergy follows of course.

It has often been asserted, that the Protestant religion has been rooted out of Canada by this bill. The reverse is the truth; for no man who is, or may become a Protestant, is to pay tythes or any church dues to the Romish establishment, but the money is still to be collected, in order to constitute a fund for the raising and supporting of a Protestant church in Canada.

Some have doubted whether those clauses of the Eliz. which establish the oath of supremacy, extend to any of his Majesty's present dominions but such belonged to the crown when that memorable statute was made. If this construction is a true one, the Canadians were not obliged to take the oath of supremacy; and the new oath which the Quebec bill has established, is so far an acquisition, and advantageous to the cause of protestantism, as it adds to the common oath of allegiance, and obliges every Catholic of Canada, who shall henceforth exercise any function, civil or religious *to renounce all pardons and dispensations from any power or person whomsoever contrary to that oath.* But if we are to suppose the abovementioned construction to be false, and that every part of the 1st of Eliz. extends to all his Majesty's present dominions, I will venture then to assert, that the Roman Catholic religion would not have had in Canada even the advantage of a toleration, if the oath of supremacy had not been repealed. For no honest Roman Catholic Priest could have taken that oath in the true sense of the words in which it is expressed; and if he ventured to exercise any ecclesiastical function without having taken it, he would have been subject to all the penalties and disabilities which the law