

matters theological, less generosity. — Throughout the earlier portion of his life he had absolutely ruled boys, and in his maturer years he had been required conditionally to govern men. He had been accustomed to direct, and not to argue, and when accident imposed the latter duty upon him he seemed occasionally to be seized with a sensation of surprise, apparently because his opinions were questioned, or his judgment doubted. It seldom occurred to him that he might be right only in part, and he rarely doubted that those who opposed him were altogether wrong."

By an Imperial Act of 1791 one seventh of all the unappropriated lands of the province had been reserved "for the support and maintenance of a Protestant clergy." As surveys proceeded every seventh two-hundred-acre lot in each township was as duly reserved, as the right shoulder of the Hebrews' peace offering was for the sons of Aaron. But the country filled up slowly, and no proceeds were available from the ecclesiastical reserves. Their whole revenue up to the year 1818, when Dr. Strachan was sworn in a privy councillor, had scarcely exceeded £600; and no claim had been made on it for clerical support. In the following year, however, all was changed. The episcopal clergy were incorporated; the great ecclesiastical endowment of the future was entrusted to their management; and ere long the strife began, which went on with ever increasing bitterness till the secularisation of the Clergy Reserves in 1854. The terms in which all other denominations were then spoken of read now as an inconceivable anachronism of this nineteenth century. The ministers of the Church of Scotland were the first to advance a claim to the title of "Protestant;" but the opinion of "John Patterson, an able and rising lawyer in England," was procured by Archdeacon Strachan, to the effect that if they "be let in, there is no reason why any other denomination of dissenters should not also be

admitted; and the words '*a Protestant Clergy*' must then be taken to mean Protestant ministers or teachers—which appears to me absurd." Attorney-General Hagerman enforced the absurdity in this contemptuous fashion: "How can you possibly place yourselves in comparison with the Church of the State, or imagine yourselves anything else in Canada than a merely tolerated sect? Are you not tied down by degrading disabilities? Can your clergymen perform the marriage ceremony even among their own people without having to dance attendance on the contemptible Court of Quarter Sessions? Does not everything show that you are meant to be, and must be simply a dissenting sect, existing at all in Canada, but by sufferance?" It seemed as if the gracious spirit of the martyred Laud had returned to earth, to conciliate the young province into loving uniformity!

In the arguments by which the exclusive Anglican claims were asserted, dissent and disloyalty were assumed to be nearly synonymous terms; and the idea found many sympathizers in the Home Government; though the friends of a wise toleration were not silent. Mr. Dunning, Lord Ashburton, had long before asserted that "the offering up to the Creator of that worship which they conceived to be most acceptable to Him, is a natural right of mankind;" while Burke had commended to the colonists "the generous example set by the treaty of Westphalia, by which the worship of the Roman Catholic, the Lutheran, and the Reformed Religions, was carried on in the same church on the same day." No idea could be more remote from the means by which Dr. Strachan hoped to promote the best interests of the province. Sketching the rise and progress of "The Church" in Canada, in his sermon on the death of Bishop Mountain, he speaks of itinerant preachers "who, leaving steady employment, betake themselves to preaching from idleness, or a zeal without knowledge, by which