

obliged to defend themselves in courts of law. Unlike the broad, free, loving Church of Scotland—the Church of the educated and liberal-minded—the “Union” supposed, of so many narrow-minded and tight-laced bodies, with its cast-iron rules, exclusiveness, illiteracy, and want of principle, will be an oppression, and its enormous taxation a load under which the people will groan. Congregations will be ruled with a rod of iron; the Gaelic language abolished; and ignorant, raw lads sent as ministers, whether they will or not; and then the silly folk who have gone for “Union” will lament their folly, and give all the hairs on their head to hear a good, sound Scotch sermon once more.

20. Because of the legal difficulties in the way. As you are aware, the question will not be decided (adversely) by any Canada Legislature—the high rank of the Church of Scotland making it an Imperial question of the highest moment—to the seat of Empire it must go. Should your Parliament sanction the Acts of the inferior Legislatures to deprive that Church of her possessions and rights, the matter will be carried at once before the Imperial Privy Council in England. “I appeal unto Cæsar,” said the great champion of Christianity, when he found it necessary to vindicate his civil rights; and we shall follow his example.

21. Because it is a *Political* movement, fraught with danger, their object being to attain power, and outnumber other sects, and thus carry things their own way. *Political* voluntarism has long characterized Dissent both at home and abroad; and the levelling principles of Voluntaries (if fully carried out) would lead to revolution—would lead them to abolish the coronation-oath itself; to do away with the Sabbath; untie the marriage bans; desolate the country with a godless education; fling the Bible out of the schools (as is so lamentably the case in Ontario and New Brunswick); train up the young without the knowledge of God; raise up a nation of infidels, neither fearing God nor regarding man; pull down all religious Establishments reared by the piety and wisdom of our great Reformers; demolish a national acknowledgment of religion in Scotland and England; thus removing the foundation-stone of the Treaty of Union between the two kingdoms, imperilling their peace, and perhaps inaugurating civil war; dethrone, in short, the blessed Saviour himself as the rightful King of Nations; introduce a national atheism, and make havoc of religion throughout the Empire and the world! To such ends do principles of Political Voluntarism inevitably lead its adherents, if fully carried out, though perhaps they are themselves not aware of it. Their levelling principles lead them to overturn all institutions, national and ecclesiastical; to desire perfect equality in all things; to have all things in common; in short, to *have all one purse*. Such a class are really Communists, and dangerous to society and the State. Their daring attempt to pull down the beneficent and loyal Kirk of Scotland, and openly strip her of her possessions, *shows what their principles are*. “If they do these things in a green tree, what will they do in a dry?” But their principles are *still more*, and it well becomes you to oppose their measure,

22. Because it seems to be a precursor of Rebellion. So I am informed by intelligent men who have been in Canada near forty years, and who state that there is a feeling abroad among the “Unionists” very like that which preceded the Rebellion of 1837. Many have been whispering, in accordance with their principles of Political Voluntarism, that they will soon have not only Church, but State matters their own way; that after demolishing the loyal Church of Scotland, which stands in their way, they intend to

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