

kingdoms are said to contain six are supposed to be Roman Catholics, four Presbyterians and other Protestant sects, and fourteen, including the Wesleyan Methodists, of the Church of England. It is, therefore, sufficiently clear that the Emigrants must bear a proportion to the respective churches. It is not asserted nor is it necessary to contend that such proportion is exact, but it is matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions. But our desire is to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture."

Where did the Venerable Doctor find his authority for asserting that the United Empire Loyalists were principally members of the Church of England? We shrewdly opine, it is to be found in that faculty of his which a few years ago discovered a general movement throughout Upper Canada, towards the Church of England. But granting that they were principally of the Episcopal communion, what conclusion can be drawn from this as to their present religious connection? for no one knows better than the Doctor that multitudes, including the descendants of multitudes, change their religious persuasion in a much shorter period than half a century. There is too great reason to fear that from the very great destitution of divine ordinances in Upper Canada, no small proportion of the descendants of the U. E. Loyalists have turned aside from the religion of their fathers, whatever that may have been; and even of those, belonging to the Episcopal communion who have held it fast, it would be very extravagant to imagine that they at all admire the political career of the Venerable Archdeacon, or are at all inclined to support the very extravagant views of church policy which gain for him in Canada a distinction so unenviable.

Farther, we hold that the Doctor's notions respecting the religious statistics of the United Kingdom are wholly apocryphal and doting; such as can never be for a moment entertained by any one but himself. For the object we have at present in view, however, it is not necessary to enter upon any exposure of them. But, even assuming the Archdeacon's ecclesiastical census of the United Kingdom, we confess that we cannot jump to conclusions with such agility as he, albeit we be much his junior, and greatly exceed him in length of limb. As for instance:—"it is a matter of demonstration and agreeable to common sense, that a much greater number will emigrate from fourteen than from four millions." Now for the life of us we cannot follow the Doctor in this demonstration; for it seems to us that on certain very probable suppo-

sitions the four millions may furnish a greater number of emigrants than the fourteen. The Doctor cannot have forgotten the barren hills and poverty of Scotland, of which the natives of that country have of late been so tauntingly reminded, and he must know that long previous to his own adventure into Canada, multitudes of his countrymen had found their way thither, while, as yet, few emigrants had left the richer fields of the south; and the Doctor will own, that in consequence of this, and continued subsequent depopulation of the mountains of the North, his countrymen are found in every corner of this province. Now, the same cause may continue to produce the same effect, and the smaller population of a sterile and confined territory may send out a greater multitude than could be induced to leave a more genial climate and a richer soil. We suspect that the Doctor has left these and several other important arguments out of the demonstration, and that it is very far from being entitled to a place in any standard book in statistical science, a class of books, by the way, in which there are as many fictions as in the adventures of the celebrated Baron. But we wish at present to avoid affirming any thing on this point, either in demonstration or conjecture; we will not even imagine what number have come or shall come from the aforesaid fourteen, and four millions respectively, or what may be the religious creed of the product; we shall leave it, as the Doctor after all has left it, beautifully indeterminate, and acquiesce in his proposal "to set this matter at rest by ascertaining in a legal way the exact number of each denomination, and not leaving it to mere conjecture."

The subject of the rectories, the *questio cruciata*, the Venerable Archdeacon approaches with manifest and shuddering reluctance, and after an exordium on the state of his own feelings, he thus narrates its history:—

"It is a painful subject and very difficult to deal with in Christian charity, as it has been sedulously continued by the Clergy and members of the Church of Scotland in a spirit by no means commendable. I shall, however, touch upon its history from its commencement to the present time as gently as truth will allow. The Synod of the Presbyterians in connection with the Church of Scotland recommended to their different congregations that they should meet and adopt petitions to the Provincial Legislature against the Rectories. This was accordingly done, and the Petitions, as might have been expected, when urged by such authority, were in general conceived in language of unnecessary bitterness and hostility.

"You are aware, my reverend brethren, that the contest respecting the Clergy Reserves was begun many years ago by the members of the Kirk, and has been persevered in to this day with increasing violence and pertinacity. For a time they made a common