

these affidavits the Clerk of the Peace was to enter and record in a register to be kept by him for the purpose.

For the future until there should be at least five "parsons or ministers of the Church of England" in any District—there were then four Districts in Upper Canada—a magistrate might marry after having put up a notice in the most public place of the township or parish and waited until three Sundays had elapsed.

Simcoe did not like the Act. He loved and honoured his church only less (if less) than his King: he desired the establishment of the Church of England and was indignant that it should even be suggested that ministers of another church should have the power to marry. Cartwright, strongly attached to his own church as he was, could not think it wise to give to that Church the same exclusive advantages "in a community composed of every religious denomination where nineteen-twentieths were of persuasions different from the Church of Eng-

land". This was made one of the grounds for Simcoe's outrageous charge that Cartwright was a Republican—at that time in Upper Canada a sin of rather deeper dye than stealing and equivalent to a charge at the present time of being a pro-German and a leader of the I.W.W.

Petitions asking for an Act giving others the same rights as Church of England "parsons or ministers" were treated by Simcoe with lofty scorn; he said that he thought it proper to say that he looked upon the petition as the product of a wicked head and a disloyal heart: and it was not till 1798 when Simcoe had gone home that any measure of relief was given, and then only to the Church of Scotland, Lutherans and Calvinists. The clergy of nearly all churches received the power in 1830, and all in 1857; the Salvationists in 1896; but Methodists and Baptists felt the strong hand of the law before their communions were placed on a par with some others.

