

will state the circumstances to the executors when he returns to England, and an answer will be sent to them as soon as possible." No answer was ever returned. In 1823, the settlers were assured by the then governor, (Mackenzie), that they would get a minister of their own persuasion, and a memorial was sent to Scotland; but that memorial was never answered; and in place of getting out their own minister, out came another Church of England missionary; and from time to time, five others in succession followed, each differing from his predecessors in new-fangled ceremonies, and in their opposition to the religious and conscientious feelings of the settlers. In addition, the settlers had their high toned Protestant sentiments shocked, by seeing, year after year, Roman Catholic priests brought into the colony. In 1843, there were of these, six, and of Church of England missionaries, not fewer than four; and the Scottish settlers loudly but respectfully complained, that although they were the first Christian community in that part of the wilderness, they had been totally neglected, and left to grope their way in the dark without even one! Opposed as they conscientiously are to the liturgy and ceremonies of the Church of England, these hardy sons of the Gael felt the bitterest regret at the want of a minister of their own Church.—From their first arrival to the year 1830, they had been tossed about so much, and suffered so many privations, that their circumstances had improved very little. From 1830 up to the present day, a kind providence has crowned their labours with means equal to their daily wants, and something to spare.

Our great cause may be assigned to account for the failure of their many applications—namely, the influence of the Church of England Society in London over the Committee of the Hudsons Bay Company.

There is a question, whether the colony of the Red River now belongs to the Executors of the Earl of Selkirk, or to the honorable Company itself. Certain it is, that the Company exact from the settlers the fulfilment of all promises made to his lordship, and have taken the whole into their own hands. It thence results according to the laws of God and of man, that they ought to perform to the settlers all the promises made to them by his lordship; and among others, that which is dearest to their hearts, the promise of their minister.

In 1835, a party of one hundred and ten persons, all Scotch settlers, left the colony for the United States, solely because at the Selkirk Settlement they had neither minister nor Church of their own. In 1837, several other families, for the same reason, followed them. Some others residing in that colony have not entered into a Church these thirty years. They can hardly be blamed, when it is known, that the English missionary stands up in the house of God, and pronounces out of the pulpit on the Lord's day, and that before a congregation of professed Presbyterians, "that all the Presbyterian sect are in the broad way that leadeth to destruction." "I, myself," continued the missionary, "was once a Presbyterian, but, thank God, I am no longer

one." These words were uttered in the presence of the governor to whom this representation was addressed, and he was a Scotchman, and the great mass of the people were Scotchmen and Presbyterians.

Amid their many grievances—a tithe is not known—these noble settlers have had cause to rejoice that they have been enabled to stand fast by the banner of Christ's cross and crown. They have held together as by one golden cord; manifesting their attachment to their "Free Church" in the vast wilderness, while at home we were lolling in sullen security on the lap of public favor. Although each leading minister, Episcopalian, Roman Catholic, and Methodist, received an annual grant from the Company, the Scottish settlers declared their readiness to dispense with this, and to support their minister cheerfully out of their own resources. £80 or £100 is perhaps all they could promise at first, but this is not a despicable sum in the circumstances, and an increase annually might be rationally counted on.

There are three churches in the colony to all of which the Scotch settlers have liberally contributed. One of these they hoped would be instantly granted to them for their minister's use; but should it not, they declared their readiness to erect another for their own labourer and at their own expense. These worthy men have ever been foremost in obedience to the laws, and in vindicating the rights and liberties of Britain, and "why" they emphatically ask, "is the olive branch denied them more than others." The M.S. petition from which I have obtained these facts bears the signatures of Alexander Ross, Robert Logan and James Sinclair, a most ample guarantee.

By advice of Governor Finlayson, the settlers sent, in 1844, a similar representation to the Company at London, subscribed by the same persons and thirty others. Among the truly noble sentiments expressed, this one may serve as a specimen: "The attention of your petitioners has often been turned with painful solicitude to their spiritual wants in this settlement. Widely as they are scattered among other sections of the Christian family, and among many who cannot be considered as belonging to it at all, they are in danger of forgetting that they have brought with them into this land, where they have sought a home, nothing so valuable as the faith of Christ, or the primitive simplicity of their form of worship; and that their children are in danger of losing sight of those Christian bonds of union and of worship, which every where characterises the sincere followers of Christ."

It is pleasing to learn that these settlers do all justice to the Christian character of persons of denominations different from their own, and particularly the zeal of Christian charity of one missionary, who discharged the duties of his sacred office with great fidelity, and ever showed a desire to conform to their mode of worship as closely as the liturgy and other ceremonies of his church would allow. *In this he stood alone.*—The current doctrine was, and is, that salvation flows through a certain priesthood, through particular rites administered by consecrated function-

aries, and that their Church possesses the exclusive right of expounding the Scriptures and of pointing out the road to heaven.

In 1817 a church lot and glebe were marked out by Lord Selkirk, for the special use of the Scotch settlers. Both have been sold by the servants of the Hudson's Bay Company, at a nominal price to the Church of England Missionary Society! Although for two miles up the river and four miles down, there is scarcely a single settler, or single family, but Scotch Presbyterians.

During the thirty years of unavailing appeal for their minister on the part of these worthy settlers—and "*their minister*" is the only favor they ever asked—no less than twelve Roman Catholic priests, eight English missionaries, and four Wesleyan ministers, have been brought into the field, aided and assisted, and in every way patronised by the Board and servants of the Company.

The representation to the Company, in 1844, was laid before them by Sir George Simpson, and an answer was returned, of date "Hudson's Bay House, London, March 31, 1845." In that letter the Company deny altogether the alleged promise by Lord Selkirk, to furnish a Presbyterian minister; and they further declare that the aid given to other religious bodies, was in consideration of benefit received from them by the *aborigines* of the land. "Nevertheless," add the Honorable Company, "if you and those whom you represent are prevented by conscientious scruples from availing yourselves of the religious services of a clergyman of the Church of England, the governor and committee will order a passage to be provided in one of their ships for any minister, to be supported by yourselves, whom you may think proper to engage."

To remove all doubts regarding the promise of Lord Selkirk, a regular affidavit, before a magistrate, signed by two responsible individuals who heard the promise given at Helmsdale, in 1815, was sent home to the Company, along with a similar document sworn to by three responsible men, as to a very particular renewal of the promise, along with a grant of land for Church and School, by his lordship, personally, in 1817.—Other legal documents of a similar kind were sent home—embodying the only evidence of which the matter did in the circumstances admit. Along with these documents, Messrs. Ross, Sinclair, and Logan, addressed a letter to the Company, reiterating their claim, while they thanked the Company for their promise of a free passage to their minister. The reply by the Company bears date 6th June, 1846. As it is short, the whole may be inserted:—

"Gentlemen—I am directed by the governor, deputy governor, and Committee of the H. B. Company, to acknowledge receipt of your letter of the 18th July last, with accompanying documents, and to acquaint you, that they can neither recognise the claim therein advanced, nor do any thing more towards the object. You have in view, than they have already stated their willingness to do. I have the honor to be, gentlemen, your most obedient servant,

A. BARCLAY, Sec'y."

Thus ended the correspondence, and with it