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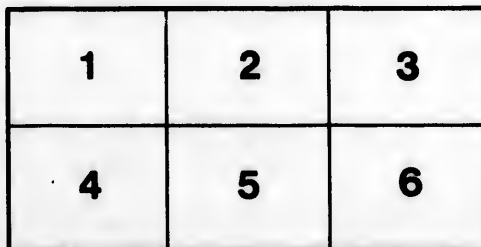
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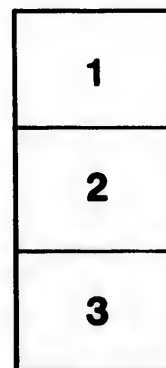
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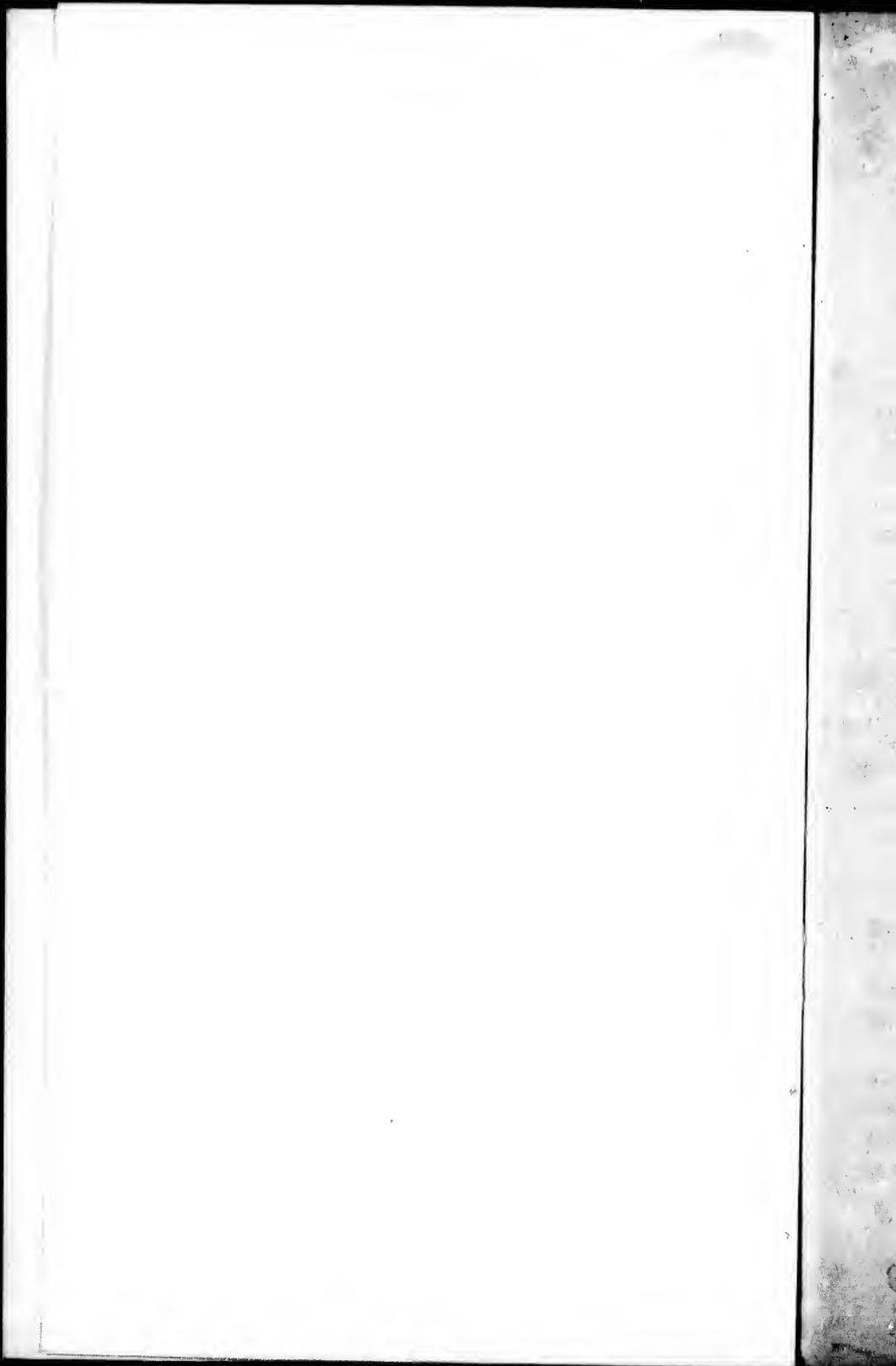
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A
SPEECH,
OF THE
VENERABLE JOHN STRACHAN, D.D.
ARCHDEACON OF YORK,
IN
THE LEGISLATIVE COUNCIL,
THURSDAY SIXTH MARCH, 1829 :
ON THE SUBJECT
OF
THE CLERGY RESERVES.

PUBLISHED BY REQUEST.

—◆—
YORK, U. C.
PRINTED BY ROBERT STANTON.

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York, 7th March, 1828.

VENERABLE SIR,

I have the honor to transmit to you a copy of certain Resolutions this day unanimously adopted by the Honorable the Legislative Council; and have great pleasure in complying with the commands of that Honorable Body in respectfully requesting that you will be pleased to furnish for publication, a copy of the Speech delivered by you in your place, on the occasion alluded to.

I have the honor to be,

VENERABLE SIR,

Your most Obedient Servant,

(Signed), WILLIAM CAMPBELL,
Speaker, L. C.

The Honorable and Venerable JOHN STRACHAN, D.D.

Archdeacon of York, &c. &c. &c.


Legislative Council Chamber,
7th March, 1828. }

RESOLVED—*nemine contradicente*,

That the Honorable and Venerable Archdeacon Strachan, having been called upon in his place, as a Member of this House, to repel the charges against his conduct, in relation to a certain Letter and Ecclesiastical Chart, said to have been addressed by him to the Under Secretary of State for the Colonies, and in his Agency in procuring the Charter for the University of King's College, for many months past circulated in the Public Journals; hath explained his conduct in relation to the same, to the satisfaction of this House.

RESOLVED—*nemine contradicente*,

That His Honor the Speaker do request a copy of the Speech delivered by the Honorable and Venerable Member, for publication.

ATTEST.

GRANT POWELL,

Clerk, L.C.

—000—

York, 10th March, 1828.

SIR,

I have the honor to acknowledge your letter of the 7th instant, transmitting a copy of certain Resolutions unanimously adopted by the Legislative Council, and requesting a copy of the Speech for publication which I delivered before that Honorable Body.

In complying with commands so agreeable, I request you to convey my grateful thanks to the Legislative Council, for their kind consideration; and to accept my acknowledgements yourself, for the handsome manner in which you have been pleased to make the communication.

I have the honor to be,

SIR,

Your most Obedient Servant,

JOHN STRACHAN.

The Honorable WILLIAM CAMPBELL,

Speaker of the Legislative Council.

SPEECH.

I FEEL much pleasure in answering the questions put to me by several Honorable Members, about the Clergy Reserves, as it gives me an opportunity of vindicating my good name, and that unsullied reputation, which as a Father of a family, and a Christian Minister, I must dearly value, in the only way within my reach, or becoming my station in the Colony. If, therefore, I enter upon the subject in some detail, I hope this Honorable House will bear with me, for indeed it has now become interesting to the whole Province; and as I have, from my situation, found it necessary to act a prominent part, and have been, in consequence, exposed to much calumny and misrepresentation, it is a duty that I owe to myself, as well as to the public, to satisfy my numerous friends, and the world, that I have acted in a fair, honorable and consistent manner; and with a degree of forbearance, which my accusers and calumniators had no right to expect.

It had long been a matter of deep regret to the late Bishop of Quebec, that he was unable to multiply the number of his Clergy in any way commensurate with the wants of his Diocese. For although many places were willing to comply with the conditions usually demanded by the "Society for the Propagation of the Gospel in Foreign Parts," yet that venerable institution, from the narrowness of its means, and the many claims upon its funds, was unable to meet their requests. In this dilemma his Lordship turned his attention to the Clergy Reserves, and in order to render them productive, applied to His Majesty's Government to place them under the direction of those for whose benefit they were intended; and in consequence orders were given to incorporate the Clergy in each Province, for the purpose of managing and superintending the Reserves. The authority given to these corporations, which began their sittings in 1819, was limited to leasing. They had no power to improve, to exchange, to open roads, or to alienate, or in any way to expend one shilling of the proceeds, except so far as was necessary to defray the contingencies of their meetings. They were under the direction of the Executive

Government of the Province, and were commanded to pay to His Majesty's Receiver General all the rents collected by them, in order to be appropriated as provided for in the 31st of the late King. Now although the Corporation accelerated the issue of leases much more rapidly than before, yet many causes still operated to prevent any immediate advantage to the Church from their establishment.

These causes were, first, the great encouragement given by Government to Settlers of good character, by bestowing on them Land on payment of a trifling fee. Second—The gratuitous Grants of Land made to such persons as retained their Loyalty during the American Revolutionary War; and to Officers, Soldiers, and Sailors, who served in the late war in Europe and America. Third—The preference given by the Colonists to lands in fee simple to leases, even where the latter are more advantageous. Fourth—The difficulty of collecting rents from the smallness of the amount charged on each Lot, and from being scattered over the whole Province. Fifth—So long as applicants can get Lands of the best quality, and in the most convenient situations for nothing, or a mere trifle, the natural consequence is, that rents of Lands upon lease is almost nominal. These things pressing forcibly on the minds of the Lord Bishop of Quebec and his Clergy, and on the Lieutenant Governor of Upper Canada, induced them to seek the power of selling the Clergy Reserves to a limited extent, as well as leasing them, leaving the proceeds to be disposed of as provided for in the 31st Geo. 3, c. 31.

From this measure they looked for many important advantages:—

First.—A large portion of the country, now in a manner locked up, would be made free.

Second.—The Lessees would be more punctual in paying their rents, for fear of losing any claim to renewal or advantageous purchase.

Third.—The means would be afforded of multiplying Clergymen to any number that might be required.

Fourth.—The popular objection against the Reserves as a barrier to improvement and internal connection would, in a great degree, be removed.

Fifth.—The Imperial Parliament would, in a few years, be relieved from the annual Grant in aid of the Society for the

propagation of the Gospel in Foreign Parts, in as far as respects Upper Canada.

Sixth.—Two or three hundred Clergymen living in Upper Canada, in the midst of their Congregations, and receiving the greater portion of their income from funds deposited in the Mother Country, must attach still more intimately the population of the Colony to the Parent State. Their influence would gradually spread, and they would infuse into the inhabitants a tone and feeling entirely English; so that the very first sentiments and opinions of the youth must become British.

Accordingly in 1824 I was charged with a proposal to His Majesty's Government to enlarge the powers of the Corporation, so that they might be enabled to sell to a limited extent as well as to lease. On my arrival in London in April 1824, I laid this proposal before His Majesty's Principal Secretary of State for the Colonies, Lord Bathurst, and found that his Lordship, as well as the Under Secretary, the Hon. R. W. Horton, were disposed to adopt it, if on consideration they should find it practicable, and not detrimental to the Church. But as an Act of Parliament was required to authorize the sale of any portion of the Reserves, it was deemed too late to bring it in during that Session, and it was therefore postponed to the next. In the mean time some progress had been made in the arrangement with the Canada Company to purchase all the Crown and Clergy Reserves in both Provinces, though subsequently the Company confined themselves to those in Upper Canada. To settle the conditions of sale with this body, produced an embarrassing negotiation, and as I was perhaps the only person at that time in London that could give correct information concerning the Reserves, particularly those set apart for the Clergy, I was frequently referred to.

Pending this negotiation, which from the first as it appeared to me, Government wished to bring to a favorable conclusion, no bill such as I wished for selling the Clergy Reserves could with propriety be brought into Parliament. Nor was I particularly anxious to push my original measure, because I anticipated many advantages to the Province by the introduction of capital, and believed that it would be better for the Government to sell to this Company a portion of the Clergy Reserves at a lower price than might be expected from disposing of them lot by lot to individuals, and thus at once relieve the Parent State from any expense whatever in supporting the Clergy in

this Province. I, however, objected to the alienation of the whole of the Reserves, and only acquiesced in the propriety of selling one-half of what remained after deducting all that were leased or occupied—an arrangement which reduced the actual sale to little more than one-third of the Clergy Lands. It is material for me to remark in this place, that during the settlement of the conditions of sale between the Canada Company and His Majesty's Government there were two to which I was strongly opposed; the first was the valuing of the Reserves at a ready money price from the average value paid in ready money for Tracts of Land in each District, on or before the first day of March 1824, because I considered it totally inapplicable to the mode of doing business in the Colony, which is hardly ever by paying money down, but by annual instalments with interest.

The other condition was, that of paying by Instalments, without Interest; which I considered altogether inconsistent with the object in view. And it was expressly on the ground, that these conditions were to be altered, so that a fair value might be obtained for the Reserves, and an immediate fund for the support of additional Missionaries, that I was inclined to favor the arrangement. But in giving my opinion on these and other points, and supplying local information to His Majesty's Government, when called for, I did not, and could not, consider myself as acting officially, on the part of the Clergy Corporation, or with the consent and approbation of the Provincial Government. It is true, the proposals made by the Canada Company accorded in some degree with the one with which I was entrusted, which was merely to obtain a power to sell to a limited extent; but it was impossible for me to know how they would be received in Canada: and, although it was quite natural for the Colonial Department to apply to me for facts and opinions, I considered myself merely responsible for their correctness, and did not conceive that I had a right to reason upon them, or to urge them with the same force and authority as it would have been my duty to have done if acting as an accredited Agent, with respect to this particular arrangement. I did, however, continue to object to a ready money value, predicated on the sale of large Tracts, and to the deferred payment without interest; and thought, that when I came away, both conditions were to be modified or given up. Anticipating from these alterations a favourable result, I gave it as my opinion, in July, 1824, that the arrangement as it would then stand, would be as fair as could be expected.

From this time, I had no particular communication on the subject, as my stay in London, after my return from Scotland, was only for a few days. During my voyage across the Atlantic to this Country, I had occasion to draw up a Report of my proceedings for the information of the late Lord Bishop of Quebec; and in doing this, I turned to a copy of the articles of agreement between His Majesty's Government and the Canada Land Company, which was handed to me by one of the Stockholders as I was entering the Coach for Liverpool, on the 27th of September 1824, and which I had put away among my papers without examination, not supposing that it differed from what I considered to have been the final arrangement, before I left London for Scotland; I was therefore exceedingly disappointed and surprised to find, that the two articles to which I had particularly objected, namely, the valuation by the money price of large Tracts, and the deferred payments without interest, both of which had, as I believed, been modified or rejected, had been retained. Thinking that they had been introduced in error, I considered it my duty, as Chairman of the Clergy Corporation of Upper Canada, to bring them under the notice of the Lord Bishop of Quebec; but before doing this, some delay seemed both necessary and expedient. The Commissioners for valuing the Reserves were daily expected, and I judged it prudent to wait their arrival, that I might ascertain whether they were allowed any discretion in interpreting the principle of valuation by the ready money price of large Tracts, or whether it was to be strictly adhered to. The Commissioners having been detained beyond expectation, I brought the matter under the notice of the Bishop on the 17th February, 1825, and requested His Lordship's opinion and advice on the propriety of petitioning either for a voice in the valuation, or to have the Clergy Reserves withdrawn from the Sale. The Bishop's opinion accorded entirely with my suggestions; and in consequence, a Meeting of the Clergy Corporation was called, and a Petition drawn up to the King and both Houses of Parliament. In this Petition, the Corporation prayed to have a voice in the valuation, and to get the conditions to which I had been opposed altered, or to get the Reserves withdrawn from the Sale; stating, that they were afraid of the reprehension of posterity, were they to make no effort to bring their views under the consideration of His Majesty's Government. With this document, Archdeacon Mountain was requested to proceed to England. Its presenta-

tion was, however, left to the discretion of the Colonial Department; because the Corporation were convinced, that both Lord Bathurst and the Honorable R. W. Horton, throughout the whole negotiation with the Canada Land Company, had manifested the most sincere and anxious solicitude, to promote the interests of the Church in Canada. They had indeed given so much time and patience to the subject, as, considering the multitude of important matters daily calling their attention, surprised me not a little. Archdeacon Mountain, on his arrival in London, laid before Lord Bathurst a Letter supporting the prayer of the Petition of the Corporation for the management of the Clergy Reserves, stating, that they considered themselves warranted to act in this behalf, as guardians of the interests of the Church, and would have felt themselves wanting in their duty had they forborne in the present crisis, to solicit the attention of His Majesty's Government to the view which they entertained of the case, and their apprehension, that a very considerable sacrifice of interest was likely to result from the proposed arrangements; they wished, therefore, to avail themselves of the opening which they understood to have been so considerably afforded by the reservation on the part of his Lordship, of a right to acquiesce in any view of the subject taken by the Lords of the Privy Council, or by Parliament, whenever the proposed Charter, or the Bill necessary to give it effect, should come under discussion. The two conditions already alluded to, were then brought under consideration, and their consequences fully stated. To Archdeacon Mountain's application, a most Gracious answer was returned, which rendered it altogether unnecessary for him to press the matter further at that time. But in as far as regarded myself, it implied a change of opinion, which it was my duty to show could not fairly be ascribed to me, for it proceeded to state, that, "The arrangement between Lord Bathurst and the Canada Land Company was not entered into without great consideration and inquiry; and his Lordship, on that occasion, had the benefit of the advice and assistance of the Reverend Gentleman by whom a Petition to His Majesty against the Bill now pending in Parliament, is signed in his character as President of the Clergy Corporation. His Lordship had, therefore, not anticipated that objections to this measure would have arisen from the Clergy in Upper Canada, whose interests had been anxiously consulted in it; and who, in the person of one of

their leading Members, had given his Lordship reason to expect, that the plan would have been regarded by them as an advantageous arrangement."

This charge of inconsistency was also communicated to the Society for the propagation of the Gospel in Foreign parts; so that, I found myself unexpectedly blamed on all sides. I had little difficulty, however, in effectually removing this impression; for I easily brought to the Honorable R. W. Horton's recollection my objections, both in writing and conversation, to the principle of valuing the Reserves by a ready money price confined to large Tracts, as not applicable to this Country, and to the deferred payment without interest, and agreeable to his manly character and honorable principles, on being convinced of his misapprehension, he did not fail to do me ample justice, and to communicate his conviction of the probity of my conduct to the Society, and to say, that he considered it my duty to put the Bishop in possession of the probable consequences of the measure in agitation, in respect to the future prosperity and extension of the Church. After the Commissioners, appointed by His Majesty's Government to value the Reserves, had given in their Report, many new difficulties occurred, with which it is quite unnecessary for me to trouble the House; it is sufficient to state, that when I reached London, on my second visit, in April 1826, for the sole purpose of soliciting a Charter for the establishment of an University in this Province, I found the Question of the Clergy Reserves still a matter of negotiation. In the month of June following, I received Lord Bathurst's commands to put myself in communication with Mr. Galt, who had been appointed, on the part of the Canada Land Company, to endeavor to settle all differences in a satisfactory manner. That Gentleman and I, after much discussion, assented to an arrangement which, singular as it may appear, will, in its operation, be more advantageous, both to the Clergy and the Company, than the original Contract. By this arrangement, the Reserves were returned to the Clergy; and the Company received in exchange One Million Acres of Land in a continued Tract. The Land being thus restored to the Clergy, I deemed it expedient to renew my application made at my former visit in 1824, that a power to sell a portion, and to improve and to exchange, in certain cases, might be given to the Clergy Corporation; which was readily promised, but could not be effected till the following Spring. On the 20th of February, 1827, the Ho-

norable R. W. Horton gave notice of His intention to bring in a Bill to authorize His Majesty to sell a part of the Clergy Reserves: Provided nevertheless, that all the monies to arise by, or to be produced from, any such Sale or Sales, be appropriated to the improvement of the remaining part, and to the maintenance of a Protestant Clergy, except so far as might be necessary to defray the expense attending such Sale or Sales. On the 2d of March, the Bill was brought in, and, after a few remarks, it was ordered to be printed. Finding that some Gentlemen were disposed to oppose the Bill, unless preceded by a general inquiry on the state of the Church in Canada, I had some conversation with them on the subject, and convinced them of the propriety and expediency of selling a portion of the Clergy Reserves, as it was calculated to remove the obstructions which it was said they placed in the way of Settlements, to encrease the number of the Clergy more rapidly, and thus to contribute to the general benefit of the Province. But although these Gentlemen saw the propriety of a Sale, they seemed to be rather inclined to proceed first with a general inquiry. The press of public business prevented the Bill from becoming the order of the day till the 22d of March; on which evening, a conversation, rather than a debate, took place, and opposition to the passing of the Bill was threatened, unless some previous inquiry were made. It was, therefore, postponed to the first of May; and I received the Honorable R. W. Horton's commands not to leave England till the matter was fully determined. In the mean time, I called upon the Honorable Mr. Denison, and conversed with him on the subject; he was fully of opinion, from the facts and reasons which I laid before him, that the Reserves ought in part to be sold without further delay, and without waiting for the proposed inquiry. Having been given to understand in February, that some Members from Scotland intended to move Government in favor of their Countrymen in the Canadas, and that they had asserted, that the Settlers in Communion with the Kirk, were the most numerous Sect in the Upper Province, I drew up a Pamphlet, entitled, "Observations on the Clergy Reserves," with the intention of sending a copy to every Member of the Imperial Parliament. should the proposed inquiry come on; but as it did not, these Pamphlets were never distributed. I had no objection, nor have I yet, to such inquiry; on the contrary, the more fully it is made the better for us. It will give our Clergy an opportunity of meeting openly, and repelling

publicly, calumpnies and misstatements which have been hitherto suffered to pass uncontradicted. We have been attacked on all sides, our exertions concealed, our success undervalued, and our actions misrepresented. We have been charged with intolerance, selfishness and bigotry; and we have refrained from vindicating ourselves, and preserved a silence, which some may have construed into an admission that the character and claims of our Church are indefensible. But we know that our silence has arisen from an implicit confidence in the support and protection of the Government, and from the persuasion that our own honor and the interests of Christianity, forbade that our cause should be defended by such weapons as were used in the attack. When at such inquiry we shall have defended ourselves, and stated our case in the most effectual manner, we shall feel that we have fully discharged our duty.— The decision rests not with us, and if, contrary to all just expectation, the issue be unfavorable, we shall submit as becomes us to a misfortune which posterity, more than ourselves, will have cause to lament. On the 4th of May the Hon. R. W. Horton was induced to agree to a postponement of the Bill till the following Spring, in order that it might be preceded by a full investigation. By this time several of the Members from Scotland had said that they had information on which they could rely, that the Presbyterians in connexion with the Kirk were exceedingly numerous, and that they would oppose any measure respecting the Reserves unless it contained a provision for the Kirk of Scotland. One Member argued for an inquiry into the state of Education as well as Religion, and that such inquiry should be had previous to the adoption of any measure respecting the Reserves, for it was unnecessary to Legislate twice upon the same subject. I was very much disappointed with this postponement, and I considered it my duty to state earnestly to the Hon. R. W. Horton the inconvenience of delay. From him I found that what Lord Sandon had said on the previous evening had made a great impression upon the House of Commons, but that there was no insurmountable objection to urge the measure again. His Lordship was said to have stated that he had conversed with Lord Grenville who drew up the 31, of Geo. 3, Cap. 31, and that his Lordship had declared that he considered the Clergy of the Church of Scotland included under the words a Protestant Clergy, and consequently that they had a right to a share in the Reserves.— The Hon. R. W. Horton likewise said, that the Bill before

Parliament was considered objectionable, because it gave the sale to the Corporation; he thought therefore that it would be better to bring in a new Bill, and to place the sale under the direction of the Governor and Council, and that this proceeding would be more in accordance with the 31st of the late King. As what Lord Sandon had stated was of great importance to the future decision of the question, I called upon that Nobleman, and found that what he had said was very different from what had been reported. His Lordship stated, that Lord Grenville had said, that the Scotch Presbyterians were not intentionally excluded, and provided the provision should be found more than sufficient for the support of the Established Church, he saw no objection to giving them aid. Being afraid of misunderstanding Lord Sandon on a matter of such delicacy, I requested my friend, the Rev. Dr. Phillpotts, to inquire of his Lordship about Lord Grenville's opinion, which was a confirmation of my impression, namely, that Lord Grenville had merely stated, that the Scotch Clergy were not excluded, from which it would seem, that they were not thought of at the passing of the Act. Two assertions had likewise been made by Mr. Hume, respecting the Church of England in Upper Canada, which would have had considerable influence had they not been shewn to have been totally erroneous. He stated that our Clergymen had no congregations; I affirmed, on the contrary, that in all the places where regular or occasional service was performed, numerous and respectable congregations assembled. Mr. Hume likewise asserted, that in the House of Assembly, consisting of forty-four Members, only two belonged to the Church of England: Now the fact is, that eighteen or twenty out of the forty-four, profess to be of that Church; the rest are of various denominations; but certainly, not more than three or four are Scotch Presbyterians. A new Bill was introduced, on the 14th of May, and after some debate, it was ordered to be printed. On this evening, one or two Members from Scotland said that they were informed by Dr. Lee, one of the Clerks of the General Assembly, that there were thirty organized congregations in Upper Canada in communion with the Kirk of Scotland. The Honorable R. W. Horton, not being able to answer this allegation, called upon me for information; upon which, I hastily drew up my letter to that Gentleman, confining myself in a great degree to our own Church and the Scotch Kirk, noticing the other Presbyterian denominations incidentally,

merely to shew a fact that is here perfectly notorious, that those in connexion with the Church of Scotland were not so numerous as the other denominations styled Presbyterians. To this letter, I shall feel it necessary to return in the course of my observations; but in passing, I remark, that it was not my intention to have given in any paper on the subject of the Reserves, till the more general inquiry on the subject of the Church was made, when I had in preparation a more elaborate statement than my letter contains; but on being called upon for information, I gave in the document which has appeared, though somewhat incorrectly, in the public Journals. This letter to the Honorable R. W. Horton was not published, but brought down to the House of Commons and ordered to be printed: its great error, as shall be shewn, is, that it does not do sufficient justice to the Established Church. As it might be expected, my letter gave much offence to those who had received their information from Dr. Lee; and among others, the Honorable Mr. Kennedy asked the Honorable R. W. Horton in the House when the Canada Clergy Reserve Bill was to come on, that an opportunity might be given to answer misstatements made by Archdeacon Strachan. On seeing this in the published debates, I considered it my duty to call upon that Gentleman and to ask him to point out my misstatements, as I was not conscious of having made any; nor was I more disposed to make misstatements than he was, or less ready to correct any into which I might inadvertently fall. At first, he appeared offended at my visit; but on my stating, that I had no other means of noticing expressions which might do me an injury, and that I was convinced he wished only to know the truth, I had taken the liberty of calling upon him he became milder, but remarked, that it was not usual for Members to be called to an account for what they said in Parliament, that nevertheless he was willing to hear me. I then explained what I considered to be the actual state of the Question, and what Government had done for the Scotch Presbyterians in Upper Canada, and the terms upon which I had lived with them since my arrival in the Province. Mr. Kennedy said my information was very different from that communicated by Dr. Lee, who had asserted that there were thirty Scotch Presbyterian congregations in Upper Canada alone.—I submitted that this number must refer to British North America, for it was impossible that such a statement could come from Upper Canada. He said that he was correct as to the

number, and he believed in its application to Upper Canada, and in such case he must adhere to the statement sent from Scotland, though at the same time he admitted that my means of knowing was much superior. After a long conversation, we separated on pleasanter terms than we had met. On the whole, I derived benefit from this visit, as it convinced the Honorable Mr. Kennedy, who appears to be a Gentleman of manly and good feeling, that I was not afraid of the cause I was defending. On the 16th June I went to the House of Commons to hear the debate on the Canada Clergy Reserve Bill. It was late before the business came on, and the Hon. R. W. Horton had some difficulty to get the House to attend—at length he got the Bill into Committee. He stated that great misapprehension had gone abroad respecting the object of the Bill, yet all that was now asked for had been already granted. Power had been given by Law to sell in another way one-half of the Clergy Reserves to the Canada Land Company, but after some consideration another arrangement with that Corporation had been preferred. He stated that the Reserves at present netted scarcely £400 per annum. By rendering them inalienable they produced little or nothing; Leasing was not popular, nor would it ever be, so long as Lands could be so easily procured in fee simple. He said that it was wrong to view the Scotch Clergy as entirely excluded; they might be considered to have a contingent right. He then read a letter from Lord Bathurst, in which it was stated, that when there was a surplus beyond what the Established Church required, the disposition of it would draw the attention of Government. But that Government, so far from rejecting the application of the Scotch Clergy for support, had already assigned a provision more than sufficient for all that were in the Province—that it was not necessary now or hereafter, that that provision should come out of the Clergy Reserves, as other means might be devised less exceptionable. But this was not the question at present. The Bill before the committee consisted of two clauses: one to authorize the sale of one-fourth of the Clergy Reserves, but not more than 100,000 acres in any one year, and without any provision for the appropriation of the proceeds. The other clause to enable Government to improve the remainder, or to exchange when necessary, so that they might be no longer in any respect an obstruction to improvement. The money arising from the sales to be placed in the public funds, and the dividends only to be spent in improvements and the purposes of

the Canada Act, 31 Geo. 3, Cap 31. That the general question about the claims of the Scotch Presbyterians was purposely postponed till more particular inquiries were made. As to the policy of selling a portion of the Reserves there could be but one opinion. In their present state they produced little or nothing, and were in some places an hindrance to improvement, in the mean time the House was called upon to assist in providing for the maintenance of the Clergy. The great object of the Bill was to take the land out of mortmain and to get rid of this burden upon the Country. In their present state, they produced no revenue; and it was idle to dispute about appropriating what did not exist; that this question was much better left for future consideration, and therefore the present Bill did not pledge the Government or the country, beyond the disposal of the lands, for providing a fund for the support of the Clergy, and long before that time the question of appropriation, if thought necessary, might be brought under the consideration of the House.

Mr. Warburton saw no reason for pushing the present measure through till the general question was disposed of, but he did not rise to oppose the Bill. He likewise argued that a portion of the Reserves should be given to the Roman Catholics as well as to others.

Lord Binning spoke with great vehemence on the general question, and the claims of the Scotch Presbyterians, who had, according to him, an undeniable right to aid from the proceeds of the Reserves. He quoted from a letter and memorial furnished by Dr. Lee, that there were thirty regular Congregations of Prebyterians in Upper Canada in communion with the Kirk of Scotland, all of which, except four or five, were destitute of Clergymen, not being able to pay them. This misstatement which with Mr. Hume's assertions had produced my letter to the Hon. R. W. Horton, astonished Mr. Easthope, the Member for Oxford, so much that he came to me for some explanation. I said as I had already done that the number must include all the British Provinces in North America.—On this Mr. Easthope went up to Lord Binning and told His Lordship, who turned to the papers in his hand, and averred his statement to be correct from these documents, and that the thirty regular congregations were to be found in Upper Canada alone. His Lordship thought it requisite to be severe

upon me and my letter which was so much at variance with the information from Dr. Lee, and which that Gentleman said he had obtained from Canada; but he did not object to the passing of the Bill in its present shape, as it left the appropriation as provided for in the 31 of G. 3, cap. 31. The Hon. Mr. Stanley voted for the Bill on the express understanding, that there would be a Committee of Inquiry on the 31st of the late King, especially as it respected religion and education in Upper Canada.

The Member from Oxford, who had come to me for explanation, informed the House that so far from deprecating, the friends of the Established Church in the Canadas, courted inquiry, being convinced that the more minutely the question was examined, the more just the ultimate decision would be. That the Clergy Corporation was a measure of the Imperial—not of the Colonial Government, and had been maturely considered before its establishment. That the right to the Reserves was secured to the Established Church by the 31st of Geo. 3, cap. 31, and this right the Clergy were determined to maintain—that the statement of thirty congregations of Presbyterians in communion with the Kirk was altogether erroneous. Mr. Easthope, in a mild but firm Speech, answered every thing worthy of notice, that was said on the other side. The Hon. R. W. Horton observed, in reply, that he could not pledge the Government to any such inquiry as had been called for next Session; but that, as an individual, he was in favor of it, that the Corporation of the Clergy was a measure of the Government, the draft of the Charter had been well considered by the Crown Officers before it was returned to the late Lord Bishop of Quebec, with whom it had originated or been suggested—that Government had only justice to all parties in view, and the attention which had already been given to the Scotch Presbyterians, proved, that no unfriendly feeling existed on the part of the Government towards them; that in Lord Bathurst's communications with Lord Dalhousie, as well as in his letters to the Bishop of Quebec, every disposition was evinced to give the Scotch Clergy assistance, but from what source that assistance should come, had not been determined; but had been left, as it ought to be, to his Majesty's Government: The report was ordered to be received on Wednesday, and the Bill passed through without further difficulty. In the House of Lords no objection was offered. On this debate, which I have given as correctly as I am able, from

votes taken at the time, I remark first, that not a word was said in favor of any denomination but the Scotch Presbyterians. Second,—That their friends seemed indifferent about the source of assistance, were it only given. Third,—That a general conviction pervaded the House, that they could not claim, under the 31st of the late King, but that if any of the Reserves were assigned them, it must be by a new Act of the Legislature.

In the course of the discussion, many severe observations were made upon the Clergy Corporations, evidently from misapprehension on the part of the speakers, that these institutions possessed great and extensive powers, and had been established by the Colonial, and not by the Imperial Government. But when it was shewn that they had only the power of leasing, and had been established by His Majesty's Government at home, after due consideration, the feeling against them passed away.

As the passing of this Bill was the only thing that detained me in England, I made no stay after it became a law, but hastened back to this country, unconscious that I had given cause of offence to any one, but believing, on the contrary, that I had deserved well of the Province.

Soon after my arrival in this Province from England—a copy of my Letter to the Hon. R. W. Horton, found its way into the Newspapers, and made, I believe, the round of the two Canadas. Its publication was instantly followed by a torrent of vulgar abuse altogether incredible. Had this abuse been confined to a certain party, now too well known in this Province, I should not have been surprised, because, to their censure I have been long accustomed; and I trust, that it has been the study of my life to deserve it. But I was somewhat mortified to find, some of whom I had argued better things, joining in the cry. It must be obvious to this Honorable House, for reasons which it is needless for me to mention, that it is impossible for a person in my station to reply to those unchristian attacks. I do not, in truth, feel myself called upon to notice any anonymous slanderer whatever, further than I may consider it my duty to do so in my place as a Member of this House, or in a legal manner. Nevertheless, had any Gentleman requested explanations respecting my Letter and Chart, I should have been quite ready to give such as I beg the indulgence of this Honorable House now to offer.

The fault of my Chart has been that of omission, and for this I have been loudly blamed by my opponents; but it must be recollected that I was brought into collision with one denomination only, and that the mention of any other was incidental, and by no means necessary to my argument. I am, however, ready to admit, that it would have been much better to have confined myself to the Established Church and the Kirk of Scotland, as I was not in possession of sufficient information respecting other denominations. Nevertheless they have no just reason to complain, as they have never, to my knowledge, given any authentic account of themselves, and I gave the best within my reach. I have also been blamed for not mentioning the Roman Catholic Clergy, than which nothing can be more unjust. I was not contending with that respectable body, for with them we can have no question about temporalities; and I may safely appeal to my friend the Bishop of Rhœsina, who will readily testify, that when I had it in my power to speak to their advantage, I was not backward in doing so. As to errors in my Chart, I confess that after all that has been said, I have not been able to discover any of importance, or strong enough to affect my reasoning. For the detection of one I am indebted to the Editor of the Gore Gazette, in his Journal of the 29th of September, which I mention with the more satisfaction as he is among the very few Editors that during this clamour has treated me with common civility. The error consists in my mentioning a Church in Woolwich. Now had I been asked for many years past whether there was a Church in that Township I should have answered yes, and several of my friends in York would have given the same answer, because General Pilkington to my knowledge had given orders several years ago for its erection. Difficulties with which I am unacquainted have, it appears, prevented his intentions from being carried into effect. This Editor likewise explains in a candid manner the situation of Dundass in which I had reason to believe that a Church had been erected.—He says that ground was set apart some years ago for a Church, burial-ground and Parsonage House, and a subscription paper signed for building the Church. Why the Church has not been erected I have not been able to learn, but I know that I am one of the subscribers. These are trifling errors and have no bearing upon the question—the great matter is the number of Clergymen. Now on this point my Chart errs more against the Established Church than against the Kirk of Scotland, owing

to my long detention in England, and the rapid increase of our Clergy.—It assigns for example only one for the District of Gore although there happened at that time to be two, a second had been appointed during my absence of which I had not been informed.

The Letter and Chart have been attacked in a very uncourteous manner by a Member of the House of Assembly, who is the only one of all my opponents that has had the fairness to sign his name. For this he deserves my acknowledgements, and more especially for the testimony which he gives to the truth of my statements. With the violence of his manner, and the wicked motives which he unhandsomely attributes to me I feel no disposition to contend. In my letter I stated that there were four congregations of Presbyterians in communion with the Kirk of Scotland, but that two of them were at that time vacant. Mr. Morris says that I knew they were filled up.—To this assertion there is but one answer, which it becomes not my profession to make. The Chart was for the beginning of 1827 and drawn up in the most correct manner that I was able, and according to the best of my knowledge. And that there was no desire to exaggerate is manifest from the fact that it does not present the Established Church in so favorable a light as she at that time merited. Mr. Leith, one of the Scotch Clergymen, resigned Cornwall in the Winter and was to have called upon me in London, on his way to Scotland, but found it inconvenient, and therefore of his successor I knew nothing till my return to this country. As to Kingston it was not filled up for many months after the publication of my Chart. But the filling up or not filling up of these vacancies was a matter of no consequence, as I gave credit for the four congregations, and had mentioned the four Clergymen themselves, by name, to the Secretary of State, in June 1823. as then at their stations, when I was urging a provision for their support.

But I am accused of a still greater error, in omitting two Clergymen and their congregations; for according to Mr. Morris, there are now six congregations, and six Clergymen belonging to the Kirk of Scotland, in this Province. Without dwelling on the fact that four of them are in the same District, and have only separate divisions of what constituted one congregation a few years ago, I reply that Mr. Sheed was in Scotland when my Chart was drawn up, and of Mr. Connell I never heard, till I was passing through the Village of

Martintown, last October. But as it is my wish to be correct even in the minutest particulars, and having now more accurate information than I had in London, I take the liberty of giving the state of our Church, for the present year; and in regard to the two Presbyterian denominations, having only truth in view, I very willingly avail myself of Mr. Morris's Tables.

I have been charged with being hostile to the Scotch Church, and with being an apostate from that communion. And as I can only in this way answer such calumnies, it becomes my duty to touch upon each of these particulars. My hostility to the Kirk of Scotland, consists in having lived on the most intimate terms with the late Mr. Bethune, and Dr. Spark, two Clergymen of the most amiable dispositions, and who were blessed with abilities and virtues which are not surpassed by any who followed them. To both these excellent men I willingly embraced an opportunity of paying a tribute of respect, soon after their departure, which has long been before the public, and was recognised by their relations as flowing from a sincere regard. Nor have I ever missed an opportunity, when in my power, of being useful to the Clergy of the Church of Scotland, or of treating them with respect, kindness, and hospitality. It has always been my wish to see a reasonable support given to them, because they belong to a Church which is established in one section of the Empire; and to the Roman Catholic Church, because it may be considered as a concurrent Church with the establishment in the sister Province; and to this end, have at all times advised the leading men of both these Churches, to make respectful representations to His Majesty's Government for assistance, leaving it to Ministers to discover the source from which such aid might be taken. Even since the violent discussions respecting the Clergy Reserves, I advised the most active of the Presbyterian Clergy, whose premature death I sincerely lament, that if they persisted in urging their claim, to make their representations at home, and there we would meet them; for, though I was decidedly of opinion that they had no legal right to any share of the Reserves, and would oppose them by every honorable means in my power, I was exceedingly unwilling to agitate the question in this Country, where it could never be determined, but where it was sure to call up every evil passion and to rouse many denominations of Christians against both Churches. How far my predictions have been verified,

THE CHURCH OF SCOTLAND. MR. CROMBIE OF LARNAK OFFICIATES WAS FIRST WOUND FOR THE LARNAK CHURCH.

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PRESENT STATE
Of the Established Church of Upper Canada, February 1828.

Of the Established Church of England.					REMARKS.	
Districts.	Clergymen.	Townships and Stations.	Churches.	Regular Service.	Occasional Service.	
	Mill Roches.		Church	Regular do.	Occasional do.	

Almost each of these Clergymen officiate at two or three places.

* Mr. Smart was sent to Brockville by the London Missionary Society in the year 1811.
† The Church in which Mr. Gemmill of Lanark officiates was first built for the Establishment.

Total.	39 Clergymen.	102 Stations.	43 Churches.	39 Regular.	3 Occasional.	Increase.
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CHART, as given to the Honorable R. W. HOBBS, May 1827. Chart for 1828.

Clergymen	30	58	102	39	44	9 Clergymen.
Stations	30	58	102	39	44	New Stations.
Churches built	35	43	43	43	8	New Churches.

NOTE 1.—Regular, means fixed times for service, if not longer than a fortnight asunder, except at the residence of the Missionary where there is service once or twice every Sunday.—Many of the Missionaries appoint evenings on week days for performing service and preaching.

NOTE 2.—There are many Churches building which are not marked, to avoid confusion, as there were some Churches marked as building in the last Chart, which are not yet finished—in this Chart such only as are built are put down.

TABLES of the Presbyterian Clergy resident in Upper Canada, according to W. Morris, Esquire, M.P.

TABLE I.—Presbyterian Clergy in Communion with the Established Church of Scotland.

Districts.	Clergymen.	Townships.	Churches.
Eastern,	Mr. Urquhart,	Cornwall,	Stone Church,
do.	Mr. Laurin,	Lochiel,	do. do.
do.	McKenzie,	Williamstown,	Neat Church,
do.	Connell,	Martintown,	do. do.
Midland,	Macfar,	Kingston,	Stone Church,
Gore,	Sheed,	Ancaster,	Neat Church,

TABLE II.—Presbyterian Clergy, not of the Establishment, of the Church of Scotland.

Districts.	Clergymen.	Townships.	Churches.	Where Educated.
Johnstown,	Mr. Boyd,	Prescott,	Neat Church,	Scots University,
do.	Smart,	Brockville,*	Stone Church,	Gosport,
Bathurst,	Buchanan,	Beckwith,	Commenced,	Scots University,
do.	Gemmell,	Lanark,†	Stone Church,	do. do.
do.	Bell,	Perth,	Neat Church,	do. do.
Midland,	McDowall,	Fredericksburgh,	do. do.	United States,
Home,	Harris,	York,	do. do.	Scots University,
do.	Jenkins,	Markham,	do. do.	do. do.
do.	A. Bell,	Toronto,	do. do.	do. do.
Gore,	King,	E. Flamboro,	do. do.	do. do.
Niagara,	Fraser,	Niagara,	do. do.	do. do.
do.	Russell,	Stanford,	do. do.	do. do.

Almost each of these Clergymen officiates at two or three places.

* Mr. Smart was sent to Brockville by the London Missionary Society in the year 1811.

† The Church in which Mr. Gemmell of Lanark officiates was first built for the Establishment.

Home Dis	Gore District.	Niagara District,	London District	Western District.	Total.
Rev. A. Macaulay, Assistant Rev. J. Hudson, Chaplain to the Forces.	Rev. James Magrath,	Rev. G. Grout, Rev. Robert Addison, Rev. Thomas Green, Rev. J. Handcock, Chap- lain to the Forces.	Rev. A. McIntosh,	Rev. E. J. Boswell, Rev. R. Rolph,	39 Clergymen.
Etiobicoke or Mimico, Toronto, back Concessions,	Barton, Hamilton, Glanford, Mohawk Village, Brantford, Oneida Village,	St. Catharines, Grimsey, Niagara, Queenston, St. Davids, Stamford, Chippawa, Thorold, Fort Erie, Nine miles from Fort Erie,	Long Point or Woodhouse, St. Thomas, Yarmouth Plains, Dunwich, London, London, six miles further, Chatham,	Sandwich, Amherstburgh, Colchester,	102 Stations.
Church Regular	Church Regular	Church Regular Regular Regular Regular	Church Regular	Church Church Church Regular	43 Churches, 39 Regular.
Occasional	Occasional	Occasional	Occasional*	Occasional	13 Occasional.

Mr. Grout and Mr. W. Leeming supply St. Catharines alternately.

* No Clergyman being yet settled the service is performed almost too seldom to be denominated occasional.

CHART, as given to the Honorable R. W. HORTON, May 1827.

Chart for 1838.

Increase.

Clergymen 30
Stations 68
Churches built 35

39
102
43

9 Clergymen.
44 New Stations.
8 New Churches.

NOTE 1.—Regular, means fixed times for service, if not longer than a fortnight asunder, except at the residence of the Missionary where there is service once or twice every Sunday.—Many of the Missionaries appoint evenings on week days for performing service and preaching.

NOTE 2.—There are many Churches building which are not marked, to avoid confusion, as there were some Churches marked as building in the last Chart, which are not yet finished—in this Chart such only as are built are put down.

er Canada, but serves at all these places within this Province.

Mr. Stoughton & Mr. Deacon supply Frederickburgh alternately.

Midland District.			Newcastle District.			The District.		
Rev. Amos Ainslie,	Nepean, Tarbolton, Fitzroy, Goulbourne, Huntley, Gloucester, Richmond,	Church	Regular	Occasional	Rev. Mr. Byrne,	Rev. J. Thompson,	Church	Regular
Archdeacon Stuart, to the Forces.	Kingston,	Church	Regular	Occasional		Rev. J. Thompson,	Church	Regular
Rev. T. Payne, Navy Chaplain.	Navy Point, Bath,	Church	Regular	Occasional	Rev. J. Stoughton,	The Archdeacon of York,	Church	Regular
	Amherst Island, Frederickburgh, Marysburgh,	Church	Regular	Occasional		Rev. Dr. Phillips, Master of the Royal Gram. School.	Church	Regular
Rev. Job Deacon,	Adolphustown, Hallowell, Belleville,	Church	Regular	Occasional	Rev. W. Macaulay,	Rev. A. Macaulay, Assistant	Church	Regular
	Sidney, Mohawk Village, Thurlow,	Church	Regular	Occasional		Rev. J. Hudson, Chaplain	Church	Regular
Rev. Thomas Campbell,	Hillier, Carrying Place, Ameliasburgh, Murray,	Church	Regular	Occasional	Rev. M. Grier,		Church	Regular
	Cobourg, Gaol & Court House, Hamilton, Haldimand, Clarke,	Church	Regular	Occasional		Rev. A. Bethune,	Church	Regular
	Port Hope, Peterborough, Monaghan, Smith, Otonabee,	Church	Regular	Occasional	Rev. S. Armour,		Church	Regular
	Five miles from Otonabee, Cavan,	Church	Regular	Occasional		Rev. J. Thompson,	Church	Regular
	Six miles South East, Nine miles South East, Monaghan, Emily,	Church	Regular	Occasional	Rev. J. Thompson,		Church	Regular
	York,	Church	Regular	Occasional			Church	Regular
	Yonge-Street, Etobicoke or Mimico,	Church	Regular	Occasional			Church	Regular

Home District.	Gore District.	Para District,	Newcastle District.
<p>Rev. S. Armour,</p> <p>Rev. J. Thompson,</p>	<p>Rev. G. Grout,</p> <p>Rev. Robert Addison,</p> <p>Rev. Thomas Green,</p> <p>Rev. J. Handcock, Chaplain to the Forces.</p>	<p>Rev. R. Lugger,</p> <p>Rev. W. Hough,</p>	<p>Rev. Dr. Phillips, Master of the Royal Gram. School.</p> <p>Rev. A. Macaulay, Assistant to the Forces.</p> <p>Rev. J. Hudson, Chaplain to the Forces.</p>
<p>Perthborough,</p> <p>Monaghan,</p> <p>Smith,</p> <p>Otonabee,</p> <p>Five miles from Otonabee,</p> <p>Cavan,</p> <p>Six miles South East,</p> <p>Nine miles South East,</p> <p>Monaghan,</p> <p>Emily,</p>	<p>St. Catharines,</p> <p>Ginsby,</p> <p>Niagara,</p> <p>Queenston,</p> <p>St. Davids,</p> <p>Stamford,</p>	<p>Barton,</p> <p>Hamilton,</p> <p>Glanford,</p> <p>Mohawk Village,</p> <p>Brantford,</p> <p>Oneida Village,</p>	<p>York,</p> <p>Yonge-Street,</p> <p>Echibcoke or Mimico,</p> <p>Toronto,</p> <p>Toronto, back Concessions,</p>
<p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p>	<p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p>	<p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p> <p>Church</p>	<p>Regular</p> <p>Regular</p> <p>Regular</p> <p>Regular</p> <p>Regular</p> <p>Regular</p> <p>Regular</p>
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Mr. Grou and Mr. W. Leeming supply St. Catharines alternately.

District.	Midland District.	Bathurst District.
		Drummond, 8d Concession, Drummond, 8th Concession, Perth. Eight miles from Perth. Seven from do. another direction, Bathurst, 8th Concession, Eleven miles from Perth, Lanark, 12th Concession, Seventeen miles from Perth, Beckwith, Packingham,
Rev. Mr. Harris,		Ramsay, March, Nepean, Tarbolton, Fitzroy, Goulbourne, Huntley, Gloucester, Richmond,
Rev. Amos Ainslie,		Kingston,
Rev. Mr. Byrne,		Navy Point, Barl, Anheist Island, Fredericksburgh, Marysburgh, Adolphustown, Hallowell, Belleville, Sidney, Mohawk Village, Thurlow,
Archdeacon Stuart, Rev. R. Tunney, Chaplain to the Forces, Rev. T. Payne, Navy Chap- lain.		Hillier, Carrying Place, Aneleasburgh, Murray,
Rev. J. Stoughton,		Cobourg, Gaol & Court House, Hamilton, Haldimand, Clarke, Port Hope, Peterborough, Monaghan, Swish.
Rev. Job Deacon, Rev. W. Macaulay,		
Rev. Thomas Campbell,		
Rev. M. Grier,		
Rev. A. Bethune,		

PRESENT STATE
Of the Established Church of Upper Canada, February 1828.

Districts.	Clergymen.	Townships and Stations.	Churches.	Regular Service.	Occasional Service.	REMARKS.
Eastern District.	Rev. S. J. Mountain,	Mill Roches,	Church	Regular	Occasional	
	Rev. J. G. Weagant,	Cornewall,	Church	Regular	Occasional	
	Rev. F. Myers,	Oreou du Lac,	Church	Regular	Occasional	
Johnstown District.	Rev. D. Robertson, Assist't.	Onsabrugh,	Church	Regular	Occasional	
	Rev. Mr. Blakely,	Williamsburgh,	Church	Regular	Occasional	
	Rev. J. Wenham,	Back Concessions,	Church	Regular	Occasional	
District.	Rev. Mr. Elms,	Matilda	Church	Regular	Occasional	
		Concessions,	Church	Regular	Occasional	
		Maitland,	Church	Regular	Occasional	
		Prescott,	Church	Regular	Occasional	
		Oxford,	Church	Regular	Occasional	
		Marborough,	Church	Regular	Occasional	
		Brookville,	Church	Regular	Occasional	
		Three Stations besides,	Church	Regular	Occasional	
		Beverly,	Church	Regular	Occasional	
		Lansdown,	Church	Regular	Occasional	
		Wilsee,	Church	Regular	Occasional	
		Lake Florida,	Church	Regular	Occasional	
		Drummond, 8th Concession,	Church	Regular	Occasional	
		Perth,	Church	Regular	Occasional	
		Eight miles from Perth,	Church	Regular	Occasional	
		Seven from do. another direction,	Church	Regular	Occasional	
		Bathurst, 8th Concession,	Church	Regular	Occasional	
		Eleven miles from Perth,	Church	Regular	Occasional	
		Lanark, 12th Concession,	Church	Regular	Occasional	
		Seventeen miles from Perth,	Church	Regular	Occasional	
		Beckwith,	Church	Regular	Occasional	
		Perth,	Church	Regular	Occasional	
		Beckwith,	Church	Regular	Occasional	

The Church at Wilsee lately burnt
by accident.

dom of Government will devise some, and the General Assembly will be happy in making such arrangements as shall secure the loyalty and regular discipline of the Clergy. His Majesty's Principal Secretary of State for the Colonies, Lord Bathurst, called upon the General Assembly of the Church of Scotland, to point out the places where Clergymen are required, and the sum necessary to induce such as are worthy to go—that His Majesty's Government has no objection to give some assistance, but in the same manner as is done in England, through the Society for the propagation of the Gospel in Foreign parts. Inquiry is also made, if such a Society exists in Scotland, and if not, what hope there is of such a Society being formed, to assist with its funds the same object. The Letter then concludes with courteous acknowledgments of the loyalty and services of the Scotch Clergy. This correspondence took place in 1824. In the mean time, His Excellency the Lieutenant Governor of this Province having represented in the strongest manner, to His Majesty's Government, the propriety of making some provision for the Clergymen in communion with the Kirk, and also the Roman Catholic Clergy resident in Upper Canada, a reference was made to me on that subject, while in London, in June 1826. On this occasion, I enforced, as well I could, the recommendations made by His Excellency, in respect to both Churches; and when it was urged that, as the Scotch Clergy claimed a share of the Reserves, it would be time enough to consider whether any thing should be done for them when that claim was disposed of, I represented that there were four respectable gentlemen in the Province, who might be embarrassed before the question was finally decided—that they were well educated and superior young men, and highly deserving of the protection of Government. An appropriation was ultimately made, of which these gentlemen are now reaping the benefit, although it was considered the more proper course to withhold aid till the claim on the Reserves was set at rest; or at all events, till a Society, similar to the Society for the propagation of the Gospel in Foreign parts, should be established in Scotland. I went even so far as to state the peculiar hardships of Mr. McKenzie, the successor of the late Mr. Bethune, who had reason to expect £50 per annum from his first settlement, but which, from want of funds, had never to my knowledge been paid. I was the more anxious to complete this arrangement, because, in as far as the Scotch Presbyterians are concerned,

It takes away all cause of difference; for provision being now made for their Clergy, which was all they could ask or hope for, and this provision being in accordance with the application of the General Assembly, I did flatter myself that they would have been satisfied, as indeed they ought to have been, and that henceforth, the Clergy of the two denominations, the Roman Catholic and Presbyterian, while discharging their own Religious duties, would cordially co-operate with those of the Establishment in promoting the general peace and welfare of Society. It is gratifying to me to have to state, that, in as far as I know, the Roman Catholic Clergy, during this contest, have observed a strict neutrality. Indeed, with them no question about the Reserves can possibly arise, for they have their own special rights and privileges secured to them, both by the 14th and 31st of Geo. 3d, for which any portion of the Reserves, however great, would be but a miserable equivalent, as their rights and privileges will all be endangered the moment they lay any claim to the provision set apart for the maintenance of the Protestant Clergy, both by the Laws of England and those of this Province. Such has been my hostility to the Church of Scotland. It has consisted in doing her all the good in my power, consistent with my duty to my own Church—in living on the most friendly terms with her Clergy, and seeking for opportunities to add to their comforts and respectability; and even during the present excitement, I have ever considered the question of their claims to the Reserves as one of a public, and not a private nature, and which ought never to mingle itself with the charities of social life; and, however unfortunate I have been in the return which I have received from some of the Scotch Presbyterians, I shall still pursue the same line of conduct towards them.

But I am accused of being an apostate from the Kirk of Scotland.—Were this true, I need not be ashamed of doing what Archbishops Tillotson and Secker, and Bishop Butler have done before me, but my case is exactly this.—My Mother belonged to the Relief denomination, and was peculiarly mild in her religious opinions. My Father was attached to the non Jurants, and although he went occasionally with my mother, he was a frequent hearer of the late Bishop Skinner, to whose Church he was in the habit of carrying me—he died when I was very young, but not before my mind was impressed in favour of Episcopacy, and imperious circumstances separated

me from my Mother, who nevertheless lived to bless me on taking orders in the Church of England. My religious principles were well grounded at a very early period, but I readily confess that in respect to Church Government they were sufficiently vague and uninformed, for to this important subject my attention was never particularly drawn till I came to this country, when my Venerated friend the late Dr. Stewart of Kingston, urged me to enter the Church. and as I had never yet communicated, that excellent person, whom I loved as a father, admitted me to the altar a little before I went to Quebec to take Holy Orders in 1803. Before I had determined to enter the Church of England I was induced by the advice of another friend, the late Mr. Cartwright, a name dear to this Province, to make some inquiry respecting the Presbyterian Church of Montreal then vacant. I desired a friend, under the seal of confidence, to make them. His answer was that Mr. Sommerville had been appointed, and having thanked him for his trouble I never more thought of the matter. Not so this friend, for he has not only kept my letter twenty-five years, but he brings it out in the midst of this controversy, for the purpose of injuring me, and shews it to my enemies, though he and I had been living in the habits of friendly intercourse, and in the interchange of good offices for nearly thirty years. Such are the baneful consequences of religious controversies.

But if any shall infer from the friendship I have always shewn to the Kirk of Scotland, and my moderation in the present controversy, that I am luke-warm in the cause of the Established Church, or that I want decision and fortitude to avow my principles, they will find themselves egregiously mistaken. In private life I shall continue kind, as I have ever been, to all denominations, but in supporting the just rights of the Established Church I shall proceed boldly and fearlessly, and spurn, as I have hitherto done, that cold calculating selfish prudence which would deter me from standing up in her defence.

Neither the Clergy of the Church of England, nor of the Church of Scotland, nor of any Church, could claim support as a right from the Parent State, but that right was conferred by the 31st Geo. 3, c. 31; and from the passing of that Act the Reserves became the property of the Church of England. This I conscientiously believe, and so believing I will take every lawful means to maintain the property so conferred by the greatest Statesman that England ever produced; and no

clamour, no calumny, shall alter my purpose. They may indeed induce me to redouble my exertions but never to relax them.

It is said that in my letter to the Under Secretary of State I have offended the Methodists. To give offence to any Christian denomination would be to me a matter of deep regret, but on this my expressions though plain, are sufficiently moderate. Of the Wesleyan Methodists I have spoken with approbation, as well as of their Teachers and Preachers, because they appear, in as far as I have seen, exceedingly respectable, and the friends of piety and good order; but I cannot approve of those Methodists who get their Teachers and Preachers from the United States. It seems indeed by the testimony of one of the best informed of their leaders, that although till lately their Preachers came from the neighbouring Republic that this is not now the case, and that they are, with the exception of eight, all British subjects. At this I rejoice and am pleased to think that my observations have not been in vain, and that angry as they are, they find it expedient to act in conformity to my advice. I shall rejoice still more to see them put in actual execution the measure now in contemplation of detaching themselves entirely from the American conference, and if in addition they will join their Brethren from England, and adopt their mild, loyal and Christian spirit, they will deserve the praise of all good men; but it is rather hard that I should become the object of their enmity for urging measures which they find it necessary to adopt. They cannot suppose that I am ignorant of the treatment which they have given to the English Wesleyan Methodists, or inattentive to the opinions formed by others who have had even better means than myself of observation. My remarks were confined to those Teachers and Preachers who came from the United States where they gather their knowledge and form their sentiments, and so far am I from being able to soften or retract them that I must extend them to the present Teachers and Preachers, so long as they are found proposing the most slanderous resolutions at public meetings, and going round the country persuading ignorant people to sign the petitions which contain them, and so long as any of them continue to exhibit a rancorous spirit against other denominations. Have not the Methodists in this Province in connexion with the American conference ever shewn themselves the enemies of the Established Church?—Are they not at this moment laboring to separate religion from the State, with which it ought

ever to be firmly united, since one of its great objects is to give stability to good Government, nor can it be separated with impunity in any Christian country?—Is not Christianity a continual lesson of obedience to the laws and submission to constituted authorities, and has it not been the primary object of all enemies to regular Government to destroy the influence of religious principles, and to pull down religious establishments? To effect this, they have ever considered the consummation of victory.—If they tell me that Ecclesiastical Establishments are great evils, I bid them look at England and Scotland, each of which has a religious establishment, and to these establishments are they mainly indebted for their vast superiority to other Nations.—To what but her Established Church, and the Parochial Schools under its direction, does Scotland owe her high reputation for moral improvement. In these institutions the youth are taught those principles of pure religion which guard them against the allurements of vice, and prepare them for the practice of virtue—a thirst for knowledge is at the same time excited—industrious habits formed, and a behavior orderly, obedient and peaceful, almost infallably produced. It is not the degree of knowledge imparted, but that the whole system of the Scotch Parochial Schools has religion for its basis, that religion is the primary object of instruction, and that they are placed under the immediate superintendence of the Clergy. To these wise arrangements must be attributed under the blessing of God, the infrequency of crime, and the steady and correct principles which so generally prevail throughout the whole population. Most amply do the Religious Establishments of Great Britain pay by the good which they produce, for the public support which they enjoy, nor is it unreasonable to anticipate in time, equal good from the religious establishment of this Province, which never has, and never can cost the people of Upper Canada one farthing.

Till 1817 not a whisper was heard against the Clergy Reserves, but in that year they were brought under the notice of the House of Assembly, and although no proceedings were had on the subject, the following Resolution was proposed for its consideration:—"That the reservation of one-seventh of "the Lands in this Province, for the maintenance of a Protestant Clergy, is an appropriation beyond all precedent lavish, "that from the sale of them, Churches might be erected and "endowed, without any charge to the Mother Country. That

to obtain so desirable a measure, a respectful presentation be made to the Imperial Parliament, and recommending that "_____ of the Lands now appropriated as Clergy Reserves, be sold and applied as above stated, and that in future there should be the _____ Lands, instead of one-seventh part in each Township reserved." From the previous proceedings of the House, the reason for this resolution appears to have been the obstacle formed by the Clergy Reserves against improvements and compactness of settlement, but not a doubt is expressed as to the Church to which the Reserves belong, nor a suggestion offered that the proceeds of the sales recommended, could be appropriated to any other denomination. In 1819 a Law was passed, taxing Lands for the construction of roads; and as the unleased Clergy Reserves did not contribute any thing towards the accomplishment of so beneficial an object, because they were still considered in the Crown, some persons began again to complain that they obstructed improvements, and interrupted communications. There was, undoubtedly, some foundation for this complaint; but the Land-holders who made it, and who considered it unjust, that such Lands should be exempted entirely from Tax, went no farther than to require that the Law should include all such Reserves as were placed on public roads. To divide them among all Sects, or to divest them from their original destination, was not yet imagined. On the contrary, most persons considered the provisions wise; and many said, that since no quit rent was exacted in Canada, as in other Colonies, any temporary obstruction produced by the Clergy Reserves ought to be cheerfully borne. (It was not until 1822 that the friends of the Church of Scotland began to speak of the claim of their Ministers, at that time no more than four in number, to a share of the Reserves, but not sufficiently loud to command attention. The claim was considered to proceed from a disappointment which they had met with in an application to Government for Salaries to their Ministers. It was, however, understood, that representations had been sent home to His Majesty's Government, and to the General Assembly, by the Scotch Ministers in both Provinces, claiming a share of the Reserves as a branch of one of the National Churches, and supporting the claim under a supposed ambiguity of the phrase in the Act, "a Protestant Clergy.")

Hitherto, no proceedings of any moment respecting the Clergy Reserves, had taken place in the Legislature of this

Province. But in the Session of 1823 and '24, the subject was introduced into the House of Assembly by the Members belonging to the Kirk of Scotland. After some discussion, that House adopted five Resolutions, which I beg leave to read:—

Resolved.—That when the Kingdoms of England and Scotland were united, the Subjects of both were placed upon a footing of reciprocity, and were to enjoy a full communication of every right, privilege, and advantage, and that neither the Church of the one nor the other thereby gained any ascendancy—on the contrary, that both were established by law as National Protestant Churches within their respective Kingdoms, and consequently the Clergy of both are equally entitled to a participation in all the advantages which have resulted, or may hereafter result from the said union.

Resolved.—That the Provinces of Canada were wrested from the Dominions of France, by the united exertions of Great Britain and Ireland, and that the Churches of England and Scotland had at the Conquest thereof, an equal claim to enjoy the advantages which might be derived from the said Conquest.

Resolved.—That by the Act of the British Parliament, passed in the 31st year of His late Majesty's Reign, The Governor, Lieutenant Governor, or person administering the Government of this Province, was authorised to set apart a portion of one-seventh of the Lands for the support and maintenance of a Protestant Clergy.

Resolved.—That if His late Majesty, when he graciously authorised an appropriation of land for the support and maintenance of a Protestant Clergy in this Province, did not contemplate a provision for the Clergy of the Church of Scotland, that they ought now to come under His Majesty's most favorable consideration, by being otherwise provided for.

Resolved.—That an humble Address be presented to His Majesty, founded on the foregoing Resolutions, praying that His Majesty will be graciously pleased to direct such measures as will secure to the Clergy of the Church of Scotland, residing, or who may hereafter reside in this Province, such support and maintenance as His Majesty shall think proper.

These Resolutions were sent up to this Honorable House for its concurrence; and, after a long and warm debate; they were rejected. Had it not been for the first and second,

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there would have been no dispute in regard to the fifth. For I believe that it was the wish of every Member, that some provision should be made for the Ministers of so respectable a body as the Church of Scotland. I well recollect my regret at finding myself compelled to oppose the Resolutions, on account of the assertions made in the two first, and which are not only weak and unsatisfactory, but had, in truth, no bearing upon the subject, and could not, by any possibility, assist in obtaining the prayer contained in the fifth. The reasons assigned respecting the Union, are manifestly at variance with fact; and the Resolution founded upon the Conquest, totally inconclusive, and might, with equal propriety be urged for the extension of the Scottish Law. The expression in the third Resolution, seems to imply that the Members of the Scotch Church expected that a provision was made by the 31st of the King, which is altogether groundless. They never supposed any such thing; for such an opinion is here for the first time insinuated. But although these Resolutions were not concurred in by this House, yet an Address founded upon them was adopted in the House of Assembly, and transmitted through His Excellency the Lieutenant Governor, to His Majesty's Government, of which the following is the conclusion. "We humbly entreat Your Majesty's consideration of the subject; and if, in the legal construction of the said Act, it is considered that no provision for the Clergy of the Church of Scotland was contemplated thereby, we would most earnestly and respectfully express to Your Majesty our hope, that Your Majesty will be graciously pleased to extend to them Your Royal protection and consideration, by directing such provision to be made for their maintenance and support, as to Your Majesty may appear proper. That Your Majesty may long Reign in the confidence and affection of all your subjects, to guard and secure their rights in every portion of your widely extended dominions, is the prayer of Your Majesty's faithful subjects of Upper Canada."—It happened by a singular coincidence, that this Address reached His Majesty's Secretary of State for the Colonies early in 1824, about the same time with the Memorial from the General Assembly, in consequence of the representations made by the Scotch Clergy residing in these Provinces, as I have already mentioned, which was similar in purport, praying that some provision be made for their Missionaries in North America. The prayer of this Memorial was promised to be granted upon the

same condition as aid was granted to the Missionaries of the Church of England—namely, that His Majesty's Government has no objection to give assistance, but in the same manner as is done in England, through the Society for the Propagation of the Gospel in Foreign parts. Inquiry is made, whether such a Society exists in Scotland, and if not, what hope there is of such a Society being formed to assist with its funds the same object. I have reason to believe, that this answer was agreeable to the General Assembly; and that steps were immediately taken to organize a Society on the model of that in England, in order to satisfy the condition upon which the Grant was to be made. A partial Society was indeed immediately got up in the West of Scotland; but a National Society could alone answer the condition, and accordingly, arrangements were made to form one. Until this was done, it could not be expected that Government would give assistance, or proceed any farther in the matter; nor did it seem necessary to send any reply to the House of Assembly of this Province, pending these arrangements. There was every reason to believe, that the Society required would soon be established, and then Government would grant a sum of money in aid of its funds, which would at once satisfy the General Assembly and Legislature of this Province, and insure its due and regular application. But the Commons House of Assembly getting impatient, chose, on the 27th January, 1826, to address His Majesty on the subject of the Clergy Reserves, and not confining themselves to a prayer for provision to the Ministers of the Church of Scotland. This address proceeds as follows: "We further must represent, Most Gracious Sovereign, that the Lands set apart in this Province for the maintenance and support of a Protestant Clergy, ought not to be enjoyed by any one denomination of Protestants, to the exclusion of their Christian Brethren of other denominations, equally conscientious in their respective modes of worshipping God, and equally entitled, as dutiful and loyal subjects, to the protection of Your Majesty's benign and liberal Government. We therefore humbly hope it will, in Your Majesty's wisdom, be deemed expedient and just, that, not only the present Reserves, but that any funds arising from the sales thereof, should be devoted to the advancement of the Christian Religion generally, and the happiness of all Your Majesty's subjects, of whatever denomination; or if such application or distribution should be deemed

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"inexpedient, that the profits arising from such appropriation should be applied to the purposes of education, and the general improvement of the Province." This address could not fail to excite astonishment, being so much at variance with the former; for here the vague expression, "all Protestant denominations," is substituted for the Kirk of Scotland. Now, to say nothing of the impracticability of such an appropriation, it is totally at variance with the British Constitution, an essential part of which is an Established Church. But of this contradiction, no notice is taken in the answer, which confines itself to do away the apprehensions of the Assembly, regarding an additional Reserve for the maintenance of a Protestant Clergy.

In June 1826, His Majesty's Government, agreeable to the Memorial of the General Assembly of the Church of Scotland, and to the Address of the House of Assembly, founded on their Resolutions of December 1823, granted a provision to the Clergy of the Church of Scotland—not waiting, as was at first intended, either for the final adjustment of the claim made by the Scottish Clergy on the Reserves, nor for the establishment of a Society in Scotland for the Propagation of the Gospel in Foreign parts. I have reason to believe, that the King's Government thought as I certainly did think, that this Royal Grace would set the question at rest, as far as regarded the Scotch Clergy. A provision was all they desired; and having obtained it, there was nothing more for them to ask: Indeed, to ask for support from the Reserves, which as yet yield little or nothing, was unreasonable, and was giving up a certainty for an uncertainty. I am, at the same time, willing to believe, that had the friends of the Scotch Church foreseen, as they easily might, for they were told that it would be the case, that the claim advanced by them to participate, as a Protestant Clergy, in these Reserves, evidently set apart for the Established Church of England, would induce all the other Protestant denominations to claim an equal share, they would have paused before they made it—and yet, when I see their Advocates, without waiting for a reply, bringing forward the Resolutions of last Session of the Provincial Parliament, for the sale of the Reserves, I am at a loss what to think or believe. Had they been consistent in their object, they would have repeated the Address of 1822 till an answer had been elicited—in fact, the prayer had been granted, and

was soon after promulgated in this Colony. Every body knows, that when an Address is not answered so soon as we expect, it is not unusual to renew it; nor is any change made in the request. Before leaving this part of the subject, I think it just to remark, that the Church of England, through the whole contest, has been acting entirely on the defensive. She has never attacked others but all Protestant denominations, have attacked her.—She has suffered all sorts of revileings without complaint, and her Clergy have borne the most atrocious calumnies with patient forbearance—Such is the history of the progress of the opposition to the Clergy Reserves: and His Majesty's Government must see, that in giving way at all in a matter which till very recently was never agitated, they will not quiet expectations, but rather encourage discontent, unless they give way altogether and leave the Church of England on a level with other denominations.

That the Church of England is, by law, the Established Church in this Province; will sufficiently appear from a very few observations.

At the capitulation of the Province of Quebec, General Amherst granted the free exercise of the Roman Catholic Religion, but the obligation of paying tithes he left to the King's pleasure. His Britannic Majesty, by the treaty of peace, agreed to grant the liberty of the Roman Catholic Religion to the inhabitants of Canada, and promised to give the most effectual orders that his new subjects might profess the worship of their religion according to the rights of the Romish Church, and in as far as the laws of Great Britain permitted. Now these laws at that time permitted only the Protestant Church of England to be established in any of the Colonies, for by the 1st of Elizabeth, cap. 1, the Protestant religion was established in every Colony the moment it became subject to the Crown of Great Britain, whether there was any proclamation to that effect or not. This Act relates not only to all the Queen's dominions, but is extended by positive words to such countries and places as should at any future time be subject to the crown of England. By which words it is quite evident, that the Establishment of the Church of England in every colony, was considered by the Legislature as an indispensable part of the general policy of the Imperial Government, and was intended to take effect in all countries that either then made, or should thereafter make a part of the dominions of the

Crown of England. So clearly is this the case that in the Act of Union with Scotland, the Presbyterian form is secured within the bounds of that Kingdom only, while the Church of England is secured in England, Ireland, Wales, and the town of Berwick upon Tweed, and the territories thereunto belonging. Thus the Religious Establishment of England is recognised by a fundamental law, to be the religious establishment of every British Colony, and was therefore that of the Province of Quebec, from the Conquest till the passing of the 14, of the late King. In that law a change was made, and the pleasure of his Majesty in regard to tithes first declared. The Roman Catholic Clergy are allowed tithes from their own people, and all the rights and dues which they had formerly enjoyed. Indeed by this Act the Roman Catholic Religion is in some respects more liberally treated than the Church of England, and this seeming preference raised a great clamour at the time altho' its provisions do not annul those of the 1st Elizabeth, which Establish the Protestant Religion in every Colony. But as the means of teaching it are not provided for, because, the tithes to be paid by Protestant Land-holders, and the profits of vacant benefices were never collected, and even if collected, were wholly inadequate, it was not possible for the King to give support under its enactments to the Clergy of his own Church, consequently, the Church of England remained as it were dead, from 1774 to 1791 a space of 17 years in the Province of Quebec, altho' by the principles of the British Constitution, it was the established form of worship. Not that during so long a period the King was altogether negligent of his religion,—for in his Royal instructions to his Representatives in the Canadas, he declares in express words, that the powers and privileges of an established Church, belong only to the Protestant Church of England:—which instructions are still in force; and he directs that in laying out new Townships, glebes of not less than 300, and not more than 500 Acres be reserved for its support. Finding that tracts so small, could make no adequate provision, and that no tithes were ever collected from the Protestants, and that there was no support for the Protestant Clergy, actually resident within the Province, His late Majesty signified his royal desire to His Parliament, in 1791, to be enabled to make a permanent appropriation of Land, in the Canadas, for the support and maintenance of a Protestant Clergy within the same, in proportion to the Lands granted, or to be granted;

and He calls upon His Parliament to make such enactments as may most effectually fulfil His Majesty's intentions. Accordingly, by the 31 Geo. 3, chap. 31, one-seventh of the lands in Upper Canada, have been appropriated for the support and maintenance of a Protestant Clergy, and so interwoven is this appropriation with the landed property in the Province, that no Grant from the Crown is valid, unless it contains a specified reserve, equal to one-seventh of the land which it grants. It is here of importance to remark, that the phrase "a Protestant Clergy" was used in the instructions to the Governors-in-Chief, immediately after the Conquest. It was used in the 14th of Geo. 3, and again in the Constitutional Act of 1791, and evidently means the Clergy of the Church of England, in contradistinction to the Clergy of the Church of Rome. Soon after the passing of this law, instructions respecting the Reserves, were sent out, directing the Governor-in-Council to devise some permanent scheme for leasing them, and which was directed to be communicated to the Bishop of Quebec, for His Lordship's information and opinion. In their report the Council states that it is of great importance that the Established Constitution in Church and State, should be so interwoven with the whole social system in Upper Canada, as to engage men's interests as well as their feelings, in its support, and make it in popular and daily estimation,—all which is no less essential to the security of Property, than to the preservation of Religion, and maintenance of good order.

The King in the exercise of his Royal Prerogative, and following up the provisions of the Act, appointed a Bishop for Quebec, by which title both Provinces are included in one Diocese, and has from time to time attended to the wants of the Establishment, by constituting a Corporation of the Clergy for the management and superintendence of the Clergy Reserves, in order that this provision might be rendered more effectual, and by dividing the Diocese into Archdeaconries.

In regard to the enactments of the 31 Geo. 3, cap. 31, which have respect to the appropriation for the support of a Protestant Clergy, they are all descriptive of the Church of England, and of no other Church, and from the evident care of continuing the phrase "a Protestant Clergy" from the Conquest to the present time, it is manifest that it is used in contradistinction to the Roman Catholic Clergy. The Article "a" was preferred in the Royal instructions, and in the 14th of

Geo. 3d, because it is distinctive, and places the Protestant and Roman Catholic Clergy in contrast;—and because there was at that time no Protestant Clergy in either Province, and therefore the Article “*the*” could not with propriety be made use of. A provision for a Protestant Clergy was to be made; and then a Protestant Clergy was to be introduced.

I have never indeed met with a single person conversant in the Law who had any doubt as to the phrase “a Protestant Clergy” in the Constitutional Act, meaning the Clergy of the Church of England. I shall therefore content myself with reading the opinion of one of the most promising Barristers in England on the subject.

“I am of opinion that the provisions of 31 Geo. 3d, are applicable only to the Clergy of the Church of England. Whatever might have been the original meaning of the expression “a Protestant Clergy” in the 14 Geo. 3, it appears to me that the subsequent instructions and message of His Majesty, recited in the 31 Geo. 3d, together with the Provisions of that Act, (and especially that which speaks of institution and of the spiritual jurisdiction of the Bishop) plainly point out that the expression is to be understood as referring to the Clergy of the Church of England only. “A Protestant Clergy” evidently means one single and entire body of persons; now the Clergy of the Church of England, and those of the Kirk of Scotland can never form one body. If therefore the Clergy of the Kirk of Scotland 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 to be absurd. The expression was used in contradistinction to the Romish Clergy, and although I am not prepared to say that an establishment, similar to the Kirk of Scotland, might not have satisfied the words of 14 Geo. 3, yet I am quite convinced that it would not have satisfied those of the 31 Geo. 3. Being of opinion therefore, that the Acts contemplate one single body of Protestant Clergy, I have no doubt that the Clergy of the Church of England are that body; and the erecting the Provinces into a Bishoprick, and every thing done since, plainly shews that such is the right interpretation.—I am also of opinion, that the Governors of the Provinces acting under His Majesty’s direction, cannot legally make any appropriation to the Minis-

“fers of other Churches. I think that nothing short of an Act of the Legislature confirmed in England, can authorise them to do so. The Charter of April 1819, would create a difficulty in the passing of any such Act, and without a new Act, that Charter alone would almost decide the question.”

Signed.

JOHN PATTERSON.

Temple, May 20th, 1824.

It is impossible to read the clauses for the regulation, support, and endowments of the Church, according to the Establishment of the Church of England, and the powers which they confer upon the King's Representative, without being convinced that that Church only could be meant.

The Act enters into minute details, and anticipates the settlement of more than one Clergyman in a Parish, or Township, by which it would seem that its framers were not ignorant that in new countries such subdivisions were frequently too great for the exertions of one Clergyman, and therefore the 38th clause provides for the erection of one or more Rectories, in any one Township or Parish, according to the establishment of the Church of England. This clause would of itself, in my opinion, decide the question as to what Church the Reserves were intended to support, for it has in prospect, the establishment of as many Clergymen as the population shall at any time require.

I need hardly call the attention of this Honorable House to the length of time which must elapse, before this enactment can be satisfied by any Revenue accruing from the Reserves.—The support of a single Clergyman from the Lands set apart for any one Township, cannot be effected for many years, and how many more must pass away before two or three can be supported.—Add to this the numerous Towns and Villages continually springing up, which will all require Clergymen, but for whose support there is no provision, except from the general reservation,

But I feel it quite unnecessary for me to dwell any longer on the various claims of the Constitutional Act, as they respect the establishment of the Church of England, since they are well known to every Hon. Gentleman present.

On this part of the subject it is necessary to revert to the Coronation Oath, as it was administered to His present Ma-

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jesty, in order to prove that the Phraseology used on the dif-
 ferent Acts of Parliament—beginning with the 1st of Eliza-
 beth, to this time, and the Coronation Oaths as administered
 to former Kings, remain the same.—The third clause runs
 thus:—"Will you to the utmost of your power, maintain the
 "laws of God, the true profession of the Gospel, and the Pro-
 "testant reformed Religion established by law? And will you
 "maintain and preserve inviolably, the settlement of the Uni-
 "ted Church of England and Ireland, and the doctrine, wor-
 "ship, discipline, and Government thereof, as by law establish-
 "ed, within England and Ireland, and the territories thereun-
 "to belonging."—Thus the phrase "and territories thereunto
 belonging" runs through all the laws respecting the Church,
 from the 1st of Elizabeth, and includes now, as it did then,
 all the British Dominions except Scotland. Moreover this
 Diocese is a portion of the Ecclesiastical Province of Canter-
 bury, and consequently the rights and privileges of the Church
 and Clergy within it, rest upon as firm a basis as those of
 England. It is true, these rights and privileges are not the
 same here as in England or Ireland, nor have I any wish that
 they should be so—here we have no civil or political distinc-
 tions founded upon those that are religious, nor is any contri-
 bution drawn for the support of the Church, from those who
 profess a creed different from hers: Nevertheless ours is the
 Religion of the State, and established by the fundamental
 laws of the British Empire.

It were easy to shew that the establishment of the Church
 of England in this Province, has been recognised by all writ-
 ters who have had occasion to notice the subject; but I shall
 content myself with mentioning one of the noblest character
 and attainments. Mr. Burke in his famous Letter to Sir
 Hercules Langreshe, says:—"I voted last Session for an es-
 "tablishment of the Church of England, with the establish-
 "ment that was made some years before by an Act of Parlia-
 "ment of the Roman Catholic, in the French conquered coun-
 "try of Canada."

That the Church of England is considered and held to be
 the Established Church in the Colonies, is farther confirmed
 by the steps recently taken by His Majesty's Government, for
 its support and efficiency in the West Indies, and especially
 in New South Wales. In this latter country a reservation is
 made, of lands, for the maintenance of the Clergy, and for the

purposes of Education, similar to that which has taken place in this country, and a Charter has been granted for their management, with powers far greater than those conferred upon the Corporation in Upper or Lower Canada.—It confers a power to sell to the extent of one-third of the Lands reserved in each County, and to grant Leases not exceeding thirty years, or the duration of two lives.—It gives the control and expenditure of the monies received, which are to be expended in the erection of Churches and Parsonage Houses, and in the maintenance and support of the Clergy of the Established Church of England, in the said Colony. A certain proportion is to be appropriated to the maintenance and support of Schools, and School Masters, and also in improving the remaining Lands, and making Roads through them, &c. &c. &c. The Corporation to consist of the Governor, the Chief Justice, the Secretary, the Members of the Legislative Council, the Archdeacon, and nine senior Chaplains.

On the subject of the University I shall say but little. The Charter is the most liberal that has ever been granted, and has, I have reason to believe, been copied for the College of New-Brunswick, and received by that Province as a most gracious boon.

Young men of every Christian denomination are freely admitted to all the advantages of education, and although such as are of the Established Church are placed under the more immediate care of the institution in regard to Religion, it is presumed that others will be consigned to their respective teachers, so that on this most important of all subjects no difference can be anticipated. In Edinburgh, Episcopalian youth go to the University, for science and literature, but for Religious instruction, they attend Dr. Walker, an eminent Divine belonging to the Episcopal Church.—I am not aware at present, of any impediment to a similar arrangement being made by the Presbyterians of the Kirk of Scotland, or any other denomination within this Province, and if it should take place, the religious instruction of the Students of King's College, may be so conducted as to be satisfactory to all parties. But, religion must not be neglected, nor will I ever regard it as a matter of indifference, how the youth placed at a Seminary over which I preside, enter the world, in respect to their knowledge of Christianity. While therefore every precaution will be taken, to prevent unprofitable disputation, every effort will be made,

to elevate their minds, by directing their attention to those topics, which above all others are calculated to raise the moral and intellectual faculties, and to produce those manly, sober, and pure graces, which confer such dignity and beauty on the Christian character.

I am aware that some institutions for promoting the instruction of the people have been recently established, from which Religion has been altogether excluded:—But I have never heard, that any serious friend of the Gospel has come forward to patronise them.—Indeed no Christian can conceive the possible existence of a useful Seminary, the principle of which is the exclusion of Religious instruction.

Any one acquainted with the human heart, and the certain current of human habits and feelings, well knows, that the certain consequence of bringing up youth without religious principles and impressions, is to multiply reprobates. Daily experience tells us what kind of men those turn out to be, who have been brought up in the total neglect of all religious duties—of Sabbath worship—of reading the Scriptures, and of public and private prayer. Do we ever find any upright trustworthy, or giving Religion a thought, unless they have been educated in it from their childhood? Does not experience prove, that God in the distribution of His blessings always acts, by aiding, assisting, and cooperating, with secondary means, and that religious Parents are the secondary means, which His wisdom has appointed, to continue religion to their children.

But it is unnecessary to argue upon this subject, or to say more than to recall to Christians the positive commands of Scripture---to teach Children the fear of God---to bring them up in the fear and admonition of the Lord: While therefore King's College will be open to all denominations of Christians, it will nevertheless possess a religious character. On this point the Council will be of one mind, by which Union is secured, and the best pledge afforded of order and regularity.

I have now finished the observations which I considered it my duty to make to this Hon. House;---and although there may be a difference among Gentlemen, in regard to some of my opinions and arguments, I have stated them without reserve, and even at the risque of being thought tedious, that

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all may be able to judge of the grounds of my proceedings : And I do flatter myself, that every Hon. Member of this House, whatever his private sentiments on the subject may be, will carry home with him the conviction, that throughout the whole, I have acted an honest and consistent part---that I have never allowed the controversy on the subject of the Reserves, to mingle with my social relations, or admitted myself to defend what I deem the vested rights of the Established Church, upon any but fair principles.

Nor is it in this matter only that I have acted an upright and honorable part: I challenge the strictest and most minute investigation of my whole conduct, since I came into the Province, with the full confidence of being able to refute in the most triumphant manner every accusation that can be brought against me. Never have I in any respect compromised my character as a Christian Minister, or neglected to discharge with the utmost integrity, the various duties that have from time to time been assigned me, nor have I ever violated a public principle, or deserted a private friend.

I have only to apologise for the length of time which I have taken up, and to return my thanks for the patient hearing which has been given me : And in closing, I beg leave to crave from Hon. Members some indulgence, as to my future attendance in this House. During the last twenty-nine years, I have been assiduously engaged as opportunities offered, in contributing to the formation of a system of Education for this Colony, which though still new in operation, contains the seeds of great perfection. The outline, by the Establishment of the University is now complete, but a strict superintendence will for many years be absolutely necessary. If therefore, I should not appear so often in my place, as my respect for the House would induce, I hope that my absence will meet with a kind interpretation: not that I wish to be absent when my presence is deemed necessary, or, when the interests of Religion and Education are concerned.—But in other matters, I confess that I feel less interest and may be well spared, as many of my Hon. Friends are far more competent than I, to discuss and decide upon questions of policy, and the general business of the Country.

Honorable Gentlemen:—Devoted through life to my King, and the Civil and Ecclesiastical constitution of my Country—

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at peace with God, and my own conscience, I can bear with equanimity, calumny and reproach, and if necessary still greater evils; but, I am nevertheless jealous of that unsullied reputation which I brought with me from Scotland, and which I trust I will carry with me to the Grave. This laudable jealousy, and my respect for public opinion, when founded on correct information, have induced me to make this appeal to the justice and candor of your Honorable House. I am anxious to retain the good opinion of those who know me best, and with whom I have acted for so many years, and I feel proudly conscious, that I deserve the friendship and esteem of all honorable men, and the approbation of the whole Province.

