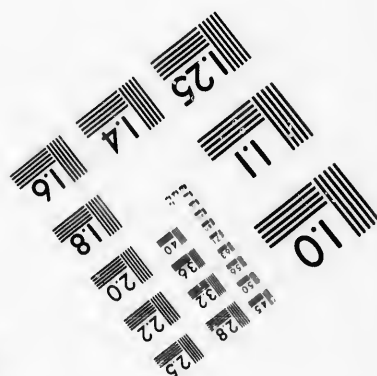
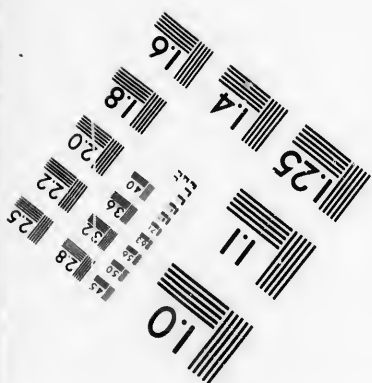
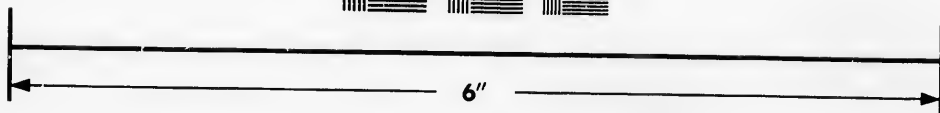
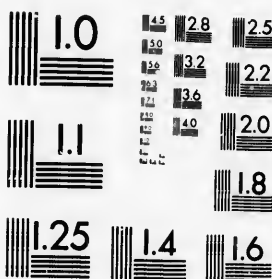


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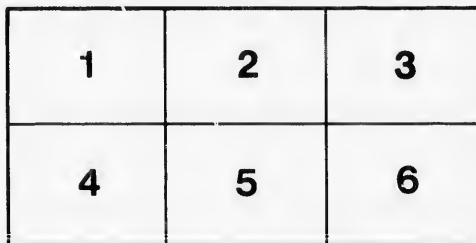
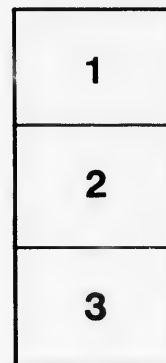
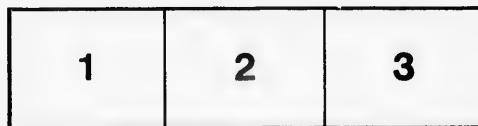
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To the Members of the Legislature

Clergy Reserves.

(From the Examiner.)

The Debtor Account of the Churches of England and Scotland.

BALANCE DUE BY THEM TO THE OTHER PROTESTANT DENOMINATIONS; OR, MORE PROPERLY, TO THE PROVINCE.—

\$1,000,000.

As the period is approaching when the question of Church Endowments is to be discussed, and the future policy of the Government is to be determined respecting them, but more particularly with respect to the Secularization and final appropriation of the Clergy Reserves, it becomes an obvious and imperative duty to examine the account of the parties claiming possession or compensation, in order to an equitable adjustment of this long unsettled and fretting grievance.

As preliminary to such an examination, the relative position and the legal claims of both parties require consideration; that is, the parties who have, and those who have not, been pensioners on the public chest, more particularly on the Fund arising from the proceeds of the Clergy Reserves. That the lands known as Clergy Reserves were never bestowed as an endowment to any Church or Churches is obvious from their very name. They formed a mere reservation for general Protestant purposes, subject, by express legislative stipulation of the power which made it, to be varied or repealed by the power to whom it was given—the Legislature of the Province. That the branches of the National Establishments of Britain in the Province—the Churches of England and Scotland—had an exclusive right to the monetary benefits arising from this reservation, is not only repugnant to the very language of the Act of 1791 itself, but to the testimony of Lord Grenville (its framer), Mr. Pitt, Mr. Fox, the Earl of Harrowby, and Viscount Sandon. The two latter noblemen, so late as 1828, gave undeniable evidence before the Imperial Parliament, as to the intention of the parties who initiated and carried the measure in 1791, to provide for the support of Protestantism, in opposition to Roman Catholicism—rather than for the support of the National Church.

With this explanation of the design of the framers of the Act of 1791, agrees the opinion of the English Bench in 1849. On the 13th April, in that year, they gave their opinion, and it was unanimous, that the words “a Protestant Clergy,” in the Act of 1791, are “there used to designate and intend a Clergy opposed in doctrine and discipline to the Church of Rome; and rather to aim at the encouragement of the Protestant Religion, in opposi-

tion when not more than one-third of the population were identified with the National Church of England, the Government had determined to support the National Church of the Province, while we believe that, upon any fair computation, that proportion was nearly to the truth; yet, on the principle we shall assume, for the sake of accuracy of the last census (1851), we admit the same to have held good from 1814 to 1853; although, upon a fair computation of computing numbers, they hold only half that proportion.

Besides, as the Churches of England and Scotland have been allies in the Province ever since 1827, (the period of the five-years' war, the Church of Scotland a share) we are required to reckon their numerical strength, and their joint claims on public money, to ascertain the amount jointly received belonging, according to the constitutional Act, to all other Protestant Churches.

In making this calculation, we must mark that we reckon the Province on to both, as recorded in the public accounts, the greater proportion of which was derived from the Clergy Reserves.

By the last Census of Upper Canada, the Church of England numbered 57,542,—the population, 952,004. Giving both Churches latitude, in their computation of joint claims, they jointly embrace only about one-third of the whole, including Protestants and Catholics, or about one-half of the population alone.

Now, by reference to the public accounts, we find that Provincial Funds have been expended on those churches in the following

To the Church of England, up to 1840,	£81,000
To the Church of England from 1840 to 1853, reckoning an average of £15,000 per annum (although in 1853 it was £23,888)	195,000
To the church of Scotland up to 1840	£12,500
To do do from 1840 to 1853, reckoning an average of £10,000 per annum (although last year it was about £13,000)	100,000

Reckoning, for the sake of equal sun, it appears that the amount expended from the public chest to the churches of England and Scotland in Upper Canada from 1814 to 1853, about £400,000, currency, exceeds the amount expended on any other Protestant denominations—viz., the Wesleyans, the Methodists and old United Synod of Canada—there has been paid about £400,000 to each, and to the Roman Catholic Church of Canada about £33,000 during the same period.

To ascertain from the foregoing accounts the amount which has been expended on the churches of England and Scotland from all other Protestant

of the Legislature of Canada.

and when not more than one-tenth of the population were identified with the Church of England, the Government had determined to make the National Church of the Colony. Now, while we believe that, upon any sound basis of computation, that proportion would be found near to the truth; yet, on the present occasion, we shall assume, for the sake of comparison, the accuracy of the last census (1852), and shall admit the same to have held good from the year 1814 to 1853; although, upon any just mode of computing numbers, they have no right to half that proportion.

Besides, as the Churches of England and Scotland have been allies in the work of spoliation ever since 1827, (the period when, after a five-years' war, the Church of Scotland received its share) we are required to reckon their joint numerical strength, and their joint receipts of public money, to ascertain the amount they have jointly received belonging, according to the Constitutional Act, to all other Protestants.

In making this calculation, we may also remark that we reckon the *Provincial grants*, given to both, as recorded in the public accounts, the greater proportion of which has been derived from the Clergy Reserves.

By the last Census of Upper Canada (1852) the Church of England numbered 223,190,—the Church of Scotland, 57,542,—and the whole population, 952,004. Giving both churches full latitude, in their computation of numbers, they jointly embrace only about one-fourth of the whole, including Protestants and Roman Catholics, or about one-half of the Protestant population alone.

Now, by reference to the public accounts, we find that Provincial Funds have been given to those churches in the following proportions:

To the Church of England, up to 1840, - - - - -	£81,000 0 0
To the Church of England from 1840 to 1853, reckoning an average of £15,000 per annum (although in 1853 it was £23,228) - - - - -	195,000 0 0
	—————
	£276,000 0 0
To the church of Scotland up to 1840 - - - - -	£12,500 0 0
To do do from 1840 to 1853, reckoning an average of £10,000 per annum (although last year it was about £13,000) - - - - -	100,000 0 0—112,500 0 0
	—————
	£325,500 0 0

Reckoning, for the sake of convenience, an equal sum, it appears that there has been paid from the public chest to the churches of England and Scotland in Upper Canada, up to 1853, about £400,000, currency; while to the only other Protestant denominations which are State Pensioners—viz., the Wesleyan Methodists and old United Synod of Upper Canada, there has been paid about £40,000; (one half to each.) and to the Roman Catholics in Upper Canada about £33,000 during the same period.

To ascertain from the foregoing data the amount which has been unconstitutionally wrested from all other Protestant denominations

cumbents, the Churches of England and Scotland are bound, by the soundest principles of moral justice, to refund the sum of \$1,000,000 to the public chest, with interest, before they can be fairly entitled to the ordinary and general benefits of the whole fund when applied to secular purposes.

Here it may be necessary to remark, that besides the vast amount unconstitutionally and unjustly derived from Provincial sources, by those two denominations, the Church of England alone received up to 1840 from the Imperial Government no less than £86,580 currency. This is necessary to be known when the plea of injustice or poverty may, as usual, be urged by the advocates of endowments.—In all this, be it observed, we have made no reference to the funds derived from the sale of Rectory or other lands given to that Church, or to grants of property for Glebes and other purposes. The amount derived from such sources may be learned from the fact, that a part only of the lands belonging to the Rectory of London was sold some years ago, under the authority of a Provincial Statute, obtained by a clever Priestly stratagem, for about \$40,000 or \$50,000.

In a calm review of the moral and political atrocities which, throughout the warfare of thirty years, have characterized the party in pursuit of these State endowments for ecclesiastical purposes, it is worthy of special notice, that not only has a general reservation for Protestant purposes been illegally monopolized by a section of that party, from the earliest period of our history as a colony until now; but in mockery both of law and moral consistency, a proportion of the funds have also been given to purposes directly opposed to the letter and spirit of the Act; viz., the support of Roman Catholicism. As part of a general secular fund, we admit that Roman Catholics have an equal right with Protestants to its benefits, as well as to the benefits of all other State funds whatever, not indeed as religionists, but as subjects of the Civil Government.

Besides these monetary frauds perpetrated through Executive connivance, by that party, it is well known that in the time of Sir Peregrine Maitland, Lieutenant Governor of Upper Canada, the High Church party denied and resisted the right of any other Denomination to hold a piece of ground whereon to build a church edifice, or in which to bury their dead; while, at the same time, by a minute of Council, dated 21st November, 1825, of which body "the Hon. and Reverend" Doctor John Strachan was the soul, it was proposed to appropriate 9,800 acres of the best land in every Township to the entire benefit of the Church of England, whose adherents did not then number one-tenth of the population!—The same spirit of audacious injustice denied to all other Clergy the right to solemnize marriages, or in which to bury their

1853, about £400,000, currency; while to the

a church edifice, or in which to bury their

framers of the Act of 1791, agrees the opinion of the English Bench in 1849. On the 13th April, in that year, they gave their opinion, and it was unanimous, that the words "a Protestant Clergy," in the Act of 1791, are "there used to designate and intend a Clergy opposed in doctrine and discipline to the Church of Rome; and rather to aim at the encouragement of the Protestant Religion, in opposition to the Romish Church, than to point exclusively to Clergy of the Church of England." They also refer to the important fact, that there is an evident distinction made in the Statute itself between "a Protestant Clergy," when alluding to the Reserves themselves, and "Incumbents or Ministers of the Church of England," when alluding to the endowment of Rectories with the Reserves.

We make the foregoing remarks simply to prove, that neither the Church of England, nor the Church of Scotland, had any exclusive claim to the monetary benefits arising from this ecclesiastical provision; and in order the more clearly to exhibit the monstrous injustice inflicted upon other denominations, more particularly upon the Protestants of Upper Canada generally, not connected with those branches of the National Establishments of the Mother Country. We, at the same time deny the wisdom or justice of any such reservation for religious purposes.

To form anything like an accurate estimate of the relative amount which the Churches of England and Scotland might justly have claimed under the Act of 1791, an accurate denominational census from 1819 to 1853 would be required. This, however, cannot be had; and, did it exist, would be of no value—taken, as much of it would have been, under the reign of the old oligarchy—or, indeed, taken by any government whatever according to the common mode of reckoning Church membership in State Churches. Employing, however, such items of intelligence relating to denominational numbers as we possess, and assuming the mode of reckoning them as correct or admissible, we may form some conception of the enormous fraud which has been perpetrated by the State-church party against the other sections of the Protestant community.

In the year 1827-1828, when Dr. Strachan's catalogue of untruths in the shape of an "Ecclesiastical Chart of Upper Canada" came under the review of the local Legislature, evidence was obtained from a multitude of witnesses, embracing men of character and standing in all the leading denominations, as to the number of Episcopalians, compared with other churches, and the replies ranged from one-tenth to one-twentieth of the population. That is, at a pe-

1853, about £400,000, currency only other Protestant denominations—viz., the Wesleyans, the State Pensioners—viz., the Wesleyans, the Methodists and old United Synod of (there has been paid about £400,000 to each.) and to the Roman Catholics of Upper Canada about £33,000 during the same period.

To ascertain from the foregoing what amount which has been wrested from all other Protestant churches up to 1853, by the churches of Scotland, or rather which has been classed as citizens at the expense of the other denominations, we have only to deduct the several amounts from the proportions fairly received by each.—Thus:

The churches of England and Scotland in Upper Canada have received, up to the year 1853, from the Public Funds, about £400,000. The proportion of both churches to the whole population is, by the Census, about 4th—viz.,

Amount due to other denominations,	£20,000
less the sums they have received from the Public Chest, viz. Protestants, embracing only W. Methodists, £20,000	—£20,000
Old United Synod, 20,000	—£20,000
Roman Catholics	33,000

Balance showing the sum wrested from and virtually due to the other Protestants of U. Canada to this date, or rather to the end of 1853,

It appears, then, if we reckon (1854) that the Churches of England and Scotland in Upper Canada have actually received from the Province, as we have often heard, without attempting to make an estimate, have now done, about £250,000, or **One Million of Dollars** they had no claim whatever;—the entire benefits of which, upon the principle of social or political ostracised Protestants of Upper Canada, fairly entitled—not, indeed, as *British subjects*, but as *citizens*, bearing, equally with the other sections of the community, the burthens of State taxation.

We have been induced to enter into these details as the period is near when the question of secularization will be decided, and because *it is the duty of the Government propose to give to the Protestants of Upper Canada, or to the Church Society, a sum of money, by way of pensioning its incumbents.* We sincerely trust that no such measure will be attempted with an already exasperated population. Without giving one

The People of Upper Canada demand equal and impartial taxation, less they will never be satisfied.

1853, about £460,000, currency; while to the only other Protestant denominations which are State Pensioners—viz., the Wesleyan Methodists and old United Synod of Upper Canada, there has been paid about £40,000; (one half to each,) and to the Roman Catholics in Upper Canada about £33,000 during the same period.

To ascertain from the foregoing data the amount which has been unconstitutionally wrested from all other Protestant denominations up to 1853, by the churches of England and Scotland, or rather which has been given to one class of citizens at the expense of the rest, we have only to deduct the several sums received, from the proportions fairly reckoned as due to each.—Thus:

The churches of England and Scotland in Upper Canada have received, up to the year 1853, from the Public Funds, about	£400,000	0	0	
The proportion of both churches to the whole population is, by the Census, about 4th—viz.,	100,000	0	0	
Amount due to other denominations, - - - - -	£300,000	0	0	
less the sums they have received from the Public Chest, viz., Protestants, embracing only W. Methodists, £20,000				
Old United Synod, 20,000	£40,000			
Roman Catholics - - - - -	33,000			
	-----	£73,000	0	0

Balance showing the sum wrested from and virtually due to the other Protestants of U. Canada to this date, or rather to the end of 1853, - - - - - £227,000 0 0

It appears, then, if we reckon to this date (1854) that the Churches of England and Scotland have actually received from the funds of the Province, as we have often before assumed, without attempting to make an estimate as we have now done, about £250,000 currency, **One Million of Dollars!** to which they had no claim whatever;—a sum, to the entire benefits of which, upon any sound principle of social or political calculation, the distressed Protestants of Upper Canada were fairly entitled—not, indeed, as Protestants, but as citizens, bearing, equally with others, the burthens of State taxation.

We have been induced to enter into these details as the period is near when the question of secularization will be decided by the Legislature, and because *it is rumoured that the government propose to give to the Church of England, or to the Church Society, as one of its agencies, a sum of money, by way of indemnity, besides pensioning its incumbents for life!* We sincerely trust that no such insane trifling with an already exasperated population, will be attempted. Without giving one farthing to In-

a church edifice, or in which to bury their dead; while, at the same time, by a minute of Council, dated 21st November, 1825, of which body "the Hon. and Reverend" Doctor John Strachan was the soul, it was proposed to appropriate 9,800 acres of the best land in every Township to the entire benefit of the Church of England, whose adherents did not then number one-tenth of the population!—The same spirit of audacious injustice denied to all other Clergy the right to solemnize marriage among their own people, and it was the fear of the popular wrath alone, which averted the continuance of that injustice, and the consummation of that gigantic scheme of an Establishment—the deepest curse which could have been entailed upon the Colony. The hold on the Clergy Reserves, for Ecclesiastical purposes, was retained, through Executive irresponsible power, not only, as we have shown already, in violation of the Constitutional Act of 1791, but in opposition to the wishes of the people, as expressed through the Legislative Assembly of Upper Canada, no less than *fourteen times*, from 1826 to 1840, in favor of devoting those lands to general secular purposes. And can it be supposed that the Legislature of United Canada will, in 1854, give a compensation for such claims—a premium for such iniquity? Surely not.

But if we are justly amazed at the political atrocities connected with this priestly warfare for the emoluments of the State, we are utterly confounded that the religion of the Bible, which is pre-eminently a religion of justice, of benevolence, and peace, should have ever been named in connection with such a crusade against the rights, the liberty, and the peace of society. The Divine Founder of the Christian Church in the world, and his inspired Apostles, pursued a course diametrically opposed to such a policy. Not only relying, in all cases, upon the beneficence resulting from christian principle, to sustain and extend the religion they sought to establish, but manifesting an unwillingness even to receive voluntary contributions if they appeared to create impediments to the progress of truth and the best interests of men. Here, on the contrary, men professing to be the ambassadors of Christ have for nearly half a century not only perilled the interests of the Christian religion in the Province by their unhallowed pursuit of the "mammon of unrighteousness," but have disturbed the peace of society and churches, and after creating a large amount of civil commotion, distress, and bloodshed, are yet labouring, if possible, to accomplish their ends at the sacrifice of any principle, moral or political, and at the risk of again involving the country in the miseries of rebellion or the horrors of a civil war.

demand equal and impartial justice;—more they do not desire; with

