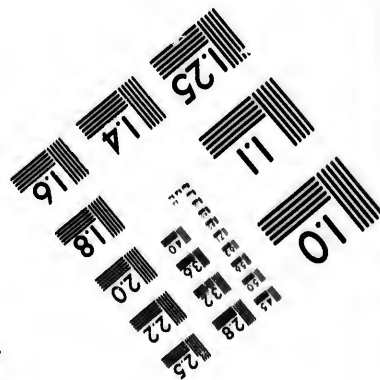
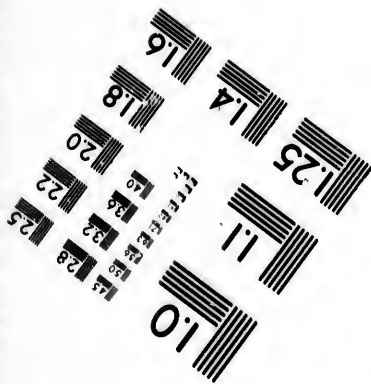
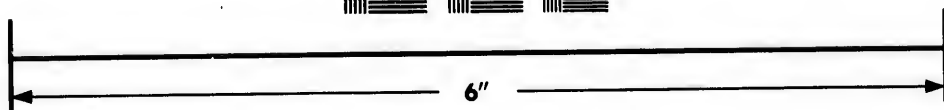
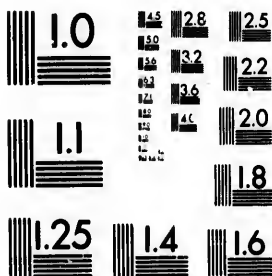


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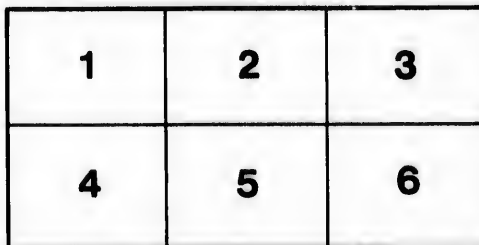
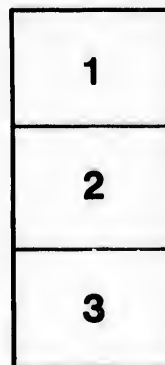
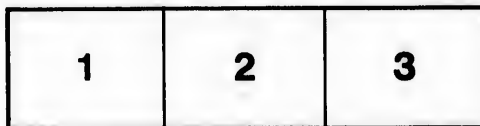
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*The Gen. Ass. of that Province will in my own
opinion, for their ex-patriated-country men in
Canada. J.B.*

1759

STATEMENT respecting the **PRESBYTERIAN CHURCH** in
UPPER and LOWER CANADA, made before the **General
Assembly of the Church of Scotland** on **Tuesday, 23rd May
1837**, by the **Rev. EDWARD BLACK, D. D.**, Minister of **St
Paul's, Montreal**.

MODERATOR,—Previously to my bringing under the considera-
tion of this venerable Court, the present state of a branch of the
Church of Scotland in Upper and Lower Canada, I beg leave, in
my own name, and in that of my brethren in that distant coun-
try, to return you our warmest acknowledgments for the sym-
pathy that this Assembly has always expressed for our desti-
tute situation; and for the interest it has taken in furthering
our views, both through the medium of direct communications
with the Government, and through the labours of a Committee,
annually appointed to watch over our interests. In particular,
I beg to tender to you my grateful thanks, for the indulgence
kindly granted to me, of appearing this day at your bar;
and for the opportunity thus afforded me, of bringing under
your consideration the destitute situation of those connected
with you by many endearing ties. May I be allowed to indulge
the hope that the result will be the adoption of such measures,
on the part of this Assembly, as will awaken the Government
to a sense of what, I conceive, to be the partiality of their con-
duct, in reference to the Presbyterian population of Canada, and
induce them to do a tardy act of justice to a body of people,
more numerous than any other Protestant sect there, and un-
questionably inferior to none in point of respectability, and in
attachment and loyalty to their King.

The subject on which I am about to enter ought to be deep-
ly interesting to every patriotic Scotchman. Within a few
years, Canada has become the adopted country of thousands of
our brethren, and each returning year brings to its shores thou-
sands more, compelled to leave their native land, either from
misfortunes which no human prudence could perhaps foresee,
or actuated by the laudable desire of improving their own cir-
cumstances, and of providing for their families.

Lower Canada comprehends a population of nearly 600,000.
Of these about 400,000 are French Catholics, a considerable
number Irish Roman Catholics, and the remainder Protestants
of various sects from Great Britain, Ireland, and the United
States. Of these Protestant sects the most numerous, it is sup-
posed, is that in communion with the Established Church of Scot-
land—and that church can boast of having among her number,
those who have, to use the language of a Canadian, awaken-

*the first Protestant clergyman that ever
in Canada belonged to the Church of Scotland*

Montreal, knew very little of the destitute
of the settlers in Lower Canada.

Churches are all built by funds given by the
top of Quebec. But where the bishop gets the funds
ed, as it were, the country "into life, by their capital and en-
terprize, and have changed Lower Canada from a rendezvous
of fur-traders, into the emporium of a large and increasing
commerce." In Quebec and Montreal, the Episcopalian popu-
lation can bear a comparison with the Presbyterian, but, in every
other part of the province, there are, I believe, two Presbyte-
rians for one Episcopalian. The Episcopal churches, owing to
the support given by the Government, are more numerous than
the Presbyterian; but the actual adherents of the latter church
exceed those of the former. On the banks of the St Lawrence,
from 200 miles on the east side of Quebec to about 230 miles
on the west side, the land is divided into seigniories (a mode of
dividing land at one time common in France), and on these sei-
gniories the French Catholic population is chiefly to be found.
In the cities of Montreal and Quebec, in several villages, and
in many country parishes, a number of Protestants has settled,
and they are increasing in a considerable ratio. On one river,
the Chateauguay, that falls into the St Lawrence, about twen-
ty-five miles to the south-west of Montreal, and within these
seigniories, a numerous Scotch population is to be found, and
several Scotch churches have lately been erected. In the Town-
ships, that is, the part of Lower Canada not included in the
seigniories, and comprehending a vast extent of territory—in
short, all Lower Canada except about thirty miles in breadth,
along the north and south sides of the St Lawrence—in these
Townships there is an annual increasing population, partly Ca-
tholic, but mostly Protestant. The attention of emigrants from
Scotland, from the north of Ireland, and from several parts in
England, has lately been called to this district of country, ow-
ing to the formation of the Lower Canada Land Company—
a company chartered by Government—and through whose ex-
ertions in making roads, and selling lands on easy terms of pay-
ment, a new era is about to dawn on the country. The chief
field of the labour of this company is confined to a part of what
is called the Eastern Townships—a tract of country lying con-
tiguous to the United States, blessed with a fertile soil, and a
comparatively mild climate. The number of Protestants that
may eventually settle in this district of country, and in the dis-
tricts immediately contiguous to it, is beyond all calculation.
In many other townships on the south side of the St Law-
rence, and, in particular, in the townships of Rawdon and Kil-
kenny on the north side, and in the seigniory of Terrebonne,
and some adjoining seigniories, the number of Protestant set-
tlers has increased so rapidly, as to induce the inhabitants, with-
in their respective districts, to contribute liberally towards the
erection of places of worship, although, owing to the scantiness

Rawdon and Kilkenny about 40 miles N. W. from
Montreal are two of the poorest settlements in
Lower Canada. D.P.

+ and very imperfectly known.
A congregation in communion with the Church of Scotland
was formed soon after the conquest.
3

of their means, they have been unable to supply themselves with regularly ordained pastors.

Such is a hurried sketch in reference to the population of Lower Canada generally. I now solicit your attention for a little to the proportion of that population who adhere to the discipline and worship of the Established Church of Scotland,—to the manner in which they have been treated by the Home Government,—and to the kind of provision made for those who labour among them in holy things.

As to the amount of the numbers of those who may be reckoned in communion with the Established Church of Scotland, it may be estimated, I think, at not less than 30,000. What the number of the population might have been in 1822, when I first went to reside in the country, I cannot say; but this much I do know, that, at that period, there were only two congregations in the whole of the Lower Province in communion with the Established Church of Scotland, one of these in Quebec, and the other in Montreal. I remember well at the Communion seasons in these two cities, that many of our countrymen, and particularly those who had emigrated from the Highlands of Scotland, travelled from a considerable distance to be present on these interesting occasions; and never shall I forget the feelings engendered when addressing those lowly and humble Christians, several of whom understood but imperfectly the language in which they were addressed. Such devotedness to the simple ceremonies of their National Church could not but touch the hearts of the few ministers then in the country, and make them bewail the state of utter destitution as to spiritual provision to which thousands were reduced, who had perhaps enjoyed the privilege of attendance on ordinances in their native land. This feeling induced them to make regular missionary tours into those parts of the country where Presbyterians had settled; and they have the satisfaction to think, that their labours were, to a certain extent, blessed; that some born in the country, and living far from God, and far from holiness, were brought to think seriously of the one thing needful, and that many, whose piety was fast languishing, from non-attendance on ordinances, were, in some measure, quickened and roused to active exertion.

Shortly after the period to which I allude, the Glasgow Colonial Society, under the patronage of that truly excellent nobleman and friend of our Church, Lord Dalhousie, was formed; and from the exertions of that society, the best effects have followed. Many members of the Church of Scotland, both lay and clerical, have taken a lively interest in the welfare of this society; and I am happy at having this opportunity of stating, that the zeal and activity of its secretary, the Rev.

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news to the year 1851. The Society of the
Church of Scotland to Canada, who are signed
the very Christian name. D. B.

of the 30 stations alluded to.

Dr Burns of Paisley, are duly estimated by his brethren in Canada. Several licentiates of acknowledged worth and piety have crossed the Atlantic under its patronage, and, after having devoted a portion of their time exclusively to missionary enterprize, have eventually settled on very slender means, among humble individuals, who prized their labours, and who entreated them to remain among them. In this way, and under the blessing of Providence, the number of churches so multiplied, that, in 1831, when the ministers in connection with the Church of Scotland, in both the Upper and Lower Province, assembled at Kingston, to constitute themselves a Synod, the ministers of the Lower Province were formed into a Presbytery, under the name of the Presbytery of Quebec. Since that period, other licentiates from Scotland have joined our ranks, and at this time there are fourteen or fifteen organized congregations, with ministers regularly ordained over most of them in the Lower Province. Besides these, there are thirty additional stations at which ministers are desired, but from the poverty of the inhabitants, no adequate salary can be provided.

What, then, is the provision made for these ministers? They have had much difficulty in getting their places of worship erected, and would never have succeeded in so doing, had it not been for the kind and charitable contributions of the merchants in Montreal and Quebec. Even with their assistance, some of the churches are still burdened with debt, and little or no prospect presents itself of their being relieved from this burden. No provision is made for the maintenance of the clergymen, except what is afforded from pew-rents, and from the voluntary contributions of the hearers. In the country parishes the people, however willing, are unable to give much, as they have themselves many difficulties to encounter for several years, after they have settled on their farms. To my certain knowledge, several ministers have not received more than L.60 per annum, and even this small pittance will be reduced, owing to the general failure of the crops during last season. The Rev. David Brown of Valcartier, in the neighbourhood of Quebec, has, within these few months, been obliged, most reluctantly, to relinquish his charge, from the utter inadequacy of the provision made for him, but is anxious to return to his duty, if the Government will ensure only a small permanent sum, in addition to the contributions of the people. If the present state of matters continues, others will be forced to do as Mr Brown has done, for they have nothing but poverty staring them in the face. There is not a single instance of an officiating clergyman in Lower Canada, receiving aid in any other way than I have now mentioned. The oldest Presbyterian clergyman, residing in

action is situated about 15 miles to the N.W. of the
of Quebec, in 1834 it contained about 40 Presbyterian
lives, one half of them in such poor circum-

the services of Mr. Brown. His salary is paid mostly by the Presbyterians in June for the Spring of 1835 about 100 individuals.

Montreal, but who has for many years retired from all active duty, receives now, and has for many years past received, L.50 annually from the Government; but I have reason to know that this small pittance is not to be continued to his successor. With this solitary exception, not one single farthing is given, directly or indirectly, to any clergyman in communion with the Established Church of Scotland in Lower Canada, either by the Provincial or the Home Government. Nay, more than this, the clergymen of Montreal and Quebec have at different periods acted as military chaplains to the troops stationed there, but have never received any remuneration from the Government, although they set apart a separate service on the Sabbaths exclusively for the troops, and regularly attended to all hospital duties.

And why should such be the case? Why should the ministers of the Established Church of Scotland be starving in Lower Canada, when the more favoured ministers of the sister Establishment there receive annually a salary, voted to them by the British House of Commons, and derive aid from other sources under the control of the Government? Why should one congregation in communion with the United Associate Synod in Scotland in the Lower Province, and another congregation in the Upper Province, till lately in communion with the same body, receive annually L.100 each from the Government of this country, and all aid be refused to the Branch of the Established Church of Scotland in Lower Canada? You are aware that by the statute 31st Geo. III. cap. 31, a seventh part of the waste lands in Upper and Lower Canada was reserved for the support of a Protestant Church and a Protestant clergy—that for many years the members of the Church of England maintained that they were, in the eye of the law, the only Protestant Church, and their ministers the only Protestant clergy, and therefore entitled to the whole of the provision arising from these reserves—and that they continue to have the bishop and his clergy appointed a Corporation for the management of them. When it was known that such power was given to the ministers of the Episcopal Church, the few ministers in communion with the Established Church of Scotland, then in the country, aided by every member of their respective congregations, raised their voices against the pretensions of the Church of England to be considered as the only Protestant Church, and against their being clothed with such power as the charter of Corporation invested them with. Such was the force of public opinion as to the assumption of the clergy of the Episcopal Church to be the only Protestant Church, that the Crown Lawyers in, ~~London~~ the year 1819, and a Select Committee of the House of Commons in

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minutes of the year 1831. The members of the
ministers of the Church of England do not
assist in collecting the rents, and the rents are
collected in the agency. D.B.

1827, gave it as their opinion that the seventh part of the public lands in Canada, set apart by act of Parliament for the support of a Protestant Church and a Protestant clergy, was intended for the Presbyterian as well as for the Episcopal Establishment. Notwithstanding all this, the bishop and his clergy have still the management of the fund arising from the leases of these reserved lands, and no part of it whatever is given for the support of the ministers of the Scotch Church.

That this fund has been grossly mismanaged is evident from a report made to the Home Government by Sir James Kempt in 1827, who states that the expences of collection and management exceeded the proceeds by L. 58 : 3 : 6,—and that in 1828 and 1829, the first years in which there had been any surplus, the nett proceeds were L. 177 : 15 : 6 on the one, and L. 217, 18s. on the other. Whatever may have become of the money, it is, ~~I believe~~, a well known fact that upwards of L. 18,000 have been realized in Lower Canada from the sale of these reserves. Lord Glenelg, the present Colonial Secretary, admits that the amount at present invested in the British Funds, on account of the sale of these reserves, is L. 5689; that the interest of this sum alone is disposable; and that the whole available receipts are at present absorbed by the expences of management. Lord Goderich (now Lord Ripon), when Colonial Secretary, was of opinion that an end should immediately be put to the system of reserving a seventh of the waste lands in Canada for the support of a Protestant Clergy, and in a despatch, dated the 21st November 1831, addressed to the then Governor, details the measures it would be necessary to adopt for the purpose of causing these reserves to revert into the general mass of the Crown estate. He recommends an act to be introduced into the Provincial Legislature for this purpose, and, in the mean time, says that it is the express desire of His Majesty's Government, that, until the bill shall have passed into a law, or shall have been finally rejected, the corporation do abstain from granting any more leases of the Clergy reserves. In the contingency of the corporation acting in opposition to his Lordship's desire, he instructs the Attorney-General to take such measures as may be best adapted to bring to trial the validity of the Charter itself, and he apprehends that the result must be to ascertain that it is void in point of strict law.

Now, I would ask, if the ministers of the Church of Scotland in Lower Canada have not just reason to complain of the manner in which this fund has been managed—and the more so—as the crown lawyers in, ~~I believe~~, 1819, and the British House of Commons, through its select Committee in 1827, gave

of the interest of this sum he has ordered
to be given to the Presbytery of Quebec

Commissioner's office in the City of Quebec sent
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This is exclusive of the sum of [unclear] note [unclear]

a decision in favour of their claims—and, above all, as a Colonial Secretary has expressed great doubts as to the validity of that charter, by which we are precluded from receiving any information on a subject in which we are so much interested. But this is not all we have to complain of. In addition to the clergy of the Episcopal Church having the sole management of the fund arising from the leases of the clergy reserves, there is, it is believed, a considerable proportion of a sum, amounting to upwards of L. 16,000, annually voted by the British House of Commons to the Society for the Propagation of the Gospel—there is a considerable proportion of this sum appropriated to the maintenance of Episcopal Clergy. Of this fact, I believe, there can be no doubt, that out of some fund or other about L. 5000 is annually paid to the Episcopal Church in Lower Canada,—and out of this sum L. 3000 is paid annually to the Bishop, L. 650 to the Archdeacon of Quebec, L. 300 to the Rector of Montreal, and the remainder to the inferior clergy. As to the provision made for the Catholic clergy, I have to observe, that they are legally entitled to a certain proportion of the produce of the land occupied by those professing the Catholic faith,—and thus in a certain sense, the Catholic religion may be said to be the Established Religion of Lower Canada. Protestants, who may settle in what may be called the Catholic district of the country, are not obliged to pay any thing for the support of the Catholic religion. In addition to this legal provision, the Government of Great Britain pays to the French Catholic Bishop an annual salary of L. 1000. Besides this, the ministers of the French Church possess large tracts of valuable land, and are the seigniors or superiors of the whole Island and City of Montreal, and of Isle Jesus, from whence they derive an immense revenue.

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all the year

+ and many other privileges

Such is the state of matters in Lower Canada. I now call your attention to the present state of the branch of the Church of Scotland in Upper Canada. The population of the Upper Province amounts, I believe, to about 400,000, and is composed chiefly of persons from Great Britain and Ireland, and loyalists and their descendants from the United States. In such a population, various denominations of Christians are to be found, but of all the different Protestant sects, the one in communion with the Established Church of Scotland is as numerous and as respectable as any other. In 1822, there were in Upper Canada only four congregations in communion with the Church of Scotland, with ministers regularly ordained over them. At that period there was a great anxiety expressed for additional ministers, but as the Scotch population was spread over a great

The law in Lower Canada compels the Roman Catholic to pay annually his tithes to the Parish priest

*... of the year 1813. The Secretary of the
... of a just and useful
... of the truth. It is nothing
... a tissue of falsehoods, from
... to end. v. B.*

extent of country, although not in sufficient numbers in any one place to provide for a minister, the feelings of the people could not be gratified. It was far different with the portion of the inhabitants who had emigrated from England, or who professed Episcopacy. Whenever a few such families settled together, a church was almost immediately erected, and a minister ordained, without entailing any burden, at most a very trivial one, on the favoured people. It was in consequence of the facility given for erecting Episcopal churches, although there was then, and is now, a greater number attached to the Church of Scotland than to the Church of England, that Dr Strachan, formerly a licentiate of the Church of Scotland, but now Archdeacon of Toronto, presented at the Colonial Office, in, I believe, 1827, a document entitled an Ecclesiastical Chart of Upper Canada, intended, as I suppose, for the ear of the Colonial Secretary, but which, unfortunately for the Doctor, soon made its appearance in Canada, and roused, over the whole length and breadth of the country, a degree of excitement, which is not at this moment allayed. In that document, it was stated in substance, that there were only four congregations in communion with the Church of Scotland, two of which were at the time vacant; that there was no great desire on the part of the population for an increase of them; and that there was an evident leaning on the part of the Protestant population to the Church of England. I speak not here of the motives which actuated Dr Strachan in presenting such a document. I appeal to facts, to shew that there was not a shadow of ground for such a mis-statement. Although only fourteen years have elapsed since there were only four congregations in communion with the Established Church of Scotland,—and although only nine years have elapsed since Dr Strachan constructed his chart, yet at this moment there are nearly forty congregations in communion with the Church of Scotland in Upper Canada, with ministers regularly ordained over them. Not only is the number of congregations thus multiplied, but there is every year an increasing anxiety manifested, and an increasing demand made for ministers of the Established Church of Scotland.

The ministers of the Church of Scotland in Upper Canada are not in the same state of destitution with their brethren in the Lower Province. In 1827, the Government of this country authorized the then Governor of Upper Canada to pay for behoof of the ministers of the Scotch Church L. 750. That sum was afterwards increased to L. 1000, and is now, I believe, raised to L. 1350. I am uncertain whether the Government pledged itself that this sum should be permanently paid,—and

*sum is paid out of the proceeds of lands
to the same company, and was to be
... for fourteen years. and there*

May 27

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the money is from the sale of the land, and equally divided among all the ministers now in Upper Canada. D. B.

whether it be divided equally among all the ministers now in the country. I am under the impression that the Lieutenant-Governor limited the payment to a certain number, and that consequently there are several ministers who have to depend solely on the voluntary contributions of their people. In addition to this, there was a certain sum, I believe L.2000, given by the Government to aid the Presbyterians in building churches. But all this is but a fraction of what the Government has done for the Church of England. In addition to the sum annually voted by the British House of Commons to the Society for the propagation of the Gospel, various other sums, ~~it is believed,~~ are paid, under the sanction of Government, out of other funds. *It is reported* that, in 1833, L.12,281 was paid to the ministers and congregations of the Episcopal Church—in 1834 L.9602—and that sums, if not of a similar amount, yet to a considerable amount, are still continued to be paid. The sum already realized from the sale of clergy reserves in this flourishing province amounts ~~already,~~ *it is believed,* to upwards of L.100,000. The Episcopal Church here, as well as in the Lower Province, have the sole control over the leases of these reserves,—but whether, as in the Lower Province, the expense of management absorbs the actual amount paid, I cannot say.

by a committee of the House of Assembly in 1836.

But this is not all, in as far as the partial treatment of the Government is concerned. At the very time that the ministers of the Scotch Church received in answer to one of their memorials, respecting a share in these reserves,—that the Government could not interfere, as the final disposal of them was pending before the respective Legislatures,—at this very time, early in 1836, Sir John Colborne, the Lieutenant-Governor of Upper Canada, created fifty-seven English rectories, by endowing each of them with from 400 to 800 acres of the choicest of these reserves. Much dissatisfaction prevailed, and still prevails at such partial treatment. The House of Assembly of Upper Canada had the subject of the approbation of these reserves before them at their last session, and came to the determination to divide among the following sects, in proportion to their respective numbers, viz. the Catholics, the Episcopalians, the members of the Church of Scotland, the Wesleyan Methodists, the Independents, and the Baptists; but whether this has passed into a law, I have not been informed. In addition to the sums expended on the Episcopal Church, the Government has, I believe, for several years past, given grants of money to the Catholic Church, to the Wesleyan Methodists in Upper Canada, and to the congregations in communion with

It is not a law

1836

the United Associate Synod of Scotland,—but I cannot say what the precise amount of these may be.

I have thus endeavoured to state, as succinctly as is consistent with the understanding of the subject, the actual position of the Scotch Church at this moment in Canada. I have stated the very slender and inadequate provision made for the rapidly increasing Church in Upper Canada, and the total overlook or rather neglect of the equally rapidly increasing Church, according to its Protestant population, of Lower Canada. I have had the honour recently of bringing the same important subject under the consideration of Lord Glenelg, his Majesty's Principal Secretary of State for the Colonies, through the medium both of memorials and of private interviews, but, I am sorry to say, without any good effect. In addition to what I have now stated respecting the manner in which the members of the Scotch Church in Lower Canada have been treated, I pressed on his Lordship's attention the justice and the equity of the present Government fulfilling a solemn pledge given by a former Colonial Secretary, Lord Bathurst, when, in answer to a memorial presented by the convener of the committee appointed by the General Assembly for colonial matters in June 1825, respecting pecuniary aid, his Lordship states, that "Whenever a congregation in any of these provinces (Upper and Lower Canada) shall have erected a suitable place of worship, and be prepared to acknowledge the jurisdiction of the Church of Scotland, and to contribute according to their means towards the maintenance of a minister, upon their presenting a memorial to the Governor in Council, the Governor will have received his Majesty's commands, authorizing him, upon being satisfied that these conditions have been duly complied with, to contribute to the support of the clergyman in such proportion as, together with the contributions of the parties presenting the memorial, may be sufficient to afford him a competent maintenance."

What could be clearer or more definite than the language of this despatch? What reason had we to think that all we wished for was accomplished? I, together with other ministers, memorialized Lord Dalhousie, the Governor of Lower Canada at the time, in terms of the tenor of the despatch, and what was our disappointment when his Lordship, with the deepest regret on his part, replied, That he never had received any such instructions. In reference to this despatch, Lord Glenelg admits that such a communication was sent to Dr Mearns, the then Convener of the Committee, with this qualification, that the contribution to be made by the Government would necessarily be limited by the funds which it might be in the power of the

It contains no such proposition as the Doctor has stated. It contains an express command in the general terms mentioned. It did not depend on the passing of any bill by the House of

Crown to appropriate. It is the first time I ever heard of such a qualification; and it is the impression on my mind, that no such qualification was ever alluded to in the communication from Dr Mearns to the ministers in Canada. The words of the despatch, as already quoted, appear to be definite, clear, and altogether unqualified. Lord Glenelg also expresses a desire to fulfil this pledge, but regrets that there are no funds at his disposal to enable him to do so. I pressed on his Lordship's attention that his predecessor Lord Goderich, in a despatch to the Governor of Lower Canada, dated the 24th December 1830, proposed a surrender of the casual and territorial revenues to the House of Assembly, on that body burdening themselves with the payment of L.5250 : 18 : 6 to the Episcopal Church, L.1000 to the Catholic Bishop, and L.500 to the Presbyterian Church, and that, notwithstanding the bill to effect this did not pass, or was not introduced into the House of Assembly, nevertheless the different items, making up the L.5250 : 18 : 6, ~~was~~ paid, and is still paid to the Episcopal Church; that the L.1000 to the Catholic Bishop was paid, and is still paid; and that some trifling excuse was made by Lord Gosford, Governor of Canada, for not paying the paltry sum of L.500 to the Presbyterian Church in communion with the Church of Scotland.

In explanation of this strange proceeding, Lord Glenelg says, that as the items making up the L.5250 : 18 : 6 had been paid previously to Lord Ripon's despatch out of the army extraordinaries, and other funds belonging to this country, and as Lord Goderich's plan for burdening the casual and territorial revenues of Lower Canada with this amount could not be carried into execution, he applied to Parliament, and got an annual grant for the above specified sum, on the express condition that the grant should not be continued to any but the existing incumbents. This Lord Glenelg seems to term a vested right, in so far as the Church of England is concerned; and the Church of Scotland having no such vested right, is denied the paltry pittance of L.500.

Such, then, is the state of matters in reference to the present position and the future prospects of the Church of Scotland in Canada. Such is the state of destitution of the ministers in the Lower Province, that all, except those in the cities of Montreal and Quebec, will be forced to abandon their charges, if no immediate relief be granted to them. And what will be the consequence? Nearly 30,000 Scotchmen, professing a devoted attachment to their National Church, and all who may hereafter leave the shores of Scotland for that land of their adoption, will be allowed to revert to a state worse than hea-

It is a vested right by the Church of England. Also a vested right by the Church of Scotland for senior ministers in Montreal and the late Duke of York.

thenism, and to roam through the forest raised but a little above the beasts that perish. I have stated how generously the Government has provided for the Catholic Church; how lavishly she bestows her favours on the branch of the sister establishment. I have stated how positive promises have been made by the Government for the support of our Zion, how our expectations have been raised, but, although twelve years have elapsed since these promises were made, the promises of the British Government are at this moment unfulfilled; the expectations raised by the British Government are at this moment unrealized. It is in vain for us to look, I fear, for the redress of our grievances to the Colonial Office. It is no consolation to us to be told that we have no vested rights, and that the provision made for the English Church expires with the present incumbents. I do not wish to deprive that church of a fair and reasonable support. On the contrary, I wish to see that support guaranteed to her and placed on a permanent basis. I do not wish to see even the Catholic Church deprived of the provision guaranteed to her by law.* While these are my feelings, it is surely reasonable that a moderate provision should also be made for a branch of the Established Church of Scotland in these provinces. That moderate provision, amounting to L.100 annually to each minister already in the country, and the same amount to those who may be called to preside over a congregation, we have still hopes of obtaining, if we be aided, as we trust we shall be, by the support and countenance of this Venerable Assembly.

+ A gentleman of much influence in the House of Commons, who, although an Episcopalian, has shewn much sympathy for the Presbyterians on his property in Lower Canada, by building one church at his own expense for their benefit, and by liberally contributing towards the erection of others,—this individual has suggested to me a plan, which, if acted on, would likely be productive of some good. He suggested that the General Assembly might, without loss of time, present a memorial to the King in Council, setting forth the grievances of the members of the Church of Scotland in Canada in general, and in particular to the state of destitution of the ministers in the Lower Province, and praying for relief. He stated to me farther, that, if this plan was adopted, on a copy of the memorial being sent to him, he would immediately move, in his place in the House of Commons, for its production, and thus bring the whole affair before ^{the} country. He also stated, that he would reckon it his duty to use his influence to stop the supplies for the support of the ministers of the Church of England, until a reasonable provision was made, in the same way, for the

pop a very summary to each Ministry in connection with the pro-Office of Scotl
 S. S.

* I do think this

Has this plan been proposed? 1710!

*I do think this is a social question
I differ in opinion with the Dr. & B.*

ministers of the Scotch Church. Another individual, a steady and active friend of the Church of Scotland, also kindly stated to me, that, in the event of this plan being adopted, he would be happy to use what influence he had with the Scotch members in the House of Commons, to ensure a provision being made for the ministers of Lower Canada.

I respectfully submit this plan to the consideration of this Venerable House. It is our dernier resort, and I trust it will be adopted. One word more, and I have done. It must afford the utmost gratification to all united to us by religious and social relations, to know that the Church of Scotland in Canada has preserved itself with temper and firmness, and that, by the care and diligence of its pastors and people, it has advanced to a wide and influential system of religious benefits to society. If it has not had kings for its nursing fathers, nor queens for its nursing mothers, if power has not come to the brightness of its rising, yet the Church of Scotland, in common with all, has enjoyed the protection of wise laws under a free, and in many respects an indulgent, government. We have never been denied the evidence of respect from the authorities over us; and, if our Church has established itself without favour, it has also done so without fear and without reproach. While we are grateful to a protecting Providence, and sensible of the blessings of a protecting government ruling in its fear,—while we lament with humility that we can render these privileges only of so imperfect availment, we yet seem called upon to express our belief that there is derived to us from our country and National Church, rights in the lot of inheritance. God forbid that we should contend with unchristian zeal, possessed as we are of the privileges and advantages of the Gospel,—that we should draw doubt on our piety and patriotism by too great a hankering after secular concerns, involving no spiritual considerations,—or disturb even by such sentiments that general feeling of contentment which abounds in these provinces. We, in common with the most favoured religious bodies, rejoice to see that country advancing in the van of nations; we wish but to deliver the inheritance of our fathers to our children, whatever it may be; we ask neither the mountain of Hebron, nor the lot of Judah. And we may yet entertain the hope, that, if the plan I have respectfully submitted be adopted, these rights will in due season yet be made manifest.

There is one assurance that affords us comfort under all our trials,—that we are not forgotten in the temples and in the land of our fathers. Scotland hath not forgotten her children, nor could she be comforted if she thought they were not. We know her zeal and her affection in our behalf, and that by our patience

*Rev. Doctor to study well the opinion of G. Hay
justice Elmaley in 1804 upon
to see Dr. Chubb's recitation books. I*

and travail she is satisfied. In the faithfulness of our brethren and friends, we have much reason for joy and rejoicing, and in the number of those attached to the form of our worship who are every day joining us, we are called upon to use our best exertions to enlarge the place of our tents,—to stretch forth our habitations, and to spare not, for they are coming on the right hand and on the left, and the wilderness may yet, through means not by us foreseen, be made to blossom as the rose, and the solitary place to be glad and to rejoice.

If our hopes are still to be disappointed, I trust that we shall never forget that trial and tribulation are the lot of man. I trust we shall continually ~~retain~~ and call to our remembrance the spirit of those from whom we inherit our profession and our name, and who have left us ~~such~~ a richer legacy in their example, even the example of those who, amidst strange and bitter trials, were accounted as sheep for the slaughter. Well may we recal with triumph and with joy their example and the remembrance of our Father land. That example and this remembrance will enable us to persevere. The one will inspire us with courage and heroism; the other will soothe us with the cheering thought, that, under Providence, our present struggle will terminate in good.

Since the foregoing statement was put to press, Dr Black has been favoured with a communication from Lord Glenelg, in which he is informed that his Lordship will lose no time in instructing the Earl of Gosford to pay to the Presbytery of the Church of Scotland in Lower Canada, during the present year, the sum of L.500, out of the interest on investments in the British Funds, on account of the sales of the Clergy Reserves in that Province; but his Lordship does not offer any guarantee for the perpetuity of such assistance.

According to the Articles of ^{the} stipulation
 The French Canadian "are obliged
 "by the English Government to pay the
 "Priests the tithes they had been used
 "to pay under the French King" And in
 "the Statute 14th of Geo³ Chap. 83. it is
 "expressly enacted" That the Clergy of the
 "Church of Rome in the Province of
 "Quebec may hold, receive and enjoy
 "their accustomed dues and rights
 "with respect to such persons only as
 "shall be so."

