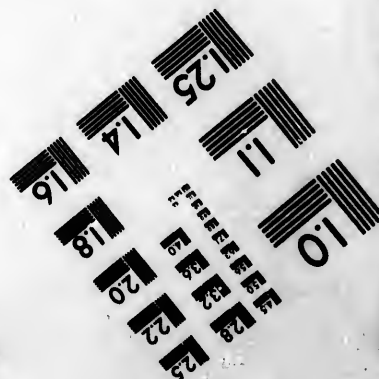
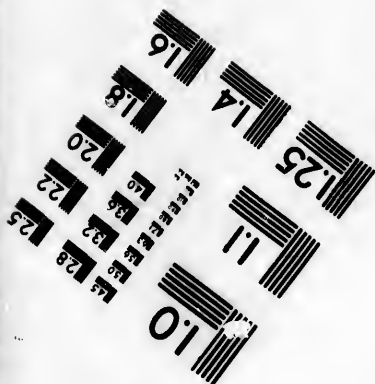
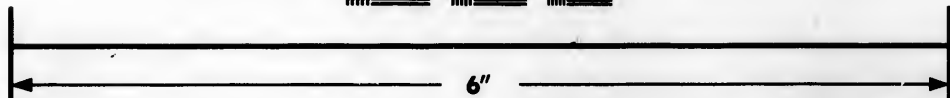
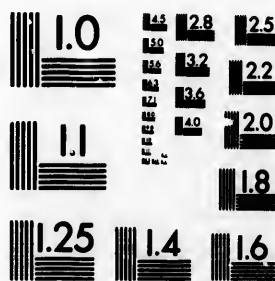


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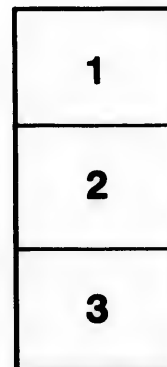
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**A LETTER**  
**TO THE CLERGY AND CONGREGATIONS**  
**OF THE**  
**CHURCH OF ENGLAND,**

**IN THE DIOCESE OF QUEBEC,**

**IN RELATION TO SOME EXISTING DIFFERENCES OF OPINION**  
**RESPECTING**  
**THE CLERGY-RESERVES**  
**AND CERTAIN OTHER POINTS.**

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**FROM THE**  
**BISHOP OF QUEBEC.**

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**QUEBEC :**

Printed by T. CARY, & Co. Free-Masons' Hall.

1827.

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REVEREND BRETHREN AND CHRISTIAN FRIENDS,

THE providence of God having called me to preside, in this Diocese, over the Church to which you belong, I am impelled at this juncture to address you with reference to some circumstances which nearly affect the interests of our Establishment, and the discussion of which occasionally demands the exercise of much charity and moderation, as well as much firmness and prudence from her guardians and her friends.

I pray you, then, to take in good part what proceeds, as I humbly hope, from a proper sense of the duties incumbent upon me in the arduous and responsible post which I occupy; and being ready to receive in the same spirit whatever can be urged on the other side to invalidate our arguments, I bespeak all indulgence from all quarters while I publicly set forth what I do conceive to be the true state of the question, and while I venture to make some suggestions respecting the manner in which it should be treated. It is the sincere desire of my heart before God, without compromising the interests which I am bound to maintain, to allay the irritation and violence of feeling which every true Christian must grieve to see produced by a question of temporal provision and support.—Our own defenders may occasionally have been betrayed into some heat or impropriety, but I am not aware that we have ever *attacked* any party, and altho' the circumstance of our enjoying superior rights, might perhaps have led us to expect that we should not enjoy them unmolested, *some* of the attacks which we have sustained during the last few years are such as we could not have looked for from fellow Christians.—It has appeared to be the object of some persons unknown, to mislead the public mind as to the character and views of our Church, and, as far as they could produce any effect, to *create* a state of



things which they would fain have it believed to be that which already exists—because if it did exist, it would remove or diminish the necessity of our being supported in the decided character of an establishment.—But the manner and spirit in which these particular attacks have been conducted are reprobated, I fully persuade myself, by the respectable members of other denominations, and the mischief will be made ultimately to return upon the heads of its authors.

At the same time there appears to be a great difference of opinion between ourselves and parties who are worthy of our christian regard, with respect to the justice of some claims which, whatever may be the issue of the pretensions advanced on either side, it is in the mean time impossible for us to forego. My experience of twenty years in this Diocese in different capacities, and with particular and very extensive opportunities of becoming acquainted with its religious condition,—opportunities which according to my ability, I trust that I have not neglected to improve,—assures me that the cause of the Church of England is not now to be abandoned like a wreck, nor are her circumstances and prospects such as to justify on our part any voluntary surrender of her interests, or to call, in themselves, for any diversion into other channels of the means provided for her **AS THE ESTABLISHED RELIGION OF THE COUNTRY.**

In using this expression I am very far from meaning to say that either the positive advantages of our own Church, or the relative situation of other religious bodies, are or ought to be here what they are in England or Ireland. In this Country there are no civil or political distinctions founded upon those which are religious; nor any contribution drawn for the support of the Church from those who profess a creed different from hers; and there are privileges not conceded at home, enjoyed here by the Branches of other Churches established in Europe, of which I should be the last person upon earth to wish them deprived.—In some instances I should be heartily glad that the benefits extended to individuals of these Churches should be greater than they have yet been made.—But ours is, and has been

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declared and constituted, and (according to my belief,) provided for, as THE RELIGION OF THE STATE.

I do not propose in this address to discuss at length the several points which are under debate, but as it has always appeared to me that some wrong assumptions are apt to be made in treating the question, and some material facts and arguments very subject to be overlooked, I shall simply state the outline of our whole case according to the view which I entertain of it in the conviction of my own mind,—in which view I recommend that it should calmly and temperately be represented whenever the argument is raised. If it be not known, or if it be indistinctly understood, upon what we rest our claims, or whether upon any thing which has a tangible shape,—we shall of course be supposed to be making unfounded and exorbitant pretensions.—It should be seen that we are not actuated by the mere tenacity inspired by possession; that we are not grasping at that for which we can neither exhibit a good title, nor prove that we have any need;—but that, even if we are thought mistaken, we proceed upon grounds, which, we hope, may well excuse our mistake.—It should be shewn with reference to the existence of *any* established and privileged Religion, that in Christian Countries, the *State* ought to be *Christian*, and, *being* Christian, must have a form of Religion of its own; that with whatever indulgence for those who decline compliance with this form, or whatever extension, in some cases, of support to their institutions, it is *some one form* which the Government must recognise and identify with itself. It should be pointed out that God himself connected together the civil and religious polity of the Jews; that the pious Kings of that people took all the established provisions for Divine Worship under their own protection and controul, regulated the mode of religious services, and effected religious reforms:—That it was ordained in the counsels of the Almighty, and foretold in his oracles, that “Kings should be the nursing Fathers, and Queens the nursing Mothers” of the Christian Church:—That the Jewish precedent of incorporation with the state, as well as of ecclesiastical subjection to the civil Magistrate,

was precisely acted upon when Christianity received the protection of the Empire :—That whatever changes and abuses grew out of this circumstance, the *principle* was recognised at the reformation, and made one of the marked features of the English Constitution :—That, at the time of the Union with Scotland, although provision was made for *Community of Commercial* and other privileges both at home and *abroad*, and its own *Ecclesiastical* privileges were carefully secured to Scotland *within the bounds of that Kingdom*, a distinction was made, which cannot be without meaning, in the correlative provisions for the security of the Church of the Sister Kingdom,—England; Ireland, Wales and the town of Berwick upon Tweed being specified with the addition of the words “AND THE TERRITORIES THEREUNTO BELONGING,” WHICH EXPRESSION IN OTHER STATUTES HAS BEEN CONSTRUED AS APPLYING TO THE COLONIES :—That although the Presbyterian Church is *established in Scotland*, the circumstance of its establishment *there*, so far from proving that it is entitled to establishment *here*, affords *support* to the *contrary* argument, for that it is *there*, according to what we conceive to be implied in the very nature of a Religious Establishment, *exclusively* established, and it will hardly be denied that *another* establishment *here* pre-occupies the ground :—That Scotland itself affords a striking example of the fallacy of such an idea as that a Church which is established in one particular Country is *thence* entitled to establishment in other parts of the same Empire, inasmuch as the Episcopal Church in Scotland, altho’ in a *legal* point of view *distinct*, is *spiritually one* with the Church of England *established* at the *Seat of Empire*, comprehends regular Clergymen of the latter Church,\* and without being large in numbers, consists of six † Dioceses and comprises many of the nobility of the Country,—yet this Episcopal Church does not there enjoy and could not by possibility aspire to the character of an Establishment :—That

\* The Episcopal Clergy of Scotland are also employed as Missionaries by the Church of England.

† Properly eight, but under the charge of six Bishops.—The Church of England itself exists in Scotland, considered without reference to what may be called the *native* Episcopal Church, upon the same footing of simple toleration.

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the very first Royal Instructions to the Governors in Canada declare, in express words that “the *powers and privileges* of an *Established Church* belong *only* to the Protestant *Church of England* :”—That, altho’ these Instructions are not put in force so far as they would operate directly upon the Church of Rome, it by no means follows that they are out of date so far as they declare the footing given to the Church of England,—for the Church of Rome, who *gains* by it, can never complain of the dereliction of those articles which would affect her, but the Church of England, who by the abandonment of *other* points, would lose promised advantage, (I speak it with all deference and submission,) may hope that the pledge given to her is remembered still :—That the Act of 31. Geo. III. c. 31, following upon these instructions, makes a provision for a *Protestant Clergy*, as distinguished from the Clergy of the Church of Rome, and proceeds to point out the Clergy of the *Church of England* :—That as *part* of the *same plan*, *adverted to* in the *debates* upon that act, a Protestant See was erected and a Bishop sent out, in 1793, whose Diocese was *constituted a portion of the Metropolitan Province of Canterbury*, with which its Bishop is connected “*in the same manner*” as any Bishop within that Province in England :—That in connection and consistency with all this, the Act provides for the support of the Church “*according to the establishment of the Church of England*” and gives powers to that effect to the King’s Representative, but *furnishes no powers* for any *other Ecclesiastical* appropriation :—That the King’s Coronation Oath binds him to the inviolate maintenance of all “the rights and privileges which do or *shall* appertain to the Bishops and Clergy of the Realm,\* or any of them and to the Churches committed to their charge”, and consequently, (if we are not in error,) of all which is here stated to have been done :—That His Majesty’s Government has amply confirmed the character of an establishment to the Church of England, by a series of public Acts of permanent effect, such as the foundation, in all perpetuity of a Cathedral at Quebec, “invested with all honors, dignities, pre-eminences and “distinctions of right belonging to an Episcopal Seat and

\* Whether the term *Realm* comprehends the whole Empire or not, the wording of the Clause surely applies to all which is a regular appendage of the Province of Canterbury.

Cathedral Church," the erection of Parishes, the division of the Diocese into Archdeacons, the formation of Corporations of the Clergy of that Church, for the management of the Reserves :—That, viewed in connection with all this, it surely ought not to excite surprize, or dissatisfaction, or to be regarded otherwise than as the natural and obvious consequence of the order of things established in the country, that the University in Upper Canada, while it extends the unrestricted and unconditional benefits of Education to all Christian denominations, should be governed, and conducted by members of the Church of England† :—That the Reserves according to the fairest computation which can be made of what they are likely to yield, will be far from constituting an immoderate provision for such a body of Clergy of the Church of England, as the wants of the people (if she is freely encouraged to take root,) will absolutely require :—That hitherto all the means, which she has had at her disposal, have been lamentably short of the demand for her Clergy on the part of the people :—That the establishment consists at present, in its infancy, of 67 Clergymen, with which number, the gross amount of labour performed is something more than commensurate, and we hope that the fruit returned is in proportion :—That at this moment, there are large congregations of her professed adherents whom she cannot supply :—That experience has most amply warranted a belief, that others who are not regularly provided with Pastors, would cordially have conformed to her, if she could have furnished them :—That the services of her Clergy, very generally, are diffused over a wide surface of country :—That although some of her congregations are therefore small, they will be found to belong to Shepherds, who have not few, though scattered Sheep within their charge :—That certainly the most considerable Protestant congregations known within this Diocese, are of the Church of England, and that her disciples, as we are disposed to believe, outnumber those of any other single Protestant Society :—That there have been repeated and most encouraging examples of the coalition with her children of various other branches of the family of Christ :—That without en-

† In the Scotch Universities, by the Act of Union, all Regents, Professors, &c. &c. must subscribe the National Confession of Faith and conform to the Established Worship.

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tering into any question of the comparative merits of different systems, it must be delightful to every reflecting and well-constituted mind to see these differences merge in one:—That the persons who have thus joined our ranks, are no traitors or hypocrites,—but men who have acted a wise, candid and commendable part which no pretence can be made that their subsequent conduct has belied:—That unity and combination of resource, must plainly, and most essentially contribute to the prosperity and vital strength of Religion:—That division is always a waste of the means for building up Religion, and, if principles are not compromised, it is worth some sacrifice of habits and prepossessions to avoid it:—That considerable numbers of the Religious Teachers themselves of other persuasions within this Diocese, have from time to time offered to transfer their service to the Church of England, and not a few of these have been approved and enlisted under her banners,—where they so acquit themselves, as would do no discredit to any cause:—That if these Ministers were to be regarded, as they are often represented, in the light of interested apostates, and it were a reflection upon the Church of England to accept them, it would at least,—(and this without advertising to the cases of those who have been rejected)—be a mutual reflection, and carry reproach upon the community in whose bosom they were bred:—That at this moment, in the very crisis of the excitement and jealousy which unhappily exists, in the very midst of those loud appeals which are made to party or to national feelings, and those sedulous endeavours which are used to cast odium upon the Church of England,—in the very height of those anticipations which predict the down-fall of our Zion from her eminence and the full communication of equal privilege to others,—overtures of the nature just described continue to be received from quarters of confessed respectability in both provinces:—That where so great a facility of coalition appears to exist on the part of the teachers themselves, it can hardly be supposed that an insurmountable dislike to our system prevails to any great extent in the minds of those whom they teach:—And, finally, it may be intimated that many of the foregoing statements will possibly appear in greater detail before the public,—in a manner fully to justify what has here been advanced.

These are the heads of argument, which bring me to a clear conclusion, that it is our duty to contend moderately but firmly against all change in our relative situation. I persuade myself that I shall never be thought the advocate of rapaciousness or injustice ;—that I shall never be supposed to recommend a high, disdainful, arrogant, intolerant spirit in the maintenance of our plea ; that I shall never be suspected of wishing to support it by statements either delusive or extravagant :—No,—if it can really be shewn that we are making an unjust claim and grasping at more than is fairly ours, let us subscribe with heart and hand to a renunciation of our pretensions ; let it be seen, I beseech you, that we seek nothing but the Truth ;—that where we may be wrong we are willing to be corrected ;—that where we are right, we wish to make no undue use of our advantage ;—that we are actuated by the firm persuasion of being engaged in the defence of our right and the ultimate promotion of religious unity and peace.—And, such being our object, let us, “ *if it be possible, as much as lieth in us, live peaceably with all men,*” —let us not be angry with others because they view the case differently from ourselves, nor violate the sweet charities of social intercourse in the frank and open declaration of our sentiments upon the question :—Let us utterly disdain all recourse to indirect or unworthy methods of furthering our object. Let no heart-burnings, if possible, exist, to be smothered in ill-sustained disguise, or to blaze abroad in intemperate dispute :—above all,—and it is not a matter of form that I discharge in making the recommendation,—above all let us commit our cause in prayer, to the Providence of God, and beseech Him, that, weak and ill-judging mortals as we all are, we may neither do wrong to our neighbour, nor receive it at his hands :—Let us beseech Him also that if we aspire to superior advantages, we may not be behind in an exemplary Christian deportment ; that we may be made sensible of our increased responsibility to “ *let our light shine before men,*” and “ *by our well-doing to put to silence*” the voice of reproach. And you, my Reverend Brethren,—“ *I will not be negligent to put you in remembrance of these things though ye know them,*”—see that you recommend our cause more by diligence in duty than

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by contention in argument:—it ought to be seen indeed, if full justice were rendered to us, that we have no private personal interest in the question, and that motives of self-indulgence and love of present praise would prompt us to open the door to our competitors,—but if a sense of duty forbid it, we must take heed that we support our pretensions by our usefulness:—If our hearts cannot assure us that we are watchful, that we are circumspect, that we are so walking as “*that the Ministry be not blamed,*” and that we shall “*be well spoken of, of them that are without,*”—if we cannot say that we possess any spirituality of mind, or sincere devotedness of heart in the cause of Christ,—then let us lay our hands upon our mouths to stop the utterance of every claim, and look for no favor from God or Man:—Let it never be said or suspected that we have sought to be “*put into the Priest’s office for a piece of silver and a morsel of bread.*”—But I have done:—and I part with you in the comfortable conviction that if all earthly support were withdrawn, we should still be seen to labour as before, remembering that “*he that reapeth, receiveth wages*” of more worth than the world can give, “*and gathereth fruit UNTO LIFE ETERNAL.*”

I am,

My Christian Friends,

And Reverend Brethren,

Your affectionate Servant in the Gospel,

C. J. QUEBEC.

Quebec, 6th Dec. 1827.



