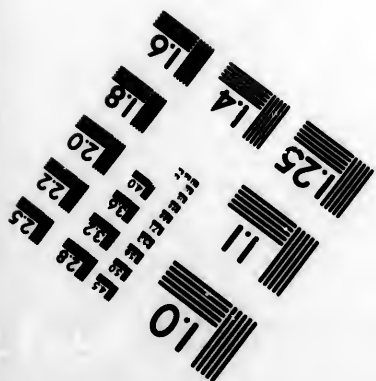
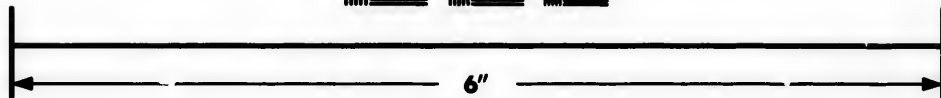
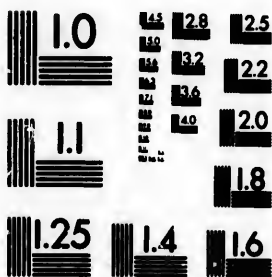


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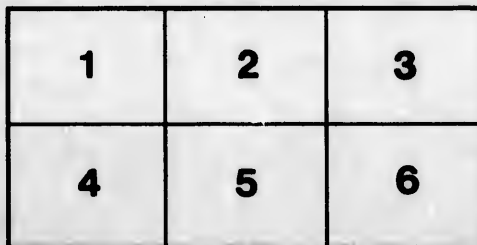
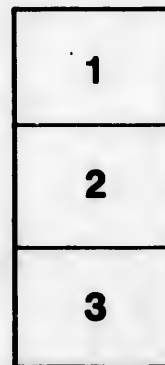
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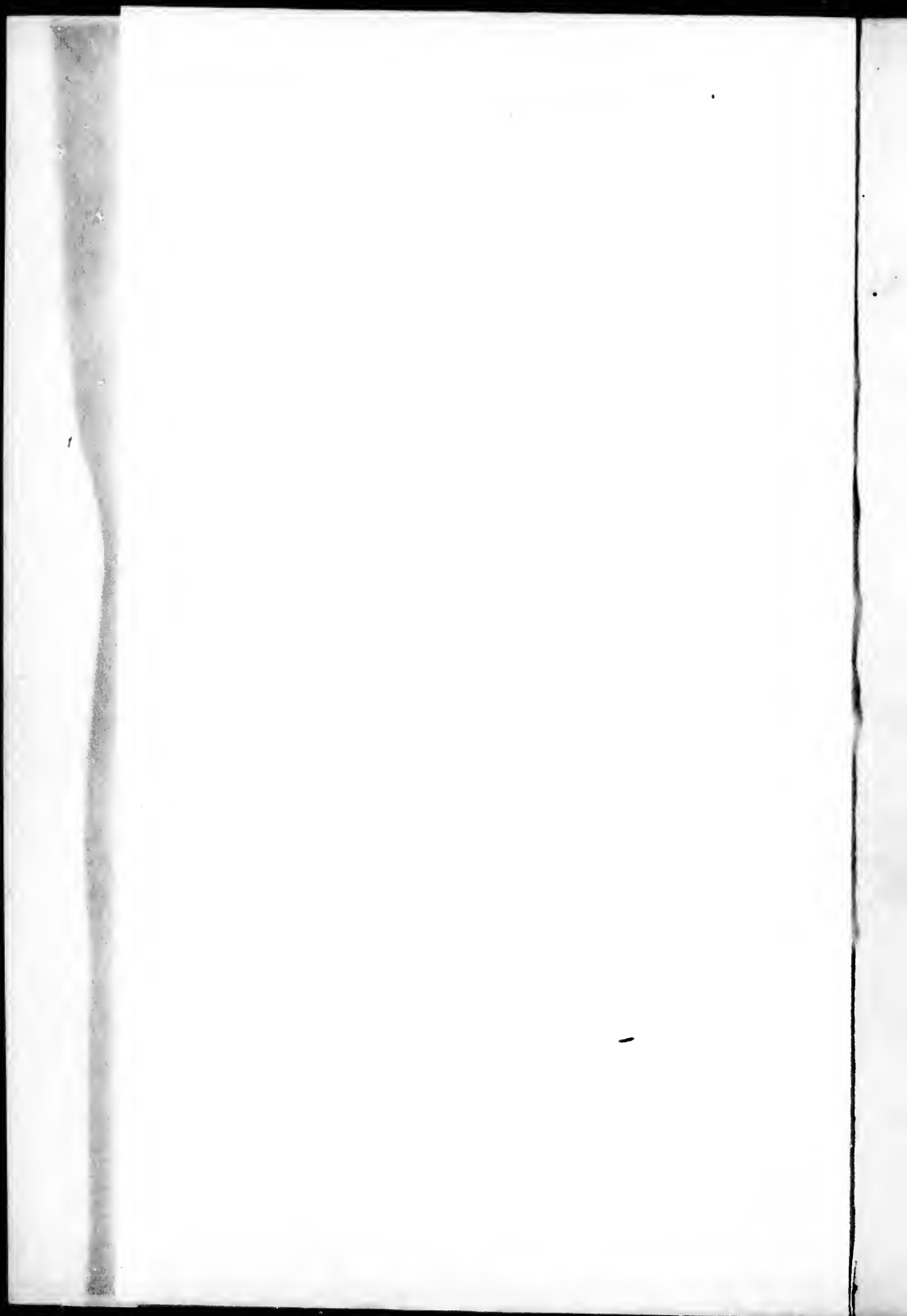
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REPORT  
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REV. E. LAPELLETRE,  
TO THE  
SYNOD  
OF THE  
PRESBYTERIAN CHURCH IN CANADA,  
IN CONNECTION WITH THE  
CHURCH OF SCOTLAND,  
ON THE CRITICAL CONDITION OF THEIR FRENCH MISSION IN MONTREAL.

~~~~~  
JUNE, 1850.  
~~~~~

“ The Kingdom of Heaven is like a grain of mustard seed.”—Matth. XIII. 31.

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“ I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. For we can do nothing against the truth, but for the truth.”—2 Corinth, XIII. 7 and 8.

~~~~~  
Montreal:

PRINTED BY LOVELL AND GIBSON, ST. NICHOLAS STREET.

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1850.

1850  
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TO THE MEMBERS OF THE PRESBYTERIAN SYNOD IN CANADA,  
IN CONNECTION WITH THE CHURCH OF SCOTLAND.

FATHERS AND BRETHREN,

Most deeply do I lament the necessity which now compels me to lay before you, individually, and will at the next meeting of our Synod constrain me to lay before you, collectively, the critical position of the French Mission under your auspices; a position, which you will perceive, from the annexed statements, has arisen in part from the little interest manifested by our Church at large in this most interesting Missionary work, and in a still greater measure from the mismanagement of its funds, which the French Mission Committee seems determined to alienate altogether.

You are aware that our Church has acknowledged the necessity which is laid upon her to promote Christ's Kingdom among the benighted French Canadians—a Missionary Station was established by you in Montreal, for that purpose, in the year 1841. That Christian work, with the agency of but one Missionary, has been instrumental in bringing to the knowledge of the saving truth several Canadians. It has called into existence in Montreal, a small community of "living members of Christ's body;" and it has sowed the good seed of the kingdom of God throughout Canada. Thus your French Missionary work has proved itself to have had for its sole end the glory of God, and the salvation of immortal souls. It might have been expected that such a work would have awakened the sympathies of every heart imbued with Christianity—imbued with humanity. That it would have exerted a lively interest in its favour, and would have engaged among us all who profess to have at heart the advancement of the Kingdom of Christ, to assist and to encourage its humble agent with



their counsel and co-operation. But instead of this, our Church has proved herself unable, or rather unwilling to support even one Missionary among the French Canadians; and there are some of us who show themselves determined to get rid of that instrument of salvation, and to do so in a manner which would render the work of God void among us, and expose us to everlasting shame.

Fathers and Brethren, whatever may be said against me, the Lord knoweth that I may say in truth: "Lord, thou knowest all things; thou knowest that I love thee." I love the work of my Redeemer—I desire the salvation of all men as ardently as I desire my own—I love exceedingly this branch of His Church universal to which we belong. Accordingly, I cannot be a party to, nor will I be the victim if I can help it, of proceedings which if sanctioned by our Synod, would stamp opprobrium upon our Zion and destroy our French Mission in Montreal. These convictions and sentiments have constrained me to have that report printed and sent, previous to the meeting of the Synod, to those alone, (in the meantime) under whose consideration I desire to bring the claims of that mission. I have also been induced to adopt that line of conduct, because I have been threatened by a member of the French Mission Committee, that I would be prevented to give any report to the Synod—that is to say, that I would be tried and condemned "in a star chamber."

All this makes me wait with deep anxiety the decision of the Synod on the proposal which I have appended to this Report for your perusal. If it was not adopted, I must confess, I would be placed in a very grievous position, although I may assure you that I will adopt none but lawful means to secure the fulfilment of the claims referred to. But none such can I or will I forego.

The whole nevertheless respectfully submitted.

EMILE LAPELLETRE.

TO THE  
**FRENCH MISSION COMMITTEE**  
OF THE SYNOD OF THE  
PRESBYTERIAN CHURCH OF CANADA,  
IN CONNECTION WITH THE  
ESTABLISHED CHURCH OF SCOTLAND.

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**AN APPEAL**  
IN BEHALF OF THE  
**FRENCH MISSION OF MONTREAL,**  
FOR THE PURPOSE OF  
ESTABLISHING IT ON A PERMANENT FOOTING.

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The Word of God declares positively, and proves by incontrovertible facts, that if we desire to render ourselves equal to the mighty task, to bring about order and to extend it in society, there is but one means of doing so: we must employ God's chosen method of doing it. We ought, in the first place, to labour to promote Christ's Kingdom among the benighted as well as among ourselves, just because it is right to do so; because it is God's will, and ought therefore to be followed up, whatever obstacles may beset, or whatever darkness may surround our path. And, in the second place, we ought systematically to carry on our mode of operations, and to adopt successively those accessories which, in our opinion, are best adapted to secure our success. We have complied with the first condition of that means, but we have almost wholly overlooked the second in the prosecution of our Missionary work among the French Canadians; and when we have applied ourselves to it,

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our views and opinions have been so different and so conflicting on that point, that this work is not yet *permanently* established, nor do we seem to know generally *where, when, and how* it will be, or, if it will be established *at all*. And, as there is no security for the Missionary, nor any appearance of stability in the Mission, how can we expect that it will excite sympathy among the friends of the Gospel, and engage the Canadians to connect themselves with it, or cause them to regard it in a favorable light? I am sure, whatever may be the differences of opinion which the Members of this Committee, and the Members of our Synod entertain towards this Missionary work, and of the obstacles which paralyze its progress, all must come to the conclusion, that not until we have established this Mission on a permanent footing will its prospects be secure. Consequently, in this case, we are not of those who do not know what they want—we have only to agree on the accessory means required to establish it permanently; and *where, when, and how* those accessories will be applied to this purpose.

As our means then are very limited, let us examine, first of all, *where* we could more advantageously and with strict economy establish a French Mission on a permanent footing. It will not be denied that the propagation of the Gospel cannot be carried everywhere with the same success. There are people whose circumstances vary and very often completely differ from those of another. To meet those varied circumstances, and to overcome those difficulties which present themselves, the mode of operation must be adapted to them. For example, in the country places of this Colony, the Church of Rome is flaming with a superstitious devotion; the people scrupulously observe all her idolatrous observances, and invoke with fervour, "the hosts of heaven;" but in connexion with that exuberance of zeal, there is a total absence of instruction and of true religious knowledge. For them, religion consists exclusively in the acts of worship; that is to say, in the performance of a fantastical mixture of rites, and of superstitious and idolatrous observances. To observe these, it is for them as they express themselves: "*faire son salut.*"

Now, as ignorance and superstition cannot be counteracted by arguments alone, unaccompanied with acts of charity, it is next to impossible, to bring the Canadian peasantry who belong to the Church of Rome, to a salutary conviction of the truth as it is in Jesus, by reasonings merely; because either they are unable to understand the simplest truths, or if they understand them, they imagine that their ignorance is the cause of their being unable to refute them, and their religious prejudices get the masters of their understanding. Consequently, you must gain their confidence by acts of charity before you can do them any spiritual good. And this explains to us why the other French Missions in this Colony, have all of them, been commenced in country districts, and are supported with Asylums. That system, observe, is not a mere theory, a premeditated plan, it is an imperious necessity which has brought it forth, and without which success is almost impossible. In those Mission houses which we may call Missionary Asylums, they succour every form of human misery; they look after the poor in all situations of life, and they employ all those means which Christianity affords them, to prepare for the Gospel a free access into the hearts of those whom they assist—and God has already blessed their efforts. But, the pecuniary means required to support such Missionary institutions *are enormous*. There is no limitation to the expenses, they increase with the success. As soon as means are limited their work of evangelization is strangled. It would be impossible for us to adopt such a mode of evangelization in one of our cities; fortunately, it is not required as in the country, because the difficulties to be surmounted are not the same. The Roman Catholics in our cities, and particularly in Montreal, have less bigotry than the country people belonging to the same persuasion. They do not worship God in a manner so grossly superstitious as the others do; on the contrary, they consider the religious observances and practices of their church as being superannuated, and they practise them more by the fear of being accused of impiety than by sincere devotion. Most of them regard as sacrilegious profanations the plenary indulgences, the absolutions of the confes-

sional, and all those prestigious usurpations of the Divine Authority, which constitute the power of the Pope and of his priesthood. And then, being no longer influenced by those impure mixtures of vain imaginations, nor by those voluntary devotions which are nothing but commandments of men; and having always been unfortunately destitute of the privilege of hearing a sound preached Gospel in their own language, they are becoming querulous, indifferent to religion, and their minds are becoming more and more engrossed with their temporal wants; and in their eagerness to secure comfort and ease, they avail themselves of all kinds of means, but in most cases not of the best description; and thence it is, that iniquity abounds in this city, a snare in the midst of us which has caused the ruin of many.

Now, although it is true that "every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd;" still, I think that the circumstances referred to, and which, in my opinion most powerfully contribute to the developement of our evil nature, may be effectually counteracted or beneficially modified at all events, by our making known to the people "that man doth not live by bread alone but by every word that proceedeth out of the mouth of the Lord." Of this, I am convinced, that if the *worldly* and the *indifferent* knew the true character of the Almighty, his perfections, his love, the comfort of his peace, and the joy of his service, they would unless they are reprobate, worship Him in sincerity and in truth; they would love Him who gave himself a ransom for us, to redeem our souls from eternal perdition, and they would cry out: "Lord, to whom shall we go? Thou hast the words of eternal life." But, "how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

Accordingly, it appears to me, not only inexpedient to remove the French Mission from the City to establish it in the country, but it is decidedly impossible for us to do so. We have not the means required to establish a French Mission in a

country place on a firm basis, and were we merely to undertake the preaching of the Gospel in the country without those accessories which I have just now mentioned, we would fail. Whilst in the City, our work of evangelization is founded, it has grown, it bears fruit; we have only to establish it on a permanent footing to make it bring forth all the good which it seems to promise. Indeed, we may emphatically say, that an imperious necessity is laid upon us to continue the French Mission in Montreal. Expediency points out to us this place as *the only one* where a French Mission cannot be hid, and where every one, country people, villagers, as well as the inhabitants of our cities have the opportunity afforded them of becoming acquainted with the saving truth; and we, all the advantages required for making it known unto them.

Christian principles enforce the duty of faithfully applying the funds placed at our disposal by the friends of the Gospel, to the object for which they were given; namely, to erect a French Protestant Church and Mission House in *Montreal*. This we are bound in duty to do, unless we can show that through the instrumentality of this Mission not one single sinner has been turned from darkness to light, and from the power of Satan unto God. But instead of that, since this Mission has been commenced, I have not only been privileged, *the first*, to proclaim the glad tidings of salvation to a very great portion of the Roman Catholics inhabiting this City and the country round about; but it will ever be also among the number of my most pleasing recollections, to remember that I have furrowed this Province in almost every direction for the purpose of sowing the seed of the kingdom of God; and that even many settlers in the bush, and sometimes located in the most secluded settlements, have been made, through my instrumentality, witnesses of the truths which you wish to spread, and of the excellent work which you pursue. God alone knows what has been, or what will be all the results of my humble labours; but we know that the great Head of the Church has crowned them already with considerable success; for this Missionary work has been the instrument of calling into existence a small French Protestant Church in

this City; of which twenty-seven Roman Catholic converts have been members in full communion, five of whom have entered a blessed eternity, we hope, and seven others have removed at some distance from the City or gone to the United States, and fifteen still remain in connection with it. Besides these twenty-seven Roman Catholic converts, the names of three French Protestants, four Swiss, and of a native of Jersey are on our communion roll; of these, three Swiss are still in full communion with us, which makes the whole number of our communicants to eighteen persons. All the others are dead or removed—none have been excommunicated.

Thus, it cannot be said, that the result is disproportioned to the means employed, for, in the sight of God, and in the sight of His people, *one soul*, is more valuable than the wealth of the whole world. However, let it be well understood, I do not mean to complain in saying all this, nor to make any demand on sympathy. I merely intend stating facts, and I crowd them here one upon another, to make it the more manifest that Montreal is the only place where we could establish a French Mission with so much hope of success.

But further, in order to draw, in all its length, the line of distinction between what ought and what ought not to be done in regard to the French Mission; let us examine, in the second place, *when* those pecuniary means, which we possess, could be best applied for the object for which they were given. It is of incalculable importance to a Missionary work, that there should be, as soon as a small congregation is formed, some place connected with it, which the converts can hold sacred, and in which they may expand in freedom, the affectionate dispositions of their hearts to their God and Saviour; for those dispositions are so sacred, that if instead of a suitable place, you provide them with a most common one, you lower yourselves in their estimation; you lower the Mission and those who are connected with it in the estimation of others, and you bring contempt upon the Church to which you belong, and upon religion in general. And then, of course, whatever may be the prudence, zeal, and fitness in every respect of your Missionary, it will be

almost out of his power to extend the *number* and the *respectability* of his hearers.

It was this conviction which called forth my endeavours to obtain the pecuniary means required to build a convenient place of worship, and a Mission House in Montreal for the French Mission; and which has produced in me an earnest desire for the accomplishment of that object; and these dispositions I feel myself quite justified to entertain. I do not belong to the Scotch Church by birth it is true, consequently, I do not share the Clergy Reserves; but neither do I belong to it by necessity but by principles, and therefore, the interests of that Church which I desire to see identified with those of Christ, are, in the highest degree, a source of deep anxiety to me. And as I entertain for the honour, for the peace and prosperity of our Zion, the most fervent and sincere desires, I am exceedingly anxious, that those who look at the French Mission House, may have no further occasion for those unmistakeable shrugs of the shoulder which indicate their pity or their contempt; and may no longer have it in their power to accuse us of having forfeited our engagements. In short, I earnestly wish that the French Mission should be an honour and a crown of glory to the Scotch Church, and an instrument of great good to the French Canadians. And, accordingly, my cry is: fulfil your engagements! Build up the French Mission of Montreal, in *Montreal*, and as soon as possible—the sooner the better. But how? This is the last thing to be considered.

My design is not, and has never been, to call forth necessities that you will not be able to satisfy; neither do I wish to excite hopes that you will be unable to realize; and if I could discover that our Church would be subjected, through my suggestions, to any painful and embarrassing pressure for funds, in supporting the French Mission, I would refrain from making them. But, as I am of opinion that there is a way of establishing the French Mission on a permanent footing, which would exculpate us from the charge of having forfeited our engagements, and would be greatly beneficial to the French Mission in a pecuniary as well as in a spiritual point of view; I feel it my duty, both to



my Divine Master and to our Church, to lay before you my views on the subject. They are these :—In order to fulfil our engagements and to secure an appearance of respectability and of solidity to the French Mission, it would be necessary, in the first place, to remove the small house at present used as a chapel, from its present site to the lot aside, fit it up upon a ground floor and make a gallery in front; and then I would gladly occupy it and pay £20 annually to the Synod for it; and, in the second place, the French Mission Committee should cause a neat brick chapel to be built, with a lodging under it for a door-keeper, in the room of the house removed. If a chapel similar to the one lately built near the French Mission property by the Methodists, was erected, it would not cost, including the expenses on the Mission House, above £400; and in this way, the Synod would secure to the French Mission a small but a sure and permanent endowment of £20 annually, which, added to the following items : £12 interest from the money lent on the Sorel Church, and £8 which the French Mission might contribute annually, would give in all £40; and that annual endowment of £40 might be easily increased from time to time. My tour on the Saguenay and in the district of Gaspé proves that this prospect is not a mere dream. But even this £40 annually would give us another title to the Clergy Reserves, which, in my opinion, should have been already granted to the French Mission *not as a surplus, but as a guarantee*. If all that was done, I am convinced that this Missionary work would respond more effectively to the object for which it has been founded, and the Mission might soon be placed on an independent footing, as far as regards pecuniary means.

At all events, I think that we should adopt the plan which I have just now submitted and in behalf of which I beg leave to present to your Committee the following—

## MEMORIAL.

To the French Mission Committee of the Synod of the Presbyterian Church of Canada, in connection with the Established Church of Scotland, the Memorial of the undersigned,

Humbly Sheweth :

That while your Memorialist rejoices in the many pleasing evidences afforded us, that the French Mission of Montreal is God's work, and that, by the gracious influences of His Spirit He hath awakened in the hearts of many friends of the Gospel, a deep interest in it; so that we have obtained the pecuniary means required to establish it on a permanent footing, your Memorialist is compelled, at the same time, to make this painful declaration :

That he cannot see, without apprehension, the French Mission continuing to be deprived of a place of worship which the converts might hold sacred, and of a Mission House ; both of which would give an appearance of stability and of respectability to the Mission, and be a security to the Missionary; and for the erection of which the funds put at our disposal have been given.

That your Memorialist being, however, under the strong persuasion that there is not a single Member of our Synod, actuated by the godless principle, as it has been so well said by one, whose partiality to the Scotch Church cannot be questioned, "that all religions are alike indifferent, and we are under no obligation to relieve the spiritual wants of any beyond the pale of our own communion."

That your Memorialist considering also Montreal as being superior to any other place as a French Missionary Station, for the reason that it affords to more than the half of the whole French Canadian population of this Province, the opportunity to become acquainted with the saving truth; and unto us, all the advantages required for making it known to them.

That if a neat place of worship, with a lodging under it for a door-keeper, was erected in "*lieu*" of the present one, which might be removed on the lot aside, and fitted up for the resi-

dence of the Missionary, who might pay an annual rent of £20 to the Synod for it ; we would, in this way, fulfil our engagements, and secure an appearance of respectability and of solidity to the French Mission, as well as a small but sure and permanent endowment, which might be enlarged by the following items : £12 from the Church in Sorel, bought with the French Mission money, and £8, which the Mission might contribute annually, would give in all, £40 every year.

That under these convictions, your Memorialist has felt it his duty, both to his Divine Master and to our Church, to bring the same under the consideration of your Committee.

And your Memorialist prays that you may be guided, in your decision, by the great Head of the Church; and that the French Mission may respond more and more to the object for which it has been founded by our Church.

Your devoted

Servant and Brother,

E. LAPELLETRE.

Montreal, February, 1850.

# FRENCH PRESBYTERIAN MISSION

OF MONTREAL:

ITS CRITICAL CONDITION, AND THE SOURCE FROM WHENCE THIS ARISES.

BECAUSE I have remained under the auspices of the Scotch Church, as a Missionary of Christ, "through evil report and good report," and opposed so often the animadversions heaped against her by friends and foes; I have been considered by some professing Christians as over sanguine, and by others, as making "a mock at sin." But, it is not difficult for me to prove, that although I have entertained no spleen nor ill-will against the Scotch Kirk; her moral wastes in this Colony have given me no little concern. Every day, God knows, I have, and do still mourn upon her miseries, and I have prayed and worked for their removal.

Timidity, indecision, and indifference are the only characteristics of the few works of charity done by us; there is even very little discipline among us—no efficient control of ministers over their flocks, or of the flocks over their ministers! I have submitted myself to this state of things, and allowed myself to be made a tool for the welfare of our Zion; but it has been with grief, and in the hope that, under the chastening rod of the Almighty, our moral condition, as a Church, might be ameliorated. It has not been for the sake of peace or of rest that I have done so; and, consequently, I have never felt disappointed to be deprived of both. I have remained under the auspices of the Scotch Church, as a Missionary of Christ, merely for the sake of moral progress. Yes, it is because I desire the progress of the truth, and of spiritual life within, as well as without, that section of the Church with which, in the Providence of God, I am connected; and that I expected that the Scotch Church could not do otherwise than fulfil her engagements towards the French Mission; and, consequently, that I might contribute more to that pro-

gress by remaining within than by going out ; those, I say, were the reasons why I remained in her communion and under her auspices, as a Missionary of Christ, at the time of the Secession. And it is notorious, that I have exerted myself in every lawful way, to obtain the realization of my expectations. But, I am sorry to be obliged to confess, that the indifference of the French Mission Committee of our Synod has, in a great measure, paralyzed my humble efforts.

It is a well known fact, that if our French Mission Committee had been in the least alive to the interests of Christ, among the French Canadians, there would probably have been in Quebec a flourishing French Congregation ;\* another in Lotbinière, near Three Rivers, enjoying the church, the school-house, and the fifty acres of land, which Mr. Joly, the Seigneur of that place offered, on condition, that a French Protestant Minister might be sent to them ; on the same condition another French Congregation might have been formed at the Saguenay, and the church, the school-house, the 72 acres of choice land, and the £40 offered by the people there would be secure ; there would be also one or even two self-supporting (or nearly so) French Protestant Congregations in the district of Gaspé. And, what is very certain, the French Mission money would not have been employed in purchasing a Church in Sorel for the Synod ; about £400 would not have been taken from it for sundry purposes, and the whole of the collected money would not have been, as it now is, and has ever been useless to the Mission ; and consequently, the Synod would not have been required to be called upon to deliberate as to the policy it must next pursue in reference with the French Mission ; nor would the French Mission Committee have been under the necessity, for the sake of relieving the Synod from

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\* Here, I would fail in my duty, did I not acknowledge with thanks, the interest taken in the French Mission by the Churches of Kingston, St. Andrews, Perth, and St. John's, Quebec ; and specially the praiseworthy efforts of the latter to establish a branch of the Mission in their City. If Dr. Machar or Dr. Cook had been settled in Montreal, I would not be placed in the painful necessity to make these charges.

the difficulties which will necessarily be the result of such a spoliation, (unless there be an immediate restitution of the whole) of endeavouring to sever, at once, the link by which this Mission is bound to the Scotch Church; but, on the contrary, the French Mission of *Montreal* would have obtained long ago, the object for which the money has been given, namely, a Mission House and a Chapel in *Montreal*,—an object, which I consider not only as important, but as absolutely necessary to the success of the cause. This, I have endeavoured to justify in all my reports, and lately in my appeal in behalf of the French Mission. Still, in spite of all these considerations, it is my earnest desire to continue in the communion of the Scotch Church, not because my temporal interests are involved in that connexion,—facts prove the contrary; but for the reasons here above stated, and because the doctrines and Church government of the Presbyterian Church appear to me more in accordance with the Word of God, and better calculated, if carried into effect, to secure a religious harmony in society, than the doctrines and Church government of any other Christian denomination.

However, although these are sufficient reasons for me to submit to the paralyzing indifference for the Missionary work, which prevails in a peculiar manner in the Presbytery of Montreal; I can see no reason for yielding to that disposition, manifested just now in our midst, to get rid of the French Mission of *Montreal* under our auspices. Indeed, I am fully convinced, that to do so would be to allow myself to be the herald and the scapegoat of a public lie; it would virtually be a sanction of a most fraudulent conduct and of a public scandal. Consequently, whether I am dismissed, or whether I remain in the same communion, and under the same auspices as a French Missionary; I am determined to protest against any spoliation of the French Mission property, and of its money, and to avail myself of all legal means in my power to obtain redress, if required. I have the right to do so; and, moreover, I am in duty bound to do it, as may be easily proved by the following extracts from the Annual

Reports of the French Mission Committee, printed under the sanction of the Synod ; and by some public documents in my possession; I shall quote them in succession without note or comment.

The first extract is from the first Annual Report to the Synod :

"Soon after the rising of the Synod (1841), Mr. Lapelletrie was licensed to preach the Gospel of the Lord Jesus Christ, and soon afterwards, (2d September, of the same year), with the customary solemnities, ordained to the holy office of the Ministry, and admitted a constituent member of the Presbytery of Quebec (now Montreal.) The services on that occasion were ably conducted in the French language, by the Rev. Professor Campbell ; and the Committee are not without the conviction, that salutary impressions were left on the minds of many of the spectators of the Romish persuasion, both of a religious nature, and as affecting the prejudices they entertained respecting the object contemplated in establishing the Mission ; and that some departed, persuaded that the Synod were animated with a zeal for diffusing the knowledge of the Word of Life, rather than making proselytes to their own opinions.

The ordination of Mr. Lapelletrie to the *pastoral charge* of the *little flock* which he had gathered around him, gave them the utmost satisfaction, and greatly encouraged them in the path on which they had entered, of seeking the Lord Jesus Christ in the simplicity of the Gospel. From the time they had left the bosom of the Church of Rome, until he who had been the means of leading many of them to the knowledge of the truth, received authority to dispense to them the ordinances of the blessed Gospel, they felt as if they had been thrust behind the pale of the visible Church ; and it was to them not a little gratifying, to be brought, by a solemn ecclesiastical act, into the bonds of brotherhood with the members of a branch of the Church of Christ, that maintained in purity the doctrines of his Gospel, and to whose Christian sympathy they could look with hope, and on whose encouragement and support they could rely with confidence."

\* \* \* \* \*

The next extract is from the Second Annual Report to the Synod :

"In reporting their proceedings during the past year, the Committee appointed to conduct the French Protestant Mission in Canada East, acknowledge with unfeigned thankfulness, that the great Head of the Church has continued to crown their labours with considerable success. \* \* \* \*

\* \* \* \* \* Your Committee feel great pleasure in reiterating the

report of last year, that the discouragements experienced by your Missionary have not been of a formidable description. These difficulties have principally arisen from the unsystematized operations of the Mission, which, in this early stage of its history, could not have been avoided. The greatest obstacle he has had to contend with, arises from the want of a suitable place of worship. This evil has been experienced to a greater extent than last year. The house that had been for some time occupied as a chapel, has been resumed by the proprietor; and the congregation, since May last, has been obliged to meet in a school-room, not very conveniently situated. Since this change took place, there has been a considerable diminution in the number of casual hearers. As it is from those who are inquirers after the truths of God that we must expect the enlargement of his Church, every facility should be given for the hearing of the word 'that giveth light and liberty.' Your Missionary complains greatly of the obstruction to his labours, arising from this cause. And this, besides the many other advantages that would obviously result from the erection of a neat chapel, loudly demands that our vigorous exertions be put forth to remedy this evil. The ladies of the three Presbyterian Churches in connection with the Church of Scotland, from the proceeds of a Bazaar held for Missionary purposes, have generously contributed £142 to the Mission,—but accompanied with the request, that the sum shall be appropriated to the erection of a Chapel." \* \* \* \*

And the following is from the General Report given into the Synod in the year 1845 :

"As stated in the unpublished Report of last year, your Committee purchased a lot of ground, with a house erected thereon, in a central part of the city, for the sum of £350, of which £220 were paid at the passing of the deed of sale, and the remainder to be paid in equal instalments of 9 and 18 months. There has been also paid £25 of commutation dues, and about £26 for repairs and benches. The deed of property is in the name of the Convener of your Committee, to hold the same in trust, and to be made over by him to Trustees, whom the Synod may duly appoint. Your Committee would recommend, that the Trustees be the Ministers of Montreal in connection with the Church of Scotland, and one of the Elders (elected by the Presbytery of Montreal) of the *French Protestant Church, and their successors in office*. The first instalment was paid out of the handsome donation of £142, from the Female Benevolent Societies of Montreal in connection with the Church of Scotland, and the contributions received by the Missionary in Canada West,"—which amounted to £90 8s. 3d.

The Synod having sustained that Report—"instructed the (French Mission) Committee to take all prudent steps to raise a fund sufficient to pay off the debt on the *French Church Property in the City of Montreal*, and



in particular, to depute the Rev. Emile Lapellotrie, the Missionary, to solicit contributions towards *this object* in the United States. The Synod directed that the *French Church property in Montreal* be held in trust on behalf of the Synod, by the Ministers of the several Congregations in Montreal, in connection with this Synod, together with an Elder of the *French Church* to be chosen by the Presbytery of Montreal, and their successors in office; and that, in the event of any of the Churches in Montreal being without a Minister, the vacancy so caused in the trust be temporarily filled up by an Elder from that Church, to be appointed for that purpose by the Presbytery of Montreal; and instructed the Convener to be guided in the arrangement of the details by legal advice." (Extracted from the Records of the Synod.)

Besides these minutes of the Synod, I received from the Convener of the French Mission Committee, a general letter to the Ministers and Members of the Protestant Churches in the United States of America, in which it is said :

"One of the greatest obstacles they have at present to encounter, (the French Mission) arises from the want of a proper place of worship. About a year ago the Committee bought a lot of ground with a small house upon it, which serves as a temporary Chapel, for 1500 dollars. Upwards of 600 dollars still remain unpaid. The Committee of management feel that without foreign aid they will be unable to liquidate this debt, build a suitable house for worship, or extend the ministerial agency, which last point, is of essential importance to the object they have in view." \* \* \* \* \*

And, finally, I received a collecting book from the French Mission Committee, in which it is certified that :

"The Committee of management pledge themselves, that the contributions shall be faithfully and economically applied to the object for which they were given."

Under those pledges and considerations, the friends of Christ in the United States, cheerfully answered our request by their liberal contributions, and,

"They strove together with me in their prayers to God for us, that for the gifts bestowed upon us by the means of many persons, thanks might be given by many on our behalf"—(Rom. xv. 30; 2 Cor. i. 11.)

Upwards of £500 was collected in the United States by me, for the French Mission Building Fund. After this, I would have been very glad to return to my family and to my field of

labour, but I was not allowed to do so. The French Mission Committee requested me to go to Europe, and sent me another general letter of introduction, from which the following is an extract :

"The Presbytery of Montreal, as a Committee appointed by the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, to conduct the French Protestant Mission in Canada East, beg leave to commend to their brethren of the Church of Scotland, and particularly to the Committee of the General Assembly's on Colonial Churches, the Rev. Emile Lapelletrie, and request that they will favour him with their aid and best advice for the successful accomplishment of his important Mission. The Presbytery leave it to Mr. Lapelletrie, to give such details of the history and prospects of the Mission as may be interesting to those who are friendly to the general object they have in view, or are calculated to forward the special purposes, for which, as their agent, he now proceeds to Europe. Simply stating that these purposes are,

1st. To receive the contributions of those who are friendly to the Mission towards erecting a Chapel in Montreal, for the worship of God in the French language, and after the forms of the Presbyterian Church.

2d. To procure one or two well qualified Missionaries to labour in Montreal, Quebec and neighbourhood.

3d. To establish, in so far as he is able, a connection of correspondence and aid between this Committee and individual Ministers and Churches in Britain, France, Switzerland, and other places, with a view to give unity, consistency, and strength to the important work in which this Committee are engaged." \* \* \* \* \*

Along with that general letter, I received another collecting book, in which it is written that,

"The Presbytery pledge themselves that the funds put at their disposal, will be faithfully applied to the object for which they are given,"

And that book is sanctioned by the Convener of the French Mission Committee, and by the Clerk of the Presbytery.

"The General Assembly's Committee on Colonial Churches, having considered the foregoing objects and other details," which I gave them, "agreed to grant from their funds the annual sum of £50 for three years, in aid of the Mission, and to recommend" me, "and the objects for which" I was deputed to Europe, "to the favourable consideration of their brethren, and of all the friends of the Church of Scotland," re-stating that those objects were—"To raise Funds for the Building of a Place of Worship in connection with

the Mission at Montreal, where I was in future to labour, and to engage a French Protestant Missionary for the station at Quebec."—(Extracted from a circular signed by)

D. MACFARLAN, D.D.  
Convener of the Colonial Committee.

*The late Deputation from the Church of Scotland to Canada—*

ALEX. SIMPSON, D.D.  
Minister of Kirknewton.

JOHN M'LEOD, D.D.  
Minister of Morven.

NORMAN M'LEOD,  
Minister of Dalkeith.

In the Report of the French Mission Committee given into the Synod on the 14th July, 1848, my success in the United States and in Europe, were thus acknowledged :

"The Presbytery of Montreal, in procuring to the Synod a statement of the present condition and prospects of the French Protestant Mission in Canada East, beg leave respectfully to refer to the accompanying Reports of Mr. Lapelletrie, detailing the work of his late Mission to the United States, Britain and the Continent of Europe, in raising funds in behalf of *erecting buildings connected with said Mission*, and which Reports are herewith laid on your table. Your Committee also lay on your table a list of the various sums received in collections and private subscriptions by Mr. Lapelletrie, from which it will be seen that upwards of £500, Halifax currency, was collected in the United States, and in Scotland upwards of £900 sterling, besides some smaller sums from other countries. \* \* \* \* \* It is gratifying to notice that the Colonial Committee of the Church of Scotland have granted (to the French Mission) the sum of £50 sterling, annually for three years." (Extracted from *The Presbyterian* for September 1848.)

The deliverance of the Synod on the above was:—"That the Synod receive and approve the Report \* \* \* \* \* and that the Synod express their gratitude to the Christian people in Great Britain and other parts of Europe, as well as in the United States, for their liberal contributions TOWARDS BUILDING A CHURCH OR MISSION HOUSE FOR THE FRENCH CONGREGATION IN MONTREAL."

£33 6s. 7d. more was obtained afterwards for the building fund, from the sale of fancy articles sent from Scotland; and £83 16s. 7d. was collected by me on the Saguenay, in the district of Gaspé, and in passing through New Brunswick.

Finally, if we sum up the collections and private subscriptions given by the friends of Christ *for erecting a French Pro-*

*testant Church and Mission House in Montreal*, we will see that upwards of £2000 has been collected for that purpose. Of these £2000 belonging to the French Mission building fund, only about £420 15s. I believe, has been expended on the French Mission property in Dorchester Street, Montreal, the rest has been employed for other purposes unconnected with the object for which, upon our responsibility, we had received that money. Well may Dr. Mathieson exclaim: "we are in the mire!" Shall we get out of it in getting rid of the French Mission of Montreal? No! but we shall, if we do so, not only forfeit our engagements and our pledges; but proclaim to the world that, as far as regards our Missionary work among the French Canadians, our conduct has been anti-Missionary, deceitful and fraudulent.

For my own part, I protest I have spent my strength and exposed my life for the sake of my Master's cause among that people; I have succeeded, with the blessing of God, and after laborious and painful exertions, in making a small garden in this spiritual wilderness; and my conviction is, that Christ ought not to be deprived by the French Mission Committee of any part of the fruits of my labour among the French Canadians of Montreal, but that its members should, on the contrary, secure new and more abundant results by their prayers and their exertions. But, if the French Mission Committee wishes to get rid of the French Mission of Montreal, be it so; but let it be in a legal and constitutional manner. Let them give up their Trusteeship on the French Mission Building Fund and Property, and I pledge myself to have new Trustees appointed, who will, in truth, "faithfully and economically apply the contributions to the object for which they were given," as well as those which may be received hereafter. But, for the honour of our Church, I would rather prefer that my appeal would be sustained, and my memorial adopted; and that the French Mission should continue under the auspices of the Scotch Church. However, if the French Mission Committee and the Synod decline to adopt either the one or the other, it will be-

come an imperative and sacred duty, on my part, to seek redress elsewhere.

In the meantime, and as antecedent to providing for the exigencies of our critical condition, and the necessities of the future; I beg leave to transmit to you, an overture from the Members and friends of the French Mission of Montreal, with the request that your Committee would bring it under the consideration of the Synod at its next meeting.

### OVERTURE.

“At Montreal, the 28th February, 1850; the Members and friends of the French Presbyterian Mission of Montreal, being assembled, unanimously approved of the following overture:—

Whereas the Scotch Presbyterian Church of Canada in connection with the Church of Scotland, cannot get rid of the French Mission of Montreal, under its auspices, in a legitimate and constitutional mode, unless it retraces its steps, expunges from its minutes the resolutions and pledges which are there extant, and which so long as they remain, are binding and operative.

Whereas moreover, all the monies given in trust to the said Presbyterian Church on behalf of the said Mission, by the friends of the Gospel in the United States, in Scotland, Ireland, England, France, Belgium and Holland, as well as in other places, have been given, to erect a French Protestant Church and Mission House in *Montreal*, and that all other applications would be a spoliation and a public scandal. It is humbly overtured to the Rev. the Synod of the Scotch Presbyterian Church of Canada in connection with the Church of Scotland, by the Members and friends of the above said Mission; that arrangements may be made immediately for the erection of the said Mission House and Chapel in *Montreal*, or that the Synod cause the restitution of the French Mission property, of its building fund, and of whatever sums have been taken from it, to the Committee of Direction appointed by the Members and friends of said Mission, in order that they may realize *the object* for which those means have been given. The Rev. E. Lapelltrie, the Pastor of said Mission, is respectfully requested to lay the same on the table of the Committee of the Synod of the Scotch Presbyterian Church of Canada in connection with the Church of Scotland, appointed to conduct the French Presbyterian Mission of Montreal, with the request that it may be transmitted to the Synod at its next meeting, for their consideration.”

That overture, of which the above is a true copy, was signed by 32 persons, and several others living in the country would have signed it, I am sure, had I asked them to do so.

*Copy of my motion, in regard to that overture :—*

Unto the Committee of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, appointed to conduct the French Protestant Mission of Montreal; the Petition of the Rev. Emile Lapelletrie, the Minister of said Mission,

**HUMBLY SHEWETH :**

That your petitioner has been requested by the Members and friends of the French Presbyterian Mission of Montreal, to lay before you their overture on behalf of the said Mission; which your petitioner prays your Committee to transmit to the Synod for consideration.

May it therefore please the Committee to transmit the said overture accordingly.

According to justice, &c.

**E. LAPELLETRE.**

**MONTREAL, May, 1850.**



TO THE MEMBERS OF THE SYNOD  
OF THE  
PRESBYTERIAN CHURCH OF CANADA,  
IN CONNECTION WITH THE  
ESTABLISHED CHURCH OF SCOTLAND,

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AN APPEAL

IN BEHALF OF THE

**FRENCH MISSION OF MONTREAL.**

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IN the former statements, which have been brought under the consideration of the French Mission Committee of our Synod; I have entered into lengthy details to prove, that necessity is laid upon us to advance the cause of our Lord among the French Canadians in Montreal, as well as to establish that Missionary work on a respectable and permanent footing. I expected that those statements would be found to contain not only every information on the condition of that work, but would also characterize the calumnious misrepresentations directed in private against it by some individuals; and would induce the Members of the Committee to put an end to that resistance which has been exerted against the claims of that Mission, and stir them up to a discharge of their engagements towards it; but, once more, I have been disappointed in those expectations. Consequently, the conviction has been confirmed within me, that the work of Missions is a weary task among us—that the French Mission Committee is determined to get rid of the Mission of the Synod among the French Canadians—and *to alienate the property and the building fund of the French Mission of Montreal.*



That conviction had already been forced upon me by the desire frequently expressed by that Committee, to appoint me permanently in Chateauguay; by the anxiety the Rev. Dr. Mathieson has so often manifested to remove me from Montreal; and lately, to have me settled over the people of Beauharnois—a congregation, composed mostly of persons whose commercial intercourse with the French Canadians, would be injured by my very presence; and finally, by the advice given me by the Rev. Wm. Simpson, of Lachine, at the February meeting of the Committee—“to accept any good offer if it was presented me.”

Those opinions and advices, so inconsistent with our pledges and engagements towards the French Mission of Montreal, could not but grieve me much; however, as no proceedings were taken upon them, I continued to entertain a faint hope, that no arbitrary act would stamp that inconsistency; but now that hope is “a hope against hope,” as may be corroborated by the following extract from a communication sent to me by Hugh Allan, Esq. :

“At a special meeting of the Financial Committee of the French Mission, on Thursday, 14th February, 1850

The following resolutions were agreed to:—

*Resolved*, That taking into consideration the present state of the Mission Fund, and the probability that exists, of the collections this year falling short of the expenses; the Finance Committee would strongly urge on the Presbytery the propriety of appointing Mr. Lapelletrie to the Church at Sorel, where a congregation could readily be formed, and where, and in the neighbouring villages, there is abundant scope for his labours. The Finance Committee would also recommend that a sum be advanced from the building fund for the purchase or erection of a Manse, in the neighbourhood of the Church. *Should the amount raised by the congregation at Sorel, and the proceeds from the Clergy Reserves be insufficient to support Mr. Lapelletrie respectably, the Committee would consider themselves bound to supplement the same from the fund under their management.*”

But, no doubt, lest I should mistake their design, and put any faith in those generous promises, they declare also, in the same document, in answer to a request from me to borrow from the building fund :

"That as the fund in question is not, and never has been, under the control of the Finance Committee, they decline interfering *in any way*, with the management of it, or giving their sanction to its being applied for."

These paradoxical resolutions are certified by Hugh Allan, Esquire, Chairman and Treasurer of the Finance Committee of the French Mission.

Now, it seems impossible to me that any member of our Synod can remain unconvinced, that this proposal is neither more nor less than a confiscation, under the name of a generous offer to myself. \* \* \* \* \*

This being the case, let the question before us be well understood. It is evident that there are four parties interested in this question :—The first, is the party for whom the funds were given; and, consequently, to whom they belong. The second, the party who has given those funds. The third, the party who has, under its own responsibility, received them in trust. And the fourth, the party who is so anxious to get rid of the French Mission of Montreal; and who, at the same time, evince so much eagerness to keep under their management, the property and the building fund belonging to it. It is evident also, that the interest of the latter is in opposition to the interest of the former; to the design of the second; and to the pledges and engagements of the third. And all this is so evident, that comment is unnecessary.

However, knowing by experience, the wonderful ingenuity of the last party to shelter themselves, and their anxiety to identify all parties with themselves, I must define that party: it is small, but it is strong, because it is backed by the antipathy of some to our French Missionary work, by the indifference of many manifested towards it, and by the apprehensions of others. That, I know, makes them bold enough to expect that few, very few, will stand in the side of justice in this circumstance, either in this Synod or in a civil court, and that they will be able to knock up the French Mission of Montreal, without serious difficulty, and to consummate the spoliation of its property and building fund, under the sanction of the Church. I must confess, that expectation has been almost my apprehension; and

this, as well as my unwillingness to impugn the conduct of any one, for fear I should cause injury to no good purpose; explains why I have sought, until now, to obtain the object in view, without making special reference to any party; but as the party in question have shewn themselves determined, in spite of all, to get rid of our French Mission in Montreal, and to alienate its property and building fund. I feel it to be my duty, whatever may be the consequences, "to bring them to light, and to withstand them to the face."

One of the resolutions here above mentioned, from the Financial Committee of the French Mission, undoubtedly points out the members of that Committee as belonging to that party; but their declaration:

"That the building fund of the French Mission is not, and never has been, under their control, and that they decline interfering, *in any way*, with the management of it, or giving their sanction to its being applied for."

Manifests plainly that they do not belong to the party in question. The opinions expressed, and advices given, by the Members of the French Mission Committee, in regard to the French Mission of Montreal, would also seem to involve them in the same category; but their declaration has always been, in my hearing, the very same as the one from the Financial Committee. Besides, I am fully aware, that there is but one member of the French Mission Committee, who knows exactly what has been received for the French Mission, and what has been expended, and how it has been expended;—that one, *alone*, has the French Mission property and building fund under his control. Indeed, he holds it, I have been told by the late Mr. Roach, as his own property, so that were he to die before proper trustees be named, it would be in his case, as it has been I have also been told, in the case of another person who has been well known to us, his family would enjoy, as their property, what has been given for building a Church in Montreal, for, and in the name of, a community of professing Christians. But, farther, every one will agree with me, that those who will have nothing to do with the French Mission of Montreal, should have nothing to do with its property and building fund—well,

the person in question has given up the French Mission of Montreal, but he keeps the purse; and in his exultation, I have heard him, saying: "I am very glad of having nothing more to do with the French Mission." Truly, I believe he is, *just now*,—but we are not. On the contrary, we are both unwilling to give up our connection with the Scotch Church, and the property and money wrested from the French Mission of Montreal: we want to enjoy both. And, I am sure, every honest person will acquiesce with me, in saying:—that, to dispossess, or even to deprive for any length of time, the French Presbyterian Church of Montreal, known as the French Mission of the Scotch Church, of its property and building fund, is an act of downright dishonesty, which no pretext whatever can justify; and which, if sanctioned by our Synod, or by any Church, would become "a leprosy in their forehead."

Of course, no one will deny that the Synod has a right to buy a Church in Sorel with their own money—to establish a French Mission anywhere at their own expense. They may also, if they choose, withdraw from me my salary, as they have withdrawn what is granted to all the other Members and to some Missionaries belonging to our Synod, even to a widow—the Clergy Reserves. The Synod may even get rid of the obligation and responsibility to superintend the French Mission of Montreal, and after what has occurred, we wish they would; but what we contend is, that they have no right to deprive me, without cause of scandal, of my pastoral charge, and much less the right to alienate the property and building fund belonging to the French Presbyterian Church of Montreal.

Consequently, the Synod cannot but reprove the inconsistency displayed by the French Mission Committee, in the management of the French Mission; to set aside the resolutions by which the Financial Committee certify, "that the French Mission building fund is not under their management," when they are asked to lend me some money from it; and "that it is under their management," when the question is to sweep away the French Mission of Montreal, and to alienate the property

and money belonging to it. But, above all, I trust the Synod will repudiate the proceedings of the person who assumes to himself, to the detriment of all parties, to be the manager and even the proprietor of the French Mission property and building fund; and, moreover, I trust, that the Synod will relieve me from the necessity of adopting some other measure to obtain redress, and that I may be enabled to do for our Church, and for the French Mission, all that I sincerely desire.

It is unnecessary to go more into detail on this matter, as you will perceive, I trust, that it is exceedingly important that no time be lost in adopting a remedy to avert such proceedings.

\* \* \* \* \*

But, there is another fact connected with the mismanagement of the French Mission interests, which had escaped my notice until recently. That fact must also be laid before you. I am sorry to say, at the outset, it is in keeping with the rest. In the list of the payments appended to the report of the French Mission Committee, given into the Synod on the 14th July, 1848, and published in "*The Presbyterian*," (in September), whilst I was in Gaspé, there is stated to have been given for my salary in 1846-47, and the beginning of 1848, the sum of £354 5s. That statement, I had not the means to ascertain if it was correct or not, except by asking my family an account of what money they had received during my long absence from Montreal; but that, I did not ask, because I entertained not the least suspicion that Mr. Roach, to whom I gave my collecting books at my arrival from Europe, with an account of my private expenses, which were to be deducted from my salary, had a perfect knowledge of the monies given by Dr. Mathieson to my family, and that he would settle our accounts correctly. Accordingly, I did not even look over them at my return from Gaspé. But, what has occurred since, and the complaints of my family, that if it had not been for Mrs. Hannah's revenues, they would have been left destitute during my absence, has induced me at last to investigate, and to compare what they state to have received with what is stated in "*The Presbyter-*

rian" for September, 1848, to have been given. Here is the result :—

*Monies received by Mrs. Lapelletrie during my absence :*

In the year 1846,.....	£105	0	0
Do. 1847,.....	55	0	0
Upon my arrival, 1848,..	17	15	0
My private expenses,...	102	19	0
	<hr/>		
	£279	16	9

These are all the sums received for my salary from 1st November, 1845, to 21st September, 1848.

*Monies stated to have been given :*

In the year 1846,.....	£120	0	0
Do. 1847,.....	96	0	0
Do. 1848,.....	138	5	0
	<hr/>		
	£354	5	0

This is stated to have been given for my salary from 1st November, 1845, to 21st September, 1848.

Now, instead of £354 5s., the following sums should have been given :—

From 1st November, 1845, to 1st November, 1846,.....	£120	0	0
“ “ December, 1847,.....	120	0	0
“ “ 21st September, 1848,.....	106	6	8
	<hr/>		
	£346	6	8
Received,.....	279	16	9
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Still due to me,.....	£66	9	11

That statistical information has been communicated to the French Mission Committee, and I now submit it to you, individually, without any remark. I shall only say, that as my family did not receive all my salary from November, 1845, to November, 1846; in the following year not the half of it; and that from July, 1847, to June, 1848, a period of eleven months, they did not receive a farthing; we have contracted some debts, which, I trust, the Synod will enable me to liquidate as soon as possible, in causing to be paid all that is due to me.

And now, let us return to the main object of these statements : To prevent the possibility, in future, of admitting in the management of the affairs of the French Mission, persons who have an interest, whether of conscience or of policy, in opposition to the interest of that Missionary Church: I intend respectfully to bring under the consideration of the Synod, a plan, which has appeared to me most feasible, and as offering the

fairest prospect of success in our Missionary work among the French Canadians. It is this:—*First*, let the following sums, belonging to the French Mission building fund, be delivered to the Committee of direction appointed by the Members and friends of said Mission. The existing debt of £338 14s. 6½d., acknowledged in "*The Presbyterian*" for September, 1848. The £83 16s. 7d. collected on the Saguenay and in New Brunswick; the £525 sterling received from Scotland after my arrival in Canada; the £35 sterling, given to Messrs. Baridon and Jacquemart, by me, and not acknowledged in the expenditure of the French Mission Committee; and the £33 6s. 7d. currency, proceeds sale fancy work, from Scotland.

*Secondly*, let that money be employed to fit up the house at present occupied as a chapel, for my residence; to build a proper place of worship on our building lot, and to buy a small farm near Montreal, as a glebe, for the French Mission.

*Thirdly*, in order that I may get my share of the Clergy Reserves, I am willing, not only to carry on the French Mission of Montreal, but also to preach every second Sunday at Laprairie, in the afternoon, and in Sherrington every fortnight, provided these congregations are willing to accept my services, and to give me some remuneration for it.

And, *Fourthly*, let my salary, as the French Missionary of this Synod, *cease*, and the French Mission of Montreal be known, in future, as the French Presbyterian Church of Montreal, belonging to the Scotch Church, in connection with the Church of Scotland. But then it will be right, that our relation with the Synod, involve neither control nor superintendence over the concerns of these united congregations in any other way, than it is exercised over the other congregations belonging to our Synod. Only, for fuller security, we have no objection that the Synod appoint one or two Commissioners to our Committee of direction, to watch over our acts until this plan be consummated.

After what has occurred, that plan seems to me, to be the only one which the Synod can adopt. It fulfils the claims of the first party, the design of the second, the pledges and engage-

ments of the third, and requires no money belonging to the fourth party; and it is but reasonable and very just, that those who say: "we are very glad of having nothing more to do with the French Mission of Montreal," be constrained, by the Synod, to say also: "we have nothing more to do with the French Mission property and its building fund." But further, not only does that plan possess the fourfold advantage just now mentioned; but, if adopted, would be a means of securing the success of our Missionary work among the French Canadians, and of opening to me a field of usefulness, much more important than any other field of labour which I might occupy, without excepting Chateaugay, Beauharnois, or even Sorel.

In conclusion, I protest I have no ill feeling against any one of those whom necessity has constrained me to point out in these statements; nor do I entertain any other thing, than a strong attachment to our Zion; but while I deprecate that position into which I have been forced, I cannot but deprecate the conduct of those who have the management of the French Mission concerns in their hands; and above all, their desire to alienate a depôt, which ought to be held sacred by us. At all events, I trust, it will be evident to the Synod, that if I was willing to advance my own interests by disingenuous means, I would have told you nothing about the mismanagement of the French Mission affairs, or I would advise you, just now, to adopt such measures, that the past may be lost in oblivion. But, my duty, as well as my desire is, to advance the cause of righteousness and of truth; and, in this circumstance, my path of duty is well marked: I cannot preserve friends or patrons to the detriment of truth, justice and integrity; I cannot adopt a line of conduct which destroys all religion and all morality—and that I would do, if I was becoming a party to the spoliation of the French Church property in Montreal, and of its building fund. I cannot even consent to any compromise in this matter. Compromises are essentially and radically wrong. They involve the surrender of the exercise of judgment and conscience; they involve a relinquishment of the right to reconsider in future the decisions of the present, on questions prematurely anti-



icipated; consequently, consent on our part to any compromise, in regard to the French Mission of Montreal, would be artful and fraudulent. Having thus stated my reasons for the opinion, that the French Mission of Montreal may, and ought to be placed on an independent footing, as far as regards pecuniary concerns; I conclude, by expressing to you my desire, to bring my proposal under the consideration of the Synod at its next meeting, and in this formal manner :

### PROPOSAL.

In order to fulfil the claims of the French Mission of Montreal, the design of those friends who have so generously contributed to establish it on a respectable and permanent footing, and the pledges and engagements of this Synod, on behalf of that important work; as well as in order to prevent the possibility of admitting in the management of the affairs of the said Mission, persons who have an interest, whether of conscience or of policy, in opposition to the interest of that Missionary Church. The Synod is respectfully requested to adopt the following plan :—First, let the following sums, belonging to the French Mission building fund, be delivered to the Committee of direction, appointed by the Members and friends of said Mission, to which the Synod may add one or two Commissioners :

The existing debt of.....	£338	14	6½
Acknowledged in "The Presbyterian" for September, 1848,.....		83	16 7
Collected on the Saguenay and in New Brunswick; the £525 sterling, received from Scotland in 1848, and the £35 sterling, also given by me to Messrs. Baridon and Jacquemart, making in all £560 sterling—currency,.....	681	6	8
And the proceeds sale, fancy work from Scotland, .....		33	6 7
In all, currency,.....	£1137	4	6½

Secondly, let these £1137 4s. 6½d. currency, be employed to remove the small house presently used as a chapel by the French Presbyterian Congregation in Montreal, from its present site on the lot aside, to fit it up for my residence, to build a proper place of worship, with a lodging under it for a door-keeper in the room of the house removed, and to buy a small farm near Montreal, as a glebe for that Missionary Church.

Thirdly, in order that I may get my share of the Clergy Reserves, let my pastoral charge, in future, be thus extended : to officiate in Montreal, in French, every Sabbath ; in Laprairie, in English, every second Sabbath ; and in Sherrington every fortnight, provided these congregations are willing to accept my services, and to give me some remuneration for it.

And, Fourthly, let my salary, as the French Missionary of this Synod cease, and the French Mission of Montreal be known as the French Presbyterian Church of Montreal, belonging to the Scotch Church in Canada, in connection with the Established Church of Scotland ; and let our relation with this Synod involve neither control nor superintendence over the concerns of these united Congregations in any other way, than it is exercised over the other Congregations belonging to our Synod.

May it please this very reverend Synod to take the premises into their consideration, and to adopt the necessary measures for giving effect to the object of this petition.

And your petitioner shall ever pray.

E. LAPELLETRE.

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