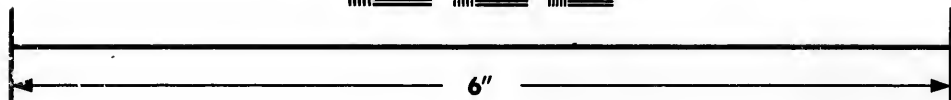
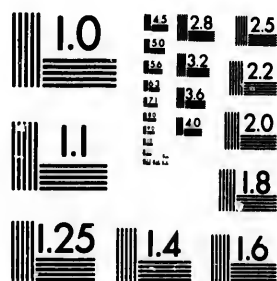


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4505



**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques



**© 1984**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

The copy filmed here has been reproduced thanks to the generosity of:

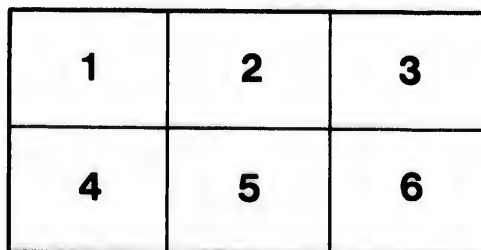
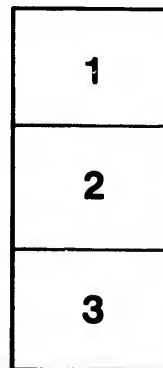
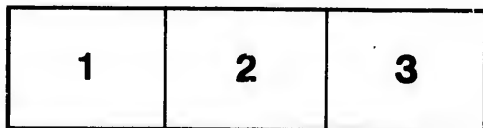
Library of the Public  
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives  
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

LET

THE  
EXCLUSIVE RIGHT  
OF  
**THE CHURCH**

TO THE  
**Clergy Reserves**

**DEFENDED:**

IN A

LETTER TO THE RIGHT HONORABLE THE EARL OF  
LIVERPOOL;

BEING AN ANSWER TO

*THE LETTER OF A PROTESTANT OF THE  
CHURCH OF SCOTLAND,*

TO HIS LORDSHIP.

---

**BY A PROTESTANT.**

---

KINGSTON, U. C.

PRINTED BY H. C. THOMSON.

.....  
JULY, 1826.

M  
th  
I  
ly  
in  
to  
le  
na  
re  
th  
an  
de  
th  
th  
pl  
pu  
ki  
be  
te  
de  
ra  
lic  
co  
qu  
th  
th  
hi  
re  
no  
su  
sp  
m

## Letter, &c.

---

MY LORD,

**NOTWITHSTANDING** the authority of the example of "a Protestant of the Church of Scotland," I feel it necessary to apologize to your Lordship, not only for addressing you anonymously, but also for publishing this letter in reply to his, without first submitting it to your perusal. But as he has thought proper to put his letter to your Lordship into the hands of the people of Canada—a letter which contains the most illiberal and unjust reflections upon the Clergy of the Church of England in these Provinces, I am compelled to take the same course, and to place this answer to it also in their hands; and I do this with the greatest pleasure, feeling persuaded that the more fully the question now at issue is investigated, the better it will be for the cause which I am about to plead—the worse it must be for his cause. Had he not published here, his false statements would have been unknown—his bad Law and bad reasoning might indeed be detected any where, but his false facts can only be detected here. How he so far forgot himself and the prudent maxims by which gentlemen of the Kirk are generally governed, as to give his letter to the Canada public, is truly passing strange. I have been striving to account for it, but confess the task puts my ingenuity to the question—perhaps he was unconscious of his ignorance of the matters and things about which he had written, and in that unconscious ignorance printed it—perhaps he was so highly pleased with his performance that he could not be restrained, even by the opinion of his friends that it would not be judicious to publish here, from enjoying the pleasure of seeing himself in print—perhaps it is his maiden speech, and he wished to exhibit it to the world in all its maiden loveliness—perhaps he thought it might prove as



instructive to the people here as to your Lordship, and generously resolved to give us the full benefit of its instructive contents—or perhaps he was of opinion that it might have the good luck of passing off unnoticed, which would enable him to say to your Lordship that it was published in Upper Canada, was not answered, and therefore was unanswerable. But by whatever motive his conduct has been influenced, we have now this precious document before us, and it will argue culpable negligence on our part if it meets your Lordship's eye without an accompanying refutation.

But it may be, my Lord, that I have hitherto mistaken altogether his motives for publishing—perhaps he really intended to give the Church Clergy and their friends, and even the Independents, &c. a fair opportunity of a replication; and upon further consideration I am rather inclined to this latter opinion, and am almost confirmed in it when I call to mind that in publishing he has withheld his real name. Being persuaded, no doubt, that no man knows better than your Lordship that a writer's name often weighs much heavier than his argument, he generously renounces all the advantage which his real name might give him with your Lordship in this great argument, and trusts entirely for success to his law, his logic, and his liberality of sentiment towards the Church Clergy and the Fanatics; and being also persuaded that the terrors of a name have often struck terror into the hearts of champions of no doubtful courage, and being willing that every thing connected with this mortal contest should be fair and equal on both sides, he enters the lists in mask and invites who will to the combat. I cannot refuse an invitation so just and generous; but wish a more able champion had entered the lists. Your Lordship is Lord Marshal of the day—the public are spectators; the combatants are both in mask—so far, my Lord, it is mask versus mask—cypher versus cypher—the issue must depend upon the goodness of our weapons and our skill in using them.

But although every thing thus far is quite fair and honorable, I cannot consider his request to your Lordship to support the claims of the Kirk, in *opposition* to the le-

gal rights of the Church of which you are both a member and an ornament, as equally so; and his accompanying this request with severe reflections upon the conduct of Government in the distribution of the Clergy reserves is really unaccountable—this is more than indelicate—it is on his part highly injudicious, and discovers such improper feeling that it must prove fatal to his application. So we think here. We think also that the dilemma in which he has taken the liberty of placing your Lordship is far from being of a pleasurable nature—if you support the claims of the Kirk, which I shall shew to be without any foundation in law, to a dividend of the Reserves, you betray the interests of the Church, and, as I shall also shew, give great offence to 49-50 of the inhabitants of Canada—Churchmen, Methodists, Independents, Roman Catholics, &c. &c. &c. If you do not support her claims, then you are exposed to the sharp point of the other horn of the dilemma, and with which he has in fact already begun to *push* your Lordship, no doubt to make you take the right direction; and your name will be associated with those who propagate Episcopacy by persecuting Presbyterians, with a Lauderdale an Aberdeen, a Perth, without the benefit of a qualifying negative. Such language is uncalled for on the present occasion—it contains the most unjust inuendo that ever words contained. There is no similarity between the state of things alluded to in it, and the state of things in the Canadas—There is no persecution here, my Lord—no sapient polemic has been as yet able to introduce it—and we hope that men of warm tempers will never have it in their power to disturb the present religious tranquility of the country. The language, the spirit, the silly attempt at reasoning in the letter can do the Kirk no good, and it may arouse, nay it has already aroused a spirit of resistance to her illegal claims, and a conciliatory spirit towards the church, never felt before in these Provinces.

If the right of the Kirk to share equally with the Church in the profits of the Clergy reserves, is so clearly founded in-law, as this gentleman supposes, why, instead of writing to your Lordship, do not the Kirk Clergy take the proper steps in the King's Courts to establish that

right? If the law is with them they must succeed, for I trust that no man, not even the Kirk folk, can for a moment doubt the integrity of our Judges. Let them therefore make out a good legal title, and their right will be legally acknowledged. But if they cannot do this—and they know they cannot—if the law is against them, as every man who is not “so blind as that he will not see.” knows it is, let us hear no more of their *right* to share in the Clergy reserves.

That they cannot establish their claim by legal process they know full well, and hence they wish to obtain indirectly and by a side wind what they are convinced they cannot obtain directly and by law. But even here, my Lord, they wish still to maintain the shadow of a national Church in Canada, although the substance does not and never did exist—they wish your Lordship to obtain, not a change of the law in their favor, which created the Clergy reserves—not an enactment simply to give them a dividend of the profits—no, but an enactment *declaring* the rights of the Kirk in Canada. This is really the only clever idea in the whole letter—The ingenuity of the subterfuge to save their little honor, and at the same time mend their circumstances, almost reconciles me to its illegality and want of modesty. So then, my Lord, you are to be put upon the truly honorable task of obtaining an enactment declaring, contrary to law and fact, that the Kirk is, and always has been since the conquest, as much a national church in Canada as it is in Scotland—but as this would be an empty honor if alone, the enactment is to go farther, and to say that the Kirk now is and always has been, of legal right, entitled to an equal dividend with the Church in the Clergy reserves. This gentleman must be a most staunch believer in the omnipotence of Parliament, when he thinks that by a single word they can, not only create a right, but also cause it to have existed at a time when it did not exist—to cause a thing to be at all times although it had no being at any time. I need not read your Lordship a lecture upon declaratory acts of Parliament, as long and as learned as the gentleman has done on the word Protestant—You know nearly as much about those things as either of us. I must, howev-

er, tell my other readers, through your Lordship, that as there is no ambiguity in the wording of the Quebec Act, by which the Reserves were created—as none of the words or phrases have become obsolete by time—as the act has always been understood in its plain grammatical sense—as it has always been acted upon agreeably to that sense, so as to give the Church Clergy the reserves, to the exclusion of the clergy of the Kirk and of all others, no declaratory act is now necessary to explain its meaning or enforce its enactments. I cannot but admire the ingenuity, the candour, the reasonableness of the gentleman in requesting your Lordship to obtain an enactment by which part of the legal rights of the Church are to be taken away and given to the Kirk, and in pointing out a way in which this may be done under the semblance of law, although at the expence of the Quebec Act, common sense, and the vested rights of the Church. Perhaps your Lordship and the Parliament may deem such a request insulting to your understandings, and a libel upon your integrity; but here, my Lord, we are all quite in raptures with the idea: we think it is the best expedient that ever occurred to the mind of man, by which to obtain, according to law, the property of our neighbours to make it our own. And if it now succeeds, we can assure your Lordship that we are resolved to follow up the idea and to profit by it to the utmost: we therefore wait with great impatience to know the issue of the gentleman's application.

The people here may be willing enough, as most people are, to help themselves at their neighbour's expence—nevertheless when they have, as in this case, no reward or hope thereof in view, they are as impartial umpires as can be wished. Hence, if the question now at issue embraced in its provisions an equal distribution of the profits of the Clergy reserves among all the Ministers of religion, without distinction of sect, in Upper Canada, and among all Protestant Ministers in Lower Canada, (the Roman Catholics being already provided for in that Province) and were the opinions and wishes of the people consulted, an equal distribution would be most agreeable to their ideas of justice and neces-

sity—or, did the question go to give the whole of the profits for the endowment and support of a College and Public Schools, it would meet with the concurrence of a great majority of the people. But as both these measures are considered now to be hopeless, from a persuasion that government will never agree to such an appropriation of the reserves—and as the present question is of a totally different nature, having for its object the stripping of the Established Church of one half of its possessions, not for the general good, but for the benefit of the Scotch Clergy, I am fully persuaded that, with the exception of some members of that communion in the Canadas, the *universal* voice is against it. If the gentleman of the Kirk, who has made such a mighty fuss about the numbers of the Kirk in Canada, thinks that my opinion is erroneous, do, my good Lord, give him some opportunity of putting that opinion to the test. Instruct His Majesty's Representatives to dissolve the present Assemblies, giving as a reason that it is the will and pleasure of His Majesty to take the opinion of the people in Canada on this important question—informing them that the Crown has resolved never to divert the Clergy reserves to any other purpose than the support of a Protestant Clergy—that the Scotch Communion, whom His Majesty is informed is very numerous in Canada, have applied for a dividend of those reserves—and that if the People of these Provinces are disposed to raise the Clergy of the Kirk to an equality with the Clergy of the Church, His Majesty will most graciously comply with their wishes in that respect, when they are legally conveyed to him through the Provincial Assemblies, by Petition or otherwise. Now, my Lord, if such a measure as this is adopted, and if the members of the Kirk are able to return, I shall not say a majority, for really considering how very few they are that would be too much to require, but even six members in both Provinces, I for one at least will give my most hearty consent to their being put into possession of the good things they now so *greedily* desire and ardently seek. Such a measure would at once enable your Lordship to ascertain the comparative influence and popularity of the Church and of the Kirk. The majority, I am certain, would be

so overwhelming in favour of the former, that your Lordship would be led to think, either that the gentleman was but little acquainted, when he wrote, with the state of public opinion, or that he was disposed to practice upon the easiness of your temper for the purpose of misleading your judgment.

Had not the gentleman thought proper to speak contemptuously of the Church, for the laudable purpose of exalting the Kirk, my arguments would not have run in the channel in which they now do ; for I am aware that the question now before your Lordship is not whether Episcopacy or Scotch Presbytery is most agreeable to the genius of the people of Canada, but a simple question of *right* to the Clergy reserves. However, as he has assumed not only that Episcopacy is not agreeable to the genius of the people here, but that Scotch Presbytery is so, and having already touched the former point, I will now proceed to ask the gentleman, if Scotch Presbytery is agreeable to the genius of the people, how comes it to pass that it makes so little progress in Canada ? The Scotch Clergy, at present, meet with more countenance and favour from Government than any other dissenters in Canada, and yet several of the other sects are much more numerous. Is not this a proof that the opinions of the people are not generally favourable to the Kirk ? If the people were very strongly prejudiced in favor of it, would its Clergy stand in need of the strong arm of Government and the Clergy reserves to enable it to spread its influence ? would not the favour of the People open its way as it has opened the way of others ? I grant, my Lord, that the people here need to be assisted in supporting their ministers ;—but they do a little—some of them what they can, others of them not so much, but what they do is done for the ministers of their choice ; and the fact that there are but five clergymen of the Church of Scotland in this Province, and only four in the Lower Province, and that there are not less than sixty Dissenting clergymen of other denominations, is a proof that the ministers of the Kirk are not the ministers of their choice. People are not apt to do their utmost to support a ministry they do not approve, to the neglect of one of which

they think more highly. This is the true criterion by which to judge whether or not Scotch Presbytery is agreeable to the genius of the people of Canada. That it is agreeable to the majority of the natives of Scotland and their descendants settled here must be admitted, but these form but a very small part of the community, and are found numerous only in Quebec, Montreal, and Glengary—in Kingston they are not very numerous. But the great body of the Protestant population are natives of England, Ireland, and of the old English Colonies, now the United States, or their descendants born in Canada—and the majority of these are much more favourably disposed to the Church than the Kirk—and those of them who have not a decided predilection to the Church are chiefly Independents, Methodists, Lutherans, &c. *These*, my Lord, have not their religion to seek, they are not disposed to change, nor will they receive a new one from the Scotch Clergy. And although these sects receive, in their religious capacity, no aid from government—not a penny—not an inch of land—although not one of these sects can say that even two of their ministers are assisted by Government—although they possess no influence, no power but what their numbers, loyalty and good conduct give them—nevertheless they maintain their ground, and are likely to maintain it. It must be admitted that some among them are far from being prejudiced in favor of the Church, yet they appear disposed, on this occasion, to rally round her, and to protect her, as well as themselves, against the illiberal attack which is now made by the Scotch Clergy upon the Church and the Dissenters, alias the Fanatics. They now feel themselves called upon to make common cause with the Church. They consider their own claims upon government full as good as the claims of the Scotch Kirk—claims not founded in *law*—but in their necessity—in their usefulness—in their numbers—in their good moral conduct—in their loyalty. Even their moderation, in not teasing the government for pecuniary assistance, in not calumniating the Clergy of the Church—in not making an array of their numbers, though so much greater than the Scotch Communion, to intimidate the Church, strongly recommends them to the favor of His Majes-

ty. I do not mean to say that collectively they are more numerous than the Scotch communion, for that would convey a false idea of the numbers of the latter—but that some of the sects individually are much more numerous than the Scotch communion. The gentleman speaks of the Methodists, and as your Lordship knows something of the religious principles, loyalty and good conduct of that people, I shall notice them in particular. Their congregations in the Canadas, are to the congregations of the Kirk, at least as thirty to one, and yet, my Lord, even these I am led to think would deem it unjust were a moiety of the reserves taken from the Church, and, to the exclusion of all others, given to themselves. No doubt it may be said that it would be a delicate experiment to put their moderation to so severe a trial as to make them such an offer. It would be so, my Lord, for the good things of this world have many charms, even in the eyes of religious men. But the moderation of these people, notwithstanding their numbers, in not harrassing the government with unfounded claims—in not clamouring for a share of the national loaves and fishes, justifies us in presuming that they would consider it unjust that a dividend of the Clergy reserves should be given to themselves alone, and to the exclusion of all the other sects. Were an equal distribution to be made, they, as well as the Independents, &c. would, I suppose, very thankfully accept a child's part of the profits. Such an idea, however, is too chimerical to be indulged—I believe all the sectaries know it: as therefore no change in *their* favor is likely to take place, they will not murmur nor complain while the patrimony settled upon the Church of England by Law is continued to the ministers of that Church, whose temper and character they know—But the moment that patrimony is divided, the moment a second religious establishment, on an equal footing with the Church, is created and endowed, they will consider themselves not merely neglected, but aggrieved. All the sects acquiesce, some with a good grace enough, others not so gracefully, in the present state of things, because it has long been the law—because they find the Church Clergy, in general, friendly and courteous—good landlords—good neighbours.



But put other landlords over them—exalt another body over their heads—create a new order of things not known at present to the Constitution or the laws, and even the most moderate may think themselves justified in expressing their dissatisfaction, and they will express it strongly. Pardon me, my Lord, for requesting you, without regard to the claim of the Kirk, to have this bone of contention put aside—either by an enactment dividing the reserves in certain proportions among all the churches and congregations, without distinction of sect, or by endowing a College and Public Schools— or by distinctly assuring us that the reserves shall be applied to the support of the Church Clergy, according to the law now in force, and in no other manner or way whatsoever.

But before I proceed, and to prevent misunderstanding, I shall do that justice to the members of the Scotch communion in Canada, which they have forgotten to do to the Church communion, and other protestant denominations. Although the former denomination are far from being numerous, they are, however, in proportion to their numbers, as useful, as moral, and as industrious a class of people as any among us; they are also, generally speaking, loyal and good subjects of His Majesty, and firm supporters of the government. In all these estimable qualities they are equal, though not superior, to many of their neighbours; and had they, instead of talking of their *rights* as a national Church, of which our laws, nor the Quebec Act, nor the act of Union, in reference to the Colonies, know nothing whatsoever—and of their *numbers*, which are so much exaggerated, made this the ground of their application, they could have made out as good a case (though not a better) as any other body of Dissenters. It was really unwise to abandon this their best, their only ground of claim, and to assume other grounds altogether untenable. But as this would only place them on a level with all other orderly Dissenters, they were not disposed to urge it in their own favor, and I doubt much whether they would even go up to possess the promised land of the reserves, if it could not be obtained on more agreeable terms than walking cheek by jowl with the other Dissenters. They possess an honor-

able ambition, my Lord ; something of the spirit of Alexander, who would not contend in the race except with Kings. They would think it scorn to compete with any Church but with the national Church. If they fall in such a conflict they fall with honor—if they conquer, honor, and what is better—what, although it cannot set a leg can pay a surgeon—money will crown the victory. To obtain this, my Lord, they violently assail the Church, traduce her Clergy, her Episcopacy, and make her numbers appear insignificant ; while, on the other hand, Scotch Presbytery is exalted, its numbers exaggerated—the great good achieved by its Clergy, not here, but in Scotland, extolled, and the great good which its Clergy may do here, with the help of one half of the Clergy reserves, predicted—The gentlemen are, perhaps, the most sturdy, unreasonable, and injudicious applicants your Lordship ever met with. I mean no offence, my Lord. They think it unreasonable, nay think it unjust, that the Church folk, who compose, as they say, but 1-12 of the population, should have the whole profit of the Clergy reserves—but their plan of distribution will lessen the unreasonableness and injustice by not so much as another 1-12—call it so much however—say that the Church and Scotch Communion make together 2-12 of the Protestant population, then the other 10-12 must be Independents, Methodists alias Fanatics, &c. Now this 10-12, whose title, even by his own interpretation of the act of Union and the Quebec act, is equally as good as the title of the members of the Scotch Communion, for they are all subjects of the United Kingdom, can, according to his ideas of reason and justice, be excluded without any violation of the principles of reason or the rules of justice. He gives two rules by which they all are comprehended—they are Protestants, they are subjects of the United Kingdom, and under the 4th Article of Union entitled to all the advantages of that article, which he interprets as comprehending a right to share in the Clergy reserves, and then immediately excludes them from the benefit of these rules—not for the benefit of the Church, but of the Kirk, for he is so reasonable and just as to deprive the Church clergy of a moiety of the reserves, not for the be-

nefit of all Protestants, but that the Kirk may obtain the other moiety. But were they themselves sole legal possessors of those reserves, as the Church clergy are—did they hold the whole under the authority of an act of Parliament, as the Church clergy do; and were the clergy of the Church placed exactly in the situation in which the Kirk Clergy are now placed—and were they to set up such claims as the Kirk Clergy now do—they of the Kirk would think it very unreasonable and very unjust to be deprived, per force, of a whole moiety of those reserves, or even of the value of a Scotch herring, for the benefit of the Church Clergy.

The gentleman is quite right when he tells your Lordship that an application was made to His Majesty's government in 1824, by the Assembly of Upper Canada, to grant pecuniary aid to the Scotch communion in this Province, and it gives me great pleasure to see the dreary waste of his letter enlightened by even one solitary ray of truth; and I am so generously disposed as to give the Scotch communion in Canada all the advantage that this fact can afford them. But, my Lord, if I can show the Assembly, through your Lordship, that they did not understand the case which was then considered by them—that the foundation upon which they built their application was a false one—that in fact they entirely misunderstood the nature of the act of Union, I am sure they will not only pardon, but also thank me for so doing. The proceedings of the Assembly on that occasion are now before me, and as in those proceedings, and also in the gentleman's letter to your Lordship, the claims of the Scotch Clergy to a share in the Clergy reserves are founded upon the act by which England and Scotland became one united Kingdom, if I can remove this foundation from beneath their feet, they will then have no other footing upon which to stand but what is common to all the other Dissenters in the Canadas—This, my Lord, I shall now do in very few words.

I need not inform your Lordship that the act of Union was merely a *civil* contract, and that it left the Ecclesiastical rights of both nations in the same state in which it found them. How it could ever come into the heads of

the Scotch communion in this country to suppose that, by virtue of the 4th article of Union, which refers merely and only to the rights of trade at home and to the plantations, Ecclesiastical rights are also conveyed to the Kirk, is to me matter of no small surprise. The gentleman relies chiefly upon the 4th article, which is as follows :

“That all the subjects of the United Kingdom of Great Britain shall, from and after the Union, have full freedom and intercourse of trade and navigation to and from any port or place within the said United Kingdom, and the dominions and plantations thereunto belonging ; and that there be a communication of *all other* rights, privileges, and advantages, which do or may belong to the subjects of either Kingdom ; except where it is otherwise expressly agreed in these Articles.”

Now my Lord, here is not one word about the Kirk or Ecclesiastical rights—whatever rights are conveyed by this article are common rights to *all* the subjects of the United Kingdom, without distinction of sect. If therefore the Scotch Clergy interpret this article aright, which I assert they do not, then even by their own interpretation they possess no rights whatsoever that are not common to *all* the subjects of the United Kingdom—the rights of all, under this article, are equal, and equally guaranteed to all ; but these are not Ecclesiastical rights, but the rights of trade.

This being the case, all that is said by the Assembly and gentleman about the equal Ecclesiastical rights of the Churches of England and Scotland, in countries conquered since the Union, falls to the ground—its foundation is removed. Whatever Ecclesiastical rights, therefore, either of them possess in the Colonies, such as endowments of lands, &c. must be rights created by special acts, either of the Imperial or Colonial Legislatures. Simple conquest gives no such rights to either. The right of the Church of England to the Clergy reserves is not founded upon so insecure a basis, but upon an act of Parliament, and her Clergy take under that act, not because they are the established Clergy, but because they are mentioned in the Quebec act. It is not the law of force, which although it may destroy a national Church, that can create one, but

an act of the Legislature. Can the Church of Scotland make it appear that by any act of the Imperial Parliament, or by any Colonial act, she was ever yet created a Colonial established Church, jointly with, superior to, or separate from the Church of England? She cannot do so. The Church of England herself, is the Established Church of England and the Colonies by special acts of the Imperial Parliament, by Colonial acts which have received the Royal assent, and by the endowment of lands for the support of her Clergy. But the Church of Scotland claims to be a national established Church here, not by an act of the Imperial Parliament or any Colonial Legislature, but by *construction*. I have formerly read of constructive crimes and treasons, and must confess I always disliked such things—but of a constructive established church I never read until just now—and whatever plausibility there may have been for the former, there is not even a shadow of it for the latter. Look at their argument, my Lord—if it does not instruct, at least it will amuse you. By the 4th article of Union *all* the subjects of the United Kingdom of England and Scotland have equal rights of trade within the United Realm and to the Plantations, and *all other* rights and privileges which do or may belong to the subjects of either Kingdom, except where it is otherwise expressly agreed in those articles; but all the subjects of either Kingdom are composed not only of Catholics and Protestants, Kirkmen and Churchmen, but also of Seceders and Independants, of Burgers and Methodists, of Antiburgers and Baptists, &c. &c. all of whom enjoy under this article equal rights—therefore the Scotch Clergy alone have an equal right to share with the Church of England in the Canada Clergy reserves—therefore the Scotch Church is an established Church in Canada! There is logic for you, my Lord—The rights of all the subjects of the United Kingdom are equal and unequal, from the general rights of *all* to trade, the particular rights of a *few* to the reserves are inferred. But, my Lord, if the 4th article of Union conveys equal rights to all the subjects of the United Kingdom, and if Ecclesiastical rights are conveyed by the same article, then all the subjects of the United Kingdom, whether Indepen-

dants, Methodists, &c. possess, on that ground, as good a title to the reserves as the Clergy of the Kirk of Scotland. This, however, is all moonshine, without a particle of heat in it—and as a proof it need only be observed, that even the Clergy of the Kirk do not enjoy a community of rights with the Church, either in England or the Colonies, any more than the other Dissenters.

The bargain made by the Scotch, at the Union, was in itself, and without giving any constructive interpretation of its articles, sufficiently good—but not quite so good as they now pretend. They looked no farther at that time, as to matters of religion, than the security of Presbytery at home. They were apprehensive that the power, riches, and influence of England would enable her, after the Union, to introduce that terrible thing, Episcopacy; and to remove those fears, the clauses guarding their national religion, within the realm, were introduced. But none of these clauses look beyond the Tweed, much less beyond the Atlantic. A right to trade to the Colonies was granted to Scotland, and he is a most ingenious casuist indeed, who can infer from such a right a right to the Clergy reserves. The real solid gold gained by the rights of trade have inspired the Scotch with the most pleasing Ecclesiastical dreams, from which it is time to awake them, by saying that as they claim a share in the Clergy reserves as matter of *right*, they shall receive just as much, and no more, as they establish a *title* to by due process of law.

The Quebec Act, by which the Clergy reserves were created, comes next under consideration, and the gentleman places great reliance upon his *own* interpretation of the word Protestant, in that act, the contradictions in his reasoning on the meaning of that word to the contrary notwithstanding. He says that the Church, the Kirk, the Independants and Methodists are all Protestants—but the term Protestant, in its application to the last, possesses not the magic power of giving a title to the reserves—in its application to the Kirk, it possesses the magic power of giving its Clergy a title to one half of those reserves; and in its application to the Church, it operates most magically too, so as to leave her in possession of *only* the other

half. It happens, however, that his learning is all thrown away on the present occasion; for, as the Church Clergy do not claim the reserves *merely* on the ground of their being the Clergy of the Church of England, as by law established, but because they are named in the act—so neither do they claim the reserves *merely* because they are Protestants, a name which they bear in common with many other churches, but because they are *named* in this act—The act does not mention the clergy of the Kirk, nor the Independants, &c. nor does it make any provision for their support—as therefore they are not *named*, they are not *comprehended*—they are *excluded*.

As therefore by the very wording of the Quebec act, the Kirk and the other Protestant denominations are excluded, what must be the feelings of His Majesty's subjects in these Provinces, should any new measure be hereafter adopted to afford assistance to the Ministers of Religion in the Canadas, in which the other Dissenters as well as the Kirk shall not be comprehended? Will they not have cause to say, "although our claims are equally well founded with the claims of the Scotch communion—altho' we are equal to them in loyalty and every other good quality, and much superior in numbers—although there are no reasons of state which can justify the Government to assist the Kirk, which are not found in our case, and in a much greater degree—nevertheless we are disregarded—unnoticed—unassisted—and why?—not because we are not equally necessitous, equally useful, equally loyal, but because we have not, as the Kirk Clergy have done, stunned the ear of Government with applications—because we have been modest, passive and submissive—because we have had no friend in court to speak for us—we did not urge our claims because we were led to believe that the law stood in our way—because we thought it reasonable that the King should provide for the clergy of his own religion—we did not, like the Kirk, although several of our sects really are what the Kirk really is not, much more numerous than the Church, intimidate her with an array of our numbers, traduce her clergy, or strive to lessen their influence, or bring them into contempt—nevertheless the Kirk is provided for, and we are neglect-

ted—the law which stood in our way, and in theirs also, is now, for their benefit alone, set aside—or the national treasury has been opened for their support—the patrimony of the Church, which we supposed to be unalienable, is, but not for our benefit, parcelled out—A Kirk of which we know but little, and regard still less, is raised over our heads, and placed upon an equality with the old national Church establishment, with which we have long lived in harmony and love : and all this without any real necessity or apparent advantage to either religion or the state. But she was pressing—importunate—clamorous—She had also friends who could extenuate her faults, and exaggerate her merits : while we, poor souls, quite humble and respectful, but destitute of friends, are left just where we were in reference to pecuniary aid for our ministers, but in a much worse state in reference to our feelings ; for before this change we had but one dominant Church, the Clergy of which, in general, conducted themselves so courteously that we hardly felt their superiority ; but we cannot but feel deeply mortified, at seeing this new clerical establishment created from a church, which a few days ago was on a level with ourselves.” I greatly fear, my Lord, that to grant any part of the profits of the reserves, or any other aid, to the Kirk Clergy in Canada, would be productive of more bad feeling and discontent, than any good arising out of it would ever compensate. I say this not out of ill will to the Kirk, but give my opinion as an honest man—I repeat it, therefore, that while the favour of His Majesty is confined to the Clergy of his own religion, the people will view it in the most favourable light—but they will not be equally moderate in their views, if favours of such great magnitude as those now sought by the Kirk, are extended to her to the exclusion of all other Dissenters ; and also to the prejudice of the established Church. It is well known here, that without the aid of Government, the Clergy of the Kirk can make but little progress in this country, and their present application is a proof of it ; and whether even with that aid they shall be able to succeed to any great extent, is rather doubtful. The rigid Calvinism of their creed forms an insurmountable barrier in their way,



and the doubtful orthodoxy of some of their Clergy is rather against them. But be this as it may, one thing is clear enough, that without help from the Treasury, they must remain in statu quo—Now, my Lord, I strongly question the propriety of granting them money to extend their influence. Without it, it is true, they cannot put down the Church and the Fanatics, or convert the neutrals—without such aid, their own humble merits, and talents, and zeal, cannot enable them to plant the Kirk and form schools in every town and village in these Provinces. Do, therefore, my Lord, give them the command of that golden key which possesses more magic virtues than Alladen's lamp. But proceed, as of course you will do, according to law. Get an act passed intituled "an act to grant certain sums of money therein mentioned to the Clergy of the Kirk in Canada, for the purpose of enabling the said Clergy to establish Scotch Presbytery in the Canadas, to the suppression of Episcopacy and Fanaticism in said Provinces, and for other purposes." By doing this, my Lord, you will give content to 1-50 of the inhabitants of Canada, and secure to yourself and the Government the ill will of the remaining 49-50 of the people.

I cannot readily bring myself to believe that the gentleman wrote for the *express purpose* of misleading your Lordship, (his readers here he could not mislead) although some of his statements cannot be accounted for on any other supposition. How can we, on any other supposition, account for his telling your Lordship that it is generally *admitted* that the Kirk communion is more numerous in British North America than the Church communion, when the contrary is not only generally *admitted* here, but also *universally* known? From Kingston to the utmost bounds of our possessions, to the Pacific and the Pole, there is not one solitary congregation of the Scotch communion—of the Church communion there are many. In the whole of Upper Canada there are but five Scotch Clergymen—of the Church there are twenty-seven. In Lower Canada there are but four Scotch Clergymen—of the Church there are twenty-four—and they have all, in both Provinces, considering the number of other denomi-

nations with which they are surrounded, tolerable congregations—some rather numerous ones; and in the large towns they are very numerous. But the manner in which he attempts to prove that the Scotch Presbyterians are more numerous than the Church people, must convince your Lordship that his statement is erroneous, and that his object is to mislead. Instead of comparing the Church and Scotch congregations of Kingston, which would have refuted his statement, he compares the Scotch communicants of Kingston last year, which he says amounted to 414, with the Church communicants at Bellville, an inconsiderable village, which he says amounted to only 10. He knows, that although like the Scotch Minister's Servant, your Lordship "cannot make sermons, you can make inferences"—and he wishes you to infer that the number of Kirk folk in British North America, are to the Church folk as 114 to 16, that is, plus 7 to 1. The gentleman, my Lord, is much better acquainted with figures than with facts—or else he stated with his eyes open that which he knew to be absolutely false.

Something very like a disposition, not only to mislead your Lordship, but also to abuse the Church Clergy, is manifested by another of his assertions. He very gravely, and in a strain not plaintive, but indignant, tells your Lordship—and he tells it at once, and in his first paragraph, lest he should forget it, or lest he should so put himself out of breath before he ran his race of illiberality as to be unable to tell it, that the rights of the Kirk in British North America are strongly opposed by the clergy of the Church. This fact, my Lord, if it be indeed a fact, has now come to our knowledge for the first time. The legal rights of the Kirk in British North America, are the same as the legal rights of other protestant Dissenters, a right to worship God according to their conscience, and it is a vile calumny to assert that the Church Clergy have opposed, or do now oppose, either the Kirk communion or any other communion in the enjoyment and exercise of those rights. There is not a class of men in all America farther removed from an intolerant and persecuting spirit than the Established Clergy. Their conduct towards all men is mild and tolerant, towards the

Kirk it has always been, and now is, courteous and conciliating—whether or not they have been always met in the same spirit, is well known in Kingston. There is no part of their conduct, taken as a body, that can justify the broad and unqualified censure passed upon them by the gentleman. The opposition made by the Church Clergy to the *illegal* claims of the Kirk to a share of the Clergy reserves, cannot justify the language and spirit of his letter. The Church Clergy, in answer to their claim of right, *merely* say, we deny the existence of such a right—the right is in ourselves—the law has vested in us and us *only*, a right to the Clergy reserves, and long and undisturbed possession has established that right beyond legal question. They say to the (Kirk) Clergy, if you have any legal right, resort to a legal remedy, for every such right must have such remedy : sue for your share of the proceeds—attach the whole profits in the hands of the receivers, and bring the question to legal issue. Why have not some legal steps been taken by the Clergy of the Kirk ? Have they been told by their legal advisers that they can not even come into Court, much less maintain an action for any part of the reserves ?—No, and for an overwhelming reason, the Quebec act knows nothing about them. Even therefore if they could prove that the Kirk is, by virtue of the articles of Union, raised to the high preeminence of a National establishment in all Colonies conquered since the Union, which they cannot do, it would not help them in the least, because they are not named in the Quebec act, by which the Clergy reserves were created and appropriated—for no body of men have any legal title whatsoever to the Clergy reserves, or the rents and profits arising therefrom, but the body of men named in the act itself.

Hence it appears that the Scotch Clergy have no better claim to a share in the profits of the reserves than the Ministers of any other Dissenting protestant communion—than the Independants, &c. for none of them are named in the Quebec act ; so that the other protestant denominations discover more good sense and modesty, and a better knowledge of the law, than the Scotch Clergy in the present instance—by foregoing all claim to the reserves as

matter of right, although they would no doubt accept very thankfully a share of the King's bounty as matter of favour. But, my Lord, the most meritorious Ministers among them—the most useful, even those of them who are well known to the Colonial Governments as men of some talents and great loyalty, indulge no very sanguine hope of obtaining from Government any pecuniary assistance. They cannot even say, as the gentleman can of the Kirk Clergy, that two of their Ministers receive a portion of the *Regium Donum*, although it is notorious that their congregations are not better able to support them than the Kirk congregations are to support their Ministers. Hitherto, however, they have not complained, nor are they likely to complain, while they have such honorable company in their honorable poverty as the Clergy of the Kirk : but if a *new* system of patronage is introduced here—Government patronage—they will certainly complain, and that loudly too, if they are excluded from its benefits.

I am truly sorry, my Lord, that the gentleman has forgotten, in the ardor of his zeal, the common courtesies of life, and the justice due to so respectable a body of men as the Church Clergy in Canada, as to call them *greedy* and *intolerant* ! Can any body of men be justly charged with *greediness* merely because they are unwilling to permit another body of men to wrest their *legal* rights out of their hands ? Does not the charge more truly lie against the men who attempt such an illegal act ? Are not the Kirk Clergy the greedy persons in this instance ? Are they not now, have they not been for a long time past, hungering after the property of others ? and are they not now, and without scruple as to the means, whether honorable or dishonorable, striving with all their might to satisfy their greedy appetite, at the expence of the Church Clergy ? *Intolerant* ! I hope, my Lord, that we may never have to do with a more *intolerant* clergy and ecclesiastical landlords than the Clergy of the Church, and that the power to be *intolerant* will never be put into other hands, lest the new *incumbents* might not prove quite so *tolerant* as the old ones. *Intolerant* ! shameless calumny : believe it not, my Lord. It is not believed, because, it does not exist in Canada. It is unjust to call

them intolerant because they are unwilling tamely to give up their legal rights into the hands of their avowed enemies. I hope that this calumny, which is evidently employed to intimidate, will not prevent them from *firmly* resisting the illegal claims now set up; and if they resist, the great body of the people will support them. If the Clergy have any thing to spare from the reserves, let them give it to endow a college. This will make them exceedingly popular in Canada—conciliate all parties except the Kirk Clergy, confer a most substantial benefit upon the *rising* and *future* generations—and raise an imperishable monument which will triumphantly refute the malicious, unjust, and illiberal charge of *greediness* and *intolerance*.

With the merits of the Kirk Clergy in Scotland the natives of Canada are unacquainted, and the number of the Clergy of that communion here is so very small that they are but little known except in a few places—but from the little we know of them we do not think that they are the men who are likely to produce the great religious revolution predicted by the gentleman. Among the neutrals they may do wonders, that is, where they can find them; but they are not very numerous, the people in general having already adopted some religious creed and form of worship. The Independants are very numerous, and notwithstanding the similarity of their creed and form of worship to the Scotch church, have a rooted aversion to Scotch Presbytery. The Methodists, whose congregations are, in both Provinces, in proportion to the Kirk, at least as thirty to one, are the avowed enemies of Calvinism, and love Scotch Presbytery nothing better than the Independants love it. The Quakers, Baptists, Lutherans, &c. hold out to Scotch Presbytery no very flattering hopes of success. But the Fanatics—ah, my Lord, I really fear that the Scotch Clergy will not find it an easy task to bring them over to their purpose; they are, in fact, made of rather unmalable stuff: at all events it will require better talents and a more conciliating spirit than the letter to your Lordship displays, to make good Kirkmen out of such materials. I should have as much hope of producing pleasing sensations in the mind of a

Jew by plucking his beard, as of converting a fanatic by calling him a fanatic. It may make him angry—it may make him retort the accusation, and accuse you of profanity, or at least of lukewarmness and a want of religious fervour. Instead, therefore, of increasing his intemperate heat by taunting and contemptuous language, you must permit him gradually to cool down—to recollect himself—to come by slow degrees to a sound religious state of mind—give his zeal a right direction; and a clergyman of the Church is, at least, as likely to succeed in such an attempt as a clergyman of the Kirk. Perhaps, also, as the Fanatics are not all equally erroneous, equally lost to every sense of religious propriety and decorum—some good use may be made of the least fanatic among them, to correct the errors of those who are the most so. If you cannot manage to help them by themselves, every other mode I fear must fail; at all events, whatever help they may be willing to accept from the Church Clergy, they certainly are not disposed to accept of any from those who approach them with a sneer and with an air of assumed importance.

It is not now necessary to discuss the question whether the Church of England is the Established Church of the Canadas, for I have already shewn that her title to the reserves rests not upon her character as a national establishment, but upon an entirely different foundation, namely, an act of the Imperial Parliament, vesting the reserves in her Clergy, and in them alone, in Canada. But that she is so, this very act seems to prove; for the endowment of a church with lands, or produce from lands, for the support of her clergy, is one of the attributes of a national church. But that the Church of Scotland is not an established church here, can be as clearly established as any other negative proposition can be. The act of union, I have already shewn, does not make her a national church in any other place but where she was so at the passing of that act. The Quebec act does not even allude to her. There are no lands, no tythes assigned by that or any other act, for the support of her clergy in Canada. She is only known to our laws as other Dissen-

ters are known. Of this the Marriage act in this Province is a proof: her Ministers cannot solemnize marriage (as the Church Clergy can) without being first licensed for that purpose, as other Dissenters are. While, therefore, she possesses not *one* legal attribute of a national church in Canada, she has *all* the attributes of a Dissenting one.

The reasons given by the gentleman to shew that an application to the Colonial Legislature in favor of the Kirk, would not be *now* advisable, do not contain the strongest objections to that measure which he might have mentioned—he might have added more, and more weighty ones—such as a fear that the Legislature of Upper Canada have changed their mind since 1824—that they might now prefer leaving the Clergy reserves in the hands of the present legal possessors—or, they might be disposed to divide them among all the sects without distinction, or, to appropriate them to endow a College and Schools,—or they might think it a mere waste of time to legislate about them at all, from a conviction that His Majesty would not be willing to deprive the clergy of his own Church in Canada, of any part of the patrimony settled upon them by an act which had received his late Royal father's assent—or, that as they know the real state of public opinion—of the genius of the people—of their disesteem of Scotch Presbytery—of their great aversion to a second national church establishment—of the absence of all necessity for such an establishment, from the smallness of the number of the Kirk protestant family here, and the largeness of the number of the other protestant families—they could not be misled by the false and inflated statements of the gentleman, and might be disposed to put an extinguisher upon the claims of the Kirk, by petitioning His Majesty to apply the reserves otherwise than according to their wishes.

But the reasons he has given discover more stateliness and bad temper than truth or modesty. Examples of stateliness—The Legislature of Upper Canada do not *understand or disregard* the rights of the Scotch Church—Equally stately and insulting. A regularly ordained

Scotch Clergyman must, like other Dissenters, procure authority to celebrate matrimony—Degrading legislative mark of a *constructive* national Kirk. The Legislature of these Provinces have no power to abrogate the national rights of the Kirk of Scotland—it would be unworthy of her that her rights should be declared by any authority but by the Imperial Parliament—Equally wise and state-ly.

The undisguised resentment is however reserved for the Legislative Council ; for they are all Episcopalians—but even here general censure could not satisfy him, he must select one individual from among the flock, at whom to aim his deadly shaft—one who was formerly a Presbyterian, but who now uses his pen and influence against the Church of his native country.

From the general tone of the gentleman's letter, as well as from this particular part of it, I am led to think that he is a very great enemy to Episcopacy, and of course, and by sympathy, to all Episcopalians—no matter how they became so, whether from education or conviction. He abhors all Episcopalians—but of all Episcopalians he most abhors an Episcopalian from conviction ; especially if the convert is a man of learning, talents, and zeal, of great merit—of industry and application—if he uses his pen and influence in the support of the cause he has espoused—of the church of his adoption—if he is made of such mettle that he cannot look tamely on, as others can, while that church is pushed by the horns of the Kirk—while attempts are made to deprive her of her patrimony. But, my Lord, were the clergy of the Kirk legally seized of the Clergy reserves, the sole legal possessors—and were illegal and unfounded claims set up by any other Clergy to share equally with them in those reserves, and were they so happy as to have a man such as I have above described, even although he were a convert from the hostile church, does not your Lordship think that they would hail such a man as a champion and a benefactor of the Kirk, and feel indignant at seeing his name uncourtously mentioned in a silly anonymous publication !—Would not such conduct—would not the holding up the



Clergy of the Kirk as they have done the Clergy of the Church, to scorn and contempt—would not the calling them *greedy* and *intolerant* and *persecuting*, excite in their minds feelings of the most disagreeable nature? But all this, which under a change of circumstances would be pronounced by them illiberal, persecuting, and intolerant, is fair and honorable and just and gentlemanly and christian and humane, when directed by themselves against the Church!

No doubt, my Lord, you have been much instructed by the sapient marginal note which the gentleman has appended in his letter to the 41st clause of the Quebec act. From this clause the gentleman argues that the Colonial Legislature *may* grant the whole of the Clergy reserves to the Church of Scotland. That is, the Legislature of Canada may, with the consent of the Crown, vary and repeal the provisions of the act respecting the allotment of lands and the endowment, &c. of Parsonages and Rectories, and the presentation of Incumbents, according to the Church of England; therefore they may take away all the lands from the Church Clergy, and give them to the Clergy of the Kirk—annihilate the Rectories and turn out the Rectors, to make room for the clergy of the Kirk. A power that is given to the Legislature on the spot, who must be supposed to be better acquainted than the Imperial Parliament can be, with the situation of each Rectory and the value of each appropriation, so to accommodate the latter to the circumstances of the former, as to make it, in every case, as beneficial as possible, implies a power to take the *whole* away, and give it to the Kirk. But why to *her*? Is *her* name in the act? Why not the Independants or Methodists, or to any other Protestant or to all the Protestant sects? for this marginal note might be, with as much legal justice, filled up with any of those or with all those names, as with the name of the Kirk.

Having now shewn that the Kirk is not, by virtue of the act of Union, nor by virtue of any other act, an Established Church in any of the Colonies—that she has not in the Colonies, nor any where out of Scotland, any *one*

attribute of a National Church—that she has, in the Colonies, *all* the attributes of a Dissenting one—that she possesses in the Colonies no Ecclesiastical rights but what are common to other Protestant Dissenters—and that she has not even the shadow of a legal right to any part of the Clergy reserves.—Having also shewn that the Church of England has in the Colonies *all* the attributes of a National Church, and that her Clergy have the exclusive right to the Clergy reserves—not *only* because the church to which they belong is *Protestant*—is the *Established Church of England of the Colonies*—but *especially* because they *alone* are named in the Quebec act: I need only say a few words in reference to the policy of complying with the wishes of the Scotch Clergy. I shall add nothing to what I have already said of the great offence that such a measure would give to the people here, &c. But the spirit of hostility & rivalry manifested by the Kirk Clergy towards the Church must not be passed by unnoticed. You will smile, no doubt, at the idea of half a score of Kirk Clergymen attempting to supplant forty or fifty Church Clergymen. Leave them to themselves, my Lord, and they *cannot* do it—but put them on an equal footing with the Church Clergy, and they will do it if they *can*. Scotch Presbytery and Episcopacy never *did*, never *can* agree well together. It is better, therefore, to keep them at their present respectful distance from each other: for if the former be raised to an equality with the latter, evils greater and more numerous than you are aware of, *must* and *will* befall the Church. Instead, therefore, of complying with the wishes of the Scotch Clergy, let the operations of the Church be extended—the number of pious, learned, zealous, and diligent Church Clergymen increased. For doing which this is a most auspicious moment. The latent dislike to Scotch Presbytery is aroused—The indignity offered by the Kirk Clergy to the Church Clergy, has excited a friendly feeling towards the latter. The present Bishop of Quebec is universally known, and also on account of his liberality, piety, and zeal is, as universally respected. He knows how to maintain the rights of the Church, and at the same time to conciliate the Dissenters. Raise him

up no rivals, no hostile coadjutors in the Kirk Clergy ; and it is to be hoped, by the blessing of Providence on his endeavours, the Church will soon flourish here beyond all former example.

**A PROTESTANT.**

y; and  
his en-  
ond all

NT.

