

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for scanning. 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 scanning are checked below.

- 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
- Only edition available /
Seule édition disponible
- 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.

- Additional comments /
Commentaires supplémentaires:

L'Institut a numérisé 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 numérisation sont indiqués ci-dessous.

- 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 materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / 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 numérisées.

THE
CANADIAN MISCELLANY;

OR, THE

Religious, Literary & Statistical Intelligencer.

No. I.]

APRIL, 1828.

[Vol. I.

CONTENTS:

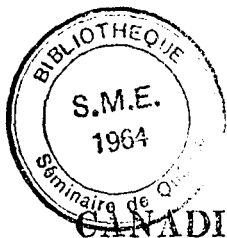
A Pastoral Letter,.....	2
The Bishop of Quebec's Letter to his Clergy,.....	24
Letter in the Glasgow Chronicle,.....	29

Montreal:

PRINTED AT THE HERALD OFFICE.

1828.





THE
CANADIAN MISCELLANY;

OR, THE

Religious, Literary & Statistical Intelligencer.

No. I.

APRIL, 1828.

VOL. I.

HAVING already, in our Prospectus, stated the plan of the Canadian Miscellany, and the principles on which it is intended to conduct it, we shall forbear entering into any farther explanation of our views, but commit the work to the candid judgment of our readers, in the hope that all its venial faults and imperfections will meet with reasonable indulgence.

The present number is almost wholly occupied by a Pastoral Letter from the Clergy of the Church of Scotland in these Provinces to their Presbyterian Brethren; to which we have subjoined, as a necessary accompaniment, the Circular Letter recently addressed by the Bishop of Quebec to his Clergy. These are documents of considerable importance; and, as they involve a variety of questions intimately connected with the objects of the present publication—on some of which we may have occasion to dilate in our subsequent numbers—we conceive that they form the most suitable introduction to our Miscellany.

On these documents we forbear to make any remarks, conceiving that they exhibit fully the views of the parties, and are amply sufficient to enable our readers to form for themselves a correct judgment with respect to the merits of the controversy. We cannot, however, forbear to express the gratification which we feel in observing that this controversy is conducted in a spirit of manly frankness, and in a tone of moderation and good feeling on both sides; which, contrasted as it is with the usual acrimony and violence of religious controversy, it is truly refreshing to contemplate.

It has been thought advisable—at least for the present—to publish monthly, instead of weekly, as was originally contemplated—as many of the topics which it is intended to discuss could not be comprehended within the limits of a weekly publication.

The leading article of our next number—which will appear early in May—will contain a view of the state and prospects of Education and Learning in the Canadas, with some strictures on the plan of the University proposed to be erected in Upper Canada.

A PASTORAL LETTER

FROM

The Clergy of the Church of Scotland
IN THE CANADAS,

TO THEIR PRESBYTERIAN BRETHREN,

On the subject now agitated between them and the Clergy of the Church of England, relative to the appropriation of the Lands reserved for the support of a Protestant Clergy in these Provinces.

BRETHREN!

WERE the present simply a question of temporal provision, and affecting solely our own interests, we should not have deemed it our duty to address you on this occasion; but, to use the language of our opponents, the question is one which "nearly affects the interests of our Church," and which involves, if not her immediate existence, at least her respectability and permanence, in these Provinces. To abandon our claims, therefore, without a struggle, would be not only pusillanimous, but a dereliction of a solemn duty—it would be to prove ourselves unworthy of the invaluable inheritance which was purchased for us with the best blood of our brave and pious ancestors.

Were we to notice the many undisguised attacks that have been made upon us—leaving out of the question those that have been clandestine and insidious—it would abundantly appear how little prone we are to controversy, and how much hitherto we have sacrificed to peace and charity. Indeed, we are little moved by anonymous pamphlets and anonymous communications in public journals; and when recently a celebrated Chart drew upon its author the indignation of the whole community, though we considered it an object meriting the severest censure, we are in no way responsible for any vehemence or acrimony it may have been the cause of eliciting. We, on our part, can truly say that we have never attacked any party, nor done any thing calculated to create excitement or provoke controversy. We did, indeed, in the year 1820, petition His Majesty's Government for protection and support to our Church, and claimed, in virtue of what we believe to be our Constitutional Rights, a participation in the Clergy Reserves. In no other way can it be alledged, with truth, that

we occasioned the present controversy; and we submit, with confidence, to the judgment of the candid and unbiassed, whether there was any thing in the spirit and tenor of our petition to warrant the violence and hostility which were manifested on that occasion by our opponents. We will leave it to the impartial, who are aware of the representations made, and pamphlets published by our opponents, to decide which party has most reason to complain of attacks sustained, and of the spirit and manner in which these attacks have been conducted.

If we enquire into the circumstances that have recently revived the controversy, it will appear equally manifest to which party the blame is fairly to be attached.

The Ecclesiastical Chart, framed by Dr. Strachan, having been transmitted to this country, and having been published in the newspapers of the Provinces, occasioned a degree of excitement in all quarters, which will surprise no one competent to judge of the statements it contains. It roused into indignant exertion even those who were previously passive in the matter; and, as the only means of detecting and exposing its inaccuracies was by giving it publicity, it must be considered the immediate and sole cause of all that has lately been done or written on the subject. But, however much we may—and we *do* most sincerely deplore any excitement or violence that has arisen—we must be permitted to say that they alone are responsible for these unhappy consequences, from whom such unguarded statements have emanated, or who have in any measure been the advisers and abettors of that system of which the Chart forms a part. We regret to observe, that the Bishop of Quebec has, in no part of his Circular, disavowed or reprobated such misrepresentations in the manner that was to have been expected from the well known integrity of his character.

To those who are aware of the correspondence which we have been carrying on for years with the Colonial Office, and of the many encouraging promises that have been held out to us, but never realized, it will not be matter of surprise or reprehension, especially when they take into consideration the recent attempt of the Archdeacon of York to deprive us of the due support of Government, that we have at last resorted to the only effectual means of enforcing our claims, and of exposing and repelling such machinations. Indeed, the only charge against which it might be difficult to defend ourselves, would be that, in a matter so deeply affecting the vital interests, or rather the very existence of our Church, we had so long remained passive, while the utmost activity, vigilance and zeal were displayed in opposing our claims. We must be permitted to say that, having thus been compelled to exert ourselves in self-defence, we cannot help viewing it as somewhat strange to be now assailed with the charge of aggression and violence.

Such is a fair view of the circumstances that gave rise to those pro-

ceedings which seem to have drawn forth the Bishop of Quebec's Circular—and that silence may not be construed into an admission of error, apathy, or guilt, we now feel ourselves called upon to expound our views, and to vindicate what we deem our just claims.

We feel unfeigned and profound respect for the truly Apostolic character, and the meek and Christian spirit, of the Right Rev. the Lord Bishop; and it is our anxious desire to observe towards him, in this controversy, that reverence which not only his rank and office, but still more his piety and virtues, must impress on every good mind. And, however much we may prefer our own more simple and, as we deem it, more Apostolical mode of worship and Church Government, this sentiment of preference does not blind us to the merits of the Sister Establishment, whose high desert and real excellence as a Protestant Church we frankly and cheerfully acknowledge. With this perfect good feeling and frankness on both sides, we hope and are persuaded that the present controversy will not engender any bitterness or rancour between us.

That we may not be thought to have made unwarrantable pretensions in claiming for our Church a participation in the reserved lands, it will be necessary briefly to notice the heads of argument which his Lordship has stated in his Circular.

With regard to the allegation that the Religion of the State must be some *one* form which the Government must recognise and identify with itself, we are constrained to say, that we do not believe this to be, in theory, an axiom or self-evident truth; and in point of fact, we are far from thinking that it is verified in the History of Nations. While we admit with the Bishop that it is the duty of a Christian State to support Christianity, and by the most proper and effectual means to diffuse and promote Christian knowledge, piety and morals, we by no means think that it follows from this, as a necessary consequence, that it must recognise and identify itself with *some one* form, and establish and uphold *that* to the exclusion of every other,—and we wonder that a fact so obvious as the existence of two equal and independent Religious Establishments in Great Britain, should not have forced itself on the attention of his Lordship.

The true idea of a Religious Establishment appears to us to be, that a fixed and permanent provision be made by the State for affording religious instruction to the people, and that the Established Religion be that which is professed by the majority of the governed. In this opinion, we are supported by the authority of that eminent Philosopher and Divine—Dr. Paley.

The attempt of his Lordship to support his argument by a reference to the Jewish Economy is utterly unavailing. The Mosaic Dispensation was extraordinary and miraculous. The Government of the Jewish State was a Theocracy, and their Civil and Religious Institutions, prescribed by the same Divine authority, were comprised and blended together in one and the same code. To this very peculiar consti-

tion of the Jewish State, in which their religious economy was identified with their civil polity—and the administration of both vested in the supreme magistrate—we find no parallel except in the Mahomedan States, in which the Khoran serves at once as the directory of Faith and rule of Civil Government. Besides, his Lordship should have recollected that the dispensation of Moses was abrogated and superseded by that of the Gospel. The latter, indeed, stands every where contrasted in the Sacred Writings with the former; Antithesis would, therefore, in this case, have been a much better ground of argument than analogy. Were the principle of assimilating the Christian to the Jewish economy admitted, it would lead to the revival of circumcision, sacrifices, &c.

The argument from the establishment of Christianity, in the fourth century, under Constantine, is equally feeble. For this was the age in which “the interests of virtue and true religion suffered grievously. Two monstrous errors, which were almost universally adopted, became a source of innumerable calamities and mischiefs in the succeeding ages.” Of these maxims one was—“*That it was an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted;*” and the second, equally horrible, though in another point of view, was—“*That errors in religion, when maintained and adhered to, after proper admonition, were punishable with civil penalties and corporal tortures.*”*

Nor is the Bishop more happy in his attempt to strengthen his argument by claiming for its support the sanction of our early Reformers. Most of our Reformers, as is now universally admitted, entertained very erroneous notions with regard to religious liberty; and holding the latter maxim—relating to the justice and expediency of punishing error by civil penalties and tortures—considered it the duty of the civil magistrate to enforce by these means the true religion, (that is, what they esteemed such) as well as to oppress and destroy all who dissented from it or opposed it; and, in consequence, became the advocates of intolerance and persecution, and displayed one of the worst features of that Church whose corruptions in other respects, they had so successfully laboured to expose and correct.

The question with respect to the construction of the Act of Parliament is one into the details of which we shall abstain from entering, as it belongs rather to the province of the lawyer than of the divine. Suffice it to say, that we believe His Majesty's Scottish subjects in a British Colony have a just claim to equality of rights, privileges and advantages, civil, commercial and religious, with their fellow subjects from England and Ireland, or natives of these Provinces.

On the 4th article of the Union of the two Nations, we consider our right to be founded as upon a rock; for, if there is any faith in the most sacred treaties and covenants between nations, we are persuaded it is most solemnly pledged in this contract—which, be it observed,

* Mulsheim's Ecclesiastical History—Book 2, Part 2, Chap. 3, Section 16.

was ratified severally in the Parliaments of England and Scotland, and lies at the foundation of the British Constitution. Whatever, therefore, would violate any article of this treaty, would go virtually to dissolve this union of which it is the basis. For, was it not a treaty between two independent nations? Did it not equally secure to both, within their territories, as they stood at the time of the treaty, their respective religious establishments? And is it not palpable that, in territories acquired since that Union, there must be an equality and reciprocity of all rights, privileges and advantages whatever, unless some article in the treaty can be pointed out which clearly and distinctly makes a reservation or exception; and if this be the just construction of the treaty—had it been silent on this point—how unreasonable must we regard the doubts that have been expressed by some, notwithstanding the clear and express terms in which the fourth article of it is conceived.* Whatever stress may be laid upon the word “territories,” in the same Act, it will bear no construction that could warrant its application to those Colonies or Plantations which have been acquired since the Union, and which are territories, not of England, but of Great Britain and Ireland.

The argument next adduced, that another establishment pre-occupies the ground, by which we presume is meant the Church of England, (for the Church of Rome preceded both) is no better than a *petitio principii*, or a begging of the question; for if, by the fourth article of the Union, we are entitled to an equality of rights, privileges and advantages, it will follow, by consequence, that our Church must stand on the same footing as the Sister Establishment, at least in every British Colony. If we refer to the debates that took place in the British Parliament when the Quebec Act was under discussion, we shall find that, at the last reading of the bill, this construction was put upon the words “a Protestant Clergy” by Mr. Fox—nor was he contradicted in this view of it by any of the Ministry. Indeed, it is only a few years since the exclusive claim to the Reserves was advanced by the Clergy of the Church of England, at least in a public manner; and the Scottish inhabitants of the Colony were not apprised of their views in this respect, until the appearance, in a Quebec paper, in the year 1820, of an advertisement with respect to a Clergy Corporation for the management of these Reserves.† Soon after, the Clergy of the

* Article IV. of the Act of Union says—“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.”

† The following is the advertisement cut out of the Official Paper—the Quebec Gazette :

CLERGY RESERVES.—His Majesty having been graciously pleased to erect and constitute a Corporation, consisting of the Bishop of this Diocese and the

Church of Scotland drew up a memorial to the Government, in which, in terms most respectful to the Sister Church, they urged their claims to a participation in the Revenues of these lands.

The special clauses of the Act on which the Bishop is pleased to dwell, as if they constituted an argument that the general term, "a Protestant Clergy," was intended to be limited and restricted to that of the Church of England, prove only that conditional authority was given for carrying the provision into immediate effect as regards the Church of England, while it was left to be settled afterwards by Government with regard to the Church of Scotland. In fact, the term, "Clergy of the Church of England," adopted in the special clauses of the Act, affords corroborating evidence in favour of our construction of the term, "a Protestant Clergy;" for how can we account for the variation of the terms, if there be no difference in meaning?

The powers of a Bishop in this Colony, we humbly conceive, are to be measured, *not* by the powers which belong to a Bishop in England, but by the laws and constitution of the Colony. Have we not a Catholic Bishop vested with extensive powers, and a Catholic Clergy recognised and established by law, and in actual possession of the tithes? Under these circumstances, it is altogether unavailing to argue, from the condition of the Protestant Clergy in England, that they have, or are entitled to have, the same *status* in these Provinces. But we commit, with confidence, to abler and more impartial men, the true construction of the Act, and the determination of the rights of British subjects, whether of the Church of England, or of the Church of Scotland in a British Colony; and shall proceed to weigh some other points of argument which the Bishop has touched upon, and of the justness and force of which the people of Canada are better qualified to judge.

These arguments turn all upon the great and increasing numbers of the Church of England, the facility of conversion to her communion, the alacrity with which proselytes resort to her from all quarters, and especially the great number of teachers, licentiates,

CLERGY of the Church of England holding benefices within this Province, for the superintending, managing and conducting the Reserves made or to be made for the support of a Protestant Clergy within the Province. PUBLIC NOTICE is hereby given, that all Leases of such Reserves will in future be granted by the said Corporation; and that applications for the same are to be made either to the Secretary of the Corporation at Quebec, or to the Clergyman of the Church of England residing nearest to the lot to be applied for.

Notice is also further given to those persons—whether holding Clergy Reserves under Lease, or occupying them without title—who are in arrear in the payment of rent for the lots respectively held by them, that the Ministers of the Church of England residing nearest to such lots, are severally authorised, on the part of the Corporation, to receive arrears of rent, or in cases where such arrears shall be large, to compound for them: such composition to be subject to the approbation of the Principal and Directors of the Corporation:

And all persons, so in arrear, are called upon to make payment forthwith accordingly, and to prevent, thereby, the necessity of further proceedings against them.

By order of the Corporation,

ANDREW WM. COCHRAN, Secretary.

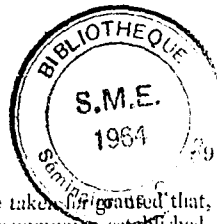
Quebec, 13th June, 1820.

and ministers of other denominations, who are continually offering themselves as candidates for Holy Orders.

As to the number of members of the Church of England, we would judge of them much rather, if we might be permitted, by those who are communicants, than by those who attend public worship: for the latter we know in many instances to be utterly fallacious, as a criterion of the number of her members. Many of the members of the Scotch congregations recently formed in these Provinces were previously in the habit of attending the Church of England, and some no doubt were members, and continued to be so until they obtained ministers of their own persuasion. This, indeed, will appear palpable from the vast disproportion between the number of hearers and communicants, as stated by the Clergy of the Church of England themselves. On the other hand, the number of the members belonging to our church will never be fully known until we are provided with an adequate supply of pastors.

The Bishop has mentioned in his Circular that there are large congregations in his Diocese unsupplied—that the congregations of the Church of England are the most considerable—and that he is disposed to believe that her disciples outnumber those of any other communion. In forming this estimate we must be permitted to say, that we apprehend many included in it will be found of a different communion, and attend the Church of England because they have no minister of their own persuasion. And if, indeed, there are large congregations unsupplied, it argues a want of judgment or care in the distribution of her pastors, since it consists with our knowledge that there are many whose congregations are small and inconsiderable, and who, therefore, we conceive, might be transferred with advantage to those situations where there is an adequate field for their ministerial labours. We could bring unquestionable proof that certain congregations, consisting of not more than 50 hearers, and 15 communicants on an average, have pastors enjoying the usual emoluments of £200 or £300 per annum. In one word, we should be much satisfied could we obtain, from proper authority, a census of the communicants in the Church of England, as this seems to us the only sure and undecisive criterion of its progress; and on the comparative number of communicants in each of the Churches we should be willing to rest the decision of the question.

We might also propose another criterion which appears to us to form a good test of the disposition or tendency of the people with respect to the different forms of religion, viz: What voluntary contributions could be obtained in the different settlements in favour of each of the established Churches. Let us suppose that the Government and the Society for propagating Christian Knowledge should withdraw their support, and leave the Church of England to depend entirely, like the Sister Establishment, on the free-will offerings of her members, we would ask them to tell us candidly, of the Churches and Clergymen now existing, how many would continue under such cir-



A Pastoral Letter.

circumstances to be supported. It is not to be taken for granted that, where there is no Church or minister of our communion established, there is no scope for establishing one; on the other hand, in many places where a Clergyman of the Church of England has long officiated, the desire of obtaining a Clergyman of our communion, is scarcely less ardent or less general than in other places where no Church has ever yet been established.

We can also easily account for the alleged facility of conversion to the Church of England, and tendency to enter her communion,—for so long as the policy avowed and recommended by her Clergy is followed out, viz: to withhold support from all other denominations—necessity, and the want of a more congenial form of religion, will induce many to join her communion, who have no feeling of predilection, or attachment to her forms.

In a similar way it is easy to account for the number of licentiates, teachers and ministers of other denominations who have been drawn within her pale.

The difference of doctrine between the several denominations of Protestants is not so great as wholly to preclude the operation of prudential motives; and where there are on one side poverty and neglect, and on the other comfort, independence, patronage and promotion, those who are acquainted with human nature will not wonder to see even a greater comparative number of proselytes from among the Clergy than the Laity of other denominations; and should wealth or patronage at a future day shift sides, we might find, without much surprise, the case reversed.

Indeed, it is easy to predict that, if the lure of two hundred pounds sterling a year continue to be held out to induce the teachers of other denominations to enter her communion—and if the Episcopal Church receive such candidates with the same facility as heretofore into the priestly office, the number in all likelihood will continue to increase. All those with whom moral principle and feeling have less influence than the love of this present world will resort to the Bishop of Quebec for orders, and will desire to be put into the priests' office "for a piece of silver and a morsel of bread."

In fine, when we consider that the Church of England has been hitherto almost entirely supported by Government and the Society for Propagating the Gospel in Foreign Parts—that her Clergy in many settlements have been long established, and for many years have officiated without any competition on the part of our church—when all the advantages they possess from long pre-occupation of the ground, and from the zeal and activity with which they have availed themselves of their controul over the funds and institutions for education in the colony, and every other means of proselytizing, are taken into view—it is matter of wonder that they have not made greater progress.

We readily concur with his Lordship, that unity is most desirable among Christians—that it is delightful to every reflecting and well constituted mind—and when principles are not compromised it is worth some sacrifice of habits and prepossessions to avoid division. But, as it appears to us, his Lordship confounds two ideas widely different, and having different terms in our language appropriated to express them, viz: unity and uniformity. There is unity among Christians, of whatever name or denomination, when they are all possessed and penetrated with the true spirit and vital influence of Christianity, especially with the spirit of charity and brotherly love. In this sense, unity is opposed to schism, sectarianism, or division; although, from a confusion of ideas, and consequently of language, on the subject, we frequently find one denomination of Christians charging another with the guilt of schism, because they cannot conscientiously conform to the external order and institutions of some particular Church. In this case, it is evident that uniformity is mistaken for unity, and an undue stress consequently laid upon it. There may be uniformity without unity. “They are not all Israel who are of Israel.” To be one in our outward profession, and conformity to any external order, is far from being a phrase identical with our being one in Christ Jesus—that is, in the true faith and spirit of our religion.

Besides her Hookers, her Chillingworths, her Taylors, and her Paleys, there will be found in the Church of England some, who like Archbishop Laud, are scarcely to be denominated Protestant; and have there not been, and are there not still, some in her communion who dishonour the Protestant name, and belie their Protestant profession, by inculcating, if not in express terms at least in effect, the worst doctrines of that Church against which we have protested—“implicit faith and passive obedience!”

In the same manner there may be unity without uniformity. We trust that there are many true disciples of Christ on both sides of the Tweed; and not only so, but in many of the various denominations of the Christian world; and so far there will be unity, though certainly not uniformity.

While, therefore, we agree with the Bishop in the importance of unity, and its essential and indispensable necessity to constitute a Christian Church, we may be allowed to doubt whether it would serve the interests of Christianity to merge all its different forms in one, thereby establishing a perfect uniformity.

The Church of Christ has been beautifully likened, by the great Apostle of the Gentiles, to a system composed of different parts, all harmonising to a common end; and the particular example which he selects, and which affords a happy illustration of his subject, is the human body and its members; “for as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.”

May not the different forms and modes of external Christianity be well and wisely adapted, by Divine Providence, to accomplish the great ends of its institution, and to diffuse and impress its influences on all the various orders and classes of mankind, until the "heaven shall have leavened the whole lump?" There was union and combination of resource, and in one sense no division or waste of the means for building up Religion, in the Church of Rome during the very height of papal supremacy and domination. But did this state of things in fact conduce to the strength and prosperity of true religion? The enlightened and liberal Roman Catholic will be the first to answer, No!—There is union and combination of resource in Spain and Portugal at the present day; but will it be alleged that they have conduced to the advancement of true Religion?

But, in order more properly to develop our views of the Ecclesiastical Policy of the Church of England, we shall consider the system in its influence—1st, on Patriotism—2d, on the prosperity of the Colony—3d, on civil and religious liberty—4th, on piety and morals—and finally, in its influence on the character and ultimate progress of the Church of England herself.

With regard to Patriotism, we are persuaded it has a very intimate connection with the particular form of religion in which men have been trained up, and the services to which they have been accustomed in their native land. Take from a Scottish Emigrant the particular form of worship practised in his own country, and the service of the Church which he loves and venerates, and you will make him neither more British in his feelings, nor more Christian in his character. Whatever may be the sentiments or conduct of some of our countrymen in Quebec, Montreal and York, whose facility in adopting a new faith, we have reason to believe, arises in some instances from indifference to Religion, rather than any serious conviction or enlightened preference—the Bishop has sufficient knowledge of the Scottish peasantry to be aware of their heart-felt attachment to the Church of their native land, and that, under the destitution of the peculiar ordinances of their own worship, they would be like the captive Jews by the Rivers of Babylon—their hearts and their lips would refuse to join in a service which, however excellent in itself, is foreign to their feelings and habits. It is not the service of their native land—It is not the worship of their fathers—It is not the song of their own Zion—And the piety and the patriotism of the Scottish peasant would both languish and wither under the privation of his national Religion.—We cannot, therefore, hesitate to pronounce that a shallow and heartless policy which would oppose the effectual establishment of the Scottish Church, and an adequate provision for its support, in these Colonies.

We agree with Dr. Strachan that it is desirable to promote English feelings and habits in these Provinces—but we beg to explain in what sense we understand the word English. It has acquired two significations: in the one it applies to that part of Great Britain strictly so



called—in the other, and more extended sense, to the whole of the United Kingdom; and in this latter acceptation is synonymous with the word British, which, in fact, is the only proper term. If it were a legitimate object of policy to superinduce English habits and feelings in the restricted sense of the term, (the only sense of it which will suit the views of our antagonists) we foresee much difficulty in accomplishing that object, and are unable to perceive why it might not be as wise and liberal policy to cherish and promote Scottish feelings and habits, since the Scottish people form a much greater proportion of the population. If we stigmatize as faction and party spirit all attempts to keep alive rational prejudices and distinctions in the latter case, why not also in the former? We humbly conceive that the views of an enlightened statesman would be far more comprehensive and generous, viz: to give full scope to the diffusion of British (i. e. English, Scotch and Irish) feelings and influences, and not to obstruct any of those channels by which they may be communicated, and more especially such channels as are likely to convey them most copiously, and to extend them most widely. All true and enlightened patriots—all men possessed of British feelings—all who love not only their country, but mankind—all who are not more solicitous for the extension of a particular Church than the advancement of Christianity—will be heartily desirous to see every way opened, and every facility afforded, for the intellectual, moral and religious influence of our common country to spread and prevail to the utmost ends of the earth.

To what degree the north part of the Island of Great Britain might be made subservient to the advancement of the greatest glory and the noblest empire to which a nation can aspire, we leave to our adversaries themselves to judge.

But we object to the exclusive system, not only as unjust and partial, but as impolitic and highly prejudicial to the interests of the Colony. The most essential requisite to promote the prosperity of new settlements, is to make a provision for Churches and Schools suitable to the wants and wishes of at least the majority of the population. This, we are persuaded, is the prime cause of the prosperity of the United States, and of any superiority which they may possess over these Provinces. The worst and most respectable Emigrants will, in choosing their place of settlement, be influenced in the greatest degree by a consideration of the comparative advantages with respect to the religious instruction and education of their family; and many, influenced by this consideration, will forsake Canada, which, as a British Colony, would otherwise have obtained a preference from them.

We believe that, if due encouragement were given to our Church, and to schools in connection with it, in the Canadas, this Colony would possess all the advantages of education and religious instruction in the same degree as Scotland itself, and the best influences of the Pa-

the Parent Country would be extended and diffused throughout the most distant parts of the Empire.

The redundancy of young men, educated at Scottish Universities, if the least encouragement were afforded them, would be sufficient to fill the Colonies with men of education, and to raise the standard of learning and morality in the British Colonies almost to a level with that of the Parent Country. It is a well known fact that, in these provinces, the most useful and eminent teachers have been Scotsmen; and that the greater part of those who are now distinguished by talent or office, in the country, owe to them their education. We need only mention the names of Doctor Strachan, Mr. Skakel, Mr. Wilkie and Doctor Whitlaw.

How much the prosperity of the Country would, therefore, be advanced, were the present exclusive system abandoned, and the same support and encouragement extended to teachers, licentiates and ministers, in connection with the Church of Scotland, as to those of the sister establishment, may be inferred from the obligations under which Canada lies to the few who have repaired to it under all the discouragements and disadvantages of the present system.

The danger of such a system to the cause of civil and political, as well as of religious liberty, will be equally obvious to every intelligent and reflecting person.

How formidable, in this respect, would be a numerous body of Clergy, such as Doctor Strachan prospectively contemplates as likely to exist at no distant period of time, supported by funds altogether independent of the people—we might almost add of the Government or the State—and having not only the exclusive possession, but the exclusive management of the Church lands and their revenues—invested at the same time with the whole controul and direction of education, and, by natural consequence, connecting exclusively with their own establishment, and rendering subservient to its aggrandizement, Universities, Colleges, Schools, &c. Add to all this the political influence which they could not fail to possess, and to exercise in the Legislative and Executive departments of Government through their Episcopal head; and the no less formidable influence which would be united in their collective body, in virtue of the particular, personal, and local influence exercised by their numerous members, from the greatest to the least, distributed through every part of the country, and from the peculiar constitution of the Church of England, possessing every facility for combining, extending and perpetuating that influence! Such an establishment would become doubly formidable in a country where there is no check or counterpoise to the Clerical order in the splendour of royalty, in the weight and dignity of a hereditary aristocracy, or in the spirit, virtue and independence of a numerous and enlightened gentry. Such an exclusive establishment, it must not be disguised, would be as perilous to the civil as to the religious liberties of this country; and in saying this, we mean not to cast any, the least

least reproach on the Clergy of the Sister Church, who, we believe, are as disinterested and moderate as any other Clergy in the world. We reason from the general principles of human nature—from the acknowledged laws of the moral world—from the uniform experience of past ages—which all teach that, though men individually may be capable of disinterested and generous conduct, communities have always been invariably selfish and inordinately ambitious.—Nor does Ecclesiastical history warrant the conclusion, however pleasing it might be, that clerical communities form any exception to the general law, or that a Protestant hierarchy, if scope and opportunity were given for that purpose, might not tread in the footsteps of Papal ambition. The History of Scotland during the reign of the Stuarts, and the past and present state of Ireland, afford a melancholy proof that the same causes, in similar circumstances, will produce the same effects.

The influence of the system on piety and morals, is also extremely unfavourable. How many are by it deprived altogether of religious ordinances, or have access to them only in a form and mode to which they are unaccustomed, or even utterly averse! Had the same encouragement been given to the Church of Scotland, she would, at this moment, when the sister Church is represented by her warmest advocates as merely beginning to take root, have embraced within her pale, a vast majority of the inhabitants of the Colony; and if we may be warranted to form a judgement from the circumstances of the Parent Country, would have greatly narrowed the field of dissent, and united in one communion, all the different denominations of Presbyterians, Scottish, English, Irish and American.

It will be readily admitted that forms of Religion are far less important than its spirit and power; and enlightened Christians will feel little desire to withdraw their brethren from any particular communion which is not disfigured or corrupted by gross errors and superstitions. On the other hand, they will be averse to change, and pause before they attempt to withdraw men from the faith and worship of their fathers—knowing how much piety and devotion depend upon association, and how much their power and influence are heightened by being mingled and combined with the tenderest feelings of the heart, and associated with the endearing recollections and charities of home and country—of kindred and ancestry. Give to people religious instruction in that form and manner which is most congenial to their feelings and habits; and though you may not thereby extend the bounds of any particular Church, you will ultimately accomplish much good to the cause of Christian Piety and Morals.—Indeed, it appears to us, that the melancholy prevalence of infidelity and apathy, with regard to Religion, is owing, in a great measure to the want of an appropriate and congenial mode of religious instruction; and they must lay an undue stress, assuredly, on religious modes and forms, who would sacrifice to them the spirit and substance of Christianity.

We come next to consider the influence of the system with regard to the Church of England itself. The progress of a Church is not to be estimated by the multiplication of Clergymen and places of worship, where the great body of the people are of a different communion. Such a system is artificial, impolitic and prejudicial to its respectability and permanence. It creates, indeed, a body of Clergymen whose number may be indefinitely extended so long as assistance continues to be afforded from the funds of the society, and the liberality of the government.

But if the mode of instruction is not congenial to the inhabitants of the Colony, the whole fabric, like an inverted pyramid, will become more unstable the higher it is raised. The inducement of a comfortable living, will draw Teachers of other persuasions, notwithstanding some predilection for the faith of their forefathers, into the communion which offers such advantages. But let it not be supposed that ever they will be actuated by the genuine spirit of Church of England men. Attracted, as it may be feared, chiefly by temporal considerations, they cannot be expected to infuse into the Church, into which they enter, any vital influence. If they do not sink into lukewarmness and apathy, they will, at least, be actuated by a bastard zeal, the offspring of self-love and secular interest.

Such were the principles of the system, which, in the time of the Stuarts, was practised in Scotland for the purpose of establishing Episcopacy among our forefathers. The celebrated Archbishop Sharpe, was originally a Presbyterian Clergyman, whom ambition or covetousness made a proselyte to the very faith which he previously had stood the foremost in opposing. Promoted to the Archbishopial See of St. Andrews, he proceeded with a blind and precipitate zeal, to impose an uncongenial religion upon his country. What was the consequence? Episcopacy became, under his auspices, utterly and universally odious to the nation; and at last, was in a manner extirpated by the reaction produced by the very agency which was employed to promote it. Some features of resemblance, may perhaps be discerned between the policy recommended and pursued in the days of Archbishop Sharpe, and that which has recently been publicly avowed by the leaders of the Church of England in Upper and Lower Canada, and of these, none is more remarkable than that Scotsmen, and Proselytes from Presbytery to Episcopacy, should, in both instances, be the chief instruments.

With such views as we have now stated on the subject of our constitutional rights in a British Colony—in regard to the construction of the Quebec Act—and the spirit and tendency of the system pursued by the present leaders of the Church of England in these Provinces—we can do no less than avow, in the most public manner, and impress on our Presbyterian Brethren in the most emphatic terms, our unanimous conviction that it is our bounden duty, and that of all who belong to our communion, both from considerations of piety and patri-

otism, from regard to our rights as British subjects, and members of one of the established Churches of Great Britain, as well as from regard to the interests and liberties of this, our adopted country, to which we have come out in the confidence of enjoying, unimpaired, all our rights, privileges and advantages, whether civil, commercial, or religious—to stand forth in temperate, but firm resistance to a system, which appears to us, fraught with the greatest evils. Believing that the system, in its nature and tendency, appears to the venerable and amiable Prelate, who is at the head of the English Church, and to many of the Clergy of that Church who defend it, in a very different light from what it does to us, we are far from imputing to them the moral blame which attaches to its unprincipled advocates and abettors.

We feel, however, that this circumstance only renders it more imperiously our duty to express our strong sense of its impolicy and danger in every point of view in which we can contemplate it.

In making this appeal to the public, we can truly say, that it is the first we have ever made; and that we have never, either from the pulpit or the press, promulgated doctrines or sentiments hostile to the sister Church. We have never, in any way, attacked her, or even breathed a spirit of unkindness or hostility towards her;—we appeal with confidence to all who have been in the habit of attending our public ministrations, whether we have not carefully abstained, not only from assailing those doctrines in which the sister Church differs from our own standard, but—in a spirit, as we may be permitted to call it, of exemplary forbearance—even from replying to those invectives which have been directed against us, both from the pulpit and from the press, by our Episcopal Brethren.—But though we may not have thought it necessary or useful, in such circumstances, to notice every petty attack, and every idle sarcasm, let it not be presumed that we are lukewarm in our attachment to our Church, or think that her cause may not be maintained with advantage against every adversary.—No! the faith which we inherit from our forefathers, and for which so many of them bled and died, is endeared to our hearts by recollections at once the most sacred and the most glorious,—by the inestimable blessings and privileges, civil, political and religious, of which it has been the source,—and by the intellectual and moral influence which it has widely diffused throughout the Christian world.

To this faith, the Scotsman assuredly owes whatever most honourably distinguishes his Country among the nations of the world. It is the influence of their Church, and her kindred institutions, that have imbued the hearts of the people of Scotland with their best feelings, and have made her peasantry the pride of her own land, and the admiration of the world.

To the Irish Presbyterian, we would say, what exhortations can be needful on our part, to maintain and strengthen your attachment to the faith of your fathers—that faith which has so happily averted

from Presbyterian Ireland, much of that ignorance and distress which prevail in other parts of your native land, and made it like an Oasis in the midst of the desert!

To all Presbyterians, of whatever Country, we would appeal whether they have any reason to be ashamed of that faith which led their fathers to stem the torrent of tyranny and despotism on the one hand, and to stand aloof from democratic fury, and wild licentiousness, miscalled liberty, on the other—of that faith, whose Apostles and Founders were the parents of civil and religious liberty, at the same time that they were the firmest supporters of the Throne and Constitution!

“By their fruits ye shall know them,” is the criterion of Christianity, which its Divine Author has himself laid down as the only infallible one; and if we apply this test to those countries which have adopted the form of Religion which we profess, we shall find that knowledge, learning and good morals have, in an eminent degree, been its accompaniments. Indeed, to the Presbyterians and Puritans, (a kindred race,) we shall find that mankind are almost exclusively indebted for the most inestimable benefit, that perhaps was ever conferred on the world, viz. the establishment of an effective system for the general diffusion of knowledge. They are the founders of national education; and possessing a wisdom as profound, as their zeal for Religion was ardent, they deemed that they could do nothing more effectual for the advancement of genuine Christianity, than to make provision for the universal diffusion of knowledge; assured, that in its course, all the influences of Christianity would necessarily flow as their natural and proper channel.

To them, therefore, belongs the noblest distinction which can be claimed by any of the benefactors of mankind, that of having laid the foundation of those admirable institutions for the advancement of learning, which form the peculiar glory of Switzerland, Holland, Scotland and New England. With such claims to the gratitude of mankind, it is impossible that any, save those whose minds are influenced by bigotry and prejudice, can refuse the due meed of praise to their merits, or stand forth in hostility to a system, of which the effects have been so diffusive and beneficent; and we conceive it impossible that any enlightened member of our Church, can feel ashamed to profess that faith which animated their exertions, and enabled them to bequeath so invaluable an inheritance to future ages.

But whatever may have been the fruits of the system in former times, and in other countries, it has been demanded by our adversaries, what has the Presbyterian Church done in Canada. To this, we frankly answer—as a Church, nothing. How could she? She has never been favoured with the means of operating in her corporate capacity.—Presbyterian Church government cannot be said to have as yet existed in these provinces. Had we been provided for in a suitable manner, we should have had, not only a competent number of Churches

and Ministers, but, which is no less essential to give full effect to a Presbyterian establishment, we should have obtained a connection with our parent Church—we should have been placed under her jurisdiction—we should have been enabled to form Schools for the education of our youth, and to have provided for, and superintended the education of such as might have been intended for Holy Orders—all which, to say nothing of the powers of licensing and ordaining, as well as of exercising discipline and government over our Ministers and members, so indispensable, not only to the effectiveness, but to the very existence of a Church,—have been hitherto unattainable by us, from the want of a suitable provision. How far the representations of our opponents have been instrumental in causing the failure of our applications for this purpose—if indeed we may not appeal to their own consciousness—we submit to the candid to judge from the tenor of their writings on the subject of our claims. One thing we are bold to affirm, that as circumstances over which we had no controul, have hitherto prevented us from existing as a Church, it is altogether unreasonable to blame us for inefficiency, or even to charge upon our Church, disorders or abuses which we are willing to admit may have arisen—or, as with equal propriety, we might have said, must ever, in the nature of things arise where ecclesiastical government and discipline do not effectively exist.

It is equally unfair to institute a comparison between our Church and the sister establishment, as the competition between us, in the present circumstances, is the farthest possible from being on equal terms; but insulated and disjointed as our Churches and Clergy have heretofore been, and acting without that concert and collective force, which can only be obtained by an ecclesiastical constitution—is it the fact that we have been altogether unserviceable, even notwithstanding all these disadvantages? Do not the names of the late Rev. Mr. Bethune, of Glengary, Dr. Spark, of Quebec, and Mr. Barclay, of Kingston, (to say nothing of the living,) plead somewhat in favour of the merits of our Church? Has the cause of education and learning in the Canadas, reaped no benefit from her Ministers and Members? Has Religion not gained by the able and faithful, and, so far as temporalities are concerned, the ill-rewarded labours of our Presbyterian Brethren in the Ministry, who, though not of the same communion with us, hold the same creed, are attached to the same discipline and form of Church government, have received the same education in philosophy and languages as well as theology, as the Judicatories of our Church require on the part of their probationers; and between whom and us, if there exist any points of difference, they are such as will be acknowledged to be slight and almost evanescent? Has nothing been effected by the labours of these pious and learned Ministers, presiding over numerous congregations, and, until very lately, exceeding in number the Clergy of the Church of England, while the collective number of their Members, we have every

reason to believe, will be found greatly to exceed those of that Church? We are bold to affirm, that but for the ministrations of those of our Presbyterian Brethren, who are stiled Dissenters, that Church would have been utterly impotent to stem the tide of infidelity and profligacy, which must have overspread the country.

We perfectly concur in the spirit of the excellent remarks of the Bishop of Quebec, in guarding his people against all heat and violence in the agitation of a question of temporal provision; but we must be permitted to observe, that his advice would have carried greater weight, if it had not come accompanied by an unqualified assertion of the exclusive claim of the English Church to the Clergy Reserves. The same principles which have appeared to our opponents to warrant their adherence to the claim of an exclusive right to these Reserves, it is important to observe, apply to our case with equal force, and may, therefore, well justify our more humble claim to be admitted to a participation, while we have no wish to deprive the sister Church of an equitable share, and leave it to the wisdom of the Imperial Parliament to determine what portion may be commensurate with our just rights.

As his Lordship has inculcated the duty of moderation in such terms as preclude the necessity of any further advice on that point, we shall close the present letter, by offering some thoughts on the spirit which ought to be cherished by Christians of different denominations towards one another.

We cannot, in too earnest and unqualified terms, inculcate a spirit of liberality, important in all circumstances, but more especially in a country like this, where, in a manner, all the various denominations of the Christian world are brought into contact.—We must confess that we see so little symptom of any excess in this respect, that we are inclined to believe, from late occurrences, that we were never less in danger of what is termed *Liberalism*. Entertaining these views of the importance of cherishing a spirit of good will among the many different denominations of Christians, we cannot but enter our protest against that system of proselytising, which the Church of England has adopted and avowed, and which her present Head has ventured to recommend as wise policy, both in a religious and political point of view. In the Bishop's sentiments on this point, we must confess that we feel little disposed to concur—for we believe experience has proved, that while little good can be done to the cause of piety and morality by proselytizing—that is, gaining over from one external form of Christianity to another—it is in general apt to create, especially in the minds of the weak and ignorant, religious bigotry, or an inordinate and superstitious attachment to particular modes and forms as distinct from the faith and spirit of religion; and such bigotry once engendered, seldom fails to become a fertile source of heart burnings, jealousies and contentions; for, in the moral, as in the natural world, it will be found that action and reaction, are equal and contra-

ry, and that therefore the zeal of the proselytizer, will ultimately be met, and almost invariably repelled, by the no less furious zeal of resistance which it excites; while, unhappily, Christian peace and charity, if not destroyed, will at least be severely wounded in the conflict.

We believe, therefore, that if each particular denomination would labour within its proper sphere, and try to promote, in its own body, practical morality, avoiding, as much as possible, collision and controversy with other sects, the cause of real Christianity would be much more effectually served. We believe that Christian unity, and even ultimately the less important object of uniformity will be best attained, by not attempting, in the first instance, any change in the external forms of Christianity—not only because the bulk of mankind are often more attached to forms and appearances, than even to matters of real importance, but because different modes of instruction, may be suited to different classes of men; and all kinds of error and superstition, in whatever Church they may exist, will be most effectually, as well as most speedily eradicated, by not awakening selfish prejudices and angry passions, which are productive only of a spirit of hostility and rancour. Under this persuasion, we believe that there never will be repose or unity among the different Churches of these provinces, until effectual security be provided that there shall be no danger of encroachment on the one side, on the pretence of proselytizing, and on the other, no ground of jealousy, or apprehension of what they may be disposed to regard as usurpation and oppression. We deprecate a system of proselytizing, as subversive of Christian unity and brotherly love, and cannot cordially approve of any way of making converts, but by soundness of doctrine and purity of practice.

Much has been said and written on schism and sectarianism, and we have no desire to deny their evil tendency; at the same time, we do not think it superfluous to explain distinctly, what we understand by the terms schism and sectarianism—terms which we do not think it consistent either with Christian prudence or humility, for one denomination of Christians to apply to another—at least, without extreme caution. Indeed, we are far from thinking that differences merely in points of external form, afford, in general, a sufficient warrant for the charge of heresy and schism; for in this case, it might be applied to all the Churches of Christendom, because not one of them, even in the opinion of many of the most distinguished ornaments of the Church of England, is perfectly moulded according to the apostolical form.

We believe that the evils of schism and sectarianism, exist in the spirit which Christians entertain towards one another, rather than in the peculiar modes and forms to which they are attached; and in our opinion, it is doubtful whether any one form has been prescribed by apostolical authority. Without, therefore, depreciating the importance of such forms, we confess that we cannot give our assent to the

confident and reiterated claims to apostolical purity advanced by some Churches, chiefly on this ground. This is, indeed, a plea which may sound well in the ears of the ignorant, and of those who are superficially acquainted with the Sacred Writings, but to those who are critically versed in them, it must prove utterly unsatisfactory.

The best test of the purity and excellence of a Church, is obviously and unequivocally the spirit which it breathes, and the fruits which it produces; and of these fruits, humility and charity are the foremost. For "every one that exalteth himself, shall be abased, and he that humbleth himself, shall be exalted;" and "By this, shall all men know that ye are my Disciples, if ye have love one to another." It is not by high claims and exclusive pretensions—it is not by a zeal for secular power and dignity, or for the extension and aggrandisement of any external establishment of Christianity—for this, though apt to be mistaken for that noblest of all principles, a zeal for pure and undefiled religion, is oftener what the Apostle has denominated, a zeal without knowledge, the offspring of pride and ambition, partaking more of the spirit of this world, than of the lowliness and meekness which are in Christ;—it is not by the assertion of apostolical purity and primitive excellence, continually urged from the pulpit and the press, and the dwelling habitually on topics of externalities, as if they were the very essence of Christianity;—*and still less*—is it by depreciating other religious communions, either by *innuendoes* or open avowals—that a Church gives evidence of her Christian purity and excellence.

On the other hand, as previously avowed, we deem that a Christian Church affords the best evidence of her purity, when she manifests a spirit of humility and meekness towards all, and more especially towards those who differ from her—when she is more ready to commend the excellencies, than to point out and condemn the imperfections of rival establishments—when her virtues are not proclaimed as with the sound of a trumpet, but silently shine and manifest themselves to all by the brightness of their own light;—in fine, (for we think the same test applicable to Churches as to individuals,) the Church, in our opinion, which is least obtrusive in her pretensions, —least intolerant in her spirit—least selfish and exclusive in regard to her temporal interests and secular claims—"which seeketh not her own, but in honour preferreth others;"—which rejoiceth in the good done by others, and so far from envying their success, or hindering their usefulness, is ever ready to encourage and support them—which urges no claims to superior veneration and attachment, but leaves her character and spirit to be estimated by the impartial judgment of others who are neutral, or even fearlessly commits it to the scrutiny of those who are opposed to her—and which seeketh the praise which is of God, rather than that which is of men—the Church, we repeat, which labours to advance the spirit and practice of true Religion on these principles, approximates, in our opinion, nearest to the standard of Christian purity.

To come up to the perfect standard, however, of the true spirit and character of a Christian Church, none of us are sufficient; at the same time, we should beware of putting up a false standard or criterion, for this would be a source of positive error. He, therefore, according to these views, is the sectarian—he is the bigot—he is the schismatic and the heretic, who wounds the spirit of charity—fosters spiritual pride and arrogance—begets jealousy and contention—destroys unity and brotherly love in the Christian world, by laying undue stress on external forms of Religion,—like the Jews of old, who were scrupulous in paying tithe of mint, and anise, and cummin, and all manner of herbs, but omitted the weightier matters of the law—judgment, mercy, and the love of God. Those Christians commit a similar error, who look chiefly at things external and adventitious, or at things which are not, certainly, essential and vital in Religion, as the test of its character. We would, therefore, conclude with this earnest advice to all, and especially to those who are under our pastoral charge, that they be mainly careful to preserve and to cherish the beautiful, the divine spirit of charity—that spirit which unites Christians as the members of one body, and notwithstanding little differences and external distinctions, establishes among them a perfect sympathy, so that if one member suffer, all the members suffer with it, or, if one member be honoured, all the members rejoice with it, so that there may be no schism in the body, but the members may have the same care one for another. The liberty which we claim, brethren, to ourselves, let us never envy to others. The rights and privileges which we feel it our duty, at the present crisis, to assert with temperate firmness and meekness, but with resolution, let us never even wish to infringe, under any circumstances, in the case of others—but contrarywise, in the spirit of that Religion, which teacheth us to seek not our own, but every one also another's good, let us ever be ready to assert and enforce, so far as we properly may, the rights of our fellow Christians, and even, if need be, of our adversaries. It is now full time for Christians to forget differences, and still more, ancient animosities,—(alas! that such a word should be applicable!)—and strive, henceforth, to “maintain the unity of the spirit, in the bond of peace;”—let us have only one rivalry and contention—who shall excel most in the spirit of charity and humility—who shall most promote, by preaching and by example, the pure spirit and benign influence of the Religion which we profess—of our common Christianity.

We have, it is true, brethren, like our forefathers, been compelled with painful reluctance, to struggle against opposition to our Church, and to what we deem her undoubted rights; but blessed be God, very different is the character of the contest, and very different, we trust, will be the spirit in which it shall be conducted on both sides. The same happy issue, we anticipate with confidence—knowing that we have an enlightened and paternal government to protect our rights; that we have the spirit of an enlightened age to support and

enforce the justice of our claims; and so long as we act with the moderation and forbearance, which we are conscious of having exercised in times past, we may rely with confidence that our claims will be favourably regarded, both in this, and the parent country.

Should we ever forget that moderation, and arrogate to ourselves more than our due, and betray a spirit of ambition and usurpation, we doubt not that public opinion will not long delay to inflict its just censure, and to crush at once, every attempt on our part, at encroachment and domination. But of this, there is no danger: if we should ever have the will, the constitution of our Church, happily, (for we are inclined to regard it as a real excellence,) while it has been proved abundantly effective for maintaining and promoting piety and morals; is peculiarly ill-fitted to serve ambitious views.

We will not, however, indulge in evil auguries, but rather conclude with expressing our confident hope, accompanied with our most fervent prayer, that the day may soon arrive, when these jealousies and bickerings shall cease, and when Christians of all denominations, in this happy land, shall, in the full enjoyment of rights, well defined and properly secured against encroachment, be enabled to forget the painful sentiments which may now in any measure have been excited—when all, having an ample field for their labours, and full scope for their usefulness, though none for ambition, will cheerfully co-operate, assured, that while they labour for the same great end, they shall not fail in their respective spheres, of promoting, in a degree proportioned to the purity of their zeal, and to the singleness and simplicity of heart with which they enter upon their work, the glorious cause of universal Christianity. Let us all remember the words of our blessed Lord, when his Disciples asked him, saying, “Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us: and Jesus said unto them, forbid him not, for he that is not against us, is for us.”

May God Almighty! the Father of all! the Father of peace! the God of love! hasten the arrival of that happy period, when Christians shall no longer say, “I am of Paul—I of Apollos—I of Cephas”—but when all shall make it their only glory, that they are of Christ, with whom there is neither “Greek nor Jew—circumcision nor uncircumcision—Barbarian nor Seythian, bond nor free—but Christ is all in all.”

Put on, therefore, as the elect of God, holy and beloved bowels, of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye; and above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful.

J. SOMERVILLE,	J. HARKNESS, D.D.,	H. URQUHART,	J. MACFAR,
H. ESSON.	E. BLACK,	A. MATHIESON,	A. GALE.
J. MCKENZIE,	A. CONNELL,	G. SHEED,	

[CIRCULAR.]

QUEBEC, 20th December, 1827.

REVEREND SIR,

I enclose a letter relating to the pretensions of the Presbyterians in this Diocese to a participation in the Clergy Reserves; and I have to inform you that separate Petitions to the Imperial Parliament, in support of the Rights of the Church of England, from the congregations of that Church in the Diocese, whether provided or unprovided with ministers, will shortly be circulated for signatures.

You will not fail to use your utmost diligence in procuring to be appended to such of these Petitions as may come to your hands, the names of all *bona fide* supporters of the Church, in so serious a crisis of her affairs, and one in which her interests are so deeply and permanently involved.

You will also take the earliest opportunity of cautioning your congregation against being betrayed by an unguarded facility, or a mistaken principle of liberality, into any support of the claims of our competitors, until they shall have had the subject fully before them, and enjoy the means of fairly considering the counter-representations which it becomes our duty to make.

I am, Reverend Sir,

Your obedient humble Servant,

J. C. QUEBEC.

A LETTER

From the BISHOP of QUEBEC to the CLERGY and CONGREGATIONS of the CHURCH of ENGLAND in the Diocese of Quebec, in relation to some existing differences of opinion respecting the Clergy Reserves and certain other points.

REVEREND BRETHREN AND CHRISTIAN FRIENDS,

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

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

of some persons unknown, to mislead the public mind as to the character and views of our Church; and, as far as they could produce any effect, to *create* a state of things which they would fain have it believed to be that which already exists—because if it did exist, it would remove or diminish the necessity of our being supported in the decided character of an establishment. . . . But the manner and spirit in which these particular attacks have been conducted are reprobated, I fully persuade myself, by the respectable members of other denominations, and the mischief will be made ultimately to return upon the heads of its authors.

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

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

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

poration with the State, as well as of ecclesiastical subjection to the civil Magistrate, was precisely acted upon when Christianity received the protection of the Empire: That whatever changes and abuses grew out of this circumstance, the principle was recognised at the reformation, and made one of the marked features of the English Constitution: That, at the time of the Union with Scotland, although provision was made for Community of Commercial and other privileges both at home and abroad, and its own Ecclesiastical privileges were carefully secured in Scotland, within the bounds of that Kingdom, a distinction was made, which cannot be without meaning, in the correlative provisions for the security of the Church of the Sister Kingdom: England, Ireland, Wales and the town of Berwick upon Tweed being specified with the addition of the words "AND THE TERRITORIES THEREUNTO BELONGING," WHICH EXPRESSION IN OTHER STATUTES HAS BEEN CONSTRUED AS APPLYING TO THE COLONIES: That although the Presbyterian Church is established in Scotland, the circumstances of its establishment there, so far from proving that it is entitled to establishment here, affords support to the contrary argument, for that it is there, according to what we conceive to be implied in the very nature of a Religious Establishment, exclusively established here, pre-occupies the ground: That Scotland itself affords a striking example of the fallacy of such an idea as that a Church which is established in one particular Country is thence entitled to establishment in other parts of the same Empire, inasmuch as the Episcopal Church in Scotland, although in a legal point of view distinct, is spiritually one with the Church of England, established at the Seat of Empire, comprehends regular Clergymen of the latter Church,* and without being large in number consists of six† Dioceses and comprises many of the nobility of the country: yet this Episcopal Church does not there enjoy, and could not by possibility aspire to, the character of an Establishment: That the very first Royal Instructions to the Governors in Canada declare, in express words, that "the powers and privileges of an Established Church belong only to the Protestant Church of England:" That although these Instructions are not put in force so far as they would operate directly upon the Church of Rome, it by no means follows that they are out of date so far as they declare the footing given to the Church of England: for the Church of Rome, who gains by, can never complain of the dereliction of those articles which would affect her, but the Church of England, who, by the abandonment of other points, would lose promised advantage, (I speak with all deference and submission) may hope that the pledge given to her is remembered still:—That the Act of 31, Geo. III. c. 21, followed upon these instructions, makes a provision for a Protestant Clergy, as distinguished from the Clergy of the Church of Rome, and proceeds to point out the Clergy of the Church of England: That as part of the same plan adverted to in the debates upon that Act, a Protestant See was erected, and a Bishop sent out, in 1793, whose Diocese was constituted a portion of the Metropolitan Province of Canterbury, with which its Bishop is connected "in the same manner" as any Bishop within that Province in England: That in connection and consistency with all this, the Act provides for the support of the Church, "according to the establishment of the Church of England," and gives powers to that effect to the King's Representative, but furnishes no powers for any other Ecclesiastical appropriation: That the King's Coronation Oath binds him to the inviolate maintenance of all "the rights and privileges which do or shall appertain to the Bishops and Clergy of the Realm, ‡ or any of them, and to the Churches committed to their charge," and consequently, (if we are not in error) of all which is here stated to have been done:—That his Majesty's Government has amply confirmed the character of an establishment to the Church of England by a se-

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

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

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

ries of public Acts of permanent effect, such as the foundation, in all perpetuity of a Cathedral at Quebec, "invested with all honours, dignities, pre-eminences and distinctions of right belonging to an Episcopal Seat and Cathedral Church," the erection of Parishes, the division of the Diocese into Archdeaconries, the formation of Corporations of the Clergy of that Church, for the management of the Reserves :..... That viewed in connection with all this, it surely ought not to excite surprise, or dissatisfaction, or to be regarded otherwise than as the natural and obvious consequence of the order of things established in the Country, that the University in Upper Canada, while it extends the unrestricted and unconditional benefits of Education to all Christian denominations, should be governed, and conducted by members of the Church of England :..... That the Reserves, according to the fairest computation which can be made of what they are likely to yield, will be far from constituting an immoderate provision for such a body of Clergy of the Church of England, as the wants of the people (if she is freely encouraged to take root) will absolutely require :..... That hitherto all the means, which she has had at her disposal, have been lamentably short of the demand for her Clergy on the part of the people :..... That the establishment consists at present, in its infancy, of 67 Clergymen, with which number the gross amount of labour performed is something more than commensurate, and we hope that the fruit returned is in proportion :..... That at this moment there are large congregations of her professed adherents whom she cannot supply :..... That experience has most amply warranted a belief, that others who are not regularly provided with Pastors, would cordially have conformed to her, if she could have furnished them :..... That the services of her Clergy, very generally, are diffused over a wide surface of country :..... That although some of her congregations are therefore small, they will be found to belong to Shepherds, who have not few, though scattered Sheep, within their charge :..... That certainly the most considerable Protestant congregations known within this Diocese are of the Church of England, and that her disciples, as we are disposed to believe, outnumber those of any other single Protestant Society :..... That there have been repeated and most encouraging examples of the coalition with her children of various other branches of the family of Christ :..... That without entering into any question of the comparative merits of different systems, it must be delightful to every reflecting and well constituted mind to see these differences merge in one :..... That the persons who have just joined our ranks, are no traitors or hypocrites :..... but men who have acted a wise, candid and commendable part, which no pretence can be made that their subsequent conduct has belied :..... That unity and combination of resource must plainly, and most essentially contribute to the prosperity and vital strength of Religion :..... That division is always a waste of the means for building up Religion, and, if principles are not compromised, it is worth some sacrifice of habits and prepossessions to avoid it :..... That considerable numbers of the religious teachers themselves of other persuasions within this Diocese, have from time to time offered to transfer their service to the Church of England, and not a few of these have been approved, and enlisted under her banners :..... where they so acquit themselves as would do no discredit to any cause :..... That if these Ministers were to be regarded, as they are often represented, in the light of interested apostates, and it were a reflection upon the Church of England to accept them, it would at least :..... (and this without adverting to the cases of those who have been rejected) :..... be a mutual reflection, and carry reproach upon the community in whose bosom they were bred :..... That at this moment, in the very crisis of the excitement and jealousy which unhappily exists :..... in the very midst of those loud appeals which are made to party or to national feelings, and those sedulous endeavours which are used to cast odium upon the Church of England :..... in the very height of those anticipations which predict the downfall of our Zion from her eminence, and the full communication of equal privileges to others :..... overtures of the nature just described continue to be received from quarters of confessed respectability in both Provinces :..... That where so great a facility of coalition appears to exist on the part

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

of the teachers themselves, it can hardly be supposed that an insurmountable dislike to our system prevails to any great extent in the minds of those whom they teach: And, finally, it may be intimated that many of the foregoing statements will possibly appear in greater detail before the public in a manner fully to justify what has here been advanced.

These are the heads of argument, which bring me to a clear conclusion, that it is our duty to contend moderately, but firmly, against all change in our relative situation. I persuade myself that I shall never be thought the advocate of rapaciousness or injustice: that I shall never be supposed to recommend a high, disdainful, arrogant, intolerant spirit in the maintenance of our plea: that I shall never be suspected of wishing to support it by statements either delusive or extravagant: No if it can really be shown that we are making an unjust claim, and grasping at more than is fairly ours, let us subscribe with heart and hand to a renunciation of our pretensions: let it be seen, I beseech you, that we seek nothing but the Truth: that where we may be wrong we are willing to be corrected: that where we are right, we wish to make no undue use of our advantage: that we are actuated by the firm persuasion of being engaged in the defence of our right, and in the ultimate promotion of religious unity and peace. And, such being our object, let us, "if it be possible, as much as lieth in us, live peaceably with all men" let us not be angry with others because they view the case differently from ourselves, nor violate the sweet charities of social intercourse in the frank and open declaration of our sentiments upon the question. Let us utterly disdain all recourse to indirect or unworthy methods of furthering our object. Let no heart-burnings, if possible, exist, to be smothered in ill-sustained disguise, or to blaze abroad in intemperate dispute, above all, and it is not a matter of form that I discharge in making the recommendation above all, let us commit our cause, in prayer, to the Providence of God, and beseech Him, that, weak and ill-judging mortals as we all are, we may neither do wrong to our neighbour, nor receive it at his hands: Let us beseech Him also, that if we aspire to superior advantages, we may not be behind in an exemplary Christian deportment: that we may be made sensible of our increased responsibility to "let our light shine before men," and "by your well-doing, to put to silence" the voice of reproach. And you, my Reverend Brethren, "I will not be negligent to put you in remembrance of these things, though ye know them" see that you commend our cause more by diligence in duty than by contention in argument. It ought to be seen, indeed, if full justice were rendered to us, that we have no private personal interest in the question, and that motives of self-indulgence and love of present praise would prompt us to open the door to our competitors: but if a sense of duty forbid it, we must take heed that we support our pretensions by our usefulness: If our hearts cannot assure us that we are watchful, that we are circumspect, that we are so walking as "that the Ministry be not blamed," and that we shall "be well spoken of them that are without" if we cannot say that we possess any spirituality of mind, or sincere devotedness of heart, in the cause of Christ then let us lay our hands upon our mouths to stop the utterance of every claim, and look for no labour from God or man: Let it never be suspected that we have sought to be "put into the Priest's office for a piece of silver and a morsel of bread." But I have done, and I part with you in the comfortable conviction that if all earthly support were withdrawn, we should still be seen to labour as before, remembering that "he that respects, rejecteth riches" of more worth than the world can give, "and gathereth fruit unto LIFE ETERNAL."

I am, my Christian Friends,

And Reverend Brethren,

Your affectionate Servant in the Gospel,

C. J. QUEBEC.

QUEBEC, 6th December, 1827.

EXTRACTS FROM A LETTER IN THE GLASGOW CHRONICLE OF
JANUARY 30, 1828.

In my present communication, I mean to direct your attention, and that of the people of Scotland generally, to a question which is now exciting an uncommon sensation in these provinces; and which will, I doubt not, occupy the attention of the British Parliament, and the General Assembly of the Church of Scotland, at their next meetings—I mean the state of the Church of Scotland in Upper Canada, whose very existence has been endeavoured to be sapped in the most artful and unprincipled manner. This is a subject which I fondly hope will not be reckoned uninteresting to the Clergy and people of Scotland, otherwise, they must have degenerated to a most lamentable extent from that attachment to the admirable doctrines and discipline of our national Church, which animated the breasts of their noble-minded and most undeservedly ridiculed ancestors, to whom they are indebted for all the religious privileges they enjoy.

It may not be known to every one, that the Episcopal Clergy in Canada, are supported by a Society called the Society for propagating the Gospel in Foreign Parts—a Society which receives from the British Parliament, annually, a large sum of money. From the funds of this body, each Episcopal Clergyman receives £200 per annum, independent of any thing he may get from his hearers. Besides they lay claim to the whole of the Clergy Reserves, a seventh part of the lands of the province, which by the Act 31, George III., were set apart for the maintenance of a Protestant Clergy, an epithet which they contend belongs to them exclusively. I leave it to any Scotsman to say, whether the testimonies and exertions of his Church against the errors of Popery, do not entitle her members to the appellation of Protestant, quite as much as those of the Church of England, even without alluding to the Act of Union, where the establishment of Scotland is called a “true Protestant Church.”

The Ministers of the Church of Scotland, have hitherto received *nothing*, save what their hearers are able to give them, which, in a country like this, the population of which is scattered over an immense surface, can only be a small sum.

This disparity, in the state of the Clergy of the two Churches, must be kept in mind, in order to understand clearly the weight and importance of the statements which I will lay before the reader in the remainder of this letter.

In York, the Capital of Upper Canada, there is an English Episcopal Church, in which officiates the honourable and venerable John Strachan, D. D. This Rev. Gentleman was lately in England, and was examined before the Committee of the House of Commons, which sat on the subject of emigration. He is all important in Upper Canada.—is generally reputed the Vice-Roy over the Governor; and without doubt, is the leader of the Legislative Council. There is scarcely an institution in the province, civil, political, military, commercial, or ecclesiastical, in which his presence is not seen, and his power not felt. He is truly Archdeacon of all Crafts, as well as of Episcopacy. Like the frogs brought by Moses upon Egypt, his influence extends to their houses, their *bad-clambers*, their beds, their ovens, and their kueading troughs. He was born in Scotland, in the neighbourhood of Aberdeen, and was educated, it is said, for the Antiburgher Kirk. At any rate, he was Session Clerk and Schoolmaster in two parishes in Fife. He came to this country, about the end of last century, and taught Schools both in Cornwall and Kingston. He still, however, remained a Presbyterian; and in 1803, when the first Scottish Church in Montreal was vacant, applied to be appointed as Minister, offering, in case his proposal should be accepted, to go home to Scotland to receive ordination. His proposal, however, was not accepted—the Rev. Mr. Somerville, from Toll-Cross, was appointed to the charge, which he kept until a few years ago, when he was forced to retire, from indisposition. Soon after this, Mr. Strachan applied for, and received Holy Orders in the Church of England, and was first stationed in the village of Cornwall. There is not a doubt that he was a good teacher, and some of his scholars now hold the first places un-

der the Governor of Upper Canada. By their assistance, he was translated to York, and was ultimately made an Archdeacon, and a Member of the Legislative Council, a body which, in these provinces, forms an apology for a House of Lords.

About two years ago, he went to London. While there, he besieged the Colonial Office with the most unremitting industry; and from his station in Church and State, not to mention his ostentatious loyalty, had long a most favourable reputation. His advice was frequently taken on Canadian matters; and some inaccurate statements made by Mr. Wilnot Horton, had no less a personage, than the Rev. Dr. for a parent. The incorrectness of some of these, was pointed out by gentlemen in London, who knew Canada, and also by gentlemen of great weight in this country, who wrote to the Under Secretary for the Colonies respecting them. These errors, which were principally connected with Church matters, made Mr. Horton begin to doubt the Doctor's infallibility, and ultimately led to the exposures which have been the cause of my present writing.

Among other documents given to Wilnot Horton, was one entitled an Ecclesiastical Chart of Upper Canada—a paper which he pretended gave a fair view of the relative state of the Churches of England and Scotland in that province. He, however, had no idea that this document was ever to go beyond the walls of the Colonial Office, still less, that it should be printed here. Doubts of the accuracy of the statements contained in this article, however, being entertained in consequence of its having been found, that previous statements from the same and similar quarters, were not altogether authentic, the thing was printed, and on reaching Canada, created a sensation in both provinces, unequalled by any thing that has occurred for several years.

* * * * *
It will be observed by every one who peruses Dr. Strachan's Chart, that he carefully confines himself to a statement of the numbers of the Clergy, and not of the hearers or members of the Churches of which he speaks. It is true, that he affirms, in general terms, that in all the places laid down in his Chart, as enjoying regular or occasional Episcopal service, "numerous and respectable congregations assemble." To make this the more credible, he asserts it "from personal knowledge." This, however, is a very vague way of stating any thing, and unless one had previously a correct knowledge of what the Doctor conceived necessary to constitute "a numerous and respectable congregation," he is nothing the wiser of it. I will speak of these congregations anon. In the meantime, allow me to remark, for a moment, on his pretended "personal knowledge." If this phrase means any thing, I humbly conceive that it implies, that he himself witnessed the circumstances which he relates. If that is the light in which we are to view it, I must declare it to be an utter falsehood, for there are various places laid down in the Chart, which the Doctor never saw in his life. Indeed, his friends here, who have taken up the pen in his defence, excuse some of his inaccuracies, on the ground, that he had heard some years ago, that a certain Church was to be built, and not knowing, personally, the real facts, he supposed that the said Church had been built, and so clapped it down in his Chart! Personal knowledge, this, with a vengeance! It would be rather difficult to have personal knowledge of Churches and congregations, where neither the one nor the other ever existed, as in Woolwich, and other parts, which he lays down in his Chart. In short, in order to put the falsehood of this pretence beyond dispute, I may remark, that he describes the Episcopal Church in Perth, as building, whereas it has been built, and regular service performed in it for five years! Most assuredly, if the Doctor had had personal knowledge of this fact, he would not have omitted it.

To return to his mode of estimating the members of the two Churches, by a consideration of the number of Clergy, the absurdity of it must be obvious to every one who expends a thought upon the business. There is only one thing which the number of Episcopal Clergy indicates, and that is, the amount of money spent. So long as the Clergy are sure of £200 a year, (more than twice the salary of many worthy and useful Curates in England and Wales,) there will be no lack of

Ministers, whether there are hearers or not. To sit down, therefore, to compare the numbers of the salaried Episcopal Clergy, with that of the unprotected Presbyterians, as a mode of estimating the strength of the two Religions, displays either the most consummate folly, or the grossest want of candour. Such, however, has been the only view of the subject taken by the Episcopalians in this country.

To put the matter upon a fairer footing, exertions are now making by the Presbyterians, to ascertain the number of persons belonging to their communion, and to the Church of England, in each township, county and district, in both provinces. These enquiries are now going on, and promise to result in a most triumphant majority in favour of the former.

But, indeed, how can it be otherwise? Let any one look for a moment, to those parts of Britain from which the tide of emigration into this country, is constantly flowing, and he will be satisfied that nothing less than a miraculous conversion of the settlers, the instant they set foot on American land, can give the Episcopal Church a share of the population at all equal to the Presbyterian.

It is a fact, as notorious as the Sun at noon day, that the vast majority of the emigrants to these provinces, from the United Kingdom, come from Scotland and Ireland. Even the vessels which sail from English ports, bring, comparatively, few passengers who were born and educated in that Kingdom. This fact, I know well, from having seen the passengers landing; and a confirmation of it, if deemed necessary, can be had from masters of vessels in the trade. But even supposing that all the passengers who embark from ports in England, were natives of that country—nay, more, suppose that they were all of the established Church, (which more than one-half of them, and those the class most likely to emigrate, notoriously are not,) what would they amount to, compared with the numbers that annually emigrate from the other portions of the British dominions?—not one sixth part. The Episcopalians in Scotland, it is unnecessary to inform your readers, are in number utterly insignificant. In Ireland, they are much the same—not being so numerous as the Presbyterians. If we turn to the emigrants from the United States, it will not mend the matter: for there also the Presbyterians greatly outnumber their Episcopal brethren.

Whence, then, you will ask, arises that “tendency” towards the Church of England, of which the Doctor, in his letter to Mr. Horton, prefacing his Chart, boasts of so triumphantly as being experienced by the people of Upper Canada? I answer, by asserting that no such tendency exists; and in proof of my assertion, I will adduce some facts, out of many more known to me, and which our agent will lay before the British Government in due time. One species of tendency in that direction, it is true, I must acknowledge to exist; and that is, a desire frequently felt by Teachers and Preachers of different persuasions, to receive Holy Orders in the Church of England; in accounting for which, it is perfectly necessary to keep the salary of £200 distinctly in view. Indeed, I have no hesitation in saying, that nearly one-half of the Episcopal Clergy in Upper Canada, were educated Presbyterians, Methodists, or Roman Catholics. However much their pockets may have been enriched by the change, there is not a doubt that their moral influence and power of doing good, has not increased in an equal degree; for the people of this country are still uncharitable enough to doubt of the honesty of those conversions, which have a manifest and direct tendency to improve one’s outward circumstances.

A “tendency” in favour of £200 a year, I readily acknowledge to be pretty extensive; but as this cannot be given to every person in the province, I do not think there is any likelihood of the entire population being converted to Episcopacy. The Doctor, it is true, gravely hints that *two thousand* Clergymen of the Church of England, would be but a small number for Upper Canada; but really, how they could find employment, except as militia-men, in case of another war with the United States, I confess I do not comprehend. In the latter case, under General John Strachan, D.D., they might make an army of *two thousand* quite as efficient, as that which Spain has the felicity of possessing.

As to the obvious to every one, that the number of Clergymen is a most fallacious mode of estimating the number of people belonging to the two persuasions, I will endeavour to give the reader a few facts, from which he may be enabled to draw more accurate conclusions.

The town of Kingston, is the first in Upper Canada, whether we regard wealth or population. There is beside it a Barracks, containing always a Regiment of Infantry—a Fort, with a Garrison of Artillery-men—a Navy-yard, with the necessary Officers, Clerks, &c.—and the Commissariat Officers necessary for these Troops. Let any one, for a moment, conceive what influence all these must have in leading the fashion in a new country, (and, I am sorry to say, there is a fashion in Religion, as well as in every thing else,) and he will at once acknowledge, that Kingston presents as fair a likelihood of having a large Episcopal congregation, as any town in the province. A handsome Episcopal Church has been lately built there, towards the erection of which, the Government gave £1,500.

The Clergyman who officiates in it—Archdeacon Stuart—is a man generally respected. All, however, that he has received from his hearers in a year, (I give this on authority of a leading man amongst them,) is £50. He has, however, £500 as Archdeacon, and £200 more as a Missionary of the Society for propagating the Gospel in foreign parts, so that altogether, his salary is not so far amiss, although his congregation does not contribute much of it. It is well for him that his living does not depend on the "tendency" to Episcopalianism, which Dr. Strachan pretends exists in this country.

If such be the case in Kingston, we need not wonder that in country townships, the case is much worse. To throw some light upon this subject, I beg leave to refer to the evidence given by Dr. Strachan himself, before the Committee of the House of Commons, in May 1826. In the first report, page 162, will be found the following questions and answers, the worthy Doctor being the person replying:—

"How are the Clergy of the Church of England actually supported? They are supported by the Society for propagating the Gospel in Foreign Parts.

"Is there any subscription? *It is never paid!* I was in a parish in the lower districts nine years, and they promised me £50 a year; *only three people paid it*, and I gave it back to them, that I might not have the name of having received any thing."

The "tendency" here, to the Church of England, is not very strong, even from the Doctor's own showing. The place to which he refers, is Cornwall, in the lower or eastern district, the Episcopal Church at which, is one of the oldest in Upper Canada. The last sacramental return from it, which I have heard of, gave the number of communicants at twenty-six! In fact, I have no hesitation to assert, that were the aid from Britain withdrawn, there would not be three Episcopal Churches, in Upper Canada, open at the end of six months. This is admitted by the Doctor himself, *not in his Chart*, but in a pamphlet which he published, in which he declares, that "if this provision, [the Clergy Reserves] were withdrawn, the Church [of England] is annihilated." (Pl. 12 of Religious Picture of Canada.) The Scottish Church has existed, and can exist, without the Clergy Reserves, although she is thereby prevented from extending to various districts where the people desire her presence, although unable of themselves to support a Clergyman. So much for the "tendency to the Church of England," boasted of by the Doctor in his Chart.

* * * * *

In conclusion, I would call upon the people of Scotland generally, and the Clergy in particular, to bestir themselves in our behalf. We still retain an ardent love for our national Church. We look upon our connection with it, as a link, and a powerful one, in the mighty chain of affection which unites us to the beloved land we have left. Her ordinances are viewed by many in Canada, with a regard, which I am afraid those who constantly enjoy them, do not always feel. The God of their fathers is more impressively felt to be their God, when they sing to his praise the same psalms, in which, in their infancy, they joined with their parents. The English Liturgy may be an excellent composition, and every page of it may be full of pure devotion; but it does not, and it cannot, awaken in our hearts, the feelings which our Scottish worship calls up. It has no share in our previous recollections. It has no part in our remembrance of purer and happier days, when, with less of this world's guilt on our heads, we felt the felicity of comparatively clean hands and pure hearts. It calls up no recollections of the solemn stillness of the Scottish Sabbath, or the more delightful and hallowed sounds, that, amid the glens and hollows of our native country, rise through the morning's and evening's stillness. The plant may be fine, but it is an exotic; its fragrance may be faultless, but it is strange. It stands alone—unconnected with a single recollection, unless, indeed, it be this, that our forefathers were persecuted for rejecting it. I, however, have no desire to say any thing against the English mode of worship; I merely wish to see justice done to our own. I do not think, that in a country conquered by the arms of Scotland, as well as England, the Religion of the one, should not be treated with as much respect as that of the other. They went abreast to the combat, and why should they not alike share the fruits? We flatter ourselves that it has been ignorance alone, which has prevented our rights from being conceded before this. We are doing our best to procure the necessary information, and are taking the best means in our power, to have it laid before the proper quarter. More than this, we fondly hope, will not be necessary; but if it should, situated as we are, at such a distance from the parent government, more we cannot do. It must be the Clergy, and the people of Scotland, who perform the rest. Money, we ask not, and need not; but we wish for their exertions—we wish to see some indications of a feeling of sympathy for us, and an honest exertion on our behalf, of that influence which the Church of Scotland so deservedly possesses with the British Government. Do not give us room to suppose that any coldness is felt by a body whose duty, both as Scotsmen and as Christians, calls upon them to take our part. This would, indeed, aggravate the effects of the blow, if it did come. This would be the unkindest cut of all.

MONTREAL, 8th December, 1827.

ADVERTISEMENT.

The Conductors of the Canadian Miscellany, beg to state that they have found it advisable to adopt a monthly in preference to a weekly publication, as the importance of many of the subjects to be discussed, will require more ample space, than the limits of a weekly publication will admit. In every other respect, the work will correspond with the plan set forth in the Prospectus.

The leading articles will embrace general views with regard to matters Religious and Ecclesiastical, Education, Science, Literature, Statistics, Emigration, &c., all of which will be considered with a more immediate reference to the British North American Colonies, and particularly the Canadas.

As information regarding the above subjects is, especially in a new country, the most important and interesting that can be submitted to the public, the utmost industry will be employed to collect facts from every authentic source. On these, and all other topics which fall within the design of the Miscellany, the Conductors will gratefully receive the communications of those who feel an interest in the success of the publication.

A portion of every subsequent number will be devoted to articles and essays—Religious, Moral, &c. It is a primary object of this work to promote the Religious interests of the Presbyterians who, while every other considerable body of Christians is supplied with comparatively adequate means of Religious instruction, are scattered through this immense wilderness, like sheep without a shepherd.

As the work will be regularly transmitted to leading members of the Church of Scotland, and Religious and Missionary Societies in every part of the United Kingdom, it will prove a useful medium for diffusing, more generally, correct information in regard to the Religious wants of our population.

Subscription Lists to be in the Book-store of Mr. H. H. CONNIBERIE, and at the HERALD OFFICE.