

for an adjournment of the debate.

MR. MILLER called attention to the fact that the *Morning Chronicle*, in publishing his recent speech on this question, had omitted a considerable portion of it. It was of great importance that this debate should be fairly sent to the country, and he trusted that the paper referred to would receive no portion of the grant for publishing the debates, unless this matter was remedied.

MR. ANNAND said he was not aware of the circumstance until that moment. He should be ashamed if any one in his employ could be guilty of the act intentionally. He would request that the Committee on Reporting and Printing investigate the matter. He did not see why the debate should be thus forced on. Some time ago he had asked the Government to define their policy on the question, and the answer given was, that they had no policy until after New Brunswick had taken action. It would be impossible for him to remain in the house that afternoon.

Hon. PROV. SEC. said that no one could say that justice had not been done to the hon. gentleman in this debate—as to courtesy, he, Mr. Annand, was entitled to none, for he had been representing a majority of the house as corrupt and venal. He, Pro. Secy., was not prepared to accept the statement that private business interfered with Mr. Annand's attendance, for that gentleman had spent the morning in the streets, and had made no secret of his intention to postpone the debate.

MR. ANNAND rose to reply; but upon interruptions coming from the galleries, Mr. S. Campbell said he "saw strangers in the galleries," whereupon they were cleared.

MISCELLANEOUS.

When the galleries were re-opened, Hon. Pro. Sec. laid on the table a copy of a despatch relating to the assumption of the government of Nova Scotia by Sir F. W. Williams.

Also a copy of a proclamation relating to Sanitary and Quarantine regulations.

Hon. ATTY. GEN. introduced a bill relating to treason and seditious practices. The bill, he said, was a copy of the 11th and 12th Victoria.

UNION OF PRESBYTERIAN CHURCHES.

The adjourned debate on the bill to repeal the act relating to the Presbyterian Church of the Lower Provinces, was resumed.

MR. ROSS said: He was once told that a man who changed his politics more than once was a very doubtful character—but the man who twice changed his religion, was not to be trusted. His colleague had shifted his course so often in politics and religion, that it would be hard to find a place for him, and even in the census he had been compelled to put himself down as belonging to the Church of Scotland. That gentleman had not dealt honestly with the house in making some statements, when it was known that years ago before the union took place, he left the Free Church for reasons well known to the people of Victoria, and with which he did not think it

necessary to trouble the house. It was a well authenticated fact that when a man left his church and joined another denomination, he was sure to turn with inveterate hatred against the church with which he formerly associated. He need not tell the representatives from Cape Breton, nor even the Atty. Genl., that years before the Union took place, the church had in his colleague an open and unscrupulous enemy. He remembered the time when the clergymen were simple enough to believe that in Mr. Campbell they had a friend, but they afterwards saw their mistake. He maintained that Mr. Campbell having left the Free Church before the Union took place, he was not the proper person to find fault with that Union. He might say more—that there was not a Free Churchman or Antiburgher, as the other body had been sneeringly termed, that would trust him with anything that affected their rights or interest either in relation to their churches or church lands. In 1843 the disruption took place, and all the ministers who remained in Cape Breton in connection with the Church of Scotland and the congregations declared themselves as Free Churchmen, and in the change no one forgot the church of his fathers, if his fathers had a church, any more than Mr. Campbell himself. The congregations followed their ministers and continued to use the same churches that they owned and occupied before the disruption took place. As to the Union, there was one striking lesson in connection with it that perhaps would not be forgotten by Mr. Archibald, and should be followed by the Provincial Secretary as an illustrious example. This Union was for years before the people, and explained to them by their respective clergymen. It had been approved of by the people, and they authorized their ministers to ratify the Union. There was no secrecy, no coercion—it was by the free will of the Free Church people that they became united. What was the result? The two bodies united, and Free Churchmen in Cape Breton retained their ministers, and in every sense but in name remained Free Churchmen. In Victoria alone, he found by the census, that out of a population of 9700 there were 5726 who put themselves down as belonging to the Presbyterian church of the Lower Provinces. There were ten places of worship in that county, and the house was asked to pass an act that would place their churches and properties at the tender mercy of his colleague. He would firmly assert that if Mr. Campbell would leave the people alone, and if the Inspector referred to would not sow the petitions broadcast over the country—there would not be any of them presented. The history of these petitions was, that his colleague got a young man at Baddeck to write them, and with the exception of the grammatical and correctly spelt petition of Melver, all were written by that person, and sent to all parts of the county for signature; and it was a fact within his knowledge that both at St. Anns and Cape North they were sent by Mr. Campbell. He was happy to say that in St. Anns not a single person signed