

TO SCOTCHMEN

In the Colonies and at Home.

SCOTCHMEN,

A few weeks are past since, in the Parliament of Upper Canada, a Colony of the United Kingdom, assembled in the name of our King,—our beloved Country, our holy and venerable Church, our respected Clergy and we ourselves as a nation were wantonly and foully insulted.

This, we are at length compelled to believe, is but the open display of feelings long harbored, the avowal of intentions long meditated, by a grasping and unconstitutional faction. Some suspicions which ere now forced themselves upon our minds, we indignantly repressed; and, in a late contest, lent our powerful aid to return to parliament men whom we believed actuated, as they professed to be, by principles of loyalty to our King, and attachment to the British Constitution, and though differing from us in religious profession, disinterested and just. When we rallied round the Constitution as Britons, we did not expect so soon to find that Constitution trampled on; in as far as it respects and ensures our rights as Scotchmen.

We do not condescend to discuss with a Colonial faction, rights solemnly ratified by the treaty of two ancient and honorable nations, and by the oath of the highest powers in our Father-land; rights—by virtue of the solemn ratification of which, the United Crown of a powerful Empire has been worn by six successive Monarchs, and the Parliament of the United Kingdom has sat for an hundred and thirty glorious years; rights—which Commons, Lords, nor King

we Scotchmen are told to believe that our Forefathers, who resisted to the death every encroachment on their religious rights, cared not for their descendants;—that when they secured these rights with the words “for ever” in the Treaty of Union, they nevertheless meant, that on emigrating to lands conquered by their own arms, under their own national banner,* their sons, equal in all inferior rights, should tamely sit down the ecclesiastical serfs of England. No:—if there be a land where religious rights are valued above all others, and where strong natural affection is strengthened by that Gospel which “turns the hearts of the fathers to the children,” that land,—by the verdict of the world,—is Scotland. When therefore, it was stipulated by our Forefathers that the foundation of an Union was to be a community of “all, rights, privileges and advantages;” when it is a historical fact that a jealous attachment to their spiritual and ecclesiastical rights was a long standing objection on the part of the Scottish people to that Union;—are we to be told that in *the most important and vital of all rights* our Ancestors contemplated an inferiority for their sons? That while securing for them all civil, political and commercial privileges they cast away as worthless their best, their blood-bought inheritance? England knew too well that on such terms all hopes of an Union were vain. Our Forefathers knew well what they did; and we are not now to be taught, at this time, in this place, by these men, that they relinquished for their

the treaty of Union, to the coronation oath of our Sovereign, to the known honor and justice of England, to the independent hearts of Scotland. We tell them that we have peacefully and constitutionally demanded a “communication of all rights, privileges and advantages;” that we have met with both refusal and insult.—We have been accused of envy and dishonesty for demanding our undoubted birth right. We have been taunted with disloyalty: we willingly admit the charge of disloyalty to a faction. The charge of disloyalty to the Constitution on which our claims are built, or to the King, who is sworn to maintain them, is one which, were it not utterly absurd, an appeal to facts would easily repel.

We have been accused of sordid envy towards the Church of England. We respect that Church, but we have yet to learn that respect to the church of England implies a resignation of our rights by submission to those who, in this Colony, would prostitute her name to an act of the foulest treachery. We respect that Church, but that Church has learned to respect us. We envy her not any advantage with which the favor of our Sovereign, and the law of the land may constitutionally invest her—but we demand, as we have ever done, for every member, and for every Minister of the Church of Scotland the same favor, and we indignantly resist all partiality; and every attempt that is made to establish over us any ecclesiastical authority other than our own.

“Resist it:”—the words have been dwelt

Is there one Scotchman in the land who will hesitate to join us & stand boldly forth? Then he confesses that he owes his advancement or his hopes of it to the favor of a faction---that his conduct is dictated by the fear of it---We need not the help of such. Nor need we the help of any who are disaffected to that Constitution which is the charter of our liberties, or to the King who is their defender.

Scotchmen! this appeal is not meant to arouse you.---Every Scotchman in the land is already too fearfully aroused. This appeal is meant to remind you of the possibility of immediately obtaining your rights, of the necessity of calmness, and determination in opposition to insult, of the duty of firmness, union and speed, in asserting your just claims before a higher tribunal than that of a Colonial Government or a Colonial public. As for them; “answer them not.” Call on your Mother Country and Church to take up your cause, on your King and the Independent Parliament of the United Kingdom to do their duty. Tell them we made no distinction between Scotchmen and Englishmen until others made it. It is they who have revived in a distant land the heart burnings of other times. Peaceful, loyal and unsuspecting; they thought we slept; but it has been the sleep of the strong. They think we sleep still; but we are aroused at length. The news has flown through the land, and like our old Scottish beacon-lights, has blazed from mountain to mountain---we are aroused; and now we