

since the passing of this law, is the main cause of much of the disloyalty, or rather very lukewarm loyalty, evinced by that population in the western district. But when this exclusion had been determined upon, it would at least have been wise to have removed everything that might have seemed like an obstacle in the way of those for whom the land was kept open, instead of closing the principal avenues to wealth or distinction against them in a spirit of petty provincial jealousy.

The great practical question, however, on which these various parties have for a long time been at issue, and which has within a very few months again become the prominent matter in debate, is that of the clergy reserves. The prompt and satisfactory decision of this question is essential to the pacification of Canada; and as it was one of the most important questions referred to me for investigation, it is necessary that I should state it fully, and not shrink from making known the light in which it has presented itself to my mind. The disputes on this subject are now of long standing. By the Constitutional Act a certain portion of the land in every township was set apart for the maintenance of a "Protestant" clergy. In that portion of this report which treats of the management of the waste lands, the economical mischiefs which have resulted from this appropriation of territory are fully detailed; and the present disputes relate solely to the application, and not to the mode of raising, the funds which are now derived from the sale of the clergy reserves. Under the term "Protestant clergy," the clergy of the church of England has always claimed the sole enjoyment of these funds. The members of the church of Scotland have claimed to be put entirely on a level with the church of England, and have demanded that these funds should be equally divided between both. The various denominations of protestant dissenters have asserted that the term includes them, and that out of these funds an equal provision should be made for all christians

who do not belong to the Church of Rome. But a great body of all Protestant denominations, and the numerous Catholics who inhabit the province, have maintained that any such favour towards any one, or even all of the Protestant sects, would be most unadvisable, and have either demanded the equal application of those funds to the purposes of all religious creeds whatsoever, or have urged the propriety of leaving each body of religionists to maintain its establishment, to repeal or disregard the law, and to apply the clergy funds to the general purposes of the government, or to the support of a general system of education.

The supporters of these different schemes having long contended in this province, and greatly inconvenienced the imperial government by constant references to its decision, the Secretary of State for the Colonies proposed to leave the determination of the matter to the provincial legislatures, pledging the imperial government to do its utmost to get a parliamentary sanction to whatever course they might adopt. Two bills, in consequence passed the last House of Assembly, in which the reformers had the ascendancy, applying these funds to the purposes of education; and both these bills were rejected by the legislative council.

During all this time, however, though much irritation had been caused by the exclusive claims of the Church of England, and the favour shown by the government to one, and that a small religious community, the clergy of that church, though an endowed, were not a dominant priesthood. They had a far larger share of the public money than the clergy of and other denomination; but they had no exclusive privileges and no authority, save such as might spring from their efficient discharge of their sacred duties, or from the energy, ability or influence of members of their body. But the last public act of Sir John Colborne before quitting the government of the Province in 1835, which was the establishment of