

The proportion of marriages in the Church of England would be much more above that in the Church of Scotland, were it not for the greater facility, real or supposed, in the latter, in conformity with the known comparative practice of the two countries respectively at home. Not the most distant reflection is here intended upon the motives of the Scotch ministers, but it is a fact that more than one instance has occurred in Quebec of the marriage of parties by their hands, who had been refused by the tector.—Colonies are peculiarly favorable to irregular and improper marriages, and the Church of England has probably acquired the name of being strict and particular. Whatever circumstance it may be owing to, a sort of fashion among some of the lower orders has been produced of going to the Scotch ministers for marriage (even where there is no doubt or irregularity,) and it is notorious that many couples have been married by the minister of the Kirk when both parties belonged to the Church of England.

With respect also to baptisms, the institution of sponsors frequently opposes a bar in the Episcopal Church, and parents consequently resort to the ministrations of the Church of Scotland, who are quite as well or better affected to the former. For example, the Methodist body are known to profess attachment more or less to the Church of England, and to a certain extent, membership with her, yet it is to the Scotch minister that they generally apply for baptism. Should the bill for extending the privilege of registers to Dissenters, now pending in the Provincial Parliament pass into a law, there can be little doubt that the majority of numbers in the Church of England above those in the Church of Scotland would much more strikingly appear than from the existing system of registers.

The Registers of the Church of Scotland at Quebec, are also believed to include baptisms and marriages performed in circumjacent Protestant settlements, which is not the case with those of the Church of England.\*

In confirmation of the evidence from the registers, an inference may be taken from the sittings occupied respectively in the places of worship belonging to the two churches at Quebec.

The Cathedral at Quebec, in which not only all the sittings are taken up, but more are always in demand than can be afforded, accommodates.....	1370 persons.
The sittings let in the Chapel of the Holy Trinity were, when the information was procured last year.....	168
In St. John's Free Chapel there are generally not less than 300 persons at divine service, of whom, perhaps 200 also attend at the Cathedral, leaving the attendants upon the Chapel only,—at.....	100
Sittings in use in the several places of worship of the Church of England, excluding those occupied by the same person in different places, and stated at the lowest.....	1638

In connection with the Church of Scotland, there is only one place of worship, called St. Andrew's Church, frequented by a highly respectable congregation, which, according to information obtained from a creditable member of that congregation, contains 1200 sittings of which only 900 are in occupation. The "other congregation" mentioned by Mr. Grant, is served by a minister of the Independent persuasion, and so far from manifesting any particular desire to unite with the Church of Scotland, is partly composed of persons who have left that Church to join it.

Upon what grounds Mr. Grant can have been led to say, in his evidence given on the 17th June, (p. 196) that the conformity of members of the Church of Scotland to the Church of England, in the cities of Quebec and Montreal, has been attributable either to the circumstance of their having been unprovided with pastors of their own, or to interest, the latter Church having been the "avenue to office," it is impossible to conjecture. There have been ministers of the Church of Scotland at Quebec, from the earliest establishment of British subjects in the country; and there has been no interruption in the ministry of that church in Montreal, since the year 1783, although there have been many instances of conformity posterior to that date. That the Church of England has been the "avenue to office," is an assertion which it is for the Government of the country to answer. It may, however, be safely declared to be without the shadow of foundation.

\* Since these sheets were put to press, the visiting missionary of the Church of England, has baptised 29 children in the course of a week's visit to one part of the settlements south of Quebec mentioned above.