

and mischievous agitations which must continue so long as those questions are left open. I shall not presume to argue here the right of the Church of England to the exclusive benefit of that property, but I should be wanting in my duty to the Church if I did not state my conviction of the existence of that right; at the same time that I think it but fair, that the clergy of the Church of Scotland should look for some reasonable assistance from other resources at the disposal of the Government. Against all idea of an equality of footing between the two Churches, I cannot do otherwise than earnestly and solemnly protest. If upon the manifestation of a spirit of rivalry in India, on the part of the Church of Scotland, instructions (of which a copy is in my possession) were sent to the Governor-general, declaring the impracticability of placing the two Churches upon a level, I conceive that the case is much stronger in favour of the Church of England in Canada. The royal instructions having declared that Church alone to possess the character of an establishment in the colony;—part of these same instructions having been cited in the Act 31 Geo. 3, c. 31, by which the clergy reserves are set apart, and the endowment of the church provided for “according to the establishment of the Church of England;”—this Act having been immediately followed up by the erection of the see of Quebec, and the constitution of the Canadas as a diocese in the same connexion with the archiepiscopal see of Canterbury as any diocese within the province of Canterbury in England;—the subsequent Acts of the Government in the establishment of a Cathedral at Quebec, the formation of certain parishes of the Church of England, the division of the diocese into archdeaconries, and the creation of corporations, consisting of the Church clergy for the management of the reserves, having all been in harmony with the original purpose of the Crown, as stated above: I submit to the judgment of your Excellency, whether the guardians of the interests of the Church of England in Canada can conscientiously do otherwise than oppose themselves, by every means in their power, to an abandonment of her peculiar claims;—claims, it is to be observed, of which the maintenance involves no burthen imposed for her benefit upon the members of other religious bodies, and no interference in any shape whatever with any, but her own people. A declaration on the part of Government of the privileges assigned irrevocably to the Church of England, and an extension, at the same time, of such just advantages to the Church of Scotland as are compatible with the retention of those privileges by our own establishment, would, in my humble judgment, be infinitely better calculated to heal the religious dissensions of the colony than any temporizing course of policy, or any timid evasion of a question, which must at last be met in the face.

I cannot forbear, my Lord, from introducing some mention in this report of the labours of our clergy among the native Indians: There are two clergymen stationed among the Six Nations on the Grand River, one at the Mohawk village, and the other at Tuscarora. A missionary has been sent to the Manitoulin islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron. These four are engaged exclusively in the charge of Indians. There are two other clergymen, who combine this charge with that of congregations of whites, one in the Bay of Quinté, where a branch of the Mohawk tribe is established, and one who resides in Caradoc, and devotes part of his time to the Mounsees and Bear Creek Chippawas in his neighbourhood. I have never seen more orderly and, to all appearance, devout worshippers than among some of these Indian congregations which I visited; and I have the fullest reason to believe that the ministry of the clergy among them has been attended with very happy effects. His Excellency Sir George Arthur is much interested in their welfare, and whatever the Government can do for their religious improvement, their temporal comfort or the education of their children, will, I am persuaded, be well and wisely expended. A great and promising field is here open to Christian philanthropy. A long debt is due to the Indians from the inhabitants of European descent, and it is by means such as those which I have just stated that the reparation must be made. They have been uniformly loyal. The Mohawks preserve to this day, with much veneration, a set of communion-plate and other appendages of divine worship, which were given them by Queen Anne, when they were seated in the colonies which now form part of the United States of America. I shall be happy to think that your Excellency will not forget the claims of these poor people in what you are engaged in doing for Canada at home.

The commands laid upon me by your Excellency having immediately had reference to the visitation of Upper Canada, upon which I was setting out at the time, I have forborne from troubling you with any details respecting the Lower Province. The observations, however, which I have submitted are in great part of common application to both Provinces; and although there is a far smaller number of Protestants in Lower Canada, the Protestant portion of the inhabitants is constantly gaining upon the older French population, and must be expected to receive progressively increasing accessions from the British isles, chiefly of Protestants, while the original settlers of the colony experience no augmentation of their numbers from any extraneous source.

There has been no census of the population of this province since the year 1831. At that time the Church of England population was estimated at 34,620 souls; the Church of Scotland population at 15,069; and the aggregate of all the non-episcopal Protestant denominations, including the Church of Scotland, at 37,937. The clergy of the Church of England are 44 in number, with 52 or 53 churches and chapels built or in progress. From 15 to 20 additional clergymen would, I think, provide for the present wants of this