

fairest possessions of the British Crown.

I am bound, indeed, to state, that there is a degree of feeling, and an unanimity of opinion on the question of ecclesiastical establishments over the northern part of the continent of America, which it will be prudent not to overlook in the settlement of this question. The superiority of what is called "the voluntary principle" is a question on which I may almost say that there is no difference of opinion in the United States; and it cannot be denied that on this, as on other points, the tone of thought prevalent in the Union has exerted a very considerable influence over the neighbouring provinces. Similar circumstances, too, have had the effect of accustoming the people of both countries to regard this question in a very different light from that in which it appears in the old world; and the nature of the question is indeed entirely different in old and new countries. The apparent right which time and custom give the maintenance of an ancient and respected institution cannot exist in a recently settled country, in which everything is new; and the establishment of a dominant church there is a creation of exclusive privileges in favour of one out of many religious denominations, and that composing a small minority at the expense not merely of the majority, but of many as large minorities. The church, too, for which alone it is proposed that the state should provide, is the church which, being that of the wealthy, can best provide for itself, and has the fewest poor to supply with gratuitous instruction. Another consideration, which distinguishes the grounds on which such a question must be decided in old and new countries is, that the state of society in the latter is not susceptible of such an organization as is necessary for the efficiency of any church establishment of which I know, more especially of one so constituted as the established church of England; for the essence of its establishment is its parochial clergy. The services of a parochial clergy are almost inapplicable

to a colony, where a constantly varying population is widely scattered over the country. Any clergy there must be rather missionary than parochial.

A still stronger objection to the creation of a church establishment in this colony, is that not merely are the members of the church of England a small minority at present; but inasmuch as the majority of emigrants are not members of the church of England, the disproportion is likely to increase, instead of disappearing, in the course of time. The mass of British emigrants will be either from the middle classes of Great Britain, or the poorer classes of Ireland; the latter almost exclusively Catholics, and the former in a great proportion either Scotch Presbyterians or English dissenters.

It is most important that this question should be settled, and so settled as to give satisfaction to the majority of the people of the two Canadas, whom it equally concerns. And I know no mode of doing this but by repealing all provisions in Imperial acts that relate to the application of the clergy reserves, and the funds arising from them, leaving the disposal of the funds to the local Legislature, and acquiescing in whatever decision it may adopt. The views which I have expressed on this subject sufficiently mark my conviction that, without the adoption of such a course, the most mischievous practical cause of dissension will not be removed.

I feel it my duty also, in this as in the Lower Province, to call especial attention to the policy which has been and which ought to be, pursued towards the large Catholic population of the province. On this subject I have received complaints of a general spirit of intolerance, and dis-favour towards all persons of this creed, to which I am obliged to give considerable credit from the great respectability and undoubted loyalty of those from whom the complaints were received. Bishop M'Donnell, the venerable Roman Catholic Bishop of Kingston, and Mr. Manahan, M. P. P. for the county of