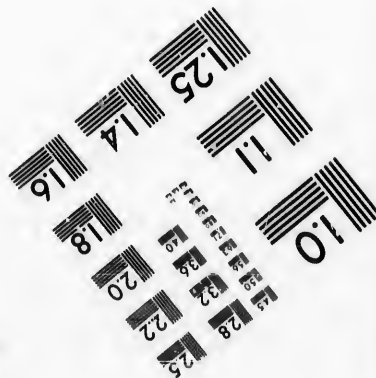
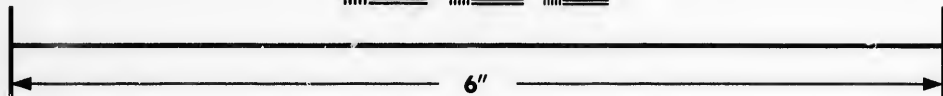
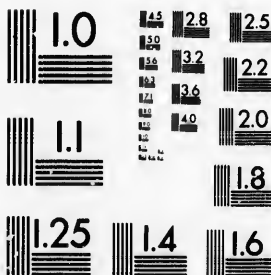


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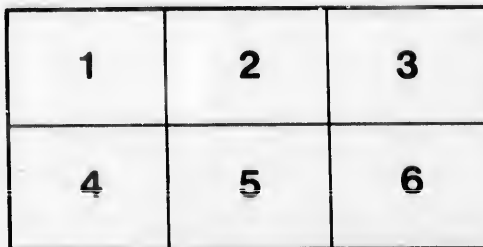
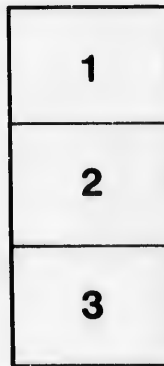
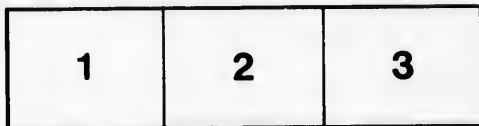
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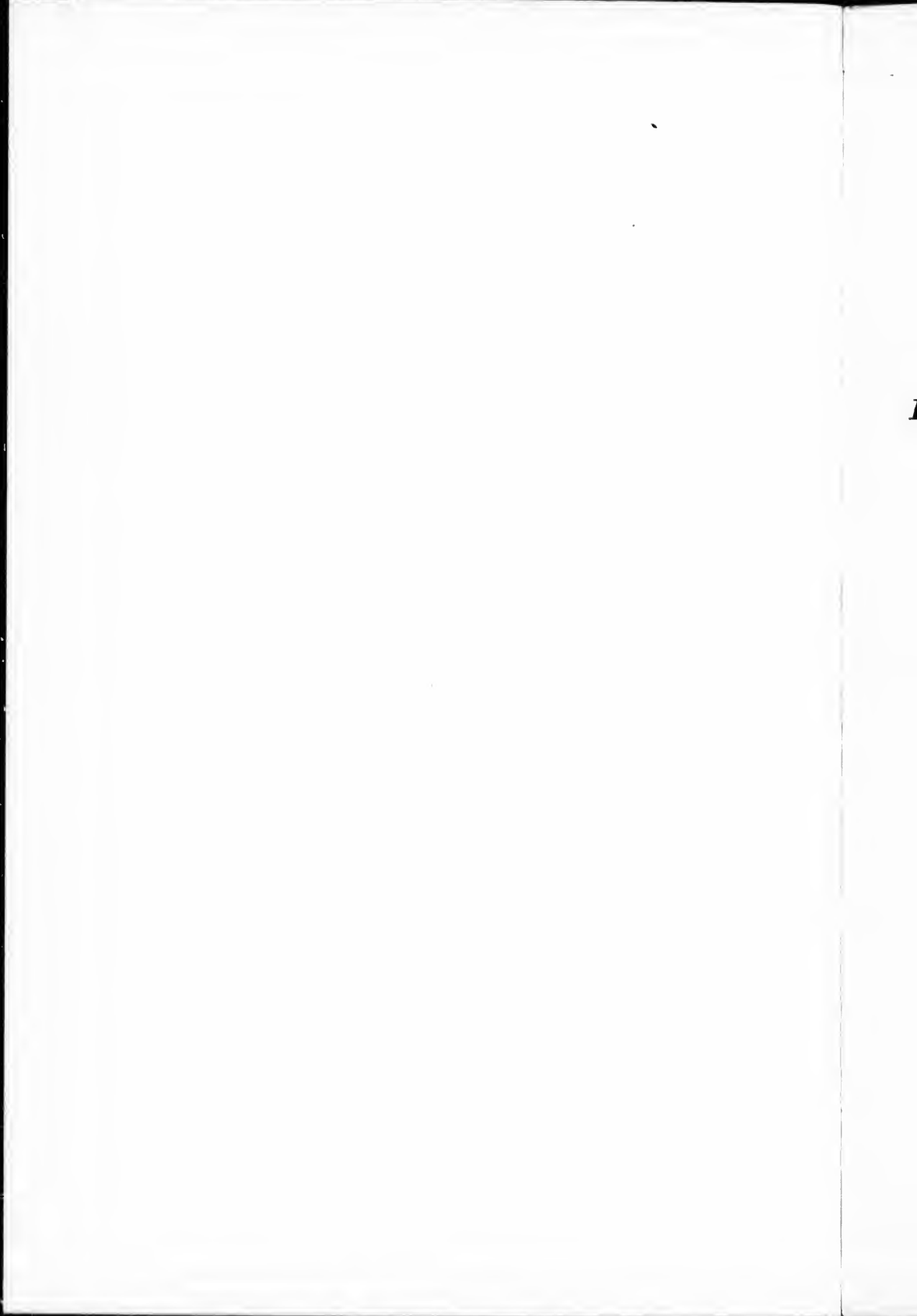
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REMARKS

ON THE

EVIDENCE OF MR. GRANT,

THE

AGENT FOR

THE CHURCH OF SCOTLAND,

BEFORE THE

Canada Committee of the House of Commons,

IN 1828,

AS STATED IN THE PRINTED MINUTES OF EVIDENCE.

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REMARKS
ON
THE EVIDENCE OF MR. GRANT,
THE
AGENT FOR THE CHURCH OF SCOTLAND,
BEFORE THE CANADA COMMITTEE OF THE HOUSE OF COMMONS,
IN 1828,
AS STATED IN THE PRINTED MINUTES OF EVIDENCE.

THE extraordinary injustice done to the Church of England in Canada, in the evidence taken last year before a Committee of the House of Commons, is not, perhaps, to be regarded as matter of surprise, when it is remembered that the statements got up in favor of her new competitor for equal privileges in this diocese, were procured and prepared in the midst of the highest party excitement, and committed to an agent, who was a professional gentleman, accustomed to proceedings before those tribunals, where it is the practice on either side,

to make the worse
Appear the better reason,

and where the truth is elicited by the process of conflicting arguments and statements conducted upon this principle. But in whatever way the circumstance is to be accounted for, and for whatever charity of construction it may call, it carries with it a manifest necessity that the correcting hand of truth should interpose. Such is the object of the present publication, in which some portions of the evidence given by Mr. Grant, on the 26th June, 1828, will be found, as it were, formally confronted with facts. It is not proposed to notice any other evidence than that of Mr. Grant, although there were instances in which room was offered for similar comments.

Ex uno disce omnes.

Neither is it thought necessary to comment in the *same manner* upon the other part of Mr. Grant's own evidence, given on the 17th of June, in the course of which, however, it may be pointed out that the *Scotch settlements* in the eastern district of Upper Canada, are put forward (p.p. 192, -3) in a manner which might almost lead to a supposition of their affording a sample much more *generally*, of the relative numbers of adherents of the two churches, which, as is known to all persons acquainted with the country, would be much as if the south of Ireland were selected as a criterion of the comparative numbers of Roman Catholics and Protestants, in the United Kingdom of Great Britain and Ireland.—At this rate it would be very easy to make out that the Presbyterian population is treble that of the Episcopalians, and that the former are all disposed to merge in the Church of Scotland, (p.p. 191, 190, and near the bottom of 192). But with respect to the latter point, the very city in which Mr. Grant resides, affords one example rather at variance with such a supposition. The American Presbyterians in Montreal had attached themselves, to a man, to the Church of Scotch Presbyterians, who had separated from the communion of the Kirk of Scotland, on account of some dissatisfaction of a personal nature; but from the moment of the reunion of this congregation with the Kirk, the Americans withdrew, and, at an expense of at least £4,000, built a large place of worship for themselves, which far exceeded in its appearance either of the Scotch Churches, and to officiate in which they procured a Minister from the United States. And what fairness has been exercised in preparing the information used by Mr. Grant, respecting the comparative numerical strength of the two Churches, will fully appear in the following pages—perhaps in the most marked manner, in the example of Quebec, when recourse being had to evidence from the registers of the different Ministers, a period is selected, *ending eight years ago*, (which period itself from misinformation is made much too favorable to the Church of Scotland, and *even thus* does not serve the purpose intended,) while the selection of the *last four years* would have shown that the baptisms in the Church of England have all but doubled, and the burials have nearly trebled those in the Church of Scotland, during the space of time which should obviously have been chosen to afford the best criterion of the existing state and prospects of the two churches.

MR. GRANT'S STATEMENT.

UPPER CANADA.

No. 1.

In the western district of Upper Canada there are two Roman Catholic chapels and one church; four Episcopal Churches, viz. one at Sandwich, one at Chatham, one at Amherstburgh, and another at Colchester; the service at these churches is regular, with the exception of Colchester, where it is occasional; the number of attendants at Chatham* is from twenty to thirty, and at Amherstburgh and Chatham fifty to sixty. There are five Episcopal Churches in the district of Niagara. The number of attendants at the church in the town of Niagara does not exceed ninety; the average number at Queenston and Chippawa, and the other churches, is but fifteen; the Episcopal Churches at Queenston and St. Catherine's were originally built by Presbyterians, who by some unjustifiable means (it is said) were deprived of them. The Presbyterian congregation at St. Catherine's are about to build another. The names of the clergymen of the Scottish secession having congregations in the district of Bathurst, are Mr. Bell, at Perth, Mr. Buchanan, at Beckwith, and Mr. Gemmill, at Lanark. A church has been built at Lanark for a clergyman of the Church of Scotland. There are 590 Presbyterian communicants in Perth, Dalhousie, and Beckwith. We have only received returns from four townships out of 17 in this district, viz. Drummond, Beckwith, and Dalhousie, which contain a Presbyterian population of 2,903. At Bytown a lot of land has been allotted for a Scottish Church and minister's house, and where a congregation of not less than 300 could be found at present. There are two Episcopal Churches in the district, one at Perth, the other at Richmond; the number of communicants at the former (in the town of Perth) is about 20, and at the latter about ten; but the mission of each, I believe, embraces several townships.— Presbyterian Churches are required in every township. There is only one clergyman within the district of Gore in communion with the Church of Scotland; altogether there are eight congregations in the district. Answers have been received from some of the townships showing a population of 2,200. p. 279.

* Thus it stands in the printed evidence; but *Chatham* has been evidently printed by mistake for *Sandwich*.

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REMARKS IN REPLY TO No 1.

The first thing which attracts attention in this paragraph, and must create surprise in persons acquainted with the circumstances of the Church in the western district of Upper Canada, is the erroneous and very deficient account given of the congregations at Chatham, Colchester, Amherstburgh, and Sandwich. By reference to Mr. Grant's statement it will be seen that he represents the number of attendants upon the services of the church at Sandwich to be from twenty to thirty, at Amherstburgh and Chatham from fifty to sixty.

From the authentic returns made to the Bishop by the Society's Missionaries in that quarter, (which returns are confirmed in every case by the signature of a Justice of the Peace, as well as of the Churchwardens,) it appears that there are from sixty to seventy persons attending the services performed by the Rev. E. Boswell, at Sandwich, (where, however, the body of the population is Roman Catholic,) of whom fifteen are communicants, and three hundred upon those performed by the Rev. T. Morley, at Chatham. At Amherstburgh, in the township of Malden, where there is a Protestant population of 295 souls, the congregation of the Rev. R. Rolph amounts to 130 hearers, of which number 122 are Episcopalians,—of these, 40 are communicants. The Protestant population of Colchester amounts to 450 souls, of which number 36 families are Episcopalian, which, allowing five persons to each family, would give 180 souls belonging to the Church of England, more than one-third of the whole Protestant population of the township. The number of persons in Colchester, attending the ministrations of the Episcopal missionary amounts to 200.

Mr. Grant proceeds to state that the number of attendants at the church in the town of Niagara, does not exceed ninety, and that the average number at Queenston, Chippawa, and the other churches is but fifteen. Here, as before, Mr. Grant's information is very incorrect. According to the return of the missionary at Niagara (the Rev. R. Addison,) it appears that the congregation usually attending at the church of Niagara is 150, of whom 80 are communicants, and that the total number within the township is 250.

In confirmation of what is here stated by Mr. Addison, reference may be made to an accurate account of the different religious persuasions in the town and township of Niagara, as personally taken by the assessor, in the year 1828; by which it will appear that the members of the church exceed in number the Presbyterians in the town and nearly equal them in the township. It is also to be observed that a large portion of the Presbyterians do not belong to the Church of Scotland.

A Statement of the Members of the different Religious persuasions in the Town and Township of Niagara, as personally taken by the Assessor, for 1828.

	Episcos.	Presbys.	Methodists.	Baptists.	Roman Catholics.	Various denominations.	No denomination.	TOTAL.
Town of Niagara,	434	375	136	55	220	11	11	1,242
Township of Niagara,	328	456	375	72	25	38	320	1,614
TOTAL,	762	831	511	127	245	49	331	2,856

Mr. Grant next proceeds to state that the Presbyterians were deprived ("it is said") by some unjustifiable means, of the churches built by them at Queenston and St. Catharines. This is very loose evidence; and unjustifiable proceedings ought not to have been imputed upon such an occasion, upon mere hearsay. But the facts of the case are as opposite to this as light to darkness. The leading residents at Queenston, at the time of the erection of the church, of whom a noninal list, if necessary, could be furnished, may be thus accurately classed.

- 1.—Four families entirely of the Church of England.
- 2.—One family of which the head professed adherence to no particular Church, but of which both the head and all the members constantly attended the Church of England, and one of the latter was a communicant of that Church.
- 3.—One family of which the head was a Presbyterian, but became a constant attendant and a communicant in the Church of England after her worship was established in the place, taking also the leading part in the responses,—married successively to a lady of the Church of England and a lady of the Church of Rome, and educating the children in each case according to the principles of the mother.
- 4.—One family of which the head was also Presbyterian, but the wife and children of the Church of England—all attending and communicating in that Church.
- 5.—One Presbyterian family constantly attending the Church of England.
- 6.—One Presbyterian bachelor also attending constantly the Church of England.

These are the persons who had the principal share in the erection of the church upon the spot, and it will be seen at a glance how very greatly the Episcopalian interest was preponderant. The aid received from extraneous sources was wholly given by the Church of England. At the instance of the Rev. B. B. Stevens, who himself contributed from £15 to £20, £40 was received from the late Bishop out of the church-building fund, £5 from the late Lieutenant Governor Sir Peregrine Maitland, (the sum which His Excellency gave wherever a new church was erected,) and £10 each, from Attorney General Robinson and Mr. S. Hatt.

But let the Presbyterians of Queenston speak for themselves. Upon the removal of Mr. Stevens from Fort George, during his station at which place he had gratuitously served the church at Queenston,—an address was presented to him from the latter place signed by six persons in the name and behalf of the inhabitants, of whom four were the Presbyterian heads of families mentioned above,—and publicly read before the whole assembled

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congregation whose concurrence in the tenor of it was warmly expressed. Their language upon the occasion is as follows:—

Upper-Canada, Queenston, June 1821.

REV. AND DEAR SIR,

“ It is with the most unfeigned regret that we look forward to your removal from this Province, and feel that in your absence we shall experience a loss almost irreparable.

“ When in 1820 you first proffered your services, we were struggling to complete the small building now designated as the Queenston Episcopal Church, but as many of the inhabitants of this place and its vicinity, were not of the same denomination of Christians, there existed a diversity of opinion as to its future appropriation to divine worship. Each persuasion was desirous of having it open to their own preachers, and thus we had well nigh lost the advantage of your services and the patronage of Government. At this crucial juncture you arrived—your first impression on the minds of a mixed and disjointed congregation, proved favorable, and the sound and incontrovertible doctrines you afterwards preached, tended in the first instance to soften the rigor of party feeling, and ultimately to banish from the minds of the most zealous and obstinate every particle of resentment.

“ We now Sir, congratulate you on the possession of feelings which must arise from witnessing at your departure a numerous and respectable congregation, composed of the same persons who so recently were opposed to each other; but who now are united, and who full of harmony and good will one towards another offer under the same sacred roof their prayers and supplications to the same Almighty God.

“ Permit us then Sir, to offer to you our unfeigned thanks, and to assure you that the recollection of your pastoral services (voluntarily assumed, and without the prospect of emolument, and which frequently were attended with much personal inconvenience) will ever remain imprinted on our hearts and be remembered with gratitude.

“ We bid you farewell; and in your future endeavours to render yourself serviceable in the cause of God, may you be crowned with success, and ultimately receive the reward of your benevolent exertions.”*

An enquiry into the history of the church at St. Catherine's, would equally show the error of Mr. Grant's statement in relation to that affair. The church was originally designed for mixed purposes, but the title being unsettled, a new deed was passed, which, by the express consent of all the parties interested, was made out exclusively in favour of the Church of England.

With reference to Mr. Grant's comparative statements respecting the several places which he mentions in the district of Bathurst, it is to be observed that the following authentic return, obtained in April, 1828, from the Rev. J. Harris, Secretary of the church at Perth, in which the relative numbers of each church, and the number of Christians are given, a different result will be made to appear:

Population of the Townships of Bathurst, Drummond &c.

BATHURST.						
Episcopalians.	Presbyterians.	R. Catholics.	Methodists.			
591	489	426	122			
HEADS OF FAMILIES.						
132	100	92	21			
DRUMMOND.						
Episcopalians.	Presbyterians.	R. Catholics.	Methodists.	Baptists.		
596	404	187	71	63		
HEADS OF FAMILIES.						
199	115	70	27	10		
BECKWITH.						
Episcopalians.	Presbyterians.	R. Catholics.	Methodists.	Baptists.	Of no Communion.	
731	603	85			11	
HEADS OF FAMILIES.						
166	134	14			4	
PERTH AND THE TWENTY-FIVE ACRE LOTS ADJOINING IT.						
Episcopalians.	Presbyterians.	R. Catholics.	Methodists.	Baptists.		
240	85	68	13	17		
HEADS OF FAMILIES.						
47	25	23	4	2		
THE WHOLE POPULATION.						
Episcopalians.	Presbyterians.	R. Catholics.	Methodists.	Baptists.	Of no Communion.	
2158	1581	766	206	80		11
HEADS OF FAMILIES.						
544	374	199	52	12		4

The number of *communicants* of the Church of England within the mission of Mr. Harris is 250.

The *communicants* of the same church at Richmond stated by Mr. Grant to be 10, are in point of fact 21. The mission, owing to the infirmities of the incumbent, was in a depressed state at the time of receiving this information and the *proportion* of *communicants* in the congregation exceedingly *small*.

* The Rev. B. B. Stevens must pardon the use made of this address, and the publication of the statements which precede it. That they should be published is known to be not in accordance with his wishes, but it is required by the interests of truth as well as of the Church to which he belongs, and they plainly cannot be regarded as things of a private nature.

MR. GRANT'S STATEMENT.

No. 2.

The church at Ancaster, which Dr. Strachan describes in his chart as being Episcopal, in which he states the service of the Church of England is regularly performed, is a free Protestant Church, and the only service regularly performed in it is by Mr. Sheed, a Scotch Presbyterian minister. The church in Barton was built conjointly by the Presbyterians and Episcopalians in the neighbourhood, and is open to the clergymen of either denominations. In Woolwich there never was a church, nor service of any denomination. There is not an Episcopal Church at Dundas, nor has service of the Church of England been performed there for the last four or five years. In the Indian village on the River Ouse there is an Episcopal Church, which in fact, is the only one of that denomination in the District. This exhibits a state of things different from the Doctor's representation.

Although the Presbyterians in the Newcastle district exceed 2,000, there is not a clergyman of that church within it.

The following has been furnished as exhibiting an aggregate account of the religious sects in the townships of Hope, Haldimand, Cramah, Percy and Murray: 225 Presbyterians, 133 Episcopalians, 57 Roman Catholics, 361 Methodists, 296 Baptists, 18 Universalists, besides 1,186 who are not attached to any particular church, but are understood to prefer the following religious persuasions, in the following proportions, viz. 227 Presbyterians, 98 Episcopalians, 485 Methodists, 301 Baptists, 75 Quakers.

There is not a clergyman of the Church of Scotland in the district of Johnstown, but there are two of the Scottish secession, viz. Mr. Smart, at Brockville, in the township of Elizabethtown, and Mr. Boyd, at Prescott, in the township of Augusta. There are 1,177 souls of the Presbyterian faith in Elizabethtown, which is only one out of ten townships in the county of Leeds, forming the western section of the district. The number of communicants in Mr. Smart's church is 115. There are two Episcopal Churches in the township of Leeds, one at Brockville and another at Bastard; the hearers at the former vary from 40 to 60, communicants not exceeding 20; at the latter the hearers are from six to eight, the communicants four or five. No answers have been transmitted from the other townships of this district, but the petition on the table has received the signatures of 203 persons in the township of Augusta, in the county of Grenville and eastern section of the district, principally heads of families, representing a Presbyterian population of 804 souls.—p. p. 279, 280.

REMARKS IN REPLY TO No. 2.

There was good reason to suppose, of which evidence now exists, that Ancaster Church would be Episcopalian;—reason sufficient to account for Dr. Strachan's being under the impression that it actually was so.

A good congregation assembles every Sunday in Barton church, where the Reverend R. Leeming, of the Church of England is the *only minister who officiates*, and the congregation is principally Episcopalian. With regard to the Church at Woolwich, a promise had been made on the part of a gentleman, a landed proprietor in that neighbourhood, to build a church, which promise Dr. Strachan supposed had been fulfilled. Respecting Dundas he appears to have been incorrect, but, there also a desire to erect an Episcopal Church has been manifested, and a subscription set on foot for that purpose. The object, however, has not yet been accomplished.

By reference to Mr. Grant's evidence respecting the district of Newcastle, it will be seen that no mention whatever is made of the township of Hamilton. At Cobourg, in that township there is an Episcopal Church, and a very large congregation, principally of the Church of England. The total number attending the ministrations of the clergyman of that place (the Reverend A. Bethune,) is 1083, of which 884 are Episcopals, and 199 communicants. The reason of the omission is thus sufficiently apparent. Mr. Bethune also serves the church at Port Hope, which, as well as that at Cobourg, is a substantial and well-finished edifice of considerable size. In Murray and its vicinity, not to mention all the townships specified by Mr. Grant, the number attending the ministry of the Church of England missionary exceeds 1,000 persons. There are 200 adherents of the Church in Murray alone; the whole number of communicants is 46.—In the township of Murray there are but three families of the Kirk of Scotland, and three others throughout a very considerable extent of country adjacent.

Mr. Grant has been led into some mistake respecting the township of Leeds, in which there never has been any Episcopal church.

In the Township of Brockville and its immediate vicinity, the congregation belonging to the Church is about 80 regular Episcopals, of whom 15 are communicants.—But in the township in which Brockville is situated there are 400 persons who attend the preaching and profit by the ministrations of the missionary of the Church of England. In this township, (Elizabethtown,) the Episcopals and Presbyterians are equally divided, each amounting in number to 700; among the latter, however, it must be remarked that only 100 profess to belong to the Kirk of Scotland.

At the several places where Mr. Elms officiates in the townships of Yonge, Bastard, &c., in the former of which the Episcopal Church was some years ago burnt down, the average total number of his hearers is 200.—Within the circuit of his mission there are 764 Episcopals of whom he reckons 30 communicants.—The total number of Presbyterians in these townships is 385, of which number 276 belong to the Kirk of Scotland.

In Augusta 250 attend the ministrations of the Church of England missionary:—Within the limits of whose cure there are 450 Episcopals, 55 of whom are communicants.—The number of Presbyterians in Augusta is passed without notice by Mr. Grant:—They amount to 154, of whom, however, only six are stated to belong to the Church of Scotland.—The Episcopal missionary serves two churches within the township and also visits occasionally the congregations at Oxford and Marlborough, at the distance of about 30 miles, where a field is open for a separate Episcopal mission; and a church has been erected at the latter place.

MR. GRANT'S STATEMENT.

LOWER CANADA.

No. 3.

In Lower Canada about five-sixths of the population is Roman Catholic. At Coteau du Lac, the Presbyterian population exceeds 400 souls; there are very few (if any) members of the Church of England or dissenters in that vicinity. p. 280.

No. 4.

The following is the census of the township of Rawdon, (a settlement recently formed)—92 Presbyterian families, 72 Roman Catholic, and 20 Episcopalian. There is a minister of the Church of England established in this township. The village and neighbourhood of Lachine contains about 239 Presbyterians and 70 Episcopalian. p. 280.

No. 5.

From the village of Laprairie and the surrounding country the petition has received the signatures of 163 heads of families, representing 600 souls. There is a Scotch settlement at St. Peter's, and another about sixteen miles from Laprairie, chiefly composed of Scottish Presbyterians. From the seigniorie of Beauharnois, the petition before the Committee has been signed by 188 individuals, principally Scotch, representing a population of 791. In the Settlements of North and South Georgetown, and part of Williams-town, there is a population of 366 Presbyterians of the Church of Scotland. A Presbyterian church has been erected at South Georgetown, but it is not provided with a clergyman.—In other parts of the same seigniorie and the adjoining one of La Salle, the Presbyterian population exceeds 500 persons; 92 heads of families, representing 477 souls, in the township of Dundee; and 70 heads of families, representing 431 souls, resident at Isle aux Noix, have also signed the petition. p. 280.

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REMARKS IN REPLY TO No. 3.

Mr. Grant is certainly very incorrect in stating, respecting the Church at Coteau du Lac, that there are very few (if any) of its members in the vicinity. As well from other means of acquaintance with the subject, as from information afforded by the Rev. S. J. Mountain at Cornwall, it is known that a good congregation always assembles whenever he visits that place; that many of them are Episcopalians, and all generally well disposed towards the Church, the strongest and best evidence of which is this, that the Protestant inhabitants are engaged at this moment in preparatory measures for building a church, to be served by a Church of England minister.

REMARKS IN REPLY TO No. 4.

With respect to the township of Rawdon, in which Mr. Grant represents the number of Episcopalians to be so small, it is rather singular that there are 450 Protestants attending the ministrations of the Rev. Mr. Burton, the missionary of the Church in that township. And that according to the returns of the same gentleman, forty of that number are in full communion with the Church. If Mr. Grant's statement is not incorrect a very favorable instance of the readiness of the Presbyterians to join the worship and profit by the ministrations of the Episcopal clergy is here presented. Rawdon, however, is only the Headquarters of a widely extended mission, containing many scattered Episcopalians at other places, and among these a considerable number of communicants.

At Laehine the average congregation which attends upon the services of the Rev. B. B. Stevens, Chaplain to the Forces in Montreal, who regularly visits that village, is 40, and sometimes amounts to 90. The Protestants of Laehine, professing to be members of the Church of England are 100 in number. This is one of those places to which the attention of the Presbyterian ministers has been called by the previous exertions made by the Episcopal Clergy, and in which there had been every prospect of a religious union among the Protestants.

REMARKS IN REPLY TO No. 5.

After thus stating, with whatever correctness, the comparative numbers in some townships where Mr. Grant has been informed that the Presbyterians preponderate, he mentions Laprairie, without any comparative statement, and brings forward the circumstance of the signatures of 163 persons in that village and neighbourhood, representing 606 souls, to the Presbyterian petition. Had the comparative statement been given in this instance as in those preceding, it would have been highly unfavourable to the Presbyterians, who, as there is reason to believe, do not amount to more than one third of the Protestant population; and it may most safely be affirmed that the evidence of the signatures amounts to precisely nothing at all—it being a fact perfectly ascertained that signatures to this petition were procured from persons of all denominations,—and in many instances in a manner affording as little real indication of any sort of deliberate judgment of the parties upon the subject, as is usual where popular petitions are put about.

In the same manner it is to be observed upon the remarks which next follow, respecting the seigniory of Beauharnois and that of La Salle, and the settlements in the former of North and South Georgetown and Williamstown,—(and the observation applies generally to Mr. Grant's evidence),—that the numerical statements which favor the interest of the Church of Scotland are properly to be regarded as selections, and the signatures to the petition which are mentioned are to be thrown wholly out of the question. That the Church of England is not without friends and supporters in the tract of country here described, will appear from the following extracts from the reports of a Missionary who is employed by the Bishop to make occasional circuits in that quarter:—

From the report of 1827, (respecting the Irish settlement in Sherrington.)—"I preached to nearly 100 persons, baptized 9 children and churched 12 women. These are all Episcopalians and are warmly attached to our church and conformed to the services with much unanimity and devotion."

From the report of 1829, (respecting the same settlement.)—"Preached to about 100, baptised 13 children, churched 9 women, and administered the Lord's Supper to 40. There are now about 60 families of our communion situated at a convenient distance for a congregation at this place."

 MR. GRANT'S STATEMENT.

 No. 6.

There are comparatively few Protestants in the district of Three Rivers. It is believed that the Presbyterians in the town of Three Rivers and at Nicolet are at least equal in number to the Episcopalians, notwithstanding that a minister of the Church of England has officiated at the former place since the cession of the country. There is an Episcopal church at Riviere du Loup, in which service is regularly performed by a minister of the Church of England; the total Protestant population within the parish consists of three Episcopalians and twenty Presbyterian families. There is another Protestant settlement on the borders of Lake Maskinongé, computed at thirty families, the majority of whom are Presbyterians; and it is supposed that that denomination is also the most numerous in the townships in this district. p. p. 280,-1.

 No. 7.

From some of the Protestant settlements in the district of Quebec the following information has been collected:—At Lake Beauport there are 92 persons, at St. Patrick 45, and at Valcartier 100, who profess to be Presbyterians in communion with the Church of Scotland: the seigniorship of St. Giles contains 110 Presbyterians of the Church of Scotland, and 23 Episcopalians; in the township of Leeds there are 70 persons who would prefer the ministrations of a clergyman of the Church of Scotland, and five families of the Church of England; the township of Inverness contains between 50 and 60 Presbyterians, and 15 Episcopalians; in the township of Frampton there are 100 Presbyterians; at St. Charles Belle Alliance settlement, as well as in the seigniorship of Metis, there are few inhabitants who do not profess to be Presbyterians.

No answers have been received from the district of Gaspé; but I am warranted in stating, upon the authority of the Crown Agent, that the great majority of the people are Presbyterians.—p. 281.

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From the report of 1828, (respecting Ormestown.)—"The names of 30 families were given me, comprising 140 souls who now reside convenient to the spot, and who are of our Church.....With what aid they will receive from Mr. Brown and others, I think they will raise the sum of £200," (towards the erection of a church.)

From the same, (respecting Huntingdon, 10 miles from Ormestown.)—"There are 40 families containing 240 souls favorably inclined to our Church, within a reasonable distance from this place; and although many are poor, I think with a little assistance they will be able to accomplish it." (the erection of a church.)

From the report of 1829, (respecting Huntingdon again.)—"Mr. Bowron," (the Government Land Agent,) "intends to procure most of the materials and have the same erected this season.".....

The proposed sites for the churches at Ormestown and Huntingdon are ten miles apart.

REMARKS IN REPLY TO No. 6.

The evidence afforded with respect to the comparative numbers of Episcopalians and Presbyterians in Three Rivers and Nicolet is professedly only founded on supposition, and that it is grossly inaccurate can therefore be no matter of surprise.

"It is believed," says Mr. Grant, "that the Presbyterians in the town of Three Rivers are at least equal in number to the Episcopalians." The returns of the Rev. F. Evans, duly certified in the manner before mentioned, furnish the following statements :

IN THE PARISH OF THREE RIVERS,

Total attending his preaching, not including children, . . .	364
Episcopalians,	224
Communicants,	53
Presbyterians,	54
Methodists,	54

IN THE PARISH OF NICOLET.

Total number of Protestants,	115
Episcopalians,	80
Communicants,	19

At Riviere du Loup, Mr. Grant proceeds to state that there are only three Episcopalian families. Respecting this, it need only be remarked that the Rev. J. C. Driscoll, the missionary at Riviere du Loup, has within the limits of his mission (according to the return made by him) as large a number as 78 communicants.

REMARKS IN REPLY TO No. 7.

In all the Protestant settlements within reach of a stated or occasional visit from the clergy of Quebec, the population is very mixed, but was at one time strongly disposed to coalition under the banner of the Church of England, to which the great body of them might yet, perhaps, be brought over. It will be seen here (as in former instances)—1st, that the comparative statement is given by Mr. Grant, in places where, according to his information, it is greatly in favor of the Presbyterian cause.—2d, that in other places the numbers of *Presbyterians only*, or of the *Church of Scotland only*, are stated:—3d, that in one place it is affirmed that there are 70 persons who would prefer the ministrations of a clergyman of the Church of Scotland and five families of the Church of England. To this it may be added,—4th, that some settlements are wholly omitted.

These statements may be remarked upon seriatim.

1.—It is believed, but the means are not at present at command to ascertain with certainty, that the proportions are inaccurately given. There being no resident clergyman in any of these settlements, the same kind of returns have not been received from them as from other places.

2.—At Valcartier and Lake Beauport there is good reason to suppose the Episcopalians to be equal in number to the Presbyterians. At St. Patrick's the case is probably the same. These are some of the new settlements on the north side of the St. Lawrence, and the whole

MR. GRANT'S STATEMENT.

No. 8.

The Presbyterian congregation in the city of Montreal, under the charge of a minister in connection with a Presbytery in New York, consists of between 600 and 700 persons, while the two others, under the ministration of clergymen of the Church of Scotland, are composed of between 800 and 1,000 persons each; the number of communicants in one of the latter is 335, in the other 170. Dr. Harkness' congregation in the city of Quebec is constituted of about 1,200 or 1,500 persons, the number of communicants about 500. There is also another congregation in the city of Quebec under the ministration of a clergyman, a native of England, but who had resided as a clergyman in the United States of America.

In these towns, where there have been Episcopalian clergymen since the conquest and cession of the country, and one of them the residence of the Lord Bishop for the last 35 years, the Presbyterians are more numerous than the Episcopalian.

This assertion is made, as well from personal knowledge, as far as respects Montreal, as upon certain data relating as well to Montreal as Quebec.

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number of persons ordinarily attending the ministrations of the Church of England in those settlements is stated in the returns to be 230. In one detached part of the single settlement of Valcartier, the people have declared that there are upwards of fifty children of an age to go to school, all of the Church of England.

3.—There can be very little doubt that a great part of these 70 persons might have been induced to render an account of their wishes in the same way in favor of the Church of England, had her ministers endeavoured when among them, to procure it. The Church clergy have been very acceptable in all that tract of country, which includes St. Giles, Leeds, Inverness, Frampton, and St. Charles. A census was taken of the Protestant population, but without distinguishing the different denominations, by the present visiting missionary of the diocese, in the year 1827. It then amounted to 881 souls, and the strongest indications were afforded of a disposition to unite in one with the Episcopalian part of it, could the Church have established an effective mission among them.

4.—The township of Stoncham, fifteen miles north of Quebec, is one of those of which no notice is taken. The Protestant population consists of 42 persons, of whom four are Presbyterians, and all the rest Episcopalian. The township of Ireland, south of Quebec, is also omitted, where there is known to be a considerable number of Church of England settlers.

At Metis the Protestant inhabitants, when assembled in a body for divine worship, professed to a clergyman of the Church of England, who had supposed the great majority to be Presbyterians, and was surprised at their expressing a wish for some provision for their spiritual wants, through his influence, that they were pretty equally divided, and all willing to unite, should an Episcopal clergyman be placed among them. The services of this clergyman were acknowledged in writing in the handsomest manner and in the very strongest language by the Seigneur of the place, himself a Scotch Presbyterian, and a trustee of the Scotch Church in Quebec; and when it was mentioned to him as a thing of course, that he would endeavour to place a Presbyterian minister there, he spoke of it as a point quite unsettled, which Church would be there planted, and said that he should leave it wholly to the people themselves to make their arrangements as might suit them. He has since acknowledged in a similar way, the visit of another clergyman of the Church of England.

The district of Gaspé is divided into two missions of the Church of England. In the Gaspé Bay mission, the whole mass of the Protestant population is of the Church of England, including a few Methodists at one settlement, who have not renounced their adherence to the Church. In the Bay of Chaleurs mission, there are a good many families originally Presbyterian at New Carlisle, and there is a Scotch settlement at New Richmond, but the whole Protestant population attends the ministrations of the Episcopal missionary, and it is believed, although without any precise information, that the regular Episcopalian are not fewer in number than the Presbyterians.

REMARKS IN REPLY TO No. 8.

The inaccuracies and mistakes in this part of Mr. Grant's evidence are multiplied and glaring, and the whole result is proportionably at variance with the facts of the case, which are most conclusive with respect to the large preponderance of the Church of England in both cities.

In the first place from the time of the appointment of Chaplains to the Forces in 1814, "*the services performed by such Chaplains*" have not been registered "*with those of the Episcopal Clergy*" of the respective parishes. It is believed that the duty performed by the Scotch Clergy among the military does appear in their registers—but that performed by the Chaplains to the Forces during SEVEN YEARS AND A HALF OF THE ELEVEN mentioned by Mr. Grant, is in separate registers and to be added to the amount of duty appearing in his statements to have been performed by the Episcopal Clergy.

But it will be proper to consider the two cities separately.

First with respect to Montreal.

In this city Mr. Grant informs the Committee that the Presbyterians of the Kirk are in number nearly 2000 and that there are besides about 600 of the American Church—that is in all 2,600 and 505 communicants, and adds, as from his personal knowledge that they exceed the number of Episcopalian. One of the commissioners appointed by Government in 1825 to take a census of the population of the county of Montreal, who is a French Canadian and a Roman Catholic, while making the census took down the numbers of each denomination,

The following is an account of the number of marriages, &c. performed by the clergymen of the English and Scotch Churches, including the Chaplains to the Forces in Quebec and Montreal, taken from the registers of the different ministers, which are deposited annually with the Prothonotaries of the Courts of King's Bench, as required by law. The garrison at Quebec generally consists of two regiments, besides artillery, engineers, commissariat and other departments; at Montreal of one regiment, less one or two companies, artillery, engineers, staff corps, commissariat and other departments, who are attended by chaplains to the forces, and the services performed by such chaplains are registered with those of the Episcopal clergy:—

In Quebec for 11 years, up to 31st December, 1821,

EPISCOPALIANS.		PRESBYTERIANS.	
Marriages.....	340	Marriages.....	555
Baptisms.....	1099	Baptisms.....	966
Funerals.....	1626	Funerals.....	698

In Montreal, for 12 years, up to 31st December, 1821.

EPISCOPALIANS.		PRESBYTERIANS.	
Marriages.....	377	Marriages.....	735
Baptisms.....	900	Baptisms.....	1744
Funerals.....	1261	Funerals.....	1022

The disproportion between funerals and baptisms, may be accounted for from the numbers of persons belonging to the military who died in the hospitals, of sickness and wounds, during the late war.—p. 281.

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with the ^{names} of the heads of each family. From his information, it appears that the numbers of the Church of England in the parish of Montreal are 4,156. The Presbyterians including the Church of Scotland. Seceders and American Presbyterians 3,129. Methodists 337. Baptists 50. Quakers 2. Jews 56, unattached 19.—The communicants in the Church of England in the parish of Montreal are 644.

Mr. Grant exhibits a return of the comparative number of emigrations of baptisms, marriages and burials, as performed by the Scotch and English Clergy in these towns, from which it appears that in Montreal the statement is rather in favor of the Presbyterians, with respect to baptisms and marriages. But in making this a test of the comparative population, there is a circumstance of great importance which must be taken into the account. There is not a single resident clergyman of the Church of Scotland in the whole Province, except at Quebec and Montreal, whereas there are not less than half a dozen ministers of the Church of England at stations within a day's journey from the latter city. Such of the Presbyterians, therefore, as are strongly attached to their own forms come to Montreal from a considerable distance to be married by their own ministers and to have their children baptised. The case is the same with respect to their communicants, (whose numbers are also stated by Mr. Grant,) instances being known of their coming a distance of from 50 to 60 miles. It is different as regards their funerals: such of the Presbyterians in country places as do not resort to the nearest minister of the Church of England, naturally bury their dead without any religious ceremony, this being in fact the rule of the Church of Scotland, and in that country very generally followed. This consideration being borne in mind, the funerals will be found to furnish at least as fair a criterion at Montreal, where, according to Mr. Grant's own statement there is an excess of 239 on the side of the English Church, as the baptisms or marriages. Mr. Grant, indeed, accounts for the disproportion existing between the funerals and baptisms "from the number of persons belonging to the military who died in the hospital from sickness and wounds during the late war," but it will be seen that he assigns an inadequate cause, when it is remembered that scarcely a single battle was fought during the late war in the neighbourhood of Montreal; * and that no wounded men were brought there except such as were convalescent and but few of these.

It is not a little remarkable that in a question where it ought to be the object in view, to ascertain the actual comparative numbers, the advocates of the Presbyterian cause should have travelled so far back as to a period of 11 years ending with 1821. The statement which follows is for the years 1827 and 1828.

1827.

EPISCOPALIANS.

	BAPTISMS.	MARRIAGES.	BURIALS.
By the Rector of the Parish,.....	208	54	127
Chaplain to the Forces,.....	78	8	22
	286	62	149

PRESBYTERIANS.

Minister of the principal Scotch Church, ..	160	60	66
Second ditto, ..	52	23	21
	212	83	87

1828.

EPISCOPALIANS.

Rector of the Parish,.....	156	54	121
Chaplain to the Forces,	32	7	20
	188	61	141

PRESBYTERIANS.

Minister of the principal Scotch Church, ..	157	78	102
Second ditto, ..	86	19	19
	243	97	121

* The nearest was at Chateaugay, which is about 50 miles from Montreal.

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The comparative statement for the eleven years ending in 1821, selected by Mr. Grant, when corrected by the *additions* from the military, during the seven years and a half in which a register was kept by the Chaplain to the Forces, without the deposit of any duplicate in the Prothonotary's office, is as follows below. There are often fixed residents of the place, and families belonging to the Province, who, from connection with the military departments, are considered under the spiritual charge of the Chaplain to the Forces.

EPISCOPALIANS.		PRESBYTERIANS.	
Baptisms,	1523	Baptisms,	966
Marriages,	500	Marriages,	555
Funerals,	2146	Funerals,	698

But it is rather more to the point to select a succession of years nearer to the present time, and the returns from 1825 to 1828, both inclusive, exhibit the following result:—

1825.

EPISCOPALIANS.			
	BAPTISMS.	MARRIAGES.	FUNERALS.
By the Rector of the Parish,	158	53	190
Chaplain to the Forces,	90	21	72
	<u>248</u>	<u>74</u>	<u>262</u>
PRESBYTERIANS.			
Minister of the Church of Scotland,	113	54	101

1826.

EPISCOPALIANS.			
Rector of the Parish,	192	50	192
Chaplain to the Forces,	31	10	69
	<u>223</u>	<u>60</u>	<u>261</u>
PRESBYTERIANS.			
Minister of the Church of Scotland,	137	50	92

1827.

EPISCOPALIANS.			
Rector of the Parish,	174	63	229
Chaplain to the Forces,	94	13	81
	<u>268</u>	<u>76</u>	<u>310</u>
PRESBYTERIANS.			
Minister of the Church of Scotland,	127	49	74

1828.

Rector of the Parish,	215	59	174
Chaplain to the Forces,	66	16	43
	<u>281</u>	<u>75</u>	<u>217</u>
PRESBYTERIANS.			
Minister of the Church of Scotland,	136	48	65

Total Episcopalian during the four years,	1020	285	1050
Total Presbyterian ditto,	513	201	332

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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.

MR. GRANT'S STATEMENT.

No. 9.

The clergy of the Church of Scotland have in both Provinces been excluded from any share in the instruction of youth. Within every district of Upper Canada there is a grammar school, to each of the teachers of which a salary of £100 is paid out of the funds of the Province. The further sum of £2,500 is appropriated for the encouragement of common schools.

In Lower Canada all the schools established by the authority of Government are under the direction of a corporation, styled "the Royal Institution for the advancement of learning," composed of the Protestant Bishop, Clergy and Members of the Episcopal Church, one or two Presbyterian, and three Roman Catholic members. The Roman Catholic clergy having no share in the nomination of the masters to, or any right of superintendence over these schools, have withheld their countenance and support from them; and the progress of education under this system has hitherto been slow.—p. 283.

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REMARKS IN REPLY TO NO. 2.

• The correctness of Mr. Grant's statements, in this part of his evidence, as far as Upper Canada is concerned, will appear from the fact that *two* of the district schools in that Province out of ten are held at this moment by ministers of the Church of Scotland, and only one by a clergyman of the Church of England. These several appointments have been enjoyed for a considerable time by the same parties who now hold them.

With reference to Lower Canada, Mr. Grant has laboured under information completely and essentially erroneous respecting the exclusion of the Roman Catholic Clergy from the Royal Institution. But that body having thoroughly cleared up the impression which had been propagated respecting their constitution, actual composition and management of the charge entrusted to them, in an unanswerable representation recently addressed to His Excellency the Administrator of the Government of Lower Canada, and since laid before the public, it is unnecessary to do more than to furnish two short extracts from that document, which more immediately relate to the general subject of Mr. Grant's evidence:—

"The Members of the Board who happen to be Ecclesiastics of the Church of England, are far from wishing it to be understood that they can for one moment be indifferent to the rights and interests of the Protestant Religion or to those of their own immediate Communion, but they have uniformly felt that, as Members of the Royal Institution they act in a distinct capacity, and in the discharge of a trust imposing obligations with which their own particular views should no otherwise mix themselves than as it is imperative upon them to provide for regulating the religious part of Education, among those who profess an adherence to their own Church. And they call upon those who are suspicious of their designs to produce a single example in which they have deviated from these principles, or endeavoured to exert the smallest indirect or improper influence in the fulfilment of their public duty."

"In the year 1824, they recommended to His Excellency's predecessor in the Government, the appointment of Mr. Norman McLeod, a Catechist of the Church of Scotland, to the charge of a school at Williamstown in the seignior of Beauharnois,—a charge which he still holds; and in the year 1827, they procured in a similar way Mr. G. W. Bruce, a minister of the Scotch Seceding Church, to be appointed to the school at New Longueuil, and Mr. Gardener Bartlett, a preacher of the Baptist persuasion, to a school in the township of Potton. In adverting to this part of the subject, the Board have mentioned the fact, as worthy of remark that no less than 16 petitions to the Legislature, praying that provision should be made for the continuance of the operations conducted by the Board, were recently sent down from the eastern townships, signed by 337* persons of all religious denominations, who concur in stating their entire satisfaction with the management of the schools, and their earnest desire that it may not pass into other hands."

In conclusion of this whole subject it may be observed that it is proper to bear the circumstance in mind that there are in this Diocese, large tracts of country inhabited by Protestants, (such for example as the eastern townships of Lower Canada,) where the Church of Scotland has obtained no footing whatever, and has no prospect of obtaining any, but where there have been missions long established by the Church of England, and churches built, with some partial assistance, by the voluntary exertions of the people themselves. The whole number of Episcopal churches in the Diocese, is seventy-three exclusive of three or four chapels and several churches in progress or immediate contemplation. The churches connected with the Kirk of Scotland are believed scarcely to amount to a dozen.

* The signatures would have been very much more numerous, and there is reason to believe that the number of the petitions themselves would have been greater, had time been allowed; but a necessity existed for their being received by a certain day in Quebec.

