

transported over the Atlantic along with them. When one who understands the process takes up a plant from the place in which it has sprung to place it elsewhere, not only does he provide it with genial soil and sufficient shelter, but, till its roots have had time to accommodate themselves to their new position, and draw from thence the supplies that heaven showers down, he plentifully waters it—else must he look to see it grow up dwarfish and distorted. Britain, as to us, seems to have known how to plant, but not how to water.

Besides however our claims as Scotsmen, we have claims as Canadian colonists—as a germ, from which is to spring much we hope of what is to be good, and it may be, of what is to be evil, in these central and British regions of this great continent. In considering our claims in this point of view, I am prepared to show that it would have been for the advantage of Canada and Britain to have given every encouragement to our church—and thus on three considerations :

1st. That our church is strongly operative in forming good subjects and citizens.

2nd. That it is adapted to the wants and desires of Canadians, and would naturally and easily, have diffused itself.

3rd. That it is one of the churches of the Empire.

As to the first of these, though it is important, I need do no more than advert to it. It will be granted by any one who knows Scotland and its history, who will glance over the records of the criminal calendar for the three kingdoms, or who will reflect on the character of the Presbyterian population of Ireland, that, if we are to judge of the tree by its fruits, the system of christian order prevailing in Scotland exerts a most salutary influence in training to virtue, a restraining from immorality, crime and sedition.

The facility with which it would have spread over Canada, depends on two circumstances. The number of emigrants attached to this form of worship. The probability of its being adopted by those not originally attached to it, and of its diffusion among the coming generations.

Now, it is well known, that, from the early days of the colony, every season has brought out its supply of Scotsmen. Next appeared the Irish. Last of all came the English. Eight or ten years ago, an English emigrant was a novelty, in Montreal. It is to be observed too, that, of emigrant Irish a great number are Presbyterians, from the north of Ireland, the descendants of Scotch settlers there, and, in fact, considering themselves Scotch. Without running to a detail of particulars, I be-

lieve it will be granted me, by any candid person acquainted with the progress of the colonies, that taking the whole period together from the commencement, those naturally attached to our church have formed a considerable preponderance of the Protestant emigrants, or their immediate descendants, within the colony. It is little to the purpose to talk, as Dr. Strachan does, of the relative population of England, and Scotland, and Ireland, and thence to infer what may be presumed to have been the progress of emigration. The real question is what was it? Now he, and every observant residenter, knows very well, that for a long time Scotch emigrants were in the proportion of ten to one to English, and, that it is only latterly, since in England the parishes have aided it, that the emigration from the southern, has exceeded that from the northern portion of the Island.

Again, in this question it is material to mark a circumstance which has struck impartial observers. The Presbyterian form of Protestantism is more popular than the Episcopal. Adam Smith makes this observation, and the truth of it, as it bears on this question, is readily come at, by considering the relative amount of dissent in England and Scotland, and the progress of Presbyterianism in the United States, and Ireland. In a pamphlet I published eleven years ago (Letter to Lord then Mr. Stanley) I examined these points at some length and conceived I was warranted by an inference from facts, in coming to the conclusion, that were the English and Scotch churches equally supported, the former would preponderate among the higher classes in the towns, the latter would greatly overbalance it among the mass of the people, the agricultural population. The progress of events since that time has fully borne out what I advanced. In Upper Canada for instance at that time we had only 5 or 6 clergymen. Since the equality of rights of the two churches in Canada has been recognised at home, and a small allowance of £57 10s. made to a portion of our clergy, their number has increased to about 10. In that interval, though it is that of the great English emigration, the number of the English clergy has I think increased only about one half. This shows evidently enough what would have been our progress had we been equally supported from the beginning. But, the true way to form a right conclusion on this head, would be to place the whole money drawn by the church of England from Britain, and from the local government, on the one hand, and on the other, that drawn by the church of Scotland, and examine the results. I have not data for an exact estimate; but the Rev. Anthony Hamilton, secretary to the society for the propagation of the gospel in foreign parts, in