

haviour may be bowed to its observances, that it can in reality be said to enter into the composition of British feeling and character. Now, if, as I believe to be the case, Episcopacy is even in England the religion chiefly of the higher orders; if it is largely dissented from by those in the lower walks of life; and if, even they who, in this class, submit to its ordinances, do so, not so much from choice as from necessity; if so far from being really established in Ireland, the attempt to establish it has been a chief of the real or nominal causes of the discontent and confusion that pervade that unhappy country; if, again, on the other hand, Presbyterianism is in truth and not in form established as the national, I may say, as the sole religion of Scotland, an integral part of the Empire; if, in spite of the very different encouragement which the two have received in Ireland, its votaries there outnumber those of the other Protestant Church; and if in England, the ministry of the pastors, either of the dissenting or established Churches, is beloved and followed by the mass of the people, nearly in proportion as it assimilates itself to the tenets and doctrines of Presbyterianism; if, these things be, as I believe they must be allowed to be, truths—then, surely, it cannot in candour be said, that Episcopacy has any claims very superior to Presbyterianism, to form a constituent part of the British character, or to frame our modes of thinking and acting to a similarity with those, which regulate the habits and feelings of the population of the mother country.

But besides the power which the mere institutions of religion exert in forming the character of a people, there is an influence, apparently less direct, but perhaps more important, which arises from the particular feelings, manners and bias of the Clergy who preside over these institutions. These, from the rank which they hold, and from the respect which is paid to their opinions, give a certain tone and character to the judgments and inclinations of the society with which they mix. If, then, it is desirable that our partialities and affections should in Canada incline towards Britain, it is also desirable that as great a proportion as possible of men placed in the influential station of ministers of religion should be Britons. Dr. Strachan has himself stated that the late Bishop of Quebec found that "gentlemen of education and zeal in his Church, refused to forsake their homes and the endearing associations of early years, to come to so distant and inhospitable a colony."

This statement seems perfectly correct, and hence the proportion of Englishmen, by birth and education, who, in this colony, form part of the English Church, is altogether trifling. The deficiency is supplied, by educating in the colony, native Canadians for the Church, and by making proselytes among the Clergy of other Churches.

On the contrary, the Scotch Clergy of the national Church, are, to a man, Scotsmen; and, from the cheapness of education in Scotland, and the more moderate views of her Clergy, there is no doubt, that suitable encouragement in Canada, would readily attract from