

Compared with the population of the two countries of England and Scotland, what then is the relative amount of those offences between man and man, which occur in them, and of which the laws take cognizance?—of murders, of robberies, forgeries, fraudulent bankruptcies, and the long list of criminal delinquencies? What is the amount, estimated in the same manner, of those transgressions which are not directly under the controul of the laws; of licentiousness, of intemperance, of debauchery? What, for instance, compared with their respective population, is the proportion of illegitimate births in the two countries?

Or, to what extent have offences against the state, seditious opinions, principles, actions, combinations to destroy the public tranquillity and established government, prevailed in the southern, compared with the northern part of the Island?

We may safely leave the answer to those questions with our opponents.

Nor will their cause be in the least advanced by a reference to Ireland. There they will find, that obedience to the laws, tranquillity and happiness, have kept equal pace with the progress of the Presbyterian faith.

I am willing to admit, what may undoubtedly be urged, that other causes than the influence of their religious institutions, have operated in enabling the inhabitants of the northern parts of the British Isles, to derive more happiness from their lot, and therefore to be more contented with it, than those of the south. But, with all those admissions, there is a mass of facts remaining, sufficient to show very evidently, that experience does by no means hold forth the Episcopal form of worship, as more fitted than the Presbyterian, to promote the well-being and tranquillity of a British population.* As far then as the mere prosperity of the colony itself is concerned by the relative measures in question, I hold that we have a decided advantage over our opponents.

We have now to consider which of the two measures is best calculated to diffuse among us, in Canada, British habits and feelings. And here, at the first blush of the question, finding Episcopacy the established religion of the most extensive and powerful part of the mother country, I am willing to allow, that we might be disposed to conceive, that as far as religious institutions form the habits and feelings, it were better suited than Presbyterianism to give a British tone to the sentiments and affections of the Canadian population. But this first impression is dissipated by a more attentive consideration. It must be admitted, that it is only so far as Episcopacy prevails in fact and reality, not so far as it is established in form and name; so far as it is seated in the heart, not so far as the outward be-

* I might here advert to the comparative expense which has hitherto attended the two establishments, but they have so often, of late, been contrasted on this point, that I believe it unnecessary.