

often called upon to pronounce and determine in matters of great importance as well of a spiritual nature as of a temporal one. Let therefore those whose ambition aspires to those dignities pursue their object by every means that might promote their success. We will go a step further and take for granted that in a country where those classical acquirements being at hand and therefore easily attainable, are so widely diffused amongst its inhabitants, a greater degree of acquired ability would be desirable. But in a country like this, such superabundance of classical learning not only becomes absolutely unnecessary, but must be detrimental to the object in view. In the extensive Diocese of Quebec there may be three or four congregations composed of people blessed with more general and more liberal education. They can without danger, we say more, they *must* be addressed to in a more correct, elegant and ornamented language. For why; because a coarse and vulgar one would disgust them and divert their attention; whilst that same attention being on the contrary fixed by tropes and figures, would be perfectly intelligible to them. Then Maro, Horace, Homer and Anacreon might very properly come in for their share in the expounding of the Scriptures. But in the name of common sense of what use could be these tropes, figures and allegories among a parcel of ignorant and simple men who would vainly stretch their ears to catch at words perfectly unintelligible to them. Disgusted with their eloquent Pastor they would soon leave him exerting his rhetorical powers surrounded by empty forms and benches, and run to the more comprehensible language of those cobblers, tailors and other itinerant mechanics, who shew to them the road to Heaven in a more tangible way. Their flocks would forsake the richly enamelled but to them lean pastures of the Anglican Church, to go and revel in the fat altho' coarse meadows of Sectarianism. Such must be the inevitable result of that lately introduced condition of classical education. If any one doubts the assertion let him go over to England and on comparing, as to numbers, the followers of the itinerant preachers with those of the most popular among the most regular ones, and in observing the rapidly increasing influence of the former, he will soon be convinced of its truth.

But this is not the only obstruction to the dissemination of the Anglican religious tenets, resulting from the condition complained of. That required classical education can hardly be obtained and acquired by others than people in easy circumstances. Now I ask whether it be probable that people so situated, after having had a foretaste of the sweets of every kind of moral and sensual refinements, shall in the prime of life voluntarily resign them at the very moment of enjoying them in their plenitude, and forsake relations, friends and country to become an inhabitant of American wildernesses. May be very few would reject the offer of a