

tion of the country is of British descent, and that consequently their manners, feelings, and habits, partake to a certain extent of those of the parent state. While there is no separation of the interests of the two countries, this circumstance must also be allowed most powerfully to cement their union.

These things then—an ultimate connection of interests, a similarity to a certain extent of manners and feelings—are the basis of our union with Great Britain. Besides these, there seems not any other. Force forms not any of our relations with the mother country. We are not held together, either by the necessities of geographical situation, by the right of conquest, or by any other of those compulsory circumstances, which have place in the union of some parts of this great Empire. Ireland is separated from the neighbouring island by but a narrow strith; its destinies must therefore be connected, and must, in a measure, depend on those of its more powerful neighbours.

The bravery of our armies has given us the command of a vast territory in the East Indies, and has put it in our power to adopt what system we please in its government, and to impose on its inhabitants the laws that to us seem best.—The sins of our fathers have put under our controul the unhappy beings who till the soil of the Western Indies; and while our troops are the instruments that maintain the influence thus acquired, it is fit that we should regulate the concerns of them, and of the masters who keep them to their task, according to our pleasure.

In all these cases, force may, and in some of them it must be employed; but it enters not into the national relations of Great Britain and Canada; nor, I believe, will any one be hardy enough to affirm, that it ought to make a necessary part of the system which connects them.

From these principles, three tests, for determining the relative expediency of protecting the one or the other of the rival sects, may be deduced.

1st. Which form of worship is best calculated to promote the prosperity of the colony?

2d. Which will most effectually diffuse among us British habits and feelings?

3d. Which is most congenial to the state of society that exists in Canada, and therefore least requiring the aid of adventitious power?

1st. The excellency of any religious system, considered merely as a means of promoting the prosperity of society, is chiefly to be estimated by its tendency to restrain offences against the laws, against the state, against morality. If experience then be a fit guide—if from what has been, we may safely infer what is to be—we may form a judgment of the effects likely, in this respect, to flow from the operation of the rival systems in Canada, from those which they have produced, in those parts of the British Empire, where they have been already long established. In England and Scotland, where they exist apart—in Ireland where they are mingled together.