

in the country as it then was, and the education involved therein, who could have been better fitted to mould and guide affairs than a Laval, or, later, a Plessis?

Then, advancing westward, to the regions first settled and organized under British influences, who is there that appears to have been better fitted in mind and spirit to be the founder and legislator of a new State, the originator of its institutions and customs, than John Graves Simcoe, first Governor of Upper Canada? And that the analogy between the two old Canadian provinces might be complete, ecclesiastically as well as civilly, a name presents itself in relation to matters connected with Public Worship and Public Instruction, as contemplated in the theory of government then in vogue, that will be mentioned in future times with great emphasis and respect—the name of the great bishop whose career we have been reviewing.

Brought prominently into view by the times in which he lived, and by the circumstances of the country in which his lot was cast, he was adapted in a particular manner to those times and circumstances. Had he been of an organization less rigid, or had he happened to have taken more of the artificial shape which the conventional culture of old communities is apt to give; or had he chanced to adopt a principle of public action different from that which he did adopt, neither his defeats nor his successes would have been so impressive as they are. Posterity would not have been forced to notice so pointedly as it is now, the lesson taught by both—that portion of posterity, of course we mean, which is immediately concerned with ecclesiastical and educational questions in Canada.

Inasmuch as there really were so many things to be said in favour of the claim of the Anglican Church to “establishment” in Canada (the Educational claim included), according to the theory governing the framers of the Imperial Act of 1791, it is well that there appeared on the scene one who was ready and able to do battle to the death in behalf of that claim. Had the Anglican interests in respect to Public Worship and Public Education been represented by a man of faint heart or weak powers at the critical moments, and those interests gone to the