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expended on their Missions in this Country, especially among the Indians. They have received it as a *sacred* deposit, and devoted it to a *sacred* purpose—in diffusing the blessings and consolations of the Gospel of the Son of God among the red men of the forest, as well as several white settlements, which would otherwise be deplorably destitute of the means of religious instruction. From these peculiarly beneficent and holy objects, Mr. Ryerson would divert this stream of Royal bounty into a literary channel. Abandoning the noble race of men whose soil we have appropriated—whose hunting grounds we have turned into farms, towns and hamlets—whose lakes and rivers are traversed by our steam-boats, to the fluctuating and inadequate resources of voluntary contribution, he would take this grant and apply it to the support of an Academy, or to aid in elevating an Academy into a College.

It is time to close our observations on this painful topic. Of Mr. Ryerson's solicitude, and disingenuous (to use the mildest epithet) efforts to obtain the grant for the Upper Canada Conference, no one can by this time entertain a doubt.

Yet after all, the British Conference, with an unlimited charity, admitting the possibility of their being in error in regarding his delinquency in the affair as fully established, generously afforded him an opportunity of completely dissipating the cloud that overhung him. They proposed *that he should address a letter to Lord John Russell, disclaiming any intention or wish to deprive the Wesleyan Missionary Society of the grant—requesting the continuance of its regular payment—and assuring his Lordship, that any other construction that might have been put upon his letter to the Governor-in-Chief, was founded on a misapprehension of his meaning.*

What proposal could be more reasonable? What more desirable and acceptable to Mr. Ryerson himself, if conscious of the rectitude of his proceedings, and the truth of his declarations? What *less*, under the circumstances, could the Conference have at all required? And what alternative remained, when the requisition was met by an indignant and indomitable refusal? A compromise of Christian principle and public reputation, as well as an abandonment of their just pecuniary claims, would surely have been too high a price for the perpetuation of the Union, in addition to all the expense, anxiety and pain, it had previously cost them.