

some of them were sent into the Province by the United States Conferences, and others were raised up in the country, but all were employed under the authority of the American Conference. This state of things continued until the year 1820, when several English Missionaries visited this Province, and an unfortunate misunderstanding took place between them and certain Preachers who had long laboured in the country. This misunderstanding, which I believe originated primarily in individual jealousy, gave rise to many reproachful epithets, by which the Methodist Preachers and Societies in the Province were represented as Americans in their feelings and under a foreign influence, at variance with a faithful allegiance to the British Government.

As soon as it was understood by the Methodist Societies in Upper Canada that these representations, though gratuitous and utterly unfounded, made an impression upon the mind of the Colonial Government, unpleasant to the Executive and prejudicial to them, they sought to dissolve, in an amicable way, all connexion with the Conference in the United States. They accordingly petitioned the American General Conference, which held its session in Baltimore, May, 1824, for a separation. That body, for reasons which appeared satisfactory to them, declined granting the request of the petitioners, intimating, however, that a compliance with the request of the Methodist Societies in Upper Canada might be expedient at a future period.

The Methodist Conference in Canada, anxious to terminate, as soon as possible, a union, which now seemed to excite suspicions in the mind of the Government, began immediately to renew their exertions to effect and expedite a separation from the American Conference. Accordingly, at their next Session, held at Hallowell, Midland District, August, 1824, they drew up, adopted, and signed, a Memorial to be laid by the General Superintendent before the several annual Conferences in the United States, praying them to concur in a petition to the next General Conference, to be held in Pittsburgh, Pa., in 1828, in favor of organizing the Methodist Societies in Canada into a separate and independent Church.

As this Memorial illustrates one important object of the honorable Committee's inquiry, namely, the feelings of the Methodist Priesthood in Canada towards the Government, I beg leave to lay a copy of it before them, transcribed from the original, which is at the disposal of the honorable Committee:—

*To the Bishops and Members of the Annual Conferences of the Methodist Episcopal Church in their several Conferences assembled, the Memorial of the Preachers in Canada, in Conference assembled, at Hallowell, U. C. the 25th of August, 1824,*

RESPECTFULLY SHEWETH,

That Petitions to the late General Conference having been forwarded from a numerous

body in this country, praying for a separate connexion in Canada—that the General Conference did not think it expedient to grant the prayer of the petitioners, and offering their reasons: at the same time, leaving the Petitioners yet to hope for such an event, by saying, that “however expedient such a measure may be considered at a future period, the proper time for it has not arrived:” and that the Canada Conference being of opinion that the plan of becoming a separate body, ought, at a future period, to go into effect, they beg leave to submit the same to the deliberate examination of their respective Fathers and Brethren in the several sister Conferences, with a view to a favorable decision at the next General Conference; and that the reasons which have influenced the Canada Conference in favour of such an establishment, are as follows:—

1st. The state of Society requires it—the first settlers having claimed the protection of His Britannic Majesty in the revolutionary war, were driven from their former possessions to endure great hardships in a remote wilderness: Time, however, and a friendly intercourse had worn down their asperity and prejudice, when the late unhappy war revived their former feelings, afforded what they considered new and grievous occasion for disgust against their invading neighbours—the prejudices thus excited would probably subside if their ministry were to become permanent residents in this country, as would be the case in the event of becoming a separate body in Canada.

2nd. A separate establishment appears to be expedient and necessary on account of the insulated and extended situation of the Societies in this country from the General Superintendency. The National Line is marked by a vast sheet of water stretching the whole length of the Province, either in broad lakes or rapid rivers, so that, in our insulated situation, and the difficulties in passing, it was nearly thirty years after the introduction of our ministry before one of our Bishops visited this country. Two other Bishops lived and died without setting foot in Canada; and if two others by forced labour have kindly stepped over, these visits have been few and transitory;—consequently, inconveniences have been felt for want of ordinations, and a more particular and immediate oversight of the General superintendency. A Superintendent therefore, to reside in this country, to attend to those important duties, would greatly remedy those inconveniences, and have a most salutary influence upon the cause of religion.

3rd. A separate establishment appears necessary and expedient, on account of existing jealousies, lately awakened in the Government of this country. On the arrival of the Missionaries from Europe, efforts were made to establish them in our cities and societies, by raising objections to our Ministry as coming from the United States. These objections were urged to the people here, and to the Committee at home: but when the measure proved unsuccessful, and the British Conference refused to sanction the requests made