

We only became acquainted with the fact of Mr. Chiniquy's deposition on our way to Chicago, and felt at the time that it was a new element in the case which we did not contemplate and which gave it a somewhat different aspect from that in which it before appeared to us.

On our being informed of all the circumstances connected with this proceeding, we advised Mr. Chiniquy that the Presbytery could not well accept of his Act of Separation in the face of charges formally laid before them against him, and that he ought to have withdrawn his declaration of the Presbytery's jurisdiction, at least until the prosecution had been issued.

We succeeded in convincing Mr. Chiniquy that this was the course which he ought to have pursued; at the same time he had difficulty in understanding why he could not, under the circumstances, separate himself from the Presbytery of Chicago.

We found, too, that his application to our Synod stood in the way of his withdrawing his Act of Separation from your Presbytery, and submitting, as he ought to have done, to your discipline. He felt that he could not withdraw that Act of his without appearing to deal deceitfully with us. He had in some sense placed himself in our hands, and felt that, without our consent, he could not rescind from his application to us, which he must have done had he withdrawn his Act of Separation from you.

This is a position in which Mr. Chiniquy would not have placed himself had he been at all acquainted with our Presbyterian forms of process, and it is an aspect of his case which merits consideration on our part and we trust also on yours.

We would respectfully make this representation to the Presbytery of Chicago, trusting that, along with other considerations that may suggest themselves, it may lead you to reconsider your action in regard to Mr. Chiniquy and to adopt such further proceedings in the case as may conduce to the right settlement of the difficulties in which Mr. Chiniquy and his people are involved, and to the promotion of the cause of Christ among the French Canadian converts in Illinois.

We have appointed Mr. Kemp to represent us before your reverend court, and to give such explanations of our objects and wishes as you may require, and to receive such further information on the case as may enable us to present a final report to our Synod.

As instructed, I presented the paper to the Presbytery, and made such statement to them as appeared to me requisite to explain the interest which the Church in Canada naturally took in Mr. Chiniquy and his people, and our desire that nothing should hinder the progress of the work of reformation which, by Providence, had so far been accomplished through the instrumentality of Mr. Chiniquy. I indicated that possibly, if the Presbytery would take a loving, rather than a legal or technical view of the case, a way might be found to reconcile Mr. Chiniquy and his people with them—that at all events, a committee of their number might be appointed to inquire and consider whether such an issue was attainable, and how far Mr. Chiniquy himself was prepared to satisfy their requirements.

The Presbytery received me very courteously and

heard me with interest and patience. At their hands I received kindness and hospitality. Having finished what I had to say and answered several questions put to me as regards the use of the word "Colleges" by the French people of Lower Canada, I was followed by two or three of the members who, it was pleasing to find, took a very kindly view of the case, and were disposed to try what could be done to bring about a reconciliation. It was accordingly moved and seconded—That the whole subject of the difficulties connected with the French Mission of St. Ann's and Kankakee be referred to a committee of five, to enquire whether they may not in some way be satisfactorily settled, and report to Presbytery at next stated meeting."

On this motion there was a little discussion, but finally debate was arrested by a motion being carried—that the motion do lie on the table. This form of procedure is quite unknown to the British Presbyterian Churches, and requires explanation. It appears that in the American Churches a motion to lay anything on the table arrests discussion and is immediately without debate put to the vote and, if carried, the whole matter there and then takes end and cannot be resumed, unless by motion it be taken up from the table. A motion to this latter effect was made next day in the case, but it was voted down, and so the question lies on the table of the Presbytery of Chicago. Against this decision the mover of the original motion complained to the Synod of Chicago, which was to meet the next day in the City of Mendota. The members of the Presbytery who had been engaged in the prosecution of Mr. Chiniquy were sensibly determined not even to discuss the question, or to rescind in the least from the position which they had taken. Very earnest and brotherly appeals were made to them to take a kindly and merciful view of the case; but they seemed to regard such appeals as having some sinister design in them, rather than as being truly and sincerely expressions of Christian sympathy.

I went to the meeting of the Synod at Mendota to see what would be the issue of the complaint, and with an idea that probably it might be my duty to carry the case by representation to them. At the Prairie City I met with a large number of the ministers of the Presbyterian Church of the West. Most considerate hospitality and kindness were shown me by the people. The meeting of the Synod was one of much interest. They kindly asked me to sit with them. After waiting two or three days I found that as the complaint pertained merely to a matter of form and did not touch the merits of the case: it was judged expedient by its promoters to withdraw it. It was, however, supposed that on the review of the minutes some points pertaining to the case might be brought before the Synod, but after consideration I judged it proper to take no further steps in the matter, as it was manifest that nothing further was to be expected from the Church Courts.

The Presbytery again met at Mendota, and approved of a reply to my communication, which has since been sent to me, and is as follows:—

To the Committee of the Synod of the Canada Presbyterian Church.

Beloved Brethren in the Lord,—

Your co-adjutors

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