

sonings urged in defence of the truthfulness of the change, be not very clear, while the gross material considerations that may have overweighed are apparent—sure to give summary judgment against him. Now it has unfortunately happened for Dr. Strachan, when thus brought before the bar of public opinion, that the advantages he has derived from his change of principles are as apparent to all Canada, as he has made his hostility to the party that was once his own; while the nice theological convictions, doubtless, as we have seen, the real efficient cause of the whole, have never been laid before us.

On fairly considering the case then, I would ask, if there be any thing surprising, in the feelings of the body of the Scotch church, having been more moved, and in their having been excited to greater occasional warmth of expression, than if they had had another opponent? or, if it be a wonderful thing if individual members of our communion, have occasionally applied terms to the Venerable Archdeacon, which I will not repeat—if he have now and then, for such things will be, furnished subject for a declamation or a ballad, or if there has been a clapping of hands at the ballad and declamation. All this, I submit, is in the usual course of human affairs, and ought not to be put down as especial malignity in members of the church of Scotland; or to have been expected to fall out otherwise than it has done.

But I will even go a step farther, and will ask, if, constituted as society is, we would wish such things to fall out otherwise. I would ask, if there are not indeed men, who make a stalking horse of what they call their principles, ay! even of their religious principles, to lead them directly to this world's goods, and I would demand how are we to keep these in check? how are we to prevent them from making every principle be accounted a mockery—a garment to be put off or on at pleasure—but by the fear hanging over them of public opinion; the world's dread scorn or more dreaded laugh; a harsh, a hasty, but, it must be confessed, a wholesome censor. It can only indeed judge of the outward act, and not of the inward sentiment, and, therefore, there must sometimes be victims; individuals, like the venerable subject of these observations, erring not at all, or only erring from imprudence. These however must be regarded as necessary sacrifices to the public well being.

I willingly pass from a part of my subject the necessity of touching on which was imposed on me by the task I have undertaken. We believe we had endured wrong—we strove to have them redressed. The best proof of the justice of the con-

dition, and of the propriety of the course of action adopted, is found in the rank we claimed, and the rights founded on it, having been formally admitted by the highest authority in the Empire—by the opinion of the legal advisers of the crown—by the concurrence of the committee of the house of Commons in that opinion—and by the express message of the Sovereign, placing us, in respect to rank and right in Canada, on an equal footing with the Church of England\*. We rested in confidence on this message, knowing well the principle of our monarchy, that the sovereign utters no idle word, none that is not well weighed, and on which implicit reliance may not be placed. The right having been acknowledged, we were contented to wait patiently for the redress of the wrong, in the way least inconvenient to the public interests. Thus were we patiently waiting, when this ill-omened matter of the Rectories, that has stirred up from the bottom the bitter fountains of religious jealousy over Upper Canada, was heedlessly and profligately thrown among us to disturb the peace of the Province. To take up the consideration of this measure from the right point, we must recur to the act of 1791 and the times in which it was enacted.

The period 1791 was the acme of the French revolution. Britain, like the rest of Europe, was agitated by the political convulsions of which France was then the centre, and was looking fearfully forward to the coming storm, that raged so long, and beat so fiercely against her. In seasons such as these, every thing not directly bearing on the great absorbing questions and feelings of the day, is apt to be only cursorily glanced at, and hastily decided on. At such seasons, we may well suppose our legislators did not give the possible exigencies of a future province, the calm deliberation, and careful investigation, they would have bestowed on them in more tranquil times. It is only by considering the natural effect of these circumstances that we shall be able to reconcile with the acknowledged abilities of the statesmen at the helm of affairs, two provisions of the act; the one for the establishment of a body of hereditary nobility and legislators; the other for that of a dominant church—an endowed clergy of the church of England, holding all rights profits and emoluments of their parsonages and rectories, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same

\*The authority I mean is the message of His late most gracious Majesty King William the IV. communicated to the Provincial Parliament, on the 25th Jan. 1832, by His Excellency Sir John Colborne, in which you may remember His Majesty spoke of some changes which may be carried into effect without sacring the just claims of the established churches of England and Scotland. The waste lands which have been set apart as a provision for the clergy of those venerable bodies (he said) have hitherto yielded no adequate revenue."