

were always called into the Governor's Council. Thus, in Upper Canada, Dr. Strachan, while still a simple Rector, became a member of the Executive Council in 1818, and continued to serve in that capacity for fully twenty years, that is, until the introduction of Responsible Government. He was also a member of the Legislative Council, or Upper House, nominated for life by the Crown. In those days, the British system of holding Colonial Ministers of the Crown responsible to the Colonial Parliament was denounced as "republican" and "disloyal." The Governor was held to be responsible to the Sovereign, through the Sovereign's advisers, to the Imperial Legislature; but that he should act only through a ministry able to command a majority in the Canadian House of Assembly, was the most horrible political heresy. Among the upholders of Prerogative against Responsibility, no one was more inflexible, bold, and dexterous than John Strachan. Rightly or wrongly, he had the credit of being that "power behind the throne greater than the throne itself." Successive Lieutenant-Governors, strangers to the country, were as clay in the hands of the potter under his firm will, local knowledge, and personal influence. It mattered not what measures were passed by the lower house of Parliament, or how faithfully they represented the people; the Legislative and Executive Councils would throw out every liberal measure without mercy. Even Governors and Secretaries of State for the Colonies sometimes remonstrated in vain. This unrelenting obduracy doubtless provoked the Upper Canadian rebellion.

Among the measures forced by the power thus usurped upon the people of that Province, there were none on which the late Bishop's heart was more set than the establishment of the Church of England as the Church of the Colony, and the bringing of all the institutions of higher education under its control. The Clergy Reserves, that is, one-seventh part of the lands of Upper Canada, reserved out of all government surveys of wild lands, "for the support of a Protestant Clergy," under an Imperial Act passed in 1791, were placed, in 1819, one year after Dr. Strachan came into the Executive Council, under the care of the Episcopal clergy. It was assumed that the said clergy were also fully established in Canada, and, so late as 1828, a non-episcopal minister was imprisoned for marrying a couple, while all "Dissenters" were told that they were merely "tolerated" in the country. The ministers of the Church of Scotland, as belonging to a body that was also established, and claiming that this was not an English but a British Colony, persistently urged their demand for a share in the proceeds of the Reserves, but it was a long time before the demand was conceded. In 1824 or 1826 the Anglican clergy obtained the right to sell the Reserves, and a few years after certain portions of those lands were set apart as permanent endowments of Rectories in various parts of the Province. The Lieutenant-Governor, Sir John Colborne, just before returning to England, was about to sign, privately, the patents for the endowments of a hundred Rectories, and had proceeded as far as the fifty-seventh, when the matter came to the ears of Peter Perry, of Whitby, a Radical Member of the Assembly, who at once brought the subject before that body, then in session. The storm of indignation that arose prevented any more patents from being issued, but the fifty-seven have been confirmed as legal by the courts of law. Among them is that of the Rectory of Toronto, now said to be worth £2,000 a year. Several others are of considerable value. It was intended to have had "parishes" endowed in every part of the Province. As it is, the wealthiest inhabitants of many cities, towns and townships have their clergymen provided for them out of the public domain.

Another kindred project was the monopolising of the funds set apart for University education. The munificent endowment provided for a college at Toronto was attached, by Dr. Strachan's management, to an institution as thoroughly Episcopalian as Oxford or Cambridge, more so than those ancient seats of learning have now become. Little by little, he was forced to let go his hold; and when, at last, in 1849, the desecularising of the University was complete, he shook off the dust of his feet for a testimony against it, as a "Godless" establishment, and at seventy years of age betook himself once more to Britain to secure funds for the endowment of Trinity College, of which every Professor and every graduate must sign the Thirty-nine Articles. Well do we