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REVIEW OF A SPEECH OF THE VENERABLE JOHN STRACHAN,
D. D., ARCHDEACON OF YORK, IN THE LEGISLATIVE COUNCIL.

THE intense interest generally excited in these Provinces by the recent discussion—first in the public papers, and subsequently in the Legislature of Upper Canada—of Dr. Strachan's statements with respect to the Ecclesiastical state of that Province, and of the Constitution of the University which he projected, and for which he has obtained a charter from his Majesty, entitle these questions to our earliest and most serious consideration, involving, as they do, most deeply and permanently, the interests of Religion, Education and Learning.

Before we proceed to make our remarks on the Dr.'s Ecclesiastical views and statements, we beg to disavow any, the least sentiment of hostility towards him. We believe him to be, in private life, a man of estimable character, and had he never meddled with politics, had he applied himself exclusively to the duties, for which we believe him to be well qualified, of a teacher of youth and a Minister of the Gospel, he must have been regarded at this day, as the object of general and well merited commendation, and, we are persuaded, would have closed his life with the delightful consciousness of possessing universal gratitude and respect as a benefactor of the country. But here our commendation must end. When we contemplate the spirit and principles of that ecclesiastical policy, of which, if not the original, and sole projector, he has been the most forward and conspicuous advocate and abettor—when, with all due allowance for the influence of self-love and party spirit—we consider the means which he has been tempted to employ in order to accomplish his ends—when we advert to the many palpable inconsistencies which appear both in his conduct and in his statements—when we reflect upon the spirit of ecclesiastical or secular ambition in which these projects have manifestly originated, and the mischievous and unhappy tendency of the principles and measures to which they have given birth, as well as the heedlessness, precipitation and folly with which they have been urged and prosecuted—it is impossible to suppress the various and contend-