

pouring of official insults. We have asked for reasons ; and, in opposition to the faith of treaties, and the clearest principles of equity, we have been met, by what I cannot otherwise designate, than a verbal quibble, an argument of a sort that it would seem ridiculous to bring forward in the determination of any point of importance, and which, to urge in the debate of a great national question, can only serve to prove the baseless foundation of the claims that it is intended to support. Though its fallacy has been often exposed, Dr. Strachan brings it forward again, and again gives Mr. Morris the trouble of refuting it. It runs thus.

Because the English colonies were territories belonging to England, therefore British colonies are territories belonging to England, therefore also do they belong to the English church. Or, to state the argument more briefly, because the term colonies is applicable to both English and British colonies, therefore are they both the same. This ratiocination savours somewhat of the school that furnished proofs for *any thing*, that *any one* had a mind for. Thus : "an ox has wings." "How?" "A bird has wings ; a bird is an animal ; but an ox is an animal, therefore &c."

We refer to authority, supported by the unbiased opinions of those, who in Britain direct the counsels of the monarchy, and of the most eminent jurists and politicians—we are seriously told to bow submissive to the authority of Mr. Hagerman !

Unfortunately, in common with my countrymen, my reason is unconvinced by the argument, I perceive not the overwhelming weight of the authority adduced. We seek for something beyond, and our eyes are met by the mysteries of the colonial government. These I might not be able, and I will not seek, to unveil ; but, through the curtain which shadows them, the incessant movements of an Honorable and very Reverend personage, who was for years the main spring of Canadian government, and so conspicuously prominent, that he stands out, as it were, visibly before us, the prime agent in all that has befallen us. Once or twice too—in the House of Commons, and in his celebrated ecclesiastical chair—he was produced to open day as our adversary, and under very peculiar circumstances ; and, since those days, he has repeatedly come forward, our avowed opponent. Our attention therefore has naturally fixed on him, and I am unwillingly obliged, Mr. Editor, to call the notice of all who read your pages, to the singular position in which he has stood before us—it is necessary to our full vindication from the charges that have been brought against us.

Looking on Dr. Strachan we recognise a countryman, one educated a Presbyterian, one who when years might have been supposed to have given him maturity of judgment, and afforded him time to make up his opinion, was so convinced of the excellence of our standard of faith and form of worship, that he solicited to be appointed to one of the Scotch churches in the province—to be set apart as an Apostle of Presbyterianism over the Canadas. This application having been unsuccessful, we know that he next professed a desire to be made a minister of the church of England, and was, accordingly, appointed one of her missionaries in Canada. We have also full in view all that has fallen out of this change—high rank—affluence of wealth—great political influence—an influence, that made him, in effect, the Governor of the Province for many years.

Now, far be it from me to call in question the purity of the motives that have led to this course, far from me so grossly to defame his character as a minister of the gospel, as to hold, that when he was a candidate for the ministry in the church of Scotland, his zeal had been animated by other motives than an honest conviction of the excellency of her doctrines and practice, and a fervent desire that his whole energies might be devoted to making the Canadian world as fully a partaker of these, as lay within the compass of his power. Far be it from me too—I should be equally wrong—when next he professed his desire to turn these energies to the service of the church of England, to say that the change had been wrought otherwise than by some new light, breaking in on his understanding, showing the demerits as a church of the one—the superior excellence of the other. I should slander the Canadian government along with him, were I to trace his elevation to the councils directing it, to other motives than a wish, on the one part, that the voice of uprightness and charity uttered through him, its proper organ, should temper their deliberations ; on the other, a reluctant compliance to the calls of duty, dragging a faithful, but unwilling servant, from spiritual to temporal concerns.

Let all this be so. Yet must it be acknowledged there is a thing termed consistency of conduct, especially looked for and prized in a public character—still must it be granted, that he, who presents himself to the public, bearing before him the blazon, of abandoning one party and embracing another, more especially if he come forward as the opponent of the party deserted, presents himself before a severe judge, apt to regard the fact as, *prima facie*, evidence against him, and—if the abstract rea-