

two points. He says his defence of Sir Charles Metcalfe, was as voluntary and as spontaneous as his own breathing. It is the first time that we ever heard of our own breathing being voluntary. If it were so, many would lose their breath when they least desired or expected it. However, with the author it means spontaneous. If it were spontaneous, there is less excuse for a violation of previous spiritual obligations. If it were not, he must have been hired, and his present assertions would be false. Such a conclusion we dare not come to. Therefore, at present we prefer his own declaration, which is quite sufficient for the purpose for which this paper is published. It is our opinion that the Methodist Church will neither suffer a Preacher spontaneously to enter into public controversy, or to do so under any other influence. We must not omit to notice, that it is in this letter that Mr. Ryerson says, that he had not the least idea of "Mr. Murray, being appointed to a Professorship in King's College, or ceasing to perform the duties of Superintendent of Education," until, as he there says, sometime after I had completed my defence."

We remind the reader, that the defence was completed in August, but the office was known to be at his acceptance, and (apparently) refused by him in May previous.

Again, in the same letter he states, that he learned in August for the first time, that the office in question was about to become vacant. We would willingly account for this discrepancy of facts, but it is not in our power. The subject next calling our attention, is a letter marked No. 11, signed "A Wesleyan Methodist," and addressed to the President of the Conference in reply to his letter of Sep. 26th, published in the Globe. In this letter, there are some points worthy of attention bearing on the leading object of this journal, viz. To obtain a lay representation in the Conference. Whether it is a breach of Church discipline, to discuss the civil privileges of the members of the Methodist Church, we shall not enter into at present, as we scarcely expect to meet with any one, who will presume to deny it. At present, we have only met with private opinions, which we are not called upon to oppose. The writer justly says, "*The purity, independence, and prosperity of societies, demand the open and free discussion of principles.*" and the "*candid and fearless exposure of errors, without respect to party, or individual interest.*" We ask, who can deny this? Will, any person who may think it proper to oppose the object for which this journal is published, undertake to deny the necessity of open and free discussion? If so, our course is triumphant at the first onset, and we stand before the world as the admitted advocates of the purity, prosperity and independence of the Methodist Church.

We ask again, will any such persons undertake to say, that such is the practice in the Methodist Conference, relative to subjects which involve the civil rights and privileges of the members of the Church, much less those of a strictly religious nature. Who does not know that the Conference has absolute authority relative to the former, that it sits with closed doors, that not a layman can

know what is doing, any more than they know the Councils of the Autocrat of Russia, and that there is no power within reach of the community to call them to account.

These things are not only true, relative to the former, but the Conference have now begun to encroach on the latter also. It is necessary to check this enormous evil, or the dispersion of the whole Methodist Church Conference too, is inevitable. We shall not further anticipate this important letter, as we believe, such is the interest now awakened in the whole membership on the subject that the whole of the documents herein referred to, will be attentively read.

We have now concluded our comments on those productions of the Press, on the question that has arisen out of the proceedings of the Rev. Egerton Ryerson, up to No. 11, and we urgently and seriously invite every lover of Methodism in Canada, to read the whole attentively, and assist us in advocating the purity, integrity, independence, and prosperity of the Church, as far as they conscientiously can, while in reference to others, we shall not object to honorable, and conscientious opposition.

[No. 1.]

From the Supplement to the British Colonist, of Tuesday, May 28, 1844.

SIR CHAS. METCALFE DEFENDED AGAINST THE ATTACKS OF HIS LATE COUNSELLORS.

The Rev. Egerton Ryerson takes this method of informing the public, that he proposes to offer some remarks in defence of Sir Charles Metcalfe against the attacks of his late Advisers, and to prove by *their own testimony*, given on different occasions, that His Excellency is entitled to the verdict of the country, on every count of the indictment got up against him.

Sir Charles Metcalfe may say to the people of Canada as Themistocles said to the Athenians, who were incensed against him—"Strike but hear me." And if the Public have heard six or seven hundred pages of accusations against Sir Charles, in the form of speeches, addresses, editorials and communications—it is believed they will do His Excellency the justice of hearing one hundred and fifty pages of calm reasoning in his defence.

Mr. Ryerson, (unsolicited by any human being) has been prompted to this course by the recent "*Address of the Toronto Reform Association to the people of Canada.*" If that address, (sound in general principles) be true in fact and in insinuation, then is Sir Charles Metcalfe all that is tyrannical and base, and the British Government is a compound of despotism and treachery: Sir Charles should be dethroned and the British Government should be hated and despised; and no general declarations of respect for the one or the other, can prevent such feelings from possessing the mind of every reader who imbibes the spirit of that most insidious and calumnious address. The people of Canada and their government may remain; but the moral connexion—the connexion of confidence and affection, the only connexion of strength and happiness—must cease to exist.

Mr. Ryerson's reply to the accusers of His Excellency, will be contained in ten or twelve numbers—to be first published in the *British Colonist*, afterwards in pamphlet form, occupying from 100 to 150 pages. The first number will appear in the *Colonist* of Friday next, the 31st instant, preceded by a prefatory address to the inhabitants of

Canada West, on the present crisis, and stating the circumstances and considerations under which the author comes before the public on this momentous occasion.

Mr. Ryerson avails himself of this occasion to say, that the distinguished title which was conferred upon him some time since, has never been adopted by him, nor used in his household—that he thinks the old name is better known and more appropriate than the new one—that he likes new names no better than he likes novel doctrines.

Mr. Ryerson has not thought proper, under present circumstances, to accept the office of Superintendent of Education; nor has any political office ever been offered to him. And he is ready to relinquish any situation rather than not accomplish this imperative undertaking. For if a *Leonidas* and *three hundred Spartans* could throw themselves into the Thermopole of death for the salvation of their country, it would ill become one humble Canadian to hesitate at any sacrifice, or shrink from any responsibility, or even danger, in order to prevent his own countrymen from rushing into the vortex, which he is most certainly persuaded, will involve many of them in calamities more serious than those which followed the events of 1837.

Those editors of Canada West, who wish both sides of the differences between Sir Charles Metcalfe and his late Advisers, to be fully understood by the Canadian public, are respectfully requested to insert this notice.

Should any editors honour Mr. Ryerson or his productions with notices, he requests as a favor, that they will have the goodness to forward, at his expense, to his address at Cobourg, the papers in which these notices may be inserted, as he may have occasion to refer to them.

Cobourg, May 27, 1844.

* * We are authorised to say that Dr. Ryerson has not accepted the office of Assistant Superintendent of Education for Canada West.—*Ed. Colonist.*

[No. 3.]

From the Globe.

REV. EGERTON RYERSON.

The following letter has been in our possession some weeks. We decline to publish it, because, although there existed strong rumors of the Rev. gentleman being about to receive the appointment of Assistant Superintendent of schools, we did not conceive ourselves warranted to do so upon less than positive information.

Mr. Ryerson has now admitted in the document bearing his name, which we now publish, that the situation has been offered to him, and it is only under present circumstances that he declines to accept it, and we, therefore, no longer hesitate to publish the letter of "Junius." It is the work of a distinguished member of the Wesleyan Methodist Church in Canada. Mr. Ryerson has announced his resolution to publish, in ten or twelve numbers, a defence of Sir Charles Metcalfe. We shall examine with the utmost care whatever can possibly be said by the talents of the Rev. author in defence of the present Government. If a ministerial *interregnum* of six months can be justified without entirely destroying the very principles of British constitutional Government, we shall frankly go to school again and take lessons from Mr. Ryerson.

The Reverend gentleman says, that as "six or seven hundred pages of accusations" have been brought against the Governor-General, it is believed that they will do His Excellency the justice of hearing one hundred and fifty pages of calm reasoning in his defence." We cordially agree with this,—aye, a thousand pages if they can be written. But really we