

who contemplate the union on the part of the British Conference securing, on their part, a double operation,—the one, in relation to the Canadian portion of the ministry, to get rid of objectionable members, who may be competitors for power in the next Conference; the other, in relation to the British Conference, to send missionaries to supply those vacancies, and thus forever secure a majority for the British Conference, making the whole Church a political machine, as well as to subject it more completely to the arbitrary rule of persons upwards of three thousand miles distant! However this may be, we are pretty sure that such a scheme will not conduce to the peace and prosperity of the Church; nor will it succeed in reference to securing the entire political support of the members of the Church to the Government, to whatever party the Conference may direct its exercise. We predict that they who contemplate this will be disappointed: the Canadian Methodists will not be the tools of ecclesiastical power for the benefit of any party. On the contrary, the attempt to use them politically will only arouse their opposition, and result in their more independent exercise of the elective franchise.

The following is taken from the Kingston Herald of December 21, and forms part of a communication from Cobourg to the Editor of that journal. It is a more complete exposure of the unprincipled conduct of the Rev. Egerton Ryerson, and at the same time affords incontestable evidence in support of every assertion made on the subject in former numbers of this journal:—

"We are now arrived at a more wonderful period of Mr. Ryerson's history, namely, the last twelve months, which are more intimately connected with our present design, and more fraught with interest to the inhabitants of Western Canada. So much has been said of late concerning Mr. Ryerson's defence of Sir Charles Metcalfe, and the political BRIBE which he received, and which has been very generally ascribed to him by his fellow countrymen, that I would add nothing to the voluminous accusations and even facts which have already appeared, did I not regard it as my duty for the sake of those who have brought those charges, and have been accused of slander, principally because they were unacquainted with his private correspondence with the government—the most correct source of evidence—to expose his dishonest pretensions and political obliquities. Mr. Ryerson's warm attachment to the principles advocated by the late Ministry are well known, as well from the eulogy which he passed upon them in his remarks upon Sir Charles Bagot's Administration, as from his general conversation, and otherwise avowed sentiments. Upon the resignation of the Ministers, Mr. R. was loud in his exclamations against His Excellency, whom he designated, "a second Sir Francis," through the instrumentality of Lord Stanley and the Tory government at home, in order to prevent the favourable working of responsible government; and, by forcing the Ministry to resignation, so manage as to bring again into power the remnants of the obsolete "Family Compact." A short time after this Mr. Ryerson read to at least three or four officers of the College a letter which he had received from an influential minister of the Methodist Church, containing some of the most bitter denunciations against Sir Charles Metcalfe, and added,—"What a pity you are not now Editor of the Guardian that you might have an opportunity to expose the tyrannical conduct of the Governor General!"—Mr. Ryerson then proceeded to say what course he would pursue were he indeed Editor of the Guardian; and made such statements as created a strong impression on these individuals' minds that he intended to write an Appeal to the country in behalf of the Ex Ministry. In the month of January he published in the Guardian a reply to Mr. Draper's speech on the University Bill.—He received a letter from Mr. Draper thanking him for the courtesy with which he had treated him; and about the same time, one from the Governor General's Secretary requesting his presence at Kingston, as he wished to receive his advice concerning the present state of affairs. Though his vanity was flattered at this, still he indulged in some unpleasant reflections upon his Excellency's probable position in this send-

ing for him; and just before his departure for Kingston, he inquired of one of the officers of the College whether he had any idea to suggest relative to public matters. The individual's reply was, "that he had nothing further to say than that he believed it to be his Excellency's object to get him down to Kingston so as to enter into some compromise to receive his influence in bringing over the Methodist Church to support his government." Dr. R. declared that he thought such was the object of the Governor-General and Mr. Draper; and he would therefore be on his guard. In the Toronto Examiner of October 31, Mr. Ryerson roundly asserts,—"that the result of his investigations between his Excellency and the late Counsellors was announced to two individuals before he had seen his Excellency since the resignation of the Ministry;" and declares that decision to have been in accordance with his late political writings which were "as free as the air he breathes," but with what degree of moral honesty or truth my readers shall judge. The fact, however, soon became apparent to all connected with the institution, that a serious change had taken place in Mr. Ryerson's political views since his visit to Kingston. He was exuberant in his praises of Sir Charles, whose liberality he declared knew no bounds, and whose many amiable personal qualities rendered it impossible for him to be any other than one of the best of men. At length it became generally reported that the Principal of Victoria College had been BRIBED to the Government interest by the promise of the office of Superintendent of Education. In the mean time he received several communications from the government, which, together with his replies, he read publicly to the students and some of the people in town, in the College Chapel. In the first letter the Governor offers to the Rev. Egerton Ryerson the appointment of Assistant Superintendent of Education for Canada West, assigning as his reasons, the confidence which he had already rendered the country, and "the strong support which he would bring to his government." This appointment, then, was not made with a view to advance the educational interests of the people—as it evidently never could do—but in consideration of "THE STRONG SUPPORT WHICH MR. RYERSON WOULD BRING TO THE GOVERNMENT!" Mr. R. objected that he was unwilling to accept the office until Mr. Murray could be provided for.—His Excellency replied that after consulting with Mr. Draper, the only member then in his council, a satisfactory arrangement had been made.—Here the matter ended (so far as we knew) until Spring when Dr. R. again visited Kingston, and after his return, came out in defence of the Governor: whilst in the mean time the appointment was suspended until he finished his writings, when he was gazetted to the office—the reward of his iniquity. What an outrage upon the virtue and intelligence of the country, to place such a man in charge of its educational interests! Notwithstanding all this, the Christian Guardian of the 30th October, strives to cover Mr. Ryerson's obliquities, and make the Methodist community believe that this appointment "is one of the first steps towards the exemplification of the principle of equal rights and privileges towards the body of Methodist Ministers, and the denomination of the Methodist people in this Province,"—an appointment which was purchased at the expense of Methodist honour, of Methodist integrity and piety. Since this Mr. Ryerson has gone to England. "Peace to his ashes!" J. S.

We refer to the above article for proofs and illustrations of our remarks in the following:—

THE CASE OF DR. RYERSON.

"For both prophet and priest ere profane, yea, in my house have I found their wickedness saith the Lord."

Before entering on the subject of Dr. Ryerson's public conduct, we wish to guard against any misconception of our language by stating explicitly, that we only refer to the public character of Mr. Ryerson. As we expect to be charged with personal opposition to him, we also add, that even for his public conduct, as a preacher of the Gospel, we do not consider him individually responsible to the members of the Methodist Church; he being only one member of the Conference, we look not to him but to the whole body: at the same time we cannot pursue our course, at least on this subject, without referring to him in the most prominent manner; as the whole history and proceeding of the Canada Conference, for the last fifteen years or more, forms part of the history of the public conduct of that gentleman.

When the Conference was organized, at the time the Wesleyan Methodist Community became an independent body in the province, Mr. Egerton Ryerson was one of its leading members. When the political agitation arose under W. L. Mackenzie, the same person was, at first, one of his coadjutors, sometime after one of his opposers; and as Editor of the Guardian was engaged generally in political controversy. Whether in London as the author of Letters on Canadian politics, or in Canada, as the author of impres-

sions.—or the advocate of Sir Francis Head and the Family Compact, as the party was called who supported him, we find him incessantly occupied in the most prominent station before the Church and the public. When the union was formed between the Wesleyan Methodist Church and the British Conference, the same person took the most active part, as also he did on its dissolution. He was the person to whom most of the opposition and complaints of the British Conference related, and he was the person sent to England to defend the Canadian Conference there. Since the dissolution of that Union, though located for a time at Cobourg, as President of Victoria College, and professedly retired from politics and public writing generally, he has successively appeared before the public as the advocate of Lord Sydenham, Sir Charles Bagot and Lord Metcalfe. So fully has he taken the position of leader in the Conference of the Wesleyan Methodist Church in connection with his active interference in public affairs, that the members of the Church have been called Ryersonians, and he, the John Toronto of Methodism. By uniting in himself the three separate characters of a Preacher of the Gospel, the principal ruler of the Church, and a most active political partisan and controversialist, he has subjected the members of the Church to frequent mortifications; tending to alienate them from the Church, or from himself.—it being unavoidable in their ordinary contact with their fellow citizens, to be associated with his politics because they preferred his Church; though with regard to thousands, that Church would have been their choice, if the name of Dr. Ryerson had never been heard of. He is still the idol of the Conference, or their master, at all events their leader, their agent now in England—their President of Victoria College, and holding a government office with a salary of £375 sterling, or about \$1,800 per annum.

From this brief glance at Mr. Ryerson's public career, who he has always held the sacred office of a Minister of the Gospel, it is impossible not to conclude that his public conduct must have considerably affected his usefulness as a preacher of the Gospel for good or evil. To some, he has doubtless, through affinity in political opinions, been always welcome; to those of opposite opinions always the contrary; who these have changed places, or he has changed politics. While chapels have been crowded to hear him, the same occasion was a signal to others to keep away from him. We hesitate not to say that, under such circumstances he was the instrument of spiritual profit to neither party. While the former saw no fault in him but considered him as an angel of God, and were led through him even into his political eccentricities; the other party having set a him in the public press accused of falsehood, and retorting it fiercely on his opponents, have looked very differently at his spiritual ministrations, and on his account have even "abhorred the offering of the Lord."

We put it to the serious consideration of the Wesleyan Methodist Church, whether there is the least ground to charge us with personal opposition to Mr. Ryerson, or any other Minister of Religion, because we feel it our duty to point out the evil consequences of their public interference in political affairs; and whether the general conclusion to which we now come is not perfectly correct. That it is impossible that he could be a useful or profitable Minister of the Gospel, or have any other than an influence for evil on the whole community.

It is an unfortunate coincidence that the Church has seen no prosperity, of any consequence, during the prevalence of his influence.

A more expressive coincidence still remains to be mentioned. Mr. Ryerson's influence yet prevails, and his political interference is carried to the greatest extent, so much that he is now in Government pay without performing the duties of his office, enjoying at least a temporary sinecure, while he has liberty to act in London as political agent to the Government, and, as we conjecture, an actual representative of the Canada Conference to effect another Union; and what is the state of the Church now?

In the foregoing observations we have not even approached the subject of moral impropriety on the part of Dr. Ryerson, and yet we have said enough to convince every unprejudiced mind of the necessity of the Conference disavowing Dr. Ryerson's conduct, and entirely renouncing his policy in the government