

from the dread of its commission. This has evidently and inevitably been the result of the exercise of such power by the English church in Canada. How, for instance has it been possible for us Presbyterians or for others, to divest ourselves of jealousy and suspicion as to its procedure. We know that repeated missions have been sent to England. We judge they have been important, for the most eminent of the church have been employed in them, and while we are kept in the dark as to their real objects, and the methods those engaged in them took to effect these, can we be blamed for suspecting that they may have been inimical to our interests? May we not entertain doubts as to the fairness of the means used to promote theirs? Can we avoid exciting rumors, as to these things, spreading among us? And are not these evils, and the excitement of feeling ("evil passions") produced by them, fairly attributable to the mode of action its constitution marks out for the English church, or permits it.

To expect that we should not be moved in such circumstances were to expect an impossibility—to expect that we were greater or less than men. The feelings that have agitated us are natural. They can only be extinguished in one way—show us that they are causeless. Let Dr. Strachan, or let some one else, lay open before us what was the real purpose of these missions. Tell us, for example, was the splendid vision of an Upper Canada Bishopric, glittering from afar, one of those that prompted to these reiterated exertions?—if so, tell us then further, what were the arguments, for the expediency of the measure, urged on the authorities at home? what did the zeal of the Ambassador cause to be laid before them concerning the numbers, and respectability, and attachment to the British government, of the different sects in Upper Canada?—what concerning the wishes, and disposition, of the population of the province? Truly show us, in short, what has been the *whole course* of that "*quiet loyalty*" you vaunt? *Whither* did it itself set?—*Whither* did it tend to carry *Canada*?—Did it bear us *off from*, or *on towards*, those rocks from which we have just escaped shipwreck?—Make the whole of your various embassies as plain to us as Mr. Morris's is to you. Then will we bear no undue impressions against you. Till then, we will uphold the publicity of our doings, to have been less dangerous to the peace of the Canadas than the concealment of yours.

The church of England has the advantage of quiet acquiescence in the body to the mandates of

the leaders. To hear with it is to obey. But, as this obedience does not necessarily proceed from conviction, so it secures not hearty support. The dictates of the reason, or the feelings of the heart, cannot be expected warmly to second measures which they may never have cordially approved—to which they may have been directly opposed.

This is I believe the very position of that church in Canada at this moment. The mass of its members have qualms of doubt coming over them, as to the propriety of the measures pursued by it—these doubts restrain some from supporting its proceedings, place others in actual opposition to them. It is not a thing to excite wonder, if many honorable men in that communion transfer the charge "of selfish and blind violence," from our church, to the heads of their own. I think, therefore, that the praise for unanimity and energy, which Dr. Strachan bestows on us—the rebuke which he gives the members of his own church, may be well explained without attributing any extraordinary merit to the one side, or want of due regard to the interests of their sect to the other. His church, as it has felt the advantages, is now exposed to the inconveniences of its peculiar constitution. While the character which our popular form of government impresses on us—slow to be moved to action, but vigorous when once roused, is manifesting itself on this question both in the Canadas, and in Britain, and will carry us triumphantly, over much greater obstacles, than it is in the power of the Archdeacon of Toronto to raise against us.

But to pass onward—whatever idea may be formed of the character which this different constitution of the churches, may have impressed on our respective proceedings, it is very clear that, we, of the church of Scotland, have had enough of cause to excuse us for more excitement of feeling than we have manifested.

Strongly, and deeply impressed, with a sense of the justice and equity of our claims, these claims have yet been practically denied us. At home, indeed, and with those who might be supposed best qualified to judge, and who could dispassionately judge, the reasonableness and justice of all we have demanded have been readily acceded to, and we have been promised adequate redress. But here in Canada, the case has altered, our demands have been met with neglect, have been sometimes treated with contempt, and we ourselves, because, forsooth, we dared to make them, have been occasionally exposed to a full out