

of it. Not without a pang, but yet, without hesitation, we put, in this instance, to peril, interests, very dear to us ; because, so only, could the great cause be upheld. We gave our whole influence, in very many cases, in support of men, whose prejudices we knew to be opposed to the claims which our national church was to lay before them. In support of these men, our very clergymen, unusual sight ! were to be seen at the hustings. Thus was Mr. Hagerman returned, and thus were others returned, whom I could enumerate. The result was, what was wanted for the occasion, a high tory house.

Why do I dwell on details I had rather not put on paper ? *Because the religious opinions of the majority of the members of this extraordinary house, made for an extraordinary purpose, have been assumed by Dr. Strachan as a fit criterion of the religious opinions of the Province ! We in Canada, know very well, that they show only, what are generally the religious opinions of a high tory. But—his statements cross the Atlantic, and there, some may think it a phenomenon requiring explanation, that 36, of a house of 62, should be of the church of England. For their benefit, Mr. Editor, I have thought your pages should contain that explanation.*

For all this withholding of rights, for all this positive wrong, we have sought redress. Our doing so, has, by our opponents, been esteemed, a crime, and they have attempted to hold us up to public odium, as unprincipled and reckless disturbers of public peace. To pass over what was done and said ten years ago—to pass over Mr. Hagerman's celebrated harangue—the Archdeacon of Toronto in his recent letters characterises our proceedings as “blind and selfish violence”—“a pursuing of the church of England with unrelenting fury”—“an attack as senseless as it is wicked, made without shadow of excuse”—“an attempt at public robbery and spoliation” &c.—and contrasts it with the “peaceful loyalty,” as he terms it, of his own church.

Now, before proceeding to enquire what cause we may have given for such terms being applied to us, or to consider what really has been our conduct, I would remark, that, in any examination of the course of action adopted by the two churches, we ought, in fairness, to take into account their different constitutions. Our constitution is essentially popular. The constitution of the church of England is as essentially arbitrary. The form of government of each has its peculiar inconveniences and advantages.

Like all popular bodies we are tardy in our

movements, checked by the clash of opposing opinions, and noisy in our course. But, on the other hand, this very contest of opinions by bringing out the right and the wrong, renders us less liable to error, the publicity of our proceedings opposes our attempting or perpetrating injustice ; and, in a just cause, the whole energies of the body being roused, our strength is proportionally great. The mode of action we have taken has of course been determined by this constitution. We have acted as a people. So acting, thoughts and feelings had to be communicated, argued, adopted, urged ; funds to be collected ; representatives to be chosen and invested with authority : their proceedings to be communicated and advertised on ; and the further course of action to be determined. This procedure has been termed “agitation,” a “stirring up of evil passions :”—we cannot help its being so designated. But we urge in defence : 1st. That what is called agitation is natural to all popular governments, and yet popular governments are, on the whole, reckoned most conducive to happiness. 2dly. That we can only in fairness be held accountable for the evil hence arising, if we have been the aggressors, and, that, if it turn out we have been only warding off aggression, the party committing the wrong must, in justice, be held answerable for all the evil resulting from it.

But, again, we may reply, admitting that, like every thing mundane, our form of government, with its advantages, has its evils, before you can hold this a reproach to us, you must prove that your own is preferable. Let us see how far it seems so.

It too is mingled good and ill. As ours is popular, it is arbitrary. Like every such rule, it is prompt and quiet in action ; but it is secret uncontrolled, despotic. The advantages given to it by this facility for prompt and vigorous and unmutinous action, which its power being altogether placed under the command of the heads of the establishment, confers on it, we can have no reason to deny, for it has been very apparent to us. While we were deliberating, or thinking it would be necessary to deliberate and act, the English church was already in energetic action. Hence the difference of our relative standings in the early history of the colony. But, to balance the advantages of this vigour of enterprise and action, there are the usual evils arising from the exercise of arbitrary and secret power.

1st. The want of restraint and publicity attending it may be permitting the commission of wrong, certainly exciting suspicion and jealousy,