

classes of society, and which developed into an entire change of the relations of different Christian persuasions and in the whole system of government in Upper Canada. These great religious, social, and constitutional changes were involved in what has been known as the "Clergy Reserve Controversy"—which will be the subject of my next essay.

In the meantime, I think it proper to devote the rest of this essay to the preliminaries of that great contest.

It was assumed and avowed by the leading clergy of the Church of England, that that Church was the Established Church not only of England and Ireland, but of the empire, and that the clergy of that Church were alone duly authorized to preach the Gospel, and administer the sacraments and ordinances of religion. This doctrine, or rather pretension, excluded all ministers and members of all Christian persuasions but Episcopalians from even the pale of the Christian Church. In maintenance of such pretension, not only was the one-seventh of the public lands of the province claimed for the support of the clergy of the Church of England, but earnest applications were made to the Propagation Society and Parliament in England for large additional support. It was with this view that the venerable Archdeacon of York—the late Right Reverend Dr. Strachan, then and long afterwards, until his decease at the age of ninety years, as the first Bishop of Toronto, the acknowledged head of the Church of England in Upper Canada—prepared and delivered a sermon, the 3rd day of July, 1825, on the death of the Bishop of Quebec (Dr. Mountain)—the diocese of Quebec then embracing all Upper as well as Lower Canada. In this discourse, of remarkable ability, the history of the Church of England, from the beginning, was traced, and the obstacles and difficulties which it encountered, with an earnest appeal to the British Parliament and Propagation Society in England for grants to support and extend the Church of England in Upper Canada. The sermon was evidently intended more for England than for Canada; it was not printed until the spring of 1826, on the eve of its author's departure for England, in order to procure large additional supplies and a University Charter for the Church of England, endowed out of the public lands of Upper Canada. A copy of this plausible and able discourse fell into the hands of a member of the Methodist Church, and he brought it to a social and religious meeting of its principal members, who assembled