

country, do not exceed those of our Church; and this equality or, at least this, near approximation in point of number—to those who impartially weigh the vast preponderance which is given to the Sister Church, by the provision made for her Clergy by Government and the Society for propagating Christian Knowledge—will afford a key for the solution of the enigmata, with which the Doctor's ingenuity has puzzled the wits of our Colonial Ministers, and for determining how very different the actual tendency is, from what is alleged in his Letter and Chart.

An attentive consideration of the facts which we have now stated, may, peradventure, serve to throw some light on the motives which actuated the Doctor and the Clergy of his Church in Upper Canada, in a certain memorable representation to counsel His Majesty's Government to withhold support from all other denominations—and as another of the many proofs of the distinguished respect and affection which he bears to us ward—he concurred on this occasion with his Reverend Brethren in advising his Majesty's Government, that the Constitution of the Kirk of Scotland renders her unfit for propagation or extension abroad—that our vine is one which cannot be transplanted, and will not flourish in other soil than that of Scotland—and of consequence “it were great pity, (so it were)” to direct any portion of the nourishment of Episcopacy into such a channel, in the vain attempt to sustain the decaying strength and expiring life of the unthriving plant of Presbytery. But it may be said that Dr. Strachan believed in the simplicity of his heart, that there actually was such a tendency as he has alleged in favour of the Church of England, and deemed that his criteria were fair and trustworthy. This we also might be disposed in charity to presume, had he not told us, in very emphatic terms, that he knew right well the contrary—for he has elsewhere expressly stated that if the Government patronage and support were withheld, “his Church would be annihilated”! Yes! annihilated! 'tis the very word—and the identical hand, that penned the Letter & the Chart, wrote the memorable sentence which we have just quoted! The manner in which the Dr. disposes of the Presbyterians in the Chart is a specimen—altogether unique—of ingenuity, accuracy and candour.—It forms the second section of the Chart, which is entitled “Ministers of the Independent or Presbyterian Order.” Did he not understand the distinction between these two orders, or, did he wish to leave it doubtful whether the Presbyterians in Canada held to the true principles of their own Church? We shrewdly suspect that this is the phalar, which he dreaded as the most formidable of all his opponents, and he acted in his Chart upon the wise maxim, “Divide and Conquer.” In addition to this ambiguity, by which, with all the art and skill of an able General, he contrived to diminish the number of his enemies, by dividing and opposing them, one to another; he by another, and bolder stroke, contrives to reduce their number to one half, putting down *six* instead of *twelve*. Indeed, the Doctor's *meiosis* can only be matched by the opposite figure of speech, which Shakespear has