

elected members of the legislature in Upper Canada have expressed a decided opinion and feeling in favor of the rights and interests of the Canada body.

Again: the *Watchman* has published scurrilous articles from a Canadian paper—*Toronto Patriot*—against me; but the *Watchman* did not inform his English readers that the then editor of the *Toronto Patriot* had applauded the philosophy and philanthropy of Robert Dale Owen, and denounced the Bible and Religious Tract societies as base speculations. An editor of such views and feelings has always, under the most plausible pretences, assailed the Canada conference and myself, as enemies to his craft; and has hence furnished the delectable flowers which have adorned and scented the columns of the *Watchman*. In the office of the same editor were prepared, in 1838, effigies of two of her Majesty's ministers, Lords Melbourne and Glenelg—which were burnt in a public square, with subsequent denunciations from the *Toronto Patriot*, as numerous and as chaste as those which the *Watchman* has copied from that journal against me. Such is the Canadian source of the *Watchman's* borrowed and adopted abuse. It has never been noticed by me in Canada, and it requires no further comment from me on the present occasion.

Finally: the *Watchman* charges me with duplicity, and with a remarkable talent for concealing my sentiments, even when I appear to express myself with the greatest simplicity. Perhaps the *Watchman* may not suspect me of concealing my sentiments, when I say, that his charge is as mean as it is malicious—one which precludes the possibility of any other reply than an exhibition of its meanness—a charge which I presume no other professedly christian journalist in England, save the *Watchman*, would descend to make in like circumstances. It is true, I have never been able to speak much, especially in public, without "much fear and trembling," and may not, therefore, have expressed myself with as much clearness as simplicity; but the disposition and quality which the *Watchman* has been pleased to ascribe to me, has never, to my knowledge, been perceived by my enemies or suspected by my friends in Canada. On the contrary, I have received many a friendly admonition, especially during the earlier periods of my life, against my unreservedness in the expression of my sentiments. And the insinuation of the *Watchman* on the subject of slavery is only another illustration of its author's characteristic meanness, as he himself had, no longer since than the 21st of last August, published a refutation of his own slander on this point. It is true, that when I first heard of abolitionists in the United states, I took it for granted that all who were not associated with them were supporters of slavery, and felt towards, and spoke of them as such; it is also true, when I became, from 1837 to 1840, a regular reader of the *American Abolitionist* and other publications on that subject, I arrived at the conviction that there were large numbers and classes of persons in the United States not connected with the New England abolitionists, equally friendly and devoted to the moral and civil freedom of the slave; it is also true that the representative of the British Wesleyan conference formed the same opinions from personal observation and intercourse with all parties, in 1840 (to a