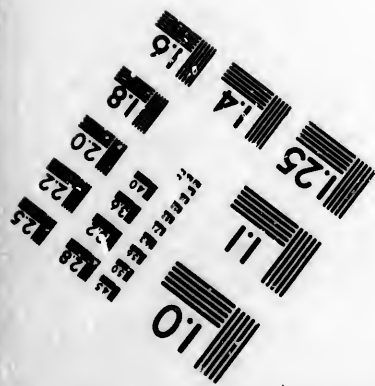
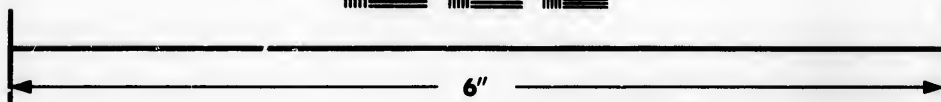
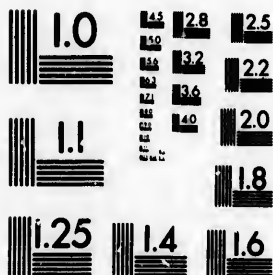


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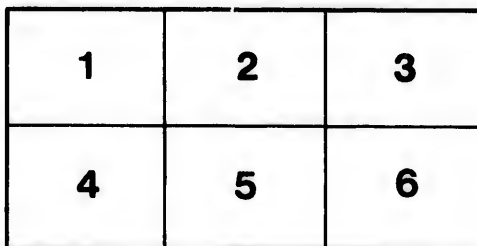
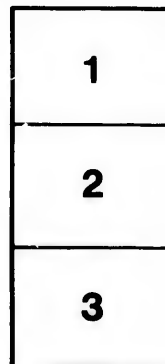
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REPLY

OF THE

CANADA WESLEYAN CONFERENCE

JUNE, 1841,

TO THE PROCEEDINGS OF THE

ENGLISH WESLEYAN CONFERENCE

AND ITS COMMITTEES,

AUGUST AND SEPTEMBER, 1840.

WITH AN

APPENDIX,

CONTAINING THE REV. E. RYERSON'S REPLIES TO THE WESLEYAN
COMMITTEE, REV. DR. ALDER, REV. W. LORD, ETC.

LONDON:

PRINTED FOR THOMAS TEGG, 73, CHEAPSIDE.

1841.

LONDON:
PRINTED BY J. HADDON, CASTLE STREET, PINSBURY.

P R E F A C E.

IN the body of the following pamphlet, the Conference of the Wesleyan Methodist Church in Upper Canada speaks for itself; in the APPENDIX the Rev. E. Ryerson speaks for himself, and upon his own responsibility. The British public, as an impartial jury, is called upon to decide on the matters of appeal. Any one who may desire to acquaint himself fully with the history of the questions discussed in the following pages, is referred to a pamphlet published by Thomas Tegg, 73, Cheapside, entitled, "Wesleyan Methodist Conference: its union with the Conference of the Wesleyan Methodist Church in Canada, in August 1835, and its separation from the Canada Conference, in August 1840: consisting of the official proceedings and correspondence of both Bodies and their Representatives. By W. and E. Ryerson, Representatives of the Canada Conference. Published in consequence of the publication of the proceedings of the English Conference in the printed minutes."

*City of Toronto, Canada,
June 26, 1841.*

The following address to the Governor-General of Canada, together with his Excellency's reply, will explain the civil position of the Wesleyan Methodist church in that province.

To his Excellency the Right Honorable LORD SYDENHAM, one of her Majesty's Most Honorable Privy Counsellors, Governor-General of British North America, &c. &c.

MAY IT PLEASE YOUR EXCELLENCY—

We, her Majesty's faithful and loyal subjects, the ministers of the Wesleyan Methodist church in Canada, in conference assembled, having, at our first annual meeting after your arrival in Canada, approached your Excellency with the expression of our dutiful regards, feel it our duty on the completion of the union of the Canadian provinces, and your assumption of the government of United Canada, to renew the expression of our cordial esteem for your Excellency personally, and our unabated confidence in the justice, impartiality, and wisdom of your Excellency's administration of the government.

Whilst we have not been indifferent either to the objects or success of your Excellency's important and arduous mission, we have deemed it most accordant with our vocation and duty to abstain from any interference with the secular politics of the day—devoting ourselves wholly to the less imposing but equally important work of teaching men to “fear God and honor the queen”—of imparting the instructions and consolations of our holy religion to the destitute settlers and aboriginal Indian tribes of this country. In the unwearied prosecution of these labors, amidst many privations and difficulties,—ministering to about eight hundred and fifty congregations,—we trust we continue to merit the favorable opinion which your Excellency was graciously pleased to express on a former occasion, as the result of your inquiries in Upper Canada.

During the past year, the Wesleyan conference in England has thought proper to abandon those articles of union which existed between the Wesleyan conferences in England and Canada at the time of your Excellency's arrival in this province, and which had existed during seven years. In consequence of this proceeding on the part of the Wesleyan conference in England, the Wesleyan Methodist church in Canada occupies the position of an independent body, as it existed before the adoption of the conventional union with the conference in England in 1833. Though the agents of the London Wesleyan body have induced 1257 church communicants to secede from our pastoral charge and unite with them, yet such have been the extent and success of our work, that there has been an actual increase of several hundred church communicants under our pastoral care: embracing in all upwards of seventeen thousand souls, exclusive of a population of at least one hundred thousand who sit under our ministry. All the Methodist Indian missions in Upper Canada, with one exception, have been established by our labors, and, except in two instances, remain under our pastoral care.

As one of the religious denominations of Upper Canada, second to no other in labors and in Christian loyalty to her Majesty's royal person and government, and having the charge of numerous missions to the new settlements and Indian tribes, and the education of many youth and ministers, and having no other pecuniary resources but those which benevolent contributions in Canada furnish, we confidently trust that our just rights and interests will be duly protected and considered by your Excellency.

We have heard with concern and alarm of your Excellency's severe and protracted indisposition during the last few months. Our supplications have mingled with those of other classes of Christians and true friends to Canada to the Divine Being for the preservation of your valuable life. We rejoice to hear of your Excellency's returning health; and our earnest prayer to Almighty God is, that your Excellency's patriotic and responsible mission may be as successfully accomplished as it has been thus far auspiciously commenced

and pursued, that when you shall have resigned the seals of your high offices into the hands of our beloved sovereign, your Excellency may enjoy the merited reward and elevated satisfaction of beholding in the province of Canada a united, a prosperous and happy, as well as loyal people.

Signed by order and on behalf of the Conference of the
Wesleyan Methodist Church in Canada,

WILLIAM RYERSON, *President.*
ANSON GREEN, *Secretary.*

City of Toronto, June 16, 1841.

*Answer of his Excellency, LORD SYDENHAM, to the Address of the
Conference of the Wesleyan Methodist Church in Canada, pre-
sented June 25, 1841, by Revs. ANSON GREEN and JOHN CARROLL
in behalf of the Conference.*

REVEREND GENTLEMEN—

I request you to accept, and convey to the body by whom you are deputed, the expression of my best thanks for the address which you have presented to me.

I have had occasion more than once to testify to the value of the services rendered by the body to which you belong, and to express the respect and esteem with which I regard your laborious exertions for the good of the people.

These feelings remain unaltered, and I am therefore the more gratified by the kind expressions of confidence in my administration, and of regard for myself which you have now renewed.

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REPLY OF THE CANADA CONFERENCE
TO THE
ENGLISH CONFERENCE AND ITS COMMITTEES,
RELATIVE TO THE LATE UNION,
AND THE ABANDONMENT OF IT BY THE LATTER BODY.

No. I.

THE ANSWER OF THE CANADA CONFERENCE TO THE ADDRESS
OF THE ENGLISH CONFERENCE.

REVEREND FATHERS AND BRETHREN,—

“Grace be unto you, and peace from God our Father and the Lord Jesus Christ.”

The only form in which we have received your Annual Addresses, for some years past, has been through the public press. Your last annual Address to us, published in a pamphlet in London, by your Secretary, the Rev. Dr. Hannah, has just come under our notice. But, though we have received no early or direct communication from you, we proceed to reply to your printed Address.

We are thankful for your expressions of regard towards us; and we most sincerely and cordially reciprocate them. To expressions of regard we beg to add those of veneration and affection.

You express “painful apprehensions that the present movements of” our “connexion may endanger its spirituality.” We would allay those apprehensions by assuring you that we are of one heart and mind, and that the effusions of the Holy Spirit and the blessings of the Most High have accompanied our labors; so that, although upwards of twelve hundred have departed from us, and

increased your numbers in Upper Canada, yet, by the conversion of sinners, the numbers which your agents have drawn away from our ranks have been more than made up. Last year our Societies numbered 16,354; this year they number 17,017 members. We have received this session, into full connexion with the conference, six young men of promising talents and excellent qualifications. The secessions from our ministry during the past year have been more than supplied by the early and voluntary presentation of young men, whose labors have already proved highly acceptable and useful. The liberality of our people has enabled us to support our superannuated preachers better than they were ever supported—to pay them their full salaries with the exception of less than four pounds each. The same liberality has also enabled us not only to maintain all our Missions and Schools, both amongst the new settlers and Indian Tribes, but also to assist a number of new and feeble Circuits, and to undertake several new Missions.

You lament that our last Address, presented to you by our Representatives, should have contained “so brief and unsatisfactory an allusion to the important subject of the continued Union of the British and Canadian conferences.” We supposed a deputation of ministers from us would have suggested to you the reason why our Address contained but an “allusion;” to the deputation we referred you for the fullest information on the “important subject of the Union,” by the articles of which we declared, both in our Address and in the Resolutions which accompanied it, our willingness and determination to abide.

You deeply regret that, “in disregard of all courtesy and propriety,” we should have sent a brother, as one of our Representatives, of whom your committee had complained. This imputation, we think, you will not repeat, when we assert that the ordinary etiquette of ecclesiastical bodies we had not the slightest disposition to offend; and that the sole reason of our deputing the brother referred to, as one of our Representatives, was, that he might afford you, by his explanations, corroborated by official documents, the same satisfaction which he had afforded us. We think the fact of our having incurred the expense and inconvenience of sending two Representatives to you, and of our associating your own appointed

President with them, proves the reverse of "a disregard of all courtesies and propriety."

You unhesitatingly express your "deep conviction that a fearful responsibility rests upon those who have rendered necessary the decisions" of the English conference in dissolving its connexion with the Canada conference. Permit us to reply, 1. That we have not seen, nor do we see, that your "decisions" were "rendered necessary." 2. That the "fearful responsibility" must rest upon that portion of your conference which adopted those "decisions," and not on us, as we have strictly and faithfully observed the Articles of Union, to which both parties agreed in 1833. Nor are we even charged with having violated either of the seven general Articles. Having kept the written agreement, and no breach of faith being proved, or even specifically charged, where was the necessity of dissolving the connexion into which you had so solemnly entered? 3. That there does appear to us to have been "a disregard of courtesy and propriety," as well as of obligation, for a part of your conference to renounce solemnly-ratified Articles of Agreement, not only without the consent of, but even without consulting, the other contracting party. This assumption of power, by a part of your conference, we cannot but consider unlawful in its nature, rash in its exercise, and, in the highest degree, disrespectful to a co-ordinate conference of ministers who, from their numbers, labors, and character, deserve something more than mere contempt. Against both the lawfulness and propriety of your decision we enter our solemn and continued protest.

You also declare, that you "regard it as your bounden duty to occupy with zeal and diligence those posts which the Providence of God assigned to you previously to the Union, and to maintain the positions which, in all fairness and equity, belong to you on account of the labor and expense you have bestowed upon them." Whilst we regret the act and manner of your secession from the solemn agreement of 1833, we exceedingly regret that you should also decide on creating a new body of Methodists in a country already too much distracted by sectarian strife. On this your declared purpose suffer us to remark—1. That whether the "Providence of God" have assigned you the posts referred to, and whether

it be your "bounden duty to occupy them with zeal and diligence," is to us a subject of very great doubtfulness, knowing that "God is not the author of confusion, but of peace, as in all the churches of the saints;" that it can never be the "bounden duty" of any body, or any individual, to authorize or perform that which is against the peace and unity of Christian societies, and which even sets tribe against tribe, and chief against chief amongst the aboriginal Indian converts. 2. We lament, on this ground, that your agents should re-occupy the three posts (Kingston, Toronto, and St. Clair) which you gave up by the Union to the Canada conference. 3. But we lament still more, that you resolve "to maintain the positions which (you assume) in all fairness and equity belong to you on account of the labor and expense bestowed upon them." You doubtless allude to the Mission stations, the responsibility of supporting which you agreed to assume by the articles of union. That union having been broken by yourselves, without our consent or knowledge, we think those stations should remain under our pastoral care. Every Christian tribe of Indians in Upper Canada was converted through the instrumentality of members of our conference—men who were never preachers in England, but who were brought into the ministry in Canada. This fact gives us a claim to those missions stronger than that which can be created by any pecuniary expenditure. Seven out of nine Indian missions still remain in connexion with us; the other two your agents have wrested from us. And we submit whether our contiguity to the Indians in Upper Canada, as well as our past and almost exclusive success amongst them, does not imply *our* "bounden duty" to care for their souls, and whether "the Providence of God" does not assign to *us* this momentous work? Instead of the "labor" you speak of increasing your claim to the missions, we think it greatly increases ours; for by the articles of union, the whole of the missionaries employed were to be members of our conference—instructed during their four years of trial, received into full connexion, ordained, and appointed, by the Canada conference. Your appointing a superintendent to overlook them, is a very small part of "the labor" of keeping the missions of Upper Canada. The labor of members of the Canada conference does not belong to you, and cannot be justly set down to you:

credit. You also claim the missions on the ground of expense. This, at least, is a very doubtful title to the original and inherent property of another. The sum expended on account of missions in Upper Canada, during the seven years of the union, according to Dr. Alder, is £17,806 18s. 11d. Towards raising this sum, the government has paid out of the revenue of Upper Canada, £3,670; your missionary committee, £9,147 2s. 6d.; and the Canada connexion, £4,989 16s. 5d. This statement shows, that, apart from the government grants, you have paid, during the seven years of the union, £4,157 6s. 1d. (but placing the grants out of the Canada revenue to the credit of Canada, only £487 6s. 1d.), more than the Canada connexion. The simple and plain statement of the case is this—that you have, during the last seven years, contributed, towards supplying the gospel to the Indians and destitute settlers of Upper Canada, little more than one man and about £9000; whilst we have contributed, on an average, about fourteen missionaries a year, and put into your funds nearly £5000. Nearly your whole claim to the missions rests then on your pecuniary contribution being about £4000 larger than ours. But if we deduct from that £4000 what we think is improperly put to the account of the Canada missions, such as the incomes of your presidents in Canada, the expenses of Dr. Alder's visits to this country, the expenses of Messrs. E. Ryerson, P. Jones, and J. Sunday, while in England extensively pleading in behalf of your missionary funds, and other similar items of charge, there will be nothing left, and the contributions of the Canada conference will be equal to your own. You can derive no argument, therefore, either on the ground of labor or expense, for claiming the missions belonging to the Canada conference. In addition to this, let it be observed, that one of the two Indian missions, which your agents have wrested from us (namely, Rice Lake, including Alnwick, called "Aldersville" in your Report), was established and supported by us for a period of seven years before the union. In view of the whole case then, might we not as righteously claim your missions in India, as you ours in Canada? 4. But your agents have not only taken possession of several of our missions, they have also unadvisedly (to use no harsher term) penetrated into the very heart of our regular work

—deranging our circuits, increasing our expense, diminishing our resources, lessening the value of our church property, perplexing our plans, troubling our people, dividing our societies, backbiting our ministers,—thus prosecuting a work which genders strife and division rather than love and unity. During the last nine months, your agents have commenced their dreadful work upon no less than fifteen of our circuits, where there is no more need of forming separate societies and expending missionary money, than there is within your own circuits in London, Bristol, or Manchester. We understand they are making arrangements to pursue this awful work upon others of our regular and peaceful circuits—proclaiming to the whole province, that the English conference—that useful and venerable body—authorizes such work, and becomes responsible for the expense incurred in the prosecution of it.

We submit to you, whether such proceedings are not in complete opposition to Mr. WESLEY'S Sermon on *Schism*; and especially to that part of it which says—"O BEWARE, I WILL NOT SAY, OF FORMING, BUT OF COUNTENANCING, OR ABETTING, ANY PARTIES IN A CHRISTIAN SOCIETY! NEVER ENCOURAGE, MUCH LESS CAUSE, EITHER BY WORD OR ACTION, ANY DIVISION THEREIN."—"BE NOT CONTENT NOT TO STIR UP STRIFE, BUT DO ALL THAT IN YOU LIES TO PREVENT OR QUENCH THE VERY FIRST SPARK OF IT."

Supposing there were discontent in some individual societies of our connexion—it were no more than has existed in many societies in your connexion; and it would be the duty of all Christian ministers—especially those of a kindred body—to allay rather than increase, and even create, that discontent.

The proceedings of your agents in Upper Canada are also in direct opposition to the advice which Mr. Wesley gave to his preachers:—"Go *always not only to those that want you, but to those that want you most.*" No one can deny they are far more wanted in other parts of the world, and even in some parts of England itself, than they are wanted on the circuits of the Canada connexion.

The work of your agents here is likewise in direct opposition to the Wesleyan principle of unity. Twenty-nine days before his death, Mr. Wesley thus wrote to the American preachers, through the

Rev. Ezekiel Cooper :—“ *Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue.*” This principle clearly means far more than merely *fraternal affection*, as Mr. Wesley cherished and taught fraternal affection between the Methodists, pious Baptists, Moravians, Presbyterians, &c., who were never represented by him as one with the Methodists in the sense in which he declared “the Methodists are *one* people in all the world.” In 1820 you acknowledged, as a conference, this principle in its true Wesleyan sense, and magnanimously acted upon it, by withdrawing your agents from the very ground in Upper Canada on which you have agents now. Allow us to produce your own expressions, found in your Minutes of the Liverpool Conference of that year —

“That as the American Methodists (who first planted Methodism in Canada, and subsequently authorized the independent organization of the Canada connexion) and ourselves are but *one body*, it would be *inconsistent with our unity*, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other’s labors.”

Your missionary secretaries of that year (one of whom was the late excellent Richard Watson) in carrying out your views, further explained them as follows :

“We have long thought it a reproach, and doing more injury by disturbing the harmony of the two connexions than could be counterbalanced by any local good, that the same city, or town, should see two congregations, and two societies, and two preachers, professing the same form of Christianity, and yet proclaiming themselves rivals to each other, and, in some instances, invading each other’s societies and chapels, and thus producing party feelings.”—“We have recognized the principle, that the Methodist body is one throughout the world ; and that therefore its members are bound to cordial affection and brotherly love.”

This great principal of Wesleyan unity, and your own recognition and elucidation of it, and the practical influence it produced upon your conduct in 1820, forms the very ground of our present position

of defence and resistance against the aggressions of your agents in Upper Canada. We need not say how needful to preserve your own consistency and dignity it will be, that your conduct in 1841 do not oppose your conduct in 1820. At the present time, however, this sacred principle of Christian and Wesleyan unity, so clearly stated and enforced, both by Mr. Wesley and your conference, is most glaringly violated by your agents in Upper Canada.

Thus have we felt it our duty to reply to that part of your address which states it your bounden duty to occupy posts because of alleged labor and expense bestowed upon them. If our remonstrance be strong, you will not, you cannot, believe it stronger than the painful and singular position in which we are placed, warrants and requires. And the very strong expressions adopted in your own address, and in the resolutions of your committees, afford us examples of even stronger language than we have ventured to employ.

Though your agents have molested us in our work, and divided our societies in various places, we have refrained from retaliating or imitating their example, by going to your societies and into your fields of labor in Lower Canada, although we have not been without strong inducements to do so. Our opposition to the divisive proceedings of your agents has been defensive, not aggressive. We have not invaded their spiritual habitations and vineyards; but they have invaded ours, and that in your name. For the angry discussions to which these invasions have given rise, the invaders are properly responsible. And whilst we disclaim and repudiate any expressions of reproach or bitterness against you or your agents, which their conduct may have provoked, in any of the public journals, we cannot but complain of the attacks and vituperations against our character as a body, and individual members of this conference, which have, at various times, appeared in the official organ of your agents in Canada ("The Wesleyan"), as well as in several other provincial prints, from the pens of your agents and partizans. We implore you to desist from a course of proceeding so fruitful of "envying, and strife, and confusion, and every evil work."

Considering the great debt of your Missionary Society, and the

increasing demands upon it, and that you require (according to the Report of 1840) "a regular and permanent addition" to its income "to the extent of at least ten or twelve thousand pounds per annum," we wonder at the unnecessary and pernicious expenditure of your funds in Upper Canada.

For a reply to the resolutions of your last conference, printed in your Minutes, we refer you to the annexed resolutions (marked No. II.), which we adopted in October last, after a protracted and calm investigation of the whole subject, and which, after several months' further consideration, we have *unanimously* re-affirmed. An answer to the resolutions of your special committee, adopted the 8th and 9th of last September, and printed by your secretary in January, will be found in the annexed resolutions of a special committee of this conference (marked No. III.), adopted on the 9th and 10th of May, and which we have also *unanimously* affirmed.

In the documents referred to will be found a brief and explicit statement and exposition of our *unanimous* sentiments and feelings in regard to your proceedings on the subject of the *Union*—your establishment of separate congregations and societies within the boundaries of our church in Upper Canada—the statements which your special committee have promulgated in England to our prejudice and injury—and our present position and duty as a body of ministers and as a church.

You will perceive that, whilst we have maintained what we conscientiously believe was secured to us by the Articles of Union, and what is due to our character as a body of ministers, and a regular branch of the great Wesleyan family, we continue to cherish towards you those sentiments of esteem and affection which are due to the elder and more extended branch of our common Methodism. We rejoice in your prosperity in the Home work, and in the success of the labors of your agents and missionaries in every part of the world, except in those of schism and division on our own fields of labor in this province. A large majority of the members of this conference, as well as of our societies, are natives of Great Britain and Ireland; and we once more submit to you, how unnatural, as well as unseemly and unchristian it is, for brethren in blood, as well as in faith, and discipline, and name, to occupy a position of open

and avowed hostility to each other — for you to employ your strength and resources to agitate and divide our otherwise peaceful and prosperous societies, and that without sending a single additional laborer into the *destitute* parts of this country. We submit to your serious consideration, whether you will employ missionary men and missionary money to divide regular Methodist societies and newly converted Indian tribes, instead of supplying gospel ministrations to destitute neighborhoods—whether you will afford peace or continue war amongst a Christian people forming a large part of the population of Upper Canada.

With a view of terminating a state of things in Upper Canada, so unnatural, so unchristian, so disgraceful, we are ready, and we propose, to submit the matters at issue between you and ourselves to the decision of any tribunal which may be equally selected by committees of the English and Canada conferences. We have appointed a special committee which is authorized to act on our behalf throughout the present conference year.

Praying that you may be prospered in your general labors, and that you may be guided to such conclusions on Canadian affairs as may be for the honor of Methodism, the unity of the church, and the glory of God in Upper Canada, we subscribe ourselves, Yours, very truly and affectionately, in the gospel of our Lord Jesus Christ.

Signed by order and in behalf of the Conference of the
Wesleyan Methodist Church in Canada,

WILLIAM RYERSON, *President*,
ANSON GREEN, *Secretary*.

City of Toronto, Canada,

June 18, 1841.

No. II.

RESOLUTIONS adopted at a SPECIAL SESSION of the Canada Conference, held October, 1840, and unanimously re-affirmed in June, 1841.

Question I.—WHAT IS THE JUDGMENT OF THE CONFERENCE RELATIVE TO THE PROCEEDINGS OF THE WESLEYAN CONFERENCE IN ENGLAND ON THE SUBJECT OF THE UNION?

Answer 1. That it is a matter of deep regret that the authorities of the conference in England did not think proper to receive and treat the representatives of this conference in the manner that representatives of Methodist conferences have been invariably treated by the authorities in Methodist conferences in every part of the Methodistic world, and in the manner in which the representative of this conference has been heretofore treated at the Wesleyan conferences in England, and in the manner in which the representatives of the English conference have been treated by this conference.

2. That it is deeply to be regretted that the consideration of the Canadian business, by the English conference, so essentially affecting the interests of Methodism and religion in this country, was deferred until after three fourths of the members of the conference had departed for their circuits.

3. That, as was shown by the representatives of this conference, in a letter addressed to the secretary of the English conference, and as has not been denied by Messrs. Stinson and Richey, in an attempted answer to our representatives, the enumeration of documents and statements which were laid before the committee of the Wesleyan conference assembled at Newcastle-upon-Tyne, appears to be very defective and partial, and calculated to convey a most erroneous impression in regard to the proceedings and character of this conference.

4. That the allegations contained in the Resolutions of the committee in London, dated April 29, 1840, and which were regarded by the authorities of the English conference as "fully proved," are expressly contradicted by his excellency the governor-general of Canada, whose testimony is the highest evidence which the nature

of the case would admit; and the decision of the authorities of the English conference involves assumptions of power, by confirming the aforesaid resolutions of the London committee, which are inconsistent with the letter and spirit of the articles of the union between the English and Canadian conferences.

5. That the demand by the authorities of the conference in England, "That the *continuation* of the government grant to the Wesleyan Missionary Society be cordially assented to, and *supported* by our Upper Canadian brethren, *even if its payment should be ultimately transferred to the Clergy Reserve Fund in that province;*" and their requiring the Rev. Egerton Ryerson to write a letter to Lord John Russell, "requesting that its regular payment may be continued," is unfounded in any obligations arising out of the union; as it was never understood or intended that this conference or any of its members should advocate either the restoration or continuance of any grant or grants made by the government to the Wesleyan Missionary Society.

6. That the desire and determination of this conference that "the *Christian Guardian* shall entirely abstain from all party political reasonings and discussions," appear not only to have been fully expressed by our representatives, but also to have been admitted by the English conference as satisfactory, as they state, "We are most happy to perceive that one of these resolutions which determines that the *Christian Guardian* shall cease to be a political paper, and shall be confined to purely religious and literary subjects and articles of religious intelligence, is to that extent satisfactory."

7. That the requirement by the authorities of the Wesleyan conference in England, that the official organ of this conference should "admit and maintain" the duty of civil governments to employ resources at their disposal to support religion, as an acknowledged principle of Wesleyan Methodism, is incompatible with the original articles of the union, as declared by the representatives of the English conference at the time the union was consummated, and as illustrated by their co-operation with this conference from 1833 to 1839. Whatever opinions may be entertained of the principle of church establishments in the abstract, the advocacy of the application of it to this country by the official organ of this confer-

ence is, at least, inexpedient—involving as it does a wide field of political discussion, and calculated to produce much contention and division amongst the people—and especially as Mr. Wesley himself and his conference regarded a national church as having no ground in the New Testament, but as being “a merely political institution.”

8. That the assumption by the Wesleyan conference in England of the right and power of an “official influence” and “efficient direction” over the “public proceedings” of this conference, is repugnant to the express provisions of the articles of union, which declared that the “rights and privileges of the Canadian preachers and societies should be preserved inviolate,” and is inconsistent with the obligations and responsibilities of this conference to the societies and work providentially committed to its pastoral oversight.

9. That the avowed dissolution of the union by the English conference on the ground of the non-compliance of our representatives with requirements and assumptions not authorized by the articles of the union, is a plain and lamentable violation of solemnly ratified obligations to this conference and to the Wesleyan Methodist church in Canada.

10. That this conference protests against the Methodistic or legal right or power of the conference in England to dissolve, of its own accord, articles and obligations which have been entered into with this conference by mutual consent.

11. That in the foregoing expressions of our views and feelings relative to the proceedings of the authorities of the Wesleyan conference in England, we disclaim any imputation upon their character or motives. It is their acts only of which we complain. We rejoice to know that the great majority of the members have taken no part in these proceedings of the authorities of the English conference; and we deem it alike our duty and our privilege to esteem them as fathers and brethren in the ministry of the Word and in the church of the Lord Jesus Christ.

Question II.—WHAT IS THE JUDGMENT OF THIS CONFERENCE ON THE ESTABLISHMENT BY THE WESLEYAN MISSIONARY COMMITTEE IN LONDON OF SEPARATE CONGREGATIONS AND SOCIETIES

WITHIN THE BOUNDARIES OF THE WESLEYAN METHODIST CHURCH IN UPPER CANADA.

Answer 1.—The adoption of such a course of proceeding is subversive of the great and sacred principles of Methodistic unity, as laid down by the venerable Wesley himself, and as has heretofore been formally, and officially, and practically recognized by the Wesleyan conferences in England and in the United States. The following extracts from the Minutes of the English Wesleyan conference, held in Liverpool, August, 1820, and signed "JABEZ BUNTING, *President*," and "GEORGE MARSDEN, *Secretary*," contain an explicit statement of these principles:—

"On the subject of the unpleasant circumstances which have occurred in the Canadas between the American preachers and our missionaries, referred to the conference by the missionary committee in London, with their opinion that Upper Canada shall be left in possession of the American brethren, and that our missionary exertions shall be confined to the Lower Province, this committee recommend to the conference the adoption of the following principles and arrangements:—

"1. That, as the American Methodists and ourselves are but one body, *it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other's labors.*

"2. *That this principle shall be the rule by which the disputes now existing in the Canadas between our missionaries shall be terminated.*

"3. That the simplest and most effectual manner of carrying this rule into effect appears to us to be, to accede to the suggestion of the American conference, that the American brethren shall have the occupation of Upper Canada, and the British missionaries that of Lower Canada, allowing sufficient time for carrying this arrangement into effect, with all possible tenderness to existing prejudices and conflicting interests on both sides; the arrangement to be completed within a period to be fixed as early as possible by the missionary committee. But should insuperable difficulties occur in the attempt to execute this plan (which, however, we do not anticipate), either party shall be at liberty to propose any other mode of accommodation which shall assume as *its basis the great principle laid down in the*

first of these resolutions, and which we are of opinion should be held most sacred in every part of the world.

"4. That if hereafter it shall appear to any of our brethren there, either British missionaries or American preachers, that any place on either side the boundary line, now mentioned, needs religious help, and presents a favorable opportunity for usefulness, the case shall be referred by the Canada district meeting to the general conference, or by that body to the Canada district; and if either shall formally decline to supply the place on their own side the boundary, then the other shall be at liberty to supply the said place, without being deemed to have violated the terms of this friendly compact.

"5. And it shall be explicitly understood in this arrangement, that each party shall be bound to supply with preachers all those stations and their dependencies which shall be relinquished by each of the connexions, that no place on either side shall sustain any loss of the ordinances of religion in consequence of this arrangement.

"6. That the missionary committee be directed to address a letter to the private and official members, trustees, &c., under the care of our missionaries in Upper Canada, informing them of the judgment of the conference, and affectionately and earnestly advising them to put themselves and their chapels under the pastoral care of the American preachers, with the suggestion of such considerations, to incline them to it, as the committee may judge most proper.

"7. That the bishops of the American connexion shall direct a similar letter to the private and official members, trustees, &c., under the care of the American preachers in the province of Lower Canada, requesting them to put themselves and their chapels under the care of the British missionaries."

The following extracts of a letter of instructions from the missionary committee in London to their missionaries in the Canadas, signed, "JOSEPH TAYLOR, RICHARD WATSON, *Secretaries*," and dated, "*Wesleyan Mission House, 77, Hatton Garden, London, 23rd August, 1820,*" furnish a clear exposition of the application of the above avowed principles to the case of Upper Canada.

"Extracts of a letter of Instructions from the missionary committee in London, to the Rev. Messrs. R. Williams, and the other British missionaries in the Provinces of Canada.

"DEAR BROTHER—Herewith we transmit you a copy of resolutions, passed at our late conference, on the subject of the disputes.

which have unhappily existed between our American brethren and us, relative to our missions in Canada.

"We have given you the resolutions in full, that you may see that we have recognised the principle that the Methodist body is ONE throughout the world, and that therefore its members are bound to cordial affection and brotherly union.

"The resolutions of the committee, passed some time ago, and forwarded for your guidance, prohibiting any interference with the work of the American brethren, would show you that the existence of collisions between us and them gave us serious concern, and that the committee were anxious to remove, as far as they, at that time, were acquainted with the circumstances, every occasion of dispute.

"Certainly the case of Montreal chapel was one which we could never justify to our minds, and the committee *have in many instances had but a partial knowledge of the real religious wants of the Upper Province, and of its means of supply.* The only reason we could have for increasing the number of missionaries in that province was, the presumption of a *strong necessity*, arising out of the *destitute condition* of the inhabitants, the *total want*, or *too great distance of ministers.*

"*On no other ground* could we apply money raised for missionary purposes for the supply of preachers to *Upper Canada.* *The information we have had for two years past has all served to show that the number of preachers employed there by the American brethren was greater than we had at first supposed, and was constantly increasing.*

"To us, therefore, it now appears, that though there may be places in that province which are not visited, they are within the range, or constantly coming within the range, of the extended American itinerancy; and that *Upper Canada* does not present to our efforts a ground so fully and decidedly missionary as the Lower Province, where much less help exists, and a great part of the population is involved in popish superstition.

"We know that *political reasons* exist in many minds for supplying even *Upper Canada*, as far as possible, with British missionaries; and however natural this feeling may be to Englishmen, and even praiseworthy, when not carried too far, it *will be obvious to you that this is a ground on which, as a missionary society, and especially as a society under the direction of a committee which recognizes as brethren, and one with itself, the American Methodists, we cannot act.*

"1. Because, as a missionary society, *we cannot lay it down as a principle that those whose object is to convert the world shall be pre-*

vented from seeking and saving souls under a foreign government, for we do not thus regulate our own efforts.

"2. To act on this principle would be to cast an odium upon our American brethren, as though they did not conduct themselves peaceably under the British government, which is, we believe, contrary to the fact.

"3. That if any particular exceptions to this christian and submissive conduct were, on their part, to occur, we have not the least right to interfere, unless, indeed, the American conference obviously neglected to enforce upon the offending parties its own discipline. Upon any political feeling which may exist, either in your minds or in the minds of a party in any place, we cannot therefore proceed. Our objects are purely spiritual, and our American brethren and ourselves are one body of christians, sprung from a common stock, holding the same doctrines, enforcing the same discipline, and striving in common to spread the light of true religion through the world.

"In conformity with these views, we have long thought it a reproach, and doing more injury, by disturbing the harmony of the two connexions, than could be counterbalanced by any local good, that the SAME CITY OR TOWN should see TWO CONGREGATIONS, and TWO SOCIETIES, and TWO PREACHERS, professing the same form of christianity and yet thus proclaiming themselves rivals to each other, and, in some instances, invading each other's societies and chapels, and thus producing party feelings."

"The committee, previous to the conference, went with him fully into the discussion of the disputes in the Canadas, and recommended those principles of adjustment, which the conference, after they had been referred to a special committee during the time of its sitting, adopted, and which we now transmit to all the brethren in the Canada station.

"You will consider these resolutions as the fruit of a very ample inquiry, and of serious deliberation.

"None of the principles here adopted by us do indeed go farther than to prevent interference with each other's labours among the American and British missionaries, and the setting up of 'altar against altar,' in the same city, town, or village; but, knowing that circumstances of irritation exist, and that too near a proximity might, through the infirmity of human nature, lead to a violation of that union which the conference has deemed it a matter of paramount importance to maintain, we have thought it best to adopt a geographical division of the labour of each, and that the Upper Pro-

vinces should be left to the American brethren, and the Lower to you."

"Feel that you are one with your American brethren, embarked in the same great cause, and eminently of the same religious family, and the little difficulties of arrangement will be easily surmounted; and if any warm spirits (which is probable) rise up to trouble you, remember that you are to act upon the great principle sanctioned by the conference, and not upon local prejudices."

2. That the application of the Scriptural and Methodistic principles stated in the foregoing resolutions, is, if possible, of more sacred and paramount obligation in regard to Upper Canada now than it was in 1820—as the ministers of our church in this province were then sent by the Methodist conference in the United States, and were under a foreign ecclesiastical jurisdiction; but they are now all *bonâ fide* British subjects, and our conference is as much a British Wesleyan conference as the conference held in England.

3. That upon these Wesleyan and Scriptural principles we take our stand, as a body of ministers and as a regular branch of the great Wesleyan family, and protest against its violation on the part of the Wesleyan Missionary committee in London, and deprecate the ruin to souls, the injury to Methodism and to religion, which must result from setting up altar against altar, dividing families, societies, and neighbourhoods, and creating contentions, schisms, and divisions in the church of Christ.

4. That, as it appears that the Wesleyan conference in England has not rescinded the resolutions which it adopted in 1820, and could not therefore have intended that the committee in London should contravene and violate them in establishing rival preachers and congregations in Upper Canada, when the carrying out the dissolution of the Union was referred by the conference to the committee, we will not hold the conference in England, as a body, blameable for such a course of proceeding, unless, on its being submitted to them, it shall receive their sanction—which we will not persuade ourselves can be the case.

5. That, on the return to and recognition of these hallowed and inviolable principles of christian and Wesleyan unity on the part of

the committee in London, we will rejoice to avail ourselves of the first opportunity thus afforded, to bury in oblivion all the differences and unhappy feelings of the past, and to cultivate those sentiments and feelings of fraternal respect and affection which have heretofore so happily and honorably characterized the relations and intercourse of all branches of the Wesleyan family.

Question III.—WHAT IS THE JUDGMENT OF THIS CONFERENCE IN REGARD TO OUR PRESENT POSITION AND DUTY AS A BODY OF MINISTERS AND AS A CHURCH?

Answer 1.—That we adhere to our doctrines and discipline, which have been recognized even by the conference in England as truly Wesleyan, and which have been signally owned of God in promoting the interests of true religion in this province.

2. That we permit no discussions of political questions amongst us in conference as a church; that our official organ enter into no political discussions, but that it continue to pursue its present neutral course in matters of civil polity; our Editor occupying its columns with religious and literary subjects, with articles of religious and general intelligence, and with such defences of our institutions and character as occasion may require.

3. That we do most solemnly and heartily recognize the original purpose of Methodism, "to spread Scriptural holiness over the land," as the first and great calling of the whole body, and especially of the preachers; and determine, in the strength of God, to make this the great rule of all our other designs, and to renounce or subordinate all other plans and pursuits to this our special calling; so that by our living, as well as our preaching, we may hold forth the word of life, and rejoice in the day of Christ, that we have not run in vain, neither labored in vain.

4. That under a deep persuasion that the unity, order, purity, edification, and good feeling of our societies may be greatly promoted by our pastoral intercourse with them, we resolve to give ourselves more fully to this branch of our work; and more especially that we will care for the sick, the afflicted, and the distressed, and will endeavor to obtain the help of our brethren in order to secure to our people, of every class and condition, that

christian oversight of their spiritual interests which is so beneficial and so essential to their spiritual comfort and prosperity.

5. That we determine, by God's gracious assistance, to be more fervent and importunate in supplicating upon ourselves, and upon all our official members, societies, and congregations, that rich effusion of the Holy Spirit which is always necessary to the success of the labors of christian ministers and pastors, and which is peculiarly needed, at the present time, to prepare both ourselves and our people for the trials, duties, and labors of the present year.

6. That, being fellow-residents in the country with our congregations, and identified with them in our interests, feelings, and christian principles, we entreat them to unite with us in this renewed dedication of ourselves and our all, as a people, to the great work of promoting glory to God in the highest, peace on earth, and good will amongst men.

No. III.

RESOLUTIONS of a SPECIAL COMMITTEE appointed by the Conference to protect the rights and promote the interests of the Wesleyan Methodist Connexion in Canada, adopted at a meeting held in the City of Toronto, Canada, the 10th and 11th of May, and afterwards UNANIMOUSLY affirmed by the Conference, June 1841, in reference to certain Resolutions which had been adopted and published by a Special Committee of the Wesleyan Conference, held in London the 8th and 9th of September, 1840.

The Resolutions of the Special Committee of the English Conference, adopted at its meetings held the 3rd, 8th, and 9th of September, 1840, were read, and the subjects of them, together with the documents to which they refer, were attentively considered. After anxious and mature deliberation, the following Resolutions were adopted:—

I. That this Committee regrets to observe that so large a portion of the *fourteen* lengthened Resolutions of the Special Committee of the English Conference on Canadian affairs, are occupied with personal references to the late Representatives of the Canada Conference. This Committee especially regrets to witness, in the Re-

solutions of the London Committee, the repeated and successive application of criminating epithets against the Rev. Egerton Ryerson; when the primary original charge of the London Committee against him was, not any moral crime or private delinquency, but an alleged official irregularity in his communication with the Government in behalf of the Canada connexion. Yet the London committee employ epithets against Mr. E. Ryerson which are only applied to characters of the deepest moral turpitude. Such an obvious disproportion between the original allegations of the London committee and the vituperative epithets which they employ against the individual, appears to this committee inconsistent with the calmness, dignity, and propriety which ought to characterize the proceedings of ecclesiastical bodies, and to have little affinity with that charity which is recommended and portrayed by St. Paul in the thirteenth chapter of the first Epistle to the Corinthians.

II. That whilst in their second resolution the London Wesleyan committee deprecate the publication of the pamphlet by the late representatives of the Canada conference, and express their regret that "the Messrs. Ryerson should have appealed to the public at all in the present stage of the business;" it is clear, that the proceedings of the English conference against the Canada conference and its representatives had been previously sent to the press; the information of which fact induced the publication of Messrs. Ryerson's pamphlet. Hence, "appealing to the public at all, in that stage of the business," was commenced on the part of the English conference.

III. That this committee would consider it irrelevant and inexpedient, in the discharge of its duties, to enter into the discussion of the several circumstantial matters which have grown up between the London Wesleyan committee and the late representatives of the Canada conference, from their respective publications; yet we cannot pass over in silence the leading statements of the London Wesleyan committee, contained in their fourth, fifth, and sixth resolutions.

1. In their fourth resolution, they impugn the integrity of the statement made by the Messrs. Ryerson respecting the discrepancies between the amount of expenditure in Canada, as stated in the

society's general and local reports. They deny the Messrs. Ryerson any "excuse on the plea of ignorance." The London committee admit the correctness of Messrs. Ryerson's statement as to the amount of expenditure and the amount of discrepancy between the two reports; and then enumerate certain items to which they say this amount of discrepancy has been applied. But, unfortunately, the principal items of expenditure enumerated by the committee, though they may be found in the private ledger of the committee, are not contained in the printed general report. For example, the following item stated by the committee, viz. "Expenses of Mr. Egerton Ryerson, during his stay in England, in 1837," is not contained in the Society's General Report, any more than several other items mentioned by the committee. So that the statement of Messrs. Ryerson, that "the *manner* in which this sum of £4,331 17s. 7d. sterling had been expended, has not been stated in the society's reports, either in London or in Canada,"—is strictly correct, and the allegations of the London Wesleyan committee to the contrary are unfounded, as every man in England or in Canada may satisfy himself, who chooses to examine the Society's General Reports of Expenditure, under the head of Upper Canada, in connexion with the committee's present statement.

2. It is surprising to hear the London Wesleyan committee assert, in their fifth Resolution, that the Messrs. Ryerson were received with the "respectful and friendly courtesy" due to the official representatives of another body; while, at the same time, the English conference, in its address to the Canada conference, (p. 8,) vindicates its not having received one of the Canadian representatives in that manner, and adds respecting the other— "We are sorry that the first visit of the Rev. William Ryerson to our conference should have been made under circumstances which *precluded the possibility* of giving him that very cordial reception which he would otherwise have received, and to *which his character and talents so well entitled him.*" Now, if the statement of the committee be correct, this explanation and apology on the part of the conference must be superfluous and absurd.

In the sixth resolution, the London Wesleyan committee deny any "wilful misarrangement or designedly partial summary of the

contents of documents" in the report of the Newcastle committee, and add, "Nor is it true, as the Messrs. Ryerson insinuate, that *certain documents are omitted*. They are comprised in number 20 of the list of documents, under the general but *sufficiently explicit* title of 'Correspondence of the Rev. Egerton Ryerson with the Governor-General of British North America.' On referring to the list of documents alluded to, (pp. 10, 11,) it appears that the *contents* of the documents *against* the Canada conference are given; but not the contents of documents in *favor* of the Canada conference. If the "general title" given to the documents in behalf of the Canada conference was "sufficiently explicit," then an *impartial* enumeration of the documents of the London committee would have placed them under the general but *equally* explicit title of "Correspondence of the Rev. Joseph Stinson with the Wesleyan Missionary committee." But instead of this general title, the Newcastle committee *enumerated* the documents on their own side, with a summary of their contents, but omitted both on the side of the Canada conference. Then an address of the Canada conference to the Governor-General, together with the Vice-regal reply to it, in which the "Governor-General of British North America," June, 1840, bore the strongest testimony to the loyalty, devotion, and usefulness of the Methodist conference and church in Canada, in contradistinction to one of the charges of the London committee, and the insinuations contained in Dr. Alder's first letter to Lord John Russell, could not surely, with any propriety or correctness, be said to be included under the title of "Correspondence of the Rev. Egerton Ryerson with the Governor-General of British North America."

IV. That this committee would be sorry to impugn the integrity of the London Wesleyan committee; but the confident and "*unanimous*" utterance and promulgation of such obvious errors and misstatements as have been above pointed out, indicate a culpable want of attention to facts, and, apparently, an improper confidence in the partial representations of interested individuals.

V. That it is also matter of surprise and regret to witness the London Wesleyan committee, in their 9th resolution, using language which conveys the impression that Mr. Egerton Ryerson has

been editor of the Guardian during the whole period of *seven* years; whereas he has been editor little more than half that period. It is likewise surprising to hear the London committee saying, that they had invariably objected to political discussions in the "Christian Guardian," when the Rev. E. Evans, during his editorship of the Guardian, from June, 1835, to June, 1838, entered decidedly into the discussion of secular party politics in Canada; and Dr. Alder, as representative of the Wesleyan Missionary committee to Canada in 1839, expressed himself highly pleased with Mr. Evans's editorial career. It is further matter of equal surprise, to see the London committee refer to "the letter of the Missionary Secretaries to Sir George Arthur, (dated February 8, 1839,) and that addressed by Dr. Alder to Mr. Stinson, under date January 14, 1839," to prove that remonstrances had been sent to Canada "against the habitual intermeddling of Mr. Egerton Ryerson and of the Christian Guardian in matters of party politics." It appears, on referring to these two letters, that there is not a word in either of them about "secular party politics;" but the former refers to "certain ecclesiastical questions of great importance and difficulty," and the latter is wholly devoted to condemning the Guardian for opposing a "National Church establishment in Upper Canada." The evidence, therefore, adduced by the committee wholly fails to establish the assertion they have made. In his letter to Lord John Russell, published in this pamphlet, Dr. Alder has endeavored to show, that, from the beginning, the Canada conference and the Christian Guardian have not only discussed "ecclesiastical questions," but have been opposed to a national church establishment in Upper Canada. From these facts one of two inferences is undeniable. Either the London committee have from 1833 to 1839 compromised their own professed principles on the question of a church establishment; or they began in 1839 to interfere with that question in Upper Canada, respecting which, by mutual agreement and uniform practice, the Canada conference had reserved and exercised its own discretionary right of discussion and action. This interference on the part of the Wesleyan Missionary secretaries with the reserved and acknowledged rights of the Canada conference on the question of a church establishment in Upper Canada, commenced the dif-

faculties which have resulted in the present position of the two bodies.

VI. That we have read with equal regret, the declaration that the Canada conference "disregarded all courtesy and propriety" in appointing Mr. E. Ryerson as one of its representatives to England. The proceedings of the London Committee against him, April, 1840, were either a decree of condemnation and consequent disqualification, or a matter of complaint. If the former, then did the London committee assume and exercise the power of arraigning and condemning a member of the Canada conference, both without a hearing and without regard to the judgment of his own conference. If the latter, then it were unjust and unchristian to proscribe him before he had been condemned by his conference, and especially after he had been acquitted by it. When the Canada conference had found, after the fullest investigation, that the complaints of the London committee had been founded in misapprehension and error, who more suitable than the one thus concerned to explain the whole matter to the committee and conference in England? It is perfectly obvious that this was the christian and ingenuous spirit and intention of the Canada conference in appointing the delegation, as is evident from the following resolution, adopted at Belleville, June, 1840:—

"That firmly believing, as we do, that the resolutions of the committee in London have been adopted upon erroneous impressions; and being satisfied that our fathers and brethren in England have not intended, nor could intend, any thing unkind towards the members of this connexion, or unjust to its interests; and deeply anxious as we are to maintain inviolate and unimpaired the principles and articles of union between the English and Canadian conferences; and being determined to do all in our power to prevent the dissolution of the union, therefore resolved, That a delegation be sent to the Wesleyan conference in England, to lay all the matters referred to in these resolutions before that venerable body, and to use all proper means to prevent collision between the two connexions."

VII. That the assertion of the London Wesleyan committee, that the resolutions of the Canada conference adopted at Belleville, June, 1840, were a virtual dissolution of the union, is a most unjust

misrepresentation of the motives and feelings of that body. For, 1. In each of those resolutions the Canada conference expressed its determined adherence to the articles of the union. 2. That the English conference and its representatives should possess and exercise all the powers for which the articles of union provided. 3. That the Canada conference claimed nothing more than was explicitly secured by the articles of union. The London Wesleyan committee have specified no single article of the union which has ever been violated or infringed by the Canada conference, or any member of it. The allegation of the London committee is therefore as groundless as it is hasty and uncharitable.

VIII. That notwithstanding the London Wesleyan committee propose, in their 10th and 11th resolutions, not to interfere with the societies of the Canada conference, but to extend their operations amongst the destitute settlers and heathen tribes, yet the operations of their agents and missionaries in Upper Canada are, for the most part, of an opposite character; as, out of from fifteen to twenty missionaries here, only five of them are labouring in fields which are not occupied by the preachers of the Canada conference; the other fifteen are labouring as *missionaries within the bounds of our regular circuits*, dividing neighbourhoods, societies, and families, and producing all the other evils of schism, strife, and division. As examples of this *un-missionary* work, and the extent to which it is pursued, the following statistical facts have been communicated by the superintendents of the several circuits named:—

City of Toronto circuit, 267 members of the Canada Wesleyan church. Nearly one half have been induced to secede by the agents of the London Wesleyan committee. *Yonge Street circuit* (near the city of Toronto), 602 members. Agents of the London committee have drawn away 26, and have one appointment on the circuit. *Newmarket circuit*, 300 members. The London Wesleyan missionaries have drawn away 45, and have two appointments on this circuit. *Toronto circuit* (near the city of Toronto), 470 members. The London Wesleyan missionaries have three appointments on this circuit, and have induced 54 members to secede from the Canada connexion. *Whitby circuit*, 387 members; 14 have withdrawn and joined the London Wesleyan missionaries, who have some three or four occasional appointments on the circuit. *Barrie Mission*, Ca-

nada conference has two missionaries on this mission, and 137 members. There is one London Wesleyan missionary, who has drawn away eight from the Canada connexion, and has four or five appointments. *Warwick and Adelaide Mission.* Between 80 and 90 have joined the London Wesleyan missionaries; 51 belong to the Canada connexion. *Guelph Mission.* 59 remain with the Canada connexion; about 70 or 80 have withdrawn under the labors of the London Wesleyan missionaries. *Oxford circuit,* 214 members. The London Wesleyan missionaries have four appointments on this circuit, and have taken 28 members from the Canada connexion. *Hamilton circuit,* 550 members. There are two London Wesleyan missionaries on this circuit, who have two appointments on it, and have taken off 80 members from the Canada connexion. From several other circuits, which have been invaded in like manner by the London Wesleyan missionaries, no returns have been received.

IX. That it is much to be lamented, that whilst the London Wesleyan committee have pressed into their service almost every circumstance which was calculated to excite recrimination and hostilities, and justify the aggressions of their missionaries upon our societies in Upper Canada, they seem to have passed over, with little or no notice, those considerations which might tend to promote the unity of methodism in Canada. They do not deny that the representatives of the Canada conference had expressed a readiness to agree to every demand on the score of non-interference in politics—to drop the church establishment question in silence—to disclaim to the secretary of state having made any application for the disputed grant—to allow the English conference all the power over the Canada connexion provided for by the articles of union—to grant them all the control in Upper Canada they possess in other British provinces, provided they would assume the same responsibility in supporting the preachers in Upper Canada they do in other British provinces. The only two practical points on which the representatives of the Canada conference seem to have opposed the demands made upon them were, their refusal to make the *Guardian* the advocate of the principle of church and state union, and the refusal of one of them to *turn advocate* in behalf of the committee to a government grant, even in case of its transfer to the clergy reserve fund.

X. That, on review of the whole matter, this committee is of opinion, that there is no sufficient or justifiable ground of hostility, division, or disunion between the English and Canada conferences; that for the honor of christianity and the character of methodism, a speedy end should be put to these unnatural scenes of schism and contention; and that every feasible means should be employed to restore to methodism that *unity* which, for a hundred years, has been its boast and its glory. May He who has all things at his control, open some way by which so great a reproach may be removed, and unity, peace, and concord be established among us for all generations!

No. IV.

ATTACKS OF THE WESLEYAN MISSIONARY SECRETARIES IN LONDON UPON THE CANADA CONFERENCE AND ITS MEMBERS.

During the annual examination of the character of its ministers by the conference, lately held in this city, when the name of EGBERTON RYERSON was called, he arose, and craved the attention of the conference to an extract of an official letter from the London Wesleyan missionary secretaries to their agents in Upper Canada, and designed for publication, and published by the Rev. Mr. Stinson, with several prefatory remarks, in *The Wesleyan* of the 25th ult.—a letter which contained scurrilous attacks upon him (Mr. R.) personally, and upon that conference as a body. The extract was read as follows:—

“In commencing the present reply to various communications received by us from you since your return to your appointed sphere of labour, I have much pleasure in conveying to you and brother Richey, and, through you, to the brethren Case and E. Evans, and the other excellent men associated with you in your great work in Upper Canada, the strongest assurances of the undiminished confidence which is reposed in you by the members of the missionary committee, as well as of the special conference committee on Canadian affairs; and that our fervent prayers shall not be wanting for your continued security and prosperity.

“Be assured that we deeply sympathize with you under the very painful and trying circumstances in which you, with the societies under your collective care, have been, and we fear are still placed, in consequence of the unmanly, the dishonourable, and the unrighteous proceedings of your adversaries,—proceedings which cannot fail, in the end, to defeat those very purposes which they are designed to promote. The desperate character of the measures which they have adopted, prove the doubts which they themselves entertain of the goodness of their own cause, and of the issue of the course upon which they have entered. Guard against the temper which they display. Do not descend to their level. If you must oppose and rebuke them, let it be in the meekness of wisdom; but give yourselves chiefly to the ministry of the Word and prayer; and it will be given to you to see the work of God in your fine province in a state of peace, as well as of prosperity. The Lord is your Judge—he will save you. Mr. E. Ryerson greatly overrates his power to do mischief if he supposes, that by the *circulation* of his slanderous statements amongst our ministers and friends in England, he can either diminish the influence of the men that he assails, or prevent the missionary committee from prosecuting its benevolent operations in Upper Canada. They will not concede to his *VIOLENCE* and threats, nor to the deceptive statements which any “VOICE” under his direction may address to them “from Canada,” what was refused in 1828 to the earnest request of the worthy individual who at that time represented the Methodist episcopal church in the British conference.

“The spirit and the designs of Mr. E. Ryerson are now fully known on this side of the Atlantic; and, so far from there being the least probability of his succeeding in his attempts to impose upon the sound common sense of Englishmen by his Cromwellite (I cannot find a better word) elocution, he will greatly endanger the interests that he professedly advocates; for, in my judgment, if the next Upper Canadian conference should sanction his recent proceedings, and those of the Editor of the *Christian Guardian*, it will become a question with the British conference, whether it can maintain any connexion or intercourse with that body, or recognize it as forming any part of the great Wesleyan community.

“Surely, the Upper Canadian preachers, who in theory are so tenacious of independence, will not consent to be treated as the mere dependents of a man who is indebted to them for whatever influence he possesses in ecclesiastical or political affairs; but as it would be useless to offer conjectures on such a subject, I would avoid doing so,

and will proceed to put you in possession of our views on some of those matters on which you desire information."

An ordinary newspaper attack (said Mr. R.) I should deem unworthy of notice, as I have such attacks for many years; but charges so grave, accompanied by a threat so serious, from the official representatives of the English conference, and published by their agents, in their official organ in this country, from, as Mr. Scinson says, "our venerated fathers and brethren, the General Secretaries of the Wesleyan Missionary Society," ought not, in my judgment, to be passed over in silence by this conference. I had prepared a reply to them for the *Christian Guardian*; but I thought I might be represented as having forestalled the proceedings of conference by exciting the public mind on these matters; I have therefore remained silent until the present moment. I now deem it due to myself and to this conference to make a few remarks on this document.

The agents of the London Wesleyan committee are assumed to be poor, persecuted, and distressed sufferers for Christ's sake. Is this so? As well might the Romans have complained of persecution when their invasions were resisted by the ancient Britons; as well might the *Cavaliers* of Charles the First have complained of "Cromwellite" persecution when their attempts to destroy the rights of parliament were resisted; as well might the Episcopalians have complained of the "unmanly and unrighteous proceedings" of the Presbyterians for resisting the establishment of Episcopacy in Scotland by the subversion of the Kirk; as well might a man complain of persecution when opposed in his efforts to promote discord and division amongst the members of his neighbour's family. When the agents of the Canada conference shall have entered into the circuits and congregations of the Wesleyan missionaries in *other* provinces (as the latter have the circuits and congregations of the former in *this* province), and divide them, upon the ground that their ministers and conference are unworthy of their confidence, then will the London committee have some cause to send out letters of sympathy to their suffering and persecuted agents.

The plea for the establishment of Wesleyan missions in Upper

Canada is that which is vigilantly placed before the English public, namely, "that the colony is not adequately supplied with ministerial labor," and that "there is sufficient work for the British and Canadian ministers to do." Suppose this to be true, is the London Wesleyan committee supplying that deficiency by employing fifteen out of twenty of its missionaries within regular circuits of the Canada conference, where there is the same necessity for their labors to form separate societies, &c., that there is within the regular circuits in London, and Bristol, and Liverpool, and Manchester, and Leeds.

It is true "a very great part of the contention which has arisen out of the dissolution of the late union has been alike unnecessary and injurious." But "a very great part of that contention" has been caused by the efforts which have been employed to divide the societies of the Canada conference. It is true there will be no contention where there is no *resistance*; but it is also true, that there can be no resistance where there is no *invasion*. The "contention" has not been that the London committee or English Conference desired to dissolve the Union; nor that its missionaries have gone to the *destitute* who were perishing for lack of knowledge, but that they have invaded the circuits and occupied the fields of the Canada conference. To take possession and cultivate a wilderness, and to seize and occupy another man's *cleared* farm, are two different things. The former is patriotic; the latter is unjust.

It also appears that the London Wesleyan secretaries and their agents may assail the Canada conference, and its members, and intrude upon and divide our fields of labor at pleasure; but the latter are to be *gagged*, as they are threatened upon their peril if they "impugn the motives and traduce the character" of the former. Such are the assumptions made—the prerogatives claimed—and the doctrine laid down, by the very men who not only impugn the motives of members of the Canada conference, but demand of this body, through the public press, not to sustain them, by a threat of excommunication from the pale of the "great Wesleyan community!"

It is, however, of some importance, at the present time to know, that the Canada connexion has not derived its existence, or its legal

character, as a "part of the great Wesleyan community" from the London Wesleyan secretaries or the English conference. We derived our ordination, and our establishment as a distinct and independent church, from "a part of the great Wesleyan community," which Mr. Wesley formed into a *church* (not a society), and which he expressly invested with the authority and power of *ordination*. I am not disposed to dispute in the least the validity of English conference ordination; but, in view of such a threat, it may be well to look to the hole of the pit whence they and we were digged. The validity of their ordination is founded upon the right, in case of strong *necessity* (according to Watson's Life of Wesley), of a number of pious laymen to ordain each other to administer the ordinances, &c.; the validity of our ordination rests upon the authority of Mr. Wesley and other presbyters to ordain to the work of the ministry. Our ordination *succession* is *unbroken* from Mr. Wesley. No act, therefore, of the English conference can affect our standing as "a part of the great Wesleyan community," any more than an act of the Emperor of Russia. The legitimacy of ordination also in a body depends not upon the individual *per se* performing the ceremony, but upon the authority of the body that *elects to the ministerial office*, and *authorizes the ceremony or service*. The Canada conference has never been governed by threats, but by principles.

The caution of the missionary secretaries to their agents, not to "*descend*," seems sufficiently important after having read many of the abusive attacks and scurrilous paragraphs which have, from time to time, appeared in *The Wesleyan*, against this conference and its members.

In regard to my having "circulated slanderous statements in England," I have circulated nothing there except our pamphlet published in England, as can be ascertained by inquiring of the persons employed in the Guardian Office. I have understood that some numbers of the Guardian have been sent to persons in England; but to whom I know not. I know that the Old Country members of our church have written many letters and sent many papers to their friends and acquaintances in England; and it is, I believe, chiefly from these sources that the "circulation" complained of by

the London Wesleyan secretaries has emanated—a “circulation” which, I hope, may continue to increase until the removal of its causes shall supersede its necessity.

As to what I may or may not do in England, I have not yet *tried* to do any thing. The London Wesleyan committee and its writers have had the whole field to themselves; I have been silent, observing their proceedings, waiting until they had waked up sufficient attention to the subject in England to secure a perusal to the defences of this conference, and thus to enable us, in some degree, to remove the erroneous and unfavorable impressions which, I suppose, have been made by their misrepresentations of our “spirit and designs.”

As to the admirable “Voice from Canada,” I never wrote a line of it; though I should regard it an honor to be its author. I had not the remotest idea of it until it was received for publication; and I was a hundred and fifty miles distant on a missionary tour when it was published.

The members of this conference are represented as “mere dependents” upon me. The object of such an insinuation is as obvious as its spirit is low and mean. This conference, by the ballot votes of its members, has thought proper to elect me to several important offices, in all of which I have endeavored to promote its interests to the best of my humble ability. From those offices I have some time since retired, retaining my standing and simply attending my duties as a common circuit preacher amongst my brethren. But even my ministerial existence itself seems to inflame into threats and denunciations the wrath of “the General Secretaries of the Wesleyan Missionary Society.” They must have a singular notion of the intelligence, taste, and feelings of the people of Upper Canada, if they suppose that such productions as this “extract” will elevate the dignity or promote the influence of the English conference in this province. Is such a production calculated to allay party feeling—to promote good will—to prepare the way for the adjustment of difficulties, such as we had hoped would have taken place at this conference, and such as several of my brethren know I was disposed to do all in my power to bring about—casting into oblivion the disputes and difficulties of the past. At the very

moment our brethren were coming up to this conference from their various fields of labor in the spirit of conciliation, and with an earnest desire to adjust matters in the most friendly manner, the London secretaries and their agents must send forth this firebrand through the country, and thus place at a still greater distance "a consummation devoutly to be wished."

The secretaries in London have been wont to prefer charges, and then appeal to, and act, and induce action, upon them as *established truths*. I hope this conference will appoint a committee to examine into these charges, who will report the result of their inquiries. If those charges be true, let them be admitted and acted upon accordingly. If they are untrue, let them be exposed—so that the "General Secretaries of the Wesleyan Missionary Society" may not have it to say, either in England or in Canada, that their "official communications" and "*friendly* recommendations" were treated with silent contempt by the Canada conference. And to prevent the supposition or representation that the committee consisted of the "dependents" of a certain "man," I would suggest that its members be elected by *ballot*.

In conclusion I will read a letter from the venerable GEORGE MARSDEN—our first English president, in 1833—a man as wise, as spiritual, as truly Methodistic, as the Wesleyan missionary secretaries themselves. This letter was written three months *after* the missionary secretaries commenced their communications against me. Into the secrets of their policy Mr. Marsden seems not to have been initiated. This letter was written a year ago this day—the day on which I resigned the editorship of the Guardian. It has been detained several months in New York. I received it the very day on which I received the "extract" from the pen of the missionary secretaries. How different were Mr. Marsden's impressions and feelings in the perusal of the Guardian from those of the London committee; and what a singular contrast to, and comment upon, their imputations and proceedings does his letter afford! Had the London committee consisted of GEORGE MARSDENS, the Union would have remained inviolate; and we would have been at this hour living, as we would wish to live, in peace, unity, and love with our venerable fathers and brethren in England as well as in the United States. Mr. Marsden's letter is as follows:

To the Rev. E. Ryerson.

Dear Brother,—It appears to me a long time since I had the pleasure of hearing from you, or even of you, excepting from the *Christian Guardian* which you kindly send me. From some of the statements which are in the papers, I hope that the good work of our God is prospering in Upper Canada. Several of the circuits seem to have been visited with a gracious influence from on high; and I trust that, on the whole, it will be found that the year, up to the time of your conference, has been a year of mercy and prosperity.

You have had many difficulties to grapple with, both before and since the Union; but the Lord has kindly and graciously supported you. Your enemies have been many, and some of them have been subtle and determined, but the Lord sitteth above the waterfloods, and will finally overrule every thing for the good of His cause. The founder of Methodism was remarkable for his confidence in God, firmly relying on his faithfulness and love, not only with respect to his own personal salvation, but also in reference to the great work in which he was engaged. When the clouds were dark, and the storms were high, Mr. Wesley firmly relied on the Lord his God, and never was he confounded. So it must be with you in Canada; you will ever have the world and the devil to oppose you, and sometimes you may have pious but mistaken men who will rise up against you; but so long as you keep firm to your doctrines, close to your discipline, and the preachers are united in love, neither earth nor hell can do you much harm. I do hope that no attempts will in future be made to alter your discipline; keep on that ground which divine providence has given you. You know that we have had some violent attempts made on our discipline in this kingdom, but the Lord preserved us, and now our connexion is in peace; love and harmony prevail, and we have general prosperity.

I feel deeply interested in your welfare in Upper Canada; my heart's desire and prayer to God is, that you may ever prosper, and that you may continue a spiritually-minded, happy, and holy people, so long as the sun and moon endure.

Please to remember me very affectionately to any of the preachers you meet with, o * * * * *

I send you a copy of the third edition of a little work which I published; if it would be of any use to publish it in Canada, you are welcome.

I am, Dear Brother, yours, affectionately,

G. MARSDEN.

Nottingham, June 10, 1840.

P.S.—Your plan respecting the appropriation of the Centenary money is very good; and I was thankful to see that your subscriptions are so remarkably liberal. They are a blessed proof of the love of our people, and of their attachment to Methodism.

G. M."

[Considerable discussion ensued as to whether any newspaper slander deserved the notice of the conference. It was at length decided that such a document as a communication from the Wesleyan missionary secretaries, under present circumstances, ought to be noticed. A committee of five was appointed by ballot, and reported as follows:]

REPORT of the COMMITTEE to whom was referred the extract of a letter addressed by the "General Secretaries of the Wesleyan Missionary Society" in London, to their agents in Upper Canada.

The committee appointed to examine the allegations of the General Missionary Secretaries of the Wesleyan Methodist connexion in England, against the Canada conference in general, and one of its distinguished members in particular, (the Rev. Egerton Ryerson) contained in an extract of a communication from that committee to the Rev. Joseph Stinson and his "colleagues," published by him in the Montreal Wesleyan, (a paper "PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS AND FRIENDS IN LOWER CANADA, IN CONNEXION WITH THE BRITISH CONFERENCE,") of May 25, 1841, beg leave respectfully to present the following report:—

1. Your committee have read with surprise and regret the following violent and unwarrantable language and statements in the organ of the British conference agents in this province, from the pen of "General Secretaries of the Wesleyan Missionary Society," viz. "We deeply sympathize with you" (Messrs. Stinson, Richey, and others) "under the very painful and trying circumstances in which you, with the societies under your collective care, have been, and we fear are still placed, in consequence of the *unmanly*—the *dishonourable*—and the *unrighteous* proceedings of your *adversaries*,—proceedings which cannot fail, in the end, to defeat those very purposes which they are designed to promote. *The desperate character of the measures* which they have adopted prove the doubts which

they themselves entertain of the goodness of their own cause, and of the issue of the cause upon which they have entered. Guard against the temper which they display. Do not descend to their level."

On this extract your committee would make the following remarks. By the "adversaries" of whom it speaks, are plainly meant the members of the Canada conference, whose acts are characterized as "*unmanly, dishonourable, and unrighteous.*"—It does not appear, after careful examination and review, that this conference deserves the name of an "adversary" of the British conference, or its agents, its members never having cherished any other feelings than those of respect and love for that venerable body, and sincere desire for the prosperity of its appropriate work—though they are conscientiously opposed to some of its measures, in Upper Canada, the tendency of which is to spread discord and ruin throughout a once peaceful and prosperous religious community—while those measures to which we refer distinctly point out their instigators and agents as *our* "adversaries," and the adversaries of Wesleyan Methodism in Canada. And further, the epithets "*unmanly, dishonourable, and unrighteous,*" will apply to the insidious, unkind, and un-Wesleyan proceedings which have been employed to rend away from us our flocks, and divide our societies, rather than to that open, fair, and manly resistance which we have made against their unbrotherly aggressions.

2. We observe likewise with grief that the Rev. Egerton Ryerson is charged, in the same communication, with the "circulation of slanderous statements amongst the ministers and friends" of Methodism in England, and with the use of "violence and threats," to which they avow their determination not to "concede." On this your committee would observe, that we have no evidence, after a careful inquiry, that the Rev. Egerton Ryerson has published or disseminated any statements, of any description, in England, since the publication of the pamphlet put forth by our delegation to England, just after the last session of the British conference, much less that his statements have been "slanderous." And as to the "*Voice*" which the London committee suppose to have been published "under his direction," there is positive evidence that he had not

the slightest hand in its composition, publication, or dissemination ; nor do we think the "statements" of that voice are "deceptive," but distinguished for accuracy and truth.

3. That though we observe with sorrow the reckless determination of the British conference, (as expressed by those who profess to be the exponents of its intentions) never to recede from the *un-Wesleyan* and divisive position it has assumed towards the "Wesleyan Methodist church in Canada," it is our opinion that its threats of excommunication should be treated with silent neglect—the Canadian Methodist church having its origin and orders from those who were immediately authorized by Mr. Wesley to organize a church, and who received regular ordination at his hands ; and having had the authority and attributes of a church during many years before we had any formal connexion with the British conference. And as to the editor of the *Christian Guardian*, whom, if the conference does not censure, it is the opinion of the "missionary secretaries" that the British conference will cease to "recognize" our church "as forming any part of the great Wesleyan community," your committee is of opinion that so far from deserving a censure at our hands for his general course, he is justly entitled to the warmest thanks of the conference for the decided and fearless conduct he has evinced in his prompt and faithful vindication of the views and proceedings of the conference during the progress of this painful controversy.

All of which is respectfully submitted.

H. WILKINSON, *Chairman.*

City of Toronto, June 16, 1841.

APPENDIX.

No. I.

To the CANADA Committee of the ENGLISH Wesleyan Conference.

REVEREND GENTLEMEN,

I have read with attention your pamphlet of eighty-four closely printed octavo pages, published in January, by John Mason, 14, City Road, entitled, "Documents relating to the recent determination of the British Wesleyan Conference, to dissolve its official Union with the Provincial Conference of Upper Canada; to which is sub-joined an Appendix, containing a Letter from the Rev. Dr. Alder to Lord John Russell, in Answer to the Rev. Messrs. Ryerson's Letter to that Nobleman; with other Illustrative Papers."

I sit down with the utmost calmness, and, I hope, with a tolerable spice of good nature, to answer your pamphlet; confident that, although I am one, and a little one, and ye are many, and very large, yet that

*"Thrice is he armed who hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conduct with injustice is corrupted;*

and that the *testimony of official documents* is stronger than the *resolutions of a committee*, and that the *evidence of truth* is more weighty than the *multiplication of abusive epithets*, such as you have had the singular dignity and taste to employ with amazing profusion, throughout your pamphlet. But, gentlemen, I hope you will not charge an humble Canadian with arrogance, if, in this respect he should have the temerity to dissent from your example; for, if I fail to support my cause by facts and arguments, I shall not attempt to strengthen it by abusing you; although, as Dr. Young says,

"To recriminate is just."

But, if, in the course of this discussion, I should be betrayed by my feelings into the use of any intemperate expressions, I crave the English reader's forgiveness from the consideration that I am the absent, the feeble, the assailed, and the injured party; that I have, during the last ten years, lost the friendship of many hundreds of individuals in Canada, for what I wrote in favour of the English conference and its missionary committee, in reply to public writers in this province; that I never uttered a word other than that of respect and affection for them, until the agents of the London committee commenced, in 1839, to interfere with questions and interests which had always been admitted to belong wholly to the Canada conference; and until the London Wesleyan Committee itself commenced a series of proceedings against me for maintaining the rights and interests of my own body—proceedings which, for harshness, bitterness, scurrilous insinuation, and downright personal abuse, have no parallel, as far as I know, in the official proceedings and decisions of any ecclesiastical or civil court in Protestant Christendom, since the days of Laud and Jeffries. This is my conviction and feeling (of the correctness of which the reader will of course judge, after having examined for himself); and if, in such circumstances, and under the influence of such views, I should "rebuke *too* sharply," I beg the indulgence allowed to the feelings of the man, though I should unhappily lose the higher advantages and satisfaction of approval awarded to the graces of the Christian.

Gentlemen, when I think of your costly and magnificent *Centenary Hall*, your great wealth, your numerous missions, your expansive operations (and God grant you still more abundant success in them!), the numerous calls upon your pious and benevolent exertions, from Europe, Africa, Asia, the West Indies, &c.; and yet that you cannot allow your poor laborious brethren in *Upper Canada* to live in peace, but must waste your resources in waging an expensive and wanton warfare against them; employing from twelve to twenty missionaries (so called), not one of whom, as far as I have learned, has formed a new society, since you dissolved the union without dividing a society of the Canada Conference, and the majority of whom do not preach in a single neighbourhood where the Canada preachers are and have not been accustomed to preach. I say, when I think of these things, I am reminded of the exclamation of Caractacus, when exhibited as a captive at Rome: "Alas! how is it possible that a people possessed of such magnificence at home, could envy me an humble cottage in Britain." Your Canada brethren, in labours, and perils, and

poverty, have erected more chapels, and collected more converts and congregations in Upper Canada, than your missionaries, with your assistance, have done in all the other provinces of British North America, yet are our cottages envied; and *you* commence a war, and that on political grounds too, against the Canada conference, at the very time Her Majesty's representative says to them, in answer to an address presented to him, June, 1840:

"During my administration of the affairs of Upper Canada, it was my anxious desire to make myself acquainted with the opinions, with the conduct, and with the affairs of that portion of the people of the province of whom you are the spiritual leaders; and I have been most happy in being able to bear my testimony to their loyalty and good conduct, not less than to your zeal, energy, and self-devotion in the pursuit of your conscientious labours. This testimony will, I feel no doubt, render vain the attempt which I regret to find is made by some of your own society, to represent you and those committed to your charge as disloyal to your sovereign and averse to British institutions; and I am confirmed in this belief by the address which I now acknowledge being concurred in, and presented by the official representative in the Canadas of the British Wesleyan body, whose testimony is thus unequivocally added to mine.

"It is not my province to enter into any questions which may concern the management of the internal affairs of your body. Still it was with regret that I learned, when in the upper province, from the representatives of the London society, that differences of opinion prevailed amongst you; and I shall be glad to find that they have been satisfactorily arranged. My course, however, is clear. Whilst I administer the affairs of the Canadas, it is my duty to look to the wishes and to the feelings of the people of that country; and you will find me ever ready and willing, whenever any question connected with the executive government may arise, to support the reasonable views and maintain the just rights of your society, as expressed through your recognized authorities within these provinces."

I have reason to know that the strong expressions contained in this reply were called forth by Dr. Alder's first Letter to Lord John Russell, a copy of which had been received by His Excellency two days before he wrote the above reply to the address of the Canada conference. This is a much stronger and more flattering declaration than Dr. Alder boasts of having received from the lieutenant-governor of New Brunswick; and the testimony of

Lord Sydenham is certainly of as much weight as that of Sir John Harvey.

Gentlemen, your crusade against your Canada brethren may accord with the resentment of wounded pride and disappointed ambition; but can that which is, in the mouths of infidels, a reproach to our common Christianity, and, in the judgment of all candid Christians, a deep disgrace to our common Methodism, be the noble generosity which history declares, and which I know glows in *British* bosoms? Can it be the outgoings of a charity which says, "Grace be with all them that love our God Jesus Christ, in sincerity?"

Gentlemen, you may felicitate yourselves on the amplitude of your resources, and the zeal of your agents in scattering, tearing, and devouring the labors of your Canada brethren; but I venture to predict the arrival of a day, when reason will be no longer drowned by passion, and truth lost in the spirit of party, and *then* will flash upon your minds, and upon the minds of the candid and sincere amongst your Canadian agents, the conviction that your Canada brethren have merited your embraces rather than your execrations, your assistance rather than your spoliations.

In proceeding to answer your pamphlet, I beg to make one preliminary observation. In whatever I may say, or may have said, I disclaim any imputation of your *motives*. You have indeed, in the strongest and most offensive language, impugned my *motives*, my *sincerity*, and my *integrity*, as well as my public conduct; but, even under such circumstances, I can admit the the *purity* of your *motives*; and my conviction is, that your reprehensible proceedings *originated*, not in unworthy motives, but in mistaken assumptions; a Charles-the-First notion and tenacity of prerogative, and strong but ill-founded personal jealousies, suspicions, and prejudices; and that your *perseverance* in these reprehensible proceedings is attributable to the same causes, strengthened by a fear of the imputation of fallibility, a pride of consistency, and the blinding and exciting spirit of party. Ecclesiastical history furnishes us with many examples of good men and learned men having been parties to proceedings as unjust and cruel as those which you have set on foot against your Canada brethren. Even the amiable and apostolic Cranmer so far erred from the principles of Protestantism and the spirit of the New Testament, as to advise, on account of religious error, the execution of Joan Bocher.

To proceed with your pamphlet.—It appears to have been prepared with a view of justifying your proceedings, more by exciting prejudice against the representatives of the Canada conference, than by a fair and dignified investigation of the questions at issue. This is apparent, not only from your multiplied epithets and insinuations against me personally, but by your statement of circumstances which have no connexion with the merits of the affair, and are only calculated to awaken suspicion and hostile feeling against my brother (who is absent in a distant part of Canada) and myself. In these statements you, also, either omit, or conceal, or mis-state important facts. I will select a few such

EXAMPLES OF UNFAIRNESS, MIS-STATEMENT, AND INCONSISTENCY.

I. On page 18, in condemning our abrupt departure from England, you say that, the “Messrs. Ryerson could not be prevailed upon to accept of the invitation which was sent to them that they might, before their departure, meet such members of the sub-committee as were then in London, for the sake of so necessary an object,” “as to arrange the terms of separation in the most fair and amicable manner.” Now, here are several omissions, and two mis-statements. (1.) You omit the facts that, on Monday evening, a week before our departure, I proposed to Dr. Hannah, the secretary of your conference, to meet and converse with such members of your sub-committee as were in the neighbourhood of London; and that Dr. Hannah, when he called on us the next day, to deliver a copy of the official proceedings of your conference, informed us that it would not be convenient to have a meeting of the kind, as the missionary secretaries were absent. (2.) We never received any such “invitation” as you mention, and therefore could not have refused to comply with it. Two or three days after our last interview with Dr. Hannah, in which he informed us the meeting we proposed would not be convenient, we received a note from the Rev. Mr. Hoole, inviting us to a friendly dinner with him (on the Saturday before our departure), in company with Mr. Scott and some other friends. But no mention was made of any other person but Mr. Scott, much less, as you represent, “such members of the sub-committee as were then in London;” nor was any other object intimated by Mr. Hoole than that of a “friendly” or “family dinner.” Gentlemen, it is unworthy of yourselves to represent such a circumstance as an invitation to us, and a refusal by us, “to meet such members of your sub-committee as were then in Lon-

don." We understood it as an expression of personal friendliness on the part of Mr. Hoole (with whom I had always been on friendly terms), and as a salve to our wounded feelings on our leaving England. By no species of casuistry could it be fairly represented as any thing more; nor had we the remotest suspicion that any thing more was intended.

II. On the same (18th) page, you say, the Messrs. Ryerson's "intention to hasten their departure *from the conference* before its sittings were closed, and before it had time and opportunity, finally, to conclude its proceedings and decision on the affairs of Upper Canada, was alike surprising and irreconcilable with the views entertained by this committee concerning the importance of the business which then remained to be adjusted." On this extraordinary statement (which has no reference to the general merits of the affair) suffer me to remark, (1.) that I never cherished, nor heard of the "intention" of which you speak, until I read it in your proceedings. (2.) That we repeatedly and earnestly urged the early and fullest consideration of our business at your conference. (3.) That we did not take our places at Newcastle for London until after the close of the annual session of your conference. (4.) That we did not leave Newcastle until the morning after the close of that annual session; and then left and travelled in company to York (eighty miles), with several senior members of your conference. Of these facts the Rev. Richard Keece, and several other members of your conference, are eye-witnesses; of their bearing upon your statement the reader can judge.

III. On pages 18 and 19, you express yourselves "at a loss to understand why the Messrs. Ryerson should have deemed it proper to consign their papers to the press in such haste." Why, gentlemen, your understanding must be short indeed, if it be as short in other matters as you state it to be in this; for in the short advertisement to our pamphlet we assigned a reason which no ordinary mind could be "at a loss to understand," namely, that we had, either to let your one-sided proceedings go "to the press," and before the public, uncontroverted, or unaccompanied by the proceedings on the other side, or we had to "hasten our papers" (occupying upwards of 100 pages) through the press in *four days*; the only time we had to reply to all your proceedings, as well as correcting the proof, beside preparing for our voyage, previously to the sailing of the steam packet in which our passage had been taken and paid for, before we had any idea of your intention to publish any thing on the subject, much

less to publish any thing ourselves. You also condemn us for having "appealed to the public *at all* in the present stage of the business." To each of you might I not say in the language of St. Paul, "Thou art inexcusable, O man; for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things?" You know that we had no intention of publishing our pamphlet, until we were informed by the secretary of your own conference, that your own proceedings had gone *to the press*. The very haste with which our pamphlet was passed through the press is indubitable evidence of this. You had never, nor have yet, published the *articles of union* between the two bodies; but you publish the proceedings dissolving that union, and implicating the Canada conference and its representatives; and then, as if still further to add insult to injury, and injury to insult, you condemn those very representatives for appealing to the public at all, in reply to your own published proceedings. Your censure conveys to the uninformed reader the impression that *we* had commenced appealing to the public, at that stage of the business, when you knew that our appeal in *print* was prompted by what you had printed. Then, again, you charge us with having sent forth "a *partial* pamphlet, from which the public cannot possibly decide on the whole merits of the case." How triumphantly may this charge also be retorted. Let facts speak—facts which you can neither deny nor evade. Every reader of our pamphlet will see that we went to the expense of publishing every document and proceeding, on your side of the question as well as on our own. We published, (1.) the correspondence on *both sides*, which preceded the union, and led to the formation of it. (2.) The articles of union. (3.) Your allegations and decisions against the Canada conference and myself, together with the proofs you adduced in support of them. (4.) The replies and testimony of the Canada conference and its representatives against those allegations and decisions. Now, what more could we have published, to have enabled the British public to "decide on the whole merits of the case?" And let me now, in reply, ask you, or any man in England, whether the public could "possibly decide on the whole merits of the case," from the published proceedings of your conference, in its printed minutes, when you withhold from that public the very *articles of union* which you say have been violated,—when you withhold from that public the very proceedings of the Canada conference which you condemn as reprehensible; when you withhold from that public the very testimony, in defence of the

Canada conference, which you pronounce unsatisfactory. Perhaps, gentlemen, you may regard the *decrees* of your conference quite sufficient for "the public" to "decide on the whole merits of any case" in which you are concerned. However, amongst us poor uninitiated Canadians, we are still accustomed to regard the examination of *both* sides of a case as necessary to an impartial decision upon its "whole merits." And I will ask you, again, whether, from your very pamphlet, to which I am now replying, "the public can possibly decide upon the whole merits of the case?" You still keep from the view of your readers the *articles of union* which secure the rights claimed by the Canada conference. Why do you this, if you wish "the whole merits of the case" to be understood? Can "the public" judge whether the Canada conference has violated those articles, or whether what you allege is a violation of those articles, until they read the articles themselves? We published *all* the documents; we did not merely select those which might serve our purpose, and conceal the rest. We also published the elaborate report of your Newcastle committee, and the decision of your conference, alongside of our reply to them. Now, partiality and impartiality aside, would you have treated us as we had treated you, you should have published our reply to your Newcastle committee and conference, alongside of your answer to them. We had likewise published Dr. Alder's first elaborate letter to Lord John Russell alongside of our reply to it. The same justice to us that we had meted out to you, would have required you to publish our reply alongside of Dr. Alder's answer to it, contained in your pamphlet. But, such a course, however Christian and honourable, would have defeated your object—would have spoiled, for your purpose, your pamphlet—as the antidote would have accompanied the poison. A comparison, in juxtaposition, between your answers and our replies, would have shown, that, while you have occupied many pages upon pages in discussing the circumstances of the case, you have entirely evaded the vital merits of the case,—that, while you have voluminously carped at incidental statements, you have not taken up one of the leading positions of the Canada conference, nor grappled with one of the principal arguments which we employed in support of those positions, as I shall hereafter show.

I confidently leave any candid English reader to judge between the asserted partiality of the pamphlet of the two Canadians, and the assumed impartiality of the London Wesleyan Committee's proceedings.

But your charge of our having prematurely left England, without conferring with your sub-committee, requires a more specific notice. An examination of it will elicit another example of your unfairness and injustice. (1.) You have not pretended to deny that we proposed to the Secretary of your conference, *eight days* before we left London, to meet any members of your sub-committee who might be assembled. And I may add, that, a day or two after that, we expressed a similar sentiment to the Rev. EDMUND GRINDROD (one of the ex-Presidents of your conference), and informed him that we were preparing a pamphlet for the press, as we had learnt that the proceedings of your Newcastle Committee and conference had been sent to the press. Here was another opportunity for you to have prevented any "appeal to the public at that stage of the business;" for, if you had withdrawn your proceedings from the press, we should not have sent ours to it; and if any members of your sub-committee had been disposed to meet us, we were ready to meet them. (2.) But any man who reflects upon the posture of the important interests with which we were identified, will be surprised that we remained in England so long, rather than that we left so soon. Your Conference *had abandoned the union*; you had determined to come within the territory of the Upper Canada conference, and set up rival pulpits, and establish separate interests here. The shock, the agitation, and confusion which would be created, in the Methodist societies in Upper Canada, by such an announcement, may easily be conceived by every English reader. After such a termination of our mission to your conference, and in such a posture of our Canadian interests, what would common sense and common prudence dictate, but that we should hasten back to our charges, and to the scene of action and counsel, *without a moment's delay*; and more especially when your proceedings rendered a special session of the Canada conference indispensable—when the members of that conference could not assemble later than October, on account of the badness of the roads in Canada in the autumn and spring; and when it were utterly impossible for a hundred men, spread over a region of new country, nearly as large as England and Scotland, to receive notice, and prepare, and assemble together in *October*, if we should leave London later than the 1st of September. Of course, you would have been glad to have prevented any meeting of the Canada conference, or any preparations in Canada, against your schismatic aggressions upon our congregations and societies. (3.) There is another fact connected with this part of the affair which you adroitly keep out of sight; it is the fact, that the

Canada conference had recorded its solemn declaration against the dissolution of the union, and, therefore, as we said to you, again and again, we, as its representatives, could not assent to that measure, much less be a party with your sub-committee to "*carry out the dissolution of the union.*" The Canada conference had, from the beginning, based that union upon more comprehensive principles than a few conventional rules; they based it upon the principles laid down by your conference in 1820, by which you recognized the rightful and exclusive occupancy of *Upper Canada* by the Canada conference, while the rightful and exclusive occupancy of *Lower Canada* was conceded to you. The resolutions of your conference, adopted unanimously in Liverpool, 1820, and signed "JABEZ BUNTING, *President,*" and "GEORGE MARSDEN, *Secretary,*" are as follows:—

"1. That, as the American Methodists and ourselves are but ONE BODY, it would be *inconsistent* with our *unity*, and dangerous to that affection which ought to characterize us in every place, to have *different societies and congregations* in the *same towns and villages*, or, to *allow of any intrusion on either side into each other's labours.*

"That this *principle* shall be the rule by which the disputes, now existing in the *Canadas*, between our missionaries, shall be terminated."

In the instructions of your missionary committee to your Canada missionaries, dated August 23, 1820, and signed "JOSEPH TAYLOR" and "RICHARD WATSON," *Secretaries*, the same sentiments are held, as follows:—

"In conformity with these views, we have long thought it a reproach, and doing more injury by disturbing the harmony of the two connexions than could be counterbalanced by any local good, that the *same city or town* should see *two congregations*, and *two societies*, and *two preachers*, *professing the same form of Christianity*, and yet thus *proclaiming themselves rivals to each other*, and, in some instances, *invading each other's societies and chapels*, and thus *producing party feelings.*

"*You will consider these resolutions the fruit of a very ample inquiry, and of serious deliberation.*"*

How noble and Christian are such sentiments! who could have believed that that same missionary committee would, in 1841, be em-

* See these resolutions in a former part of this pamphlet, p. 19, under the head of "Resolutions of the Canada Conference, adopted at a special Session held in the City of Toronto, U.C., Oct. 23—29, 1840, and unanimously re-affirmed in June, 1841.

ploying some twenty missionaries in Upper Canada, in opposition to such sentiments; and that fifteen of those missionaries would be wholly employed in establishing rival pulpits, congregations, and societies in the same cities, and towns, and villages, and neighbourhoods, which have, from the beginning, been occupied by the ministers and missionaries of the Canada conference, and invading the societies of the Canada conference!

Now, in view of these facts, and proceedings, and principles, how could the representatives of the Canada conference sanction, even by their presence, the proceedings of your sub-committee? (5.) And this brings me to another part of your proceedings under this head, which exhibits your conduct towards us in a still more dubious and questionable light. Though, in all courtesy, and propriety, and justice, we should have been furnished, within a day after the close of the session of your conference, with an official copy of its proceedings on the subject of our mission, they were withheld from us for *ten days*; and, *during that time*, your Canada committee held a regular meeting at Manchester, August 19. Now, gentlemen, common sense, and propriety, and decency teach that this was the meeting which the representatives of the Canada conference ought to have been invited to attend. This was the committee which had power to decide and act upon the whole affair, in any and every view of it; this was the meeting at which the propriety and expediency of your occupying *Upper Canada* at all, was taken into consideration and decided upon. This was the meeting, therefore, to which the Canada representatives should have been invited; this was the meeting which they could and would have attended. Why, then, did you exclude them from this meeting? Why did you invite and listen to all the *ex parte* statements which could be made against the Canada conference, and in favor of invading its fields of labor; and hear nothing, and consult nobody on the Canada side of the question? You here resolve upon what you would do; you appoint a sub-committee to carry your will into effect; and you *then* invite the Canada representatives to meet that sub-committee. That is, in national language, on the 19th of August you declare war against Canada; you appoint a commission in London, called a sub-committee, to carry out your declaration; you invite the Canadian ambassadors to wait upon that commission, and consult upon carrying on the Canadian *war* most *peacefully*; and, because those ambassadors, having, on expenses, at their own boarding-house, already danced attendance upon your pleasure, from the 15th to the 30th of August, feel that the crisis to which the affairs of their

country are brought demands their earliest return to Canada; you denounce their non-compliance with your "invitation," and their departure, as hasty and reprehensible; and condemn their publishing a protest against your war, even after you had commenced printing the alleged grounds of it!

I know this practical mode of answering and repelling your charges will be offensive to you; for

"A keen reproach, with justice on its side,
Is always grating."

The painful necessity has been forced upon me. Self-preservation is the first law of nature; and even a Canadian worm will not be trodden upon with impunity.

Your undignified and pitiful evasion about the unfair enumeration of documents in the report of the Newcastle committee, has been sufficiently exposed in the resolutions of the Canada conference committee, which form the third document in this pamphlet; as have also your *financial* (mis-) explanation, your self-contradictions about your reception and treatment of the representatives of the Canada conference, your groundless imputations against the Canada conference in regard to the dissolution of the union, and your mis-statements and the failure of your evidence to prove your allegations against me in my editorship of the "Christian Guardian." There are, however, some items made under these heads which require a specific notice from me.

In the financial statement of your fourth resolution (pp. 19, 20), in which you profess to account for the expenditure of 4,331l. 17s. 7d. (a bungling and defective account, as I shall hereafter show), you add the following item in CAPITALS—"Towards the expenses of Mr. Egerton Ryerson during his stay in England in the year 1837." Making such a statement is certainly a very small affair for an assemblage of doctors of divinity; and it is a still smaller affair for you to make such a statement without stating the amount; and it is a smaller affair still for you to make such a charge against me personally, when you knew that I had no more personal interest in the matter than you had, and when you knew that all my expenses were paid by the body on whose behalf I acted. Besides, you never paid a farthing on my account in 1837, for, early in that year, I left England for Canada. And notwithstanding your assertion, that as "the Messrs. Ryerson had seen the society's general report published in London, as well as the local report published in Canada, they can plead no ex-

cuse on the ground of ignorance," I deny that any such item appears in your reports. Of the justness of this denial any man may satisfy himself by examining the reports themselves. From this charge you evidently desire the reader to infer, that you had not only conferred upon me an act of princely generosity, but that that charge had gone far to absorb the unaccounted-for sum of 4,331*l.* 17*s.* 7*d.*, when you knew that it did not exceed 70*l.* Your own agents in Canada have, in a printed pamphlet, set it down at "between 50*l.* and 100*l.* currency, that is, between 45*l.* and 90*l.* sterling. Furthermore, you withhold one half of the facts of the case; and you know that mis-statements and slander can be published as well by *omitting facts*, as by stating falsehoods. The facts are briefly these: in the latter part of the year 1835, the representative of your conference in Canada got into serious pecuniary difficulties with your missionary committee in London,* difficulties which were like to ruin him in Canada, as bills to the amount of some 1,800*l.* sterling, on the Wesleyan committee in London, had been dishonored. In these circumstances he implored me to go to London and arrange the affair between him and the committee, and get him out of his pecuniary responsibilities, by borrowing or getting by subscriptions, or government grant, the sum which he had engaged to advance. At great private inconvenience I undertook the arduous mission, and arrived in London on the 1st of January, 1836. In the *correspondence* part of that mission, I was partially employed until the 1st of August following. During that interval I supplied, in various chapels, in the Great Queen-street circuit, for Mr. Waterhouse, the superintendent, who was ill the greater part of the time. I also preached special sermons, and attended various missionary meetings in the neighbourhood of London, and in various towns in the kingdom. In return for these services, your missionary secretary, Mr. Hoole, agreed to pay my board (a guinea a week) from the time of my arrival in England until the Birmingham conference, 1836, a period of seven months; and, for that amount, paid under such circumstances, and for such consideration, you now tax me with having been a pauper upon your generosity, and as guilty of ingratitude!

But Dr. Alder advances a step further. In his letter to Lord John Russell (p. 61) he not only taxes me again with this charge, but charges against me the "expenses incurred by the missionary committee" on account of my first visit to England, in 1833. It will

* He had agreed to advance 2,500*l.* to the trustees of the U. C. Academy, in specified instalments, upon the security of a mortgage upon the premises.

hereafter be seen, that I undertook that mission in accordance with Dr. Alder's earnest recommendation and remonstrance, after I had determined to give it up. I was in England, as representative of the Canada conference, from April to August, in 1833, a period of between three and four months. Of that period I was at the mission-house about eight or nine weeks, at a charge to the committee of 1*l.* per week. During my stay at the mission-house, I preached and attended, more or less, missionary meetings *every week*, at the request of the missionary secretaries. During the remaining period of that short visit to England, I travelled upwards of 1,000 miles, attended between thirty and fifty missionary meetings for the committee, embracing the distant regions from London, of Exeter, Bath, Bristol, Nottingham, &c. It is very true, the strength, and time, and such labours of a despised Canadian may *now* be estimated by you as worth nothing in comparison of eight or ten guineas paid by your committee on account of my board at the mission-house; but they were said by you, in former years, to be otherwise, as the official addresses of your conference to the Canada conference will testify.

Gentlemen,—In accordance with your magnanimous conduct towards me, you ought to send over your account to the United States, for the expense incurred by your missionary committee, on account of the Rev. Dr. Fisk's visit to England in 1836; for he also was entertained at the mission-house. Perhaps the honorary titles of D.D. conferred by Dr. Fisk's university upon Messrs. Bunting and Alder may be considered an equivalent; but still I see no good reason why those things should be paid for by your missionary committee, any more than my few months' board, without a public charge by you, in explanation of the manner in which unaccounted-for sums of money had been expended. As to myself, the expression of my feelings is unimportant to the English reader; he can only feel interested in the *facts* of the case; but I may be permitted to say, gentlemen, that, if you will make out your bill for my board at the expense of your missionary committee, and forward it to Canada, I will pay every farthing of it; nor will I charge any thing for my scores of humble but sincere efforts to plead for the funds of your society; nor will I charge, as a set-off, the *facts*, that, in the domestic mansion of one of my own parents, the successive representatives of the English Wesleyan conference, with their families, have been hospitably entertained nearly as long as I was lodged at your mission house, and that the representatives of your missionary committee, while travelling and pleading for the funds of your society, have been gra-

tuitously entertained by members of the Canada connexion more *months* than I ever stopped weeks at your mission-house.

Gentlemen, such trumpetry to injure and degrade me betrays the extremity to which you are reduced. At best, for such great men as you are reputed to be, it is an unclean as well as a little business; and I would sooner be the object of your vehement reproaches, than be the sharer of your acquired honors in this part of the affair. There is, however, to your supporters in England a more important view of the matter; it is this: That after all your charges against me—after all the items enumerated by you in your fourth resolution (pp. 19, 20), and by Dr. Alder in his letter to Lord John Russell (p. 61), you fall more than *fifteen hundred pounds sterling short* of accounting for the expenditure of the whole sum of £4331 17s. 7d., without adding the difference in exchange, which is ten per cent. and upwards, in favour of your agents, but of which no *public* account has yet been given. I repeat, therefore, that the *manner* in which that sum of £4331 17s. 7d. has been expended, is yet unaccounted for in *any printed* report. That sum may have been expended; of that I say nothing; but *how* a great part of that *sum has been expended* has never yet been stated in *print*; and though your abuse of me may throw dust in the eyes of some readers, yet that does not account for the expenditure of the money. There may be many hundred pounds of that sum expended, which no Canadian committee could conscientiously allow, and of the propriety of which no London committee can judge, from their necessary ignorance of the localities of Canada, and of the ordinary expenses of travelling and living in it. Besides, some items of charge have leaked out in Dr. Alder's letter, which excite increased inquiry and surprise in this country. We, who live on the spot, never heard of such a thing as a "president's young man," or an occasional "assistant to the superintendent of missions." We know not who such persons can be; nor should we have ever known that such persons ever existed in *Canada*, had not Dr. Alder informed Lord John Russell that a part of the £4331 17s. 7d. had been expended to support such officers. I know there is such a thing as *secret service* money in civil governments; but you are the first Protestant ecclesiastical body, that I know of, which has incorporated into its proceedings that feature of state policy. I doubt the usefulness or propriety of such a system of patronage in a religious community. I am not surprised at your sensitiveness on this point, especially the vehement declamation of Dr. Alder, who well knows the bearing of my inquiry. But, gen-

tlemen, when you shall have rendered any thing like a decent detailed account of the expenditure of the whole sum of £4331 17s. 7d., together with the amount of gain by the difference of exchange, then you may abuse me as much as you please. As yet you have furnished no such account; you have only "darkened counsel by multiplying words without knowledge."

The foregoing paragraphs may account in part for the unparalleled abuse which you have poured forth upon my private character in fifth resolution (p. 20). Your charging upon me, as a private individual, "unfaithfulness," "slipperiness," &c. &c., and denouncing me as unworthy of the intercourse of social life, without specifying a single fact, so that I might answer for myself, may be in accordance with your feelings and doctrine, that might is right,—may be worthy in your cause and object; but it cannot exalt you in the estimation of Christian and thinking persons, how much soever it may debase me. For you to descend from the legitimate ground and topics of public discussion (where I could meet you on equal ground by an appeal to documentary evidence, however inferior I am in number and talent), to the scandal of private life (where I could have no shield of defence against your thrusts), speaks loud enough, without a note from me, to the Christian and honourable feelings of every intelligent Englishman. We spoke of our official reception, as representatives of the Canada conference, at your conference. You reply by attacking my private character. If I had been a Talleyrand, I should have been received, not according to the opinions which might be entertained of my merits as a man, but according to my *official station*. You have not denied a single fact which we adduced to show wherein we had not been received with common courtesy; and our statement of the facts, connected with every possible qualification and the strongest expressions of personal respect and affection, may be confidently contrasted with your personal attacks and vituperation. Although the reader may not be able to judge of the merits of every conflicting statement, he can easily judge of the *terms* and *spirit* in which our respective statements have been made.* But in

* The boarding house at which we lodged in Newcastle was a very comfortable one—as much so as could be desired. To the *quality* of the place no exception has been taken. It is known that the appointments of preachers to lodgings at Methodist conferences are not like the laws of the Medes and Persians; and in no instance had the representatives of one conference to another been kept at a boarding house. Our pamphlet (pp. 84, 85) states how representatives have uniformly been received in England, the United States, and Canada.

reference to your personal attacks upon me, as unworthy of the confidence and intercourse of social life, I may say with Socrates to his executioners, "You may kill me, but you cannot hurt me." All I have to remark on this point is, that, without age to command respect, or money to purchase influence, I have been confided in and sustained, through many successive years of trial, by the ministers and members of the Wesleyan connexion in Canada, with a unanimity not equalled by that which any, or all, of my London impugners have been supported by the Wesleyan body in England; that when your own representative in Canada got into overwhelming difficulties with you in 1835, I was the chosen man to undertake a confidential and difficult mission; that when your own representative thought, in 1838, that the "high church" oligarchy in Canada should be humbled, and Methodist rights and interests more firmly advocated, he was the first and most active in drawing me from my beloved obscurity as the one above all others to be confided in and called to that work (see this proved in a subsequent page). And I may add, the *juncture* of your present imputations is a sufficient comment upon their origin and motives, and object and merits.

Again, on page 22, you say "these remonstrances have been equally directed against all the various interferences of Mr. Egerton Ryerson as a Christian minister, and the 'Christian Guardian' as the official organ of a religious community ecclesiastically identified by the union with British Methodism, which have occurred during the last seven years, during which period Mr. Egerton Ryerson and the 'Guardian' have successively and in turn supported different administrations, and opposite systems of colonial policy." To this, I answer, 1. The idea involved that I have been editor of the Guardian during the last seven years is incorrect; for, from June 1835 to June 1838 I had no connexion whatever with the Guardian. 2. From the contents, as well as the dates of the letters from your missionary secretaries, quoted by you (pp. 66—71), it is perfectly clear that you never sent out any "remonstrances" against the "interferences of Mr. Egerton Ryerson" before January, 1839. Your charge, therefore, respecting those alleged "interferences" is unfounded; or you have, by your silence up to 1839, proved false to your own professed principles of Methodism. In the former alternative, the inference is, without being stated, obvious; but if your charge be true, two inferences are undeniable: *first*, That you tacitly approved for several years of what you now complain; *secondly*, That you now denounce me, and profess to dissolve the union, for what you yourselves parti-

icipated in during the period of several years! But you also state, that during that period of seven years I "have successively and in turn supported different administrations." It appears then, by your showing, that I was not very factious, but very subservient. But you seem not to have understood the import or application of your own language; or you have employed terms which convey a false idea of facts, in order to fix upon me as deeply as possible the stigma of inconsistency. You know, or ought to know, that the word *administration*, as commonly used in England, designates those to whom the reins of government are for the time committed, and who are depending upon their influence in parliament for their existence in office. In a colony, or in Canada, the application of that term does not extend beyond the governor, who alone is responsible, the same executive counsellors continuing in office under successive governors. Whatever, therefore, I may have done, I could neither oppose nor support any "administration" in contradistinction to the governor—for there was none. Your charge, therefore, is, that I "have successively and in turn supported different" GOVERNORS; and yet Dr. Alder tells Lord John Russell (p. 34), that I have opposed every governor in Canada except Lord Sydenham! Such, gentlemen, are the disgraceful dilemmas and self-contradictions in which your unjust course of calumny and persecution involves you at every step—a circumstance that ought to make you pause. You likewise say I have supported "opposite systems of colonial policy." Strange that I was doing all this for so many years, and you were silent until 1839, after Lord Sydenham assumed the government of Canada. But, gentlemen, how many of you who have gravely put forth this charge, ever read the Guardian in your lives, much less read it constantly, so as to know what "system of colonial policy" I supported, or whether I advocated any. Dr. Alder has asserted and employed a large space to prove (pp. 39—43) that I have uniformly, from 1832 to 1839, opposed the erection of a church establishment in Canada. When any one of you will show, that, from 1832 to 1839, I have, as editor of the Guardian, written one column in support of or against any other question of colonial policy, I will show that I have advocated but one view of it. And Dr. Alder himself is witness to my consistency, and even tenacity, on the church establishment question. You again, therefore, furnish the refutation of your own charges.

VI. I have thus disposed of the principal matters in which you have impugned me personally; I leave the candid reader to judge

between us without further note or comment. But I must advert to some other parts of your resolutions in which I am not so exclusively concerned. On page 23, you say, "This committee maintains that the British conference alone has the right of deciding with what class of principles it can honorably, and with a due regard to its own consistency and long cherished views, be publicly identified, and a correspondent right to dissolve a union with any other body whatever, which deliberately and tenaciously persists to advocate by its recognized agent, or in its official organ, *other* and opposite principles of which it conscientiously disapproves."

Now the undoubted truth of one part of this declaration is only equalled by the unscrupulous sophistry of the other part. The right you claim for the British conference is undoubtedly true in the abstract; and belongs as much to every private individual as it does to your conference. Your assertion of right is also true in respect to a "*union with any other body,*" provided the *terms* of that union allow each body to dissolve the union at its own pleasure. The Canada conference, before the union, was as independent a body as the English conference; its right was therefore as extensive and as sacred. But as an individual, when he enters into the *union of civil society*, gives up certain of his *natural* rights; so, when the English and Canada conferences entered into a union, then their undoubted inherent rights became circumscribed by the *articles of that union*, the same as the independent rights of two individuals become circumscribed by the *articles of co-partnership*. For you then to deny the *obligations of contract* upon the *theory of natural rights* is unworthy of Christian and honorable men, and involves the very essence of *chartism and anarchy*,—is subversive of all law and government. While it was the unquestionable right of your conference, in forming a union with the Canada conference, to judge and decide whether with any, or with what class of principles it would become identified, yet, when that union *was formed*, your conference, as well as the Canada conference, became bound by the terms of it. As great as you may be, or may assume to be, you are not above *law*, and the law of contracts too, as you will probably learn during the next five years. But your general assertion of natural right involves an insinuation that the Canada conference "deliberately and tenaciously persists to advocate by its recognized agent, or in its official organ, *other* and opposite principles of which it [the English conference] conscientiously disapproves." Now, in every view this insinuation is unfounded. In relation to secular

politics, the resolutions of the Canada conference in June last, the resolutions of even your own Newcastle committee and conference, and our pamphlet (pp. 103, 104), show that we in no respect dissented from you on that ground, and that you cannot therefore, with any truth or sincerity, plead that as a reason for abandoning the union. And even in respect to the question of a church establishment in Canada, our pamphlet (p. 104) shows that we were ready for the sake of peace to drop the question in silence, but your Newcastle committee and conference required that we should *become advocates of the affirmative side of it*. But the inconsistency, as well as the injustice of your insinuation, and assumption, and requirement, on this point, will be more apparent from the following facts, which we have heretofore stated, and which you have not denied, nor can successfully deny, as the evidence of their truth is documents *printed at the time the several matters referred to transpired*. (1.) That while I was in England negotiating the formation of the union in 1833, I presented a petition to Mr. (now Lord) Stanley, who was then colonial secretary, to be laid before the king, signed by 20,000 inhabitants of Upper Canada, against any church establishment in this province, and in favour of the appropriation of the clergy reserves to educational purposes. (2.) That I read to Mr. Beecham (then the only surviving missionary secretary) the communication I made to the government, advocating the prayer of that petition. (3.) That the whole matter of the Canada clergy reserves and church establishment question was brought up before the Canada committee of your Manchester conference in 1833; at the time the union was agreed to by your conference. (4.) That the Canada conference was left free to maintain its position and views, as is clear from the Canada representatives' report, which was submitted to and concurred in by the representatives of your conference and missionary committee, both before and at the time it was laid before the Canada conference. (5.) That the "official organ" of the Canada conference advocated the same views from 1833 to 1839, without a single word of complaint from you or your representatives in Canada. (6.) That successive addresses and resolutions, adopted by the Canada conference on the subject during that period, have been both concurred in and signed by the representatives of your conference and missionary committee. Now for you, in the face of such facts, to insinuate that it was a crime and breach of good faith for the Canada conference to oppose the erection of a church establishment in Canada, is an outrage upon consistency, truth, justice, and honor, which it would be fatal to

the reputation of any private individual to commit. Numbers may lessen individual responsibility, and embolden to acts of oppression and injustice; but they cannot justify wrong, any more than they can extinguish the sun.

VII. Again, on the same (23rd) page, you say, "This committee, with perfect confidence, reiterates the sentiment expressed by the committee on Canadian affairs to the last conference (see minutes of 1840, p. 124), that the British conference 'cannot safely be identified in views and responsibility with any body, however respected, *over whose public proceedings* it is denied the *right and power* of exerting any official influence, so as to secure a reasonable and necessary co-ordinate but *efficient direction*, during the continuance of the union.' The peremptory denial of any such right by the Canadian conference was of itself a *virtual abandonment of the union, and rendered just and necessary its recent and formal dissolution.*"

The doctrine of the proposition which you "reiterate" is, that the British conference ought not to be connected with any body of which it is not master. On the modesty or correctness of this doctrine I have nothing to say. It may be as true in itself as it is agreeable to your inclinations; but, is it the question at issue? Is it not a pitiful evasion of the question? The real question is, not one of *theory*, but of *fact*. It is not what you may assert to be proper and wise and expedient in the formation of a union between the British conference and any other ecclesiastical body; but it is, *what were the terms or articles already formed?* If they involved the doctrines you lay down, then are you right in reiterating it, and insisting upon its application to the case in hand; but if otherwise, if the articles of union contradict your doctrine on the whole ground covered by the points at issue, then are you opposing the *speculations of theory* to the *obligations of contract*—a resort or theory which savours too much of "slipperiness" to be countenanced by the English courts of law, or the principles of common honesty. Now, what are the facts? They are, (1.) That previously to the union, the Canada conference was as independent a body as the English conference. (2.) "That (as is expressed in the first and fundamental article of the union) such a union between the English and Canadian connexions, as shall PRESERVE INVIOULATE THE RIGHTS AND PRIVILEGES OF THE CANADIAN PREACHERS AND SOCIETIES on the one hand, and, on the other, shall SECURE THE FUNDS OF THE ENGLISH CONFERENCE AGAINST ANY CLAIMS ON THE PART OF THE CANADIAN PREACHERS, is highly important and desirable." The opposition between the doctrine of this *article* of

agreement and the doctrine of your *theoretical resolution*, is as clear as day. It is obvious that the then existing rights and privileges of the Canada preachers were preserved as independent of your control as the funds of the English conference were preserved independent of the control or interference of the Canadian preachers. But, gentlemen, the constitutional rights of parliament were not more odious to Charles the First, or James the Second, than those *articles of union* appear to be to you. You have not only not published them in your conference minutes or pamphlet (although you have published in both resolutions which charge the Canada conference with having violated those articles of union), but you have carefully avoided even naming them, from the beginning to the end of your elaborate resolutions. You speak of the "union," and put forth sundry speculations and general doctrines respecting it, and thereby convey to the minds of your readers the impression that your speculations and doctrines embody the articles of the union, and that a departure from those speculations and doctrines are proved violations of that union; but the *articles* themselves you avoid mentioning. You may indeed, for a time, keep the mass of your readers ignorant of the chartered rights of the Canada conference, as the clergy of the Romish church keep their disciples in ignorance of the inspired oracles of Protestantism; but the vigilant and patient perseverance of a few years on the part of the Canada conference, by the divine blessing, will remove the veil, and obtain the common justice for its character and its rights which truth requires, and humanity demands. You will not continue to employ fifteen or twenty missionaries to create schisms and divisions in the societies and congregations of the Canada conference, under the pretext that that body has violated both law and moral obligation, without a corresponding effort on our part, from time to time, to disabuse the mind of the Methodist and Christian public in England, both as to the ground and nature and progress of your schisms in Upper Canada.

But the averment, in the conclusion of your resolution above quoted, that "the peremptory denial of any such right by the Canadian conference was of itself a virtual abandonment of the union, and rendered just and necessary its recent and formal dissolution," is too important to be passed over in silence. You should have shown, in the first place, that such a right existed according to the articles of union between the English and Canada conferences; and, in the next place, that the Canada conference denied its exercise. You have done neither; you have made a general assumption which I

have shown to be unfounded; you here utter a general charge which I will now show is untrue, both in principle and in fact. In the first place, no such right had been formally claimed by your conference previously to its session at Newcastle in August last (your own resolutions are dated the 8th of September); therefore the Canadian conference could not have "peremptorily denied" it, whatever else it may have denied, or whatever it may now deny. What the Canadian conference denied was the authority assumed by a certain committee in London which met and adopted a series of resolutions, April 29, 1840. You say this "peremptory denial" was "a virtual abandonment of the union;" and upon that ground you base the justification of your conference in dissolving that union. Now, let the resolution of the Canada conference speak for itself; and I will then submit to the reader whether both your charge and your conclusion are not alike unfounded. The resolution of the Canada conference is as follows: "That we cannot recognise any right on the part of the committee in London to interfere with the Canada conference in the management of our internal affairs, *except as provided for by the articles of union*, and especially with our views and proceedings on the question of the clergy reserves; as we are *precluded by the articles of union with the English conference from all claims upon its funds*, and as our own uncontrolled action and interests have *always been reserved and admitted*, in relation to the question of the clergy reserves."

I put it to any honest and candid man in England, whether such a resolution was "a virtual abandonment of the union," and "rendered just and necessary its recent and formal dissolution."

VIII. I shall barely allude to a circumstance which has probably attracted the notice of many of your readers, as to your mode of proceeding in justifying your mouthpiece, Dr. Alder, and in sustaining your measures against the Canada conference. You have had three committees in succession on Canadian affairs, consisting substantially, with some accessions and diminutions, of the same persons. Of each of those committees the missionary secretaries are the principal, and indeed almost the only members, who know any thing about Canadian affairs. Each committee pronounces the proceedings of its predecessor wise, necessary, and benevolent. Were a man chosen to the same office annually three years in succession, and on each assumption of office to enter upon official record, and publish to the world his opinion that his predecessor had discharged his duties with great discretion, wisdom, and benevolence, such a

proceeding might furnish matter for alternate regret and amusement, but it would not command much veneration or respect in the estimation of intelligent and thinking persons. Men who are, at the same time, and in an "unbroken succession," plaintiffs, judge, and jury in their own cause, do not compose a court accordant with the principles and practice of *English law*.

IX. Having remarked upon what you *have* done, I will now advert briefly to what you *have not* done, and what the intelligent reader may be of opinion you *ought to have* done.

(1.) In the concluding sentence of the preface to our pamphlet, after having invited the inquirer to the following pages for the requisite information on the matters stated, we added: "In the perusal of them he will find that the conference of the Wesleyan-Methodist church in Canada enjoys the fullest approbation and confidence of her Majesty's able and popular representative in that country, while it preaches and enforces the doctrines and discipline of Wesleyan Methodism; and that the ground assumed by the London Wesleyan committee does not involve any doctrines or principles contained in Mr. Wesley's four volumes of sermons, or notes on the New Testament—not any great principle of Methodist discipline, nor rule of Christian faith and practice; but the intolerance of party feeling, matters of shillings and pence, doubtful questions of human expediency, and assumptions of prerogative and power, as novel as they are unjust and inexpedient."

The reader will perceive that the sentence thus fairly quoted refers to what would be ascertained by reading our pamphlet, "consisting" (as the title-page states) "of the official proceedings and correspondence of both bodies and their representatives." Let the reader now mark your quotation, and construction, and crimination of the authors of that sentence. In your ninth resolution (p. 22), you say, "This committee records its solemn assertion of the *utter want of all regard to truth, justice, and peace*, implied in the final sentence of the preface to the pamphlet of the Messrs. Ryerson, which describes the ground assumed by us as involving only 'the intolerance of party feeling, matters of shillings and pence, doubtful questions of human expediency, assumptions of prerogative and power, as novel as they are unjust and inexpedient.'"

Gentlemen, why not refute the documents to which we referred as the ground of our assertion, rather than charge us with "an utter want of all regard to truth" for stating it? This I submit you ought to have done; but this you have not done. It is easier to make

broad assertions and impeach character, than to refute documentary facts. The advocates of Romish pretensions have usually adopted that course; the advocates of Protestantism have usually occupied this ground. Numbers, and office, and reputation may give weight to *assertions*; but they cannot change the *nature of things*.

(2.) A second point, on which the singularity of your omission is only equalled by the adroitness of your evasion is, that which you put forth as the essence of your case, namely, the government grant and my alleged application for it. Now, there are several things connected with this important matter, respecting which you have "left undone the things which you ought to have done," and one or two things respecting which you "have done the things you ought not to have done." You have misstated the question, which you ought not to have done. Dr. Alder had employed a considerable portion of his letter to Lord John Russell, of forty-four pages in length, to prove what you significantly reiterate, that the government grant was made, not to the Canada conference, but to your missionary committee; thus conveying the impression, in the first place, that that was the primary question at issue, and, secondly, that, having proved that point, you had established your case. By this *ignorantia elenchi* you doubtless hoped to gain a complete advantage over your Canadian brethren, and to confirm your readers in the equity and wisdom of your proceedings. Now, you know, as well as I do, that that was not a disputed point; our whole pamphlet proves that it was not. You know that the question, on this part of the affair, was not to *whom* the grant was made, but for *what objects* and for *whose benefit* it was made. We adduced official despatches in support of our view; you have replied by *silence* in the *real* question; and by stating and arguing *another* question, as the real question. But to your omissions. Your great charge against me was, that I had applied to the governor-general for a grant of money which belonged to you. Now the proper proof of such an allegation (if it were true) is very simple and obvious, namely, something from my own lips or from under my own hand. You have shown neither. The governor-general stated that the very proposition which you attribute to me was made by himself, and was made without any application from me. Yet without adducing a semblance of the proof which every intelligent judge and jury (and such I take the English public to be) would require in such a case, and in the face of such a statement from the governor-general himself, you charge me with "a direct and criminal violation of moral principle and honour!" I now assert what I proved before

the Canada conference by the evidence of a brother (the only person who knew the facts as they transpired from day to day), that not one word ever passed between his Excellency the governor-general and myself respecting the application of the grant in question, until after your representatives, Messrs. Stinson and Richey, had stated to his Excellency (as he has stated in his official reply to the Canada conference address and myself), that the union would be dissolved, and prayed that the portion of the clergy reserves which would be allotted to the Wesleyan Methodist church in Canada might be given and secured to those who were and should be "connected with the British Wesleyan conference." The breach of good faith and glaring injustice of such a communication and application on the part of your representatives, whilst it impressed the mind of his Excellency with the duty and necessity of securing the rights and interests of the body in Canada, filled my own mind with astonishment and indignation when I learned it from his Excellency. It was at such a time, and under such circumstances, that his Excellency, as he himself says, spontaneously determined upon a recommendation which you have charged upon me as an application. I believed the recommendation of his Excellency was as just and humane, as the secret application of your representatives was unjust, and their communication censurable and unmanly. But I thought it better to have their unworthy policy counteracted, than to bring official charges against them. Hence your defeat—your disappointment—and your indignation against me. (The rest of this question will be disposed of in my letter to Dr. Alder.) You may evade these facts and declaim against me, and thus mislead many in England; but the more they have been investigated here, the more unanimously and warmly have the Canada conference and myself been sustained by those in authority, as well as those under authority. Your resolutions of approval of Messrs. Stinson and Richey only make you partakers of their deeds, and thus strengthen the just and defensive position of the Canada conference. You may expend and waste thousands of missionary money to support your hasty and arbitrary resolves; but the end of such proceedings in Canada will be like their beginning—mortification and folly. This remark is founded on the experience of the last nine months, as well on the position of parties, and public sentiment. The *omission* and absence of *proof*, gentlemen, is a serious defect in a criminal prosecution.

(3.) In our pamphlet (pp. 100—104) we had, as I think, completely refuted your *political* charges. You have adduced no evi-

dence in support of them ; you have not replied to our defence ; but you have repeated your charges. Such *omissions* are important ; and such repetitions are absurd. Just as if *repeating* a story could make or prove it true.

(4.) In our pamphlet (pp. 104—107) we had proved that the rights and privileges claimed by the Canada conference were not only secured by the articles of union, but also by the evidence given before a committee of the Upper Canada assembly, by the Rev. Messrs. STINSON, CASE, and EVANS, the former of whom was your representative in Canada, and the two latter of whom are your own chosen members of your Canada committee. You omit all answer to our irrefragable evidence in defence ; yet you repeat your allegations, and commence your aggressions. How capital your omissions ; how unjust and arbitrary your conduct !

(5.) We had shown in our pamphlet (pp. 88, 89) that the power you claimed for your president had never been claimed or exercised by the "general superintendent" of the Methodist church in Canada, and was not conferred by the articles of union. You have omitted to adduce the slightest proof in support of your claims of power ; you have omitted all reply to our yet unanswered defence, but you repeat your assumptions and denunciations. How fatal such omissions ; how ignoble such proceedings !

(6.) On pages 104, 105 of our pamphlet, we had clearly pointed out the facts that your assumptions of power over the proceedings of the Canada conference as ground of complaint, and the conditions (from two of which we dissented) of the continued union, were not sanctioned by the articles of union, or the example of the churches of England and Scotland. You have omitted all and any proof in justification of your assumptions ; yet denounce and proscribe the Canada conference and its representatives for not acknowledging them. The Canada conference produces a ratified charter for the rights and privileges it claims ; where is your charter for the power you have assumed ? The absence of a title to property claimed is a serious *omission* ; and to attempt forcible possession of property to which one has no title, is more than unjust.

(7.) Finally, we had shown and, I think, proved beyond doubt (pp. 107, 108) that the articles of union were a contract between two parties which could not be dissolved but by *mutual* consent ; that it was not in the power of either party to dissolve the union upon the ground alleged by you. You adduce not a shadow of proof in support of the fearful power of dissolving the union ; yet you have

broken the contract, and to that violation of contract you have added aggressions upon the Canada conference.

I therefore call upon you once more, by the obligations of contract, by the principles of justice, and by the considerations of religion, to pause, and calmly review the past, before you rashly proceed further in the work of injustice, oppression, and schism. Is such a work the design of your missionary funds? Is it the design of your official appointments? Is it the glory in which you wish to enshrine Methodism? Is its reward the inheritance after which you aspire? Think of your *Upper* Canada work—setting christian tribes of Indians in array against each other, instead of converting heathen tribes!—employing more than twelve men on regular Methodist circuits to rend and divide Methodist societies, instead of employing them amongst the destitute who are “perishing for lack of knowledge.”—I leave your own imaginations to complete the picture. But what a work for a missionary committee and missionary agents to be employed in! What will be your view of it on a death-bed? What will the next generation say of it? A work which probably makes as many infidels as it converts sinners! A work which must and will be judged, not by the worth or worthlessness of Egerton Ryerson, but by its own fruits of hatred, strife, schism, and division!

You may be told that you have many supporters and friends in *Upper* Canada. So you have; but not in unnecessary and unholy warfare against the Canada conference—the spiritual parent of Methodism in the country. In such a warfare you have, possibly, from 4 to 10,000 supporters in *Upper* Canada; but these form the exceptions to the religious and prevalent sentiment of the country, rather than the index of them. In the Home and Gore districts, two of the metropolitan and wealthiest districts in *Upper* Canada, where your agents have endeavored far and wide to establish themselves, your supporters form the exception, and the friends of the Canada conference constitute the general rule. Let two *facts* speak, and be not imposed upon by interested and partizan representations. 1. You have some twenty missionaries, so called, in *Upper* Canada; there are, say 113 Canada conference preachers. The people of Canada support the latter; help must be obtained from England to support the former.

2. The Canada conference builds its own chapels throughout the province; your agents cannot build chapels even in Toronto or Hamilton (your two strongholds in *Upper* Canada) without going to England to borrow or beg money to do it. These facts speak volumes. The Canada conference, a large majority of whose members, as well as of the members of its societies, are, like yourselves, natives

of Great Britain and Ireland,—ministering to 850 congregations,—whose labors are associated with the earliest recollections of the earliest settlers of Canada,—is not to be swept away by the breath of your resolutions, or the wand of your (in this province) misapplied funds. You may *retard*,—you may *vex, trouble, and agitate*; but you cannot *annihilate*. In such a work, in more ways than one, you will *gain a loss* in *Upper Canada*.

I have heard it reported to have been said by Lord Lyndhurst, in reference to the affair of Dr. Warren, that “Dr. Warren’s case could be soon told—he took one wrong step, and was too proud to retrace it.” I think this is the case with yourselves; in the beginning of this affair you took a wrong step, and every subsequent step has been one of error and wrong; but you seem to think it too humiliating not to carry out, at all hazards, and at every sacrifice, what you have taken in hand. But to forsake a course of error and injustice indicates more real greatness of mind and piety of heart than to pursue it.

I might conclude this reply to your resolutions with the same remonstrance with which we concluded our pamphlet, many of the apprehensions expressed in which have since become facts; but remonstrance is useless while passion is predominant. This defence of myself and my brethren I have long deferred, hoping that some interposition of reason and wisdom on your part might supersede its necessity. But I have hoped in vain. You seem to have mistaken my silence for pusillanimity or defeat; and your missionary secretaries, and your Canada organ “The Wesleyan,” have recently opened a fresh volley of attack upon me personally, and the Canada conference collectively. If the elucidation in this reply be not agreeable to you, it is just to your injured Canada brethren. When you cease your endeavors to rob us of our reputation and to destroy the fruits of our labors, we will cease answering for ourselves. When you cease to cloud the prospects of the future, we will commence obliterating the impressions of the past. It remains with you to make peace, or continue war—to employ your funds for the conversion of heathen souls, or prostitute them for the division of christian societies. In the former work I bid you God speed; in the latter I implore divine forgiveness, for I believe most of you know not what you do. The personal wrongs you have inflicted upon me, I freely forgive; and beg to subscribe myself, Gentlemen,

Yours very respectfully,

EGERTON RYERSON.

City of Toronto, U. C. June 23rd, 1841.

No. II.

To the Rev. Dr. ALDER, in answer to his Second Letter to LORD JOHN RUSSELL, published in the pamphlet of the "Special Committee" of the English Wesleyan Conference, pp. 29—62.

SIR,—In the foregoing communication, addressed to your special committee, I have disposed of the principal matters contained in your second letter to Lord John Russell; nor should I make any further reply to it, except to correct a few of your many mis-statements, and to place in a proper light several things which you have mystified and misrepresented.

Both you and your special committee have been at much pains to assert and repeat, that the union was sought for by the Canada conference, and very reluctantly assented to by the English conference as an act of pity and charity to the former body.

If I should now show that you had contemplated such a measure, long before you came to Upper Canada, in 1832; that your missionary committee had conveyed that impression to Lord Ripon at the very time his lordship promised the grant; and that you wrote to me urging me to come to England in 1833, to negotiate the union, after I had determined to relinquish the mission, what must be thought of your representations on this point? And what must be thought of your quoting (p. 33) a passage written by me in 1833, to prove that you had no idea of any thing like a union between the Methodist connexions in Upper Canada and in England, until it was suggested to you by us, when it turns out, that I was then not only ignorant of your thoughts and intentions, but that your desire and expectation of such a union had been published years before, though then unknown to me? Now, sir, in contradiction to what you would impress upon Lord John Russell's mind, and the minds of your readers, read the following question and your answer to it, given before a committee of the House of Commons, on the government of Canada, in July, 1828.

"Are the Methodist congregations in Upper Canada under the direction of missionaries sent out by the British conference? They are not; hitherto they have been under the direction of the Methodist conference of the United States; that connexion, however, is now dissolved, and we expect an arrangement will soon be made, by which the Methodists of Upper Canada will be brought to act under the direction of the British conference, as the Methodists of Lower Canada have done for several years.

"Is there any point of difference, either in doctrine or discipline, between the British and American conference? Not any of importance. We consider ourselves to be but one body."

Thus spake Mr. Alder four years before I ever saw him.

On page 33, in reference to Lord Ripon's letter to Lord Glenelg, quoted by us, you say it is "correctly stated by the noble earl that

he "had various communications with the Wesleyan Missionary Society in 1832." Now, what does the Earl of Ripon say was the impression made upon his mind by the communications of your missionary society? You have quoted *half* of the *first sentence*; I will quote the whole of what Lord Ripon says on this point. His lordship says, "It is correctly stated that I had various communications with the Wesleyan Methodist Society in this country, in the year 1832, upon the subject of their operations in Upper Canada, and of the desire entertained by the Wesleyans in that province to place themselves in close and continuous connexion with the parent society in England. In the course of these communications I became so impressed with the importance of the objects which the society both at home and in Canada had in view, that I thought it expedient to encourage their operations, and to instruct the governor to give them some pecuniary assistance from those funds which were legally at the disposal of the crown."

Such was the impression made upon Lord Ripon's mind by your missionary society, before you came out to Canada in 1832. Such was the impression under which he determined to make the grant; namely, that the Wesleyans in Upper Canada would "place themselves in close and continuous connexion with the parent society in England." And, pursuant to such communications, you came out to Upper Canada in 1832. Now, in the face of such facts, for you to deny that any such impression existed in your own mind, or in the mind of the government, when the grant was promised, is passing strange! Is it not humiliating? Was not the then anticipated "connexion" between the Wesleyans in Upper Canada and the parent society in England, one of the two reasons assigned by his lordship for making the grant? And must he not therefore have intended the benefit of the body in Canada as well as in England by that grant? If so, and it is as clear as day that it is so, my case is established, and your whole argument, with all your pretensions built upon it, falls to the ground.

Then, sir, when in the autumn of 1832, I had, from various considerations, abandoned the idea of going to England to negotiate the affair of the union, and wrote to you to that effect, you wrote back, in a letter dated Dec. 22, 1832, urging me by all means to come; and now you represent the union as having been very earnestly and suppliantly sought for by me and my brethren, and yielded to by you as an act of grace and compassion!

It is true that the proposition for the union was made by the Canada conference; and it is also true that it originated with a committee of which you yourself was an honorary and most active member. But it is not true, that that proposition was made upon the grounds you state; namely, as desirable in itself to help the Canada conference in its weakness, and as necessary to save the Upper Canada missions from ruin. The correspondence of our missionary board with your missionary committee in the years 1831 and 1832, published in our pamphlet (pp. 51--66), disproves both of these statements. From that correspondence it is clear that the Canada

conference never suggested the measure of union until its remonstrances against your establishing separate societies in Upper Canada, as you are now doing, proved unavailing; and when the Canada conference did suggest that measure, its reasons were, (1.) To prevent collisions. (2.) To *enlarge* and *extend* the work, not to "save it from ruin" where it had been commenced. The following resolutions, adopted by our missionary board, May 29, 1832, and which were afterwards approved by the conference at which you were present, distinctly state the grounds on which the union was proposed.

"7. That the establishment of two distinct connexions of Methodists in this province would, in the opinion of the board, be productive of unpleasant feelings, litigation, and party disputes, to the discredit of Methodism, and the great injury of religion; but that the energies of the English and Canada connexions, if combined, would, under the blessing of God, close the door against all collision and party feeling, and contribute greatly to the *extension* of the work, both amongst the white population and the Indian tribes.

"8. That *in order to prevent misunderstandings; to preserve peace and harmony in our societies; to supply every part of the work throughout the province; to enlarge the field of missionary operations among the aboriginal inhabitants; the board respectfully suggests to the conference, at its approaching session, the propriety and importance of proposing such a coalition with the English conference as will accomplish these objects.*"

In these resolutions there is a virtual refutation of your assertion (p. 57), that the union was proposed to you because our "*missions must be ruined* for want of funds to support them." Our conference admitted its inability to *enlarge* its labours commensurate with the wants of this country; but it asserted its ability to support the work already commenced within its boundaries; for, in the correspondence above quoted, and read and approved at the very conference at which the union was proposed, where you were present, our board said, "There is little doubt but the funds of our own society can be increased to a sufficient sum to *meet the wants of all the Indian tribes within the present boundaries* of our conference."

In support of your assertion that our missions must be "ruined for want of support," and that you had been, as you say, instrumental in saving the missions of Upper Canada from ruin (p. 58), you quote a passage from my evidence before a court of justice, in a chapel case in 1837. But have I said a word there which sanctions such an assertion? What I said is in perfect accordance with the above quoted resolutions, to which I referred in the very passage which you have adduced. My words were, as cited by yourself, "Our board admitted our inability to supply the religious wants of the country, but stated at length to Mr. Alder, and in writing to the Committee in London [see resolutions, quoted above], the evils likely to arise from the existence of two bodies of Methodists in this province; its infringement of the hitherto universally acknowledged principle, that 'the Wesleyan Methodists are one body throughout the world;' and the desirableness of uniting the means and

energies of the two connexions to promote the religious improvement of the aboriginal tribes and new settlements of the country.

Now, every man of common sense knows that to "supply the religious wants of a country," and to support certain missions already established in a country, are two different things. A body may be unable to do the former, but may be able to do the latter. Your assertion and representation, therefore, are as wide from fact, as "saving" certain "missions from ruin," and "supplying the religious wants of a country" are different from each other.

Your elaborate financial statement, and professed exposition of our errors (pp. 56, 57), is borrowed *verbatim* without credit, from a pamphlet published in this city last autumn, by Messrs. Stinson and Richey---a pamphlet which I had refuted, and which is regarded here as a proverb of error and folly. I replied to that pamphlet the day after its publication, in an address to the conference, which was then in session. My reply was published at the unanimous request of the conference. The reply which I then made to the financial part of their pamphlet, I quote in answer to the same statement plagiarized by you. It is as follows:

"Mr. Alder had stated in a letter to Lord John Russell, that when the Wesleyan committee assumed the responsibility of supporting the Canada missions (Oct. 1833), the various sums raised by the Upper Canada conference amounted to the small sum of 177*l.* 1*s.* 1*d.* sterling. We showed from the Canada missionary report for the year ending October, 1833, that the various sums raised by the conference during that year amounted to 1,322*l.* currency. But though this is the sum total stated in the report, there are two items on the debtor's side of the treasurer's report which ought to have been deducted. The one was the sum of 286*l.* 5*s.* 4*d.* advanced by Mr. J. R. Armstrong, treasurer; the other, 129*l.* 7*s.* 5½*d.*, being a balance in the treasurer's hands from the surplus receipts of the preceding year. In these items we stand corrected by Messrs. Stinson and Richey.

"My brother has stated to you how the error occurred, as he prepared the financial part of our statement; that I had neither time nor strength to examine its accuracy; that it never occurred to him to deduct any of the items given under the head of *receipts*. But it is clear, that the amount we stated was available to the Canada conference for its missionary operations during the year ending Oct. 1833, though not all raised that year.

"It also appears from a careful scrutiny that there were 96*l.* more collected in the United States that year than was credited by us to our American brethren. The entire amount, however, was raised by the exertions of this conference.

"Now these are all the errors which Messrs. Stinson and Richey have been able to detect in our report and pamphlet; although the latter contains a series of financial statements, embracing a great variety of items and calculations!

"They have, indeed, imputed these errors to the worst of motives; but what are the facts of the case? I hold in my hand a financial table, in my brother's hand-writing, prepared by him with a good deal

of labor, embracing the receipts, from various quarters, of missionary monies from 1832 to 1839, and various appropriations, &c. This table was prepared, not for publication, but to aid me in replying to Mr. Alder's letter to Lord John Russell, which was read as part of his speech to the committee of the English conference. I was not, however, allowed to reply to Mr. Alder's letter before the committee of the English conference. I then invited an investigation of Mr. Alder's financial statement by any three members of that committee, who were experienced accountants, and offered to prove to them, from printed reports, that Mr. Alder had mis-stated facts to the amount of hundreds of pounds. They, however, declined the investigation which I desired. It is obvious, that when such were the circumstances under which my brother prepared our financial statement, and such the objects of it, it must have been prepared with a view to accuracy. And when our letter to Lord John Russell, containing the statement, was transmitted to his lordship, we also enclosed, for his lordship's examination, all the reports referred to in our letter; which was intended for Lord John Russell alone, and with no view to publication, as insinuated by Messrs. Stinson and Richey. The publication of that letter in England, as well as the whole of the proceedings of the English and Canada conferences, was suggested by circumstances which transpired several days after it was written and delivered to the Secretary of State for the colonies.

"But what object do Messrs. Stinson and Richey gain by this mode of argumentation in behalf of Mr. Alder, whom they propose to vindicate? Mr. Alder had stated that when the Wesleyan committee in London assumed the responsibility of supporting the Indian missions in Upper Canada, this conference raised the small sum of 177*l.*; Messrs. Stinson and Richey say it 'was only 907*l.* 6*s.* 7½*d.*'—thus convicting Mr. Alder of mis-stating the facts of the case to the disadvantage of this conference to the amount of nearly *seven hundred pounds!* Such is their own vindication of Mr. Alder on this point!

"Messrs. Stinson and Richey have employed considerable labor to ascertain and exhibit the receipts of our missionary society from 1829 to 1832; thus diverting attention from the real question at issue; which was the amount raised by this conference for missionary purposes at the time the union took place. If it were true that the receipts of our missionary society during those years were so small in comparison of what they were in 1832 and 1833, it only proves that our missionary collections and subscriptions were increasing at the rate of from *fifty to one hundred* per cent. a year, up to the time of the union, when they fell off more than five hundred per cent., and have only gradually been raised to their original amount. Messrs. Stinson and Richey ought also to have added that, during those years, several tribes of Indians were converted from heathenism to Christianity, and that we had a net increase in the membership of our church, during that very period, of more than 4000 souls, and raised nearly all our subscriptions for the erection of the buildings of the Upper Canada academy; and that in 1832 we had twenty-five per cent. more Indians in church communion, and forty per cent. more

Indian children in our mission schools than we have at the present time. These are very serious omissions on the part of Messrs. Stinson and Richey; and the truth is as often mis-stated by omitting essential facts, as by inventing imaginary ones.

"But one object of Messrs. Stinson and Richey, in their proposed exhibit of the receipts of our missionary society from 1829 to 1832, appears to be, to show that large sums had been obtained from the United States; and they have sedulously collected together items of that description. Suppose all these statements were true, are they disreputable to any of the parties concerned? When the first Indian missions were established in this province, we had an ecclesiastical connexion with the United States Methodist conference, and our missionary society was auxiliary to the missionary society of the Methodist episcopal church in the United States. When we, by mutual consent, became an independent church, and our missionary operations independent, our American brethren still continued to feel a deep interest in the cause of Indian missions in this province, and forwarded liberal contributions towards their support, without asking any control over them, or any other return than a few copies of our missionary reports; whilst we, on the other hand, aided them in some of their north western Indian missions with Indian interpreters and speakers.

"There is, however, another view to be taken of this part of Messrs. Stinson and Richey's pamphlet. Mr. Alder stated to Lord John Russell that there were more *'political'* than religious sympathizers in the United States, and that our efforts to obtain assistance from that quarter were 'found to be ineffectual.' According to Messrs. Stinson and Richey, *large* assistance was obtained from the United States. If their statements are correct, Mr. Alder's letter to Lord John Russell is untrue.

"Another view still. According to Messrs. Stinson and Richey, frequent and large donations were made by the Methodist missionary committee in New York, in aid of Canadian missions—a liberality which we gratefully appreciate and rejoice to acknowledge; in connexion with which was a permission for our missionary agents to hold meetings and make collections in various Methodist chapels in the United States. But, according to Messrs. Stinson and Richey's own showing, the Wesleyan missionary committee in London made but *one* donation, a donation of 300*l.* sterling. And according to the correspondence which took place between our missionary board and the missionary secretaries in London in 1832, that solitary donation was made in connexion with one declaration and two conditions. The declaration was, that if we ever again sent agents to apply for assistance in England, the Wesleyan missionary committee in London would discountenance them. The conditions were, 1. That the Rev. Peter Jones should not apply to any of the friends of the Wesleyan missionary society in England in aid of Canadian missions. 2. That Mr. Jones should attend as many missionary meetings in England as the committee might request him to attend. The contrast between the proceedings of the London and New York missionary committees in these respects is very striking and significant."

Your unsatisfactory statement of the expenditure of £17,806 18s. 11d. (pp. 59—61), and your trumpety charges against me in that statement, I have already disposed of in the preceding letter to your "special committee." I will, therefore, next advert to your attempt (pp. 41, 42) to prove that the Canada conference could not accept of a government grant "without an utter abandonment of their own recorded and repeated sentiments and declarations" in regard to the "voluntary principle." My answer will furnish a specimen of your unfairness, as well as a refutation of your statement. In proof of your statement you say:—

"In the year 1837, the following resolution, in connexion with others, was adopted by the Upper Canadian conference:—

"That, at its last two annual meetings, this conference has expressly stated that no public or government grants have ever been made to this body, and that it desired no other support for its members than the voluntary contributions of christian liberality."

Your assertion was that the Canada conference had declared it "wrong for churches to receive aid for religious purposes from the state:" your proof from our conference is that it desired no state support "for *its own members*." Now, you knew that, in one of the resolutions passed by the Canada conference, in connexion with the one quoted, it expressed a readiness to receive grants from the state for the purposes of *building chapels* and *parsonages*, and *religious education*. You know perfectly well the position and views of the Canadian conference on this question, as you had heard them explained both in Canada and in England, and as you had read them in print. You knew that the reasons it assigned for not accepting support for "*its own members*" from the state were, the effect it would have upon their relations with their congregations, and the apprehensions of their congregations that if the ministers were supported by the state they would be employed for state purposes. The members of the Canada conference wisely determined not to expose the purity of their motives to suspicion, but to stand on common ground with their people. Hence, as we quoted their words in our pamphlet (p. 36), they said, "We stand upon common ground: and possess a common interest with the members of our church generally; and purpose to apply whatever public aid may be acquired, by a fair and honorable division of the clergy reserves, to assist the members of our community in erecting *chapels* and *parsonages*, and in bringing the means of a sound *religious* and literary education within the reach of the largest possible number of the youth of our congregations."

Such are the "recorded declarations" of the Canada conference in contradiction of your statement. You then insert a resolution which you say you proposed to the Canada conference in June 1839, and which was rejected by a large majority. That resolution asserts it to be the "*wise and christian duty of government to afford, and for christian churches to receive, pecuniary grants for the purpose of affording instruction to the mass of the people.*" You say, "the Messrs. Rycerson led the opposition to this resolution." But, sir, as a man of

fairness and truth, you ought not to have misrepresented the nature and ground of that opposition. (1.) That it was not *necessary* to express any opinion *for or against* such a doctrine of your resolution. (2.) That what you asserted as a "wise and christian duty," we asserted as a *RIGHT*, the exercise of which might, or might not, be a "wise and christian duty" according to circumstances, like other human plans for spreading religious truth and knowledge.

It is thus that you resort, at every step, to the concealment of some facts and the misrepresentation of others, to make out even a plausible case against the Canada conference.

The truth of this remark is strikingly illustrated in two additional instances. On page 44 you quote a passage from the address of the Canada conference to the English conference in 1832, to show that "one of the principles of the union" was to bring the former under the official influence and direction of the latter. Now, sir, had the union first proposed by the Canada conference in 1832 been the same as the union ultimately agreed upon in 1833, there would have been some fairness and truth in your quotation. In our pamphlet (p. 45) we gave an extract from your own written address to the Canada conference, dated August 16, 1832, proving that the union *proposed*, and then desired by you, contemplated the assumption, by your committee and conference, of the making up of the full allowances of all our *circuit* preachers as well as missionaries. And it has always been admitted by us, that if you assumed the entire responsibility of supporting the work in Upper Canada, you ought to have the entire direction of it. But your committee declined assuming any responsibility in regard to the support of our *circuit* preachers, and, to make "assurance doubly sure," required it to be inserted in the first article of the union, that "the Canadian preachers should have no claim upon the funds of the English conference." Then, as an offset to this it was required by the representative of the Canada conference, that it should be inserted in the same article, that the "rights and privileges of the Canadian preachers and societies should be preserved inviolate." For you to quote an address which referred to a proposed union to prove the nature of a *ratified* union—different from the one proposed—is as unfair as it is unworthy of the office you occupy.

Again, on the same (44th) page, you represent me as the advocate of "the late Lord Durham's views of colonial responsible government," and as "condemning Lord John Russell's constitutional and moderate sentiments on that question." Now, sir, you have said much about non-interference with politics; but is it not as much an interference with politics, and as much a breach of good faith, for you, in your official capacity, to write and publish that Lord John Russell's views of colonial responsible government are "constitutional and moderate" as for me to write and publish the same respecting the views of the late Lord Durham? Or is the right of political interference a monopoly of your committee? Then, sir, your statement is as unfounded as your conduct is inconsistent. When Lord Durham's views were first published I approved of them; nor was it

then known but that they were the views of her Majesty's government. When Lord John Russell expounded the views of her Majesty's government in a despatch dated October 14, 1839, which was published in Canada the following March,—views which were a modification of those of the late Lord Durham,—I not only inserted the despatch in the Guardian (March 8 and 15, 1840), but also two elaborate editorial articles (one of them written by a high functionary in Canada) expressing my submission to the decision from the throne, and showing that it conferred all that was necessary to the welfare and happiness of the people of Canada. And those are the last words I ever wrote on the question of "colonial responsible government."

There are two other points in your letter on which I shall say a few words. The one is the *government grant*, about which you have said so much. I shall make but two remarks on this point, in addition to what I have said in my letter to your "special committee." 1. The first is, that *not one word* passed between his Excellency the governor-general of Canada and myself relative to the *placing of any part of that grant under the control of the Canada conference*, until after Messrs. Stinson and Richey had informed his Excellency that the union would be dissolved, and prayed him in a written memorial—"In any settlement of this important question (clergy reserve question) that may be made we regard it of vital importance to the permanent peace and prosperity of the province as a British colony, that the sum to be appropriated to us, be given to the Wesleyan Methodists who are now, and *who may be hereafter connected with the British Wesleyan Conference.*

(signed)

"J. STINSON, *President of the conference.*

"M. RICHEY, *Superintendent of Toronto City.*"

"*Toronto, January 3, 1840.*"

Here was a memorial which was signed by Mr. Stinson as the *president of the Canada conference*, which went to deprive that conference of every farthing's interest in the Clergy Reserves, and which was kept concealed by its authors for *five months*, and the existence and purpose of which never would have been known but for his Excellency the governor-general. A volume of your resolutions in favour of Messrs. Stinson and Richey will not alter these facts. 2. My second remark is, that at that time there was a bill brought before the Upper Canada legislature, providing to transfer the religious grants from the *crown revenue* to the *Canada clergy reserve fund*, and to charge them as a set-off against the claims of the religious bodies receiving them. That provision was introduced into the bill in obedience to the instructions of her Majesty's government. With the *crown revenue* we had nothing to do; with the clergy reserve fund we had every thing to do. The Canada conference and the English conference were regarded as one body. While the grant was paid to your committee out of the crown revenue, it did not affect us, but when it came to be transferred to the clergy reserve fund, as a set-off to that amount against the claims of the Wesleyan Methodist church, it was then equivalent to taking the sum of £750 per annum out of our pockets and giving it to you. Your New-

castle committee and conference required my *advocacy* of this gross injustice as a condition of perpetuating the union ; my refusal has been made the pretext of much personal calumny, and of your breaking up the union.

The alleged irregularity or discourtesy of my interviews with the governor-general need not be again discussed. You have repeated your allegations, but have not attempted to answer one of my arguments. I will therefore merely repeat, 1. That I had been appointed special representative of the conference to confer with government on all its financial interests, and had therefore a right to intercourse with the government independent of the president, or any body else, for the time being. 2. That each of my interviews with the governor-general complained of, took place *in compliance with his Excellency's written request*. 3. That my letter complained of was written *fourteen days after* Messrs. Stinson and Richey's memorial. 4. That whereas, in their memorial, they had prayed that all grants intended for the Wesleyan Methodist church in Canada should be "given to the Wesleyan Methodists who are now, and who may be hereafter in connexion with the *British Wesleyan conference* ;" my letter went to establish the principle, as I stated in the concluding sentence, "that any grants intended for the benefit of the Wesleyan Methodist church in Canada ought undoubtedly to be placed at the disposal of the conference of that church." The principle itself is so obvious and reasonable that you dare not attack it ; but to prevent the application of it, and thus to replenish your own coffers at the expense of the Canada conference, you make war upon me for stating and explaining it. You found that you could get no more grants out of the revenue of Upper Canada, except on the account of the Methodist church of that province ; and because I, in the discharge of my official duty, prevented you from making gain of your Canada brethren, you must proscribe and excommunicate me. But your power is limited.

The last topic of your letter on which I will remark is, the grounds on which you urge the payment of the grant to your committee, in opposition to the Canada conference. You represent us as desiring the grant "for the benefit of the Wesleyan Methodist church in Canada ;" and yourself as desiring it for the benefit of the "Indian and the emigrant." You knew that aid was desired in behalf of "the Wesleyan Methodist church," not as a matter of gain to its members, but as an agency for the instruction of the ignorant and destitute. Your representation to the contrary is worthy of your crusade of spoliation against the Canada conference. You elaborate a page (49) in stating that you want the grant for "the benefit of the Indian and the emigrant." But why did you not also inform Lord John Russell, that *seven* out of the *nine* Indian Missions in Upper Canada were under the care of the Canada conference ; that the Canada conference had *five* preachers to your *one* employed among the destitute "emigrants ;" that four out of five of your missionaries in Upper Canada were employed within the boundaries of *regular circuits* of the Canada conference, to divide its societies and retard its labours ;

that (as we had shown in our letter to Lord John Russell, and as you have not denied, and cannot successfully deny) you employed just as many missionaries when the grant was not paid, as when it was paid; so that the payment or non-payment of the grant to *your committee*, made not a fig's difference to "the Indian and emigrant" of Canada; that the chief importance of its continued payment to you is to furnish you with the sinews of the war of schism and division against your Canada brethren. These are important and incontrovertible facts, which you ought not to have omitted in your long letter of 44 pages.

The various imputations and insinuations which are interwoven with the texture of your entire letter are unworthy of notice. They are the necessary cement of a bad cause, and the essential crutches of a feeble reasoner.

Sir, allow me to say, in conclusion, that your own arrogance and folly; the proceedings, you have recommended, and the letters you have written out to Canada, have given rise to this controversy and all its attendant evils, and wasteful expenditure. I would ten thousand times sooner bear your heaviest execrations than share your responsibility in this affair. It involves the peace of a noble country; the character of Methodism; and the blood of souls. I forgive you freely, while I rebuke you sharply. There is still an opportunity for you to retrieve the errors and wrongs of the past, as there is a disposition in my mind to bury them in oblivion.

Yours respectfully,

E. RYERSON.

*City of Toronto, Upper Canada,
June 23rd, 1841.*

No. III.

To the Rev. WILLIAM LORD, of Hull, in answer to his three letters published in a pamphlet put forth by a "Special Committee" of the Wesleyan Conference in England.

SIR,—In our pamphlet (page 84) we employed and recorded grateful expressions of regard towards you; your response in the pamphlet of your "special committee" (page 65), by imputing to us an "utter want of sincerity, ingenuousness, and honor," is only in keeping with the conduct of two other persons whom the English conference has appointed presidents of the Canada conference, and who have been treated with all possible courtesy and kindness in Canada. To most of your statements I have substantially replied in the foregoing articles of this appendix. A few of them require a more specific notice, and on them I shall bestow but a few lines.

Your denial (page 65) that I had for ten years exercised the office of guarding the rights and communicating with the government on the affairs of the Canada conference, is refuted by facts; as that was at the beginning considered part of my duty when editor, and as I have had verbal communications *every year*, and written communications every year but two, for *twelve* years with successive governors, on the affairs of the Canada conference, and had interviews with them of precisely the same character with those complained of which I had with Lord Sydenham, during *every year but one* of the union.

You represent (pp. 79, 80) the members of the Methodist church in Upper Canada as having, before and at the time of the union, supported "political measures," the "tendency" of which was "revolutionary." Never was there a more unfounded statement uttered. Even Mackenzie's politics at that time were no more what they were in subsequent years, than were the politics of Oliver Cromwell, at the time he commenced resisting the arbitrary encroachments of Charles the First, identical with the politics of the Protector when he beheaded that unfortunate monarch. As well might you term the immortal RICHARD BAXTER a man of "revolutionary politics," as to impute them to the Methodists of Upper Canada at the period of the union. At that time politicians of no class complained of other than *practical grievances*. The advocacy of *theoretical changes* of a "revolutionary" tendency in Canada commenced *subsequently* to my first visit to England in 1833, after the removal of the most material practical grievances complained of. And the only serious diversity of sentiment on politics there ever was amongst the Methodists in this province, related not to their *nature*, but to the *fact* as to whether certain public men held politics of a revolutionary character. Both the ministers and members of the Methodist church in this province were as loyal at the time of the union, and before you ever saw Canada, as they have ever been since. I deny your assertions *in toto*, and challenge you to the proof of them.

Your various and abusive imputations respecting my "evasions" and "insincerity," and "guilt" in relation to the government grant, I have sufficiently answered in my letters to the special committee and Dr. Alder. If the English language is more explicit than I have been, I know it not. To scurrilous appellations and insinuations, I have no other answer than the **FACTS** I have adduced.

On page 75 you deny that Dr. Bunting, or any other person, used expressions (at Newcastle) which implied that his Excellency, Lord Sydenham, was not to be relied upon. You say the word "*testimony*" was never used. I did not say it was: I said, "the testimony of the governor-general of Canada was *very little regarded* by your committee." I say so still; and the proceedings of your committee have proved it.

You state twice (pp. 77—81) that you laboured with me with "great pleasure and cordiality" during your residence in Upper Canada. How can this be true if your other statements are true? How can this be true if the allegations of your "special committee" are true? You say that you acted with me with "great cordiality;" you say, at the same

time (pp. 76, 77), that I opposed a church establishment in Canada and state appropriations to churches. How happened it that your missionary secretaries in a letter, dated 14th January, 1839, and the president of the English conference, in a letter dated March 23rd, 1839, should send out charges against me, as violating the union, for my alleged opposition to a church establishment in Canada? You must have been violating the union in acting with "cordiality" with me; or *your president* and *missionary secretaries* must have violated the union by commencing war with me on that ground. You acted with "cordiality" with me when I was, as you say, opposing a church establishment and state appropriations to churches in Canada; you act with "cordiality" with the missionary secretaries in their opposition to me for doing so; you act with "cordiality" with the Newcastle committee in requiring, as a condition of the union, the advocacy, as a principle of Wesleyan Methodism, that it is the duty of civil governments to appropriate of their resources to the support of religion. Your "cordiality" comports curiously with your consistency; and your consistency stamps the value of your representations. Such self-contradictions in the statements and conduct of my accusers, furnish no feeble defence, and argue something wrong and "rotten in Denmark."

You ask (p. 76), "Will he (Mr. E. Ryerson) deny that it was *in consequence* of the course taken by the Canadian conference and the 'Guardian,' that the payment of the grant was suspended by Sir F. B. Head, and afterwards by Sir George Arthur?"

Yes, sir, I will deny this in every particular; for the payment of that grant was reduced in 1834, and discontinued in 1835, by LORD SEATON, under instructions from LORD STANLEY, at the very time you were president of the Canada conference, and acting with me "with great pleasure and cordiality." It also happens that Sir F. B. HEAD *restored* that grant, under instructions from Lord Glenelg, which I took considerable pains when in London, in the spring of 1836, to procure, for which I received the thanks of the Wesleyan missionary committee, at the lips of Dr. Bunting. It also happens that Sir G. Arthur never "suspended" that grant, but continued to pay it until he left Canada.

Again, (pp. 65—79) you state as your opinion that had "the Guardian abstained from party politics," your "missionary income would have been much larger in amount."—Now, it so happens also, that during the year of my editorship, of which your missionary secretaries have so lustily complained, that the income of the Missionary Society was 1,450*l.*,—nearly *two hundred pounds* MORE than during any other of the seven years of the union. This fact disproves your charges; proves that my course was approved by the Methodist public of Upper Canada, and most advantageous to the interests of the missionary society; but it was not sufficiently spiced with *Toryism* to suit the Canadian correspondents of the missionary secretaries, and hence their letters of condemnation and threats against me, and hence the difficulties which have ensued.

Such, sir, are tolerable samples of your statements, and the statements of your London colleagues, to justify and sustain your crusade

against me. You have settled upon my overthrow as a necessary means of accomplishing your objects; and you allow your imaginations full range in the accumulation of materials to excite the Methodist public against me. I envy not the distinction you will acquire as a volunteer recruit in the service of Dr. Alder and the "special committee." One can hardly imagine why such an army of great men should be employed to put down a poor Canadian. However, policy, and selfishness, and injustice, need the support of numbers and names; but *truth* and *righteousness* stand calm, erect, and unmoved against names and numbers, even in the condition of intellectual weakness and personal poverty.

I owe you nothing, sir, but forgiveness and good-will, and remain, yours respectfully,

E. RYERSON.

*City of Toronto, Canada,
June 25th, 1841.*

No. IV.

LETTER to the Editor of THE PATRIOT, in Reply to the attacks of "OBSERVATOR," and THE WATCHMAN.

SIR,—In three numbers of your paper, published in October and November last, you have inserted elaborate communications, some ten columns, and signed "Observer," who, I suppose, is no other than Dr. Alder himself, and who has employed his best efforts to implicate me, and to justify the hostile crusade of the Wesleyan committee against the Canada conference.

Extensive journeys and constantly pressing labours during the last few months, have prevented me from replying to "Observer;" nor have I time, nor inclination, at present to do so at any length. In this province, where I am known, such articles as those of "Observer" can do me no harm; nor should I notice them here. It is only where my life and labours are unknown, that they can, in any way, promote the unworthy designs of their author.

As the editors of the *Watchman* have inserted the communications of "Observer," and have attacked me at various times, I request as an act of common justice between man and man—and especially to an absent man, that they will insert this brief reply—brief in proportion to the length of "Observer's" communications.

I will in the first place make a few remarks in reply to the professed selection of political passages from the columns of the *Christian Guardian*, and then address myself to the general charges preferred against me, of political interference and violation of pledges.

1. The passages which "Observer" professes to select from the

columns of the *Christian Guardian* are without date! Why is this? The simple reason is, that giving the dates would have completely defeated "Observer's" object, and proved that what he adduced as specimens, were exceptions.

The passages adduced by "Observer" are also quoted as from my own pen; whereas some of them are selected from a department of the *Guardian*, headed "Opinions of the Press," consisting, like similar departments in some of the London papers, of selections from the contemporary press. During the latter part of the time that department was continued in the *Guardian*, I selected an equal amount of matter from presses of opposite views, and with so much fairness, that even my opponents did not complain.

But is it fair, or honest, to go to that department of a paper for specimens of the views and spirit of the editor? This fact sufficiently proves the strait into which "Observer" was brought to collect materials against me; and is a vindication of me, rather than proof of "Observer's" allegations.

The principal "specimen" given by "Observer," and which he evidently intended should make the strongest impression to my disadvantage, deserves a more particular notice. The heading is "Progress of free government in England; its absolute necessity in Upper Canada." On "Observer's" specimen, with this heading, I beg to remark three things:—Firstly, It is not from an editorial of mine, but from the department on the last page of the *Christian Guardian*, headed "Opinions of the Press," selected from the *Upper Canada Herald*. Secondly, The author, in that very article, showed at large, both on scriptural and prudential grounds, the wickedness and impropriety of adopting physical force, such as the chartists were resorting to, in order to obtain any constitutional or valuable object desired. These parts of the article "Observer" has, of course, suppressed, and given two isolated paragraphs. Thirdly, The author of that article was born and educated in England—is, and has been for twenty years and more, an unblemished religious character—is at present the editor of the *Canadian Monthly Review*, the only publication of the kind in British North America devoted to the civil government of Canada, and published under the patronage of the governor-general; a publication, the editorship of which was pressingly offered to myself, by the parties concerned, and that upon terms and with the assurance of literary aid, such as would have prevented interference with my ordinary ecclesiastical duties. In the editorial management of such a periodical, under such auspices and circumstances, I should have advanced my own worldly interests—should have had the discretionary and dignified occupation of a field of discussion, to which "Observer" and his friends attribute to me an uncontrollable attachment, and should have had the proud satisfaction (if it be one) of expounding, diffusing through these provinces, and of aiding to bring into practical operation, that very system of colonial government, which I have for many years desired to see established. But, whilst I desired the success of such a publication, and was not indifferent to its establishment, I felt myself, under all the circum-

stances, precluded from its direction, by my stronger obligations to the church.

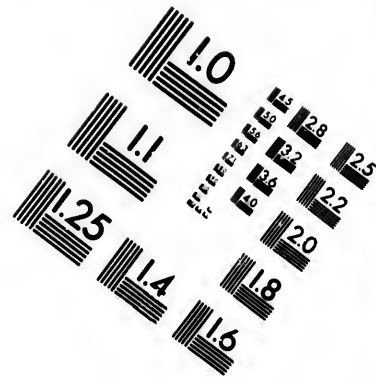
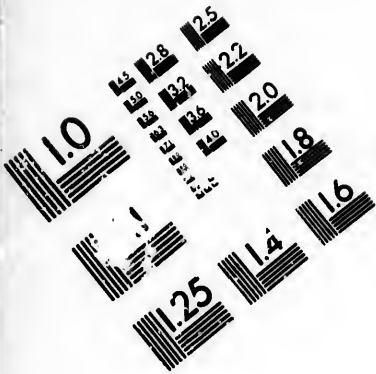
I might multiply and enlarge upon facts of this kind. But I forbear stating more than delicacy may justify, and absolute necessity requires. I am painfully admonished, that these and kindred facts will but inflame the hostility, rather than convince the judgment of "Observator" and his party—as I verily believe before God and man, that other reasons, than those which they have alleged, are the real grounds of their hostility against the Canadian conference and myself. I refer chiefly to the feelings and objects of the instigators of these movements. The grounds of my belief can be stated at another time.

These facts, however, may have some weight in the minds of Christian and candid men, even now, and, when I am dead and gone, may afford satisfaction to my friends and successors, that I had not made "gain of godliness," and that the Wesleyan committee were drawn into this crusade by the jealousy and ambition of individuals, rather than by the interests of truth or the calls of necessity.

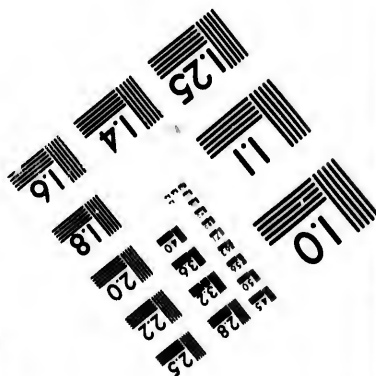
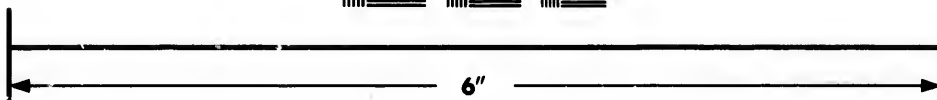
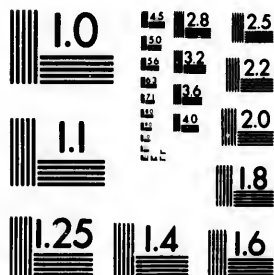
I now proceed to notice "Observator's" general charges; the principal of which is, that I have long and obstinately violated a pledge which was given by the Canada to the English conference in June, 1834, that the "*Christian Guardian* shall not be the medium of discussing political questions, nor the merits of political parties."

I am aware that I labor under every possible disadvantage in discussing this matter before the English public, to whom Canadian affairs are entirely unknown. But should the Rev. Peter Jones (Indian chief) and myself visit England this year, we shall be able to satisfy all who may feel a desire to become thoroughly acquainted with this Canadian business. However, on this asserted pledge of 1834, let the following things be observed:—1. There were a considerable portion of the Canada conference opposed to the union with the English conference from the beginning; and were opposed to my editorial course after the union, from October, 1833, to June, 1834. 2. That portion of the conference, at the session of 1834, were opposed to my remarking upon civil matters at all, except on the question of the clergy reserves, and insisted upon a declaration of conference to that effect. In the course of these discussions, not only did Dr. Alder and his colleague justify my editorial course, but insisted that my continuance as editor was necessary to maintain the union. To the resolution prepared by the liberals in the Canadian conference I objected, and proposed to prepare one which would meet the views of all, and promote the object desired. Dr. Alder insisted in favor of my proposal as a courtesy due to me. The resolution prepared by me was so acceptable, that the two leading liberals (who were opposed to Dr. Alder) moved and seconded its adoption, which was unanimously agreed to by the conference. Such were the origin and object of the pledge of 1834, on which "Observator" and his employers found their charge. I state these circumstances





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upon the unanimous testimony of the Canada conference, as embodied in a resolution adopted at their last session.

Let us now look to the events which followed the adoption of this anti-political resolution. I continued editor from June, 1834, to June, 1835, to the satisfaction of all parties, but refused to remain in the office any longer. The Rev. Ephraim Evans was then chosen, and continued until June, 1838. During his three years' editorship, he did "discuss political questions, and the merits of political parties;" and to such a degree at length, as to excite strong dissatisfaction amongst both our preachers and people; whilst he was considered as leaning too strongly to the high party, to maintain, with proper vigor, the rights and interests of Methodism against high church pretensions and encroachments. But Dr. Alder and his colleagues were pleased with Mr. Evans's politics, lauded his editorship, and never hinted at the violation of any anti-political pledge of 1834, or the existence of it. Now, had "Observer" been disposed, he might have furnished your readers with many a startling specimen of Mr. Evans's political articles; but this would have told on the wrong side.

It will thus be seen that, whatever may have been the resolution or "pledge" of 1834, or for whomsoever intended, it was neutralized and abrogated, not by me, but by Mr. Ephraim Evans, and that with the tacit concurrence and well-known approbation of Dr. Alder and his colleagues.

I was solicited to accept the editorship of the *Guardian* again in June, 1837, but refused, and begged my friends to try Mr. Evans one year more. In the course of that year I was reduced to the alternative of treating the most earnest entreaties of the principal preachers with indifference, resisting the appointment of the conference, or accepting the editorship of the *Guardian*. And amongst the most earnest of those preachers, with whom my remonstrances were unavailing, was the Rev. Mr. Stinson, the Wesleyan committee "superintendent" in Upper Canada, with whom also agreed the Rev. Mr. Richey, the committee's assistant superintendent here. It was their opinion, as well as that of others, that high church domination required a more decided opponent, and Methodist rights and religious equality a more energetic advocate, than Mr. Evans. This will appear evident from the following extract of a letter addressed by Mr. Stinson to a leading preacher, a few weeks before the session of the conference, at which I was elected editor. It is dated April 7, 1838. The extract is as follows:

"I am quite of your opinion, that brother Egerton (Ryerson) ought to take the *Guardian* next year, if he do not go home. Brother Evans has done well upon the whole; but there is a crisis approaching in our affairs, which will require a more vigorous hand to wield the defensive weapon of our conference. There can be no two opinions as to whom to give that weapon. We now stand on fair grounds to maintain our own against the encroachments of the oligarchy, and we must do it, or sink into a comparatively uninfluential body. This must not be."

It will therefore be seen, that my appointment as editor was not only promoted by the representative of the Wesleyan committee, but with the express view of resisting the "encroachments of the oligarchy"—that is, the high church party. Messrs. Stinson and Richey had not, at that time, received instructions from Dr. Alder to support the pretensions of the high church party in Canada.

As the justification of the committee's hostile proceedings turns, in a great measure, and as the merits of "Observer's" and the committee's charges against me, depend entirely, upon the conditions on, and the objects for which I was appointed editor of the *Guardian*, in June, 1838, it is important that I state them. If I were appointed with a view to carry out the anti-political resolution of 1834 (which the committee now adduce as a "pledge," but which Mr. Evans had, for three years, with their consent, nullified), then I plead guilty to the charges preferred against me, and acknowledge the Canada conference to be blameable; but, if otherwise, if I were appointed for the very objects, religious and civil, that I afterwards pursued, and appointed by the suffrages of the committee's present agents in this province, then are their attacks upon the Canada conference and myself for pursuing those objects, inconsistent, unjust, and unchristian.

Here, then, let the following things be noted. 1. Messrs. Stinson and Richey voted for me as editor. 2. Previously to my appointment, I stated at large to the conference my intended course in regard both to religious and civil affairs. 3. I then embodied, in an editorial prospectus, the substance of what I had stated to the conference. 4. When I published that exposition of my views and intended editorial course, it was objected to by no party or individual that I ever heard of, but seemed to satisfy our preachers and societies universally—even those who have since been drawn away from us—and was never objected to by Dr. Alder or his colleagues in London. The following extracts from my editorial prospectus, published in the *Guardian* of the 11th of July, 1838, will show whether I concealed my sentiments, and subsequent events are my witness whether I have not consistently, firmly, and honorably maintained the views and purposes I then stated and avowed. The extracts are as follows:

From the Upper Canada Christian Guardian, July 11, 1838.

"In respect to the ecclesiastical affairs of this province, notwithstanding the almost incredible calumny which has in past years been poured upon me by antipodes party presses, I still adhere to the principles and views upon which I set out in 1826. I believe the endowment of the priesthood of any church in the province will be an evil to that church, as well as impolitic in the government. I have never received one personal favor, nor one farthing for my own gain or use from the government, or public treasury, or any political man or party whatever; and, by the grace of God, I will not rob myself, or allow myself to be robbed, of this ground of glorying, whatever may be my views of general measures. In accordance with the declaration put forth by several principal ministers of the Methodist

church in January last, I believe that the appropriation of the proceeds of the clergy reserves to general educational purposes will be the most satisfactory and advantageous disposal of them that can be made. In nothing is this province so defective as in the requisite available provision for, and an efficient system of, general education. Let the distinctive feature of that system be the union of public and private effort, through the medium of the several religious denominations; and with public appropriations will be united individual liberality, and to government influence will be spontaneously added the various and combined entire religious influence of the country in the noble, statesmanlike, and divine work of raising up an educated, intelligent, and moral population. If in the way of such a disposal of the clergy reserves insuperable objects should be thrown and found to exist (although I believe nothing is politically impossible with the Earl of Durham in these provinces), I think the next best settlement of that question will be to divide the proceeds of the clergy reserves among different religious denominations (according to the plan proposed by several Methodist ministers last winter) in proportion to what is raised by each; leaving to the discretionary disposal of each religious body its own appointment. In connexion with such a possible adjustment of the question, I think proper to observe that in the event of any part of the proceeds of the clergy reserves being apportioned to the Methodist church, it has been determined to apply that amount, 1. To educational purposes, that the means of education may be brought within the reach of as large a number of youth as possible. 2. To assist the members and friends of the church in the erection of churches and parsonages; but not a farthing of it to the endowment of the clergy in any way whatever. It would of course be premature, as well as impertinent, for me to enter into details; I can only state these general principles.

“To the very natural and important inquiry, in relation to civil affairs, ‘Do you intend to be neutral?’ I answer, No, I do not; and for this simple reason, I am a man, and a British subject, am a professing Christian, and represent a British community. At one period in Greece, Solon enacted a law, inflicting capital punishment upon all neutrals. The present is a period in the affairs of this province in which no man of intelligence or consideration can be safely or justifiably neutral. *The foundation of our government is being laid anew; the future character, and relations, and destinies of the country are involved in pending deliberations; the last whisper of rebellion is to be silenced in the land.* My decision, however, is not one of party, but of principle—not one of passion, but of conviction—not of partial proscription, but of equitable comprehensiveness. To be explicit as well as brief, I am opposed to the *introduction of any new and untried theories of government.* As the organ of the Methodist church, I assume that the doctrines and discipline of that church are true and right; I take them for granted as far as the members of that church are concerned, and expound, and recommend, and act upon them accordingly. So in civil affairs, I assume that this country is to remain a portion of the British empire, and view every measure,

not in reference to every or any abstract political theory, however plausible that theory may be, but in reference to the well-being of the country in connexion with Great Britain. As in church affairs, I take my stand upon the constitution of the church, in its doctrines and rules, as expounded by its fathers and ablest theologians, and illustrated by general usage; so in civil affairs, I take my stand upon the *established constitution* of the country, as expounded by royal despatches, and illustrated by the usages of the British parliament, British courts of justice, and the common law of England. Nothing more is wanted to render this province happy and prosperous, than the practical and efficient application to every department of our government, and to our whole system of legislation, of the principles and instructions laid down in the despatch of the Earl of Ripon, addressed to Sir John Colborne, dated 8th November, 1832, and the despatch of Lord Glenelg, addressed to Sir F. Head, dated 15th of December, 1835."

"If past partizanship, and party combinations, be forgotten—if the great body of the inhabitants will unite as one man to lay the foundation and erect the superstructure of an impartial and popular government, a few years, at most, will bring about what his Excellency the *Earl of Durham* has avowed it to be the great object of his mission to accomplish—to lay 'the foundation of such a system of government as will protect the rights and interests of all parties, allay all dissensions, and permanently establish, under divine Providence, the wealth, greatness, and prosperity, of which such inexhaustible elements are to be found in these fertile countries.'

"In conclusion—It is but just that the readers of the *Guardian* and the public should know that the foregoing article contains a mere summary of what I avowed before the late conference, in a lengthened address of some hours, previous to being elected to my present office by a ballot vote of forty-one to sixteen: I feel therefore strongly sanctioned in those principles, and views, and purposes, as well as strongly confident in my own mind. But I am deeply sensible of my fallibility; I pretend to no exemption from the ordinary errors and infirmities of humanity; I confess myself liable even to imprudences. In promoting, therefore, the varied objects of the *Guardian*, I must crave the indulgence and forbearance of its readers, as well as hope for their confidence and support—depending primarily, ultimately, and entirely, upon the favor of Him without whose blessing nothing is wise, or good, or strong.

"EGERTON RYERSON."

I will appeal to every candid man in England, who may read this article, whether I could have been more frank and explicit in the expression of my sentiments, and in the avowal of my intended course of proceedings.

A few months afterwards, it was found that Sir George Arthur, late lieutenant-governor of this province, had thrown himself into the hands of the "oligarchy" on the question of the clergy reserves—would not consent to have them applied to any other purpose than the

support of clergy, and was anxious to get them re-invested in the crown. When Sir George Arthur's views and plans were brought before the provincial legislature, I opposed them. The Wesleyan committee in London interposed to support Sir George Arthur on that question; sent a letter to Sir George disclaiming all participation in the views of the Canada conference advocated by me—and sent a letter also to Mr. Stinson instructing him to oppose me and support a church establishment in this province. Messrs. Stinson and Richey turned round, and from that day forward supported the "oligarchy" which they had elected me to oppose. However, her Majesty's government subsequently set aside the proceedings of Sir George Arthur upon the very grounds on which I had opposed them; but that made no change in the feelings of Dr. Alder and his colleagues.

At the Canada conference of June 1839, Dr. Alder was present, when I vindicated the consistency and expediency of the course I had pursued, was sustained by the conference, and stated that I should feel it my bounden duty to pursue the same course again in like circumstances. Lord Durham's Canada mission had terminated several months before that period, and the report of his mission had been laid before parliament; and the latest intelligence then (June 1839) received from England informed us, that, in accordance with Lord Durham's urgent recommendation for the immediate adjustment of Canadian affairs, a bill for their settlement would be passed during that session of parliament. In those circumstances, I stated to the conference, that the moment those questions affecting our constitutional and just rights as British Canadian subjects, and as a religious body, were adjusted, we ought to abstain entirely from any discussions in reference to civil affairs. While Dr. Alder's resolutions were rejected by our conference, one prepared by myself was unanimously agreed to, in which our conference, though it disclaimed "any intention to interfere with the merely secular party politics of the day," avowed its "determination to maintain its sentiments on the question of an ecclesiastical establishment in this province, and our constitutional and just rights and privileges."

A few weeks after this session of our conference, arrivals from England brought us the unexpected intelligence, firstly, that Sir George Arthur's clergy reserve bill had been disallowed, and that the question would be referred back again to Canada; secondly, that ministers had abandoned the idea of passing a bill for the future government of this country through parliament that session, but would introduce one, and send it out to Canada for consideration and discussion until the next session of parliament.

The English reader, however little he may know of Canada affairs generally, will be able to judge, from what has been above stated, of the position in which I found myself placed, the duties which devolved upon me, both in harmony with long avowed and universally admitted principles, as a colonist, and as a guardian of the "constitutional and just rights" of a large Christian community. In such circumstances every Englishman of common sense will see that I could not have been silent on a measure which proposed a new and entirely

different constitution for the government of the country from that under which I had been born and sworn allegiance, without sacrificing what is dear to every British subject—my public character as a man, and the very principles on which I had been supported by the religious public in this province. My remarks on that occasion are called by "Observer" an "attack upon Lord John Russell and his bill;" and the changes have been rung upon them in almost every article or speech which has proceeded from Dr. Alder and his advocates.

I therefore beg the English reader's attention, for the first and last time, to this oft-repeated charge, on which are based the most hostile attacks upon the Canada conference. Let several things be here remarked. (1.) It was the first and last time, during a public life of sixteen years, that I ever wrote one line of animadversion on the conduct or measure of a secretary of state for the colonies; although I have written columns, both before and since, in defence of both the Secretary of State for the Colonies and his decisions. Five months before the last session of the English conference, I cancelled any unfavourable remarks I had made on the conduct of Lord John Russell; and in exposition and defence of his Lordship's decision on "responsible government," I wrote two elaborate articles, which were copied into the principal Canadian journals, and for which I received the cordial thanks of the governor-general of Canada. Yet, in the face of these facts, and with my articles referred to before him, in the *Christian Guardian* of April 8th and 15th, 1840, written to induce an acquiescence on the part of the people of Upper Canada in Lord John Russell's decision, Dr. Alder asserts, in a pamphlet put forth by the Wesleyan committee in January last, that I had "condemned his Lordship's constitutional and moderate sentiments on the question of responsible government!"

I envy not Dr. Alder in the honor and satisfaction of such a statement, under such circumstances. However, it is only one of a kindred multitude from the same gentleman's pen that will be exposed in a forthcoming reply to the Wesleyan committee's pamphlet alluded to.

(2.) But whilst it was the only instance, during sixteen years, in which I publicly dissented from any act of the Secretary of State for the Colonies, let the nature of the dissent in that one instance be considered. That was twofold—the proposed delay and the provisions of the bill. I complained that the affairs of our country—involving the complaints of religious bodies as well as general interests—should be left another year unsettled: and that too when the state of the province was thus described in a dispatch by Sir George Arthur—"The tide of immigration is turned from our shores—the overflowings of British capital are transferred into other channels—public credit is impaired—and the value of property of every description is depreciated." In these circumstances, I uttered one half column of complaint, which was but a gentle whisper in comparison with the long and loud denunciations of the entire Conservative press of Canada. My thus giving utterance, on such an occasion, to the strong and unanimous feelings of Canada, against its being left paralytic another twelvemonth, is construed into a crime by the party of which

"Observer" is the mouth-piece! As to the provisions of the then proposed new constitution for the civil government of Canada, two of them were objected to. The one proposed dividing Upper Canada into five electoral districts, to be under the local management of municipal corporations. To this I objected as a piece of cumbrous democracy, fraught only with disputation and expense, without practical benefit—a provision which ought not to be made a part and parcel of the constitution of the country, and which should be left to the consideration of the provincial legislature, whose local knowledge was absolutely essential to the framing of such enactments. The second provision of Lord John Russell's first bill objected to was, altering the term for which members of the Legislative Council, or Canadian House of Lords, should hold their seats. His Lordship's bill proposed to limit it to eight years, instead of for life. I desired the continuance of the old system, as most British and preferable. So that, in respect to the two grounds on which I dissented from Lord John Russell's first bill (of July 1839), I was more Conservative than his lordship. Yet the Wesleyan committee writers unjustly and audaciously represent me as having advocated democratic and unconstitutional views. Never was a charge more groundless. Instead of the changes in our constitution then proposed by Lord John Russell, I desired the continuance without change of the constitution given to Upper Canada by his Gracious Majesty King George the Third, under the Pitt ministry, in 1791, impartially and efficiently administered, as earnestly recommended by the late Earl of Durham.

Here is the length and breadth of my "unconstitutional doctrines!" In the above extract from the *Christian Guardian* of the 11th July, 1838, the reader has seen the official exposition of my opinions on the civil government of Canada. At the English conference held in Newcastle-upon-Tyne, in August last, I challenged any one of my accusers to produce a single passage in all that I had ever written, containing doctrines or sentiments at variance with those stated in the above extract. I repeat the challenge. I leave any candid English reader of any party, after reading the extract, to say whether my doctrines, as editor of the *Guardian*, were not as constitutional as they were just. Their capital error with the Wesleyan committee is, that they did not recognize a church establishment in Upper Canada; although their own agents, the Rev. Messrs. Stinson and Richey, then voted for me as editor, with the express view of resisting the high church "oligarchy."

In conclusion on this point, let the English reader imagine England situated as was Canada in 1839, as above described by Sir George Arthur, and that its affairs had been under the consideration of government for many months; that ministers should then come down to parliament, and say that they did not intend to propose any measure to be passed by parliament that session for the amelioration of the condition of the country, but would lay a draft of a bill before the public for consideration and discussion until the ensuing session of parliament; let it also be supposed that that draft of a bill proposed a new constitution for the government of England

—altering the divisions of every county in the kingdom—reducing the number one-half—incorporating every three of those counties into a municipality to be governed and managed in all its internal affairs of rail-roads, canals, &c., by an elective corporation—changing the constitution of the House of Lords, so as to subject the members to the appointment of government every eight years :—suppose this to be the state of England and the proposition of Lord John Russell, does the reader think the Wesleyan committee or conference would regard it a crime against God and Methodism for them to complain of such an incursion upon the established constitution, and express their adherence to it, equitably administered, in preference to any such sweeping changes? Aye, every man in England knows their voice would be raised long and loud upon such an occasion. But my doing so once is construed into a sin of awful magnitude, and a just ground for the declaration of ecclesiastical war on the part of the Wesleyan committee against the Canada conference.

But the real character of the Wesleyan committee's conduct, and the attacks of their writers, will appear still more obvious by what follows. As soon as Lord John Russell said that the press and people of all parties in Canada unanimously rejected his bill, and were much dissatisfied at being kept any longer in suspense, the right hon. C. Poulett Thomson (now Lord Sydenham) was sent out to Canada as governor-general. After a few months' residence and inquiry in Canada, his Excellency sends home a draft of a bill for the future government of Canada—that bill, with some modifications, is passed by parliament in 1840, but does not contain the clauses to which I and various other editors in Canada had objected, in his Lordship's first bill of 1839; and even after all this, the Wesleyan committee and their writers make war upon me for having objected to a bill which has long since been abandoned by government, and superseded by another bill on which I have never made a remark.

Again: when his Excellency, Mr. Thomson (now Lord Sydenham), arrived in Upper Canada in the autumn of 1839, after having explained his general views and intentions, he desired my co-operation and assistance towards restoring peace and harmony, and establishing good government in the province. I consented, and aided his Excellency, to the best of my humble ability, to put down party-spirit, and to promote confidence and unity, where there had been distrust and division, and to carry out those important measures with which his Excellency had been entrusted by her Majesty's government, and which have since been brought into operation in this country. The objects which the governor-general desired to secure, and towards the accomplishment of which I rendered what aid I could, were threefold. 1. The consent of the United States legislature to the union of the Canadas. 2. The settlement of the clergy reserve question. 3. The preparation of the public mind for an improved state of things, by abolishing past party distinctions and hostilities, and encouraging a spirit of forbearance, unity, and enterprise, for the common interests and happiness of the country. Having thus, from November 1839, to April, 1840, in the most eventful crisis of Canadian affairs, per-

formed a patriotic and Christian duty to my sovereign and native country, and seeing the great objects in progress of accomplishment on account of which I had been urged, even by the London committee's agents, in 1838, to resume the editorship of the *Guardian*, after three years' retirement from it, I formally took my leave of public discussions, and in a few weeks, on the assembling of the conference in June, 1840, retired from the editorship of the *Guardian*, as I had always declared my intention of doing on the moment of settling the Clergy Reserve question. Since that time, April, 1840, I have never written a line on civil affairs, nor in any way interfered in them.

It might be reasonably supposed, that, by such a six months' conclusion of my editorial career, in which I had given great satisfaction to the government, and to my brethren and friends in Canada, my retirement would not be interrupted from England. Yet, within four days of the assembling of the Canada conference, in that very month, June, 1840, I was accosted with the London Wesleyan committee's grave and criminating charges. And during the very month that I was thus politically impeached by the Wesleyan committee, my brethren and myself received the following testimony from his Excellency Lord Sydenham, in a reply to an address of the Canada conference:—"During my administration of the affairs of Upper Canada, it was my anxious desire to make myself acquainted with the opinions, with the conduct, and with the affairs of that portion of the people of the province of whom you are the spiritual leaders; and I have been most happy in being able to bear my testimony to their loyalty and good conduct, not less than to your zeal, energy, and self-devotion in the pursuit of your conscientious labors."

Dr. Alder introduces, with quite a flourish of trumpets, the testimony of the late lieutenant-governor of New Brunswick in favor of the labors of Wesleyan missionaries in that province; but it is not so explicit and full as that of the governor-general in favor of the Canada conference; and I think the testimony of Lord Sydenham is entitled to quite as much consideration as that of Sir John Harvey. But what a comment does the testimony of Lord Sydenham furnish upon the representations and aggressions of Dr. Alder and others against the Canada conference!

And then, after the separation took place, last autumn, when the metropolitan missionary meetings of the London committee and the Canada conference were held in this city (Toronto, my own pastoral charge), what was the manifest feeling of the heads of departments? Did they act as if they regarded us as enemies, and the agents of the London committee as the only friends of the government?

At their meeting there was not a single officer of the government, not even a clerk in any public department, present. At our meeting the hon. president of the executive council (the premier of Canada) presided, supported on the right by the hon. receiver-general (chancellor of the Canada exchequer, and brother-in-law to Lord Glenelg), and on the left by the hon. solicitor-general, both members of the executive council or cabinet. And a large majority of the newly-

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

much greater extent than ever I mingled with them), as he expressed himself to scores of persons in the United States; it is likewise true, that all I had in my heart on that subject I stated fully to the last British conference, a copious summary of which was approvingly reported in the *Watchman* of the 21st of August.

Leaving the *Watchman* in the mire of his own meanness, I may simply remark, that the Canadian authorities of the *Watchman* have, in the midst of their abuse, ascribed to me an influence beyond that of any one resident in Canada—(a statement which I could wish were true)—an influence which they consider dangerous. They also speak, and the London Wesleyan committee complain, of the unanimity and constancy with which I have been supported by the body with which I am connected, by which I am best known, and which has no inducement to sustain me any farther than I contribute to the religious and moral interests of this country. It is also admitted, on all sides, that the inhabitants of Upper Canada are a moral, a loyal, and intelligent people. If in a country thus situated, I have, at a comparatively early period of life, attained the favorable standing which my enemies say I have, is it likely that the imputations of the *Watchman* and its scribes against my principles and character are well founded?

In conclusion, I desire to say that, whilst I have deprecated the Canadian proceedings of the London Wesleyan committee, I disclaim the imputation of any unworthy motives to its various members. I believe they have acted under the influence of impressions, of the erroneousness of which they will yet be sensible. Though they seem unwilling to admit my fitness for the humblest place in the church of Christ on earth, I hope, through the great mercy of my Redeemer, to be permitted to meet them far from a world of disputation and strife. In all their "works of faith and labors of love"—except in those of schism and division in Upper Canada—I bid them God speed with all my heart. What says reason, and what says christianity to the scene exhibited in Upper Canada, since the committee commenced their crusade against the Canada conference, employing at great expense from twelve to twenty missionaries, not one of whom, as far as I have learned, have formed a new society without rending a society of the Canada conference, and a majority of whom do not preach in a single neighborhood where there is not, and has not been, regular preaching by the Canada conference? Whatever may be said on the subject of moral destitution in Upper Canada, is the London Wesleyan committee, by such proceedings, contributing to the supply of that destitution? It is one thing to raise a party out of a church—without the semblance of improving the morals or graces of such recruits—it is another thing to teach those whose souls are "perishing for lack of knowledge." Is it for the former or latter of these objects, that contributions are made to the funds of the Wesleyan Missionary Society in England? It is the former of these objects that the committee are chiefly accomplishing at the present time in Upper Canada.

Yours very respectfully,
EGERTON RYERSON.

Toronto, May 1st, 1841.

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