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REPORT

Of the Select Committee to which was referred the Petition of DONALD BETHUNE and others of Kingston, complaining of the increasing influence of a Foreign Priesthood, &c.

COMMITTEE.

Messes. SOLICITOR GENERAL, *Chairman.*
THOMSON,
J. WILLSON.
MORRIS,
WERDEN.

To the Honorable the Commons House of Assembly.
The Committee to whom was referred the Petition of DONALD BETHUNE and others, of Kingston, &c. beg leave to submit the following

REPORT:

THE Petitioners represent, that the influence of a Foreign Priesthood is daily increasing, and that its existence is irreconcilable with a true allegiance to His Majesty; they, therefore, call upon the Legislature to pass a Law—*First*, To prohibit any exercise of the functions of a Priest, or Exhorter, or Elder, of any Denomination in the Province, except by British Subjects.

Secondly—To prevent the assembling therein of any Religious Society or Societies in Conference, who shall be in Society or Conference with any foreign body calling themselves a Religious Society or Conference, or otherwise; and,

Thirdly—To prevent the raising of money by any religious, or pretended religious, person or body, for any pretended charity, mission, or fund, the objects of which are not strictly British.

In taking into consideration the application thus made, your Committee had no hesitation in coming to the conclusion, that it is inconsistent with the benign and tolerant principles of the British Constitution, to restrain, by penal enactments, any denomination of Christians, whether subjects or foreigners, in the free exercise of their religious worship; and that it is equally inconsistent with the fundamental principles of civil liberty to control by Law the voluntary contributions of any man, unless made with an intent to accomplish some unlawful purpose.

Entertaining these sentiments, your Committee cannot recommend compliance with the prayer of

the Petitioners. They are of opinion, that the incorruptible loyalty and good sense of His Majesty's Subjects in Upper Canada *ought* to be, and may be, safely relied on, as the best security against any attempt to destroy the allegiance they owe to their lawful Sovereign, or to deceive them into an improvident waste of their resources.

It having occurred to your Committee, that the Petitioners might be under a misapprehension as to the extent of control exercised by Foreign Religious Bodies over the Ministers of the different denominations of Christians in this Province, and that the number of Ministers who were not British Subjects was much less than was generally supposed, your Committee deemed it advisable and just to the parties most interested, to make enquiries into these points. With that view, they requested the attendance before them of the Rev. Mr. Harris, of the Presbytery of Upper Canada; the Rev. Mr. E. Ryerson, of the Methodist, and the Rev. Mr. Stewart, of the Baptist persuasions; who very readily and promptly furnished the tables and statements hereto annexed.

Relying on the accuracy of these statements, your committee feel great satisfaction in reporting that there are good reasons for believing that all cause for complaint on the score of foreign influence, if any just cause do exist, will shortly be removed; and they trust to the judicious exertions of the parties immediately concerned, to satisfy, with as little delay as practicable, the just expectations of the public in this respect.

C. A. HAGERMAN,
Chairman.

*Committee Room, House of Assembly,
15th February, 1831.*

Letter from the Rev. Egerton Ryerson, of the Methodist Church, to the Chairman.

York, Feb. 9th, 1831.

Sir,

The accompanying statements may appear at first thought unnecessarily minute, and tedious; but as the circumstances apparently alluded to in the Petition have been represented as enveloped in inexplicable mystery, I thought I could not place them plainly before the honorable committee, without detailing them with some degree of minuteness—and in some parts I fear, I have even now been too brief to do justice to a numerous religious community.

I beg leave to offer one word of explanation on the difference between a *General* and *Annual* Conference—terms which frequently occur in the accompanying statements. The former meets once in four years and possesses *Legislative* powers,—the latter meets *annually*, and possesses *Executive* powers only. The jurisdiction of an *Annual* conference is confined within a certain prescribed territory—the jurisdiction of the *General* conference extends over the whole connexion or church. An *Annual* conference consists of ministers who have been received into the connexion within its boundaries. The *General* conference is composed of delegates from all the annual conferences, elected by them, one for every fourteen of their members.

In the accompanying table of ministers, I have taken no notice of what are called *Local Preachers*. They are about 120 in number and are generally settled residents in the country.

From the very kind manner in which I was received by the honorable committee, I have been emboldened to state the whole case with the utmost freedom.

I have the honor to be

Sir,

Your most obt. humble servant,

EGERTON RYERSON.

To C. A. HAGERMAN, Esq. }
Chairman of the Committee, }
&c. &c. &c. }

This Petition refers to several subjects, on each of which I will with pleasure give such information as I possess, agreeably to the request of the honorable committee.

The Petitioners in the first place, complain of "the daily and increasing influence of a foreign Priesthood."

"A Foreign Priesthood," I take to be intended to mean, a body of ministers who have either emigrated from the dominions of a foreign Government, or are under a foreign jurisdiction—or are depending upon foreign resources for their subsistence—or are under the controul of a foreign interest by more than one of these circumstances.

I know of no priesthood in this province that may be considered foreign in any of these respects unless it be the Roman Catholic priesthood, which, according to the best of my knowledge of the polity of that church, is mediately under the ecclesiastical jurisdiction of the Pope of Rome.

As far as it relates to the priesthood with which I have the happiness to be immediately connected, it is not according to my belief, foreign in any of the above significations of that term.

In regard to the place of the birth of the ministers of the Methodist Church, the annexed table, the statements of which have been collected from authentic sources, will shew that there are at present, fifty-seven Methodist Itinerant Ministers in Upper Canada—that forty-eight of these fifty seven have been born in the British dominions; that six out of the remaining nine, who were born in the United States, have taken the oath of allegiance to the British Government; and that most of these have been residents in this Province a considerable number of years. In this table five superannuated or worn-out preachers are not included. Two of these were born in the British dominions and three in the United States; but they have taken the oath of allegiance to the British Government, and have resided in this Province from ten to fifteen years.

As it respects the Methodist Ministers in Upper Canada being under a foreign jurisdiction, I would observe, that this was never any other than an *Ecclesiastical* jurisdiction, and I believe never, in the slightest degree, alienated the affections of the Methodist Ministers or people in Canada from the British Government,—as is manifest from the loyalty and faithfulness with which they assisted in defending this Province against the invasions of the United States Government during the late war—This Ecclesiastical jurisdiction however, ceased in a great degree to be exercised in the year 1824, when the Methodist Societies in Canada were organized under the control of a distinct conference, and ceased to exist in 1828, when they were constituted into a distinct and independant church, entitled, "The Methodist Episcopal Church in Canada."

In order that the Committee may be able to appreciate the correctness of this statement, and understand the whole subject to which it refers, I will here take the liberty to mention briefly the circumstances which gave rise to and were connected with the termination of this Ecclesiastical jurisdiction, which the Conference in the United States formerly exercised over the body of Methodists in Upper Canada.

The first Methodist Itinerant preachers visited this Province in about the year 1790 or 1791, and came here in the character and capacity of Missionaries. They organized societies, and soon formed regular circuits. After the first year or two, these Missionaries derived their principal if not their whole support from their scattered flocks in the Province. The number of preachers increased in proportion to the demand for their labours—

some of them were sent into the Province by the United States Conferences, and others were raised up in the country, but all were employed under the authority of the American Conference. This state of things continued until the year 1820, when several English Missionaries visited this Province, and an unfortunate misunderstanding took place between them and certain Preachers who had long laboured in the country. This misunderstanding, which I believe originated primarily in individual jealousy, gave rise to many reproachful epithets, by which the Methodist Preachers and Societies in the Province were represented as Americans in their feelings and under a foreign influence, at variance with a faithful allegiance to the British Government.

As soon as it was understood by the Methodist Societies in Upper Canada that these representations, though gratuitous and utterly unfounded, made an impression upon the mind of the Colonial Government, unpleasant to the Executive and prejudicial to them, they sought to dissolve, in an amicable way, all connexion with the Conference in the United States. They accordingly petitioned the American General Conference, which held its session in Baltimore, May, 1824, for a separation. That body, for reasons which appeared satisfactory to them, declined granting the request of the petitioners, intimating, however, that a compliance with the request of the Methodist Societies in Upper Canada might be expedient at a future period.

The Methodist Conference in Canada, anxious to terminate, as soon as possible, a union, which now seemed to excite suspicions in the mind of the Government, began immediately to renew their exertions to effect and expedite a separation from the American Conference. Accordingly, at their next Session, held at Hallowell, Midland District, August, 1824, they drew up, adopted, and signed, a Memorial to be laid by the General Superintendent before the several annual Conferences in the United States, praying them to concur in a petition to the next General Conference, to be held in Pittsburgh, Pa., in 1828, in favor of organizing the Methodist Societies in Canada into a separate and independent Church.

As this Memorial illustrates one important object of the honorable Committee's inquiry, namely, the feelings of the Methodist Priesthood in Canada towards the Government, I beg leave to lay a copy of it before them, transcribed from the original, which is at the disposal of the honorable Committee:—

To the Bishops and Members of the Annual Conferences of the Methodist Episcopal Church in their several Conferences assembled, the Memorial of the Preachers in Canada, in Conference assembled, at Hallowell, U. C. the 25th of August, 1824,

RESPECTFULLY SHEWETH,

That Petitions to the late General Conference having been forwarded from a numerous

body in this country, praying for a separate connexion in Canada—that the General Conference did not think it expedient to grant the prayer of the petitioners, and offering their reasons: at the same time, leaving the Petitioners yet to hope for such an event, by saying, that “however expedient such a measure may be considered at a future period, the proper time for it has not arrived:” and that the Canada Conference being of opinion that the plan of becoming a separate body, ought, at a future period, to go into effect, they beg leave to submit the same to the deliberate examination of their respective Fathers and Brethren in the several sister Conferences, with a view to a favorable decision at the next General Conference; and that the reasons which have influenced the Canada Conference in favour of such an establishment, are as follows:—

1st. The state of Society requires it—the first settlers having claimed the protection of His Britannic Majesty in the revolutionary war, were driven from their former possessions to endure great hardships in a remote wilderness: Time, however, and a friendly intercourse had worn down their asperity and prejudice, when the late unhappy war revived their former feelings, afforded what they considered new and grievous occasion for disgust against their invading neighbours—the prejudices thus excited would probably subside if their ministry were to become permanent residents in this country, as would be the case in the event of becoming a separate body in Canada.

2nd. A separate establishment appears to be expedient and necessary on account of the insulated and extended situation of the Societies in this country from the General Superintendency. The National Line is marked by a vast sheet of water stretching the whole length of the Province, either in broad lakes or rapid rivers, so that, in our insulated situation, and the difficulties in passing, it was nearly thirty years after the introduction of our ministry before one of our Bishops visited this country. Two other Bishops lived and died without setting foot in Canada; and if two others by forced labour have kindly stepped over, these visits have been few and transitory;—consequently, inconveniences have been felt for want of ordinations, and a more particular and immediate oversight of the General superintendency. A Superintendent therefore, to reside in this country, to attend to those important duties, would greatly remedy those inconveniences, and have a most salutary influence upon the cause of religion.

3rd. A separate establishment appears necessary and expedient, on account of existing jealousies, lately awakened in the Government of this country. On the arrival of the Missionaries from Europe, efforts were made to establish them in our cities and societies, by raising objections to our Ministry as coming from the United States. These objections were urged to the people here, and to the Committee at home: but when the measure proved unsuccessful, and the British Conference refused to sanction the requests made

to them from political motives, these objections were then urged against us to the Government of this country. Natural as it was for political characters to listen to alarms on such subjects, some excitements were produced in the minds of men high in the Executive Department, and some late events have rather increased than allayed these excitements. To us therefore it appears proper to apply for a separation; that by yielding to what might be thought to be the reasonable wishes of the Government, we may obviate objections and remove all suspicion of the purity of our motives in preaching the Gospel in this country.

4th. To us it appears expedient and necessary, that the Societies here should be set off as a separate body; because that in the event of war between the two nations, the difficulties of intercourse between this country and the United States would render it extremely hazardous, if not totally impracticable as we are now situated, for the Superintendents to discharge their duties in Canada.

5th. To us it appears expedient, that the Societies here should become a church separate from the body in the United States, in order to secure privileges which are of importance for the prosperity of religion here. At present we are not permitted to perform the rites of marriage to our members, nor indeed have we any legal security for any of our numerous chapels in this Province, and we have been assured that in our present relation we must not expect any extension of privileges. Though we cannot assure ourselves of such advantages by becoming a separate body, yet we can apply for those privileges with more confidence; and we think we have reason to hope that when petitions shall be presented to the Government from an independent church in this country, our privileges will be granted and our property secured.

These, brethren, are the reasons which have been presented to our minds, and which appear to us of weight and moment in favour of a separation, and in order to preserve the body of Methodist in this country from the most disastrous of all events, that of divisions among ourselves."

This Memorial is signed by Wm. Case and 29 others. It was laid before the several annual conferences in the United States, and received the concurrence of a large majority of them.

In the mean time the Methodist Conference in Canada, at its session held in Hamilton, Gore District, 1827—adopted a similar memorial to the American General Conference, and elected five delegates to attend that conference assembled at Pittsburg, May 1828, with instructions to use their best exertions to obtain a favourable answer to the prayer of the petition.

The General Conference, after due examination of the subject, adopted the following preamble and resolution, copied from the original, which I had the honor of producing for the perusal of the committee when I was personally before them.

"Resolved by the Delegates of the Annual

Conferences in General conference assembled; that

"Whereas the jurisdiction of the Methodist Episcopal Church in the United States of America has heretofore been extended over the ministers and members in connexion with said church, in the Province of Upper Canada, by mutual agreement and by the consent of our brethren in that Province,—and whereas this general Conference is satisfactorily assured that our brethren in the said Province, under peculiar and pressing circumstances, do now desire to organize themselves into a distinct Methodist Episcopal Church, in friendly relations with the Methodist Episcopal Church in the United States.—Therefore, Be it Resolved, and it is hereby resolved by the Delegates of the Annual Conferences in General conference assembled."

"If the Annual Conference in Upper Canada at its ensuing session, or any succeeding session, previously to the next General Conference, shall definitively determine on this course, and elect a General Superintendent of the Methodist Episcopal Church in that Province, this General Conference do hereby authorize any one or more of the General Superintendents of the Methodist Episcopal Church in the United States, with the assistance of any two or more Elders to ordain such General Superintendent for the said church in Upper Canada—provided always, that nothing herein contained, be contrary to or inconsistent with the laws existing in the said Province; and provided that no such General Superintendent of the Methodist Episcopal Church in Upper Canada or any of his successors in office shall, at any time, exercise any Ecclesiastical jurisdiction whatever, in any part of the United States, or of the Territories thereof, and provided also, that this article shall be expressly ratified and agreed to, by the said Canada Annual Conference, before any such ordination shall take place."

Pursuant to the authority given in the resolution of the American General Conference, the Methodist Conference in Canada, at its next session held in Ernestown, Midland District Oct. 1828, took the subject of separation again into consideration, and after rehearsing the above preamble, Resolved, that it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church do now organize themselves into an independent Methodist Episcopal Church in Upper Canada with a General Superintendent, to be known by the name of "The Methodist Episcopal Church in Canada."

2d Resolved—That we adopt the present Discipline of the Methodist Episcopal Church as the basis of our Constitution and Discipline, except such alterations as may appear necessary from our local circumstances.

3d Resolved—That the twenty third article of our religion be expunged, and the following be inserted in its place—"We believe it to be the duty of all christians to be subject to the powers that be;—for we are commanded by the oracles of

God to respect and obey the Civil Government : we should therefore not only fear God, but honor the King."

The Conference then proceeded to make alterations in several parts of the Discipline, and expunged whole and parts of Sections, as the local circumstances of the Province seemed to require. Some of these alterations, I had the honor of shewing the Committee, by comparing the Discipline of the Methodist Episcopal Church in Canada with that by which the Methodist Church in the United States is governed.

As the 3d Section of the book of Discipline of the American Methodist Church provides that alterations in the rules of the Church cannot take place except by the Delegates of the Annual Conferences in General Conference assembled, it will appear obvious to the Committee that such alterations could not have been made in the Discipline of the Methodist Church in Canada had not all connexion with the American Conference been dissolved.

Since October, 1828, no kind of Ecclesiastical connexion has existed between the Methodist Conference in Upper Canada and that in the United States—no kind of responsibility on either side—no kind of union, except that Christian fellowship which exists between the several branches of the Militant church of Christ in every part of the world.

In respect to the Methodist Conference in Canada receiving support from foreign sources, I beg to observe, that our Methodist Itinerant Ministers receive the whole of their support from the voluntary contributions of the Societies among whom they labor.

The Philadelphia Female Missionary Society has presented for two or three years past a donation of £100 to the Methodist Missionary Society in Canada. The Committee in New York of the Methodist Missionary Society (one article of the constitution of which is to appropriate its funds wherever they are likely to do the most good, without any regard to political boundaries) has made a donation of £175 each year, for the last two years, to assist in promoting the christianization of the aborigines of Upper Canada. Some donations have been received by the Methodist Missionary Society in Canada from private individuals in the United States. These contributions, however, are the gratuitous offerings of benevolent individuals or voluntary associations, and are in no respect connected with any political influence or ecclesiastical jurisdiction. They are given and received in accordance with the spirit of that divine injunction, "go and teach all nations,"—in accordance with the spirit of those noble Societies in Great Britain, whose benevolence and exertions are not confined to *one* country or to *one* kingdom, but are benefitting almost every nation upon the face of the Globe.

All monies received by the Methodist Missionary Society are duly acknowledged in the published annual reports of that Society, together with the applications of them.

A sum has been annually received by the Methodist Conference in Canada, from a general book concern in the city of New York, the circumstances of which I beg to explain to the Honorable Committee.

This concern was established many years ago by the Methodist Conferences generally. The proceeds of it, according to the Charter by which it was incorporated, as also the 7th section, Part second, of the book of Discipline, are equally divided among all the annual Conferences, in proportion to the number of their members, and are exclusively applied to the relief of worn out distressed preachers, and the widows and orphans of those who have died in the Itinerant Ministry, and to the general spreading of the Gospel. Consequently at its separation, a portion of the property of that Book concern would be due to the Conference in Canada. But its affairs in 1828 being in an unsettled state, a large amount of books being scattered in different parts of the United States—large debts existing against the establishment, and others outstanding not collected, it was thought advisable by the Delegates of the Canada Conference to defer the final adjustment of *their* claims, until the ensuing session of the General Conference, which will be held in Philadelphia, May, 1832. In order to be prepared for this final settlement, the General Conference ordered all the old stock of books in the hands of Agents to be sold at 50 per cent. discount, and those which could not be sold, to be returned to the establishment in New York.

Similar arrangements were made to adjust all the other affairs of the concern. The General Conference resolved, at the same time, that "until there shall be an adjustment of any claims which the Canada Church may have on this connexion, the Book Agents shall divide to the said Canada Church an equal proportion of any annual dividend which may be made from the Book concern to the several annual Conferences respectively." This "annual dividend," apportioned to the Canada Church, has never, to the best of my knowledge, exceeded thirty-seven pounds, ten shillings, which has been carefully applied to the purposes specified in the Discipline. This is, I believe, the true state of the case respecting the General Book concern—and the only dependence which it appears to me the Canada Church has upon the American Connexion, is, that the former has a legal claim upon the latter for a certain amount of property in books, &c. which the latter has agreed to adjust a year from next May.

There are two circumstances more which have been represented as indicating a "foreign influence," that I beg leave to notice: the one relates to the election of a General Superintendent, and the other to ordinations having been performed by a Bishop of the Methodist Church in the United States.

As to the former, the Methodist Conference in 1828, on its determining upon a separation, unanimously elected a gentleman for that responsible

office, whose gifts, acquirements, and graces pre-eminently qualified him for its duties, and who was known to enjoy, in the highest degree, the confidence and respect of the British as well as the American connexion, and was also understood to be an Englishman by birth. This gentleman, who is now Principal of the Wesleyan University in Connecticut, from the peculiar circumstances of his health and situation, declined accepting of the office to which the Methodist Conference in the Province had invited him.

Since that time the attention of the Members of the Methodist Conference has been drawn to several gentlemen both in Great Britain and the United States, as suitably qualified to fill the office of a General Superintendent, but to none in either country, to the best of my knowledge, except British born subjects.

In respect to an American Bishop's ordaining Preachers in Canada, since their separation from the United States Conference, one of the honorable Committee was present on the occasion, and doubtless recollects all the circumstances of the case.—I may however observe, that at the time of the separation, it was expected that a general Superintendent would be immediately obtained—but failing to succeed in the accomplishment of this desirable object, no ordinations were performed for any preachers in Canada for the space of two years, and at the conference in August last, in Kingston, they were still left either to continue without ordination, or to infringe upon the established order of our prudential regulations, by performing the ceremony after another mode, or to invite a Bishop of the American Methodist Church to perform their ordinations.—The last of these alternatives was considered preferable to either of the other two. But requesting the performance of such ordinations by a Bishop of the American Methodist Church, implied no acknowledgement on the part of the Methodist Conference in Canada of a foreign Ecclesiastical jurisdiction.—For the English Bishops, by request, ordained Dr. White, Bishop of the Protestant Episcopal Church in the United States, without pretending to possess or exercise any jurisdiction over that church, and Bishop Hedding, who performed the ordinations referred to, stated in the presence of the congregation and in the presence of one member of the honorable Committee, previous to the performance of the ordination service, that he possessed no Ecclesiastical jurisdiction over the Canada Church—that this jurisdiction ceased in 1828, by the mutual consent of the Canada and United States Conferences—but that he consented to perform these ordinations,—1st. because the persons presented for ordination had been duly elected to the sacred office by the conference, and he had been invited to ordain them—2ndly he felt himself virtually authorised by the American General Conference to do so, in the Resolution which empowered him to ordain a General Superintendent, should the Canada Conference see fit to elect one—3rdly that Bishop Asbury, one of

the first Bishops of the Methodist Church in America, ordained English Missionaries for the West Indies, and the Province of Nova Scotia, places over which he assumed no ecclesiastical jurisdiction.

I may also add that an American Bishop, ordaining our ministers in Canada, is not considered, in England, in the light of their being under the controul of a foreign jurisdiction. The Rev. Richard Reece, a leading Minister in the English connexion, in a letter addressed to Francis Hall, Esq. of New York, shown me by that gentleman, and dated, London, Feb. 29, 1829, speaking of the separation and the difficulties under which the Methodist Conference in Canada labored in not being able to procure a General Superintendent, in all respects suited to their circumstances, observes, "They (the Methodist Conference in Canada) must, as you say, struggle on for a while, and your Bishop's must visit them, and ordain their ministers, until they can do without them."

I would likewise remark, that there is at this moment, the most friendly feeling existing between the Canada and the English connexion; that there is frequent friendly correspondence between ministers of both connexions; that no less than five English Local Preachers have joined the Canada connexion during the last year, immediately on their arrival in this country—joined in the same standing which they had in the English connexion; that at the last conference, held in Kingston, the President and Secretary, were directed to open a correspondence with the President of the British conference; and that I have no doubt whatever, that the union between the Canada and British connexions will at no distant period be as intimate as the circumstances of the two countries will render practicable.

In regard to circulating books, which may be considered as having a "Republican" tendency, I am not acquainted with any instances of the kind.

The books and publications at the depository of the establishment placed under my care, are I believe entirely the productions of European writers. I have several kinds of Bibles which have been obtained from the British and Foreign Bible Society. I have a quantity of Sunday school Books which were all published by the London Sunday School Union—I have between one and two hundred different sorts of Tracts, all of which have been issued by the London Tract Society.

The prayer of the petition to prohibit any religious bodies assembling that acknowledge any connexion with a foreign church, and all persons from exercising their ecclesiastical functions who are not British subjects, I believe will not interfere in the smallest degree with the Methodist conference, nor with the functions of any of the preachers employed by it, except those of two young men. But I believe however that English Missionaries exercise their functions under almost all governments, and that English Societies send their publications among almost all nations. Nor

do I know of any government, that has, in modern times, attempted to adopt the principles of the prayer of D. Bethune, Esq. and others, except those of China and Japan.

Should the Honorable Committee think it ne-

cessary to request any other information that I am able to give, I shall at all times be at their service.

EGERTON RYERSON,

York, February 9th, 1831.

TABLE

OF METHODIST ITINERANT MINISTERS IN UPPER CANADA.

PLACE OF RESIDENCE.	NAMES.	WHERE BORN.	WHERE EDUCATED.	How long in Canada—If Naturalized.
Ameliasburg	W. Case,	Colonia,	U. States,	20 years, Nat.
Sattfect	J. Ryerson,	U. Canada,	U. Canada,	
Stamford,	J. Messmore,	U. Canada,	Canada,	
Do.	J. Wilson,	Ireland,	Ireland,	
Thorold,	E. Stoncy,	Ireland,	Ireland,	
St. Catharines,	E. Evans,	England,	England,	
Ancaster,	W. Griffith,	U. Canada,	Canada,	
Woodhouse,	J. Gutchell,	U. States,	U. States,	22 years, Nat.
Nelson,	J. S. Atwood,	U. States,	U. States,	11 years.
Ancaster,	A. Prindle,	Canada,	Canada,	
Woodhouse,	A. Hurburt,	Canada,	Canada,	
London,	J. Bailey,	Ireland,	Ireland,	
Westminster,	S. Belton,	Ireland,	Ireland,	
Westminster,	S. Huntington,	U. States,	U. States,	3 years, not
Amherstburgh,	M. Whiting,	Canada,	Canada,	(Nat.
Bramford,	G. Ryerson,	N. Scotia,	U. States,	
Canboro',	R. Phelps,	N. Scotia,	U. States,	Unknown Nat.
Bellville,	W. Ryerson,	N. Scotia,	U. Canada,	
Fredricksburg,	G. Ferguson,	Ireland,	Ireland,	
Do.	G. Biesel,	Canada,	Canada,	
Bellville,	J. Beattie,	Ireland,	Ireland,	
Do.	W. Patrick,	U. Canada,	U. Canada,	
Hallowell,	R. Heyland,	Ireland,	Ireland,	
Do.	T. Hewitt,	England,	England,	
Colborne,	D. Wright,	Canada,	Canada,	
Do.	D. McMullen,	N. Scotia,	N. Scotia,	
Whitby,	H. Biggar,	Canada,	Canada,	
Do.	C. Vanduzen,	Canada,	Canada,	
Cavan,	G. Miller,	Canada,	Canada,	
Otawabee,	J. Evans,	England,	England,	
Yonge-Street,	E. Adams,	I. Canada,	Canada,	
Albion,	J. Norris,	Ireland,	Ireland,	
Lake Simcoe,	J. Pool,	Ireland,	Ireland,	
Madusk,	C. E. Allison,	Canada,	Canada,	
York,	J. Currie,	Scotland,	Canada,	
Toronto,	W. Smith,	Canada,	Canada,	
Toronto,	R. Carson,	Canada,	Canada,	
R. Credit,	H. Shaker,	U. States,	U. States,	
Lanark,	D. Youmans,	Colonies,	U. States,	37 years, Nat.
Kingston,	F. Metcalf,	U. States,	U. States,	11 years, Nat.
do.	J. Richardson,	Canada,	Canada,	
do.	R. Jones,	Canada,	Canada,	
Brockville,	A. Green,	U. States,	U. States,	8 years.
do.	W. Williams,	U. States,	U. States,	11 years—Not
Augusta,	T. Madden,	Colonia,	Canada,	[known
do.	S. Waldron,	Canada,	Canada,	
Cornwall,	J. Black,	Ireland,	Ireland,	
Otawa,	G. Pool,	Ireland,	Ireland,	
do.	I. S. Church,	Canada,	Canada,	
Rideau,	J. Healey,	U. States,	U. States,	8 years, Nat.
Perth,	J. Carroll,	Canada,	Canada,	
Mississippi,	C. Wood,	I. Canada,	Canada,	
Richmond,	J. H. Huston,	Ireland,	Ireland,	
Bytown,	J. C. Davidson,	Ireland,	Ireland,	
Bonshire,	A. Adams,	Canada,	Canada,	
York,	E. Ryerson,	Canada,	Canada,	
R. Credit,	P. Jones,	Native Indian,		

LIST

OF BAPTIST MINISTERS IN UPPER CANADA.

ABOVE.	NAMES.	FROM WHENCE.	TIME HERE.
Southold,	W. M. Derman,	New Brunswick,	More than 10 years
Townsend,	John Harris,	Canada, I believe,	
Westminster,	Abm. Shot,	Not known,	More than 12
Mahahid,	Samuel Baker,	do	do.
do.	— Ayrin,	Nova Scotia,	Arrived this year.
Dayham,	Joe. Merrill,	Not known,	Here 12 years.
Clinton,	— Hill,	England,	Arrived last year.
do.	D. Wears,	Canada,	
Charlottesville,	G. Ryerson,	do.	
do.	John Finch,	States, I believe,	Here 43 years.
Gosfield,	Chas. Stewart,	Not known,	More than 12 yrs.
Dumfries,	R. Crandall,	do.	do.
do.	L. Griffith,	Canada, I believe,	Known 12 years.
Oxford,	S. Mabee,	Not known,	do.
do.	N. French,	do.	do.
do.	G. Harris,	Canada, I believe,	
Chatham,	Thos. Shippe,	Not known,	
Dundas,	D. Othman,	Scotland,	Known 70 years.
Kramosa,	James Black,	do.	" 10 "
Caldon,	D. McLaren,	do.	" 20 "
York,	A. Stewart,	do.	" 12 "
York Township,	Jas. Mitchell,	do.	" 4 "
Pickering,	Geo. Barclay,	do.	" 13 "
Gannanoque,	W. Carson,	do.	" 11 "
Ciarence,	John Edwards,	do.	" 9 "
Beckwith,	John McEwen,	do.	" 5 "
Sherbrooke,	A. McAlpin,	do.	" 4 or 5 "
do.	Geo. Watson,	do.	" 15 "
Glengarry,	A. McDearmid,	do.	" 15 "
do.	P. McDougall,	do.	" 11 "
do.	P. McEwen,	do.	" 11 "
Cramahe,	R. Scott,	England,	3 here & 5 or 6 in N. Brunswick.*
Ameliasburgh,	J. Will,	Not known,	Here long.
Sidney,	— Hulce,	do.	do.
Thurlow,	— Sheed,	do.	do.
Whitby,	W. Marsh,	U. States,	20 or 30 years.
do.	— Israel Marsh,	do.	do.
Haldimand,	— Jarrett,	do.	10 or 12 years.
Darlington,	D. Burke,	Not known,	Long here.
Chingacousey,	W. Cook,	do.	do.

* The New England Company's Agent to Indians.

NOTE.—This list was furnished by the Reverend Mr. Stewart, who states it to be imperfect, as he could not find some documents necessary for him to refer to to make it accurate. Mr. Stewart says, moreover, that he knows of no Baptist Minister in the Province who is not, by birth or otherwise, a British Subject.

The Ministers of this persuasion are neither directly nor indirectly under the control of any foreign body.

*Letter from the Rev. James Harris, of the Pres-
bytery of Upper Canada to the Chairman.*

YORK, February 9th, 1831.

Sir,

I have the honor to enclose to you, as chairman of the Committee appointed by the House of Assembly, to enquire into and report upon the petition of Donald Bethune and others, &c.—a list of the members of the Presbytery of Upper Canada, with the places of their birth and their present residence.

I am Sir,

Your obedient
and humble Servant

JAMES HARRIS.

CHRISTOPHER A. HAGERMAN, Esq. }
Chairman &c. &c. }

LIST

OF THE MEMBERS OF THE PRESBYTERY OF UPPER CANADA,
with the places of their birth and present residence.

MEMBERS	A NATIVE OF	RESIDING IN
Rev. Wm. Bell,	Scotland,	Perth.
" C. Buchanan,	Scotland,	Beckwith.
" Gemmill,	Scotland,	Lanark.
" Wm. Jenkins,	Scotland,	Markham.
" Andrew Bell,	Scotland,	Toronto.
" P. Ferguson,	Scotland,	N. Guilimbury
" Robert Boyd,	Ireland,	Prescott.
" Robert Lyle,	Ireland,	Matilda.
" William King,	Ireland,	Nelson.
" James Harris,	Ireland,	York.
" Wm. Smart	England,	Brockville,
" John Bryning,	England,	Mount Pleasant
" R. McDowall,	U. States,	Ernesttown.
" D.E. Eastman,	U. States,	Grimsby.

NOTE.—Mr. McDowall has resided in the Province nearly thirty years. Mr. Eastman, upwards of twenty. The Ministers, composing the Presbytery as above named, derive their sole support from the congregations in which they respectively labour,—with the exception of Mr. Bell of Perth, who receives a yearly salary from the Home Government.