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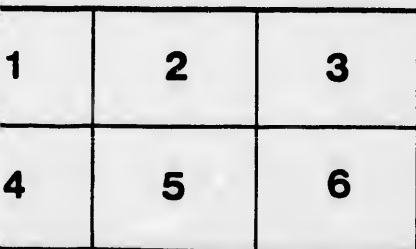
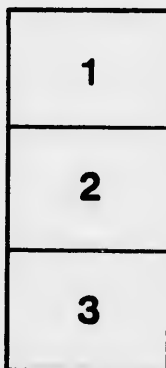
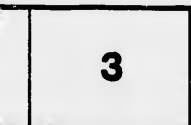
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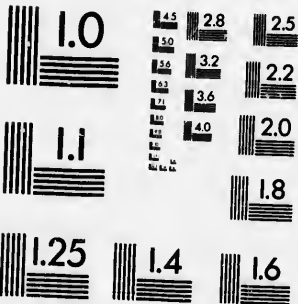
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OUR CITY GOVERNMENT,

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OUR CITY MEMBER.

HAMILTON, 24th December, 1861.

To the Citizens of Hamilton.

FELLOW-CITIZENS,—You are all aware of the violent and ruffianly assault committed upon me in the Macnab Street Presbyterian Church, on the last sabbath-day in May last, by two of our city constables—namely, William West and Robert Graham, and the Office-bearers of that church, by which I nearly lost my life, and by which my life is still in danger; and *solely* from which, it is with great pain and effort I can occasionally walk to my office.

The very great and felt sympathy I received from all classes of you (saving a few members of that church) on that account, might warrant me in addressing you in respect of the following matters; but I much prefer as a citizen addressing you as citizens, upon public grounds, namely, the necessity of purifying our city government by the removal of improper and unfit characters therefrom.

Whilst we are all very anxious to devise ways and means to lighten our burdens in respect of our city debt, we ought not to forget that one of these ways and means—and one of the chief thereof—is the future permanent increase of the population of our city, and thereby its extension in trade and commerce, by which the debt will be distributed amongst a larger number of persons, and thereby rendered lighter to us. But we must be able to assure each person thus coming to our city, that not only his property will be safe from depredation, *but that his life will not be endangered by the unprovoked brutal conduct of members of our city Police*, as otherwise we cannot expect them to come amongst us.

I know that owing to the said assault upon me, and the grossly false manifesto of the Office-Bearers of that church, signed by Andrew Skinner, as their Secretary, and published in the *Spectator* and other newspapers both in and out of Canada, our city is looked

upon as the seat of *racism and blackguardism in the government thereof*, when such a gross scene could be enacted in a church on a sabbath-day, by the Office-bearers thereof, and two of our constables. And which opinion has been much strengthened by the conduct of our City Council in suppressing all proper enquiry into the same; although by such acts I have obtained the sympathy of thousands of persons who have read and heard of the same, as has been abundantly testified to me.

My object, therefore, is to place before you, the conduct of our City Council, our Chief Constable, our Mayor, our Recorder, and our City Member, in respect of said assault, by which you will clearly see not only their very improper suppression of any proper enquiry into these matters, but their direct countenance and support of these constables in such their conduct, so that in view of the approaching election of city officials, you (as you are all directly interested also in another point of view, for as these our city constables have been got by "*Christian gentlemen*," thus to maltreat and maim me for life, and that in a church at the hour of public worship, the same persons *can be got* also to commit *Lynch law* upon any of you) may take such measures as you deem best to relieve our city from such an infamous character, so that thereby we may have some good reason to hope, that the future progress of our city will not be blasted by such a character of our city government being allowed to continue.

OUR CHIEF CONSTABLE.

On the first day of June last, I wrote the Chief Constable, Mr. John Carruthers, informing him of the assault upon me, and by whom, and asking him two questions, namely:—First, Did he send these constables? Secondly: If he did, for what purpose did he send them, and what instructions did he give to them? And on the same day, he replied as follows, namely:—

"I received yours of this morning, and in answer, beg to state, that the constables named were sent by me to the Macnab Street Church, *to preserve the peace*, and this was at the earnest request of Mr. George Murison and Mr. William Davidson, and I had no other motive."

On the same day I addressed a similar letter to G. H. Armstrong, Esq., Police Magistrate, and he replies as follows, namely:—

"Your polite note I received, and in answer to your note, I did not send the constables on that day, or any other day. I knew nothing about the affair till the Monday following."

Our Police Magistrate therefore is free from blame, and the guilt of the illegal sending of the constables to the church, rests entirely upon Mr. Carruthers the Chief Constable, who although

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he was "earnestly" requested by George Murison, one of our City Councillors, and might therefore fear the consequences of refusal, yet ought not to have done an illegal act.

That such sending of the constables was wholly illegal, will be clearly seen by the following extract from the Consolidated Statutes of Upper Canada, page 642; being section No. 393 of the Act regulating Municipal Institutions, pointing out the duties of the High Baliff and Constables of Cities, namely:

"In case any person complains to a Chief of Police, or to a Constable or Baliff in a town or city, of a *breach of the peace having been committed*, and in case such officer has *reason to believe that a breach of the Peace has been committed*, though not in his presence, and that there is good reason to apprehend that the arrest of the person charged with committing the same is necessary to prevent his escape, or to prevent a *renewal of the breach of the Peace*, or to prevent immediate violence to person or property, then if the person complaining gives satisfactory security to the officer that he will without delay appear and prosecute the charge before the Police Magistrate, such officer may without a warrant arrest the person charged, in order to his being conveyed as soon as conveniently may be before the Magistrate to be dealt with according to law."

These are the only cases in which a constable is allowed by law to arrest a person without a warrant when a breach of the Peace or a theft has not been committed in his presence.

If a riot or a breach of the Peace is only apprehended, the Police Magistrate must be applied to, who takes the information *under oath*, as to such apprehended violence, before he can act thereon; and the authority in that case to preserve the Peace *alone* proceeds from him. That legal course was not taken because Murison and Davidson would have had to have *sworn* (as a breach of the peace had not been committed) to the *reasons* of their belief for such apprehended violence, and to the *facts upon which they grounded such their belief*, which they could not do, as they had not the slightest grounds so far as I was concerned, or any one belonging to me. I being wholly ignorant of their preconcerted proceedings for that Sabbath; and this is *proved* by the fact *that*, that not one of these persons has dared to allege in his defence to my Action against them for said assault, that I was guilty of a breach of the Peace. Hence George Murison takes advantage of his position as a Councillor, and procures the Chief Constable to assist him in the gross violation of that law, which both were in a special manner bound to maintain.

Even had I been guilty of a breach of the Peace, the duty of these Constables as they well knew, was to have arrested me, and taken me before a Magistrate, and not to have thrown me out like

a dog upon the outside steps of the Church, and leave me there lying in a state of insensibility and convulsions from such their brutal assault, because that the *christian* office-bearers of that *christian* Church, first procured, and then ordered them to do so, and agreed to indemnify them for so doing. Assuredly that was neither law nor justice. They are continually asserting that I was guilty of disturbances and gross misbehaviour in the Church, which even if true, would not justify them in a violation of the law. The law in respect of disturbances in a Church is very clear, as will be seen by reading the same on page 964, consolidated statutes of Canada; and which is as follows, namely :—

“ Any person who wilfully disturbs, interrupts, or disquiets any assemblage of persons met for religious worship, by profane discourse, by rude, or indecent behaviour, or by making a noise, either within a place of worship, or so near it as to disturb the order or solemnity of the meeting, shall, upon conviction thereof before a justice of the Peace, on the oath of one or more credible witnesses, forfeit and pay such sum of money, not exceeding five pounds as the said justice may think fit, and costs.”

That is the *only* law which exists in Canada, respecting the disturbance of religious worship, and is abundantly ample, and provides a clear remedy, and a very proper one, because, if every office-bearer in a Church, or every Constable, was allowed by law to say what constitutes a disturbance, and to *punish therefor in his own discretion*, whether by such a brutal outrage as was committed upon me by them, or otherwise, the most nefarious and gross abuses and villainies would arise.

I did not disturb the congregation in the slightest degree, I was quietly proceeding to my pew, when I was rudely pushed back by two of the Office-Bearers, who thus began the disturbance, and with the Constables, were the only persons who disturbed the congregation, and violated the law most grossly. That this was the case is clearly proven by the fact, that they did not summon me before a Magistrate in accordance with said Statute, as they would gladly have done had I been guilty, *but as I was not guilty, the swearing—the oath* which they would have had to have taken before the Magistrate, pointing out the disturbances which they say I was guilty of, *had again to be avoided, and recourse had to Lynch law.*

OUR CITY COUNCIL.

Feeling that such gross abuses should not pass unpunished, and being informed that the Police Commissioners had not acted upon a request made by some of the citizens to them (wholly at the time unknown to me) to enquire into the conduct of the Police in respect of said matters, as soon as I was able, namely, about the 8th or 10th of June, I sent in a Petition to our City Council, stating the

facts of the case, also the law of the case as above stated, asking the discharge of these Constables, and desiring the Council to refer my Petition to the Recorder of our city, in order that he might take evidence *under oath*, and certify it to them, so as to enable them to judge of the reasonableness of such my request. The following is a copy of that portion of my said Petition, namely:—

"I have therefore to request you, that you *will* do me the justice of ordering an *investigation* to be had into this affair, *under the 382d section of chapter 54 of the Consolidated Statutes of Upper Canada*, so as that thereafter upon the return of the evidence which will under such an examination be taken, you can judge of the reasonableness of my demand for the dismissal from office of these Constables."

The following is section 382 above referred to, namely:—

"In case the Council of any city, at any time passes a resolution requesting the Recorder of the city, to *investigate* any matter to be mentioned in the resolution, and relating to a supposed *malfeasance*, breach of trust, or other *misconduct*, on the part of any member of the Council, or *officer of the Corporation*, or of any person having a contract therewith, in relation to the *duties* or obligations of the member, officer, or other person, to the city; or in case the Council of any city sees fit to *cause inquiry to be made into or concerning any matter connected with the good government of the city, or the conduct of any part of the public business thereof*, and if the Council at any time passes a resolution requesting the Recorder of the city to make the enquiry, the Recorder *shall* enquire into the same and shall for that purpose have all the powers of Commissioners under the Consolidated Statutes of Canada, respecting inquiries concerning Public matters; and the Recorder shall with all convenient speed, report to the Council the result of the enquiry, and the evidence taken thereon."

That section clearly shews that my request to have my Petition referred to the Recorder, was a proper request, as being a case precisely pointed at by that section, and which could not otherwise be properly enquired into; the Recorder having by that section specially given to him power to summon witnesses, and compel their attendance, and power to examine them *under oath* and he is *thereby made the officer* of the City Council, and placed under their control.

The Council however virtually refused to refer my Petition to the Recorder, by their reference of it to the Police Commissioners. The examination into the matter *under oath*, was thus again got rid of, as will be seen by reading the Mayor's letter hereinafter copied. The Police Commissioners are not the *officers* of the City Council, and are wholly independent of the Council, being a

separate independent Corporation, entirely beyond the control of the Council; and therefore a mockery and unjust in them thus to refer my Petition, in the face of the Statute creating a special Officer for them, for the performance of the very duty in question, and of my very clear and unmistakable request therefor.

OUR MAYOR, H. MCKINSTRY, Esq.,

AND

OUR RECORDER, JOHN START, Esq.,
AS POLICE COMMISSIONER

Notwithstanding such highly improper conduct of the Council, I being very desirous that these matters should be enquired into, wrote to the Mayor as Chairman of the Police Commissioners, on 14th June, asking him to inform me what "course of procedure they had fixed upon?"

On the 15th of June I received from the Mayor a letter signed by him, *but in the handwriting of the Recorder*, informing me, in answer to my said letter, "that the same will be gone into in the usual way, by the examination of all parties who are aware of the circumstances of which you complain."

My question being thus avoided by them, I determined to make another effort, ill as I was, and I wrote to the Mayor on 17th June as follows:

"As you (namely the Police Commissioners) will meet to-day, I will feel obliged if you will inform me of the *course of procedure* which you intend taking; whether you will take evidence *under oath*, or not; as if not to be taken under oath, I see no possible good which can arise by any examination you can make, as persons who could behave in the brutal manner in which I was treated, will at least *say* anything, if they should be somewhat restrained by the fear of the Penitentiary from *swearing* to anything.

On same day, the Mayor replied thereto, informing me that the Police Commissioners were in session, and concluded as follows, namely:—

"As Chairman of the Board, I am *advised that I have not the power to administer oaths*, or examine witnesses in that way, *as in the opinion of the Board such investigation has not been asked for under the 382 section of chapter 54, of the Consolidated Statutes*, it being doubtful in the opinion of the Recorder whether such section is applicable to the present case."

That answer somewhat astonished me. My repeated question, as to their course of procedure, *could no longer be avoided*, and out came the answer, that they could not administer an oath to a witness, hence any examination which they could make would be a mockery. But mark their audacious false assertion, that I had

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not asked an investigation under the said 382nd Section of said Act, in the face of my very clear request to the Council in my said Petition to have it so referred, *and only so*, as hereinbefore appears.

I being still determined not to be thus audaciously ousted out of every right, if I could possibly avoid it, did on 18th June, write the Mayor, acknowledging his answer, protesting against such their position, and asking him, *who so advised him, whether our City Solicitors, or whom?* To this reasonable request I could not get an answer, although I sent specially to the Mayor three times.

I being desirous of reading my said petition, sent at once my brother to the City Clerk for it the City Clerk very properly informed him, that he had given it to the Mayor in his character of Police Commissioner. My brother then called upon the Mayor for it, who referred him to the Recorder as having it; he then called upon the Recorder, who referred him back to the Mayor as having it; he then returned to the Mayor's office, and after repeatedly calling there, found the Mayor, who again alleged that the Recorder had it, and that he would see him about it. My brother was by this time becoming tired of such an apparently fruitless search, but as my interests were involved therein, he thereafter again called upon the Mayor at his office and informed him that I *must* have my Petition, and this time the Mayor did give it to him, with strict injunctions to return it forthwith, and because I did not do so within a day or two, he hailed my brother on the street, and urged him to return it at once.

OUR CITY COUNCIL.

On reflecting upon these matters, I determined to make another effort to obtain justice, and on 24th June sent to the Council another Petition setting forth all these facts, and asking them either to grant the prayer of my first Petition, or directly refuse it. That Petition was read in Council, and laid on their table, and there it remains unheeded, and without being replied to.

I do not make any attempt to explain the *reasons* and *motives* which caused such conduct on the part of these our various Officers, as I am simply stating plain *facts*; but you see thereby, that these officers have directly by such their acts supported the aforesaid, gross breach of the Peace, and ruffianism, and hence such of them as are electable by you, ought not again to be elected to office, and proper measures should be taken against the others of them.

I do not wish to have it supposed, that I believe that every member of the City Council thus acted, so as *intentionally* to do me a wrong, far from it, as we well know that there are always in every public Body, those who will not trouble themselves thinking, and hence concur in matters, which if they had reflected

upon they would not; and so in this case; but such their conduct has nevertheless cast a *foul stigma* upon the good government, and fair character of our City.

As additional proof of the propriety of my Petition to have the matter enquired into under oath, I cite the pleas or defences set up by the Rev. D. Inglis and his Elders and Deacons whom I sued for their said assault of me, as soon as I felt that the chances of life were in my favor, although I am still suffering deeply and my life is still in danger therefrom; Messrs Burton Sadlier & Bruee are the Solicitors of the Rev. D. Inglis and the two Constables, and Walter Macdonald, Esq., is solicitor for the other defendants. These defences had to be verified by *oath* before same could be set up, the oath being, "I am advised and believe that the pleas are true in substance and in fact." That oath the Statute allows either the Defendant or his Solicitor to make. In this case, the Solicitors, namely, Mr. Burton and Mr. Macdonald made the necessary oath, above cited, although the defendants were all in the city; here again they *avoided* making oath to their statements. I asked these Solicitors why they made the oath when their clients could be got upon a few minutes notice? Mr. Macdonald gave no answer. Mr. Burton replied, "my plea in substance amounts to this, that the defendants (the constables) *were called in as Peace Officers, to remove you from the church in consequence of your non-compliance with certain regulations of the church authorities*, and did remove you"; which oath he said he made upon "a written statement which he obtained from his clients," the constables. Thus you clearly see that the constables were not *really* called in as Peace Officers as falsely alleged, as they do not pretend to say that I was guilty of a breach of the Peace, but they were simply and solely the *bull dogs* of the other defendants, to carry out their pre-concerted designs, called by Mr. Burton, "certain regulations of the church authorities," the words "Peace Officers" being a mere blind; Constables being *public* officers, for the *sole* performance of *public* duties prescribed by the public law of the land; and not for the execution of the *orders* of any private body, such as Deacons or Elders of a church. Here is therefore an express admission by these Constables of a very gross violation of their office.

Mr. Macdonald on behalf of his clients—the other defendants—set up as one defence for them, that Robert Hopkins and Andrew Skinner, (two of them) were *possessed* of two lots of land whereon was erected "*a building* called the Maennb Street Presbyterian Church," and that because on the Sabbath day in question, I entered that "*building*" or "*Church*," without the *leave or license* of said Hopkin and Skinner, and "*disturbed them* in their *possession* of the Church," that they "*in defence* of such their *possession*

of the Church," and the other defendants "*at their request*," did "*gently*" lay their hands upon me, and did "*necessarily a little assault*" me, in putting me out.

That defence Mr. Macdonald made oath that he was advised and *believed to be true in substance and in fact*.

I had supposed and really believed (and of such belief I really cannot rid my mind, notwithstanding Mr. Macdonald's oath) that I with my sister and brother had occupied or been in *possession* of a pew in said church for years past, and had regularly paid rent therefor to the *office-bearers* of the church. That this very same Mr. Macdonald, with his brother Doctor Macdonald had for years been in possession of another pew, just across the aisle from the pew I supposed I had so occupied; that several hundred other persons were also in possession of other seats and pews in that "*building*" or church; that said Hopkin with his wife and family *possessed*—or was in possession of *only one pew* therein, and said Skinner and his family of *only* another pew therein; but all that it would seem must have been a delusion on my part, a mere hallucination of the mind, because that Mr. Macdonald has by his said oath sworn that Hopkin and Skinner were in *possession* of the church; for certainly all these people could not have been in the occupation or possession of so many portions of that very same "*building*" or church, of which Hopkin and Skinner were in the possession of the whole, as so asserted and sworn to by Mr. Macdonald on their behalf.

Mr. Macdonald set up another defence for the said defendants, namely, that I had "*misbehaved*" myself in the church *before* the sabbath in question; that I had printed and circulated *injurious* reports (not *false* reports, even he *dared* not allege that, but simply *injurious* reports. Now we do know that the publication of *truth* about some persons' *real* characters, is more *injurious* than falsehood would be) about the Reverend David Inglis in respect of his doctrines and mode of worship; (nothing more) that on that day I entered the church with a "*camp stool* on my arm," and "*threatened*" to sit on it, in the aisle of the church; therefore the defendants, "*as office-bearers* of the church *to prevent the congregation being disturbed*" (in their other defence you will bear in mind, they *as individuals* put me out because that I was *disturbing Hopkin and Skinner*), "*gently*" laid hands on me and put me out.

That defence Mr. Macdonald also swore that he was advised and believed to be true in substance and in fact.

So that in my opinion we have *three* separate, distinct, and widely different—yea, *directly contradictory* defences, and *all sworn to be true, as above stated*.

There was but *one* putting me out of the church in which all these persons were engaged; so that if the Constables were *called*

in by the other defendants to put me out, and did with the other defendants put me out, as they in their said defence say, because of my "non-compliance with certain regulations of the church Authorities," assuredly they could not have been *called* in and could not with these other persons have put me out, because that I was *disturbing* Robert Hopkin and Andrew Skinner in their possession of the church, as these other defendants firstly allege; and if the latter was the real reason, then as assuredly they could not have been *called* in to put me out because that I had published *injurious* reports about Inglis' conduct in the pulpit, and that I had *threatened* to sit on a camp-stool in the church, as each of these defences is separately set up *as the whole and sole* cause of their assault of me. Therefore we have firstly, the Constables asserting one cause; secondly, the Elders and Deacons asserting two causes directly contradictory of the Constables cause, and *directly contradictory to each other*; and all these *sworn* to be true; and thirdly, the Chief Constable, in his said letter to me, asserts that he *sent* them—the constables—to *preserve the Peace*; so that we have a fourth cause, also directly contradictory of all the others; *as not one of these defendants has dared allege in his defence, that I committed a breach of the Peace.*

Undoubtedly the foregoing facts—weighty facts, betray a most melancholy and demoralizing state of matters, and abundantly and loudly sustain my righteous demand to the Council, for an enquiry or investigation under oath into the same, by the Recorder, and for the discharge from office of these Constables.

If we have a proper Council next year, I feel it to be my duty to myself, and to you, as citizens, to renew—and will renew—my application to them for the required investigation.

OUR CITY MEMBER—ISAAC BUCHANAN, ESQ.

If Isaac Buchanan, Esq., did not occupy the position of our Representative in the Parliament of Canada, but was simply engaged in the carrying on of his trade of merchandize, I would not have put myself to the trouble of noticing him, although he has done all he could do, and is still doing against me. The ends of justice may be further defeated as same have been, as hereinbefore mentioned. I cannot however allow him, *as being our City Member*, to give all his support of every nature and kind, to the gross brutality and ruffianism, in question, without—in justice as well to you as myself—laying such his acts before you, that you may adopt (if you see fit) proper measures to have expelled from Parliament such a man, who, whilst a legislator, supports such a gross violation of that law, which, he as a Legislator, is in a very peculiar degree bound to uphold.

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On Saturday 21st September last, the Sheriff served the Rev. J. Inglis with the summons in my said Action against him and ~~to~~ others for their assault of me. *He and others of those sued held a meeting in the dwelling-house of Isaac Buchanan that same evening. Isaac Buchanan was at home that evening.* Before he went home that evening, he wrote me a note in the most friendly terms, enclosing me an agreement he had drawn, and asked me to examine it and make such alterations therein as I saw fit, and he would see me on Monday morning early; as he knew I was on that morning going to New York, for further medical aid.

On the Monday morning he called upon me at my house, in a perfect fury, and endeavored to fasten a quarrel upon me in respect of my opinion of said agreement; but when he failed in that in consequence of its glaring absurdity, (as will be fully seen by reading the first portion of my first letter to him, hereinafter copied, wherein these matters are more fully expressed) he poured out his vials of wrath and abuse, first upon me, and then of my sister in respect of Mrs. Buchanan; even to the *threatening of my life, if I did not give up my said Action*; as also will be more clearly seen in my said letter. I was lying on my couch, very ill, quite unable to defend myself against such a torrent of abuse, and after submitting to it for over an hour, I told him I would not put up with it longer, that he must depart, and that as soon as I returned from New York, I would take the matter up.

I returned on Saturday 28th September, and on Monday, the 30th September, I wrote Mr. R. K. Masterton, whom Isaac Buchanan charged with being the author of his falsehoods respecting my sister, (and who is a partner of Isaac Buchanan) detailing that portion of Isaac Buchanan's charges against him, and asking him two questions—First: If he told Isaac Buchanan what he Buchanan said he did tell him? and secondly: if so, to state where, when, upon what occasion, and in whose presence, did my sister so charge Mrs. Buchanan to him? To that letter he did not reply. On the 2nd October, I wrote him, urging him to reply forthwith. On same evening, I received a note from him, pleading business engagements as an excuse for not *seeing* me, expressing that his desire for a *personal* interview was his reason for not answering my letter, and appointed the then following day—between 12 and 1 o'clock—for an interview with me at my office.

Much as I disliked *personal* explanations, and notwithstanding that I would not otherwise have left my house that day, owing to the state of my back. I went to my office and remained there from 11 A.M., till past 1 o'clock, P.M., but Robert K. Masterton did not make his appearance, nor did he send me any intimation thereof, nor has he replied to my letter.

In the afternoon of 2nd October, I received a letter from Isaac Buchanan, intimating that he had to go off to Quebec, otherwise

he would have called on me, asking me to send down to his office certain business papers, and concluded as follows, namely :—

“ You must not suppose the foregoing to shew any desire on our part to separate our business relations, if these can be sustained on terms compatible with our self-respect. On reflection, however it must appear obvious to you, that even if you have not used insulting or threatening language to or about me, you have done so to or about those connected with the business so far as to render it almost impossible that they can see you even on business, and our continuing their connection shews that we consider you incorrect to use the most gentle term.

“ In plain terms, we have taken offence, as we think with good cause. If you as I understand, say, you did not mean offence we accept this for the sake of peace and old associations ; *but we have no time for further correspondence, and if you insist on this, we must view it as a determination on your part to alter the relations between us, while we should regret, we shall have no alternative but to reciprocate.*”

Yours truly,

(Signed) ISAAC BUCHANAN.

That letter plainly admits that he has no fault to find with me, either in respect of himself or the business of his firm, but he is driven into a defence of Inglis, Dewars and the other of Inglis' Elders persecutions of my sister, and of myself, in the Macnab Street Church matters; and dishonestly attempts to twist my very simple and proper explanation of the absurdity of his miserable attempt at my house to foist up a quarrel about business into an apology for some offence, which he does not because he cannot point out, and that *not* for himself, but for Dewar, he being the only Clerk of Buchanan Harris & Co. whoever refused—even if he did—to come to my office about the business of the firm ; and finally *threatens* me with the loss of his business, if I dare reply and *defend* myself, thereby under his said *threat*, embracing the base offer of a continuance of his business if I will basely submit to his abuse and falsehood.

That letter was written—no doubt—to save Masterton from replying to mine ; evidenced by his remark, *we have no time for further correspondence*, as Masterton dared not assert to me Buchanan's falsehood respecting my sister, and he evidently dared not for fear of Buchanan clear himself, and thereby make Buchanan foul : so that Isaac Buchanan evidently thought the best course to free himself and Masterton from *further enquiry and the result thereof* would be his said *strong threats* ; by which he hoped to frighten me into submission by the fear of the loss of his business. Such measures are only resorted to when a man knows

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The following is my answer to said letter :

" Hamilton, 4th October, 1861.

" ISAAC BUCHANAN, Esq.,

" SIR.—You letter of 2nd instant, I received in the afternoon of that day.

" Your *threat* at the end thereof, will not prevent me from placing myself and the matters in question in the right position, which you have in your said letter endeavoured to place in a wrong one.

" Business at the cost of honour I want not.

" On Saturday evening, 21st ult., I received a letter from you enclosing an agreement desiring me to examine it and 'make any alterations therein' I deemed necessary, and that you would 'do' yourself 'the pleasure' of seeing me about it on the following Monday morning, about 8 o'clock, at my house.

" On that Saturday afternoon or evening, the Rev. David Inglis was served with the summons in my action against him and his associates for their brutal assault of me.

On the Monday morning you called at my house, in a *great fury*, and asked me what I thought of the agreement, I replied, that I had read it several times, and had made some alterations, and explained to you what I could gather to be the meaning of it, before I would proceed further, and said, I thought it was "an ill drawn Instrument." You passionately exclaimed, "it is not an ill drawn document, it is a well drawn document, I drew it myself, and you have wounded my feelings." I quietly replied, that you sent it for my opinion, I had given it honestly, as I had done in all your matters since I have been your Solicitor, and you have been always well satisfied with my conduct, and "you must know that I had no intention to wound your feelings." You then said something about me having during your election spoken of my superiority to you in some way, and that that had wounded your feelings ; thereafter you said that "*unless I would give up these excitements, that my life was not worth two months purchase.*" I asked you what excitements? You replied :—"These matters you have again commenced." I said, I suppose you refer to the Action I brought on Saturday against Inglis and the others. Thereupon you accused me of publishing that Mrs. Buchanan was the authoress of the doggerel Rhyme about my sister, referred to in my letter No. 8 to the Congregation of Macnab Street Church ; this I most truthfully denied. You then replied, that it was my sister who did so ; I replied that that was not true, and asked your authority ; you parried that question by saying, "to every body ;" but you finally—after being pressed to tell or father the statement

yourself—said, that it was Mr. Masterton who told you; I replied that I was just preparing to go New York, as you well knew for further medical aid, in consequence of said assault, and that on my return I would call Mr. Masterton to account for such a falsehood.

You thereupon violently accused me of having "slandered people," ruined persons characters," and "outraged the public;" that the "public had lost all confidence in me," and that I was the "scorn and contempt of every one." I quietly replied, (being very sick, and much vexed at such gross abuse from you in my own house) that such was not true but false, and that you knew so; and asked whom I had slandered and ruined, in what way I had done so, and how I had outraged the public, and what these matters had to do with business. You replied "every body." I firmly said, that will not do, name the persons and what I said about them, and to whom. You then said, "you called them bankrupt;" I said whom, and to whom; you replied, "you have in your pamphlets;" I said, I have only written pamphlets to the congregation of Macnab Street Church, and what I have said therein is truth, and will be proved, and the word bankrupt is not therein; and as for my Action against David Inglis and his associates for their ruffianly and blackguard assault and abuse of me, I will not stop, nor will I put up with more abuse. You must leave my house. You then stopped the conversation by taking up the business just spoken of, and said that as I was not satisfied with the document that you would look over it more carefully, and went away with it.

On Saturday last, I returned from New York. I wrote Mr. Masterton on last Monday morning a letter, of which paper writing marked A. is a copy. On Wednesday last not having received a reply thereto, I wrote him a letter of which paper writing marked B. is a copy. These two I enclose, although from an expression in your letter of 2nd inst, namely: "*We* have no time for further correspondence," I suppose Mr. Masterton handed to you; as I had only the one interview with you, and that correspondence with him, allowing you thereby to use the pronoun *we*; and that your said letter was to shield him from a reply.

On Wednesday night at about 9-30, I received from Mr. Masterton a letter, of which, paper writing marked C. is a copy.

On Thursday with much pain I sat in my office till one o'clock P. M. waiting for him at his request, but he did not come to my office, nor have I seen him, nor heard from him in reply to my said letters, other than his letter marked C. as aforesaid.

Mr. Masterton's refusal to answer my letters, and your refusal to allow me to defend myself, prove clearly, that either you, or he, or both of you are in the wrong; and not me, nor my sister.

Even had Mr. Masterton told you truth, instead of falsehood, I leave you and him to digest the following aspect (the most favor-

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able to you and him which can be taken), even of such a case, name-ly: Mr. Masterton coming to my house as my *friend*, enjoying the hospitality of my sister and myself, *betraying* thereafter to you the conversation of friendship, and you receiving and encouraging the same; Mr. Masterton, the betrayer; Mr. Buchanan, the resetter. What a foul position for both of you!

I have not used either insulting or threatening language about you, nor yet about any one in your employment, unless you consider to be so, the truths I published about Plummer Dewar, in my letter No.6 to the said Congregation. Your clerks have all come regularly to my office about your business except him, his conduct to my sister in the church matter, was so atrocious, that I cut him off as a client; (and surely I have a right to say whom I shall take as a client), and sometime thereafter I exposed his conduct, as well as Inglis and his other infamous associates in these matters, in my said letter No.6, of date 15th December 1860; of both these you was well cognizant when same occurred, and found no fault to me with same, until your letter of 2nd inst. Mr. Dewar since such my said conduct, has been several times in my office about your business, and his *guilt* alone renders it unpleasant to him to meet me. Your expression, "ard our continuing their connection, shows that we consider you incorrect, to use the gentlest term," is clear proof, that you have approved, and do approve of his conduct, and of the more recent blackguard and ruffianly assault of me in the Church, and that you support him and them in the same; rather an ugly position for a *maker* of laws to sustain; our City Member, supporting to the utmost of his power such blackguardism and ruffianism, and trying to injure me to the extent of his little all, in his *threats* of the taking away of the business of his firm, *solely* because in the sustaining of my right, I have brought said Action, and will not relinquish the same.

As I never said to you, or to any one, that "I did not mean offence" to Dewar or to any of your clerks, so "for the sake of peace and old associations," there is nothing for you to accept of.

You have thus made most grave and weighty charges against me, which *if true*, stamp me as a low base scoundrel; and *if false, as the same are*, must stamp the author of same, as a low base scoundrel. So long as you refuse, (as you do by your letter of 2nd instant,) to place these general charges, in such a position, and give me your authority and proof thereof, so that I can take up same, and shew same to be utterly false. *I hold you as the author of same; and it is utterly impossible for me, as I feel it must be for every honest man, to maintain business relations with one who will so act, as I cannot meet you as my client, either with confidence or respect for myself, or for you.*

As you still in your said letter of 2nd instant offer to continue my client, if I will say nothing more about these matters, such

"terms" may be and *undoubtedly* are compatible with your "self respect;" but how any *honest* man can accuse his Solicitor of being guilty of conduct which stamps him, *if true*, as a low scoundrel, and have *confidence* in him afterwards, and will meet him in the position of Solicitor and client with "self respect," if he will only say no more about it, as you thus offer to me, under your threat, I cannot comprehend; *but it affords clear evidence that you do not believe your charges to be true.*

It is not only an act of justice to me, but an act of justice to yourself, to comply with my request, (which I hereby again make) to inform me whom I have slandered, whose characters I have ruined, and in what way and manner, and when, I have done so; and afford to me your proof thereof; or else candidly admit that you have made charges which as you well knew, are grossly false.

Your charges that the public have lost all confidence in me, and that I am the scorn and contempt of every one, are grossly and preposterously untrue, as you well know.

"I would now ask you, what has become of your assertion to me in my house, that you was "determined not to be a partizan" in the matter, when you called to see me about some business, shortly after the assault upon me, and when you brought up the subject, and said that you "intended coming round to my house a little earlier that sabbath morning, to offer me a seat in your pew," and when I said to you that the public were constantly asking, why did not Mr. Buchanan interfere to prevent such brutality? Your unguarded expression as to the offer of a seat, proves that you was aware of what was to be done, and of which I was ignorant, and your present conduct also clearly proves, that you approved thereof.

I regret, (not for the want of the business,) that our business relations carried on for about ten years, so amicably, and so much to your satisfaction, and that of your deceased brother, should be thus so improperly terminated by the very improper introduction *by you*, of said foreign elements; yet I am pleased that such termination is *solely* owing to these foreign elements.

I have also to note your utter disregard of decency, in thus so grossly and unwarrantably abusing me, in my ill and dangerous state of health, at the moment almost of my departure on a long journey, for further medical aid, and in my own house, and *especially after all that I have done for you.*

And finally at present, I have also to express the extreme pleasure I feel in being able to say in truth, that with one exception of a client, who said some unpleasant things behind my back about the said Church matters, and who, immediately I heard of same, and called him to account, apologized therefor, *you are the only client, who whilst a client, expressed even one word of*

disapprobation to me, of any conduct of mine, during the long fifteen years I have been in the practice of the law.

"I will hand to any one you may send to my office all the papers in my custody belonging to you or your firm, and I will be at all times ready to give to your future Solicitor any information I can, respecting any matters which have been under my care as your Solicitor, or the Solicitor of your firm.

"Yours truthfully,

(Signed)

"COLIN D. REID."

Notwithstanding Isaac Buchanan's assertion, "*we have no time for further correspondence,*" I received from him on Saturday morning 5th October, the following letter, namely:—

"DEAR SIR,—Mr. Galt having come west, I did not go to Quebec, and I would have called on you to-day had I had a moment's leisure, and supposed you would be at your office; I shall do so to-morrow, and until then, I shall not open a large letter I have from you. If it is about business I shall open it, but otherwise I shall decline doing so:—

"1st,—Because I have neither time, nor strength, *nor temper*, for any thing else at present, which is also your own case.

"2nd,—Because further explanations can only show greater differences in our ideas of right and wrong, *in regard to matters not at all essential to our business relations*, [see *Note A.* at end of this letter] (if only each will respect the feelings of the other) and thus endanger our being able to continue on the terms which it is for the interest probably of both parties we should be on.

"*The public know nothing from me of any disagreement between us*, and I should not believe it possible that you would so far violate professional confidence as to meditate such a thing: no possible good therefore can flow from corresponding about a *private matter*, [B.] which I can and shall say no more about, than I have said, that if you say you did not mean offence, I am satisfied. [C.]

"In such case it becomes unnecessary that I should express my views of what appeared to me a disregard by you of our feelings and interests, [D.] and the avoiding this (as a matter in which we could never probably agree) seems the condition of our continuing an independent friendship.

"Yours faithfully,

(Signed)

"ISAAC BUCHANAN.

"Clairmont Park, 4, 10, '61, Friday Evening.

"C. D. REID, Esq."

Note A.—Here again is the express admission that business matters were not the cause of the difficulty.

Note B.—"A private matter," that is, a matter solely between himself *individually*, and me, which gives still stronger evidence (if that was needed) that it was not the business matters of the firm, else it could not have been a private matter of his own. The Agreement he sent me to examine was business of his firm.

Note C.—Here again, as he could not answer my letter, he tries to avoid it, by his repeated base attempts to fust up (so as apparently to have something against me) some undefined hazy kind of an apology as having been made by me, without daring to assert *for what*; as he well knew such never was made, and that there was no cause for same.

Note D.—If the "interests" of his firm—"our interests"—were "disregarded," by me, as he says it *so appeared* to him, then assuredly our "differences in regard to matters," must have been *essential* to "our business relations," instead of *not* being so, as alleged by him at *Note A.*; thus shewing when a man is supporting a bad case, how keenly, acutely, and cautiously he must think, so as to "make all ends meet;" and how very seldom—as we here see—that such is accomplished.

Finding on his reading my letter that he could not answer same, and that his gross and brutal *threat* in his first letter had not the effect he fondly hoped for, he pretends not to have read the same, and by his said second letter clearly conveys the *direct* offer of a continuance of his business by way of a *bribe*; but if that term is too harsh for the ears of the polite and fastidious "Great Southern Railway" wholesale dealer in Humanity, I will call it an intended *pacifcator* by him; hoping that, when *threats* failed, that this his next method might succeed.

I having no desire to have further *personal* intercourse with such a *Christian gentleman*, I at once sent him the following letter, namely:—

"5th Oct., '61, Saturday forenoon.

"ISAAC BUCHANAN, ESQ.,

"SIR,—Your letter of date last evening was received by me this morning, by which you have only added, as you are well aware, an additional injury to me, and still more debased yourself.

My letter of yesterday, (which you say you have not opened, and which I very much doubt, but if not opened, *your guilt alone prevents you*, and causes you to make an additional attempt to *falsify* matters to cover your very bad conduct, and holding out the miserable bribe of your business to silence me) is my answer to your letter of 2nd instant, and about the matters in question, and of which as to your business the following is the concluding paragraph, to which I still adhere, namely:—

[It is unnecessary that I again copy it in this printed letter.]

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My said letter is very full and explicit, and renders it unneces-
sary that I reply to your last letter, except in this, that, as I
have neither published nor threatened to publish the matters in
question, your assertion, 'the public know nothing from me of
any disagreement between us, and I should not believe it possible
that you would so far violate professional confidence as to meditate
such a thing,' only clearly betrays your guilt, and your *fear* of
same being known; and in respect of the publication thereof
being a violation of professional confidence, is, as you well knew
when you penned the same, absurd twaddle."

Yours, &c., &c.,
(Signed) COLIN D. REID.

In the face of Isaac Buchanan's assertion "we have no time
for further correspondence," strange to tell I received from him,
early on Monday morning, 7th October, the following letter:
but doubtless his *great friendship* for me, so kindly manifested
in and by his said threat, in his first letter, again caused him to
break his word.

CLAIRMONT PARK, 7, 10, '61.
Monday Morning.

"DEAR SIR,—I return to you with the seal unbroken your
large letter referred to in my note of Friday, as you seem to
require this proof of the truth of my assertion that I have not
opened it. And I only delay returning your *disgraceful letter*,
of Saturday, under the hope that your self-respect will lead
you to withdraw it. If you have any self-respect, you will
withdraw it, as containing the following besides other unworthy
insinuations:

"1st. It falsely accuses me of telling an untruth regarding
my not having opened your large letter, although you cannot
suppose any motive I could have for being guilty of falsehood,
even if it were one that could be long concealed which this
could not be. (*See note A at end of this letter.*) And if in all
our long intercourse you never knew me *giving a decep-*
tive look, even, to gain an end (†) with what *reason* can you
make this assertion. (B)

"2nd. It falsely accuses me of *guilt*, and of having *debased*
myself, although the whole amount of my offence is, that as *your*
friend, I have made an attempt to awaken you before it is too
late to your *monomania*, the effects of which every one sees are
proving *fatal* to you. (C) All I have done is that having at
length been enabled by the obvious urgency of the case (D) to
set my own feelings to one side, I have told you that under some
devilish influence you are acting the part of a madman; a fact
that would have been told you long ago by friends, *grieved* (E) to
see their friend or their legal adviser making himself the laughing

stock of the community, had they not feared that you would behave to them just as you now *insanely* behave to me, or that their doing so would be utterly useless.

"3rd. It falsely accuses me of an attempt to *bribe* you with my professional business. This you do without a particle of proof, (F) while it is entirely contrary to anything you know of me in the past, in which no difference of personal opinion ever had the slightest effect on my business relations, and quite contrary to the distinct terms of my notes to you of Wednesday and Friday last, in which I expressed my conviction, that the continuation of our business relations is for the interest of both parties, and my *anxiety to sustain these*, (G) if you will allow us to do so consistently with our own self-respect, by which I simply meant our immunity from insult from you.

Of course there was self-evident proof that I did not suppose you a madman, whose mind was incapable of reason, in my calling you so to your face. What I mean to say is, that on one subject, and on every thing in the remotest degree connected with that subject, *you refuse to use your reason*, and act wholly by impulse or passion. But that I believed this, I should be ashamed of having been your friend, for on any other supposition, your letter of Saturday, which is not an unfair sample of the writings which *insanely* (using this word in the same sense) you have published, *would be regarded as the production of the Blackguard, or Ruffian, or at least of the lowest possible fellow*; (H) and if others were to follow your own example, they would call it so, the mere terms forming ample justification.

"I admit it may naturally be asked by you why all this was not pointed out to you before? (L) Why your friends did not take their stand long ago against your perpetual violations of all the common usages, not to say courtesies of Society? On the other side I have already given all the answer that can be given to this, which, though not very complimentary to you, certainly does not form a sufficient justification for their failing in their duty to themselves, and to you in this respect, even supposing them to owe no duty to their neighbours who became the object of your *slanders* previously to themselves. And for my own part I can say in all sincerity that it was from the kindest motives to you, as well as from my own self-respect, that I at last determined to take the stand that should have been taken long ago by all your friends; for if by *God's blessing*, (J) my now doing so has not the effect, I feel that no other means are likely to have of leading you before it is too late to awaken to the rapidly hastening consequences to yourself, of your not allowing your mind to be set free from the irritations that are consuming it. (K) The simple and truthful statement that you want all your time and strength for the calls

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of your profession, will be explanation enough to all of your giving up every thing but your profession. (L) While by your simply withdrawing your letter to me, *(and without any sacrifice of feeling to you)* you have the best opportunity to make the *amende honorable* to all your other friends (N) *(of whose views and feelings I feel sure mine may be held the representative)* whom you have so grievously injured, whether intentionally or not. They will be but too happy to adopt my friendly theory of the cause of your conduct. (O.)

"I shall have the deepest regret if by not withdrawing your letter, you render it impossible for me ever again to address you as a friend."

"Yours faithfully,

(Signed)

"ISAAC BUCHANAN.

"C. D. REID, Esq.,"

That letter is a most laboured but wholly ineffectual effort of Isaac Buchanan to get rid of his filthy garments, and put them upon me. His audacious insolence in calling himself my friend in the face of it, and his two former letters is astonishing. That last letter is a *stream* of abuse of me, and will be (to borrow his friendly and kindly opinion of me, expressed therein) 'regarded as the production of the Blackguard or Ruffian, or at least of the lowest possible fellow.'

The following are a few remarks upon the principal points thereof, namely:—

Note A. This is manifestly absurd, as he could have kept my letter, and not have shewn it to any one, there being no necessity for his so doing. And I point to his whole letter and to his second letter as affording indubitable evidence that he opened and read my answer to his first letter.

(B.) Most ample "reason" in his disgraceful conduct described in my first letter.

† This is peculiarly savoury.

(C.) I have been several times informed of a report of a like nature which has been industriously circulated by these creatures so as if possible to avoid the effects of their assault of me, and which very grossly false and absurd assertion Isaac Buchanan here shews himself to be the father of. It is somewhat strange that "every one sees" that the same is "proving fatal to me," when it is well known that after being laid up for some months from the "effects" of their assault of me, I am sufficiently recovered—and was so at that time—to be able occasionally to go to my office.

(D.) "The obvious urgency of the case" he here directly infers to be the near approach of my death from the "effects" of the "monomania," whereas, in reality it was the bringing of my said action.

(E.) "Grieved." That is too greasy.

(F.) I point to his second letter as clear and unequivocal proof thereof.

(G.) This is strong proof that his legal business as well as that of his firm was well conducted by me.

(H.) What language for a friend to use, involving gross falsehood, grossly and absurdly expressed! When the parties mentioned in these my letters to the Macnab Street Church congregation, have been unable to point out even one untruth in these my letters; when the first of these letters was published upwards of two years since, and the last upwards of seven months since; and when Isaac Buchanan's "self-respect" allowed him to continue his *friendship* and business until that I brought my said action for the assault, and until that I cast him off as a client as hereinbefore shewn, it is rather too late now for him thus to write. His definition of a "Madman" is something new, and his position thereon is very absurd, just the reverse of what it should be, because a man having reason and refusing to use it, and guilty of blackguard and ruffianly acts is wholly inexcusable, whereas a man really mad or insane might be excusable on the ground of his insanity.

(I.) That is the rub, and proves that he read my letter as I therein refer to that very point.

(J.) What a Homily from Isaac Buchanan, who so strongly and unblushingly approves of the assault of me, and supports the persons guilty thereof.

Isaac Buchanan here asserts that he is the Almighty's instrument in these matters. Although that is a strong assertion, yet I would not rashly deny it, as we do know that the Almighty has occasionally employed *strange* instruments; for instance: a Balaam, and a Judas; the one, a base hireling of the *State*; the other, a base hireling in the *Church*,—the infamous instrument of the *Priesthood*.

(K.) That is, do not *care* for your *moral* character, Mr. Reid, look to your *legal* character and position alone, as being that which produces the *money*. A very kind advice certainly from a *christian* gentleman who can talk so *glibly* of "God's blessing."

(M.) Although he in this letter calls me in effect a Blackguard, a Ruffian, and the "lowest possible fellow;" and also plainly asserts that I am a slanderer not only of others but of himself; yet, if I will only withdraw that "disgraceful letter," I need offer no apology, I can even withdraw it "without any sacrifice of feeling," and he will continue my *friend*; all he requires is simply to place matters in the position as if that letter had not been written by me, and his "self-respect" will be satisfied, and his long homily can go overboard; but how the withdrawing my said second letter is to make the *amende honorable* to all the other *christian* gentlemen who assaulted me, I cannot conceive, even had I done them a wrong, as that letter respects Isaac Buchanan alone

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N. Mark this phrase—"Your other friends." He here refers to those persons who committed the assault upon me, by violently seizing me in the Church, as I was quietly walking up the aisle to my pew, trying to throw me down, then throwing my feet up into the air, by which I fell, then seizing me by my arms and legs, violently striking me against the door, and throwing me down the outside stairs of the Church on my back, breaking two of my ribs, injuring almost fatally—and yet may be—my spine &c, and leaving me lying there insensible and in convulsions; and these persons he calls my "other friends, whose views and feelings he feels sure, his may be held the representative." Here is a very clear and direct identification of himself with these persons, and with all of their said acts and deeds; and a direct approval and support of same. It is impossible to imagine more fiendish malignity than these words—"Your other friends," clearly express. Such manifestations of friendship, as they thus bestowed upon me, I think that Isaac Buchanan would most strongly object to have conferred upon him. Such this additional proof of his friendship to me however is not enough, he must gratify his fiendish pleasure by the next sentence: "whom you have so grievously injured." That is, I suppose, I have grievously injured them not only by refusing to receive such their manifestations of friendship, as such, but have also brought my said Action against them for same. That is precisely like the conduct of some of the kind Captains of merchant vessels of old, who first gratified their cruelty and malignity, by tying sailors to the mast, and lashing them till their backs were raw flesh dripping with blood and gore, and then perfecting their hellish pleasure by rubbing into the backs of these poor beings, a mixture of salt and pepper.—"Your other friends whom you have so grievously injured."

O. I quite agree with this, that Isaac Buchanan, and my "other friends," would be most happy, yea, as he says "too happy" was I to give up my said Action.

There are other points of this letter, which I need not touch upon, my object being by these notes fully attained; namely, pointing out Isaac Buchanan's *unqualified* approval of said assault, and his *hearty and thorough* support of the persons guilty of same; thus violating most grossly within our city, that law, which he as a Legislator, and our Representative in Parliament, is in a peculiar manner bound to maintain to the utmost of his power inviolate.

That letter being the essence—yet unrefined—of brutality. I did not reply to it, as to have done so would have been deep degradation, which every faculty of my soul loathed.

Although I neither withdrew my said second letter, nor did Isaac Buchanan return it to me. I received from him on the

morning of 9th October, the following most extraordinary letter, namely:—

"CLAIRMONT PARK, 9, 10, '61.

"Wednesday Morning.

"DEAR SIR,—The *greatest favor* you could do me is the act of your life whose *magnanimity* would give you the greatest satisfaction. What I indicate is, your being able to evince the moral courage to tell the Public, that *at my intercession* you have agreed not to go into court again with the Church and you this very day allowing me to intimate this.

"To be a peace maker is always a blessed thing, but in such a case as this it would be so in a very peculiar degree. Believe me this course would cause dismay to your real enemies, and sincere pleasure to your real friends, for those who wish to expose you to all the miserable consequences of going into court are your enemies and those who would keep you free from these are your friends.

"Till now I have never mingled in your church quarrels, and I did not desire to do so. It is for your sake alone that I interfere at this to you critical period, and I could not do what I now do if I was not aware that the greatest prejudice cannot suggest any selfish motive I can have for introducing my advice.

"I can have no motive for doing so but to serve and save you.

"As I told you when I last saw you, your life is not worth many months' purchase if you do not get rid of irritation by ridding yourself of these church quarrels which no one but yourself really cares a straw about. And I see that after the exposures of the Court Room, you will be less likely to be willing to take a step which you can still do *gracefully*.

"I feel therefore that I am performing a great duty, and that I am acting the part of a friend to you in trying to prevent further irritation to you.

"Believe me, yours faithfully,

"ISAAC BUCHANAN.

"C. D. REID, Esq."

"If it were to relieve the *feelings* of either party, I would be but too happy to convince my anxiety and *my respect for you*, by paying all the expenses on both sides of the proposed trial. I may mention, however, that no one of those sued, nor any other person, has ever spoken to me on the subject of the suit or its expenses.

"I. B."

When Isaac Buchanan finds that his threats have no effect upon me, he now has the insolence to beg not only a favor, but the greatest of favors, namely, that at his intercession, I will not again go into court with the Church, and that the granting of such request will be the act of my life, the *magnanimity* thereof will be so

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great, and requiring so much moral courage to do so good and so generous an act. Yet he must dishonestly call my Action against the Office Bearers of the Church, not as such, but simply against them as individuals, an Action against the Church, so as to cover the bare nakedness of asking me to give up my *righteous* Action, which he here plainly in face of all his previous abuse of me asserts to be so; for if it is not so, and I am wrong in pursuing it, then there cannot be any *magnanimity* in me giving it up; my bounden duty would be to give it up. And assuredly the trial of an Action which would be magnanimous in me to give up, ought not and cannot expose me to *miserable consequences*, if I am allowed fair play.

Buchanan fearing his threat as to my life would tell strongly against him, and which I cite in my first letter to him, he in this his last letter to me endeavors to get rid of, by making it appear he had reference to my mind, which idea was wholly foreign to the language and mode of expression thereof in which said threat was couched, as will be seen by my first letter, as I have there cited it correctly. And this is additional proof that he read my said letter.

His Postscript is peculiarly obnoxious and debasing, and is peculiarly Isaac Buchanan. The offer to pay me the paltry costs I had incurred—not exceeding \$16—to relieve my *feelings*, is too gross to comment upon. The defendants' costs for entering appearance would be about \$6.

What a contrast do the following passages of his third and fourth letters vividly hold up, viz:—

"Your most disgraceful letter." "It accuses me of telling an untruth." "It falsely accuses me of an attempt to bribe you." "The production of the Blackguard or Ruffian, or at least of the lowest possible fellow."

And—

"My respect for you."

I did not answer that letter.

I POINT TO THESE LETTERS AS ISAAC BUCHANAN'S OWN PROCLAMATION OF HIS MORAL TURPITUDE AND DEBASEMENT.

I may at a convenient season again address you in respect of these matters, and our City Member.

In the meantime,

I am, faithfully yours,

COLIN D. REID.

P.S.—I will send a copy hereof to each of the parties mentioned herein.



