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NEC REGE, NEC POPULO, SED UTROQUE.

SATURDAY, OCTOBER 8, 1831.

### For the Chronicle,

MR. CHRONICLE:—When I undertook these labors in the cause of truth and righteousness, the way before me was dark and dubious, and I felt a deficiency of passing facts of the right stamp to prove palpably by the testimony of the living moving world around me the eternal and immutable truths which I have the honor to advocate against an apostate and unbelieving age. Truths in the abstract may be stated, and established by the clearest and most rational testimony, and proposed as the rule of man's conduct; but unless a permanent sense of proximate danger urge home the necessity of their adoption, the most trifling calls of sinister passion will induce the majority to trample them under foot, and pursue the phantasms of their own unbridled lusts. But thanks to a superintending Providence, these desiderata I have formed; they have sprung up at my side, and fallen into my lap, as felicitously as the most sanguine heart could have wished, and as opportunely as though prepared each for the day and the hour when I had leisure to pursue the course I had marked out. You will easily understand that I allude to the documentary evidence which, of a variety of character, I have laid before your readers. One of a most singular description, and of so simple and undisguised a character as to be out of the reach of mistake respecting it, was two days since received by me from a friend at New York. This I regard as the most tangible, and most important document as regards certain things in this Province now contemplated, is of vital importance, not only to the prosperity of religion in that particular part of the country, but to the province at large, especially as there is no public seminary in the province, where young men, as Presbyterians, can be trained for the work of the gospel ministry. In the intended institution at Pleasant Bay, provision will be made for such pious and devoted young men, as may give themselves to the work of the Lord in the public ministry of his word in Canada.

An institution, such as is contemplated by the friends of the Redeemer, at Pleasant Bay, is essentially necessary to the spread of the gospel in Upper Canada,—yet, however desirable and important such an institution is believed to be, it cannot be carried into effect without the kind aid and co-operation of the friends of science and religion, in the province and the United States. Mr. Cory, and the object of his mission, are therefore commended to the care and blessing of the Great head of the Church, and to the kind offices, attention and liberality of all good men.

Dated at Brockville Upper Canada, this 16th June, 1831.

ANDREW BELL, Moderator.  
WILLIAM SMART, Clerk of Presbytery.  
Whatever may be the duty of the reader, in giving or withholding the application of M. Cory, I consider it mine to say, first, that his testimonials are ample and unexceptionable every way; and second, that his object is very excellent, very worthy, and very urgent in its claims. The province of Upper Canada is a great moral waste, continuous to our own territories, and inhabited by civilized men and nominal christians. The position designed to be affected by the object and appeal of the United Presbytery, is on the borders of Lake Ontario, central, salubrious, and commanding in its relations.

Mr. Cory will be happy to give any explanations of a mirrour sort to gentlemen who may wish them. Donations in suitable books, money, or subscriptions payable at set times or in regular instalments, will be very thankfully accepted, faithfully appropriated, and duly acknowledged. It is my deliberate opinion that this effort of the United Presbytery is a laudable one; and under God the best, and comparatively the only hope of the province, as it regards the means of grace in their purity, permanency, and general diffusion.

SAMUEL H. COX.  
N. York, Aug. 6, 1831.

There are few objects, which can be presented to the religious and benevolent mind, more important than that in which the bearer, Mr. Cory, is embarked. Upper Canada is a great moral waste: and what can be more important to the cultivation of that waste and the making of it a fruitful field, under the blessing of God, than a faithful Gospel ministry: and how can Upper Canada have such a ministry without a Theological Seminary? To obtain funds towards this, is the object of Mr. Cory's visit.

And as a great proportion of the settlers in that part of Canada, is from our own states, surely our American christians will feel deeply for their children and their own flesh and blood. I do most cordially wish all success to Mr. Cory in his present most laudable and all-important enterprise.

W. C. BROWNLEE.  
New York, Aug. 8, 1831.

The settlers in Upper Canada occupy a strip of country along the St. Lawrence, and the northern shores of Lake Ontario and Lake Erie, 600 miles long and on an average 15 or 20 wide and they are fast extending into the interior. The population is composed at present almost wholly of emigrants from the United States, who are as favorably disposed towards our literary and religious institutions as our western popula-

tion generally, and their claim upon the old states for aid is perhaps equally great.

It is certain that if Upper Canada is to be supplied with evangelical ministers, it cannot be done in any way so economically, so surely and so satisfactorily, as by encouraging its inhabitants to erect institutions on their own soil for the education of their pious young men. This is now regarded as a settled principle in relation to all countries.

The location of the proposed institution is well selected, and the management of it will be in the hands of men who are probably as well fitted for such a trust as any who could be selected in the province.

We hope that Mr. Cory will meet with success in the prosecution of his Agency among our citizens.

\*The Philadelphian, and other newspapers of a religious description, are respectfully requested to insert this appeal.

This, it appears, is "Cory's jig," on the Optimistic Scheme of Pre-established Harmony. But how shall I tread its mazes and lead the reader through the field of observation that it opens before us? At first it struck me as a thing incapable of demonstration as to its object, because it is so palpably self evident.—I might as well attempt to demonstrate the existence of the sun at noon of a clear day, as to persuade any one of the true evangelical character of this most singular state paper. It is equal, nay, by far superior to General Hall's Proclamation when he invaded the town of Sandwich in the Western District, inasmuch as it comes to us carefully wrapt up in the leaves of the Bible, like fire and brimstone in gilt velvet Cartridge paper or fine silky bank

City of New York; and the object of the mission comes recommended by names not unknown. And it is worthy of particular note, that the whole document, appeal, recommendations, and comment, take it for granted that this province now is or soon will be an Ecclesiastical appendage of the joint stock Company of the Revival and Tract Firm in Nassau Street. For this act of condescension we poor hitherto neglected and forsaken Canadians ought as in liege duty bound to be abundantly thankful.

It furthermore appears from the premises laid down and the reasons assumed, that in this "infant and overlooked country," there are none who ever heard the Sound of Christianity but those who have had the principle to hear "the United Presbytery," because it recognizes none, and seems to know of none, who have ever attempted to teach it in this benighted country but the United Presbytery.

That "the Province at large," being "a great moral waste," and only "conterminous to our own territories, and inhabited by civilized men and nominal christians," and only privileged at present to catch the distant howlings of the great revivals going on in the *conterminous* parts of "a free country," we must therefore remain in heathen darkness and ignorance till this great object is effected and a race of Yankee Canadian Finneys and Beemans, &c., are raised up to go forth in the spirit of those great "evangelists," as some of them are called, to convert the Canadians and save them. Hence the projected institution "is essentially necessary to the spread of the Gospel in Upper Canada." And here I deem it important to give your readers an idea of what the genuine Fenneyism and Beemanism amounts to, by a few extracts from printed papers now lying before me.

"Oh God! I see individuals in this house that have been under strong convictions and have grieved away the Holy Spirit and are given up of God. For such O God, we do not pray. But there are impenitent sinners in this house that are still within the reach of mercy.—Save them, O God, save them from going down to hell. Do not in thine anger send them as suddenly down to hell as thou didst the young man yesterday. Thou knowest O God, that he was a vile sinner." The above language was used by Dr. Robbins of Troy, at a Prayer Meeting of the first Presbyterian Church. The personal allusion here made, referred to a young man, a son of Mr. Kelsey, a highly respectable and valuable citizen, and one of the Aldermen of this city.—Troy Gospel Anchor of July 2, 1831.

"We have heard often of the unfounded claims of the Romish Communion to infallibility and while we are far from yielding our assent to such claims, we see no stronger objections to them than to the assumption of some individuals, who pretend to a perfect knowledge of the hearts of others, and to so much participation in the divine counsels as to say, with their *teaches in their hands*, 'I give you five minutes to submit to God and repent; and if you do not do so in this space of time, you will go to hell.'—Auburn Gospel Messenger.

The extracts below are taken from a printed account of a great revival which took place in Troy some four or five years ago under the agency of Messrs. Beeman and Finney, evangelical Presbyterian Ministers, such as are proposed as "the only hope of the province, as it regards the means of grace in their purity, permanency, and general diffusion." Mr. Beeman it appears by the pamphlet had been declining in the estimation of most of his flock. He was very disorderly in his family, and had sought a legal separation from his wife; and failing, he hit upon the expedient of getting up a revival in order to prop his sinking reputation. He even declared to a respectable member of his church, who was warning him of his dangerous situation that if a successful revival could be matured under his auspices, it would place him beyond censure; that either himself or his wife must be sacrificed, and that if the lot fell to him, it might be of disservice to the cause of religion. He appeared to conceive that in the choice of the victim, the guilt or innocence of the parties were not to be taken into consideration, \* \* \* and it was with this strange logic in his mouth that he appealed to his friends for assistance.—A revival must be commenced, and he must be its author." "Mr. Beeman first began by infusing greater warmth into his discourses, and several persons probably in the secret were the first subjects of the grace thus singularly imparted." Dr. Amatus Robbins, the one mentioned above, "in conversing with a gentleman have been praying many years." "But to convey a clear idea of the revival spirit, and to show the "nominal Christians" of this province the beauty of real piety, I shall give a dialogue which took place between Beeman, Finney, and two old women.

Mr. B. Were you ever converted?

Mrs. M. I cannot say, &c.

Mr. B. What is the state of your mind now?

Mrs. M. Much as heretofore.

Mr. B. Men wear off their convictions by frequenting tipping houses, &c. and women by going into gay company.

Mrs. M. I am of a domestic turn.

Mr. B. You are worse, then, than others; for you can stay at home and wear off your convictions.

Mr. F. Do you love God?

Mrs. M. I think I do.

Mr. F. [shaking his fist at her] You lie!—What reason have you to think you love God?

Mrs. M. When I look upon the works, &c.

Mr. F. You ought to go to hell, and you must repent!

Mrs. M. I cannot.

Mr. F. [again putting his fist in her face] You lie!

Mrs. M. How can I get the new birth unless God gives it to me?

Mr. F. You ought to be damned!

Mrs. W. Mr. Finney, you have told Mrs. Mosier that she could regenerate herself, and give herself the new birth; now, if you inform her, it will edify me.

Mr. F. Are you a Christian and ask such a question?

Mrs. W. I trust I am, and would like to have it answered.

Mr. F. How can you love your husband?

Mrs. W. Love is a passion I have never heard described.

Mr. Beeman. Mrs. Weatherly, you have said you are a Christian, and dare you to ask two of God's ministers such a question?

[Afterwards the following took place between Mr. B. and Mrs. W.'s husband.]

Mr. B. I suppose you want to talk on religion for I talk on nothing else.

Mr. W. Not on that in particular. I want to talk with you concerning a conversation you had with my wife and sister at Mosier's.

Mr. B. [cleansing his fist and shaking it within a few inches of Mr. W.'s face] Capt. Weatherly, you will go to Hell; God will send you to Hell! (This was repeated several times.)

Mr. W. Mr. Beeman, you must not say that again, for I cannot bear it.

Mr. B. (in a louder voice) You will go to Hell!! Mr. Weatherly then seized and floored his reverence, who roared out, You will go to Hell!! God will send you to Hell!!—and finally, after getting up, and finding the door locked, he raised both hands and belloved murder!

I am thus particular, Mr. Chronicle, in regard to the ecclesiastical affairs of our neighbours in "a free country," not only to shew that "Their Christian enterprise is great;" but that "These Provinces of British name, 'New' all these rights and blessings claim,"

should "Cory's Jig" be well danced to among the evangelicals in the Land of Jonathan, and this heathen land be substantially added to the jurisdiction of the Nassau Street National Institutions. I wish your readers to look over the mass of important matter I have laid before them, and compare it with the singular document now under discussion. I wish them to reflect seriously on these things—on the immense labours of the Jesuits in the States, and the insolent tone they have lately assumed under a government that cannot ask them what they are doing without departing from one of its fundamental principles—on the host of these political knaves driven into the States by the downfall of Charles X.—on the furious newspaper opposition they meet with from the national Presbyterians—and also on the rabid faction in this Province, under the Rysersonian dynasty, pulling in another direction, and building up a separate and hostile interest. Is it possible that any man in his senses can contemplate these eloquent and trumpet-tongued signs of the times without dismay? I confess that I cannot! Fain would I believe and hope for better things; but I cannot, simply because I see the principles of falsehood, fraud, disunion and anarchy influencing and directing the movements of large masses of men towards collision and conflict; and I again defy the whole world to point out a single instance where bodies of men have voluntarily retraced their line of march, until they first have abjured the principles on which they set out in

an uninterrupted fire upon all such "nominal" Christianity, and in place of them recommend the Gospel of Beeman and Finney. He had better invite the Rev. Mr. Finney over, as he goes about in the character of an Evangelist, exciting revivals and setting congregations by the ears. Mr. Ely had moreover, as I think, better publish in the Canadian Watchman the proceedings of the famous Ecumenical Council which met a few years since at New Lebanon; as they would well compare with the proceedings of the Council of Trent. Had I room I would give a few extracts from them.

It must also be borne in mind, that *prelacy* and the *Book of Common Prayer*, which by this curious state paper are not recognised as existing in Canada, have suffered their full share of persecution by the National churches of our neighbours; such as, in a few instances, putting the frames intended for houses of worship into the river the night before they were intended to be raised; villifying the Episcopal Church and her services both in newspapers and at revivals and anxious meetings, and a thousand little dirty acts of annoyance. Some have undertaken to prove that Prelacy is wholly inconsistent with civil and religious liberty, and has a leaning and tendency towards Monarchy. And wherein do you imagine this tendency consists? In its fixed and permanent character, not holding itself dependent on an annual vote of all the people or the trickery of demagogues: in its provisions for a "ritual education," by which the young mind will be bound up in unchanging formularies of religion, and properly instructed and biased in favour of truth and order, and fortified against the delusions of that many headed monster fanaticism: in its maintenance of the primitive pyramidal form of society, the apex of which is the Bishop, and the base the People; a bare shadow of which is preserved in the American government, but which is shadow only, because there is but one grade in society, namely, the majesty of the people. These frightful characteristics of the Episcopal Church are the constant fear and dread of the National sect and others; not less so than Popery. They fear that the steady, sober, discreet, plotting, scriptural, argumentative, common sense and common honesty policy of the Episcopalians, and their assiduity in planting certain definite and at all times cognizable and plain principles in the minds of all their children, and teaching them that a departure therefrom will invariably tend to the destruction of human society and all denomination anarchy—they fear that such a policy will eventually supplant universal suffrage and anarchy, and bring Jonathan back to those old British principles against which he has been so long in rebellion; and therefore the Church in the States is the common point of hostile attack for "all the different denominations," in all their different modes of warfare. And also for this same pious purpose, the Church of England is brought before the public in much the same style that Saint Egerton has adopted. The fact is, the Episcopal Church is the only means now in operation in the States which has

ply to the numerous half-pay officers who have settled among us, and to the officers of government and our church missionaries, &c. If he presents them with the recommendations he procured in New York, the half-pay officers may fancy themselves the pensioners of Uncle Sam, and call to mind the years they have spent in gathering laurels in his army and navy. The officers of government will perhaps fancy themselves the servants of General Jackson or universal suffrage: and the "Nominal Christian clergy may possibly become so far enlightened on reading that valuable state paper and American Missionary Bulletin, as to desire being placed under the instruction of "the only hope of the Province" in order to become "evangelical ministers." And, above all, let mister Cory exhibit his credentials to the children of those Tories whose fathers looked through the halter for their profane attachment to British rule and principles and preferred the risk of life to rebellion, while the evangelical puritan ministers were plying the people with the Turkish doctrine, that whoever was killed by the king's troops in battle was sure of going to heaven. To all the classes of people above enumerated, the institutions of the United States, literary and religious, must be objects of the tenderest and most affectionate recollections and the very mention of them, when coupled with revivals and anxious and enquiry meetings, and the seducing whole schools of young persons to attend them, in order to be converted and born again, must operate on their minds as a kind of enchantment—the Swiss

projected in a page of "Land Steeking" and pronounced both his eulogy and benediction on the glorious undertaking; but certainly I opine that every principle of honor and independent fact and feeling must now call upon him to dispatch a "ramification of a branch" of his disposable forces to the vindication of his insulted honor. How he can spare a large force, I cannot say, as he appears to have both hands full already, and as the news of the decision at home respecting the Clergy Reserves must have smitten him under the fifth rib, and penetrate the diaphragm. The consequence, it is ardently hoped, may be a *locked jaw*; but perhaps it will only stimulate his howling propensities, and call forth new expedients to raise an echo in "the voice of the people."—Will, I wonder, these things tend to *sweeten Vinegar Hill*? Will they send Mackenzie to his old trick of mounting the little wagon and playing the mountebank speaker around the country as he has so often done? He boasted some years ago of having, by means of the "Evangelicalism of the Watts" kept Mr. Durand and Col. Burwell out of the House of Assembly; and after his distribution of his types by the boys of York, he and Ambassador Randall mounted it and drover round the obscure parts of Niagara District with printed libels on the government which he read to the ignorant Dutch farmers, telling them that he was persecuted for securing to them the peaceable enjoyment of life and property; by which means he raised a charitable contribution of Six Hundred Dollars. I happened to meet him; but knowing me to be an *old Tory*, he did not lay me under contribution. The striking waning obesity of the Major, formed a dirty contrast with the goggle eyes and lean wild-cat countenance and mercurial action of the *Charioteer*.

a preservative influence upon society, and to that hated and persecuted Church they yet own their recovery from mobocratic despotism, and their restoration to a stable form of civil and social existence. The reason is plain: she contains in her institutions the seminal powers of religious and civil life, unity, activity, prosperity, and true freedom. But we shall never see proceed from her an ecclesiastical invasion of Christianity in this province under pretence of being "the only hope of the province, as it regards the means of grace in their purity, permanency, and general diffusion." We have here, under British protection, her identical moral system, as a constitutional means of moral influence; and therefore religion can never incite them to interfere with our literary and religious institutions; and insult us by telling us we are not Christians, and that we are or ought to be an ecclesiastical appendage of the diocese of New York. Episcopacy in the United States of America will never, and can never give birth to political factions against the British Constitutions in this country, as Methodism and Puritanism have done. It is democracy and anarchy that stand in fear of Episcopacy, and not true religion and rational liberty.

It is worthy of observation, that this curious state paper seems to take for granted that we are a part of the "western population" of the United States; and that they have only to display their stars and stripes before our eyes, and call "religious liberty," and "anxious" and "evangelical" and "land steeking" and "vinegar hill" and "mountebank" and "charioteer" and "locked jaw" and "sweetened vinegar hill" and "ramification of a branch" and "disposable forces" and "vindication of his insulted honor." How he can spare a large force, I cannot say, as he appears to have both hands full already, and as the news of the decision at home respecting the Clergy Reserves must have smitten him under the fifth rib, and penetrate the diaphragm. The consequence, it is ardently hoped, may be a *locked jaw*; but perhaps it will only stimulate his howling propensities, and call forth new expedients to raise an echo in "the voice of the people."—Will, I wonder, these things tend to *sweeten Vinegar Hill*? Will they send Mackenzie to his old trick of mounting the little wagon and playing the mountebank speaker around the country as he has so often done? He boasted some years ago of having, by means of the "Evangelicalism of the Watts" kept Mr. Durand and Col. Burwell out of the House of Assembly; and after his distribution of his types by the boys of York, he and Ambassador Randall mounted it and drover round the obscure parts of Niagara District with printed libels on the government which he read to the ignorant Dutch farmers, telling them that he was persecuted for securing to them the peaceable enjoyment of life and property; by which means he raised a charitable contribution of Six Hundred Dollars. I happened to meet him; but knowing me to be an *old Tory*, he did not lay me under contribution. The striking waning obesity of the Major, formed a dirty contrast with the goggle eyes and lean wild-cat countenance and mercurial action of the *Charioteer*.

In concluding this communication, Mr. Chronicle, I beg leave to again call the attention of your readers to the dangerous consequences of separating Religion, Government, and Education from each other, and erecting them into independent dynasties, for each to take care of its own interests. The fact is, they have but own interest, and cannot have more; and if they are separated they will mutually destroy each other. He therefore who seeks their separation is a traitor to truth and the best interests of mankind. I conceive that the mass of information on the subject which I have laid before your readers, amply justifies me in using such language, and must by this time have convinced every one open to conviction. True, the principle lays the axe at the root of the modern semi-infidel doctrine of religious liberty and the rights and dictates of conscience, and puts an extinguisher upon the disorganizing process of "all denomination" enterprize; but it is calculated to restore peace among men; to banish from society such shameless squabbles as have within two or three years taken place among the church militant Methodists; and to prevent the hypocritical humbug and disgraceful sectarian influence from foreign countries which I have aimed to expose, and which cannot but threaten