



Seventeen Shillings and Sixpence per Annum : if sent by Mail Twenty Shillings.

Published every Saturday, by James Macfarlane, at his Office in Front-street, Kingston, U. C.

**VOL. 13.—NO. 21.**

NEC REGE, NEC POPULO, SED UTROQUE.

**SATURDAY, NOVEMBER 19, 1831.**

### THE RAINBOW.

Oh! look you on the rainbow, in its first  
Exceeding faintness, like a rising thought,  
Or a fine feeling of the beautiful,  
An evanescent! so you fear must be  
The slight-tinged silence of the showery sky,  
Nor yet dare name its name; till breathing out  
Into such colours as may not deceive,  
And undelusive in their heaviness,  
O'er all the hues that happy nature knows  
Although it be the gentlest of them all  
Prevailing the celestial violet,  
To eyes by beauty made religious, lo!  
Brightening the house by God inhabited,  
The full-formed rainbow glows! beneath her arch  
The glittering earth once more is paradise:  
Nor sin nor sorrow hath her dwelling there,  
Nor death; but an immortal happiness  
For us made angels! swifter than a dream  
It fades—'tis flies—and we and this our earth  
Are disenchanting back to mortal life;  
Earth to its gloom, we to our miseries.

### LITERARY.

From the Foreign Quarterly Review.  
**DEATH OF HOFER.**

This volume has fallen short of the anticipation with which we opened it; but the fault lies in the title, which provokes unreasonable anticipations. Who could help conceiving the Book of heroes to be a species of anthology of feats and individual heroism, of splendid and desperate deeds? In short, a collective tale of chivalry, blending the sober charms of truth with the fascinating interest of romance, and excitement of poetical exaltation? For this we looked, and were disappointed. The book is simply a history of what the author calls the war of liberation, and we can have no objection to such a history except its delusive title, which we now understand to mean that all who fought against Bonaparte in those wars, were so many heroes.

Setting aside the title and consequent disappointment, the work has merit, and we hardly wonder at its having already reached a sixth edition. It is a partial, certainly, but often a very lively record of seven memorable years, that bore upon their blood-stained wings the destinies of generations yet unborn, throughout Europe at least. The historian devotes his labours chiefly, to the celebration of his compatriot heroes, and who shall blame him? It is for Germans he writes, and German Philosophers, politicians, moralists, and poets, all alike proclaim that the sentiment most important to us, shall we say impressed upon, or awakened in, Germany, at this present time, is a German patriotism; a patriotism which shall embrace the various states constituting the German empire, as one whole; and teach Prussians and Austrians, Bavarions and Saxons, to deem themselves fellow-countrymen. Niemeyer, however, likewise bestows praise upon the allies of the Germans; and especially does more justice to England's great Captain than is usual upon the continent. An instance of inaccuracy occurs, however, with regard to the Duke of Wellington, which somewhat shakes our confidence in our author's correctness upon points less within our own powers of detection. He has converted a compliment to the British soldiers, into an arrogant boast. The Duke is well known to have said, "Whenever I get into a scrape, my brave army gets me out again;" which modest words Christian Niemeyer has altered to, "If I fall into a difficulty, as every man sometimes must, my brave companions are sure that I shall know how to extricate myself!"

Several of the battles here recorded are described with great spirit, especially those of the Russian campaign, of Fleurus, Quatrebras, and Waterloo, as also the pursuit of the routed French by the Prussians, after the latter. But all these are so familiarly known to the reading public, by various late publications, that we incline to select, as a specimen both of the matter and manner of the *Helidenbuch*, the suppression of the Tyrolese struggle for independence, condensing the early part, and translating the narrative of Hofer's fate.

It will be recollected that in the year 1809, nearly the whole population of the Tyrol rose in arms, and fairly drove the French troops out of their country. This *Jeuy en masse* was headed by Andreas Hofer, the landlord of a village public-house. Hofer was then forty-two years of age, a frank-hearted pious man, tall in stature, with black eyes and beard, of a soft voice and disposition; whom a vehement love of his country converted from a quiet rustic into a hero.

Bonaparte sent Marshal Lefevre, Duke of Dantzic, with a strong body of troops, to crush this insurrection. The insurgents, by retreating before him, drew Lefevre into their mountain fastnesses; and there, where they had the disciplined French army at advantage, the present general and his half-armed volunteers attacked, and after much hard fighting, so thoroughly defeated them, that the French veterans fled, and the Tyrol was again free. In these battles a ten-year-old boy busied himself in digging up the balls that lodged in the ground, and carrying them in his little hat, to the combatants; to whom young girls brought provisions amid the hottest fire.

When the misfortunes of the campaign constrained Francis to purchase peace by the cruellest sacrifices, abandoning the Tyrol, he invited Hofer and his principal associates to Vienna, to secure them from French vengeance. These devoted patriots would not leave their beloved country in her distress, and resolved to attempt the preservation of their connexion with Austria, even without Austrian help. One of their leaders, the priest Pater Joachim, blessed their endeavours. Again Lefevre was sent against them, and again was so roughly handled, that upon one occasion, we are told, he climbed over his own car-

### For the Kingston Chronicle.

**MR. CHRONICLE.**—I have abstained in my various communications to you, from particularly noticing the *Atheistic and Infidel* associations in the United States which have taken a hostile, or rather menacing position towards Christianity of every name; but on reflection, I conceive that these letters would be imperfect without bringing that subject before your readers, and showing them in bold relief the frightful demon of infidelity lifting his front of adamant; denouncing, not merely the sinister policy and movements of sectarian intrigue, but denouncing the genius of Christianity itself: fiercely forbidding her to appear in public, but as the degraded equal of atheism in the race of popular power, and insultingly snatching from her hand even the shadow of assistance by means of any public institutions. I could say much upon this melancholy topic, but I forbear; choosing rather to allow Satan to exhibit his own cloven foot, and vent his own inhuman rage, in the following article which I have cut out of the "Working Man's Advocate," published at New York:—

**NATIONAL LYCEUM.**—The public are much indebted to the author of the following communication for the able and convincing manner in which he has exposed the designs of certain theological schemers, in relation to the "National Lyceum." All the positions of the writer fully accord with our own opinions on the subject, and they are expressed in a manner which cannot, we think, fail of producing the intended effect of arousing the attention of the public, the consequence of which will no doubt be to induce the schemers to retrace the steps they have taken, and wait a more favourable opportunity for accomplishing their designs. The present attempt to introduce into our common schools generally (what is already done partially) the reading of the Bible, is nothing less than an attempt to deprive that portion of the citizens who prefer to take charge themselves of the religious instruction of the children, of all benefit from the common school fund, unless they will submit their children to the theological training of the church and state party. It is an attempt which cannot be submitted to by the friends of equal rights and lovers of religious freedom; and we trust it will share the fate of the attempt to introduce in our common schools the reading of religious tracts, which attempt was promptly disapproved by the Legislature. Should the recommendation of the "National Lyceum" be adopted, our schools would be no longer common schools, and a large portion of our citizens would be compelled to pay for that from which they could not conscientiously receive the least benefit.

### FOR THE NEW YORK DAILY SENTINEL.

Messrs. Editors—One new project, in addition to the hundreds which have gone before it, has just been developed, by which theologians are hoping to enslave the human mind. Evidences of it will be found in a pamphlet just issued, with this title, "American Lyceum, with the proceedings of the Convention held in New York, May 4, 1831, to organize the National Department of this Institution."

The organization of Lyceums, town, county, state and national, each, save the last, subordinate in their natural order, to the National one, and having for their object an improvement of our Common Schools, and the system of diffusing knowledge, generally, is one of the excellent projects of the age, and if honestly carried into effect, will elevate the character of the nation and its citizens. This, the increasing vigilance of the theologians has discovered; and fearing the influence of true knowledge upon their schemes for proselytes and power, they have stepped in, at the very onset, to poison the foundation, that all the rivulets flowing from it may carry taint and mental pestilence along with them. In the pamphlet I have mentioned there is much that is good, much that is excellent; but with this are mingled the seeds of ruin to the whole undertaking. In the Journal of the doings of the National Lyceum, in this city, in May last, I find the following: "Resolved, that in the judgment of this Lyceum, a portion of the scriptures ought to be daily read in each common school, and this exercise is hereby respectfully recommended." Here we have it, then. At the very first meeting of the Lyceum, a "portion of the scriptures" is to be brought into all our Common Schools! What will be the next move? That nothing else shall be read there? It is but a few years since the then Secretary of State in New York was induced by theologians, to recommend officially, the introduction of those disagreeable pamphlets, Tracts, into all our Common Schools. This was stopped only by the Senate of the State, who recommended that officer to abstain from such violations of his duty. Whatever may be said by the class which recommend them, the scriptures are not suitable reading for a school. They neither remove ignorance nor suppress vice, in the way they are and must be used in schools. They have no tendency to enlarge the comprehension or expand the faculties: on the contrary, they visibly contract both, when used thus. Let a class in Astronomy, Chemistry, Natural Philosophy, or Animal Mechanism be placed before "Bible Class," of which we hear so much, and all will see how miserably the scriptures can supply the youthful mind with knowledge, and how wholly they fail in conveying, at that age, and in that school, any elevated conceptions of "Nature or of Nature's God."

But what next? At page 24 of the pamphlet in the proceedings of the same Lyceum, the "Executive Committee" have named Mr. J. S. Grimke of Charleston, S. C. to prepare an essay or address

upon the "appropriate use of the Bible in common education." Delegates, then, who shall assemble at the meeting of the National Lyceum in this city, in May next, are doomed to listen to this sermon, instead of a detail of the best plan for educating their children. There will doubtless be such an array of combatants, too, enlisted and there martialled in favor of enslaving the infant mind as, if possible, to prevent any opposition to the success of the Bible School party. Shall the nation submit to this new device? If it do, it shall do so with its eyes open. It is by stealth that all these schemes succeed. No man can propound to his fellows any useful measure for the promotion of intelligence which is not instantly, but secretly fastened upon by the theological party, to serve them as a cloak to their ultimate designs. I repeat, the Lyceum system is one honorable to the age, and if retained in honest hands, will prove an immense blessing. The same remark applies equally well to the Infant and Sunday Schools. Both these were the well meant endeavours of philanthropists, for the benefit of our race, and both have been stolen by the theologians, and are now converted into engines operating to enslave us. The first were instituted solely to minister to the wants of such children as suffered from neglect by reason of their parent's poverty: the latter originated in the manufacturing towns of England, and were confined to teaching reading, writing and arithmetic to the children in the factories, who could have no other time to study. Yet all that is to be found in either, now, is a confused medley of God, Devil, herring lake, wrath of Heaven, smiling Saviour, &c., mingled with the singing of "Spiritual Songs," and the repetition of set prayers. Is this intelligence? Is this intelligence? No: it enslaves the mind and predisposes it to superstition—which is precisely what its authors wish, "for by this craft they have their power."

And shall the Lyceum system, with all its valuable detail, be thus pilfered from the nation, and devoted to that nation's ruin? The present move is only to feel the public pulse: let it be promptly confronted at the meeting in May, and its authors will instantly recede from it (protesting their intentions were the reverse of all I have supposed them) and wait the favorable moment to renew the attempt unobserved. To return to the pamphlet. This is no and the title so indicates, devoted solely to the proceedings of the National Lyceum. It is an Octavo, of 31 pages, and in other portions of it, besides those proceedings, will be found, evidences of what I allege. At page 27, certain booklets, pamphlets, papers, &c. are recommended to all Lyceums. Among them are the scientific Tracts now being published at Boston. These are excellent, and should engage the attention of every parent. And not only these, but an invaluable work, 5 of the number there proposed. But in the midst of these comes the avowal that the "Education Reporter," a weekly paper at Boston, "should be in the hands of every teacher and parent." Of this paper I have long been a reader. It is no other than a theological work copying just so much foreign matter as, in the opinion of its conductor, will cover its real character from casual observation. A single number, which is now before me, in which I find, "Editor of the good and bad boy," "Verse a day," "A praying father," "A good Sunday School would save them." Articles in this paper can read without awarding to the paper the character I have given it. The number, by the way, is the last of the paper, which is discontinued, and the subscription list transferred to the Rev. Mr. Woodbridge, who publishes the "Annals of Education," apparently much upon the same plan. In support of the position I assume in regard to this paper, which I doubt not some will dispute, I quote from the editor's valedictory address the following: "We feel not a little reluctance in leaving the field we have recently taken, in exposing the moral evils of society, especially as they exist among a crowded population, and in directing the efforts of Christian educators to early and effectual preventives. But we trust that the work we have begun will be carried forward in some other manner." It must be remembered that the language of our author here, is all used in its theological sense. He talks of exposing the moral evils of society—but he has never condemned a "Revival" when weak people lose their senses, or a Sunday School, where not a page of any book can be found that is not written to answer a sectarian purpose.

His "Christian Educators" are but sectarian schoolmasters in common parlance; and his desire for "early" efforts but tallies with all experience, that the constant aim of these people is to fix the mind in idolatrous belief before reason can be brought to prevent it. Is it asked why I spend words upon the "Education Reporter," when it is no longer published? It was published when the Lyceum pamphlet was compiled, and by showing the character it had, I bring home to those who have recommended it to Lyceums, the design to apply all Lyceums to theological purposes. The "Annals of Education," to the editor of which, the subscription list of the "Reporter" was transferred, is also recommended by the National Lyceum. For a specimen of that work, take from the contents of the September number, the following title of one of its articles—"First steps in Religious Instruction." But enough. Were I to attempt exposing all the wickedness upon the wickedness of these subjects I should never have done. Enough is done to convict scheming theologians of the country of the intention to seize upon the Lyceums, by craft, and thus secure one more important object to the

chain of their operations, and blight the last effort of benevolence, in favour of mental freedom.

Few with whom these designers act, reflect upon the subject, or suspect the plot. They rely upon their own honesty of purpose, and suppose it guides others in like manner: the history of the past should rather be consulted; and if it is not, and the lesson it teaches observed, the present scheme will succeed, like all before it, from sheer perseverance on the one hand, and confidence and neglect on the other.

HORATIO.

A Christian, Sir, whose mind is not poisoned with the fell venom of democracy, cannot read the above without feelings which I will not attempt to describe. But observe—the "National Lyceum" is to be made the pander and the sorcerer of infidelity, to the proscriptions of Christianity from the sphere of its operations and its influence! This is "the will and the opinion of the people"—the *Commonalty* the "Working People," or operative multitude, by which the *Christian Guardian* informs us kings and rulers must be guided both in Church and State. What mockery is a National Lyceum on such terms to their pretences of toleration, religious liberty, and a willingness that Christianity should come even within the atmosphere of an equal chance with her hell-born rival! But this is the freedom of "a free country," whose privileges are lauded to the skies, and whose policy Mr. Hume recommends to our faithful imitation, as a cure all for the sins and plagues of an Established Church!—Take another sample of religious liberty and democratic humility—alias savage and brutal insolence, expressed by "the voice of the people" in dictating to their trembling slaves of the Legislature:

**MEMORIALS.**—We ask attention to the following articles, from the Albany *Defender*. They exhibit clearly the monstrous injustice of some of our laws respecting taxation, and propose an easy and proper method of attempting to procure the repeal of such laws. The method proposed is to send memorials to the legislature. The object could and would be effected in a very few years, by making it a principle to elect such men, and such only, as are favorable to "Equal Taxation," and the other measures of the working men; but as the working men are not sufficiently organized, (except perhaps in this city and a few other places) to elect such representatives at the ensuing election, it will be well for them to let such men as may be elected know their views on the subject now before us, as well as many others, by *Memorials*. If memorials are sent, they must be read in the legislature; and if read, they must excite discussion upon which they treat; and if those subjects are discussed, the result will either be the adoption of the measures for which we contend, or that the public mind will be the sooner prepared to delegate such men as will represent them in reality as well as in name. We say, then, to the working men throughout the state, elect men, if you can, who are favourable to your measures; if you cannot do this at present, for want of organization, send *MEMORIALS*, setting forth your views and wishes. We cheerfully second the proposition of the *Defender*, and heartily recommend its universal adoption.

[From the *Defender of our Religious Liberties and Rights*.]

**CLAIMS OF RIGHT AND REDRESS OF WRONGS** in this State, in which the columns of this paper will aid.

1st. The admission of the Clergy to all Offices of profit or honor into which the people choose to place them, and from which they—and taking their property from the property of others is taxed; so that they shall have all the Privileges of other men, and none more than others.

2d. The repealing of the statutes exempting Church Property, in houses and lots, from Taxes, as well as the statutes exempting Colleges and Academy property, buildings, lots, given by the state as funds to sell, &c. their Bank Stock and Stock in Funds from the burthens of the state; and the repealing those which exempt from taxes the Bank Stock, Insurance Stock, and all the Stock in funds of the Bible Society, and the funds of all those religious monied institutions, in the name of Charity, now exempted from taxes; the repealing also of that Statute which now exempts from taxing the Public Houses and Stores of the Clinton Association in New York. In short, the Equal Taxation of all property, whether in the hands of Corporate Bodies, Associations or Individuals; and whether it be in churches or wise cellars under them in colleges &c., of taverns, buildings or land, bank stock or eleemosynary institutions—EQUAL TAXES ON ALL Agrarianism in Taxes, but not in Property.

3d. The repeal of the Test Act, as to Witnesses in Courts of Justice.

4th. The repeal or modification of the Statutes now giving Bounties, Monies and Funds to colleges and academies, so that the same shall go the Common School Fund, or a fund for the common education of the poor in each district—for the schooling of whom those of the middle class, &c. in each district are now assessed and must pay—or to some fund for the education of the poor instead of the rich.

5th. The passing of a law such as the British Government have found it necessary to pass—reading void all death bed devices and wills, giving estates to religious or eleemosynary institutions, going to the disinheriting private families, and making rich overgrown monied institutions.

6th. The appointment of a committee by the Legislature to enquire into the amount of property in buildings and lots, stock in trade, bonds, mortgages, &c. of

the American Bible Society, American Tract Society, &c. with power to examine the managers and members of those institutions, and such other persons as they may think proper, under oath, touching the amount of that property—in whose names the titles to their buildings and lots now stand, &c.—reporting to the Legislature the whole amount of property, real, personal, and mixed, bank stock, &c. they own—designating the amount that is exempted from taxes.

If asked how these claims of right and redress of wrongs, or each of them as you shall deem so, are to be obtained; we answer by a memorial, and one that shall not close, "and your memorialists as in duty bound will ever pray," but in one that shall end in a demand of them, as a right. And if you love your religious and civil liberties, and the equal rights of man, then throw your voices and weight into the scale for him nominated who will, when in the Legislature, demand, assert, and maintain these rights. Every one of those statutes above referred to, is either an infringement upon your equal rights, or entering wedge, or encroachment upon your religious rights. And are, as far as they go, union of Church and State, already upon you.

Read over the fourth "CLAIM OF RIGHT," and believe me when I say that the same paper contains an article in high praise of the British Government for fitting out scientific expeditions, alluding particularly to the late Captain Foster; declaring that all the American charts are made from British surveys before the rebellion, or by guess; and severely animadverting on the United States Government for its niggardliness in regard to the general interests of science. But if "the will of the people" puts down aristocratical instruction, how can its slave, the government, effect such exclusive and tyrannical schemes?

Compare also the "FOURTH" clause with the following from the *Christian Guardian*:—"Experience has in a thousand instances demonstrated that institutions, whose success and usefulness depend upon the general countenance and patronage of the people, must originate in the circumstances, feelings, feelings, and exertions of the people. This is the case with all free governments: it is the case with the laws of every free country: it is and must be the case with every successful system of general education; and on this very principle are the above observations of his lordship founded. But on the entire rejection of this principle both in theory and practice, is the high church system of education established. This begins with colleges instead of common schools: it educates aristocrats and leaves the common people in gross ignorance, and thereby creates an aristocracy of education, as in other departments, it creates an aristocracy of wealth, an aristocracy of power, an aristocracy of religion, and an oligarchy of government. It endows patrician ignorance and imbecility, and leaves plebeian genius uncultivated and unrewarded: it pampers wealth and oppresses the poor—it drains up the resources of a nation to entail upon it the vices and oppression of a pauper peerage—it is the foe of knowledge, religion, liberty and happiness, and the right hand of despotism, extravagance and corruption. May its introduction be checked in Canada—may the united voice of the people be lifted up, and crush it in the bud." Reader, can you discover any material difference between the ravings of the *Christian Guardian* and the ravings of the associated infidels of New York? Would you not think they had adopted the Constitution drafted for the benefit of a composed of preachers of "all denominations?" And the Upper Canada Academy, too—public, literary and scientific instruction—to the exclusion of Christianity!

We reside "on the borders of a free country," which furnishes many lessons of instruction to those who have ears to hear and hearts to believe. Canadians! shall all be lost upon you? Can you not believe the elements of conflict before you? Do you not hear the stern menaces of brutal defiance belching forth "the will of the people," and yelling out "away with him! crucify him! crucify him!" Consider well these "signs of the times" before you put forth your hands to overturn the British Constitution of Church and State.

Yours, &c.  
ONE OF THE PEOPLE.

**Fischer the Oboe-Player.**—When Fischer, the celebrated oboe-player, who was remarkable for the oddity of his manner, played concertos at the grand concerts given fifty years ago at the Rotunda in Dublin, a noble lord, who had been enraptured at the rare talent he displayed, gave him a pressing invitation to sup with him the following evening, adding, "You'll bring oboe with you." Fischer, who was a little nettled at that sort of invitation, hastily replied, "My Lord, my oboe never sups." *Count Mazarin*, kept a complete collection of the libels written against him; it amounted to forty-six quarto volumes! *Polish Prince.*—"You may strip a Pole to his shirt—but if you attempt to take his shirt, he will regain all!" *Poland.*—The Swiss Historian, Johann Muller, once met at Vienna with a document of the secret archives, relating to the first division of Poland. That great Princess, Maria Theresa, had inscribed on this sketch of the projected division, with her own hand "—Fischer, because so many great and learned men desire it; but after I have been long dead, men will learn the consequence of this violation of all that, till now, we held just and sacred."