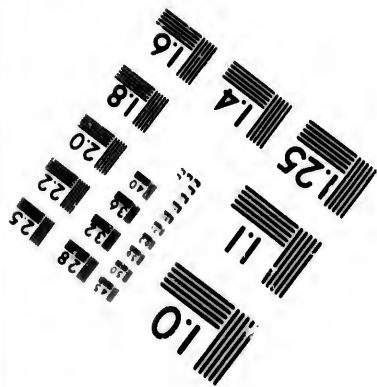
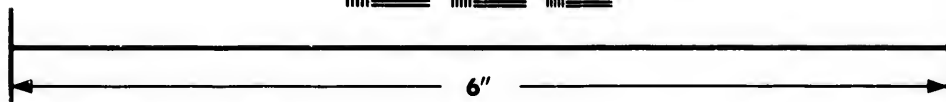
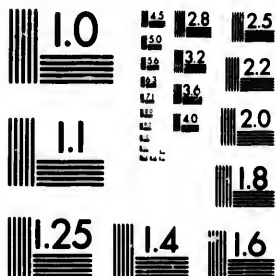


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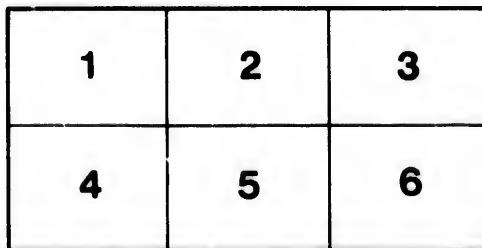
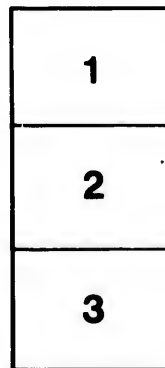
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THE
JEWISH SOCIETY
OF
NEW YORK,
ARRAIGNED AT THE BAR

OF
PUBLIC OPINION:

BY

THE REV. ROBERT BURNS, D. D.,
MINISTER OF KNOX'S CHURCH,
TORONTO, C. W.

Judex damnatur quum nocens absolvitur.—PUBLICUS
Mens conscia recti.

TORONTO:
PUBLISHED BY CHARLES FLETCHER,
64 YONGE STREET.

MDCCCLIII.

TORONTO:
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INTRODUCTION.

THE perusal of the following pamphlet will put the reader in possession of the leading features of the case. It is proper however to state, that the main design of the publication is to examine and expose the statements which have been put forth by the "Executive Committee" of the Society in New York for "Meliorating the Condition of the Jews," in reply to a statement by Dr. Burns of the result of his visit to New York in October last on the subject of the matters at issue betwixt him and Mr. J. W. Macgregor, one of the Agents of the Society. Dr. B. had publicly intimated his doubts as to the said Mr. Macgregor being an agent of the Society *at all*, and these doubts were based chiefly on the character of the commission which he produced, and the signature of the President of the Society appended to it, which Dr. Burns, on his personal knowledge of Dr. Milledoler and his hand-writing, alleged not to be genuine. Dr. Milledoler, on being appealed to, returned for answer that all commissions duly certified by the Secretary and Committee, were as a matter of course subscribed by him as President, and that he had never had cause to doubt the faithfulness of the Secretary. On the strength of this statement, Dr. B. at a public meeting in Toronto, relinquished his charge against the genuineness of the document, and acknowledged Mr. Macgregor as really the agent of the Society.

Here terminated the matter so far as the question of the agency was concerned, but Dr. Milledoler having stated in his letter that he did not know Dr. Burns, and had never corresponded with him; and moreover the President's letter embracing only the official credit due to the Secretary in all matters of the kind, Dr. Burns felt it his duty to visit New York, in order to expiscate all matters affecting not only the particular case of Mr. J. W. Macgregor, but the general history and character of the Society whose agent he appeared to be. The necessity of this became more apparent from the solemn event of the death of Dr. Milledoler, which has added to the difficulties in the case, while it has thrown around it a melancholy interest.

Dr. Burns, on his return to Toronto, called a public meeting in his own Church, when he made a report of his

visit to New York, the bearing of which was conclusive in regard to the two main points—namely, in its satisfactorily shewing that he had sufficient grounds and reasons for indicating serious doubts as to the real character of the agency in question; and secondly, that leading office-bearers of the Society were anxious to have the matter fully canvassed for their own vindication and for the better regulation of their future proceedings.

Since Dr. B.'s reply was published in the pages of the *North American*, of Toronto, the "Executive Committee" of the New York Society have met, and they have seen it their duty not only to declare Mr. J. W. Macgregor a duly accredited agent, but also to take on themselves the responsibility of all his proceedings, and those of his brother the Secretary. This has shifted the ground of controversy, and it is no longer a matter between Dr. Burns and the agent, but rather one between the Society and Dr. Burns, affecting the credit of the one or of the other, as the case may be.

Mr. Charles Van Wyck is Chairman of the Executive Committee, whose reply to Dr. Burns it is one main object of the following pages to rebut.

It is not likely that the question will be settled soon. New York will in all probability become the battle-field of the combatants. From that city, evidence *must* be forthcoming either for or against the Society; and it is plain that the interests of truth and of righteousness demand a rigid and impartial investigation.

These prefatory remarks seemed necessary in order to enable the reader to understand more easily the bearing of the pamphlet, and to form his opinion regarding the substantial merits of the controversy.

TORONTO, January 10, 1853.

THE

JEWISH SOCIETY OF NEW YORK.

THE conversion of Christian Frederick Frey, to the faith of Christ, was an important event in the religious world. It is now rather more than half a century since divine light dawned on the mind of that son of Abraham; and from the date of his change of sentiment down to the period of his recent death, his name has been associated more or less prominently with the cause of the conversion of the Jews, both in Europe and America. It was in 1804 Mr. Frey made his first visit to Scotland, in connexion with the interests of the London Missionary Society; an institution which then embraced the conversion of the Jews as well as the propagation of the Gospel among the Gentiles. While in the course of his tour in Scotland, I heard Mr. Frey preach in the Secession Church at Linlithgow, to a deeply interested and overflowing audience. His subject was, the brazen serpent as a type of the Redeemer. The discourse was simple, clear, scriptural, and impressive. Few in Britain had heard the truths of Christianity from the lips of a Jew before; and the impression on many minds was salutary. Mr. Frey continued in connexion with the Missionary Society till the formation in 1809, of the "London Society for the promotion of Christianity among the Jews," when he joined in its actings, and occupied a prominent place in its councils. A few years thereafter, the London Society became exclusively a Church of England institute, as it has continued up to the present day. Mr. Frey never became an Episcopalian, and therefore his relation to that Society necessarily terminated. He removed to the United States, where he was honoured with extensive usefulness. He became a member of the Evangelical Baptist Church of the United States and wrote several learned works, and died three years ago at Pontiac, Michigan, in connexion with the Church then under the charge of Dr. Pyper, now of Toronto, C. W.

In 1819 the London Society, "on a full and deliberate view of the subject in all its bearings, finally deemed it expedient to relinquish the plan of affording temporal relief to adult Jews." To this resolution

they were led mainly by the representations of Dr. Pinkerton, one of their ablest correspondents and most enlightened friends. In a valuable communication, printed in the eleventh Report of the Society, now before me, that gentleman suggests to the Committee the following principles of action: "That leaving the important subject of the restoration of the Jews entirely in the hands of Providence, and refraining from spending their funds in the support of individuals of the Jewish nation, professing attachment to Christianity, they should direct their efforts chiefly and unweariedly to the dissemination of Christian knowledge among the nation of the Jews at large, by sending qualified men among them, who may travel from town to town, and from village to village; converse with them in their families; reason with them in their synagogues; meet their objections; remove their prejudices; and everywhere circulate the New Testament in Hebrew, in Jewish German, and in other languages understood by them, with short treatises on vital Christianity, and on the Messiahship of Christ. Confine your labours," said he, "to this rational, Scriptural, easy, and most benevolent object, resting assured, that in the prosecution of it, the discoveries of Divine Providence will be of such a nature as to leave you and your labourers in no doubt respecting the further instruments to be employed, and the measures to be adopted for watering the seed of Evangelical and saving truth when once sown among this ancient and interesting people." The Society have acted, I believe, ever since in the spirit of these suggestions, and God has been pleased to honor them with much success.

At the very time when a resolution adverse to the principle of temporal support was thus adopted in England, a resolution favorable to it seems to have been adopted and acted on in the United States. In 1820 the Society for "Ameliorating the Condition of the Jews" was formed in New York, chiefly by members of the Presbyterian and Reformed Dutch Churches. It has been supposed that Mr. Frey was the prime mover in it. This does not appear to have been the case, as that gentleman was opposed to its leading principle. One of the most ardent promoters of the scheme was the Rev. Dr. Stephen Rowan, Minister of the Eighth Presbyterian Church in New York, who for more than five years prior to 1828 devoted himself almost entirely to its concerns. By his advice the Board of Directors did in that year purchase a farm of 500 acres in the township of New Paltz, on the Hudson River, for the reception and occupation of Jewish converts. Ample funds were provided by the friends of the Society, and in September, 1828, Dr. Rowan received leave of absence from his congregation for twelve months, that he might visit Europe on behalf of the Institution. I was then in frequent correspondence with respected friends in New York, and Dr. Rowan, on his arrival in Scotland, introduced himself to me by letters from such friends. Of course every

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kind and respectful attention was paid to a deputy so accredited as Dr. R. was; but I had serious doubts on two points. I seriously questioned the propriety of the whole scheme; and I thought there was a *something* about the Deputy himself which did not accord with my notions of what such a representative and agent ought to be. My pulpit was not opened to him, but when he preached in the United Secession Church I went and heard him. My difficulties were not removed. I did not like the strain of the discourse at all—objurgatory—claiming a monopoly of every thing great and good to the scheme which it evolved, and apostrophizing *con amore* “the land of the brave and the free.” Most of the friends of religion in Scotland refrained from taking action in the cause; but Dr. R. did obtain encouragement both in Great Britain and on the Continent. On his return to America the scheme went forward under his immediate patronage. He left New York and became Principal of the Institution. The consequences were such as pious men in New York and elsewhere anticipated. The farm on the Hudson became the rendezvous of all the indolent and worthless from the ranks of the lowest classes of Jews in the city. It became a sink of corruption, and a reproach to the Christian name. Over the fearful aberrations of the Principal and his flock of adherents, charity draws the veil. After a few years, the scheme and its projector descended to a dishonoured grave.

Of the Institution I heard no more, till in 1844, Dr. Baird's volume on “Religion in the United States,” again brought it under my notice. After advertising in a few words to the general scheme, he says: “*Somehow or other* the project did not answer the expectations of its projectors, and so much did the Society lose the confidence of the Christian public, that for a while it seemed entirely lost sight of.” He speaks of the efforts then making to revive it, and of its capabilities as an incorporated and endowed institution. In this he is wrong, for whatever may be its incorporated privileges, it has now at least, I am happy to say, no endowment.

It is about ten years since the effort to revive the Society under a re-organization was made, and the honored names of Dr. Milledoler, Mr. Hirschell, of Islington, London, Dr. Proudfit, of New Brunswick, and the Rev. John Lillie, of the City of New York, with others, stand forth with prominence. The “Jewish Chronicle,” a monthly circular of intelligence, became the organ of the Society. It was printed first in the newspaper form, but since 1844 it has been brought out in the form of a neat octavo of 32 pages. From 1842 to 1848 it was under the editorial care of the Rev. John Lillie, the “Secretary for Domestic Correspondence,” a gentleman to whom the Society for these six years was under the greatest obligations, as a main instrument in the attempt to revive its claims on the Christian public. His successor in the editorship was the Rev. Alexander H. Wright, minister of one of the

Presbyterian Churches in New York, who held the office, however, only about eighteen months, when he was succeeded by the present editor, the Rev. Edwin R. MacGregor, a clerical member of the Second Presbytery (O. S.) in the City of New York. Nine volumes of this periodical have been published. While under the care of Messrs. Lillie and Wright, many excellent papers appeared in it; but for the last three years there has been a visible falling off. Many trifling papers have been inserted, and the whole concern demands a "redding up."

Although I have seen the Jewish Chronicle, and perused it more or less carefully since 1844, the claims of the Society which it advocates were not brought under my notice till the month of August, 1850. A young lad, calling himself "J. W. Macgregor," waited on me in Church street, where I then lived, and asked the use of Knox's Church on a week night, for a Lecture and Collection in behalf of the Society. On asking his credentials, a paper carelessly written and signed "E. R. MacGregor" was shewn me. It stated that the bearer had been named as Agent in behalf of the Society in N. York for "Meliorating the Condition of the Jews," and that he was authorized to make collections in its behalf. The *personnel* of the young man did not accord with my notions of an accredited representative of an important religious institution. The Society I remarked, had been known to me of old, and I was happy that it had been revived; but that I would have looked for some minister of standing and known character as its deputy to the Church in Canada. "Have you no letter to shew me," I asked, "from Dr. Milledoler, the President, who is well known to me and a few lines from whom would have been everything that is required?" He said, he might have had it, but that the signature of his brother the Secretary was thought sufficient. He promised however to have this attended to on any future occasion; and on this, I gave him the use of the Church as he requested. "As you are not going to preach," I remarked, "you had better take the desk." "No," said he, "I prefer the pulpit," and instantly mounted. A respectable congregation had gathered, including one or two ministers. The young man gave out a text, and did preach. The Sermon made no other impression on my mind than just this, that it was vague, desultory, and inept, and abounding with questionable statements. But the appeal on behalf of the Society was so feeble; so utterly destitute of facts bearing at all on its active operations; so little in keeping with what the printed bill issued by the deputy had promised; that the impression on my mind, and probably on the minds of others was, that whatever may have been the history of his nomination, the nominee was a very lame representative of any Society claiming the patronage of the citizens of Toronto or of the inhabitants of Canada. At the close a collection was taken up amounting to some five or six pounds, and the young man left the city next morning. As an additional evidence of his peculiar fitness for

the work of an intelligent agentship, a notice appears in the Sept. Chronicle, of 1850, thus:—"Toronto, Rev. Mr. Knox's Church, §23 P."

Precisely one year after this, Mr. Morris Julius Franklin came to me with a note of recommendation from my son at Kingston. He sold me the printed narrative of his life for 12½ cents. It is now before me, and I have repeatedly read it with considerable interest. It is certified and recommended by Mr. Edwin R. McGregor, whose "pre-face" to it contains some allusions to clergymen of standing that might have better been omitted. Franklin is a native of Prussian Poland; born in 1831; of Jewish parents; and he was educated in the strictest observances of modern Judaism. The incidents which befel him in England and in America, together with the circumstances of his conversion to Christianity by means of the preaching and conversation of the Rev. Edwin R. McGregor, are also narrated in a simple and affecting manner. Having studied in an Academy at Newburgh, and having obtained assistance in his studies from various quarters, he entered the University of New York, where, in 1851, he describes himself as enjoying a wide field of usefulness. "And I continue," says he, p. 46, "by the blessing of the Lord, my studies and my colporteur labors among my brethren."

It seemed to me rather strange that the "Executive Committee" of the Jews' Society of New York should devolve their second mission to Canada on a youth of 20, unassisted by a senior. He referred to the visit of Mr. J. W. McGregor in 1850, and to the objection I had taken to his want of due credentials; offering to me at the same time a document bearing to be a commission as "General Agent" for the Society, subscribed by Mr. E. R. McGregor, Dr. Milledoler, as President, and a third, whose name I do not now recollect. The aspect of the document, its style of diction, and unbusiness-like *debut*, rather repelled me; while the clerk-like, dashing signature of the venerable President did not at all comport with my previous notions of Dr. Milledoler. I had been familiar with the character and status of Dr. Milledoler since 1813. We had many mutual friends; and when in 1844 I was personally introduced to him, my feeling was rather that of old acquaintanceship than anything else. Among my hundreds of autographs I never doubted that one or more of Dr. M.'s would be found; and my having since travelled 1200 miles to obtain one, is surely no presumption against my honesty of purpose, whatever impotent malignity may say.

If my doubts were not removed by the external evidence of veritable documents, they were confirmed and settled down into something approaching to certainty, by a strict examination for an hour, of the young man. I had to remind him that his name was not "*Moses*" but "*Morris*"; two words which he confounded. He stoutly denied that there ever had been any division in the Israelitish monarchy; and

he insisted that the captivity of the ten tribes and that of the two tribes took place at one and the same time, and in fact were identical. Other strange anomalies appeared, partly it may be from ignorance, partly from sceptical illusion; but the conclusion was, I refused him my pulpit. He went to the Rev. Mr. Jennings, of the United Presbyterian Church, and preached in his Church at three o'clock on the following Sabbath. A large congregation assembled, and although very little satisfaction was felt in the details of the youthful advocate, a respectable collection was made.*

Another year passed away, and the citizens of our good "Queen City of the West" were to be complimented by Mr. Van Wyck and his "Executive," with a *third* visit of a "General Agent" of the "Am. Soc. Mel. Con. Jews." This was my quondam friend Mr. J. W. McGregor, who had not grown in size whatever he may have grown in wisdom during the intervening two years. On Friday, August 6th, he produced a commission every way the same in all substantial respects with that of 1850 and 1851. It announced him (Mr. J. W. Macgregor) as "General Agent" of the "Am. Soc. Mel. Con. Jews," leaving us Canadians and others of course to find out for ourselves the import of these cabalistic abbreviations; and it gave him power and authority to "Lecture," "make Congregational Collections," and "otherwise help the cause of promoting Christianity among the Jews." The document was adorned at each corner with bits of paper pasted on, and on each of these bits of paper was printed a sentence of unpointed Hebrew. It had appended to it the names "Ph. Milledoler, President;" "F. P. Lord, Recording Secretary;" and "E. R. Macgregor, Corresponding Secretary."

After reading the document, I made reference to the visit of Mr. Morris Franklin, in 1851, and to the objections which seemed to me to lie against the genuineness of the commission produced by him; adding that the paper now produced by Mr. J. W. M. was liable to the very same objection. Its appearance and phraseology were unlike what I would have expected from a Society headed by such respectable individuals as those whose names I had so often seen on the covers of the Jewish Chronicle. The individual again selected as the agent did not answer my ideas of the qualifications and status which such an important commission seemed to demand. Dr. Milledoler was known to me as a very aged man, probably between seventy and eighty years of age, and I had a recollection of his hand-writing as more of a square character, and of somewhat tremulous formation, than the one appended to the document before me. Reference was also made to the visit of Mr.

* It will be recollected by hundreds who were present on August 8th, 1852, in Mr. Roof's Church, that Mr. Jennings spoke of "ten pounds," as collected on the occasion, and that he had ascertained its arrival at the Treasury at New York. There must be some mistake here; for in the September No. of the Jewish Chronicle, now on my table, the sum announced is only \$27.

Franklin, and the circumstances of his commission, and the memoir of his life. Of all this Mr. McGregor professed entire ignorance, and protested against *his* being in any way implicated in the proceedings of that individual, or any other who might have preceded him in the mission to Canada. This added considerably to my suspicions; but not wishing to do anything rashly, I proposed that he (Mr. J. W. M.) should telegraph Dr. Milledoler at New York that day, and an answer would be received in time sufficient to make arrangements for Sabbath. To this the gentleman demurred on the single ground of expense. I reasoned with him that as an accredited and paid agent of the Society, he should be ready at all times to satisfy the reasonable scruples of such ministers as had proved themselves on former occasions friendly to the Society; that it could do no harm; and that the item of expense could not be very heavy. He proposed to me another plan, namely, that of bringing to me the written testimony of one of my brethren of the city, who could attest the Society favorably on his own personal knowledge. To this I at once agreed, and on his naming the Rev. John Jennings, minister of the United Presbyterian Church in Toronto, I immediately addressed a note to that gentleman, expressing my doubts as to the Society in question, and begging his candid advice. Here let it be observed that my letter took little or no notice whatever of Mr. McGregor himself; a clear proof that no *malus animus* as to *him* had anything to do with the matter. My anxiety was principally about the Society, and the legitimacy of its claims on Christian support. Mr. Macgregor carried the note to Mr. Jennings, and next day he returned with the reply. Mr. Jennings enclosed a copy of the list of office bearers, referring to their known respectability as a sufficient guarantee, and informed me of the agent being the brother of Mr. E. Macgregor, the Secretary, a Presbyterian minister in New York of established reputation.

"This will do," said I; "my scruples are removed, and I will intimate the meeting from the pulpit to-morrow. Mr. Jennings will get Mr. Roaf's pulpit." "Would you come yourself and hear me," asked the young man, "and if not satisfied you can make your remarks." (Observe, I had told him the day before that I had not been satisfied with the appearance he had made in my own pulpit two years before.) "My class of young men meets at the same hour; but I think I will bring them over with me and hear you." These were as nearly as I can remember the words of my reply. We parted in the best spirit and he went away to make his arrangements.

On Sabbath, August 8th, a large and respectable congregation assembled in the Congregational Church, Adelaide street, at 3 o'clock, P. M. The Rev. Mr. Rattray, of Drummondville, occupied the pulpit along with Mr. J. W. Macgregor, and took charge of the devotional exercises. Mr. Macgregor read out as his text, Rom. x. i. "Brethren

my heart's desire and prayer for Israel is that they may be saved." The discourse was read, and as I took my seat near the pulpit I had no difficulty in hearing every part of it. The orator had not gone on any length when I felt my mind disturbed and distressed in the most painful way, by the crude and unscriptural sentiments which were brought forward; and any one might have seen with half an eye that the congregation sympathised with me in my feelings. More than once I felt as it were the call of duty to interrupt the preacher in what appeared to me his reckless career; and once and again I looked to one of my brethren sitting near me to catch if possible an indication of his feelings. Mr. M., however, was permitted to go on without interruption to the end of his discourse, and I had some hopes that amends might in some degree be made for the absurdities of the discourse by the fulness of his details regarding the Society. I am sorry to say, this was far from being the case; as the statements regarding the Society were very scanty and every way unsatisfactory. When all was finished, Mr. Rattray stood up in the pulpit and requested the collectors to take up the collection. I felt that this was the critical moment, when conscience and duty must be adhered to on the one hand, in contradistinction to the influence of custom and false feeling on the other. Do I regret what I did? Unworthy would I have been of my status as a Christian minister had I not lifted my testimony against views which were grossly erroneous and spiritually pernicious. Every one who heard me must have felt that it was the heterodoxy of the Sermon and the *pauperism* of the address that weighed most in my mind, and dictated my appeal to the people. At the same time I did say, and with some prominence too, that I had entertained doubts as to the credentials of the agent; that these doubts I had dismissed from my mind in consequence of the favorable testimony borne by my brother in the ministry; but that after what I had heard that day, they had returned to my mind with redoubled force. The signature of Dr. Milledoler I had known, and the one appended to the commission in question did not answer to it at all. Moreover, the character, the position in the Church of God, and the personal appearance of the venerable man, were as familiar to me as those of any of the members of my congregation. And what did I propose to do? Did I pass a sentence on the young man, and propose to hand him over to the police, or to his Worship the Mayor, to be dealt with as an impostor or as a rogue? I did not. I simply suggested the propriety of delaying the collection till Monday evening, by which time telegraphic information would be obtained from New York. Mr. Laidlaw, one of the members of my own congregation, suggested the idea of taking up the collection at the time, but retaining it till the question was definitely settled. To this I at once agreed; the collection was taken up; and

to shew that I was very far from allowing prejudice or any selfish motive to sway me, I threw in my collection with the rest.

But what of Mr. Macgregor's "Sermon" Mr. Van Wyck and the "Executive Committee" tell us in their manifesto that they have examined it; that it contains nothing of the kind alleged; and that due allowance should be made for difference of opinion. I have perused the discourse, and the reading confirmed all the impressions made by its recital. What sort of views Messrs. Van Wyck & Co. may hold of the essential truths of God I know not; but of this I am sure, that if they mean to send us another importation into Canada of the same commodities, the cry on *our* part at least for a revised and improved tariff will be loud and long. I learned when at New York two months ago that the Sermon had been preached by Mr. E. R. McGregor, the brother of J. W., in a New York pulpit, two years before, and that it had given then anything but satisfaction. The probability is, that it has been circulated far and wide, and its dogmas seem to form a sort of *vade mecum* for the guidance of the colporteurs and agents of the Society; and I tell Messrs. Van Wyck & Co., that it is a pernicious paper, and far better fitted for bringing back Christians to Judaism in its worst form, than for leading on the minds of the children of Abraham to the glories and the grace of Messiah the Prince.

The particulars on which I dwelt both in my appeal to the congregation on August 8th, and in my written communication to the Society of Nov. 4th, from Quebec, were the following. In the first place, Mr. Macgregor traced up the calling of Abraham and the Jews into covenant with Jehovah, not to the sovereignty of God and the purposes of his grace, but to the intellectual and social qualities of the Jews as a people, fitting them peculiarly for the end in view. In the second place, he represented the Christian Church as enjoying perfect peace and entire harmony of sentiment so long as the membership was confined to Jews; and maintained that the causes of error and of division were to be all traced to the admission of Gentiles into the Church; and that matters will not fare well with the Church until she shall return to the primary arrangement. In the third place, he put this strange construction on Paul's desire "to be accursed from Christ for his brethren's sake," that there was nothing at all surprising in it, seeing Paul knew very well that the loss incurred thereby would be amply made up by the accession of thousands of intellects every way as good as that with which God had endowed *him*. In the *fourth* place, while he did not set aside the doctrine of the real deity of Christ, he certainly ascribed his *moral excellencies* very much to the circumstance of his being a Jew.

On all these topics, the recklessness of assertion, and the flippancy and unscripturalness of the remarks which issued from the lips of

the orator, made me shudder; and one fact in this connexion speaks volumes—although three large congregational meetings have discussed the subject—August 8th, August 19th, and October 26th—*not one intelligent hearer has been found* to say that he felt at all satisfied with *the sentiments of the discourse*. I now call on the “Executive Committee” to publish the discourse, as a specimen of their dealings with the descendants of Abraham, or of the terms on which they base their actional procedure. If the discourse is printed as it stands in the MS, there is not a man of truly evangelical views in the United States who will not repudiate it. Your plea, Mr. Van Wyck, for liberty to your agents to indulge in a little latitude on the subject of the Jews, will not avail you here. Gentile churches, even not the very highest in point of orthodoxy, will decline acceptance of the commodity; and intelligent Jews will say, “that is all very good, and therefore we wait for your joining us, instead of our going over to you.”

On Monday, August 9th, I was waited on by the Deacons of the Congregational Church, in which the Sermon had been preached, along with three or four other friends who had been present on the occasion. I name particularly the Rev. Mr. Harper, and Mr. William Osborne, of the Wesleyan Methodist Church; Mr. Tolfrey, Mr. Rowel, and Mr. Snarry, of the Congregational, and Mr. John Laidlaw of my own Church. They came to me in the best spirit and from the best motives. Very naturally did they ask me for a specimen of Dr. Milledoler's *real* hand-writing. I told them that I had had no doubt of finding it among the hundreds of autographs in my possession; that hitherto my search had not been successful; but that there was not the least difficulty in telegraphing to Dr. Milledoler himself that very day. This was at once agreed to, and we settled together the terms of the telegraphic dispatch, and they were these: “Did Dr. Milledoler officially sign a Commission to Mr. J. W. Macgregor, on July 1st, 1852; and does Dr. M. entertain the same opinion of the Society this day as he did when he signed the Commission.” As Dr. Milledoler was not resident in New York, it was resolved to send the dispatch to Dr. DeWitt, and Mr. J. W. M. was entrusted with its speedy despatch. I ask you, Mr. Van Wyck, and you Mr. Libbey, and you Mr. Edwin R. Macgregor—Did the dispatch ever reach Dr. DeWitt? If he was from home at the time, did he ever hear of it when he did come home? *It never was sent to Dr. DeWitt*, and the excellent man was first apprised of it by me on October 21st, in his own house!

Mr. J. W. Macgregor was not with the friends when they called upon me; but on my suggestion, he was sent for; and an examination on various points of evidence proceeded with. To the question—How is it that your name never appears in any of the lists of agents published in the Reports of the Society? He replied that he had particular reasons

of his own for this, but would not let us know what these might be. To the question—How is it that of *three* visits to Canada in three successive years, on the affairs of the Society, not the slightest notice appears in any of the reports or in the *Jewish Chronicle*? He replied that it was not usual to publish such things, but that the moneys received were entered in the printed lists. To the question—Did you ever see that book? (holding out *Mr. Franklin's Life*.) He replied in the negative. On reading his brother's preface to the book, the question was put—Have you any idea who wrote that? He replied that he had not. On being asked, Why did you come away from New York with only *one* copy of your latest report? He said that reports were troublesome to carry. On being asked, What might be his exact occupation? he replied that he would not tell us—it was no business of ours. The gentlemen present may perhaps remember more than I have put down;* but the above is a specimen; and I ask any fair man of common intelligence—Is there anything here calculated to remove doubts from the mind?

On Tuesday, August 10th, Mr. J. W. McGregor got the following return telegraphic dispatch *from his brother* :

“TORONTO, Aug. 10, 1852.

“By Telegraph from New York.

“Dr. Dewitt is out of town. Tell Dr. Burns I will write him. The signatures in your paper are genuine and official.

“E. R. MCGREGOR.”

When was this dispatch *shewn to me*? Not for eight days after its receipt! and by that time I had received a very long and very unsatisfactory, though withal friendly, letter, from Mr. Edwin R. McGregor. Mr. J. W. M. and Mr. Snarr, one of the friends present on the Monday se'nnight before, happened to come to my house just as I received it, and on reading it, along with the above telegraphic dispatch, they asked if I were now satisfied? Very far from it, said I, putting also the question—Is there no reply from Dr. Milledoler? or Dr. Dewitt? The next question was—What shall be done? At this moment, Mr. McGregor held his commission in his hand. I asked it of him, and said, What would you think of sending this to New York? adding, We might have had a reply before this by the regular mail. The proposal of sending the paper to New York caused some excitement in the young stranger, and he made a grasp at it in my hand. “Oh no,” said I, “this should remain with us; it should be put into the hands of a neutral person. Mr. Snarr will you keep it?” On his declining to do so, I immediately said, “Oh, would you, Mr. S., and Mr. M., step over to Mr. Jennings?—you know his house—and give him my compliments, and ask him to come over that we may consult

* Two of the gentlemen, Messrs. Harper and Laidlaw, had retired after the telegraphic dispatch was agreed on, and before the examination of Mr. McGregor.

as to what is best to be done; and I will keep this till you come back." They complied, *in words*; but I saw no more of them. This was about two o'clock, I think; and within three hours after, I received from Patrick Freeland, Esq., Barrister at Law, a note, intimating that he had been "retained" by Mr. J. W. Macgregor, and that he demanded back the paper by ten o'clock, A. M., next morning, to prevent further action.

From this I drew the inference that the young man had been advised to put himself under the protection of law; and as Mr. Freeland gave me till ten o'clock next morning, I took advantage of this, and sent the disputed commission by the hands of an intelligent young friend, to Mr. Jennings, with the request that he would keep it for the night, and that I would come over to his house at nine o'clock next morning. The friend returned in about half an hour, bringing back the commission, with a message to the effect "that Mr. Jennings wished to have nothing more to do with the business, and that Dr. Burns might come or not as he pleased." I felt surprised at this very dry message, as Mr. Jennings and I were then and had been long on terms of the most cordial friendship. I questioned my friend particularly as to what had passed between Mr. J. and him, and found that two friends were with Mr. Jennings at the time; that Mr. J. was shewing them a specimen of the handwriting of Dr. Milledoler, which he and they thought exactly the same with the signature at the commission. My curiosity was greatly excited, and I asked eagerly if Mr. Jennings did not offer to send it to me, or invite me to come and examine it? Mr. Mackay,—for that is the young man's name,—replied that he said not one word on the subject, but expressed a wish not to be troubled. As may be inferred, I did not go to the house of Mr. Jennings, but just as ten o'clock struck, I was in Mr. Freeland's office, and put the commission into his hands, with my reasons (in writing) for retaining it. In this I rather think I erred; for the document was of the character of a public one, and as a passport to the pockets of my people, I was entitled to keep it till its genuineness was put beyond question.

I heard nothing more of the matter till Thursday the 19th, when at five o'clock in the afternoon, returning from some diets of pastoral visitation in the country, I was passing the place of business of Mr. Angus McIntosh, at the foot of Church Street, when that gentleman (who is one of the members of Knox's Church) called me in, and pointing to a copy of the *Globe* newspaper of that day lying on the table, said, "Have you seen that?" I read an advertisement of a public meeting to be held that evening, with the view of giving me

* I could not go that afternoon, being specially occupied in conversing with young communicants.

an opportunity of substantiating my averments regarding Mr. M.'s commission. This was the first notice I had of the meeting. At this moment Mr. Jennings happened to pass. We called him in, and enquired if he knew anything of the meeting. He declared his entire ignorance of it, but advised me to attend; which I told him it would be impossible for me to do, as it was the night of my weekly lecture. We conversed half an hour, chiefly, not entirely, on the subject of the meeting. Mr. Jennings told me that I was "fairly in a fix." To this I demurred, declaring, as I had done repeatedly before, that nothing short of a direct communication from Dr. Milledoler would satisfy me. Little did I dream of such a communication being in the city at that instant, and that Mr. Jennings had seen it, or was aware of its contents. Well did he know the importance of such a communication to me and to the cause of truth; and assuredly had *he* been in my position, I would have hastened to give the friendly notice.

On my return home about six o'clock, I found on my desk a copy of the bill announcing the meeting, along with a sealed card in the following words: "Toronto, Aug. 19th, 1852.—Mr. McGregor begs leave to call the attention of the Rev. Dr. Burns to the enclosed notice of the public meeting this evening, and requests his attendance." Well—the meeting was held. I attended; made a long speech; and brought forward much of what has been stated in the preceding pages. It is plain, that had I been made aware, either by Mr. Jennings or by any one else who knew it, that the very thing I so earnestly desired as conclusive proof was actually on the table all the while, having reached the city by the day's mail, my course would have been entirely changed. Had I seen the document in time, I would have probably scrutinized the handwriting in both instances, and, with the aid of bankers or others usually skilled in such things, have come to some probable conclusion. One thing at any rate is clear. I would have done *at the beginning* of the meeting what I did *at its close*—acknowledged the apparent identity of the autographs; regretted my unaccountable mistake; and received the young man as *really* a deputy.

But, it has been asked by the parties most nearly affected, why not let the matter sleep now? Sleep! Impossible. The letter of Dr. Milledoler did not so much as touch upon the only points which the meeting at my house on the 9th August considered pertinent to be telegraphed. It neither asserted the signature of the deed on the 1st of July, 1852: nor did it indicate a change or no change of sentiment as to the Society. It merely declared confidence in Mr. Edwin McGregor—and not a syllable as to his brother, the "General Agent." But it *did*, moreover, non-plus all my conceptions of personal identity, and annihilate at one fell swoop all my powers of reminiscence. The old gentleman "did not know" such a person as Dr. Burns! Was I to stand this? Did I wait till my powers of vaticination—in this instance

more clear than those of reminiscence—*clairvoyed* the death of the venerable man? The *Globe* sapiently hints this. No—Mr. Van Wyck;—the matter was not absent from my mind for any length of time at all; and Mr. E. R. McGregor knows well that a very few days sufficed to bring from my pen pretty lengthened epistles both to him and Dr. Milledoler. That Dr. M. did not reply was to me no matter of surprise; and I contemplated from the first a personal visit to that aged patriarch. Mr. E. R. McGregor, however, *ought* to have answered my letter; and my visit to New York was the means of letting me know that the letter to Dr. M. had been seen by him too. Two weeks elapsed, when a member of my congregation, connected with one of the most influential wholesale establishments in our city, Mr. R. D. Macpherson, called on me and offered to carry any letters or papers for me to New York, or to make any enquiries I pleased as to the matter in question, as he would have occasion to remain in that city for two or three weeks on mercantile business. Taking advantage of his kind offer, I addressed a few lines to my friend, the Rev. John Thomson, formerly of St. John, New Brunswick, now of the Associate Congregation, Grand Street, New York, requesting him to accompany Mr. McPherson to the Messrs. McGregor, and to request of them the information I wanted. That information embraced these two important points; first, an extract from the minutes of dates August 1850, 1851, and 1852, nominating Mr. J. W. Macgregor, and Mr. Morris Julius Franklin, as “General Agents” of the Society; and secondly, a notice from the Society’s Reports of 1850, 1851, of the results of the visits of these two gentlemen to Canada. On September 6th they did call at the office, and the following minute was made out by them at the time, and is now in my possession :

“The Rev. Mr. Macgregor says, it is not in his province to make extracts from the minutes of the Society, and says he will consult the Corresponding Secretary on the subject. Says also, he does not know whether it were advisable to let extracts from the minutes of the Society be made for the satisfaction of Dr. Burns or any one else. On the offer being made to make the extracts without putting Mr. Macgregor or the Corresponding Secretary to the trouble of doing so; he said, he did not know; he would consult the Corresponding Secretary on the subject, and that they had no time to spend on such matters. He also refused to give the Corresponding Secretary’s address, and contented himself with saying that the minutes of the Society were up town, and could not be had to-day.—R. D. McPHERSON.”

“The above is a faithful record of Mr. Macgregor’s statements in regard to the extracts from minutes of the S. A. C. J.—JOHN THOMSON.”

On September 11th, Mr. McPherson repeated his call at the office; saw both the brothers, and received from them a flat refusal; Mr. Edwin Macgregor saying that they would not gratify Dr. Burns, “as he was a dangerous man, and would do them injury.” He also declared that the Society did not hold itself responsible for its agents.

Now there are here three things worthy of notice: first, the Corresponding Secretary with whom Mr. E. R. McGregor was to consult,

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is no other than Mr. E. R. McGregor himself; he and he only being the Corresponding Secretary, as is evident from his signatures. This self-consultation may be a very useful thing, but surely the proposal is somewhat unusual. Secondly, what injury I could do to the Society by the extracts in question it is not easy to see, for if it appeared that the Executive Committee had given the commission whose authenticity I doubted, the thing is settled, and any damage could only recoil upon me, as my suspicions would thereby be proved to be groundless. In the third place, the Society is not at liberty to hold itself free of responsibility for the doctrines promulgated, or the actions performed by its agents, any more than a mercantile house is at liberty to throw the responsibility off itself and to land it on its paid employees, for on such a principle as this all confidence in commercial transactions would be at an end.

A few days after the above, my excellent friend, Mr. Thomson, on whom the breath of slander cannot light, received the following communication from Mr. E. R. Macgregor, which I copy *literatim et verbatim* from the original before me:

"NEW YORK, September 16, 1852.

"REV. AND DEAR SIR—I have just been informed that Rev. Mr. Thomson has given circulation to a report that Mr. J. W. Macgregor, Agent, lately in Toronto, Canada, had visited that and other places in Canada for a number of years past; had collected money for the A. S. M. C. Jews, (as he affirmed) but that these moneys had never been acknowledged, as received by the Treasurers of said Society. As Rev. Mr. Thomson has assumed some responsibility in the circulation of this calumnious statement, he will be kind enough for his own sake to give us the names of the originators of this statement, or else deny over his own signature having anything to do with said circulation. I may express the hope that this matter will be left to perish in Toronto where it originated, and not force us to make it public here.

"E. R. MACGREGOR, C.S.A.S.M.C.J."

Rev. Mr. THOMSON.

Mr. Thomson having returned an answer in the negative to this singular epistle, the "Corresponding Secretary" sent the following note:

"NEW YORK, September 16, 1852.

"REV. AND DEAR SIR,—I thank you for your prompt and decided reply. It relieves my mind from much embarrassment and anxiety. The young man introduced by yourself from Dr. Burns, I would advise as a friend, through you, to let the matter alone, between Dr. Burns and others, as he can do no good, and may do harm. Excuse my liberty, and believe me,

"Your obedient servant,

"E. R. MACGREGOR."

In my "report" I had characterized Mr. Thomson's reply as "indignant." Perhaps that word did not apply well in regard to any thing that could have issued from such a man as Mr. Thomson, who is characterized by great self-command and meekness of temper; but assuredly *he* must see a very little way who does not see in the reply of that gentleman a most severe censure on the agencies of the

Society. "In the Society I have no interest whatever save in so far as its declared object would lead me to wish it God-speed, provided that its instrumentalities and appliances are such as are commended in the Holy Scriptures."

Mr. E. Macgregor has thought proper to give a different version of these matters from the above. I shall let Mr. Macpherson speak for himself; and so soon as Mr. Thomson's mind is relieved of the immediate pressure of a painful domestic trial, he will perhaps let the citizens both of Toronto and of New York know the exact truth of the whole matter.

TORONTO, 30th December, 1852.

Reverend and Dear Sir,

I was very much surprised indeed to observe in the *North American* of 24th instant, (in reference to the Jew case) a statement in which the Rev. Edwin R. Macgregor is made to deny having used the word "*Corresponding Secretary*" in the interview between him, the Rev. John Thomson of New York, and myself, in the month of September last. That he did, I can testify at any time; even if the signature of the Rev. Mr. Thomson to the minute drawn up at the time, as a faithful record, was not already proof sufficient. Mr. Macgregor's jumping to the conclusion that Mr. Thomson must have been very much confused in his mind at the time, I cannot understand, and it is seemingly put there as the best excuse that occurred to him at the time. Mr. Thomson was nothing more than a mere spectator after the introduction was over. He did not enter into the subject matter at all, and consequently there was no occasion for his being confused; and if I except the smile with which Mr. T. heard the announcement that the Society was not responsible for the acts of its Agents, there was little or nothing occurred during the interview to indicate whether he felt interested or not. There was no occasion for confusion, and least of all on the part of Mr. Thomson. In fact, the most confused of the party was Mr. Macgregor himself, who seemed, from his excited state at the time, to feel less at home than any one present. If, therefore, there is anything wrong in the matter, it is altogether on Mr. Macgregor's part.

Again, with reference to Mr. Macgregor's statement, "that I did not deny having received the information from Mr. Thomson" (when asked if he was the party who told me that moneys collected by the Society were not accounted for) it is most unfounded. The question asked me was, "have you been circulating the report here that the money collected was not accounted for," at the same time handing out for examination one of the *Jewish Chronicles*, in which, on one of the last pages, was entered so much collected in "Mr. Knox's Church, Toronto." The word "*Mr. Knox's*" was drawn over with ink, and "*Mr. Burns*" inserted instead, with the pen. As one interested in the laying out of moneys publicly collected among us, I made the enquiry, and was politely told I had no business to inquire, neither would I know anything of the matter. The above is one instance of the civility I received at the hands of "the Corresponding Secretary of A. S. M. C. J."

I am, Dear Sir, yours most respectfully,

R. D. MACPHERSON.

Rev. Dr. Burns, York Street.

After the unsuccessful attempts thus made to obtain satisfactory information, I resolved to go down personally to New York, and prosecute the search. The unexpected death of the venerable President of the Society brought my resolution to a point, and on October 15th, I proceeded to the "Empire City," returning home on Saturday the 23rd.

My first object on arriving at New York was to obtain a specimen of the hand-writing of Dr. Milledoler, and with this view I applied to one of his old students, now a learned and pious clergyman, who had held the office of Secretary to the Society in question, namely, that for Ameliorating the Condition of the Jews; and who was thus in constant communication with the venerable President. He put into my hands the document which on my return was laid before a public meeting at Toronto, and is now deposited for inspection in the *North American* office. Of the genuineness of this document not the shadow of a doubt can be entertained. The signature here is altogether different from that exhibited by the agent in question, and I can only say that had the commission to Mr. J. W. Macgregor been at all like this, not a suspicion of its correctness as a veritable document would by me at least, have been indicated.

With regard to the declaration of Dr. Milledoler that he had had no acquaintance with me, I found no one in New York, in New Brunswick, or in Princeton, with whom I conversed on the matter, at all surprised. Eight years had elapsed since the visit of the deputies to America. My place of residence *then* was Paisley in Scotland, not Toronto in Canada. I was only one out of five representatives of the Free Church on the occasion referred to; and Dr. Milledoler was bowed down with infirmities and years. There is now before me, and I shall lodge it with my other documents in the office of the *North American*, a letter dated September, 1845, from the Rev. Dr. Janeway, of New Brunswick, a clergyman of learning and piety, and of nearly the same age as Dr. Milledoler; and in that letter he speaks of previous communications betwixt us on matters of importance, and subscribes himself my "friend and brother;" and yet when on October 19th last, and in company with the Vice-President of Princeton College, I called at the house of this venerable man, where in 1844 I had enjoyed his hospitable kindness, *Dr. Janeway did not recognize me*; nor was it till I had again partaken of his hospitality, and been two hours in conversation with him, that *at length* the reminiscences of other years returned with their full force. The fact may appear surprising, but so are many facts in the philosophy of memory. On the same day on which I called on Dr. Janeway, I met with a venerable clergyman of New Jersey—the Rev. David Comfort, one of the Trustees of Princeton College—a man of ninety years of age, but with faculties wonderfully entire. He was on his way to attend the Synod of his Church, which met that day in New Brunswick City, N. J., under the impression, as he said, that it would be his last opportunity. I put to him several questions as to my predecessor at Paisley, President Witherspoon of Princeton College, who died in 1796. He gave me very distinct answers, but added emphatically—"Ask me of things seventy or eighty years past, and I will tell you of them far more distinctly than

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of Dr. Witherspoon and his time!" And yet of Dr. W. and his time we can say—" 'tis sixty years since."

As Messrs. Van Wyck, Macgregor & Co. have made a most perverted use of the facts as to my attempted interview with the "Corresponding Secretary" and his brother, I shall state these facts a little more fully than I thought it necessary to do in my "Report." The passage to which I refer is the following, and in point of Jesuitical cunning and malignity, it distances anything I ever met with in the writings of the disciples of Loyola :

"The only point which the Committee have to notice is the extraordinary circumstance, admitted by Dr. Burns in his report, that he entered the Society's office, and from the private papers and memoranda of the Society, took an article of minute with reference to our agent's visits to Canada, not addressed to him, nor bearing any indications that it belonged to him, and that he took possession of it and carried it away as his own property, and unwarrantably gave it publicity in his report as published in the *North American*."

Before calling at the Society's office I thought it right to ask two respected friends in the city to accompany me as witnesses. "The little man will show feather" said the Rev. Mr.—— to me when I spoke of bearding—not the lion certainly—but the civet cat, or mayhap the jackall, in its own den. We went accordingly, but found both brothers absent, and the firm represented by a cousin or nephew of the same name, a smart young lad of perhaps 12. The Rev. Mr. Pinney, Secretary to the Colonization Society, occupied a desk in the same apartment. He introduced us to the young partner in the concern, who was busy revising his lessons in the Latin Grammar for school next day. Having been furnished by him with paper, pen, and ink, I wrote to Mr. Macgregor a few lines explanatory of my object in waiting on him, and requesting that he might be in the office next day at 1 P. M. The young man promised to deliver the letter into Mr. Macgregor's hands in the course of the afternoon, it being now three o'clock. Next day the same gentlemen and I called a few minutes after one. The same young man presented himself, telling us that he had faithfully delivered the card into Mr. Macgregor's hand, but that he gave no answer, and was not in the premises. We all sat down in the office and consulted as to what was best to be done. Scarcely a minute elapsed, when looking round I noticed a sheet of paper lying on a small desk in a corner of the room. I took it up, and hastily glanced it over, said to my two friends, "Here is the reply to my letter." I read it aloud; and here it is, *literatim et verbatim* :—

"Mr. McGregor would say that Dr. Burns has *publically* charged his brother with being "an imposter" or to that effect, has attacked Mr. McG.'s own character, has injured the S. A. M. C. Jews, has been obliged to make a public acknowledgment that he was wrong, paid a voluntary stipend towards making the public collection for the Society which through his statements and representations was lost

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to it, and agreed to give the parties no more annoyance in the case, but let the matter forever drop. But as Dr. B. for some reasons is not allowing the matter to rest, Mr. McG. declines seeing Dr. B. at all, but will assure him that unless he can let the matter alone, his brother will feel compelled to prefer a charge of slander against him in our Courts of Law."—And this paper "bore no indications that it belonged to Dr. Burns"!

On reading the above, I said to the young man, Did Mr. McGregor not tell you to give this to me? He replied in the negative, stating that he had not chanced to see it before, but he left it to me to put it in my pocket if I chose to do so. We then left the room, and repaired to the house of a friend, where the following attestation was drawn up and signed.

"NEW YORK, October 21, 1852.

"The undersigned having been requested by Rev. Dr. Burns, of Toronto, to be present at an interview he proposed to have with the Officers of the Society for 'Meliorating the Condition of the Jews,' called at the office, rear of Brick Church, this day, but instead of meeting with any one connected with the said Society, understood that Rev. Mr. McGregor had left, declining to meet Dr. Burns. He left, as we understood, the note on first page of this sheet for Dr. Burns. We were present when Dr. Burns received and read it."

"J. AUCHINCLOSS,
"ALLAN HAY."

Mr. Charles Van Wyck, and the Executive Committee, have published to the world their opinion that I got the above document in a stealthy and dishonorable way! Honorable men!—what do you suppose Mr. McGregor intended to be made of the note? For whom could it be designed if not for me? I took it up *openly*—read it aloud—and young McGregor and Mr. Pinney heard it read; and neither of them breathed an objection to my putting it into my pocket.

On the document itself I have a few remarks to make. In the first place I never applied the term "imposter" to Mr. J. W. McGregor. He knows well that in the presence of the gentlemen who met at my house on the day after his lecture was delivered, I expressly used these words—"I do not say that *you* appended the name; all I say is, that it does not appear to me to be Dr. Milledoler's hand-writing." I have been told on good authority that it is not uncommon in the United States for the Secretaries of benevolent Societies to append the names of office bearers to minutes of meetings, without any one supposing it a forgery in the criminal sense. The practice, however, cannot be justified, and specially in the case of a document designed for the raising of money.—In the second place, I am not ashamed to acknowledge that I *did* offer to make up any loss that might be sustained by the Society, or Mr. M., if it turned out that the document

* The original is in the office of the *North American*, Toronto.

was a genuine one. The evidence in its favor is not *even yet* absolutely conclusive; but surely it is not *against* me to have it said that I was more easily satisfied than I needed to be. Beyond all question, however, I never pledged myself "to give the parties no more annoyance." What "annoyance" could I give "the parties"? *It lies rather on the other side*; for why, do not "the parties" *annoy me* with an action at law? *They* could not possibly sustain any annoyance; yea, they boasted of "a glorious victory." *To me* the annoyance was every way painful; and I never dreamed of anything else than a scrutiny on my part into all the circumstances of the case; and a few days only passed ere I wrote to *three* parties in and about New York regarding it. With the young man McGregor himself, I may perhaps have been done when the transaction at Toronto closed, but *not with the Society*. Macgregor had *apparently* vindicated himself from any doubts as to the legal bearing of his commission; but the question was *shifted back* to the body that commissioned him; and if every thing is square in this connexion, I beg to know where can there be "annoyance" to one or all of the partners in the respectable firm of Messrs. Van Wyck, Macgregor and Co. ?

"Dr. Burns, for some reasons, is not allowing the matter to rest." Certainly he is not, and the "reasons" may be seen by the blindest Manhattan mole. But what has Charles Van Wyck to fear? and why is "the nice young gentleman" alarmed? True indeed; you, Mr. Wm. Libbey did put to me in Dr. Dewitt's dining-room, the ominous question—"Who are your employers"? My reply, as you remember, was a short and solemn one—"Sir, I am here of my own will, at my own expense, and for the glory of the God of truth." Perhaps *you* may tell our young hopeful the "reasons" why I "do not let the matter rest." By the way, that young hopeful gave himself out to me as a *Congregational student*; I have learned at New York that he is a student of the Old School Presbyterian Church.

The threat at the close of Mr. Macgregor's note was a hint to me "to clear out" with all convenient speed. Was I inclined to listen to it? I was not; for on Dr. Dewitt and Mr. Libbey asking me to remain and meet the "Executive Committee" I agreed to do so, although to my great inconvenience. The meeting was postponed, however, on my undertaking, at the suggestion of these gentlemen, to communicate with Mr. Libbey in writing.

So much for my ransacking your depositaries, Mr. Van Wyck, and abstracting papers to which I had no title. I search Webster's Johnson in vain for a term adequate to express my righteous indignation.

The discrepancies betwixt the account given by me of my interview with Dr. DeWitt and Mr. Libbey, and that published by Mr. Van Wyck and the Executive Committee, are more apparent than real. They may all be explained by the simple matter of fact that

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both these gentlemen were present at the time of the conference; that there was an entire harmony of sentiment betwixt them; that sometimes the one made a statement which was concurred in by the other, and *vice versa*; and that from the very nature of the case, I may have given in certain cases the initiative to Dr. DeWitt, when it may have been due to Mr. Libbey. I shall, however, go over the whole conference again, and tax my recollection to the very utmost.

The person who suggested Dr. DeWitt and Mr. Libbey as the fittest members of the Society with whom to deal in the matter, was the Rev. Mr. Pinney, a preacher of the Old School Presbyterian Church in New York, and Assistant Secretary to the American Colonization Society. He occupies a desk in the same room with the Jewish Society, for the commendable purpose of saving expense, and he was present on both occasions of our seeking an interview with the Messrs. Macgregor, seeing and hearing all that passed. Sympathizing with me and my friends, Messrs. Auchincloss and Hay, on our disappointment in not obtaining an audience of these gentlemen, he hinted to us the propriety of waiting on Dr. DeWitt, who was the oldest Vice President of the Society, and looked upon since the death of Dr. Milledoler as substantially its President; and on Mr. Libbey as being the Treasurer of the Society, and therefore an important office-bearer. We took his advice, and immediately repaired to 55, Dey Street, and called for Mr. Libbey at his place of business. Not finding him in the place, we saw one of the partners, and left a special message for Mr. Libbey to meet us in the office of Messrs. Buckingham & Smiles, Solicitors and Attorneys, 3, Wall Street; as our business was one of importance. In the office of these gentlemen we waited for probably an hour, and Mr. Libbey not appearing, we separated, and it was resolved that I should go singly to the house of Dr. DeWitt, which is probably two miles from Wall Street, and I did not think it necessary to take my friends further. A message, however, was left for Mr. Libbey, should he yet come to Wall Street. Accordingly I proceeded by omnibus to Dr. DeWitt's, and arrived there about 3 P. M. The Dr. and I were together for about a quarter of an hour, when Mr. Libbey appeared, having followed me from Wall Street. Our conversation hitherto had turned mainly on a visit which Dr. D. had paid to Dr. Chalmers at Morningside, a short time before his death, and on the remarkable circumstance of his (Dr. D.) having heard on one and the same Sabbath in Edinburgh three of the leading preachers in the Free Church, Doctors Goudon, Candlish, and Guthrie. When we entered on the immediate object of my call, and I was commenting on the terms of Mr. Macgregor's commission, Mr. Libbey joined us. I resumed, and hid before both gentlemen the leading features of the case. It did not appear that Dr. DeWitt had got the telegraphic dispatch regarding Mr. Macgregor's commission; nor did it appear that Mr. Libbey

was aware of the visit of Mr. J. W. Macgregor to Canada at all. The description they both gave of that young man was this—that he was a student engaged in his preparatory studies for the ministry—that he was occasionally employed as other students are in canvassing for the Jewish Chronicle, or as a Colporteur—that he may have now and then been sent to some district of the city or neighbourhood to obtain a few subscriptions to the Society; but that ministers of known standing are usually sent as general agents. They both expressed surprise that we admitted Mr. J. W. Macgregor to our pulpits; Mr. Libbey specially asking, “Do you think we meant him to preach?” I read to both the gentlemen the terms of the commission from a copy I had taken, and appealed to the terms “general agent,” “lecture,” “make congregational collections,” as naturally suggesting the inference both to the agent himself and to us that public discoursing, or whatever you may call it, was meant. At all events, Mr. Macgregor and Mr. Franklin on every occasion claimed and occupied the pulpit. Dr. DeWitt said that in the absence of Dr. Milledoler he had occasionally signed Society documents, but he added with emphasis, making a significant motion with his arm, “as to signing anything like that” (plainly meaning the commission) “he never could think of it.” Mr. Libbey then asked, Had it the Treasurer’s name? I replied in the negative, adding that *possibly* the commission to Mr. Franklin in 1851 might have it, but that I thought not. Assuredly the one produced by Mr. Macgregor in August last had it not. On this Mr. Libbey repeated what he had already stated, that all such commissions have the Treasurer’s name as being essential to their proper authentication. He added to this effect, that if in this instance an exception was made, it must have been at some meeting where he (the Treasurer) was not present, and where he could have no knowledge of it. In that case, I remarked, a minute of the thing will be forthcoming.

Into the particulars of the erroneous doctrines taught by the Society’s agent from the pulpit of Mr. Roaf’s Church on August 8th, I entered fully. Both gentlemen concurred with me in condemning the views then and there set forth, but Mr. Libbey seemed to think that some latitude in regard to private opinion on the part of an agent might be allowed, without the Society being responsible. I replied, by referring to the difference betwixt minute points on which Christians might differ, and which did not require to be touched on at all by an agent,—and leading views as exhibited by those who were naturally looked on as exponents of the Society’s principles. Dr. DeWitt entirely concurred with me, and Mr. Libbey acknowledged the correctness of the distinction.

“It is my intention,” said I, “to bring the whole matter, from 1850 to the present day, before the public in one of the religious newspapers of the city.” “Had you not better,” asked Mr. Libbey,

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"meet with the Executive Committee first, and lay the matter before them." "With all my heart," I answered, stating at the same time the difficulties which I found in the way of a personal meeting with the Committee before leaving New York. Both gentlemen proposed a meeting that evening, and two places were named, in one or other of which we might meet. Mr. Libbey and I then came away. It was now about four o'clock. Mr. Libbey left me in the street, and returned for a few minutes to Dr. DeWitt's, and on coming up again to me said, "we find some difficulty in holding a meeting to-night, as the members live at some distance, and our time is limited; but it occurs to Dr. Dewitt and myself that you might put the particulars in writing, addressing them to me as Treasurer, and they will be brought before the Executive Committee at its first meeting." To this I at once agreed; and after he had put me on the right road to Mr. Lillie's house (whither I was going) we shook hands cordially and parted.

I arrived at home on the Saturday following, but the Mission Committee of our Synod having commissioned me to supply the Churel. at Quebec for a few Sabbaths, I went thither at the close of the week following; and thus it was November 4th before I had time for drawing up my statement as promised. On that day I prepared it and sent it off by post to Mr. Libbey. It exhibited the leading features of what I have given in the preceding part of this appeal; and it embraced the case of Mr. Macgregor's first visit as well as his second, and specially too that of Mr. Franklin; giving due prominence to the views of doctrine put forth by Mr. Macgregor in his second visit. To this communication I received the following reply:—

NEW YORK, November 29, 1852.

Rev. Robert Burns, D.D., Quebec,

MY DEAR SIR,—Your favor under date of 4th instant is before me, having arrived in due course of mail.

The time intervening to the regular meeting of the Executive Committee of our Society, has delayed my acknowledgment of its reception to the present time.

According to your request, I presented your letter, and brought the subject matter therein contained before the Executive Committee of the American Society "for Ameliorating the Condition of the Jews." After a free discussion of its contents, it was referred to a Sub-Committee to investigate the statements therein set forth, and report at the next meeting of the Executive Committee, the result of which when determined, I presume will be communicated to you.

I remain, Dear Sir, with respect, yours truly, &c ,

WILLIAM LIBBEY,
Treasurer A. S. M. C. Jews.

From the terms of this letter, I very naturally inferred that in "investigating the statements set forth" in my letter, any difficulties which might occur would be brought under my notice in the shape of a case for further explanation; and that "the result" would be

communicated to me in some other form than through the pages of a newspaper. But so it is; and within *exactly five days* after the date of Mr. Libbey's letter, the Sub-Committee has "investigated;" the report has been submitted to the General Executive; and the whole "action" concluded forthwith! No minute either of the Sub-Committee or of the Executive Committee is forthcoming. No list of members present on either occasion is given. It does not appear that Dr. Dewitt (a most important member) was present *at all*. You, Mr. Van Wyck, subscribe as "Chairman;" but I demand the names of your co-assessors—and the minutes of your meeting as an Executive Committee—and the reasons why you pass over *entirely* the cases of Mr. J. W. McGregor's first visit to us in 1850, and of Mr. Franklin's in 1851.

Mr. Libbey denies that he said anything as to Mr. Edwin McGregor having been invited to visit Montreal in 1851, and of his having been appointed to visit that city. I must have misunderstood him, then; but will this make the case any better for Mr. McGregor? It seems now that the plan of a visit to Canada *at all* had not been concocted, and that neither of the McGregors had been commissioned to carry it out.

I shall now take up in order those assertions or pleadings in the "action taken" by the "Executive Committee" which have not been rebutted or swept away in the course of the foregoing statements. And,

1. Mr. F. P. Lord, it seems, saw Dr. Milledoler sign the commission to Mr. J. W. McGregor to be "General Agent" and to "lecture and make congregational collections, &c." There is a little bit of a legend about this "great unknown." At our first call at the office, I asked the *third* McGregor, Who is Mr. F. P. Lord? The urchin gave a most impressive shake of the head, and whispered "I do not know." Honest Mr. Pinney, of the Colonization Society, was within a yard of him, and turning round said, "Don't you know the boy that writes with you?" "Boy," said I, "is he a boy?" "O yes," rejoined Mr. Pinney, "a young man of seventeen perhaps." And is that the "Recording Secretary of the American Jews' Society"? I asked. "O he only copies papers." "Perhaps," said I, "he may do for that; but who may this *David N. Lord* be?" "The father of Mr. F. P.," answered Mr. Pinney. "Exactly so," said I. And the "boy" *saw* Dr. M. sign his name to the Commission! Indeed! Perhaps Mr. Libbey may tell us whether the "boy" took a sail to Staten Island for the purpose of seeing this done, for assuredly Mr. L. cannot have forgotten his having told me in Dr. Dewitt's that Dr. Milledoler had not been present in the committee room for twelve months before his death, and that *then* he had with great difficulty been carried up stairs.

Observe, Mr. Van Wyck, I do not absolutely charge Mr. F. P. Lord with saying what is not true; I only mean to say that there is

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something anomalous about it. Mr. F. P. Lord's name follows Dr. M.'s, and then Mr. Edwin Macgregor subscribes. Suppose that all the three signed at one and the same time, it must have been either in the Committee Room in New York or at Staten Island. In either case it seems strange that Dr. Milledoler could not recollect a matter so recent, but refers us simply to his general confidence in Mr. Edwin Macgregor as the official organ through whom all such matters were transacted.

2. To the declaration made, "that the Committee do not send out agents who are not qualified for their business;" I reply, that as to that, impartial men must judge for themselves from the evidence adduced; and I am inclined to think that if there is anything at all in the facts and statements brought forward in this my appeal, two agents appear to have been sent forth by the Society "not" very well "qualified for their business." If "their business" be the getting of money, indeed, *for that* they may be very well qualified; but as exponents of the Society's doctrines and deeds, and as really *good* representatives of an Institution so respectable in its nomenclature, I must demur to the averment that the Society sends out none "not qualified." The apparent want of suitable qualifications in Messrs. McGregor and Franklin was one main element in the doubts which were expressed by me as to those persons being Agents for the Society at all; and the doubts I "*publically*" announced on August 8th to all who were in "*attendance*" in Mr. Roaf's Church.

3. "The Corresponding Secretary does not for any reason take the sole responsibility of sending out agents, but is always under the advisement of the Committee." And why, then, I ask, did he so obstinately refuse to shew the minute of the Committee's "advisement," when that most squeezable body of men "advised" a Mission to Canada, not once, but once, *twice, thrice*? What has "the boy" F. P. to "record," if it is not just such "advisements;" and what has Mr. E. McGregor to "correspond about, or with whom is he to correspond," if anything relative to an incursion into another land and into other churches, is omitted from the books, and the whole of these movements left as an absolute blank in the history of the Society? It follows, indeed, and I can readily believe it, that between the Committee and the Secretary "there is a mutual understanding in all such matters." This is all very well for yourselves, gentlemen, but surely strangers to whom you send for money may be forgiven if they are not quite clear as to such "mutual understandings." Mr. Van Wyck, you have read *Guy Mannering*? If so, do you think there was no "mutual understanding" betwixt your countryman, "Captain Dirk Hatterick" and his lovely comrades along the shores of Ayrshire? Such "mutual understandings," I can assure you, are essential to

all such "cave" transactions as are not meant to be "*publically*" made known.

4. Mr. Van Wyck denies that I was requested by the "Executive Committee" to submit my views and suggestions to them. I never said so. The Executive Committee had not met when I was in New York, but surely Dr. DeWitt, the first Vice-President, and Mr. Libbey, the Treasurer, form a fair representation of that Committee, and *they* did ask me to do so. I complied with the request; transmitted a pretty full view of the whole matter, and the Committee not sympathizing with me in this matter, I now lay the case before the public.

5. The following precious specimen of reasoning must not be lost: "Dr. Burns *transcended* his duty when he 'impugned' the genuineness of the documents" (of Macgregor and Franklin) "and in pursuing his subsequent line of conduct, of seconding their efforts, and sanctioning their mission in various ways, he rendered any attempt on their part to remove his scruples afterwards unnecessary." It is then distinctly alleged that I communicated my "scruples" to the agents, simply as "scruples," asking these agents to remove them. This is surely different from brauding the agents as "impostors," and can there be anything unreasonable in seeking aid in the removal of "scruples" from those best fitted, or presumed to be best fitted, to give it? And why, then, did Mr. J. W. Macgregor on the 6th of August last refuse to telegraph to New York in order to remove my "scruples"? and why did he make a desperate grasp at his "commission" in my hand, when I simply hinted that it might be sent bodily to New York to be "stamped" as genuine? and why did his brother refuse to favor me with a note of the appointment of Mr. J. W. Macgregor to the Canada mission when *he knew well* that I could not by any possibility make any such use of an extract of this nature as could injure the Society or himself? And, Mr. Edwin, what sort of argument is this,—that because forsooth I helped your brother and Mr. Franklin "in various ways," *therefore* I forfeited my title to have my scruples removed? One would reason on a principle the very opposite of this; namely, that because a man is generous, and *in spite* of his doubts, and in the confidence of having them all removed, shews kindness to the parties; *therefore* he should be better respected, and his wishes more readily attended to. But, dear Edwin, you forget that I refused young Franklin—not old Benjamin—my pulpit! Was this a "seconding of your efforts"? I am very anxious to know where you got your logic and your A. M.-ship. Your "*attendance*" on lectures must have been very regular, seeing such literary honors have been conferred "*publically*" on your precocious intellect.

6. I have already said enough to remove any seeming discrepancies betwixt *my* statements and those of Dr. DeWitt. They are substantially *one*, and until the Dr. shall come forward *in propria persona*

and state his impressions, any thing that Messrs. Van Wyck and the Macgregors may say of them will go for nothing with me. *I adhere to all my statements, and I am ready to go before any Court in Christendom, and give them the sanction of the greatest solemnity of asseveration.* But as to Mr. Libbey's statements regarding Franklin and J. W. Macgregor, they are very much the same as I understood him to make in the house of Dr. DeWitt. He did not allow me to think—nor does he yet—that these young men were properly appointed “general agents,” for such agents, says he, are “men well known to the Church.” Hence I inferred that the young men had *by mistake* or in some other way, been named as “general agents.” As to the “charge of missionaries,” to which he refers, not a word was spoken on the subject; the whole subject was the sending forth agents to Canada or other lands *for obtaining money.* My impression was—and still is—that Dr. DeWitt and Mr. Libbey did *not* wish it to be understood as their opinion that such lads as J. W. Macgregor and M. J. Franklin were *deliberately selected* as agents of the Society for such a mission as that to British America.

7. With regard to the “Treasurer's name” as “essential,” I dare Mr. Libbey to deny that he was the person who put to me the question—Had the commission to Mr. J. W. Macgregor the name of the Treasurer? I replied that I did not think any one of the three commissions had his (Mr. Libbey's) name appended. He said—“not my name, for I have only been one year Treasurer, but the name of the Treasurer?” I repeated my answer in the negative, and asked if all commissions behaved to have that? He replied in the affirmative, but added, “unless in my absence a commission may have been issued without it.” In that case, I remarked that a special minute would appear. *Mr. Libbey never said to me, or any one else, that a credential is valid with the names of the President and Recording Secretary only.* The only “credentials” spoken of, *be it remembered,* were credentials *for collecting money;* and as to *these,* the Treasurer's name was the *rule;* the want of it an exception and an irregularity.

“The Committee would add that a credential is valid when bearing the signatures of any two of the above officers, and even the signature of the Corresponding Secretary alone when he is authorised by this Committee to issue commissions.”

If so, I can only say, Mr. Libbey holds a very different doctrine, and a much sounder one. But I again ask, If the Corresponding Secretary was really “authorised” to issue Commissions for Canada to Messrs. Franklin and J. W. McGregor, why such a mystery about it? why refuse to exhibit the minute which authorised it?

8. Dr. Dewitt is represented as saying that “the document shown him by Dr. Burns, purporting to be a true copy of the original, contained within itself sufficient evidence of its correctness and genuineness.” Dr. Dewitt said to me nothing of the kind. This

"evidence within itself" was anything but "sufficient" to prove its "genuineness," for it was the circumstance of *such commission* being issued in favour of a mere student that led Dr. Dewitt to speak of the extreme unlikelihood of his signing anything of the kind. On his being shewn the diploma to Mr. Lillie, then and still in my possession, he at once said, "Yes, *that is* the handwriting of Dr. Milledoler." On my hinting the possibility of the other being his also (though unlike) he looked at it again, and observed that "it might be." Of the one in my possession there was no doubt whatever. On the other, as it was merely a copy, no definite conclusion or judgment was given.

The "Executive Committee" distinctly acknowledge in their very next paragraph, marked "7th," that Dr. Milledoler did sign "credentials" as a matter of course, and the reason given is that "he felt satisfied he was following the instructions of the Committee." Dr. Milledoler said so himself in his letter to Mr. Freeland of August 16th, and hence it is easy to see how mistakes may have arisen. Very improper nominations may have been made by the Committee, and Dr. Milledoler may not have even looked at the contents of what he was asked to sign. He took the thing presented as all right. My charitable conjecture was, that Mr. Edwin McGregor, "from zeal for the Society," may have slipped in a Commission in favour of his brother, and its being signed became a "matter of course." It appears that the Committee wish to father all the deeds of the Secretary, good, bad, and indifferent. They are most heartily welcome to this; but, while Edwin R. McGregor is thus screened from blame, what shall we say of a Committee which thus deliberately proclaims its own folly?

9. On the subject of granting extracts from the Minutes of the Society, as requested by me, the Executive Committee have published the following as their definitive opinion.—

"The Committee would say in this connection, that no officer of the Society has the right to expose either to private or public view the minutes of its action, or make extracts from them for any person whatever, without the authority of the Executive Committee: And further, that their minutes are in the keeping of the Recording Secretary, who alone is responsible for their safety."

Had my friends, Messrs. Thomson and McPherson, been civilly told by McGregor that at the first meeting of the "Executive Committee," their request would be submitted, and in all probability granted, they would have been perfectly satisfied. Was anything like this done? Certainly not.

But I dispute the soundness of the principle. A religious or benevolent society which looks for support to public voluntary contributions, is not like a banking or commercial establishment. I apprehend that any one giving a dollar in aid of such institutions is entitled to be satisfied as to what has been done with it. The *very*

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existence of the Society depends on perfect good faith being kept with the public in matters of money; and on this principle, as having been the organ through which my own contributions and those of my people were conveyed to the New York Society, I had a title to be satisfied as to the legality of the Commission which brought the young men to Toronto, and as to the amount transmitted to the Treasurer, with its application by the Acting Board. And here I must let the public know that my letter from Quebec to Mr. Libbey had enclosed in it a small slip to the following effect:—

"Please let me have in your reply to this letter a note from your books as follows:

Amount received by the Treasurer, as collected at Toronto by Mr. J. W. McGregor in 1850.
Do. by Mr. M. J. Franklin in 1851.
Do. by Mr. J. W. McGregor again in 1852."

My reason for asking this was, the strange discrepancy betwixt the collection in 1851, as stated by Mr. Jennings on Sabbath, August 8th, and the amount as published in the *Jewish Chronicle* for September of that year. Does Mr. Libbey say, I am not entitled to ask for this? I think that I am; but if an order of the "Executive Committee" must be got, will he be so good as try and obtain an order for it? In the meantime, very unpleasant suspicions will remain on the mind, and *they who can in a moment remove them, refuse to do it*. Is such a Society deserving of public confidence?

10. The following paragraph in my printed report does not go down well with Mr. Van Wyck and his compeers:

"In the meantime I may add that the Society is not in very good odour. It has been discarded by all the Old School Presbyterian Church, and the only agents of any worth which it had are now laboring in connection with the Home Mission Board of that Church. It gets little support in New York where its facts and its history are best known."

In commenting on this, the "Executive" thus express themselves:

"This Committee, a majority of which belong to the Old School Presbyterian Church, affirm that it is not in accordance with facts in any one particular. The Society is not in "bad odour" with any evangelical denomination of Christians. They receive a patronage at present from the Old School Presbyterian Church throughout the United States, more liberal than at any former time, as well as from every other denomination of Christians; that they do not at all accept this position in which Dr. Burns places them as a Society; that no Presbyterian at all interested in the Salvation of the Jews, will thank Dr. Burns for his illiberal statements respecting them; and that the source of information respecting their present missionaries in comparison with those mentioned by Dr. B. must have been one hostile to the Society, or else totally ignorant of its present economy. It is sufficient to say that the Society's missionaries at present in the field are working men, which cannot be said of any two missionaries that have left the Society or been discharged from its service. They may, respectively, be judged by their works."

I must leave these matters for the consideration of parties in New York and in the United States. Time will try; and no man will have

it in his power to say that I am the party who is at all inclined to shrink from inquiry.

In the meantime I may as well advert to the fact that my respected friend Dr. J. W. Alexander, of New York, by letter of date September 11th, lets me know "that the Presbyterian Church has had for years no connexion with the Society, and has carried on her efforts in behalf of the Jews, by a distinct organization of her own."

And now, Mr. Edwin R. Macgregor, A. M., what are the counts of my indictment to which I call on you to plead? They are such as these:—1. Please explain to me the reason why it is, that when you on the 10th of August did write to me a long and seemingly friendly epistle, but not altogether satisfactory withal; and when I replied to you in the same friendly strain, while at the same time I asked a little additional information as to the mysterious commission given to your brother J. W. Macgregor—you never condescended to give me any reply? and wherefore is it that when my letter to Dr. Milledoler of the same date with the one to yourself, was submitted to you by Dr. Milledoler in order that materials might be furnished on some points of reply, you allowed that letter, *it is said*, to pass out of your hands into the possession of an individual in this city, who, *you know*, could have asked and obtained it for no purpose, friendly to truth or to me? Explain wherefore it is that you have thus acted, if all *is right and square in your official duty* as Secretary to the "Am. Soc. Mel. Con. Jews"? What, I fearlessly ask, is there in all the particulars connected with *your* relative position and *mine*, of which an innocent and honorable man need be ashamed?

2. Why is it that when I requested two such respectable persons as the Rev. John Thomson, of New York, and Mr. R. D. Macpherson, of Toronto, to call on you in my name, and civilly to ask a reply to my requests, you received them cavalierly, and obstinately refused to communicate with them on points in regard to which all Societies that rest on public charity for support, feel inclined, as they are unquestionably bound, to give the most ample satisfaction?

3. Why is it that when I came all the way from Canada to New York for the purpose of having matters cleared up, you not only refused to meet me and my friends, but after writing and leaving for me a note which, from its spirit and import, could *not possibly* have been intended for any other than me, you have instructed your dupes of the "Executive Committee" to believe and declare "*publically*" (for that is *your* way of spelling the word*) that I had entered the repositories of the Society and abstracted it by fraud?

* Mr. J. W. Macgregor, in his conference with me, referred to in p. 15, did seriously insist that I should consult Johnson as to the correct orthography! The Secretary and his brother are truly paragons of learning. It was J. W. Macgregor who gave me the first notice of the "Mass Meeting" in Mr. Roof's Church on August 8th, and kindly invited my "attendance."

And as for Dr. DeWitt and the other reverend and respectable men whose names are appended to your Society, I hereby, as in the sight of God, to whom we must all give account, demand of them that they shall either vindicate the actings of your Society, or withdraw their patronage. It was on the strength of these names that your agents obtained *any credit in Canada at all*; and yet I believe the most of these names have been appended without the knowledge or consent of their owners.

The list of these "Office Bearers and Directors" of the "A. S. M. C. Jews," as appended to the Jewish Chronicle for December last, is numerically as follows: One President; 19 Honorary Vice Presidents; 12 Vice Presidents; a Secretary for Foreign Correspondence; another for Domestic Correspondence; and a Recording Secretary; a Treasurer, and a "Committee of Directors," 20 in number, at the head of which appears the name of Charles Van Wyck, who signs as "Chairman of the Executive Committee." There are thus in all fifty-six persons, whose names and designations constitute "the Stars and Stripes" of this "Union." They figure well *on paper*; but how many of them are in the way of ever attending your meetings, Mr. Van Wyck? How many of them were *ever asked* to let their names be blazoned before the public as patrons of you and your coterie? Who may be the "A. S. M. C. J."? Is it not you—*Mr. Edwin R. Macgregor, A. M.*? and who may be your "Executive Committee"? Is it not just the same bright luminary? and perhaps Mr. Libbey, and you, Mr. Van Wyck, as his bottle-holders? I arraign you all at the bar of public opinion; and I distinctly wish it to be understood that I attach *great blame* to these "*dii majorum gentium*" who allow your Society the benefit of their names, while they hold you and your "A. S. M. C. J." in just and merited contempt.

Since writing the above I have had the curiosity to look into the pages of the "Jewish Chronicle" from November, 1849, when Mr. Macgregor first took charge of it, down to the number for December, 1852; and I have marked both in the Editorial and other departments various passages which breathe the very sentiments and spirit of the Sermon or discourse delivered by J. W. M. in Mr. Roaf's pulpit on August 8th, 1852. There is a *recklessness* and *inaccuracy* of idea in them which to my mind is repulsive. When carried forth to the Jewish mind, they cannot but prove pernicious. A small specimen I shall give:

"The field," referring to the Society's operations, "is undoubtedly a rough one, as rough as the hills of Palestine; but the application of resolution and determination will make it equally productive *It was a national enterprise that subdued those hills, and converted them into a land flowing with milk and honey.* So a truly Christian enterprise can cause, under the smile of Providence, the rough

state of this field to teem with a plentiful harvest."—November, 1849.

"At the present moment" "Jewish mind is shaking the very foundations of European civilization ; and already breaking down the middle wall of partition *erected by carnality* between the Jew and the nominal Christian."—*ib.*

"How many of the Jews are, this hour, rejoicing that they have found Jesus the Messiah ! You love Zion, as she is among the Gentiles ; but bear in mind that she will never be clothed with the Sun, with the moon under her feet, and be crowned with twelve stars, until a Deliverer shall come out of her and turn ungodliness away from Jacob ; whose fullness shall be the riches of the Gentiles, and their reception as life from the dead. When the prodigal shall return, then shall there be joy in our Father's house ; the fatted calf shall be killed, and music and dancing shall crown the festival. At that day how unlovely will appear the disposition of the elder brother whose jealousy has deterred him from entering into the spirit of the occasion, and whose parsimony has grudged the feast prepared for the returned prodigal, and whose selfishness upbraids the condescension, the forgiving spirit, the love, and benignity of the noble father" !—*ib.*

The first promise explained : "To bruise one's head is to destroy him ; to bruise one's heel is to harm, annoy, and disable without destroying. Then the evil spirits, with the one that acted as their leader, shall go forth to harm, annoy, and disable, but not entirely destroy the race of men ; but the human race shall at length prevail over these wicked spirits, and finally succeed in destroying them. If it be said that the seed of the woman refers to Jesus Christ as the Saviour of the world, we do not deny it, *as he is one of the human race, a descendant of the woman.*"—December No.

In a later number (October, 1852) we find a new translation of the third chapter of Genesis, in which the passage regarding the seed of the woman is thus strangely rendered : "I will put enmity between thee and the woman, and between thy seed and her seed. *He shall gape for thee openly, and thou shalt gape for him secretly.*"

The absolute folly of the following paper, of date January, 1852, must be quite transparent :

The Jewish mind is under a cloud in reference to the way of life and true happiness. They have no Word of God any more ; they have the doctrines and commandments of men, which only lead hellward and not heavenward. Rabbinism takes delight in leading them away from divine truth, and giving them husks which are only fit for swine. But in our country of freedom of thought and belief, more than one hundred thousand Jews are rising in their intellectual might and demanding truth—divine truth, which they are becoming convinced is only to be found in pure Christianity. How do they receive our messengers of truth ? How do they listen to their instruction ? How many are turning with feelings of indignation from the Rabbinism existing in America ! Even when in attendance upon Synagogue ceremonies, they regard the whole as a monstrous farce before God ; and were it not that the force of education and the parental

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vow upon them restrained them, they would leave even the outer court of Judaism. We have to-day more access to the Jewish people than have even the Rabbies themselves. We have a large number Jews and Jewesses under instruction, and recently some conversions, we hope, from sin, and a large number converted from Rabbinism. Our corps of labourers is enlarging, our expenses increasing; but, what we are sorry and pained to add, our receipts have not for two months past, during the depression in the money market, proportionably increased. We are hence embarrassed; we cannot meet our liabilities. Now, having been taught by divine wisdom that "the prudent man foreseeth the evil and hideth himself," and that we must "owe no man anything but love," Christians that have money must aid us in the present emergency, or we must dismiss our missionaries; and when we are forced to do this in consequence of your want of love and spirit of self-denial, how will the enemy exult, and the cause of Christ bleed, and the chariot-wheels of salvation roll back!"—pp. 164, 165.

From the June *Chronicle* for 1851 I copy the following very brief, and certainly not very luminous nor satisfactory review of the year's operations and results:

"REVIEW OF THE LAST YEAR'S OPERATIONS

"The whole amount of receipts into the treasury (including balance at the beginning of the year) have been \$11,230 64, being an increase over those of the previous year of \$5,585 52.

There have been performed about nine and a half years of direct labour among the Jews by our missionaries and colporteurs during the past year. The gospel seed has been sown in about a thousand families, or four thousand Jewish minds.

Hundreds have had the Scriptures read and explained to them. Two hundred bibles, forty thousand pages of tracts, sixty New Testaments, and other books have been distributed among them.

About one hundred households have been prayed in, and some of them repeatedly.

THE RESULTS OF LAST YEAR.

Many Israelites—but how many we cannot tell—have been seriously awakened and induced to seek the truth. Fifteen families have been reported as having been induced to attend on Christian worship, besides many others. Twenty at least have avowed their belief in Jesus as the Messiah and the only Saviour of men, and indulge hopes of reconciliation with God. Nine of these have made a public profession of their faith, and the other eleven are under instruction preparatory to the same step. With one exception, as far as we now know the converts are holding on their way more or less steadfastly; and the hope is, that after they shall have had time to learn and understand the full spirit of the Christian religion, they will grow in grace, and overcome the world, the flesh, and the devil.

But there are many difficulties in the way of their growth in grace. They unite with various churches. They feel that they are regarded with suspicion, and hence shrink oftentimes into obscurity. They are not treated as the tender lambs of the flock, carried in the shepherd's bosom, but are left to wander and stumble upon the dark mountains of sin, where they are left to perish. No class of converts need so much care, instruction, and tender sympathy as these lambs of Israel."

In that No. there is inserted a most unsuitable paper from the *New York Tribune*, on the political state of the Jews in Europe. One small morceau of this absurd article may *amuse* at the present crisis: "Lord Derby, who permitted himself to be defended by a Jew in the House of Commons, virtually declares that the English aristocracy can no more defend itself. Lord Derby may hold out still longer; but he will never restore the dominancy of the aristocracy,

although he may partially introduce the Continental despotism into England." "Disraeli and Stahl have been baptized; but they remain Jews!"

Of the *judgment* with which the affairs of the Society are conducted, we may form some idea from its last report, as published in the June No. of the *Chronicle* (1852) and the following specimen may suffice :

"The Board do not aim to do the peculiar work of organized churches and pastors, but to supply a deficiency. They possess the facilities of preaching the gospel to the Jews, thereby securing their conviction, hopeful conversion, and future instruction. Here ends their responsibility. Then, as the Jews are every where found in Christian communities in the midst of Christian churches, they leave the responsibility of the convert's profession of faith, together with subsequent discipline, entirely with the pastors.

"This circumstance militates against manifesting all the success that is met with. When the missionary is satisfied of the conversion of the proselyte, the latter is not permitted to profess his faith until the church is also satisfied, which, from false theories respecting their conversion, and distrust of their sincerity, is not readily effected. Some converts that are now shining ornaments have been compelled to delay, on this account, their profession for six months. The Board do not count baptisms, but public professions of faith in the churches. There are ten converts now awaiting the ordeal."

These are merely fractional parts, culled almost at random from the pages of this unique periodical. I cannot disfigure my page with such trash as "the House that Jack built," even though Mr. Macgregor may persuade learned divines to look grave at the rabbinical appliances of that nursery lullaby.

A city periodical* decides that "Dr. Burns has done infinite mischief" in thus raising doubts in men's minds, and causing discord among Churches. If I am to blame at all, it is in not sooner calling to account the actors in this scene. How different the course pursued by the Editor of the *North American*. He not only gave a full and correct report of all the meetings in the case, coupling that with his own judicious comments on the whole affair; but in my absence at Quebec voluntarily defended me from the aspersions of Mr. Van Wyck and his Executive Committee. Agreeable as it is to hold communion with other Churches in the way of giving and receiving, there is a duty we owe to the public, and that is, to take care that the cases we recommend shall be really good ones. The public look to ministers in this matter to direct them, and if we are unfaithful to our trust, we are responsible, and to a higher than man. No man who has known me, or knows me now, will for a moment charge me with coldness to the cause of God's ancient people; but I would scorn to be thought capable of "making a gain" of affected "godliness." To try to convert the Jews to Christianity by practically borrowing from them their very worst features, is a height of impious folly which might have been looked for in the pages of an ungodly romance, but it is passing strange to meet with it in the recorded annals of a Christian institute.

* *Globe* of October 30, 1852.

APPENDIX.

THE circumstances connected with the following letter are simply these. The Rev. Mr. Johnson, of the Reformed Presbyterian Congregation in Toronto, is the only minister known to me in the city who has settled here *since* the previous visits of the Agents of the Jewish Society, and I was desirous to learn what impression had been made on his mind by the inspection of the commission and the *tout ensemble* of the Agent. I asked him to furnish me with such a statement as I might append to my appeal. He has favored me with the following :

TORONTO, 12th Jan'y., 1853.

REV. AND DEAR SIR,

I beg to acknowledge the receipt of yours of the 10th inst., inquiring what day Mr. J. W. McGregor had called upon me when in the city lecturing on behalf of the "American Society for Meliorating the Condition of the Jews," and whether I had examined his Commission carefully, and what impression was made upon my mind. In reply I have to say that the gentleman called upon me on Saturday the 7th of August, the day before he delivered his lecture in Mr. Roaf's Church, and requested me to give it publicity at our place of worship.

Considering the importance of complying with the request made by a perfect stranger to me, I asked him for some documents respecting the Society and its operations, which I could read to the congregation to encourage their liberality in the cause. To my surprise he said he had none except his Commission, signed by Dr. Milledoler, the President of the Society.

This he presented to me, and I examined it very closely; and though not personally acquainted with that venerable man, I had the impression that he was advanced in years; and a slight suspicion stole across my mind that the signature was unlike that of an aged person, bearing a far stronger resemblance to that of a young clerk in a store or counting-house.

I do not say that it was not the signature of the President, but to me it appeared as different from the autograph exhibited in Knox's Church, which I afterward examined at the meeting held after your arrival from New York, as that of a youth from the signature of a man of 70.

This is my opinion, and permit me to say without boasting, that I have some knowledge of autographs, as I have hundreds of them in my possession from public men in Britain, Ireland, and the United States, carefully bound up in small volumes.

Not being perfectly satisfied, however, with the appearance of the signature in the Commission presented to me, I was constrained to put a few questions respecting leading men and places on the other side of the Lake. His replies discovered less information about public affairs and prominent men than might be expected from one professing to have been the Agent of the Society for some years.

I farther enquired if he was acquainted with any of the Ministers of this city, and he said that he knew Dr. Burns, as he had been here two years ago, and that he was perfectly satisfied. This information removed my doubts, and I promised to announce his lecture to my hearers on the forenoon of the ensuing Sabbath, and here our conversation closed.

I have thus informed you what impression his visit made upon my mind. I could not be prejudiced, for I was utterly ignorant of your suspicions about his being a fully accredited agent till afterwards. In making these state-

ments I have no wish either to injure the character of Mr. McGregor or retard the usefulness of the Society. Far from it. My desire is, that in the farther investigation of this unpleasant matter you may be successful in rectifying those abuses which appear in the working of the Society, and in preventing the dissemination of erroneous sentiments by any of its professed agents.

I am, Dear Sir,
Very sincerely yours, &c.,
ROBT. JOHNSON.

REV. DR. BURNS.

A remark or two I would offer on the above. Mr. Johnson was called upon by Mr. Macgregor on the day after he had been with me, and while he was correct in saying that I was satisfied, he carefully abstained from the most distant reference to my "scruples," two years before; my renewed "scruples" when Franklin appeared in 1851, on which occasion I gave effect to them by refusing him my pulpit; and my reenring "scruples" now, which nothing but the decidedly favorable statements of Mr. Jennings had removed. It was indeed politic in the young man to conceal all this; and yet why is a perfectly fair and honest case incapable of being tried by a very simple test? Mr. Johnson happened to hit *on the very objection* started by me, and it would have been very natural for a *really accredited* agent to have adverted to the rather curious fact that two ministers had, unknown to one another, happened to light on the very same ground of suspicion; and he would naturally have set himself to remove it. Whether the subscription is after all a genuine one may perhaps never be fully ascertained, but assuredly no blame *can* attach to any one for entertaining suspicions of it. Mr. Johnson had not the advantage I had, for he had never seen Dr. Milledoler nor his handwriting; and yet he did not like the aspect of the document.

The want of *all other* instrumentalities for promoting his object—such as reports, addresses, &c., struck Mr. Johnson just as it struck me. Not a single report had he to shew me. At length he brought me one, and he said that he had another; but when I expressed my surprise at his acting so differently from all other agents whom I had ever seen, his replies were very evasive and unsatisfactory.

Of the impressions made on the minds of other ministers in the city, the public may perhaps learn something yet; but it is proper to state that Mr. Roaf, the pastor of the Church in which the offensive appearance was made, was in England at the time; and I rather think that the ministers of the various Episcopal and Methodist Churches, and of the Church of Scotland, were not consulted in the matter.

R. B.

