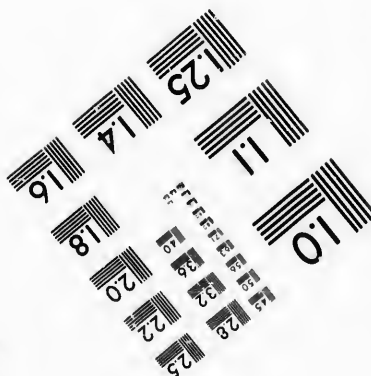
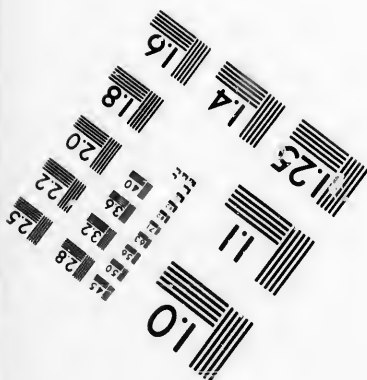
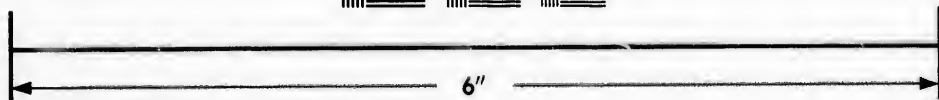
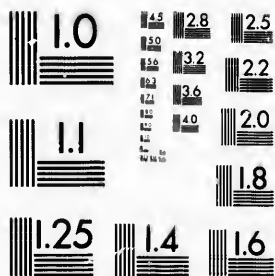


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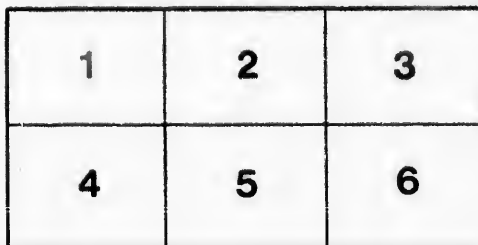
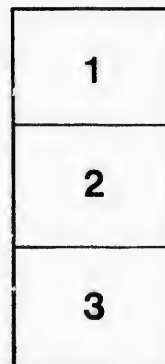
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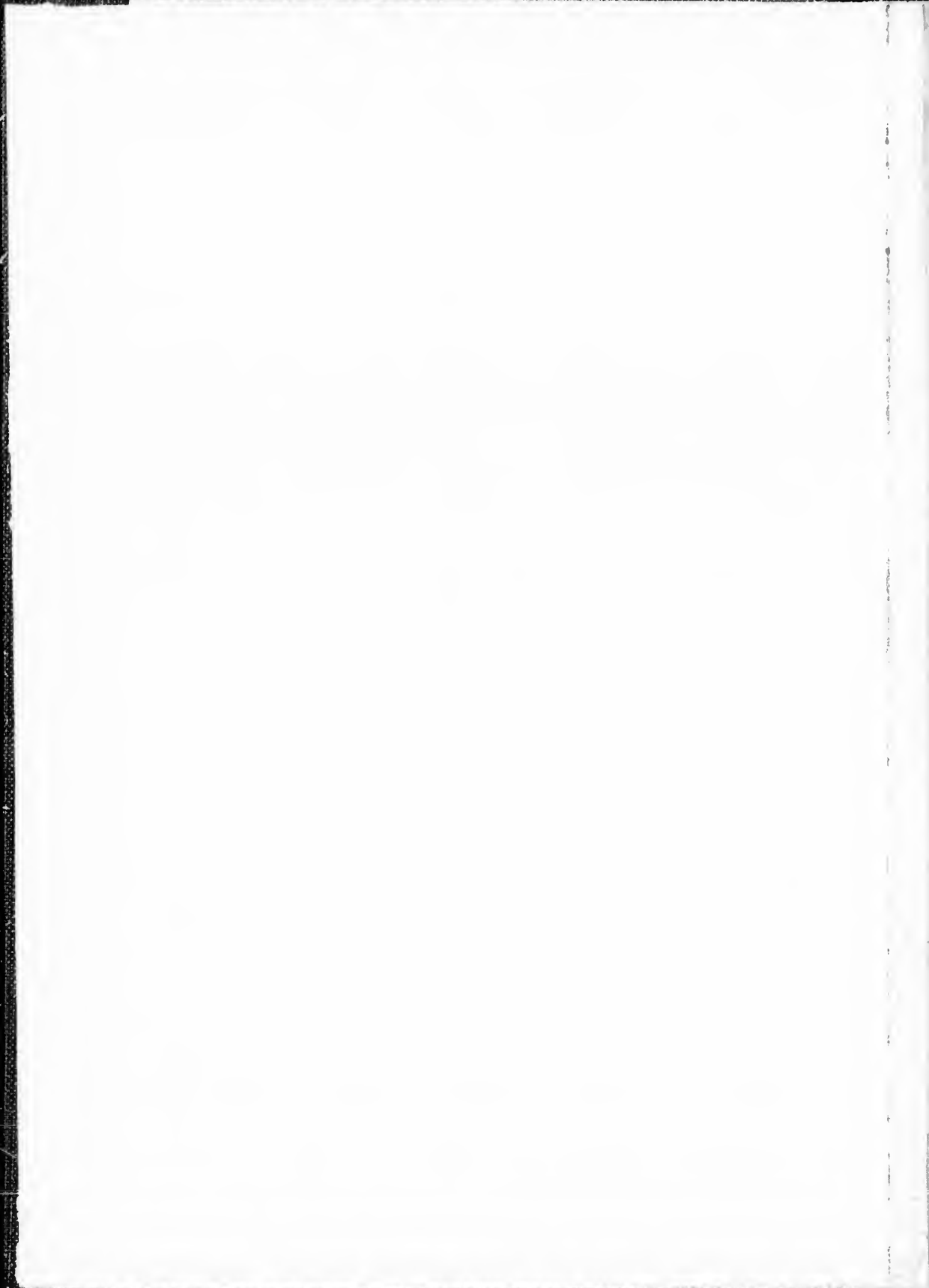
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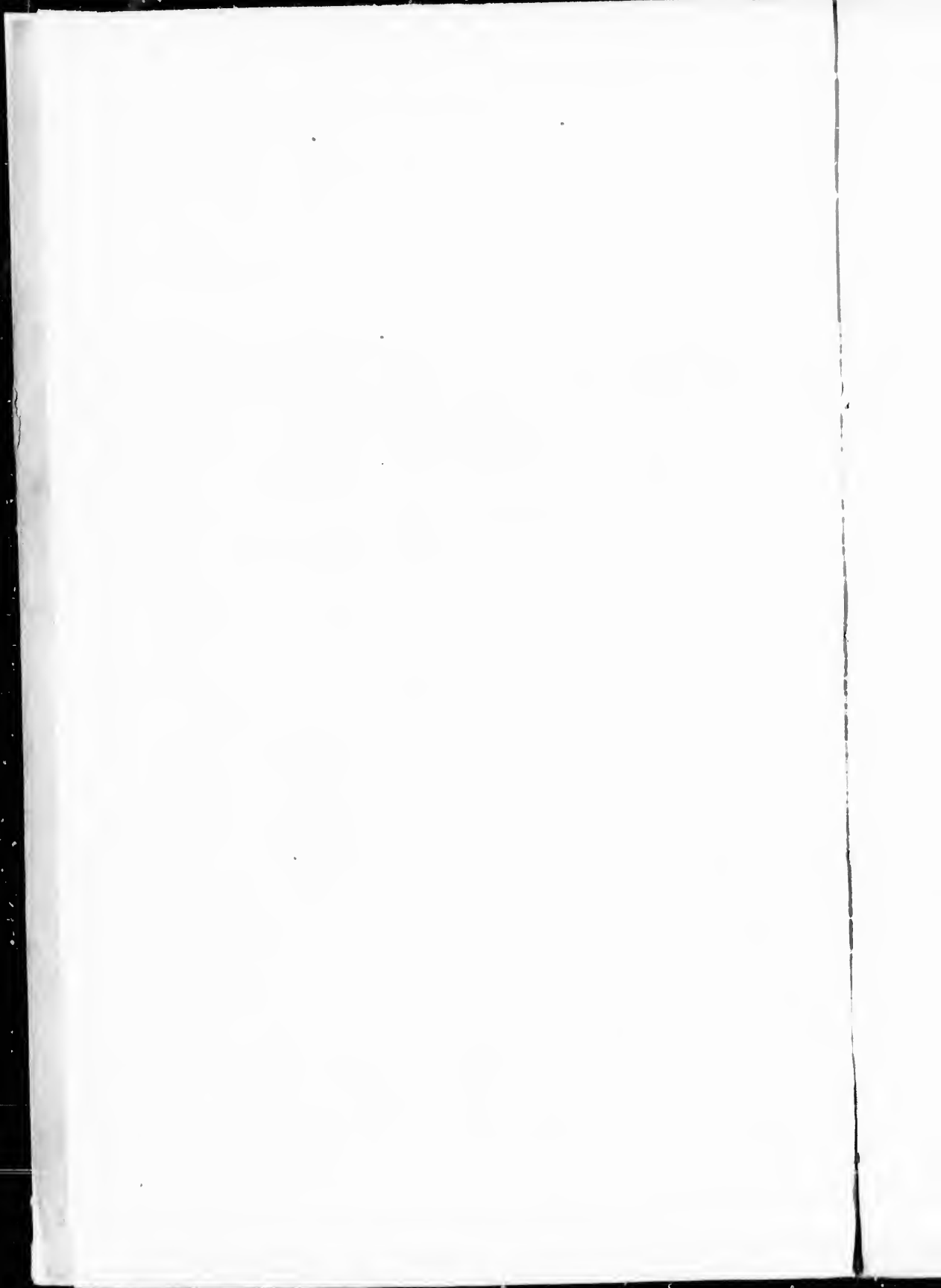
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FABRICATIONS AND FACTS;

OR THE

Trials and Troubles of a Clergyman.



FABRICATIONS AND FACTS;

OR THE

Trials and Troubles of a Clergyman

IN THE DIOCESE OF TORONTO.

A ROMANCE IN REAL LIFE;

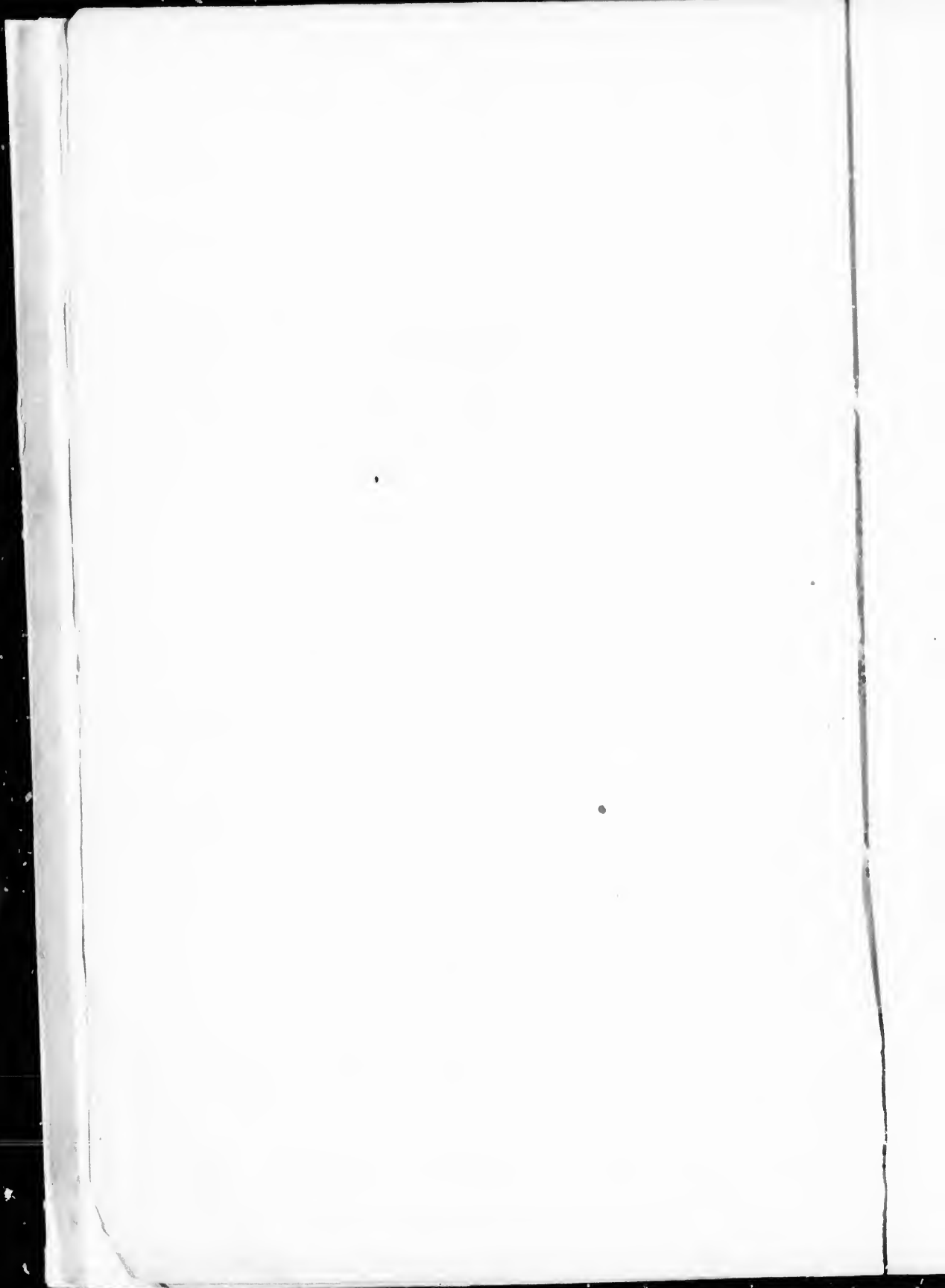
IN WHICH THE CHRISTIAN ACTS THE HEATHEN, AND THE
HEATHEN PUTS ON THE CLOAK OF THE CHRISTIAN,
— AND BOTH CONSPIRE TO MAKE A HOLOCAUST
OF THE CLERGYMAN.

L39080

July 8/28

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P R E F A C E.

"If the things I say are false, let my discourse be held infamous; but if I shew that the things alleged are public and manifest, I do not exceed the bounds of modesty and liberty in reproving them."

HILARY.

Elc.

The following pages are a discharge of a duty,—that of vindicating a character which I believe to have been unjustly aspersed, and exposing to view the artifices by which the ruin of a useful and single-minded clergyman has been compassed.

The result of what we feel to be a candid, impartial, and minute inquiry, into important and authentic documents and papers, and especially into the sworn statements of the accusers themselves, of the Rector of Prescott, has been and is a clear conviction in our own mind of the only really important truth which we could extract from the case—the existence of a conspiracy to get rid of a clergyman who would not swerve from the duty of plainly—nay bluntly, perhaps too bluntly—warning and reprimanding a parishioner on the open and avowed dissoluteness of her behaviour.

But it may be argued that any vindication, however clear and perfect in itself can have very little weight on the general mind of the public, in view of the far greater weight of the solemn judgment pronounced by the Bishop of the Diocese, and following on a public trial where the accusers and the accused were brought face to face, and each aided by learned counsel.

There can be no doubt whatever that a judicial sentence con-

veys to the understanding of most men unacquainted with the grounds on which it is based, an absolute assent to its justice; but the assent is absolute simply because there are no data furnished on which an intelligent mind can set to work with the view of elaborating from them its own independent conclusions. In the absence of all such, it must necessarily assent to the only evidence afforded it of innocence or guilt—viz. the judgment.

Now in the case before us, those who are called upon to assent to the justice of the judgment lately pronounced on it, are for the most part totally unable to form any opinion of their own, or to come to any other determination in respect of it than that which the judgment provides for them, for the very reason just indicated,—ignorance of the grounds on which it is based; therefore the vast majority accepting that judgment as entirely consistent with the truth, have already in their minds condemned the object of it. We here utter our own experience, and what under the same circumstances must be of necessity everybody's experience. But we must, with all respect for the Bishop's judgment on this case, beg leave to differ from it. Whether our doing so is or is not a matter of any consequence, is not the question. We differ from it at all events, and the reason why, is because we have not merely heard or read, but because we have *studied* the evidence. And this at once brings us to the object which we have in view in publishing the following remarks,—to make known, not the judgment, but the premises from which it is authoritatively declared to be the just and lawful corollary,—that every mind may judge for itself. They are not of course intended for general circulation. There can be no good object served by their passing outside the circle of the accused's friends and acquaintances: if they reach these they will have executed the intention of the writer, for a man's friends and acquaintances are the world to him. To stand well with them is therefore, or ought to be, his ambition and his hope. To forfeit their esteem and good opinion, is to sink to the bottom of society, and become a mere sedimentary deposit, to be, when occasion serves, rejected, thrown away. However capable of being useful, he is, in virtue of his social ostracism, become not only useless but injurious, a foreign body creating in the system

of society pain and irritation, and not, as an integral part of it, contributing to its health and vigour.

When the fault is not in the member, but in the body of which he is a part, it becomes a duty from which no man can rightfully claim exemption, to apply those constitutional remedies in his power, which may re-establish a healthy action, and restore the lost tone of the latter; and this is our apology.

We here desire at the outset, we frankly confess, to conciliate the favour, and even to enlist the sympathies, of our readers on the side of "fair play." We appeal to the innate Saxon love of this "jewel"; and we fearlessly ask (because we are certain of receiving a right answer) the sourest, most pugnacious, intractable, cross-grained, irascible village 'ay-potentate in the country, who blows and puffs loudest on church matters, preaches his hateful insolence to his clergyman on his five pounds' subscription, and distends himself with the self-opinionated assumption that he is the veritable pivot on which the parish revolves in security and safety,— we ask this most unlikely personage, we say, with confidence as possessing an anterior assurance of what his answer must be, if he would allow a clergyman, when called upon to defend his reputation against attack, to stand in a position less favourable for its vindication than that accorded to his enemies while engaged in the work of its destruction. Will it then be believed that every clergyman brought before the Bishop's Court to reply to charges which may be made against him by every or any village prattler, or hooped parody on feminine grace and modesty, stands without a shield to defend himself, or a weapon to intimidate his foe. Yet such is the case; for should he know where to find a witness who could adduce the most conclusive evidence of his innocence, he cannot command or enforce his attendance or his testimony. In fact, people in general will not unless compulsively, come forward and expose themselves to the public gaze and the professional liberties of the lawyer, merely to serve another's interest in which they have no personal concern; whereas on the contrary, the accuser, having the option of preferring or not his charges, is sure not to commit himself unless he can depend on support, and, as this support is most generally, if not always, that of relatives and friends, who feel more or less

personally affected, and consequently share to a correspondingly greater or less degree the accuser's feelings, they willingly lend their aid, and, however individually worthless their characters or rotten their evidence, it possesses a collective or cumulative value, which, according to the technical scales in which lawyers weigh proofs, over-balances the simple denial of the solitary and devoted accused, and the sentence of the court descends on his devoted head. Again, the important matter of costs : some person must pay them ; not the accusers, they are free, they cannot be mulcted, the court has no legal power to impose them, they must therefore fall on either of the two remaining parties,—the Bishop or the clergyman accused, not the clergyman if he be innocent. This would be manifestly a barbarous injustice, in fact a penalty imposed upon innocence, and a bribe offered to every spiteful person to revenge himself on any clergyman against whom he conceives a dislike. In that case the Bishop must pay, consequently he is placed in a very awkward and unenviable position, one in which he may expose himself to the suspicion of evil,—of condemning the guiltless to avoid the penalty of acquittal which would then fall on himself, or, if not condemning, at all events so softening down his judgment as to quiet his own conscience, and at the same time escape the payment of the costs of the prosecution. To say that his chancellor guides his opinion and his verdict, looks better than it really is ; for this is the officer who stands in the position of legal prosecutor, and consequently must be more or less biassed by his proximity to the judge, by the consciousness of owing to him his appointment, and that his failure to convict throws a pecuniary load on the shoulders of his patron. Of course we by no means affirm the existence in the court before which the Rector of Prescott was brought, or in any of its officials, any such warping influences ; but we remember the energetic cautions to be found in Scripture on this point ; we believe that they emanated from Him who knows what is in man ; and therefore, it being premised that we here advocate a principle which as such cannot be affected by the purity of a mere individual, we have no hesitation in solemnly recording our protest against a court, the inadequate powers of which are ineffectual for the protection of a clergyman against the machina-

tions of wickedness, but which, on the other hand, are equally effective in aid of the most diabolical purposes of a clergyman's enemies. He stands before its bar alone : he has witnesses whose evidence can triumphantly acquit him, but in vain does he cry out that they will not come forward because he could not compel them. The court frowns and looks sternly majestic, and ominously suspicious. There stands the accuser, surrounded by a crowd of friends, witnesses, conscious of their advantage, inwardly rejoicing in their strength, and evidently restraining their exultation, and anticipating their fell triumph.

In addition to all these general objections, we have also a special one which we consider altogether fatal to the jurisdiction of the court, in the case which forms the subject of the following pamphlet. This objection is founded on a clause in the Church Discipline Act, 3 and 4 Victoria, chap. 84. This act is in force in England, and has been accepted by the Synod of the Diocese of Toronto, at its session held in 1859, in so far (without defining how far) as it may be applicable to the Church in this country. Now the clause on which is built our objection to the jurisdiction of the court in the case of the Rector of Prescott, is exactly that one which we consider especially applicable to our circumstances, and therefore entitled to strict observance on this ground alone. But in addition to its applicability to our circumstances, by which we mean the circumstances of the Church in this colony, it is based on the universal recognition of a law of equity, or shall we call it the law of impartiality, which jealously withdraws from the judge the blinding influences of self-interest, and as far as possible removes him from the dangers of bribery and corruption. This is the 24th clause and is as follows :—

“And be it enacted, that when any act, save sending a cause by letters of request to the Court of Appeal of the Province, is to be done, or any authority is to be exercised by a Bishop under this act, such act shall be done or authority exercised by the Archbishop of the Province, in all cases where the Bishop who would otherwise do the act or exercise the authority, is *the patron of any preferment held by the party accused.*”

This clause in the Church Discipline Act expressly prohibits a

Bishop from sitting as the judge of a cause in which he may have an interest. It is therefore not only expedient but just, if there is any clause in this or in any other act of general applicability to all countries, times, or circumstances, that no man who has the power of putting a friend or relation into a lucrative situation, shall be the judge in any accusation brought against the incumbent of that situation. The prohibition is just to the judge as well as to the accused; the equity of the principle involved in it is too manifest to need elucidation or comment, and yet will it be believed that this very principle was plainly, unequivocally, without apology, and without reason, ignored, forgotten, or despised, we know not which, for the judge of the Rector of Prescott is the patron of the living which he holds; he can present it to whatever clergyman he pleases, as he did to the present incumbent. We hope, that as this has been the first, it will be the last time we shall ever be called on to enter our solemn protest against so exceptional a proceeding. We do not call in question the *animus* of the judge in the matter before us: we hope that he desires to be "true and just in all his dealings," and that he keeps his eyes and reposes his hopes steadily on the great Judge of all; but purity should not be thus exposed, justice should not thus be imperilled, honour and character and reputation should not thus be trifled with. We would here express the hope that the Chancellor of the Bishop of Toronto will waken up to the danger he incurs of losing a well-earned esteem by lending his legal sanction in future to such dangerous innovations on fundamental principles. He it is who is really the responsible agent, the guide and counsellor of his Bishop, and he ought therefore to be the last person in the Diocese to sacrifice the right to the expedient. It may be true that the Bishop is the patron of almost all the livings in his Diocese, and therefore, if he acted under this clause of the Church Discipline Act, his court would virtually be a nullity. Such an argument—and it is the only possible one we can conceive of any force—does not approach the principle here vindicated: it is one of mere expediency, and is utterly unworthy of the smallest consideration. It is equivalent to saying, that a vice enlarged beyond certain dimensions grows into a virtue. It is erroneous, whichever way it is regarded, il-

legal, immoral, absurd. If the Bishop desire to adjudicate in open court on clerical offences, he must resign the patronage of the livings; but if he prefer to retain the patronage, then he must, as provided in the clause of the Church Discipline Act commented on, delegate his judicial functions to the Metropolitan of the Province, and so avoid all semblance of evil. Again, an exemption from the obligation of observing this clause, might with less fear be granted to our home than to our Colonial Bishops; because whereas, by the 17th clause of the same act, the former can *compel* or "require the attendance of such witnesses, and the production of such deeds, evidences or writings, as may be necessary," our Colonial Bishops cannot; all lay attendance, &c., being purely voluntary. They cannot therefore, in the absence of these evidences, be, equally with our home Bishops, masters of the cases on which they adjudicate. The accused clergyman is in consequence placed in a comparatively defenceless position, and his accusers in a proportionably more impregnable one. Thus "envy, hatred, malice, and all uncharitableness" are bribed, by the assurance of positive advantages, to enlist themselves as the soldiers of conspiracy against a clergyman whose fidelity or zeal may rouse them to arms. All that is required of them is a well and maturely concerted scheme, based on a semblance of truth, to impart its fallacious colourings to the ideal picture. What can avail the simple denial of the accused against the concurrent testimony of many witnesses? How can a judge, a stranger to the past history and character of the accusers, and to the various and complicated relations in which they stand to the accused, form a just estimate of the thousand influences which go to alter or modify the whole complexion of a case?

Now add to this advantage over the accused enjoyed by the accusers, the following, and you will find, that, according to the working of the Church Discipline Act, as illustrated in the case of the Rector of Prescott, the clergy of the Diocese are exposed to the dangers of an inquisition, compared with which that of Torquemada was mildness and elemency. The court can inflict no fine on lay accusers, however plain the evidences of their malice, however groundless their charges, however enormous the pain, misery, expense, and humiliation they may succeed in heaping on their cleri-

cal victim. They escape free: no penalty can be imposed on them, no punishment; infamy cannot reach them; character they laugh at; they merely employ the court as the slave of their fiendish designs. If they can substantiate their accusations,—and all the chances are in their favour, as has been seen,—they have glutted their revenge. If they fail, it is at all events gratified: they have attached the stigma of suspicion, a success however easy yet of little value in general; but when a clergyman is the object, of vastly easier attainment, and of immensely more injurious consequences. On the other hand, the clergyman accused, however his case turns must of necessity suffer. If against him, as is not at all improbable (however innocent) under the present constitution of things, his happiness and peace, as well of those of his family, are for ever blasted, and he is turned back on society a despised outcast, to beg his bread from door to door, after having paid dearly for his defence. If in his favour, still, however poor, he must meet his expenses: these are inevitable. He may, it is true, be comforted by the congratulations and rejoicings of his friends; but can these repay him the many evidences forced on his attention of a blighted Christianity, and of a rank growth of vice, the consequences of an unholy war excited among a people for whom it was his joy to labour and a pleasure to endure hardships?

Add now the total ignorance of the accused clergyman of the punitive value of the crime laid to his charge, and his position appears still more weak and trying. No punishment being previously attached to any particular offence, the weight and severity of the former is left to the graduation of the judge. As no mortal judge does or can view the same offence at distant intervals, in exactly the same light, e. g. in youth or manhood, or under the opposite conditions of prejudice and partiality, the accused is exposed to the danger naturally arising from these inevitable vicissitudes in the moral perception; so that an act which to-day is punished with censure, to-morrow may be visited with degradation. We like to see the judge himself provide for things honest in the sight of men; and our opinion is that he will take a very important and decided step in this direction, who first defines, with all possible minuteness, the species, genera, and families of clerical misdemea-

nors or crimes, and attaches to each the punishment which may be expected to follow it. The loose, unwritten understanding now prevailing on this point, will assume a definite character, will raise the judge higher above danger from suspicion, and will enable the accusers as well as the accused to estimate, with a nearer approach to correctness, the exact value of their respective positions. We consider that any argument which may be offered in opposition to this recommendation, will be felt to be anticipated by a calm consideration of the grounds here laid down on which it is based, and that it is still further met in the universal practice of civil and criminal law.

Such are a few of the reasons why we regard the Bishop's Court, as at present constituted in this Diocese, a nuisance, a snare, and an absurdity, an organized tyranny which blindly hands the lash over to the laity, to inflict their heaviest blows on the backs of the clergy. It affects to adopt the Church Discipline Act as in force in England, in as far as it may be compatible with the altered circumstances of the church in this country, but does not define the clauses which it rejects and those which it retains; so that a clergyman cannot tell to what extent it is to be brought to bear on him until he goes before his judge, when for the first time he feels himself to be the victim of its partial and unequal application, and discovers that it is an engine of dangerous and most eccentric action, which a layman may handle with perfect impunity, but near which, if a clergyman venture, he is sure to be caught in its iron embrace, and to receive, if not a deadly blow or thrust, certainly a stunning fall or a lasting injury.

Unfortunately this is no mere declamation: what we have said is susceptible of ample illustration. We neither write nor speak as an advocate, but as a free and impartial inquirer, having no interest to subserve but those of right and justice. The case before us we believe to be a clear and ample evidence of the need of adopting such rules, and such a principle of action, by our Bishop's Court, as will enable it to fulfil the object of its creation, rather than the objects of hatred and malice. Among the first of its rules should be a demand upon the accuser, before entering on any investigation, for the deposit of a determinate sum to be ap-

plied to the payment of costs in the event of the decision being adverse to the prosecution. This will effectually prevent lame and impotent charges being made, and at the same time remove the Bishop from the dangerous suspicion of permitting his judgment to be swayed by the vision of a heavy pecuniary weight which otherwise should fall on himself. It will, in addition, make more remote the danger of an unjust verdict, and contribute in no small degree to the benefit of the church.

Our memory here teems with so many instances of clergymen having been found guilty of offences of which they were subsequently admitted to be innocent, as to make us most solicitous to see every precaution used to give them the justice to which all men are entitled, and also to make us look with suspicion on the verdicts in general of ecclesiastical courts. We call on our readers to reflect for a moment on the striking example in illustration of the late Bishop of New York, the Rt. Rev. B. S. Onderdonck. How clear did his case appear in the eyes of the world, how conclusive the evidence against him, how settled the conviction of his guilt, and yet, in view of the stainless purity of his saintly life for sixteen years subsequent to sentence of condemnation passed on him, and of his dying confession, is there a man who knows his works, or ever read the impressive accounts of his departure to his final rest, on whose mind the faintest shade of doubt can rest as to his entire innocence, and consequently as to the entire injustice done him, which he bore without a murmur, but not without a pang. In answer to the question "whether he repented him truly of his sins," the dying Bishop did most humbly and truly testify his penitence for all his sins, known and unknown, adding however, with deep and earnest feeling, "*Of the charges upon which I have been condemned, my conscience acquits me as in the sight of God.*"

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THE CASE OF THE REV. R. LEWIS BRIEFLY STATED.

"It is not enough to say only what is *true* ; it is necessary moreover to abstain from saying *all* that is true, because we ought only to state what is useful, and not what can only hurt without conferring any benefit."

PASCAL.

We are anxious that the reader may clearly comprehend the bearing of the several parts of the following case, and fully appreciate the value of the comments made on it in the several divisions into which we have thought it advisable to present it to him. With this object in view, we lay before him, for attentive consideration, a succinct and connected narrative of its most salient points; together with the substance of all that has been or can be pertinently said upon the other side of it.

Our first request is, that he will carry with him, all through his perusal of the present and succeeding papers, the few following most important facts: that the great offence alleged against the Rev. Mr. Lewis is represented by his enemies as having been committed by him against one individual, Miss Mary L. Willard,—leave her out of the question, and the accused stands free as he did before he entered the parish; that consequently to any language with which fault has been found, directed to other females, no separate criminality has been attached; that reports of such language been used as of importance only to aid the effort to prove the probability or truth of Miss Willard's story; that he is not accused of the same intentions in respect of others as of those in respect of her. These points have hitherto been much overlooked, but will materially assist the reader in arriving at a just conclusion.

The Rev. Mr. Lewis's intercourse with this person and her family, from the time of his coming into his parish, was, we learn, the same as with others, until shortly after or about the 25th of October, 1859. Between this date and the 7th April, (viz. Easter Eve,) 1860, or about five months, is comprised that closer intimacy from which so much suspicion and mischief have originated. From this period of five months let three months be deducted, viz. from January to April, during which Miss Willard was mostly absent from Prescott, and the Rector's offences must have been, and are represented by his accusers as having been, committed between the 25th October and the 4th January following, or about two months.

Previous to the 25th of October, his name was unblemished. The keenest search will fail to discover before this date an unclerical fault. Within two months therefore he fell; not gradually,—this is not even intimated,—but suddenly; all at once, if the story against him is to be believed, into the lowest abyses of infamy; within this period became an adept in vice, a connoisseur in villainy. A man of middle age, and, as a clergyman of some standing, necessarily unless a fool, possessing some knowledge of the machinery of the human heart, and of the ways of the world, he is represented as having, without caution, or any previous process of preparation, committed himself to certain inexcusable liberties with a young woman of mature age, perceptible shrewdness, and light conduct. He could not have known the degree of reliance to be placed on her, but must have certainly known that his name, character, prospects, happiness, and everything which a man values most in life, were in her keeping by his own voluntary act. Is this a reasonable supposition? does a man intrust all his material property without security to a stranger? does he even, to a friend? and yet he entrusted property of inestimably higher value to one, of whom he only knew that she was light, giddy, frivolous, and mischievous. But if these, &c. were her faults, why, it may be asked, be so intimate, why drive her out alone, why admit her to his house? This surprise was experienced and often expressed in reference to one the latchet of whose shoes the Baptist said he was not worthy to unloose. “How is it that he eateth and drinketh with publicans

and sinners?" therefore "the scribes and Pharisees murmured against him," and their disciples, it would appear, may be found extant in Prescott. But in this person's case there was a special cause for driving her out which did not exist in that of others: she was fond of driving; Dr. Brouse indulged this fondness. His habits are subjects of local history. Mr. Lewis saw the danger of his parishioner, and, as was his duty, resolved to warn her of, and guard her against, it. There was a peculiar difficulty in the way owing to her long acquaintance with his wife, and the intimacy between the two families. He desired to wean her from the husband of her friend, by indulging that wish for driving, of which he took advantage, and moreover to avail himself of the opportunity thus afforded of arousing her to a sense of the impropriety of her course. On the 25th of October she drove with Dr. Brouse fourteen miles into the country, and reached home about half-past seven in the evening, between two and three hours after sunset. He Mr. Lewis was engaged for the following day, viz. 26th, to meet a wedding-party at Maitland. Miss Willard knew it, and requested Mrs. Lewis's permission to accompany him. This she did because she had heard from Mrs. Lewis that it was not her intention to go. Miss Willard had a curiosity to be present at the wedding. Mrs. Lewis gave her consent, and consequently he drove Miss Willard to Maitland on the 26th. On the way he took occasion to introduce the subject of her drive the day previous with Dr. Brouse. Knowing his character and habits, he spoke to her respecting it, and asked if he had taken advantage of her position. She acknowledged that he had kissed her. She in her evidence states, that these drives with the Rev. Mr. Lewis were as often as "every other week." This would make the whole number to the first of January, at which they came to an end, about four times. No impropriety is alleged; indeed it would have been absurd to have alleged it as having taken place during the first drive; it must then have been on the occasions of the remaining three. She swears that he said he wished her to wear a black veil (during the drive) "so she might be taken for Mrs. Lewis; said this three different times." Then on the second occasion, it appears by her statement that he took the liberty of requesting her

to wear while driving with him a black veil, for a purpose evidently unlawful, and the nature of which she must have known; and moreover that he repeated this request. There are here four difficulties, 1st, that he should have made intimation to her of such a wish so soon after his intimacy commenced, and so soon after his first drive with her; 2nd, that she did not resent it and refuse, and at once suspect him; 3rd, that he should repeat it three different times; and 4th, that she should not have declined repetition of these drives, after such a request.

It was during one of these drives that he is reported by this person as having requested her to wait a year for him, that perhaps he would then be free and marry her. She also swears that she subsequently drove with him. He must then have made this proposal during the second or third drive, for he drove her once out subsequently to his having made it; a rather rapid progress for a beginner in the career of vice; a progress which even the most accomplished debauchee could not possibly make, except where progress could conduct to no victory over virtue.

Much stress has been laid on the frequency of his visits to the house of Mr. Willard. They were no doubt more frequent, and so they ought to have been, than to the generality of his parishioners; and were many of them made probably not as a clergyman so much as a friend, for we have yet to learn that the social instincts of a clergyman, which are common to him with the rest of mankind, must lose themselves in his profession. But again, they were made to the family and not to any particular individual of it; for Miss Willard herself confesses that her mother was always present except on one or two occasions, and this confession robs the charge of frequent visiting of all its sting. If a book of poetry was taken by him from a table and read, as stated, with evident malicious intent, it must have been during these visits; but if the reading were suggested by an evil motive, or the passages read selected in view of a corrupt object, what must we think of the morality and integrity of Mrs. Willard in permitting it in her presence, and the statement is made by another female, who was *also present*, and, if permitting, in not comprehending their scope. Thus Mr. Lewis's acquaintance continued uninterrupted-

edly with this person's family for these few months, he visiting at their house, frequently accompanied by Mrs. Lewis, and receiving their frequent visits at his, until the commencement of the following year, when his closer observation of the very exceptionable conduct of Miss Willard, and the little effect of his advice and endeavours to guard her against herself, and the apparent indifference of her family to the career on which she had now fairly entered, suggested a different course of treatment.

The proposal, viz. of marriage, attributed to him as having been made to her in Brockville, about the 5th January, 1860, and previously, between 25th of October and last of December, 1854, is one which we must take for granted has been a pure unmingled, and indeed most awkward and ridiculous, fabrication, it not constituting any portion of the articles brought against him at Toronto, and because it had no semblance of probability, for in respect of it the most important witness, Miss Willard, and her cousin Abigail, who were examined in Prescott upon it, contradicted each other in the most prominent and vital particulars. *See notes on Miss Willard's and Miss A. Willard's evidence in this pamphlet.*

Observing that no notice was taken of his cautionary remonstrances by Miss Willard, and that her familiar intercourse with Dr. Brouse continued unchanged, Mr. Lewis no doubt considered it his duty to address himself to her mother, which he accordingly did in the month of December, BEFORE Miss Willard went to Brockville, BEFORE his so-called proposal to her there, and consequently during the continuance of the same intimacy which existed between October, 1859, and January, 1860. He mentioned her daughter's own acknowledgments of Dr. Brouse kissing her, and recommended her not to give permission to her to drive in future with Mr. Brouse, or to sleep at his house. Her reply must here have put an end to all his previously formed opinions of her, and from that time his visits almost entirely ceased: it was that she believed that "Dr. Brouse cared more for her daughter Mary than for his wife."

Shortly after he again saw Mrs. Willard, and repeated his ap-

prehension of the danger her daughter ran by allowing her to sleep at Dr. Brouse's; apprehensions which were continually renewed by the repeated stories in constant circulation respecting the exceptionable behaviour of the latter. She made light of it. He then at last determined to warn Mrs. Brouse, if ever she gave him a good opportunity. It soon occurred; for shortly after, a lady whose name we, from motives of delicacy and consideration for her own feelings, refrain from mentioning, stated that she called in the afternoon at Dr. Brouse's. Miss Willard was in the hall, and told the lady that Mrs. Brouse was not at home. The same lady then went and found Mrs. Brouse, and *told her that Miss Willard was at her house.* The next day she called again. Mrs. Brouse then informed her,—for the subject had its own special interest to these ladies—that, on her return home the previous day, she found Miss Willard *alone with her husband in the nursery.* While the lady was in the house, Dr. Brouse came in and passed up stairs. Mrs. Brouse appeared restless; the former observing it, inquired who was up stairs. Mrs. Brouse said, Miss Willard. Mrs. Brouse had no nurse at the time. On this occasion Miss Willard stopped two days and a night there. *Mrs. Brouse informed him of this fact on his calling a day or two after.* This was the opportunity he desired, and he took advantage of it by telling her that she was very foolish to invite Miss Willard to her house so often. She replied that she had known Miss Willard a long time, and did not think there was any harm in her; and remarked that she, Miss Willard was going to be married soon. A woman is of course slow to acknowledge her own degradation. Mr. Lewis answered that he did not believe it; but that if it were so, he pitied the man who married her. He then mentioned—probably with abruptness, perhaps indiscreetly, at all events with candour—her husband's and Miss Willard's driving alone until 11 o'clock at night, and their habits of kissing; that if she doubted his report, *he would repeat it in presence of Miss Willard and her mother.* The servant here came to tell Mrs. Brouse that her husband was ready to drive her out. Mrs. Brouse and Mr. Lewis parted apparently as *good friends as ever.* This interview took place on Easter Eve. On the same afternoon he called at Mrs. Willard's, and requested

permission to speak to Miss Willard alone. He again plainly told her of the reports in circulation concerning her, such as her being out with Dr. Brouse so late at night, and the affair of the nursery; and asked her if she considered what the young man to whom she was engaged, would think of such conduct. She answered, "I am not yet married to him." The reply was, "Let him thank God for that." He then recommended her to go from home for a time, and on her return not to be so much with Dr. Brouse. She said she "would brave it out." The answer to this was, "I have nothing more to say to you; you may go." He repeated his request to her to leave the room, and send her mother to him. She then said, "I am sorry my company is so distasteful to you." He reiterated his request to her to leave the room, and send her mother to him. She then said, "I do not care for Dr. Brouse." He told her that if in future he called, it would be to see her mother, and that she was never to come into the room. *She saw and felt that her advances were repelled indignantly.* From that moment she seems to have been seized with the spirit of hatred and revenge; and hence the plot of which the Rector of Prescott became the victim, and which, because some people believe on wholly *ex-parte* testimony, he is called upon to leave his parish, and pronounce thereby himself guilty and his enemies innocent.

He could not compel the presence of his witnesses at his trial. A lady whose evidence was of vast importance, fearing a summons, left town abruptly; but subsequently, on being informed that the court had no power to compel her attendance, despised its subpoena and would not go. But he is unjustly said to have none; which, if even true, it cannot be averred that his cause is thereby vitiated, in face of the fact that there was but a single witness to the alleged offences charged against him, and that witness Miss M. J. Willard, then of Prescott, now Mrs. Samuel B. Clarke of Toronto.

NOTES ON THE EVIDENCE.

Tantum religio potuit suadere malorum.

LUCRETIVS.

“He that questioneth much shall learn much, and content much.”

BACON.

Fanny Amelia (Mrs.) Brouse sworn:—“Knows defendant—one year in parish.” Unfortunately for the cause dear to the hearts of Willard, Brouse & Co., the very first sentence in the sworn evidence of the first, and one of the most, if not *the* most important witness against the Rector of Prescott, is *false!* The defendant took charge of his parish in May, 1858. He became acquainted with Mrs. Brouse shortly after; the time when she gave her sworn evidence was August, 1860. He therefore was the Rector of Prescott two years and three months, and she was personally acquainted with him as such for at least two years, yet swears that he was only *one* year in the parish. Whatever may have been the cause of this error, one thing is certain, that she most argumentatively proves herself to be at the outset an unfit witness; and should any lingering doubt of it hang over the mind of the most incredulous, she industriously goes to work in the remainder of her evidence to dispel it, and, as will be seen, succeeds to the entire satisfaction of every decently intelligent reader.

In our remarks on the “FABRICATION of Facts,” published by Mr. George Murray, Grammar-School teacher of Prescott, whose aim after immortality we like to aid by impressing on every available occasion on the public memory the name of the author of this great work, this “hurried” work, we proved, with what we believe

to be the utmost conclusiveness, that he opened it with a *deliberate* falsehood. We merely incidentally allude here to this circumstance with the view of directing attention to the coincident character of the opening testimony of the lady of Dr. Brouse, M.D., of Prescott, C.W., and the opening flourish of egotism which bursts on the astonished ear of the reader of the "hurried" fabrication of facts—the *ridiculus mus* which issued from the mountainous intellect of the Grammar-School teacher of Prescott, after long and violent parturient throes. But to return to Mrs. Brouse.

"Between forty and fifty years old," &c., &c. A rather singular question to put to a clergyman's parishioner—his age and that of his wife—and the witness to swear to their ages! a very remarkable example of exact knowledge obtained under manifest difficulties. But Mrs. Brouse's knowledge need not envy her veracity. The Commissioners seemed to consider the former illimitable, and the latter Aristidean; and hence we suppose the extraordinary questions put, and the wonderful result in the establishment, in their opinion, of a *prima facie* case for the Bishop's Court.

"Talked of her beautiful eyes." Now this really is swearing rather too much; for can it be supposed possible that any man not a fool, would abruptly, without feeling his way, address such language in seriousness, or even jocosely, to a married woman; or supposing that he did, that any respectable woman would not prevent a repetition by at once dissolving the acquaintance, which Mrs. Brouse did not. It did not in any way affect the intimacy. But when people find themselves in a difficulty, they must emerge some way or other *per fas aut nefas*. We really believe that Mrs. Brouse does flatter herself that her eyes are beautiful, and loves to hear strangers and friends express their appreciation of their beauty. *Hinc illæ lachrymæ*. Hence she cannot understand a compliment unless it conveys an allusion to her eyes, which, for all we know, may be, and for her own gratification we hope are, for brightness, and beauty, and mildness of radiance like the evening-star in duplicate; but he only "talked of them," and then perhaps not *to* her, but to some *second person*—sly evasion. It is, then, we conclude, a sin to speak as follows: "Are you acquainted with Mrs. Brouse?" "Yes I have

that honor." "She has beautiful eyes?" "Most unquestionably. I have never before seen two such orbs in mortal head,—two such lovely illustrations of the 'mildest ray serene' of the poet." We will proceed no further with the conversation, as the gentleman who last spoke is getting rhapsodical, and may himself, if not careful, be made to stand before a Commissioner or a Court. But seriously, we once knew an elderly young lady, who, if ladies could be anything but beautiful, was the very antipodes of beauty, to whom certain portions of Burke on the "sublime and beautiful," if read backwards, would precisely apply. As she felt the cold shade of descending old-maidhood gradually enveloping her,—which, by the way, we ourselves look upon as a very respectable, honorable, and enviable condition,—her solicitude to share her happiness and her temper with one of the coarser half of humanity grew so benevolently intense that a look she invariably interpreted into a deep though mute expression of love, and the coldest and politest touch imparted to her attenuated fingers, into a warm and energetic declaration of this passion. O! the hours, nay nights, she would consume in detailing with graphic minuteness her conquests, and her trials, the jealousies of rivals, the dangers of beauty—the pain of indecision as to the choice which would be most conducive to her future happiness, &c., &c. But to return from our digression, in which we disclaim any personal allusion, we next find Mrs. Brouse uttering the following:

"He said he thought her mother's eyes were prettier than hers." This was too bad—positively insulting. But

"The daughter oftentimes begins to bloom before the mother can be content to fade, and neither can forbear to wish for the absence of the other."—RASSLINE.

No doubt Dr. Brouse, did as she says, agree with her that these were "not proper words;" they must have shocked his sensitive virtue. We can scarcely blame Mrs. Brouse for feeling irritated. Bad enough to talk of the beauty of Miss Willard's eyes, but to put her mother's eyes before hers was enough to make her think and say anything, and we don't wonder at the length of rein she gave to her imagination or to her virtuous suspicions; for if we desire to know her evidence we must go to her thoughts, suspicions,

and suppositions, of which it is made up; as for example: "He, defendant, 'said Miss Willard was not much noticed, and soon would not be invited out at all.' Never asked a reason, and he gave none. She *supposed* he meant because she (Miss W.) was a bad character." How could she have *supposed* it *before* he spoke of her character. Did Mrs. Bronse herself suspect or know her character, and therefore think that Mr. Lewis also knew it (Miss Willard's)? "Thought at the time there was something more in it, but never told her." Singular secretiveness in a woman, especially Mrs. Bronse; a singular way truly of shewing her friendship for her dear kind good Miss Willard, the pure, the simple, the unsophisticated. "Asked to mesmerize her; and at same time asked for her ring to wear on his finger, and she refused it. *Thinks* he asked the ring for the purpose of taking some improper liberty with her; mentioned it to Doctor Bronse *some days after.*" Would not a virtuous woman, under the pressure of the excitement of indignant feeling and insulted honor, have *run* to her husband at once and told him, and not have slept on it and treasured it up for days in her heaving bosom. Strange that Dr. Bronse should only think it strange. "'Tis passing strange"; stranger still that "he did not take much notice of it till this charge came out; but it is not strange in view of another fact, that one of the firm of Willard, Bronse & Co. averred it as their intention *to watch* a whole year for an offence; not strange in view of this honest avowal, that all this progress on the virtue of Mrs. Bronse, and (remembering the compliment paid to the superior beauty of her mother's eyes) on the virtue of her mother also, was made within the narrow limits of "between three and five weeks," surely the lady proves too much, or the Rector of Prescott must be a very *heliuo feminarum* to contemplate the synchronous destruction of the inviolable virtue of the gentle Mary Louisa Willard, now the happy and devoted Mrs. Samuel B. Clark of Toronto—of the confiding Fanny Amelia, whose sole ambition was to be loved by the man of her choice, in whom "she had perfect confidence," for "he loved her and that was all she wanted," and of her mother, whose testimony affords proof of her close consanguinity, for that testimony clearly shows a peculiarly nice susceptibility, as we will hereafter explain, to the delicate re-

lations of the sexes and the rules by which their intercourse should be governed ; but then again 'tis strange that this frightful monster, notwithstanding his wolfin propensities, should be allowed to "come again" to the house of Dr. Brouse, and that even he should receive a special invitation to a special evening party ; and then again 'tis not strange, as we look at it in the light of the concluding sworn declaration of this same witness, that "she has a feeling on her own side." Thus to sum up this lady's evidence : it is strange and it is not strange ; what is strange in it is not strange, and what is not strange in it is strange. And now, reader, if you expect, as no doubt you do, that we should unravel this web of contradictions for you and reduce this chaos to order, and throw light on this darkness, we can only do it—but the process is a secret ; if it were known, we might suffer for our knowledge as well as for our experiment. We will therefore tell you, only on the promise of inviolable fidelity ; we can only do it by holding it up to the brightly illuminating eyes of her whose only want in this life is gratified in the love of her husband. In the light of these piercing orbs the mists of obscurity are dispelled, and by its transforming agency the hideousness of error is changed into the beauty and harmony of truth.

Much stress is laid on the request said to have been made by the accused on this lady for one of her rings. If it were made at all, we would be disposed to consider it a reprimand administered in a strain of irony on the vanity and folly of covering the fingers with a multitude of rings. But the request is either proper or improper. If improper, too much is proved ; that is, that at the time when all the accused's energies were engaged in an absorbing attention to Miss Willard, *and this is the whole intended charge*, he was also compassing the destruction of Mrs. Brouse, which is absurd. But if the request were not improper, it may have been made jocularly, at all events innocently. Now everybody knows that there are few expressions, however innocent, which may not be very easily twisted so as to appear to bear a sinister construction. The "sly mendacity of hints" is a powerful alchymical agency. God forbid that every word uttered by a clergyman, or by any man or woman, however exemplary, were to be made the subjects

of such a process. An apostle might in this way be brought to appear guilty before the tribunal of a world, whose judgment is uncharitable in proportion to its own wickedness.

"Saw them," viz. Miss Willard and defendant, "oftener than they ought to be," together we presume. Mr. Lewis "always asked her (Mrs. Brouse) if Miss Willard had been there," that is at her house on the occasion of his visits. Delightfully delicate appreciation of clerical propriety! After all, how gross to found an adverse opinion of a person's motives on such a slender and shifting foundation as a young woman's capricious estimate of the exact number of times a clergyman ought to see a lady with propriety. It must be evident that the frequency of his visits must depend on the necessity for them. His inquiries on visiting Mrs. Brouse if Miss Willard were at her house were very natural in view of his knowledge of the object with which her visits were paid to Mrs. Brouse, and which visits it was his *avowed* intention to stop. But poison may be extracted from the most innocent ingredients, and so the artful allocation and combination of distant, unconnected, and, simply considered, innocent circumstances may be made subservient to the support of a charge the most groundless as well as the most iniquitous; thus an enquiry, very natural and proper in the eyes of one who can appreciate the position, duties, and responsibilities of a clergyman, becomes, to the eye of the evil and suspicious, who look at the world through the distorting media of their own characters, an unerring indication of low cunning sharpened by depraved desire. But who in reality is placed in the most equivocal position? Mrs. Brouse or the person against whom she testifies,—he by arts and expressions entirely compatible with clerical propriety, although the very Pharisaical may say not compatible with sufficient clerical seriousness, or she by averring that she permitted an advance which she construed into an insult, and not mentioning it at the time to her husband, whom she loved, not even expressing her anger or forbidding the author of it to appear again in her house, but on the contrary allowing him to "come again because he was a clergyman." And what shall we say of her husband, who she was persuaded requited her affection by reciprocating it, in permitting "defendant to call" after he had

heard of his bad conduct ; what shall we say when we read that he " NEVER told her to refuse to let him come to visit her," but, on the contrary, invited him to a party specially called together in compliment to him ? Are there no conclusions from these facts ?

It is painful to hear Mrs. Brouse speak of herself as here she does. But in how painful a dilemma does she place her best friend ! We will suppose that she has got one who is indeed a friend, and, as such, having implicit confidence in the purity of her honor. He hears her speak under the awfully solemn obligation of an oath ; therefore he cannot believe that she, a lately confirmed member of the Church of England, would be guilty, not of perjury alone, but of *proving herself* guilty of this fearful crime. No, no ; the supposition is too monstrous for true friendship to entertain. He is therefore driven to the only other alternative left, and a painful one it is, that, so scrupulous and tender is her regard for truth, that rather than violate it she prefers to proclaim herself guilty before the world of an impropriety sufficiently gross in a married woman in her social position, to satisfy the morbid craving of the most sedulous scandal-monger. Can any reader, in the least sensible of that tenderness which should ever characterize true female virtue, fail to receive a shock from a statement in which a lady, who professes to be guided by this elevated principle, avers that she permitted a request, which she conceived to be improper, to be made to her, without evincing her displeasure by instantly dismissing the person who made it from her presence, but on the contrary "*let him come again,*" for the very reason above all others which should have increased her horror and disgust, "because he was a clergyman," the very character which imparted a ten-thousand-fold enormity to his impropriety. Now here is a most distracting dilemma for Mrs. Brouse's friend to be placed in. No, no, he cannot believe even this of her. Truly it is a position in which friendship may be justified in turning faithless. Well may we look back on this unique testimony, and, as we review it, wonder at the moral organization of the witness and its singular adaptation to that of her *alter ego*, or husband, who, although made acquainted by his wife of the infamous intentions of her spiritual adviser, so harmoniously unites with her *as never at any time to*

tell her to refuse to let him come to visit her, but, on the contrary, himself invites him to his house, although she immediately afterwards states that the Doctor "did not like ministers coming to his house." A favorable opportunity here presented itself of expelling them, and certainly most justly; for, in addition to the reason afforded by the improper conduct under consideration, they must be most expert and practised deceivers if "between three and five weeks" one of them, of hitherto spotless name, could make such rapid strides towards the consummation of the most iniquitous design, as is here asserted. But the key is put into our hands with which to unlock the difficulty: these good people, Willard, Brouse, & Co., averred their purpose to "watch for a whole year for an offence."

We will now dismiss Mrs. Brouse from the witness-box, with a few words of our own. She has given herself a shocking bad character; has apparently proved herself guilty of one of two things,—a false statement under oath, or a very dull appreciation of the respect due to her as a lady, a woman, a mother, and a wife. This is the light in which it clearly seems to us she has placed herself; but we do not think so badly of her as she would have us by her testimony to infer. We rather gather from it that she is a weak woman, who, if permitted to pass unobstructed through life by the snares of wickedness, would enlist the interest, if not the esteem of the circle within which she moves, who deems it a virtue to obey her husband although obedience may involve guilt, who looks entirely through her feelings, and, as these are moved, sees to-day as spotless white the same thing which the day before was to her eyes black as Erebus. She evidently lent herself, from a mistaken sense of duty, to a conspiracy; her part was assigned to her, but she was too simple, in reality too honest, to perform it successfully. She would, if she could, have reconciled truth and error; but she would not entirely let go her hold of the former, even while tremblingly upholding the latter, and hence her contradictions and the injustice which she rendered to herself, an injustice which we hasten to repair. We hope that in future she will cultivate the natural elements of good within her, and that by this time she is fully alive to a sense of the real quality of the part in which she has, unfortunately for

herself, been made to figure; and further, that an awakened sense of the demand which the Scriptural law of restitution makes on every professor of Christianity will suggest to her the only course by which the past can be obliterated, and the claims of a sensitive conscience satisfied.

Dr. Brouse (husband of Mrs. Brouse) sworn:—"Has kissed Miss Willard when his wife was present. Does not remember any other time; MAY have kissed her on other occasions." When a man is pressed hard to confess that he committed an improper action under circumstances which aggravate its character, and acknowledges that he *may* have committed it, there is no one who will not feel inwardly satisfied of his guilt, however artfully he may endeavor to evade an adverse verdict under cover of the conditional mood. Applying this interpretation to that part of Dr. Brouse's evidence from which these remarks are a logical and necessary sequence, how evident must it appear that he and Miss Willard were willing parties to mutually criminal, and, as they hoped, secret familiarities, the exposure of which, in the discharge of the accused's clerical functions, has been the sole and primary cause of the conspiracy conceived against him with clumsy art and executed with fixed determination. Its object is of course manifest, to invent and give plausibility to the charge of an evil motive for the course taken to arrest the progress of an impure intimacy between a member (?) (so called) of his flock and a quasi member of the Methodist fraternity; an intimacy which, if unchecked, there was reason to fear would result in loss of peace and happiness to two families, including the victims themselves, which peace and happiness it was a manifest clerical duty to watch over and conserve.

Mary Louisa Willard sworn:—There are certain kinds of testimony most difficult, if not impossible, to refute except by the application to them of extraneous tests; such testimony, for instance, as is involved in statements made by an individual of the truth of which there are no direct corroborative proofs. This kind of testimony must be essentially affected by the credibility of the person giving it, and this credibility by the absence or presence of any sinister motive, as interest, envy, hatred, malice, revenge, &c., &c. We all, for example, instinctively yield up our assent to the truth of a

statement made to us by an individual of education, high morality, sound religious faith, uncorrupt manners, innocent conversation, pure motives, generous disposition, confiding simplicity; and especially when to these are added the certainty that no self-interest is present to impart its mendacious colorings. If Miss Willard were such a person, we should feel the task of parrying her evidence to be indeed a hopeless one, and that to retire for ever from any further discharge of clerical duty should be an obligation laid upon the object of her accusations.

But what is her evidence and its attendant circumstances? It relates to supposed conversations said to have been held between her and a clergyman when alone. This is the *quis, ubi, et quomodo* of the case. What were these conversations? On the answer to this question it is admitted that the issue of the whole case hangs. There are but two witnesses to them, and these are the parties themselves. But they do not agree in their report of these conversations. Miss W. says that love was the subject, a criminal proposition to her of marriage, the expectation of the death of the accused's wife within a year, and the expression of a hope that she would wait thus long, &c., &c. This is the very essence, the head and front of the accused's offending. Now if these topics were really proposed by him to Miss W., we should say that his Bishop egregiously failed in that jealous watchfulness of his flock as their supreme shepherd on earth, and which his elevated pastoral office imposes on him, in permitting a wolf such as these conversations would prove this clergyman beyond all doubt to be, to rove, clothed in his delegated authority, unmolested through the fold in the guise of a guardian, to tear and destroy, instead of to tend and to feed; neither should be, as he does in his judgment, "frivolity," that which is a crime of seldom paralleled enormity.

Did, then, these conversations really take place? Miss Willard answers in the affirmative, the respondent in the negative; they either did or did not. It is Miss Willard's object to prove that they did; it is his to prove that they did not. It is Miss Willard's object, because, if she can substantiate her charge, she has established a motive, viz. her repudiation of his advances, for his

calumnious charges against her reputation, which charges could otherwise not be imputed to any other than the motive here claimed for him, and with which the whole evidence agrees, viz., a conscientious discharge of professional duty. The principle on which her co-workers have acted in this scandalous business is to show that he was in love with Miss Willard; that this emotion was converted into hatred by her rejection of his criminal proposals; that he feared her betrayal, and that this fear, acting in conjunction with "love to hatred turned," prompted and induced him to execute the base plan of endeavouring to prove her to be "a dangerous character." To turn his statements against her, back on himself, it became absolutely necessary to prove him to be guilty of a greater wickedness than that imputed by him to her. If he can be made to appear guilty whether he is or not, is of no consequence, it is correctly argued, no one will believe his charges against her; but every one will attribute them to fear or to hatred, fear of her revelations, and hatred because she would not consent to his base proposals; hence it must be made to appear that he hated her, and was afraid of her; but some cause must be shown why he must hate or fear, or be influenced by both these passions together, and hence the concoction of the old and clumsy, but generally too effective expedient of taking advantage of an occasional act of civility and ordinary attention, common to most clergymen in similar circumstances, shewn in driving out Miss Willard at her own pressing request, and calling frequently at her house by repeated invitations, to graft on it imaginary conversations and ideal proposals. So much for Miss Willard's interest or object, and that of her friends, in making the Rector of Prescott appear guilty of their charges against him, and their scheme for effecting this object. His interest or object in denying the truth of her reports of these conversations, is sufficiently manifest; but the credibility of his denials must be judged by the same extraneous test as that of Miss Willard and that also of her accomplices, viz. past character, possible or probable motives, &c.

Now we do not hesitate freely to admit as our own opinion, drawn from conflicting statements and from a general review of the whole affair, that the Rector of Prescott did use very strong

language, while remonstrating with his pert parishioner, on the character of her intercourse with Doctor Brouse, and that this language lent much aid to those injured innocents, Willard, Brouse & Co., in the prosecution of their object. We think it very possible that in the course of his conversation with her on this subject, in her own house, on Easter Eve, when he prohibited her from appearing on the following day at the Communion Table, irritated by her levity and indifference to his serious remonstrances on her unbecoming conduct, he did give vent to his opinion of the fearful *possible* consequences to be dreaded from a persistence in the course she was pursuing; and that he might have used language to the effect that he would not be surprised if she and Dr. Brouse had poisoned Mrs. Brouse; and we can moreover understand that this idea might naturally have been suggested to the mind by many recent examples of the display of toxicological science, in which an M.D and his paramour have been the chief actors, and an unsuspecting wife the hapless victim. It is the *animus* or motive which aggravates or extenuates an expression or an action. We claim credit for the accused (and there is no evidence to disprove his right to it) for the intention in employing this forcible language to awaken and to terrify, not to asperse or to prejudice. The language of hyperbole is natural to earnest and excited feeling; it is the language of the pulpit as well as of the bar and the rostrum, and may well be extenuated, nay lauded, in a clergyman in his anxious warnings against possible, though it may not be probable, ruin to which an impetuous passion may consign a thoughtless, an inexperienced, a deluded, or it may be a wicked individual. It was moreover used in private, never in public, in a ministerial, not in a social character, and should therefore be judged by the same law of fitness in virtue of which the earnest and impassioned warnings of the same minister in the pulpit are estimated as evidences of zeal in his Master's service, and of anxiety for the souls committed to his care. We therefore conclude that the accused must be acquitted of any unworthy intention in using the language on which so much stress has been laid; and the more especially, as being uttered in private, it cannot be made to subserve the purpose for which it was adduced;

which purpose was to prove that the author of it *published* calumnious statements against Miss Willard, with the view of detracting from, or neutralizing the force of her testimony against himself.

So much, then, for the difficulty under which a defendant labours in disproving statements made against him, on the testimony, however good, of a single interested witness, and therefore the law of the land, guided by scripture, requires two or three at least of some creditably as necessary to justify a verdict of condemnation. Such meagre and partial evidence as the above would place, if admitted, the character of half the world at the mercy of the other half. No clergyman is safe for an instant, if this be the system under which he exists: he lives by tolerance of evil, as well as by tolerating evil, and must give himself up for ever as lost the moment that the machinery of wickedness and malice is set in motion against him. But let judgment at all events be impartial. If two witnesses of equal credibility testify against each other in a matter dependent for proof on their sole evidence, both ought to be, *ceteris paribus*, held guilty, or both innocent; but to condemn A, the conditions being alike, on the testimony of B, and not to condemn B, on the testimony of A, is a partial condemnation. If it can be shewn that A has led a life of previous morality and general good conduct; that no anterior stain can be found on his character; that charges now for the first time involving a loss of reputation are made against him; that these charges, moreover, indicate that he has taken a sudden leap into the depths of vice, their credibility is much shaken. If, in addition, these charges rest on the *ipse* or *ipsa dixit* of a single person, there is a strong suspicion that they are calumnious; but if, in further addition, this single witness is not only known to be, but proves herself to be, one of excitable temperament, of exceptionable conduct, bold, rude, forward, of a brazen front, and unabashed countenance, violating the ordinary rules of restraint which society imposes on the intercourse of the sexes, and indulging in familiarities with numbers, from which true modesty and decorum revolt, it is manifest to the simplest apprehension that her evidence is completely worthless, however cool, calm, well concerted, and apparently artless. Such,

we maintain, is the position in which Miss Willard and the great object of her dislike stand, in respect of the statements made by her against him; and that her unsupported evidence is still further weakened by her motives as well as by her character, will be abundantly manifest from the following analysis of the latter, the materials of which she herself has liberally supplied. They are taken from statements made under oath. As an instance of the free-love proclivities of this pure and simple maid, the following display made by herself, of her knowledge of the masculine heart, and of her sympathy with its sufferings, is illustrative. She "pitied Doctor Brouse because his wife was not a suitable companion for him." How, we may ask, did she know? Possibly she thought him a suitable companion for herself. Did he ever tell her so during those nightly drives? Ah! this was the testimony to which he put the furtive seal of his lips on these interesting occasions,—in the soundness of which, her mother, Mrs. Willard, implies her belief in that remarkable confession, that "she believed Dr. Brouse cared more for her daughter Mary than for his wife."

"Has," meaning defendant, "kissed her *more than once*." As it does not appear that this familiarity was taken forcibly, it must have been willingly; and willingly, then wrongfully on her part as well as on his; and if more than once, premeditatedly; and if premeditatedly and willingly, and therefore wrongfully, does not the witness confess in a manner so singularly unblushing, her commission of a serious impropriety, as to leave us the only inference possible under the circumstances, viz. that it was so habitual as to blunt the sense of her modesty. "He asked if she would wait a year for him; that perhaps he would then be free and marry her. It was when out driving. Has been out with him since." What a character is here! comment is absolutely paralyzed. Is there any spot in this world, with all its wickedness, so socially corrupt, in which public opinion would excuse the continuance of an acquaintance between two persons of opposite sexes, after a proposition such as this—so base and revolting; a proposition which could only emanate from the deepest abyss of moral degradation; and yet not only a married clergyman is

accused of being its author, but an unmarried female of receiving it and again seeking his society. Surely that fascination which held her in its witching embrace ought to have yielded under the potent exorcism of this nefarious proposal. But no! the love of the good and virtuous was not the weakness of this witness; she still remained the willing slave of a base passion, and she confesses to the unbroken continuance of the same intimacy. But did not her countenance betray an emotion of horror? No. Not even of displeasure? No, not even of displeasure; for she *encouraged* subsequent visits, and actually *dined* with him, *introducing* him to a family of her friends. Nay more: she must, by her own admission, have smiled upon the proposal; for its reception was so encouraging as to embolden him, so she says herself, to repeat it. "She *then*," on his subsequently repeating the proposal, "thought him a bad man." Why then? But the admission is unfortunate in face of the following: "Did not then ride so much with Dr. B. as with defendant; allowed him to come to the house again." So, although she thought him "bad," his society was not distasteful: it was actually agreeable. "What concord hath light with darkness," vice with virtue? yet here it is. "Did not tell her mother, because she did not think defendant meant anything wrong." How does this agree with the following: "the proposal in Brockville opened her eyes." If he *meant* nothing wrong, then why conclude him to be "bad." Here, then, is a most manifest contradiction, arising out of a clumsy effort to seem virtuous, and to excuse actions wholly inconsistent with such a character, but very reconcileable with that character which acknowledges, with assumed innocence and simplicity, a habit of promiscuous kissing. "The kissing was done playfully, and she imagined there was no harm in it." But, perhaps, there is some connection between obliquity of mind and of vision:—the lady with the beautiful eyes, who is so easily fascinated, will understand. How carefully we weigh, and how slowly accept the evidences on which our holy faith rests, and with what avidity we grasp at and receive the assertions of calumny, however impure and suspicious their source, or however conflicting in their nature! We pass over various other portions of this young lady's story, satisfied that every reasonable mind

must reject her as an authority, on the grounds, established by the foregoing proofs, of her interest in supporting it, as upon this airy foundation stands her reputation: 1st, on the ground of her own admissions of loose conduct habitually indulged in, and unblushingly confessed; 2ndly, on the ground of the gross inconsistencies apparent in her sworn evidence; 3rdly, on the ground of the utter improbability that a clergyman, whose whole past life—proved, by unequivocal testimony, above all suspicion, because emanating from the highest and purest sources—was invariably marked by a uniform gravity and decorum consistent with his office, could, without passing through the ordinary stages of gradation in crime, cast off in an instant, as a thing foreign to him, his whole past character, and stand forth a new being, a consummate hypocrite and clumsy villain; and 5thly, on the ground, supposing the truth of the last, that no adequate temptation to the change, no sufficient inducement to risk the loss of a name so dearly earned, and a position so honorable and so difficult to maintain as the one in which he stood, presented itself, until it did in the person of one, a compliment to whose eyes must be as much an irony, as her reputation for maidenly conduct and modesty is a myth.

Mr. Willard sworn:—"Went up to ears with my daughter at request of my wife, who said defendant acted so curiously that she wanted him, Mr. W., to go up. Never asked what she meant by it."

The testimony of the rest of the witnesses seems of little importance, as being only recapitulations of that which was already given. There are, however, a few curious statements interspersed which are evident departures from the programme pre-arranged and agreed upon, imparting an unequal patch-work appearance to it, spoiling its beautiful features, and marring its dramatic unity. Of such is the above text. Observe the tender solicitude of the maternal heart, in its jealous endeavours to guard the innocence of an unsophisticated girl of twenty-five, against the dangerous fascinations of a clerical brigand of middle age. She despatches her obedient husband to protect the tender flower, instigated by a prophetic fear lest its virgin purity might be sullied by the impure breath of her spiritual friend; a fear which arose from observing

that he "acted curiously." So innocent of the ways of this wicked world is Mrs. Willard, that she is unable to define the source of her fear: all she knows is that he "acted curiously"; she cannot explain more precisely. She is ignorant of the nomenclature of fashionable vice. She has never seen its devious ways,—oh never!—or experienced its withering power; she must, therefore, fall back on the unerring instinct of female sensibility, the airy nothings which go to form female reasons for female conclusions, and therefore despatches her obedient lord, to protect, in daylight and in a public thoroughfare, the gentle creature to whom she does not scruple to give permission to drive alone with the object of her nervous apprehensions, or with an M. D. of special susceptibilities. Neither can the reader fail to appreciate the unquestioning submission of the obedient husband to his devoted wife; his absolute *impersonality*, shewn "in never asking what she meant," by the reason which she gave why he should escort her daughter to the railroad station, and yet turn a deaf ear to anxious warnings addressed to her against the use her daughter made of her unobstructed intercourse with an acknowledged debauchee. No apprehension was excited of danger from solitary drives during the "witching hour of night" with a man of easy morals; but every danger from a passing word addressed by a clergyman of hitherto fair name, at a railway station in the open day, and in the presence of a prying crowd.

Surely he can be no adept in vice who would prefer such an occasion to instil his poison into the artless breast of purity and peace; he who is represented by these same innocent people, as in the uncontrolled and undisputed possession of innumerable, as well as the most favourable, opportunities for effecting his designs and acting as curiously as he pleased. The remaining portions of this witness's evidence is irrelevant twaddle, throwing no light on the case, but much on that pompous egotism so common to meagre intellect raised to a disproportionate social elevation.

Mrs. Willard sworn:—"Is a member of the Church of England; NOT BAPTIZED!! was confirmed!! is a communicant!!" Pray, Madam, how were you sworn; on the Gospel or the Koran?

You have never assumed the obligation of the Christian covenant; you are not pledged to the fulfilment of the duties it enjoins; and yet you are a communicant; you are fed with strong meat before your birth; you are *confirmed*—I am ashamed to repeat your statement. You have then solemnly before God, in the act of confirmation, promised to endeavour with His help to discharge duties to which you were supposed, from the fact of having presented yourself to receive that holy rite, to have previously pledged yourself, although you never did give any pledge. You entered into no covenant, made no agreement with God, in the way appointed by him, took upon yourself no responsibilities, which is of the essence of baptism, and were therefore bound by no promises to God, consequently received not the baptismal sign or seal of His acceptance and favor. You therefore, if you knew, as I hope you did not, the very first elements of Christianity,—your catechism,—stood before God, before His congregation here and His angels above, and mocked him with a lie, and went through the form of receiving a spiritual gift without the most ordinary qualifications necessary in the receiver. With all due respect and solemnity, Madam, I would urge upon you the words of Ananias to St. Paul *after his conversion* to Christianity and his deep *repentance*, “Arise and be baptized and wash away thy sins, calling on the name of the Lord,” and, as an indispensable qualification to their remission, humbly to implore His pardon for your breach of charity in vilifying the character of His messenger, in the vain hope of thereby shielding that of a wild and undutiful daughter, whose loose habits may be mainly attributable to a very natural indifference to her morality on the part of unbaptized parents. Query, was the young lady herself baptized?

But you further swear that you are “a member of the Church of England,” an unbaptized member of the Church of England!! This is the “unkindest cut of all,”—dangerous thrust, were it not so absurdly aimed. I pray you, Madam, to remember that the Church of England knows and can have no such member, unless I greatly err. To receive unbaptized persons as members is a contradiction, an impossibility; and to imagine it possible, as you seem to do, is an evidence of the most startling ignorance or the most shocking

audacity. "Told him if he were as careful of immortal souls as of those little things [i. e. his wanting to know why she had let her daughter go out with Dr. Brouse's brother] it would be better," a very appropriate remark indeed from a *confirmed, unbaptized communicant, and member of the Church of England*. "Her daughter very much changed on her return from Brockville." How soon after the return was the change observed? She returned about the first of February, if we believe some veracious oaths; if we prefer others, later. But at all events Easter was now near at hand, and, as it approached, her clergyman's admonitions and warnings became more frequent and importunate, and his threats more serious and alarming. No wonder that she should change: the conspiracy was hatching, the Doctor's plans were now assuming a determined form. They were to be carefully treasured up in the memory if success were to be attained. The spell of fascination was dissolved. "Seven other spirits more wicked than the first now entered" their victim, and what could we expect but a change? No doubt, it would have been greater but for need of concealment. We all change when we grow big with an absorbing idea, when all our scattered energies are for the first time concentrated with burning effect in a single momentous throw in the game of life; a throw on which honour and character and happiness are supposed to be staked. She was changed, of course: it could not be otherwise. We hope she is now still more changed, but for the better: there was or is room for it.

Alpheus Jones (father of Mrs. Brouse) sworn:—This gentleman's evidence contains nothing of importance; we can detect nothing in it worthy of special comment. The absence of any material for remark is somewhat extraordinary. As the father of Mrs. Brouse, the first, and one of the most important witnesses, and as the husband of a succeeding witness, we might have supposed that he must have had something to say worth noting, in virtue of his close relationship to the principals in this matter. Had anything existed at all resembling the hideous scenes, so beautifully portrayed by them, he certainly ought to have been aware of it; and if so, we naturally conclude, for the same reasons, that he would have revealed it; but we hear nothing from him, for the

simple reason that he knew nothing, and, knowing nothing, could testify to nothing, because too conscientious to testify to an untruth. We believe we would have been in the pleasurable position of recording his total dissent from the principle and details of the whole proceedings, but for the superior force exerted on him by those from whom the poet imploringly prays to be saved.

Laura Peek :—" Member of the Church of England," but never enters it ; regularly attends the Methodist meeting ; sworn :—" Cannot tell how often defendant visited Mrs. Willard's house, but more than would be pleasant to most people." The latter part of this kindly vouchsafed judgment, it would occur to an observer of human nature, appears to be indicative of a sourness of temper. As the female descends into the vale of life, this indisposition is apt to manifest itself, and to become chronic and troublesome to her acquaintance, unless neutralized by the antacid influence of children, of which saccharine ingredients in the cup of life we lament to record our impression, from the foregoing symptom, that Laura Peek stands in woeful need. We must, however, be slow in attaching blame to the operations of an idiosyncrasy congenital or acquired, and content ourselves with sympathizing with its afflicted victim. As a sister of Mr. Willard, we think it *was* unfortunate that Laura Peek did not communicate with her brother or to his anxious wife, her impression : ladies of her age and loneliness, are, as a rule, universally communicative in such matters. But Laura Peek is a remarkable character, and evinced it in the present connection, in two opposite ways ; 1st by her silence, and 2nd by her communicativeness. " She left undone that which she ought to have done, and she did that which she ought not to have done " : she violated the first duty in not speaking to her brother, and the second in speaking to her niece. Mr. Peek, if it be possible that he still survives, has our liveliest sympathy. Peeking must be a painful operation,—generally, we suppose, fatal.

Mary Ann Jones, wife of Alpheus and mother of Mrs. Brouse, sworn :—" Defendant never remarked to her on her eyes ; had no impression of anything wrong in defendant's visits." This witness, if witness she can be called, gives her little so-called evidence

in a fair and open manner, in refreshing contrast to those who preceded her. One of her conclusions, however, and her reason for it, affords a very pretty illustration of the creative power of the female mind as shown in the rapidity with which women generally form opinions out of the most slender materials, and draw from them unexpected conclusions. "From what she saw in defendant's manner, she thought it was a lover was there." On her cross-examination, gives the reason, "judged from his manner and abrupt leaving the room." So then abrupt leaving of a room is to be considered a sign that the person so leaving is a lover. O, ye clergymen! young and old, married and single, be careful to regulate your movements, be slow and measured: love is a hot passion; it acts like a high-pressure steam-engine; it generates gas, which, compressed by the forced silence and restraint imposed by the presence of a Jones, excites in the limbs and body a rapid movement in the direction of room-doors. Don't let it propel you too fast, or you may be forced off the track, and run smash against some unsuspecting, perhaps, sleeping victim, in your way through life. N. B.—Mrs. Jones stands at her door during winter, while "the north wind doth blow," to observe the movements of the outer world. Remarkable family the Joneses.

Abigail Willard, niece of Mr. Willard, sworn:—"Was over here," viz. in Prescott, in the summer two weeks, in the latter part of December, *and not again till this spring*, two days in July, one day in September, and last two weeks of December." Now it is manifest that conspiracy here sleeps. Miss Willard in her evidence swears that "on her return to Prescott from Brockville, she told her cousin Abe Willard" of defendant's proposal respecting marriage, and that she stopped at Brockville over two weeks; other witnesses swear to a longer period. Her return therefore from Brockville was about the first of February, and that there she made her cousin her confidante; whereas, if her cousin who here swears is to be credited, this was impossible, for she left Prescott in December *before* Miss Willard went to Brockville, and did not again return to Prescott "till the spring." When young ladies put their heads together to tell a falsehood, they ought frequently to consult about it, arrange all its details, above

all to be careful not to confuse dates, and never even then to attempt to put it forth unless they can place the fullest reliance on their memories. All this is very hard for young ladies to accomplish, even the most sedate; how much harder for those light, wayward, giddy heads whose chief employment is the pursuit of illicit pleasures, rather than of mental, moral, and domestic accomplishments! No wonder that this witness was not allowed to go to Toronto to give her evidence: her friends evidently saw and felt that the garrulous creature would cause them trouble. The way of the transgressor is verily hard; and much of its hardness lies in the harrassing fear of publicity, and the ever-ineessant watchfulness necessary to him to guard his "seeret faults" and hide them from the world. Such depravity as is necessarily involved in these conspiracies against the character of another to divert attention from one's own, is indicative of the most degraded morality, and, where prevalent, eloquently proclaims the existence of a fearful freedom from the restraints which religion imposes on the rampant and rebellious passions of fallen humanity. When woman engages in this iniquitous traffic, when she allies her spirit with the spirit of Satan, and virtually says, "thy will shall be my will, thine enemies my enemies, thy friends : friends, thy abode my abode," it requires a strong faith to bear up against the mighty rush of wickedness, and to enable the believer to hold fast to the conviction that God and right must ultimately triumph over the powers of darkness, and that in the end the innocent will read their acquittal inscribed by the finger of infallible justice in letters of light on the everlasting records of truth.

The remainder of this young woman's evidence is of little value, mere egotistical rubbish, such as her endeavour to "open the eyes" of her innocent, confiding, unsuspecting cousin to the nature of defendant's attentions, giving her advice, and trying to persuade the gentle maid that her opinion of the innocence of his intentions was false. She sets herself forth as a self-opinionated intruder of wicked fancies; one of those active, loquacious, vain, petite females who see only the image of themselves stamped on everything they look at, who mistake vicious cunning and low

artifice for intellectual breadth and vigor, and rove about from house to house, pests of society, expending their little mental strength in prying inquisitiveness, and using their illicit information for the destruction of the peace of families,—a specimen of a brood of abortive Iagos too common in modern days, who are indebted to fear of their wives for toleration, which is paid as black-mail in consideration of their silence. “Told Miss Willard defendant ought to take his sermons to himself.” “Once gave him (defendant) a piece of poetry to read as a reproof. Miss Willard and Mrs. Lewis were there when he read it. He looked as if offended.” Such impertinence to a clergyman, however bad, in the presence of his wife and another witness, is utterly irreconcilable with lady-like manners, or that retiring modesty indispensable to the correct bearing of the weaker sex; but it harmonizes well enough with what may be expected from a pert sewing-girl, whose only conquests are over the weak fathers of families, or over the peace of confiding wives.

The most prevaricating, because the most essential part of this amiable witness's testimony, is the following: “Saw Miss Willard *after* Good Friday.” The word “*after*,” as artfully put in here, has an indefinite meaning; she leaves herself free by its use; it is altogether non-committal. “*After*” may be an hour, a day, a month, or a year, or longer. The impression intended to be conveyed is that Miss Willard revealed the defendant's proposal to her in Brockville BEFORE defendant's threats to Miss Willard to speak openly of her intercourse with Dr. Brouse became alarming. If this can be shewn, there is some hope of proving that he did not speak against her until he heard that she had made known his proposals; and that then, and not until then, did he call her a “dangerous character” and endeavour to prove it evidently with the view of destroying the force of her story against himself. Now the reader will bear in mind that the defendant on the Saturday, just before Easter, on his visit to her, refused to administer the communion to her the following day; and was so angry at her obstinacy in not being guided in her intercourse with Dr. Brouse by the advice which he gave her, that he would not permit her even to enter the room in which he was;

all this was BEFORE, according to Miss Abigail's statement in her cross-examination, but AFTER, according to Miss Willard, the latter mentioned the Brockville proposal to her cousin. No unprejudiced reader can fail to detect the truth from these and other diametrically opposed statements. So we find the sewing-girl aver, on cross-examination, that her words "*after* Good Friday" mean after "Easter Sunday." And does not Miss Willard's own acknowledgment, made unguardedly on her examination, establish beyond all controversy as a truth the proposition insisted on from the beginning in this running commentary, a proposition moreover deducible on impartial examination of the conspirators' own sworn admissions, that they had conceived and given birth, as the fruit of their iniquitous mental co-habitation, to this monstrous offspring, their vile plot, for two reasons. First, from a motive of revenge against defendant for presuming to call the conduct of a young lady, although a parishioner, into question; and, secondly, having done so and made it known with a view to her reclamation, or, if not reclaimed, to arrest the progress of its dangerous consequences, for the purpose of hiding or diverting attention from her guilt, and obliging him to put on the armor of self-defence; an expedient no doubt learned from a certain animal whose only means of evading his enemies lies, not in his strength, but in the bad smell with which he stupefies and which he communicates to his pursuers. So do this amiable clique send forth the vile odors of villany, under cover of which they themselves, it being their natural excrement, escape unseathed; but which the more easily attaches itself to the character of another in proportion to its purity and usefulness.

We here close with Miss Willard's sworn acknowledgment referred to, which will leave the conscientious reader without excuse for doubt as to where the guilt lies, or for hesitation as to the verdict which it is his duty not only to pronounce but publish: "She never told the story until AFTER defendant reported her as dangerous. It was after the meeting at her father's, and because she heard he said such hard things of her, she told her father and mother."

CONCLUSION.

What a hideous picture does this anatomical investigation present of the body of society in a Christian town ! We might perhaps, without breach of propriety, here indulge our reflections ; but we abstain, merely confining ourselves to the remark, that in this body, as no doubt is already seen, there are many gangrenous spots, many sloughing members, and that therefore there is no *prima facie* improbability in the defence which Mr. Lewis's legal adviser, from an examination of the particulars of the case, deduced from it ; and so far succeeded in proving as to render the abandonment by the accusers or conspirators of the most criminal charges prudential, if not absolutely necessary, as unsupportable by the contradictory evidence brought forward at the preliminary investigation in the town of Prescott itself. We may however hereafter engage, should necessity demand, in the work of collecting such other reliable materials as can, as well as those here commented on, endure the ordeal of cross-examination ; such materials as will enable us, if occasion require, to indulge the natural curiosity of the world as to the antecedents of the principal figures which we have introduced as playing their parts in this low comedy of errors. They have only to intimate their wish, of which we shall take any future caballing as the expression, and they shall be again brought forward on the stage, not as here to place their *words*, but their actions on trial, and to repeat on paper parts which they have already played as principals in society. Neither shall we give occasion for jealousy, on account of neglect, to others who as yet have preferred the shade to the sun : it may be necessary that they also should be made to cross the stage, make their entrances and exits, if it were only to impart variety to the picture and life to the drama.

MR. GEO. MURRAY'S

(GRAMMAR-SCHOOL TEACHER OF PRESCOTT)

“STATEMENT OF FACTS.”

“A barren-spirited fellow ; one that feeds
On objects, arts, and imitations ;
Which, out of use, and staled by other men,
Begin his fashion.”

Refellere sine pertinacia et refelli sine iracundia, parati sumus.—TULLY.

The preface to an anonymous publication under the title “The Rector of Prescott and his late Congregation,” which has been industriously circulated, is a most fitting commentary by the lurking author himself on the spirit by which he is animated, and on the degree of reliance to be placed on his statements. That his spirit is vindictive, he virtually declares in the few opening lines which he addresses to the reader for the purpose of arresting his attention and securing his favor. His pamphlet was written—according to his own, we think injudicious, avowal, made in a letter of five columns which will be hereafter examined, and which the Editor of the *Prescott Conservative Messenger* published in his issue of the 7th of June ult.—“on behalf of the large majority of the Congregation of Prescott.” Its object is not commendable: it is to substantiate charges against his quondam clergyman of “craft” and “roguery.” Had he even the materials at hand to effect his purpose and could be certain of success, we think, however he may differ from us, that the employment cannot be called respectable, and would cer-

tainly never be engaged in by a generous or Christian nature. However, he has chosen to act otherwise; he will not therefore find fault if we take the same liberty with him, though with a different motive, that he has taken with his clergyman. His professions of pure intentions, Christian sentiments, painful feelings, *et hoc genus omne*, are both loud and frequent enough in all conscience. Of his claims to these, every person will form his own opinion. Had he exhibited in the manner of doing his work some evidence to our mind that he was ever so weakly guided by them, however reprehensible, which we would nevertheless continue to believe his undertaking to be, we would certainly be more or less influenced by his statements, and proportionably sympathize with his intentions; but he has cut himself entirely off from any such favorable consideration by the display of a shocking scurrility side by side with religious professions, and an acrid censoriousness in juxtaposition with flippant digressions on immorality in general and clerical delinquencies in particular. He in fact steeped his pen in gall, and so set our teeth on edge with his production. We here beg leave to say that what follows is not made public in compliment to the merit of the Grammar-School teacher of Prescott's pamphlet, and has not been by any means called forth with the view of neutralizing its force or blunting its point: all this he has himself done. It has, we believe, exploded in the air, and fallen harmless at the feet of those whom it was intended to convince,* as well as of those whom it was intended to terrify. Had it never been written, much of what we have to say might have been said. Our notice of Mr. Geo. Murray, Grammar-School teacher of Prescott, and au-

* A lady of our acquaintance was very much agitated by her persuasion of the truth of the charges brought against the Rev. Mr. Lewis, a persuasion at which she slowly and reluctantly arrived, because a knowledge acquired through many years, of his character and career, had led to the formation in her mind of the very highest opinion of him as a clergyman. But some officious person put Mr. Geo. Murray's pamphlet into her hand, for it has been lavishly scattered over the country, and she now states (and it is the statement of many others) that she rose up from its perusal greatly pleased at finding in it ample evidence of the consciousness of her conclusions, and of the entire innocence of its much-injured subject.

thor of the publication called a "Statement of Facts," alluded to in these remarks, but which we prefer to denominate at the outset a "Fabrication of Facts," is merely incidental to our main design of vindicating the claims of innocence, and snatching from the jaws of an all-declaring, headstrong, and precipitate ferocity the reputation of a citizen, whom we still continue to believe, as we ever did, with his late Bishop, and private and public tutors, clergymen of spotless fame and of eminent learning, to be void of offence, as he is "abundant in labor" for the good of the souls committed to his charge.

In pursuance of our intention, we accept Mr. Geo. Murray's pamphlet, from motives of convenience, as an embodiment of all that has been or can be said against the Rector of Prescott, as well as a concentration of all the venom which has been most unsparingly poured upon him. We will therefore make use of it to neutralize the latter, and prove the falsehood of the former, in the various divisions which we propose to ourselves into which we think it proper to divide the subject. We may be more voluminous than we wish: this is not our fault, but the fault of those who have unnecessarily multiplied the materials at our command. We regret to be under the necessity of writing at all on such a subject; but once setting out on it as a duty, we will finish our work with all possible brevity consistent with perspicuity; confining ourselves entirely to positive statements, and passing by, as unworthy of notice, mere declamation, opinions, and other erudities with which Mr. Geo. Murray has filled in the meagre outlines of his distorted picture.

If we show that the substance of his pamphlet is false and its strain exaggeration; that he begins it with a falsehood, seasons it with hatred, and concludes it like a pedagogue, we will have reflected its first impressions, deepened by more minute inspection, made on our mind by the perusal of it.

1st. He begins it with a falsehood. "The composition of the following pamphlet," he says, "has necessarily been very hurried." So is his letter in the *Prescott Messenger*, if we are to accept his word. Now, hurry in composition ordinarily involves imperfection of arrangement and carelessness of diction. Whatever faults the above

pamphlet contains under these heads, the intelligent reader will attribute not to the want of leisure so much as to the want of capacity. Hurry of composition moreover excludes time to hunt up quotations, a labour necessarily implying thought, care, and leisure. For our own part we believe we never before read so many pages containing as many quotations. The title-page is crowded; in the very first page we have Daniel Webster and a long quotation from another writer. So much for the opening falsehood. We will advert to the same, which he repeats in his letter to the *Messenger*, in our comments on that unique and elaborate production.

And now 2nd. For his closing pedagogueism. Some future compiler of school-books will certainly take it for an example of that rhetorical figure called climax turned upside down. The next edition of Blair ought to be favored with that pregnant passage in his concluding page into which the knowledge of so many sciences is forced and crammed, as an illustration of vigor and concentration of style. He would seem to have studied Milton for the occasion; for he takes him into his service to close, as well as to open, his prosaic epic; affecting to write from memory words for which he is manifestly indebted to laborious research or to a handbook of quotations.

3rd. The seasoning, as ought to be *expected* from so educated a cook, is rich and pungent, and permeates the whole production; a seasoning such as might be expected from one of propensities and tastes in harmony with the known proclivities of his medical and amorous client. It is an observation founded on almost universal experience, that the most cruel master is a slave over slaves. It would, and accordingly it does follow that the most censorious, loud, and unsparing declaimer against vice is himself most generally one of the most vicious or the most uncharitable of men. For the best Christian is always, as knowing his own frailties, the most patient and the most gentle reprover of wickedness. It is the hypocrite who is most clamorous in his condemnation of hypocrisy, it is the knave who is most persistent in his declamations against knavery, it is the devil who is most forward in quotations of scripture, and it is the Grammar-School teacher of Prescott, it is Mr. Geo. Murray, the erudite author of a "Statement of Falsehoods," which he mis-

calls "facts," who is the most unsparing in his outpourings of the "gall of bitterness" on a clergyman, who, he acknowledges, never injured him, who revels in the, to him, luxurious pastime of hurling the fiercest, the foulest, and most insulting epithets against him, on the assumption, eagerly grasped and affectionately cherished, that he is guilty of the offences of which he is accused. He prefers to this clergyman's hitherto unquestioned veracity and virtue, the calumnies of a company of persons whose interests, prospects, and reputation must be lost if he were allowed to pursue his determined and uncompromising purpose, in the discharge of his duty, to expose their vices, and to make them feel the danger, as well as the incompatibility, of an external compliance with religious forms, at the same time that an actual homage is paid to the spirit of evil, the lusts of the flesh, and the vanities of a wicked world.

The egotism of the Prescott teacher is as intolerable as his epithets are disgusting to a Christian mind. His opening words betray the spirit of which he is made. "WE are about to unveil with a trembling hand a melancholy picture of human frailty. WE are about to tear the mask from the face of hypocrisy, and to arraign before the bar of public justice a man whom we believe to be a dangerous impostor"; to call this man, a clergyman, a "convicted transgressor," p. 4, a "proficient in juggling," a "charlatan"; to characterize him as guilty of "stubborn impenitence," "reckless effrontery," "stiff-necked conduct," "lost to all sense of shame," an "obdurate delinquent," "abjectly content to brave public odium, and be pointed at by the finger of scorn," and all in the compass of a few lines; and, while professing to write with a trembling hand, is painfully indicative of the cant of hypocrisy, of the want of common Christian charity, of good sense, good taste, gentlemanly feeling, and the absence of honesty, consistency, and truth.

A person who undertakes the championship of virtue, and enters the lists against vice in general and the depravity of his clergyman in particular, ought to be himself, if he would obtain credit for sincerity and hope for benefit from his labors, at least to bear a reputation for morality which may enable him to sustain the position in which he places himself. Prudence, supposing him to

possess it, will not permit him to expose himself to the shame and degradation of being called upon by public opinion to take the lowest place. If the Grammar-School teacher's of Prescott pretensions to virtue and religion bear any proportion at all to the energy, force, eloquence, learning, and indignation with which he imagines that he can declaim against vice, he must be a "bright and shining light" whose mild beams illuminate and cheer,—a very luminous beacon, which the trembling Christian, borne over this trackless heaving ocean of vice, hails with joy, as indicating, by its unerring rays, the true road to that spiritual haven which he seeks, and where he hopes to repose in peace and joy for ever. "He who undertakes" (we take the writer's own words) "to unveil with a trembling hand a melancholy picture of human frailty," (p. 1,) must be, or ought to be, the immoveable and unflinching representative of spiritual strength. He who undertakes to "tear the mask from the face of hypocrisy" (*ibid*), ought to be the acknowledged impersonation of "sincerity and truth." He who, in no MERCENARY spirit, but *without money and without price*, elects of his own accord to stand forth in the hall of justice and arraign in the "spirit and power" of indignant and viol'ed virtue before an assembled world, a man whom he believes to be a "dangerous impostor" (*ibid*), ought to be himself, at all events, no deceiver, in order that the eternal principles of which he undertakes the advocacy be not "blasphemed among the Gentiles" through him. But this is not, alas! the case with Mr. Murray. "Thou therefore," we beg him to take the words to heart, "which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Romans, ii. 21, 22. Ah! Louise, art thou so soon forgotten? Thou that art so fierce against thy clergyman on the strength of the contradictory testimony of worthless oaths, dost thou not fear for thyself? Thou that sayest a man should not make a wife jealous of her husband, dost thou make thy wife jealous of thine handmaid?

In truth, a more shameless and disgraceful production has seldom issued from the press than the Grammar-School teacher of Prescott's pamphlet. It is written in a sustained strain of

falsehood and exaggeration. Every right consideration yields to the vanity and pedantry of the man,—vanity which prompts him to use statements without any foundation whatever, evidently with the view of producing a picture of striking colors and exaggerated proportions, intended to direct attention to himself as the painter, in the hope of obtaining applause as a bold, skilful, and dashing master of his art,—and pedantry, which stands behind his chair, holds his pen and inspires him as he writes. This parade is especially out of place in the work of which we speak; for of what avail are those numerous and endless quotations from Milton, Webster, Kames, the London Times, his French proverbs and phrases, in facilitating the labor of unveiling “a picture of human frailty”; and how can they help to “tear the mask from the face of hypocrisy?” The only instruments which a sincere and conscientious man needs for this object are honesty and charity; neither of which we can, on an impartial perusal and criticism of the production of the Grammar-School teacher of Prescott, detect in it, amid the thousand protestations which he makes to both. To the truth of these observations, we will, with all possible brevity, bring his own words forward to bear witness; and thus establish beyond all doubt the truth of our deliberate accusation of their opposites, viz. falsehood and exaggeration, in his pamphlet.

Under the head of falsehood, will be found, at p. 6, the following: “Heedless of the welfare of the church, regardless of the feelings of his family, and utterly devoid of all self-respect, the obdurate delinquent is abjectly content to brave public odium and be pointed at by the finger of public scorn so long as he can retain his rectory,—his rectory, but not his congregation, two hundred and thirty of whom, comprising, with a few exceptions, all the most respectable, intelligent, and influential members, petitioned against him at a moment’s notice, and individually recorded their indignation at his wickedness.”

We care not for the permission of the Rector of Prescott to reply to the eight charges crammed into these few lines; nay, we believe that he would be unwilling to give his assent to the publication of that part of our answer in which we adduce proof that

the 1st, viz. "heedlessness of the welfare of the church," is the least of his faults. "We speak of that we do know," his past clerical career, of the high place,—of one of the highest places,—in his estimation, accorded to him by the Apostolic Bishop of Quebec, who always numbered him among the most faithful and zealous and self-denying of his clergy, and whose opinion would be unchanged even by the classic declamation, could he be prevailed on to read it, of the Grammar-School teacher of Prescott and his school-boy spoutings of dry and stereotyped generalities on virtue and vice. We can moreover fortunately summon our own personal experience, in aid of our judgment, as to his career from the time he first set foot in the Diocese of Toronto, to that when the Shimei of Prescott took up the low and congenial filth of obscene words to throw at him. The history of that career may be read in his successful labors, cheerfully undertaken and faithfully persevered in, for the good of his parishioners; monuments of which, *ære perennius*, in newly built and repaired churches, in glebes purchased and parsonages erected, will be found by the author of the "Statements of Facts" when he goes his threatened round to ascertain the previous character of Mr. Lewis, to all of which he has by self-denial been enabled to contribute more by far in proportion to his slender resources than probably any other clergyman in Canada. Pray what are Mr. Murray's own antecedents? Would he wish us to record them? But what mercy or truth can be expected from those who attribute the basest motives to the brightest actions; who, when a clergyman builds a church for a people, call it the love of aggrandizement; who, when he curtails his necessary expenses that he may contribute £100 to its erection, brand him as a lover of money, a "hypocrite," a "charlatan," an "impostor!" who, when he admonishes a peccant member of his congregation, call him a "dangerous impostor"?

"Regardless of the feelings of his family." How does this writer know? Was he ever a member of it? Did he ever live in his house? Was he even allowed the familiarity of a visiting acquaintance? Yes, well may he speak of feelings which he has himself cruelly, and, under cloak of the anonymous, basely wounded.

But as those who know the assaulted most, are the most convinced of his innocence, so it is in his own home that this innocence is least suspected. So, then, this ingenuous advocate of purity and holiness seeks colorings for his picture in assertions, not only in themselves utterly destitute of even the semblance of truth, but which, if true, he could have had no means of ascertaining; and this is the man, as he intimates himself to be, of perfect candor. *Vide Preface.*

"Utterly devoid of all self-respect." Guilty most certainly, if conduct consistent with the consciousness of innocence be the proof. This imputation is a mere "*petitio principii*." It takes for granted, like the offer of pardon (p. 7) on repentance, that which we deny to be at all proved, that which is utterly repudiated, that which even the Bishop's judgment does not affirm; for that judgment excludes the graver charges, and only allows "levity and frivolity, unbecoming and scandalous," and these on *ex parte*, and, when analyzed (as it is in another part of this pamphlet), contradictory testimony. The only charge which is said to be proved, is that which the accused does not deny, viz. that he is married; "he is only SHOWN to have used the improper liberty charged against him," (*vide the judgment in Appendix*,) not *proved*. It may be very easy to *show* or represent (this is far removed from *to prove*) that which may be impossible to substantiate. To *show* is to make appear, to present to view, which is its primary meaning: to show, meaning to prove, is its secondary or derivative sense. The word *show* was of course chosen by the ecclesiastical judge advisedly, for he knew its full meaning, amply appreciated its significant force, and equivocal construction in the connection in which he employed it. That part of the defendant's conduct which is pronounced "unbecoming and scandalous," it is remarkable is neither said to be *proved* nor *shown*. That part of the "judgment" amounts to this: Mr. A. tells Mr. B. that Mr. C. has said things, which are equal to *x*. Mr. B. replies that such remarks amounting to *x* are "unbecoming and scandalous," but does not commit himself at all to the assertion that either Mr. A. has *proved* or *shown* what he says to be true, or that Mr. B. believes it. The "judgment" is worthy of perusal;

for although the production of a mind habituated to close reasoning, exact composition, and a curt style, it evinces a characteristic caution, shewn in a circumlocutoriness of style, in perfect harmony with the wisdom of the serpent, at the same time that it indicates a hazy, confused perception, as if he felt the lines of truth and falsehood crossing and recrossing each other in endless and perplexing anastomoses. It presents us with one thing as *proved*, another as *shown*; the rest as neither one nor the other; and ends with pronouncing the articles proved "under all the circumstances of the case," that is according to the LEGAL rules of evidence as defined by Procrustean lawyers, according to which a dozen knaves make one or two honest people.

Because, then, the Defendant bears within him a conviction of personal integrity and innocence, which no court and no judgment can take away; and does not hide his head in shame for actions which he never committed, and in compliance with a judicial sentence founded on a cause so flimsy and unsubstantial, as to extract from a lawyer of standing, an opinion, that it was no case to go before a jury;—it is for these potent reasons that he is pronounced to be "utterly devoid of all self-respect" by a Grammar-School teacher! *Proh pudor!*

"His rectory, but not his congregation, 230 of whom comprising," &c. There is some truth here; but it is, as will appear, so put, as to make a far different impression on the mind of the reader, from that which the whole truth, honestly enunciated, would produce. A petition against him numerously signed, was certainly forwarded, after the passing of judgment, to the Bishop, but a copy of it has been, we think, most unjustifiably refused to the party petitioned against. Among the 230 names of, as is asserted, petitioners, (we take Mr. Murray's calculation,) may no doubt, for all that we know to the contrary, be found names of respectable standing and influence; but let not the value of a petition or memorial be overrated, although so numerously signed. Allow some deduction from its value on account of the names of children, whose parents refused theirs, on account of Roman Catholics, Methodists, Presbyterians, who were all brought in, as is known, to swell the document into respectable proportions, and

with whom an alliance was made for a revengeful purpose, by those who profess to repudiate the mention of any such alliance, even on the grounds set forth in Scripture, of unity, harmony, and goodwill. The truthful reader must judge for himself of the value of this running commentary, on the most important of the several charges made in this pregnant passage. He will not fail to appreciate the kind of care and pains taken by the author of the "Statement of Facts" to avoid the appearance of error, or inconsistency, which must recoil with condemnatory effect upon himself. He will feel that if anything can darken the dye of falsehood, it is malice; and that the wily accuser must, if he would guard his crime against detection, shun with the utmost caution this dangerous rock, on which the wild storm of passion is apt to wreck the cunning machinations of wickedness. The reader will feel, on perusing further, that if the intellect of the Grammar-School teacher of Prescott were on a level with the iniquity of his purpose, if he were not a "barren-spirited fellow," he would never have committed himself by putting in juxtaposition, as contemporaneous and reconcileable, emotions or qualities in the same "obdurate delinquent," "stubborn impenitence," "reckless effrontery," "stiff-necked conduct," "hardened heart," with the "still small voice of conscience," "the never-dying worm of remorse," (p. 6,) "doubtless now gnawing at his heart;" and again at p. 14, "we doubt not, quietly laughing to himself at having escaped so cheaply after conduct so disgraceful." "No, no, we may affect to quote Scripture with reverence, to believe it implicitly, and to appreciate intensely the spirit that it breathes," (*ibid*); but he who, with a willing mind and a ready hand, flings his faggot on the fire in which he beholds a brother Christian in the agony of torture, must not insult the credulity of the spectator, as does the Grammar-School teacher of Prescott, by endeavouring to obtain credit for an intense appreciation of the scriptural idea of charity, nor quote the following extract from its definitions, as especially in sympathy with the feelings of his own heart: "charity suffereth long and is kind,"... "is not easily provoked, thinketh no evil."

We pass over a mass of irrelevant matter unworthy of notice, which succeeds, as not involving any question of fact. The Grammar-

School teacher of Prescott, George Murray, Esq., evidently thinks that he could preach a good sermon, that he can handle texts with adroitness and facility, and fire them off with crushing power against the most valliant and puissant enemy of virtue. And no doubt he feels that he has got a call to preach; for have not the holy hands of Brouse, Ellis & Co. been laid upon him, setting him apart to this ministry? Let us do him the justice to say, that he enters *con amore* into the work; that he fulfils his mission with zeal; that he is worthy of his "very good masters," and no doubt has already received his reward from them, as a "good and faithful servant," who has done their will, and preached the very doctrine to which he was ordained.

Were the Grammar-School teacher of Prescott's qualifications for logical argument at all respectable, many of his assertions might be worthy of particular notice. We will, not recognizing in him any such, dismiss them with a few general observations.

Many persons by bold assertions seize by surprise on one's faith; their very recklessness disarms one's suspicions of falsehood. Such is the character of most of this unscrupulous hireling's; such as, "The Rev. Gentleman was guilty of grievous trespass; he was told of his faults, but refused to hear those who told him. Every word was then clearly established against him, in the mouth of two or three witnesses. His offences were told to the Church. He neglects to hear the Church, and sets his Bishop at defiance; he is accordingly become unto us 'as an heathen man and a publican,' and he will remain so."

The answer to all this is, a flat denial. The grievous trespass is denied, and proved to be false, in the analysis appended of the witnesses' contradictory evidence. 2ndly. He was never *told* of his faults, but *accused* of them. 3rdly. He refused to entertain calumnious charges, of which he was not guilty. 4thly. "Every word" was not established in the mouth of two or three witnesses; because there was, and could be, but *one* witness to the main and leading charge, on which all the others hung, and this witness corrupt by her own admission, and clearly convicted of falsehood. (*Vide Miss Willard's testimony.*) 5thly. He has not neglected to hear the Church: he has heard it most patiently and resignedly,

submitted to its verdict, and paid all the costs demanded of him; neither blaming the Bishop for his judgment, nor those angry parishioners or others, who, in the inalienable exercise of their private judgment, think proper to consider him guilty; and therefore, 6thly. He does not set, and never thought of setting, his Bishop at defiance, and repudiates emphatically all such rebellious imputations. 7thly. As to the words, "he is become unto US an heathen man, &c.," they are very much out of place and character, coming from a man of known irregularities, moral and religious; the latter, evinced in his wanderings from the Roman Catholic chapel to all the conventicles, thence to the Church and back again, in the indulgence of his religious free-trade licentiousness.

On the 10th and few following pages of this veracious work of Mr. Murray, will be found a running commentary on an editorial article from the *Canadian Church Press*, of September 12, 1860. This article is the production of a classical scholar, and a writer of extensive and exact learning; but the whole of it the Grammar-School teacher of Prescott characterizes as a "specimen of the smooth-tongued mendacity of Mr. Lewis's few supporters," (p. 10.) Mr. Lewis's supporters are placed under a lasting obligation to this gentleman for his flattering compliment. Henceforth, each supporter will recognize in the other, whenever he sees or speaks to him, a "smooth-tongued liar." All the truth is with George Murray, Esq., Grammar-School teacher of Prescott. In his assault on the article in the *Church Press*, he feels himself to be, unfortunately for his cause, under the necessity of giving an extract from Miss Willard's affidavit. This document, although a formal application was made for it, and in reply promised, together with other important papers absolutely necessary to the defendant to enable him to see his enemy and his weapons, were, incredible as it may seem, actually never furnished to this day. He, therefore, here most thankfully acknowledges the favour conferred in the publication of Miss Willard's affidavit, on pp. 10 and 11 of the great work of the Grammar-School teacher of Prescott. If the reader will compare it with the analysis of her sworn testimony here appended, he will at once come to the only conclusions open to him, that either her memory is fallacious, her plans were not sufficiently

matured, her lesson was not well learned, or that her statements were made in reckless disregard to the solemn obligations of an oath. In this affidavit, she swears that when she came from Brockville, "she told her cousin what Mr. Lewis had said"; whereas, from her cousin's own acknowledgment, we gather that she was not in Prescott at that time, nor for months subsequently. Perhaps the erudite Grammar-School teacher of Prescott, for "smooth-tongued mendacity" cannot, will reconcile. We fear he cannot, because to reconcile is not his *forte*; and hence there are so few things in his work reconcilable. We will here close our remarks in reference to "the Master's" *ex cathedra* comment on the evidence in this case, this subject being separately handled elsewhere, only observing, that he places himself, or has been placed, in an entirely false position. The work which he undertakes does not properly belong to him. His indignation against the Rector of Prescott, as such, is all mere affectation, assumed with the view of imparting an air of sincerity to his tirades. He can have no common interest in, or sympathy with, the Church of which he is no member, or with the character of its minister, whom he cannot recognize as such. It is, therefore, an act of impertinent presumption in him to meddle with others people's affairs, and this forward spirit is sufficiently manifest in the dogmatic tone and offensive egotism of his pamphlet.

So much for the falsehoods of the Grammar-School teacher of Prescott; the few commented upon are not the only ones contained in his work. The object we have in view is simply to shew the *degree* of credibility to be attached to his statements or facts: the value of all his assertions as a whole must be affected by it. The second charge against him here made, is the charge of exaggeration. What we mean by this charge, is his building up a structure of error on an insufficient foundation of fact; deranging dates, and so combining little things, in themselves innocent and immaterial points, as to produce an impression on the mind entirely unwarranted and erroneous, as sugar in combination with a certain acid produces a violent and corrosive poison. Neither our time nor our space will permit a very systematic arrangement of proofs under the above heads: we must content ourselves with a

few specimens merely of the whole underlying mine of fabrication, for which it would be well if he would remember that he must hereafter render a strict account.

1st. In a note at foot of p. 18, a distinct charge is made against Mr. Lewis, of repudiating his share of certain pecuniary responsibilities which he undertook in connection with five or six members of the building committee, "appointed by the congregation of the Episcopal Church of St. John at Prescott, C. W., for the purpose of carrying out the desire of the Rector in the collection of subscriptions for erecting a new church." He certainly did, conjointly with other members, sign notes to a considerable amount, £1,000 or more, for the purpose of raising money to meet the expenditure on the church in course of erection; and it is most true that he did refuse his signature to a renewal note, on being presented to him, of \$1500. On this refusal is grounded the charge of taking advantage of a favourable opportunity to repudiate his share of the responsibility that he had previously undertaken. But "circumstances alter cases": the very men who now ask him to re-sign were plotting his destruction, were actually endeavouring to put him into a position, by ejecting him from his parish, in which he could not, if called upon, meet the note on its falling due. Is it not on the faith of a man's ability to meet his note that a bank cashes it? The Grammar-School teacher of Prescott might have spared all the pains he took to prove a case, which, if he were not infatuated, drunk with "hatred, malice, and all uncharitableness," he would never have alluded to. His clairvoyant view of the bearing of his accusations is certainly dim as are his perceptions of honesty, when he condemns as dishonorable, an act, which on the contrary, speaks loudly in favour of the person committing it. That no mean intention could have operated in inducing him to refuse his signature to the note is placed beyond all suspicion, in view of his having voluntarily, on the defeat of his enemies' intentions, come forward and offered his name to those very enemies. Moreover, his name is even now pledged to a large amount; and he has in addition offered a donation of £100, which would be his second donation of that same amount, to pay off the existing debt on the church, provided the balance be subscribed.

This imputation is certainly an indication of a most ungrateful spirit, in face of all the labour and trouble and self-denial endured by the Rector of Prescott to erect a church of size and character more suitable to the purposes of Divine worship and the circumstances of his people, than the mean structure with which they were so long content. He would have but consulted his own interest and saved himself much of his present grievances, had he directed the liberality of his people towards the building of a parsonage-house instead of a church; but, acting as he did, he followed the true course of a faithful servant, who first seeks his Master's interest before his own; in this respect, at least in some measure, walking, although it may be *haur parribus passis*, in the footsteps of David, who says, "surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob."

2nd. On page 16, we read the "charges against him are not general but specific, and backed in every particular by distinct proof." Compare this with the following extract from the Bishop's judgment: "Under the circumstances of the case I pronounce that the articles are proved *with the EXCEPTION* of the words 'false and malicious' as applied to the first part of the words charged in the third article." The proof, then, to the Bishop's mind, is not distinct in some particulars. But the whole of this low production is based on the false assumption that all the charges are proved, and that the person arraigned has been found guilty of them all. Now the charges made by Mr. Murray are of so very grave a nature, that if proved, there could be no excuse for so slight a punishment as that inflicted. That the punishment is not more heavy, is in itself proof beyond doubt that these dreadful charges are not proved. But the offences actually charged in the document in the Appendix, which were the only charges brought under the cognizance of the Court, are really comparatively light, and, with the exception of that of kissing, amount to no more than mere over-zeal;—not over-zeal in the abstract, but over-zeal in these days when the office of the priest as a corrector of immorality is entire-

ly ignored,—in which he is regarded in the light of only a mere preaching-machine, which must confine itself to generalities in individuals, and especially in respectable people,—by which is understood, people who have got together a little money, can dress their daughters well, and teach them to pass their fingers over the keys of a piano. And as to the really grave charge of kissing, how natural that a girl who has publicly and unblushingly admitted that she was the slave of this low and indelicate passion, and even of such blunt perceptions of modesty as to see no harm in it,—how natural that she should introduce this as the great crime of her clergyman, for not reciprocating her attentions and repudiating her advances. For

“Earth knows no rage like love to hatred turned,
Nor hell a fury like a woman spurned.”

If the really gravest charge of all, the proposal of marriage in Brookville and Prescott, on which the Prescott Grammar-School teacher harps so melodiously and pertinaciously, and, on the assumption of its being really proved, bases so much of his Billingsgate; why was it not adjudicated on? why not even mentioned in the indictment? Of course there was and could be but one reason, and that reason will appear in the miserable, shameful contradictions contained in the evidence of the witnesses who were examined in Prescott before the commission on this point, and which will be found brought into prominence for the reader in the annexed commentary on it. The same remarks will equally apply to the charge of mesmerizing, also left out of the indictment; and for these very sufficient reasons any other answer is declined to the questions on p. 17 put under these heads “to the Rev. Rd. Lewis,” except the full, clear, unambiguous answer once for all that they are pure inventions of depraved imaginations, the lurid colorings of a fiendish ideality. The other questions are amply replied to in other parts of this paper. Once for all, the reader is cautioned against the *order* in which Geo. Murray, Esq., Grammar-School teacher, puts the case, viz. that Miss Willard was the *first* to make her revelations, which is contrary to fact. Miss W., it is true, endeavours to prove this

in her evidence in Prescott, but is flatly contradicted by her cousin Abigail, who for this reason it would seem was not allowed to appear at Toronto at all before the Court; nay, Miss Willard contradicts herself in another place where she says that "she never told the story until after defendant reported her as dangerous," and because "she heard he said such hard things of her." We have no doubt on our minds and we believe that the Rector of Prescott will not deny if questioned, that he did address himself to Mrs. Brouse to warn her against the danger in which Miss Willard's conduct placed her happiness and peace, nor any part of his actions or expressions bearing on this design; and we heartily applaud his singleness of mind and fearlessness in doing so in face of the troubles which his course manifestly involved; and if one hope, one prayer more ardent than any other to which an examination of this case has given birth still finds an echo in our heart, it is the hope and the prayer that he may find many imitators among his brethren, who will prefer to carry upon them the visible marks of the cross imprinted by a world which still loves to crucify its servants, to living in inglorious ease, and looking on with calm indifference while their people by their evil actions blaspheme the cause of Christ, infect by their example the purity of others, and make the profession of the Redeemer a form and a byword.

But what honesty or candor can be expected from a wretched creature who undisguisedly endeavours to corrupt the meaning of words of the plainest signification to serve a malicious purpose, to support a rotten case against a clergyman while professing to write with the "trembling hand" of a sensitive saint? Rather should he, if he possess the dregs even of a generous nature or an humble Christian, throw the cloak of charity over a brother's fault, or turn an attentive ear to any evidence, however slender, in his favor. But no: he shows himself to be an extremist in low vituperation, and an adept in the vile vocabulary of the coarse sensualist, which he handles with ready facility, and evidently revels in the delight of besmearing with it the character of a clergyman, whose great fault was his zeal, whose crime was his straight-forward opposition to vice. No wonder that the rage of his enemies should be in proportion to their depravity, and that therefore the

cry of "Crucify him!" should burst with extra vigor from the stentorian lungs of the Grammar-School teacher of Prescott. In illustration, we have only to direct attention to the casuistry with which he endeavours to avert the damning admission of Miss Willard of the "fascinating influence" of the Rector of Prescott over her. The pedagogue who comments on these words endeavours to explain them away by giving us to understand that Miss Willard used the word, not in its colloquial, but in its scientific or technical sense,—in its primary, not its secondary signification, as if she spoke with a serpent in her eye and a bird under its spell; and hence used it in a bad sense to signify that she meant to convey the idea that a certain baneful light emanated from his eye which terrified her, and not that, as in the conventional meaning of the word, she cherished a far different emotion in regard to him. Every body knows what a woman, especially an uneducated one, means when she employs this word. There can scarcely be a doubt in his mind who well weighs this word, considers the character and reputation of the person using it, and of him in reference to whom it is employed, that she had the indelicacy to speak to him of its existence, and that in consequence came that sharp rebuke on Easter Eve which stung her to the soul and roused in her heart the viper of revenge.

The last example which we will adduce in proof of the exaggeration of the writer, and with which we willingly close this review of his impure, illogical, and unscholarly sheets, is found on p. 21. It is the use he makes of Mr. Lewis's defence. "He has made a *great clamor* about this," viz., his defence, "but after all what was it—what was its value?" Now the truth, as we take it, is, that in our opinion he made too little clamor, in fact no clamor at all; and if anything in the whole affair is more surprising than another it is his passiveness under insult and unfounded calumny, even abstaining from levelling with the earth the Grammar-School teacher of Prescott, Geo. Murray, Esq., when he assaulted him in the street of Prescott in open day, because he refused to answer an impertinent question which he had the effrontery to put to Mr. Lewis after admitting that the "Statement of Facts" was his work. He simply in self-

defence brought him before a magistrate, refrained from binding him over to keep the peace, and evinced the charity of his disposition, from which it would be well if Mr. Murray would take a lesson, by requesting the magistrate to remit as much as lay in his power of any pecuniary fine it might be necessary to oblige him to pay. It did not indicate a clamorous nature to endure in silence, threats, at a vestry meeting, of personal violence, to bear without a word the uplifting of a cane against him by a man who would be insulted if it were said of him that he was not a gentleman. That conduct was certainly not clamorous which could extort from an enemy an involuntary exclamation of admiration at so much self-command, such slowness to anger, so much patience under provocation. "He indeed brought forward one witness, his own servant, but what did she prove?" Answer—That Miss Willard had deliberately sworn to a falsehood. But what was the falsehood Miss Mary Louisa Willard swore—"never asked him to drive her." Now hear the servant. Gresilda Dowell sworn:—"Knows Miss Willard and was present last fall, about 25th October, at Defendant's house when she was there. Opened the door for her about 8 o'clock. She said she had just come from driving with Dr. Brouse. MISS V. ASKED DEFENDANT, MR. LEWIS, TO TAKE HER UP, to Maitland, and he said Mrs. Lewis was going. She then asked Mrs. Lewis if she might go." Here is a flat contradiction of Miss Willard; one that drives the conspirators into a furious rage, under which their conduct in court became most indecorous, uproarious, and unseemly. No treacherous memory here, and thus Mr. Lewis does dare to contradict Geo. Murray, Esq., Grammar-School teacher of Prescott. The conversation, as related by Mr. Murray, between Mr. Lewis's lawyer and Catharine McPhail servant of Mrs. Brouse, who was subpoenaed by Mr. Lewis, is not only a pure fabrication, but Mr. Murray was told so by the lawyer himself that he never even saw the girl; yet it is not withdrawn from the second edition of this veracious writer's work. The episode looked well, the effect would be good, it would answer the purpose in view, or perhaps it is thought by the joint-stock company under whose happy auspices Mr. Murray wrote, that it might injure the credit of the whole production were this or any other part of it withdrawn. The

end justified the means. We are good sound Protestants; all we want is to get rid of our Rector: of what harm can be a few errors, mild words? Let them remain, Mr. Murray. Very well, I am of your opinion; and so the convicted falsehood, for which the author apologised to the lawyer whom he introduces into it, remains to swell the size of the volume, and to add another feature to the iniquities of the friend of Louise, even to prove him to be the panegyrist of a swindler who received her expenses to go to Toronto, \$18, and give her evidence there, but who refused, on being informed that no subpoena issued by the Bishop's Court to compel her attendance was of any force. This is the friend of the Grammar-School teacher of Prescott, whom he lauds as a very superior person in his estimation. He will confer a favor if he will reveal her hiding-place that she may be punished for her conduct.*

Mr. Murray terminates his arduous labors with a few words of sound practical advice to Mr. Lewis, in his usual sneering strain

* Mr. Geo. Murray must be a desperate man. His machinery is of all kinds. He is both omnipresent and omnipotent. He has actually found out, if we can believe him, this wretched creature McPhail, whose whereabouts was a mystery to the rest of the world, and succeeded, as he tells us, in his letter to the *Prescott Messenger*, at a moment's notice in procuring an affidavit from her to meet every necessary requirement of his case and to convert his most notable fabrications into facts. The alchymical Catherine is most obliging to the ardent lover of truth.

The facts are that Miss Katty, not knowing any better, went to Prescott with the intention of going to Toronto, but refused *finally* to go, or to return any part of the money, for the reason above given that she could not be compelled. Mr. Geo. Murray laid much stress in his pamphlet on this refusal of the maid, and actually praised in the most eulogistic terms her firmness and decision in refusing to return the money on the ground that she was willing to give the value for it demanded, viz. going to Toronto. Yes, she was willing, as she swears; but then it was thought that her presence might not have been needed, when shortly after it was required she refused it emphatically. This latter part of the story is an example of Mr. Geo. Murray's *suppressio veri*. But we believe that Miss Katty McPhail's affidavit now deposited by her friend Mr. Geo. Murray in his private archives is another of this upright and honorable gentleman's "facts" commonly called fabrications; and this for the following

of vulgarity, which no doubt he mistakes for wit and smartness. Mr. Lewis will we doubt not take exactly so much as is given with the honest desire that it may be received, and will accept it in the same spirit with which it is offered. We will take upon ourselves, before parting with Mr. Geo. Murray, to return his gratuitous favor: he will find it at the conclusion of our review of his angry letter to the *Messenger*, which has done him a real injury by giving its *imprimatur* to his effusion.

reasons: 1st. Because the affidavit states that she "never refused to go to Toronto." This Mr. Edward Reynolds solemnly denies. He says it is utterly false, and we believe him. 2nd. Because no magistrate's name is given as having administered the oath. 3rd. Because no signature is appended to it; it cannot be verified therefore. And 4th. Because Mr. Geo. Murray publishes it as a "fact."

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ANSWER TO GEORGE MURRAY'S
LETTER IN "PRESCOTT MESSENGER."

"By the gods,
You shall digest the venom of your spleen,
Though it do split you; for from this day forth,
I'll use you for my mirth, yea for my laughter,
When you are waspish."

SHAKESPEARE.

We here conclude our notice of the Grammar-School teacher of Prescott with a few words on a characteristic, and therefore unique, *brochure* of his which he has honored the *Conservative Messenger* of Prescott by having inserted in that paper in its issue of June 7th, 1860. It professes to be a critique on a pamphlet written in Mr. Lewis's defence in which the Grammar-School teacher of Prescott's "Statement of Facts" is roughly handled. This Grammar-School teacher seems to be a very irascible character. Unfortunately for himself and his clients, he permits his passion to over-ride his judgment, to blind his reason, and to put strange language into his mouth, while professing a devout regard for the Church in particular and religion in general. It seems to us that "the large majority of the congregation," we quote the gentleman's words, were unfortunate in their choice of him to compile a "Statement of Facts." We fear he has done his patrons more damage than good by his bilious intermixtures with this so-called "Statement of Facts." They paid for the publication, and he took advantage of their liberality to parade his learning—to magnify himself—to state not facts, but to pour out the fetid contents of a

moral abseess within him, and with it to befoul his friends as well as his foes. This was not a generous return. We assure him, that, however proud of his production he may be, we are heartily sorry to have been compelled by a sense of duty to handle the filthy thing, and more so to acknowledge that we have read it over, and we moreover grieve that the many mistaken, and, we doubt not well-meaning gentlemen who engaged him to do their work, should have been so hideously mis-represented, so foully stained by the shocking scurrility of his pen. The son of an editor of the *Thunderer*, as he calls himself, no doubt cannot see himself in this light, and pities us ignorant colonists for not being dazzled by the flashes of his genius, and awed by the awfully sublime upheavings of his great soul. We may not, it is true, be equally familiar as he is with the secrets of Astley's or the Olympic; but we are not so unacquainted with the phenomena of elemental strife as to mistake them for the sheet-iron thunder of the stage or the innocuous corruseations of theatrical lightning. We trust that he will hereafter gain much practical sense from the consequences of this, his literary *debut*; and that in future should he seek literary fame it will not be by taking expensive excursions with his publications under his arms, like a "poor scholar" of the olden times, and reading them to crowds of admiring boys; that he will seek a more laudable applause than that accorded by the boisterous shouts of immature students; or should his ambition be an elevation in life and a more lucrative position in which to maintain his family, that he will not blast his prospects by speaking evil of his superior, endeavouring to crush the character of his neighbour, and gloating over an imaginary success but a real degradation.

We have been too lavish already of our time on Mr. George Murray, and therefore will dispose in a few words of his letter to the *Messenger* newspaper. It is rather singular that he can never write a few lines without apologizing for "considerable hurry;" a simple plan, truly, but, when too often used, an ineffectual one for obtaining credit for what is good in his writing and escaping censure for what is bad. But we do not believe Mr. Murray. He takes up too much space and time with his unnecessary criti-

cisions on the difference (or no difference) between the meaning of the words "student" and "studier" to permit us to suppose that he wrote in a hurry. He certainly wrote in a fit of passion excited by the unanswerable exposure of his "Fabrication of Facts." Passion made him quick, nervous. His letter is not indebted to religion, rhetoric, logic, eloquence, or truth for its inspiration, but to passion. If he have since its publication cooled down and read it over, he must feel more acutely pained and mortified by the glaring absurdities, inconsistencies, and untruths it contains than the individual against whom it is hurled.

This letter is a reply to a pamphlet written by Mr. Lewis in his own defence, as Mr. George Murray professes to believe. Every thing in it he assumes was written by Mr. Lewis himself; and consequently whenever he has occasion to contradict any statement contained in it, he calls it a "lie," or a "falsehood" a "barefaced lie," a "gigantic lie," uttered by Mr. Lewis; whereas there is not a tittle of evidence to show that the Rector of Prescott ever wrote it or in fact ever wrote a word at all at any time in his own defence. But Mr. Geo. Murray thinks that by asserting as true what he suspects to be true, he can provoke the adduction of the necessary evidence to confirm or refute his opinion, and so afford him the information which he seeks; hence his low cunning and ungentlemanly artifices.

"I have spoken to him only six times in my life; and I sincerely hope I may never be obliged to speak to him (Mr. Lewis) again." We believe Mr. Murray; we really do not think that he would like to speak to Mr. Lewis again: the last interview sought by Mr. Lewis himself was too much for Mr. Geo. Murray; it was decidedly disagreeable. It was forced on Mr. Geo. Murray. Mr. Lewis was obliged to force it to deter Mr. Geo. Murray from repeating the part of the foot-pad, and pushing and insulting his clergyman in the street. It was not pleasant to be under the necessity of meeting him for the last time at the office of a magistrate, and to pay a fine for his bad conduct; and it was very galling, we should suppose, to be under an obligation to Mr. Lewis on that interesting occasion, to be indebted to him for a remission, granted at his request made to the magistrate, of a part of the penalty, and this was very painful to the sensitive feelings of the Grammar-School

teacher of Prescott, and therefore we really do believe that he told the truth in the above passage from his letter, viz., "I sincerely hope I may never be obliged to speak to him again."

But Mr. Geo. Murray's tastes are rather too fastidious to our view; there really is no pleasing him. If he undertake to quarrel with a man, he must search out his antecedents to see if he can detect in his past conduct any evidence in proof of the probable truth of his imputations. He very properly argues that "when a man is arrested for stealing or any other offence, due inquiries are made as to whether he has *before* committed the crime *now* laid to his charge." And this is as it should be. "Or to imagine a case more nearly resembling that of the Rector of Prescott: suppose a married man of middle-age is shewn beyond all doubt to have a morbid hankering after other women than his legitimate spouse, &c., &c., there is a strong probability, if we reason from general experience on the point, that this middle-aged and married," we cannot quote further, "did not acquire his peculiar taste suddenly in his declining years; and traces of his" we omit the obscene adjective, "tendencies will for the most part be discovered in his previous career." This is perfectly true, about the most sensible thing that he has written; and if Mr. Murray believe in his own reasoning and follow it to its conclusions, he must, supposing him to be, which we certainly do not, honest and sincere, and not vain and self-opinionated, he must eat all that he has written and acknowledge that he wrote under error, and, if he possess a particle of magnanimity, should lose no time in offering an humble apology for all the "injuries and wrongs done" by him to one who, he acknowledges, never injured him in any way. But no: Mr. Geo. Murray is not guilty of any such virtue or nobility of nature. He can discover no evidence of the slightest aberration from the straight line of rectitude in the past history of his "middle-aged and married" prey; then, according to his own argument, "there is a strong probability, if we reason from general experience on the point, that this middle-aged and married" individual did *not* acquire his peculiar taste suddenly in his declining years, "and consequently cannot be guilty of the charges which Mr. Geo. Murray endeavours to prove against him. But it

is not that the evidence is negative in regard of a previous immoral tendency: it is positive as to the reverse, positive as to purity, and steadiness of conduct. Does this satisfy him? No, not even this: on the contrary, it displeases him and excites his anger, and is positively thrown into a violent passion because the Rector of Preseott was so thoughtless and disobliging as not to have in youth done even one bad act on which he could lay hold to support his vindictiveness, and to prop up the long array of fabrications, misnamed "facts," on which Mr. George Murray has erected his fame, which he has formed into a pedestal for his genius to stand upon. To hide his head, or apologise, he could not for a moment think of; to call in his "Statement of Fabrications," oh horror! worse than infanticide; how could he destroy this dear child of his brain, and consign himself to sorrow and mourning all the rest of his days? No, no; he must at all hazards avert this awful fate. His fertile brain can fabricate a way of escape, and here it is. The Rector of Preseott adduces the testimony of his private tutor, the Principal of his college, and of the Apostolic Bishop who ordained him. It is readily and cheerfully afforded. That of the Principal, though delayed, is no exception; it is clear, pointed, marked, decisive, warm, uniform, unflinching. But what does it prove to the mind of the Grammar-School teacher of Preseott, that the Rector of Preseott is an accomplished Pharisee, or Joseph Surface, correct in outward demeanour, a hypocrite at heart. "Professions pass for nothing, and actions," O ye gods, "may be counterfeited." His "apparent correctness" was only "a cloak" to hide "subtle mal-practices."

Now where is the use of arguing with such a man as this? Blind, and stupid from an excess of viciousness and venom, a hideous ghoul like this can never be satisfied with the blood of his panting victims. It is really shocking to every human sense to behold this ravenous creature armed with hooked talons, with blood-shot eyes, hoarsely screeching in the agonies of morbid hunger, for some fair character to devour, and, when found, plunging with coarse and eager haste his foul and pointed beak into and tearing it into pieces with grim and ferocious joy.

In truth, Mr. Geo. Murray's letter does not touch much on the

real question at all, that is of the innocence or guilt of Mr. Lewis. It is mainly concerned, as is the "Fabrication of Facts," with that in which neither we nor anybody else have any interest whatever, his own feelings and comments, and his most "lame and impotent conclusions." It would be an easy but a tedious, dry, and uninteresting task, to reply to his letter as to his "fabrications, &c.," seriatim. But *cui bono?* they are mere rodomontade platitudes, stale generalities, woven into a net to catch flies, but inapprehensible by common sense, beneath logic or argument. This, however, he cannot help: his mind was evidently not made for these things. Thunder, it is said, kills chickens: his mental powers were possibly benumbed by the peals generated by the ancestral pen (his father was, he tells us, "long sole Foreign Editor of the *Thunderer*.") We do not however speak positively on this point: we throw out the suggestion as worthy of philosophical investigation.

As an instance of Mr. Geo. Murray's peregrinations into matters having no reference whatever to the object for which he professes to write, we here quote, with his criticisms on them, portions of a flattering letter addressed to a friend of Mr. Lewis in his favor, alluded to by Mr. Geo. Murray in his communication to the *Prescott Messenger*, which he extracted from the pamphlet in defence of Mr. Lewis:—

"I am afraid, I write *too late in the day* to do Mr. Lewis any good: *probably the investigation* you speak of *is ere now concluded*; but if it is not, I shall be happy to add my testimony to *those*, (query that?) of those who are acquainted with Mr. Lewis." The italics are Mr. George Murray's.

He cannot understand, it seems from his query, how a single testimony can be added to two or more testimonies; he is evidently poor in addition, and has yet to learn the value of a pronoun. The letter he quotes from is thus continued:

"During his (Mr. Lewis's) college-course he was uniformly correct in his demeanor (in the highest sense of correctness), and as systematic a *student* or *studier* as I knew."

"For my own part," comments the Grammar-School teacher, with his usual profundity, "I do not quite understand the precise

difference between student and studier, though in the opinion of others it may be strongly marked. If both words bear the same meaning, as I am inclined to think, there seems to be no reason for making what may be called two bites of one cherry. If the words are distinct in their significations, Mr. Lewis is here enlorged in two entirely different characters (and we all know that he *does* sustain in himself two totally opposite characters). I should very much like to be informed on the subject." What a painful attempt at smartness!

Now the difference between "student" and "studier," from which it will appear that they are not "totally opposite," is this: Every person having any educational pretensions will at once perceive, on perusing Mr. Geo. Murray's literary monuments erected by himself to his own fame, that, however laborious he may be or has been as a "studier," he can never be called a "student." A man who earns his bread by teaching must *study* the subjects which he professes to instruct others in; it is his *work*, and as a work he enters upon their study; and although the result of his labors may be a very superficial acquaintance with the things studied, nevertheless he is a *studier* of these things; but to be a *student* is to love knowledge, to inquire with curious and anxious gaze into all her features, to walk with joy in all her paths, to search out all her secrets, and to transfer them to the intellect, to be her constant attendant, her servant, and her pupil. Mr. Geo. Murray does not know the difference between "student" and "studier," and we really do believe him. He knows it not, neither theoretically nor practically.

His annoyance at the decidedly flattering character awarded to Mr. Lewis shows at a glance the spirit of which he is made, that hatred not truth is his love (we ask forgiveness for the Hibernicism), and that the object of his great ambition is to hunt down, to persecute, and to destroy Mr. Lewis. We beg the reader's attention here for one moment. The letter from which he quotes goes on to say, but this part he does not copy, "I may add that I have always understood from the Bishop that in his mission-work he (Mr. Lewis) retained the same character (of uniform correctness in his **WHOLE** demeanour in the **HIGHEST** sense of correctness).

I recollect hearing the Bishop say of his ministerial visiting, that in some important points he was *nulii secundus*, second to none in the Diocese." "I will only add, that if I can in this or in any other way be of service to Mr. Lewis I shall be delighted."

Now can anything be stronger than this commendation. If Mr. Geo. Murray were not blinded by diabolical rage; we speak advisedly, if he were sincere in his professions of religion and love, of truth and justice, could he fail to appreciate its great force and value, and at all events give Mr. Lewis some credit, however small, for past good conduct. But no, he tries to break it to pieces and disperse its strength; he actually interprets it as a "luke-warm testimonial," "the faintest praise," "vague generalities," of no weight whatever in Mr. Geo. Murray's estimation as a counter-balance to the "specific charges of the two ladies." Bless the mark. The warm, special, energetic testimony deliberately written by a gentleman, a scholar, a learned, and most exemplary divine, holding a high and responsible position as a professor of Divinity, of no weight whatever! We ask forgiveness, yes, only "as dust in the balance against the specific charges of THE two ladies." Mr. Lewis's Bishop who ordained him, and who *knew him personally while in college before his ordination*, writes that he "acquitted himself in a most correct and praiseworthy manner during his college course;" and after being ordained by him, "approved himself, *from first to last, a zealous, laborious, and exemplary minister of Christ*, and is remembered by the congregations within the mission with sentiments of great affection and respect," and adds "I shall be truly happy if this *well-earned* (the italics are ours) testimony can be of service to him in any difficulty in which he may be placed." Yet behold how summarily it is disposed of by Mr. Geo. Murray! "We may at once strike off the letter of the Bishop of Quebec, as he has (Mr. Murray, should you not have said *had?*) no personal knowledge of Mr. Lewis's character *previous to ordination*," which he it remembered is totally false, Mr. Geo. Murray.

We have various thoughts of calling on Mr. Geo. Murray for the honor of an introduction to those two pure and holy ladies whose testimony is so weighty, positively leaden, that the testimony of a Bishop and a clergyman are only as dust in comparison. Let us

by all means have them in the next edition of "distinguished women." O ye seraphs, behold your fair images incarnate; take back these wanderers from your ethereal spheres. Lovely strangers, holy visitants to this low and impure abode of man, how we tremble for your spotless innocence, and weep in silent anguish as we think over your imprisonment in tenements of clay, and on the chains which bind you to this gross earth.

We do not like to hurt Mr. Geo. Murray's feelings by adding another grain of dust to the two already in the balance over against the heavy testimony of the two seraphs with whose hearts that of Mr. Geo. Murray beats in such calm and virtuous unison. But in full assurance of forgiveness from the depths of his great soul in consideration of our motives, we append the following letter from the Rev. Doctor Leach of Montreal, preparatory to making our final bow and wishing Mr. Geo. Murray, Grammar-School teacher of Prescott, many happy years, and an increase of that charity which "is kind, vaunteth not itself, is not puffed up," "doth not behave itself unseemly," "is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth."

MONTREAL, 8th May, 1861.

MY DEAR SIR,

What I am now about to say to you, I say on the supposition that it may be made public and therefore with a full sense of responsibility.

I do not recollect *how* long, but think for upwards of two years, you, while a student at McGill College, and before, lived with me in my house. You were devoted to your studies; and I have never had anything to do with a young person more conscientious in the discharge of his duties, or one whose life, I believe, was marked with less vice or with greater personal purity.

I am,

My dear Sir,

To the Rev. R. Lewis,
Prescott.

Yours most truly,
W. T. LEACH.

We here bid adieu to the Grammar-School teacher of Prescott, Geo. Murray, Esq., from whom we desire not to separate without a

friendly admonition to give up authorship in future as not being his *forte*; or if he will be so blind as not to be guided by superior wisdom, to remember that "there's a chiel amang us takin notes, an' faith he'll print 'em." But above all we pray him to religiously spurn the tempter who would seduce him into philological or grammatical disquisitions until he is better acquainted with Johnson and Lindley Murray. He may then be able to appreciate the nice distinctions between "*student*" and "*studier*," and will never after ask the conditions essential to the just and proper use and application of *that* and *those*. We sincerely hope, for his own good, that by the time he has arrived thus far he may know how to add *this* to *that*; and we would here, in conclusion, warn him that should he be disposed, in contempt of our counsel, to overstep again the bounds of prudence and wisdom, truth and justice, honesty and decency, we may feel ourselves under the necessity of practically illustrating the proposition which he seems unable to solve,—viz. how to add *this* to *those*.—But,

"Hollow men, like horses hot at hand,
 Make gallant show and promise of their mettle;
 But when they should endure the bloody spur,
 They fall their crests, and, like deceitful jades,
 Sink in the trial.

APPENDIX.

TO THE REVEREND ROBERT* LEWIS.

Take notice, that after the expiration of fourteen days from the service of this notice upon you, I shall, as Bishop of the Diocese of Toronto, issue a commission to inquire into the following charges alleged against you: That, to the great scandal of the Church of England, and contrary to your duty as a clergyman of that Church, and against good morals, you did on or about the fifteenth day of October in the year of Our Lord one thousand eight hundred and fifty-nine and on other days and times, take improper liberties with Miss Mary L. Willard, by kissing her, the said Mary L. Willard; and also that on or about the seventh day of April one thousand eight hundred and sixty, you stated to the said Mary L. Willard that you would not be surprised to hear that she and Dr. Brouse had poisoned the wife of the said Dr. Brouse; and that also, contrary to your said duty, you endeavoured on various occasions to create strife and dissensions between the said Dr. Brouse and his wife, by telling his wife that her husband, the said Dr. Brouse, drove with the said Mary L. Willard at night, and that he paid her so much attention that she, the said Mrs. Brouse, was an object of sympathy to the whole town of Prescott.

I further give you notice that the name, addition, and residence of the person on whose application the said commission will be issued is Charles Willard, of the town of Prescott, Esq.

Given under my hand at Toronto the twenty-seventh day of June, in the year of our Lord one thousand eight hundred and sixty.

JOHN TORONTO.

* Richard.

Letter from the Rev. J. H. Nicolls, D. D., Principal of Bishop's College, Lennoxville.

BISHOP'S COLLEGE, LENNOXVILLE,
12th July, 1860.

REV. AND DEAR SIR,

I cannot tell you how sorry I am to find, on looking over the contents of my desk, your letter of June 18th unanswered. It came at a time when I was occupied in preparing examination papers; and I have been since that time incessantly occupied up to the present moment, so lost sight of your letter.

I am afraid I write too late in the day to do Mr. Lewis any good. Probably the investigation you speak of is ere now concluded; but if it is not, I shall be happy to add my testimony to those of others who are acquainted with Mr. Lewis. During his college course, he was uniformly correct in his whole demeanour (in the highest sense of correctness), and as regular and systematic a student or studier as I ever knew. I may add, that I have always understood from the Bishop that in his mission-work he retained the same character. I recollect hearing the Bishop say of his ministerial visiting that in some important points he was *nulli secundus* in the diocese.

I owe you an apology for my forgetfulness, and something more to Mr. Lewis. I will only add, that if I can in this or in any other way be of service to Mr. Lewis I shall be delighted.

Excuse my haste: I am going from home to-morrow for some time, and am much hurried.

Yours very truly,

J. H. NICOLLS.

The Rev. R. L. Stevenson.

Letter from the Rev. W. T. Leach, D. C. L., Vice-Principal of McGill College, Montreal.

MONTREAL, 8th of May, 1861.

MY DEAR SIR,

What I am now about to say of you, I say on the supposition that it may be made public and therefore with a full sense of responsibility.

I do not recollect *how* long, but think for upwards of two years, you, while a student at McGill College and before, lived with me in my house. You were devoted to your studies; and I have never had anything to do with a young person more conscientious in the discharge of his duties, or one whose life, I believe, was marked with less vice or with greater personal purity.

I am, my dear Sir,

Yours most truly,

W. T. LEACH.

Rev. R. Lewis, M. A., Minister,
Prescott.

Letter from the Lord Bishop of Quebec.

BARDFIELD, NEAR QUEBEC,

9th July, 1860.

MY DEAR SIR,

I received your letter of the 18th of June at Bishop's College, which I reached after a circuit in Megantic, on the 25th. Having ascertained from your brother that he was about to write to you, I requested him to say, that I should be in a better position to answer your letter after my return to Quebec, where I could refer to dates, &c. connected with the subject of your reference. I came home, however, to meet the Synod; of which the session, and the business arising out of it, so engrossed my whole time last week, that till to-day I have been unable to attend to other matters demanding my attention.

The Rev. Richard Lewis on whose behalf you were prompted to write, after acquitting himself (as I doubt not will be testified from the proper source) in a most correct and praiseworthy manner during his college course, was ordained by me, and appointed in 1848, to the charge of the Mission of Portneuf, in this district; in which charge he remained till the time of his removal to the Diocese of Toronto. He approved himself, from first to last, a zealous, laborious, and exemplary minister of Christ, and is remembered by the congregations within the Mission with sen-

timents of great affection and respect. I shall be truly happy if this well-earned testimony can be of any service to him in any difficulty in which he may be placed.

I am, dear Sir,

Faithfully yours,

G. J. QUEBEC.

Rev. R. L. Stephenson, M. A.,
Rector of Perth.

In the Court of the Bishop of Toronto.
In the case of the Reverend R. Lewis.

Judgment.

In this case articles have been exhibited against the defendant charging him with impropriety of conduct in his clerical office in having on several occasions taken improper liberties with a young lady, one of his parishioners, by kissing her, and with having used language both to her and of her to others, calculated to defame her and disparage her and also in reference to her, having falsely and maliciously made statements tending to the disquiet of another family, with whom this young lady was on intimate terms. To these articles, the defendant has put in a general denial of their truth. The evidence that has been given has been *all* on the side of the complainant; the defendant having stated that he was unable to procure the attendance of some witnesses, but one witness was present whose testimony however his counsel did not consider material, and the case remains to be adjudged upon the testimony adduced by the complainant alone.*

This case in my judgment makes out a case of great levity and frivolity on the part of the defendant. He is proved to be married, yet he is very frequently in the company of the young lady, whose father is the complainant, and on various occasions he is shown to have used the improper liberty charged against him of kissing her, and has otherwise acted towards her, as in his constant visits to her home, and his following her to Brock-

* Therefore the judgment can be no more relied on than the evidence: the latter being inconclusive, the former must be unreliable.

ville, in a manner unbecoming a clergyman, and calculated to bring scandal upon the church. It is quite true that in the course of these proceedings the young lady herself is not free from blame, but has exhibited, by her own admission, a want of that maidenly delicacy and reserve which I should not have expected to find in a young person in her rank of life; but she is evidently so much younger than the defendant, and he was placed in such a position towards her as her spiritual adviser, that he should himself have been the person to warn her against lightness of conduct,* instead of leading her to the commission of acts for which he can offer no excuse, much less justification. I consider also that his remarks to her and about her, as set forth in the second and third articles, were unbecoming and scandalous; and although the words charged in the third article cannot be pronounced false, yet the motive for making use of them cannot I fear be attributed to any desire to promote good-will among his parishioners, or for any object that I can declare praiseworthy. Under all the circumstances of the case, I pronounce that the articles are proved with the exception of the words "false and malicious" as applied to the first part of the words charged in the third article, and I admonish Mr. Lewis to abstain from offending in like manner in future. I condemn him in costs of these proceedings; and if these costs are not paid in one calendar month from this date, I adjudge him to be suspended "ab officio et beneficio" until those costs are paid.

(Signed,) JOHN TORONTO.

29th September, 1860.

* And so he did.

SUPPLEMENT TO PREFACE.

The following resolution significantly moved by the Hon. J. H. Cameron, Chancellor of the Bishop of Toronto, was passed by the Synod of that Diocese at its last sitting in June of the present year. It comes most opportunely to hand as affording the fullest confirmation of the reasonableness of the remarks on the Bishop's Court, pp. 3-12.

"Hon. J. H. Cameron, moved: That so much of the Canon of Synod introducing the English Church Discipline Act as relates to the 24th section of that act be repealed, and that the Bishop of the Diocese shall exercise all the powers conferred by that act, notwithstanding that he may be the patron of any preferment which may be affected by any proceedings taken under that act." The motion was seconded by Rev. Dr. Beaven, and carried.—*Eccles. Gazette*, 1st August, 1861.

The wording of this resolution leaves nothing to be desired for completely overturning the most fanatical belief in the legal validity of the sentence pronounced on the Rector of Prescott by his Bishop at the dictation of his chancellor. The resolution, it will be seen, asserts that the 24th section of the Church Discipline Act, *in opposition to which the Bishop sat as the judge of the Rector of Prescott*, was in force until this resolution was carried. The resolution for its repeal was moved, because, *after being violated*, it was found to be inconvenient: it was in the way of a full judicial power, and consequently it is now repealed.

What a monstrous proceeding for a judge to sit and act as such under an act by which he professes to be guided, and to pronounce sentence, and inflict a penalty in the way of costs and censure, in a case which a section of that very act expressly and pointedly pro-

vides that he shall not adjudicate on. From this shocking violation of a most important principle (by Mr. Cameron's resolution swept away) involved in the 24th section of this Church Discipline Act, a violation committed, in the very first case tried under it, what inference can be drawn but that the act is to be used for the exclusive benefit of the judge, a mere thumb-screw to be tightened or relaxed at his pleasure.

We have ever entertained a very elevated opinion of the Hon. J. H. Cameron as a man, a gentleman, a lawyer, and a churchman; but his permitting the Bishop to act as judge in a case which the act in virtue of which he assumed the judicial function pointedly removed entirely out of his jurisdiction, has entirely disenchanted us. It is, we hope, a proceeding as anomalous as it seems disgraceful. What can the clergy expect in future from the Bishop's Court if this is to be the rule or no rule of its action? Better far a thousand times burn the act, have no law but that of undisguised oppression, no principle but that of unmasked injustice, than to taunt them with a paper-law in refusing to be guided by it when by so doing the court would have to pay the piper.

We do most sincerely sympathize with the first victim of this new Moloch, his reputation stained by the sentence and his purse collapsed by the fine of a court which had no right under heaven, moral or legal, to try him, which if it even had was too imbecile to command the attendance of the most miserable witness which pronounced an adverse verdict on the wholly *ex-parte* testimony of enmity and conspiracy, and thereby saved itself from a heavy pecuniary loss. Perish for ever such a legal farce or curse! Give us back, in the name of merey, the star chamber or the inquisition, restore us to the tenderness and pity of a Torquemada, but away with law so long as judgment pronounced under it is not only without, but in diametrical opposition to, law.

We will not be surprised if the next case tried in this *Court* is in violation of some other clause of the Church Discipline Act and that, after another illegal sentence, we are favoured by the chancellor with another *ex post facto* amendment. Our astonishment that he should have moved such an amendment and thus confessed the illegality of the sentence in Mr. Lewis's case is only equalled,

rather surprised, by that with which we have seen the Synod pass it. The fact, as it appears to us, is that the Synod of the Diocese of Toronto is but a nominal thing, called together to cover with its submissive sanction the legislative pranks of the chancellor, who seems to be the *menstruum* in which the component parts of that body are dissolved, neither more nor less.

We should like to know if any reason, and what, was offered in favor of a repeal of the 24th section of the Church Discipline Act, a clause founded on that lofty principle of equity which is such a scriptural and distinguishing feature of British law. But of course a reason such as it is was at hand and forthcoming, for the chancellor has a *reason* for every thing that he says and does, even one sufficiently powerful to impress into the service of seconding his resolution the aged and simple-minded clergyman who unsuspectingly lent his aid as its advocate to this act of self-condemnation, virtually a modern form of imitation by the chancellor of a sentence once pronounced by a pope on himself, on finding, after careful judicial investigation into his religious tenets, that some of them were actually heretical, and who in these few words gives us the sentence and the history of its execution: *Judicio me cremari et combustus fui.*

