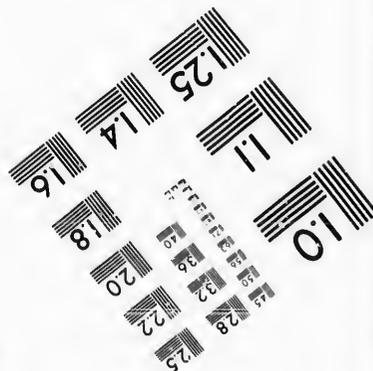
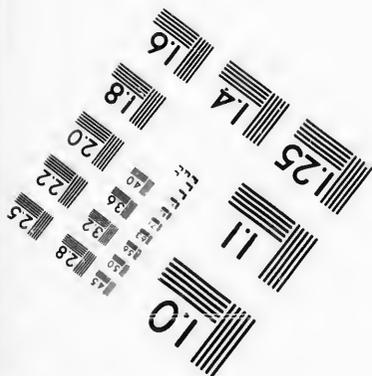
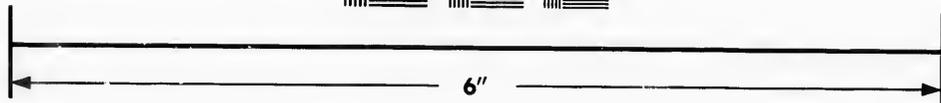
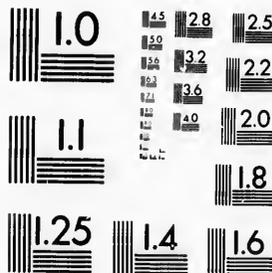


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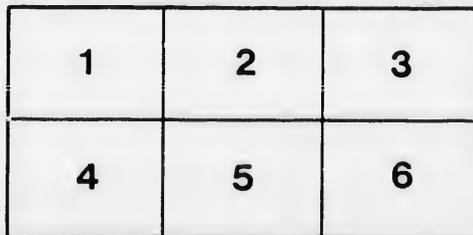
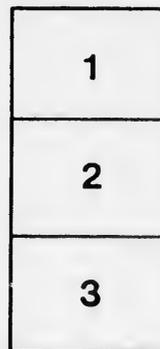
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at index

THE UNRIGHTEOUS MONOPOLY,

(BY AN INTOLERANT PARTY IN THE CHURCH OF ENGLAND.)

“WHATEVER CHRISTIAN KNOWLEDGE
CANADA POSSESSES,”

AMINED, EXPOSED, AND REBUKED;

TO WHICH IS ADDED:

DEFENCE OF THE WESLEYAN METHODISTS,
AND OTHER ORTHODOX CHURCHES IN CANADA

AGAINST

“UNCHRISTIAN BITTERNESS,” “VIOLENT DEALING,” AND
MISREPRESENTATION,

OF

THEOLOGICAL PROFESSOR OF M'GILL COLLEGE, MONTREAL.

By the Rev. W. M. HARVARD, *Wesleyan Minister,*
And “a Friend of the Church of England.”

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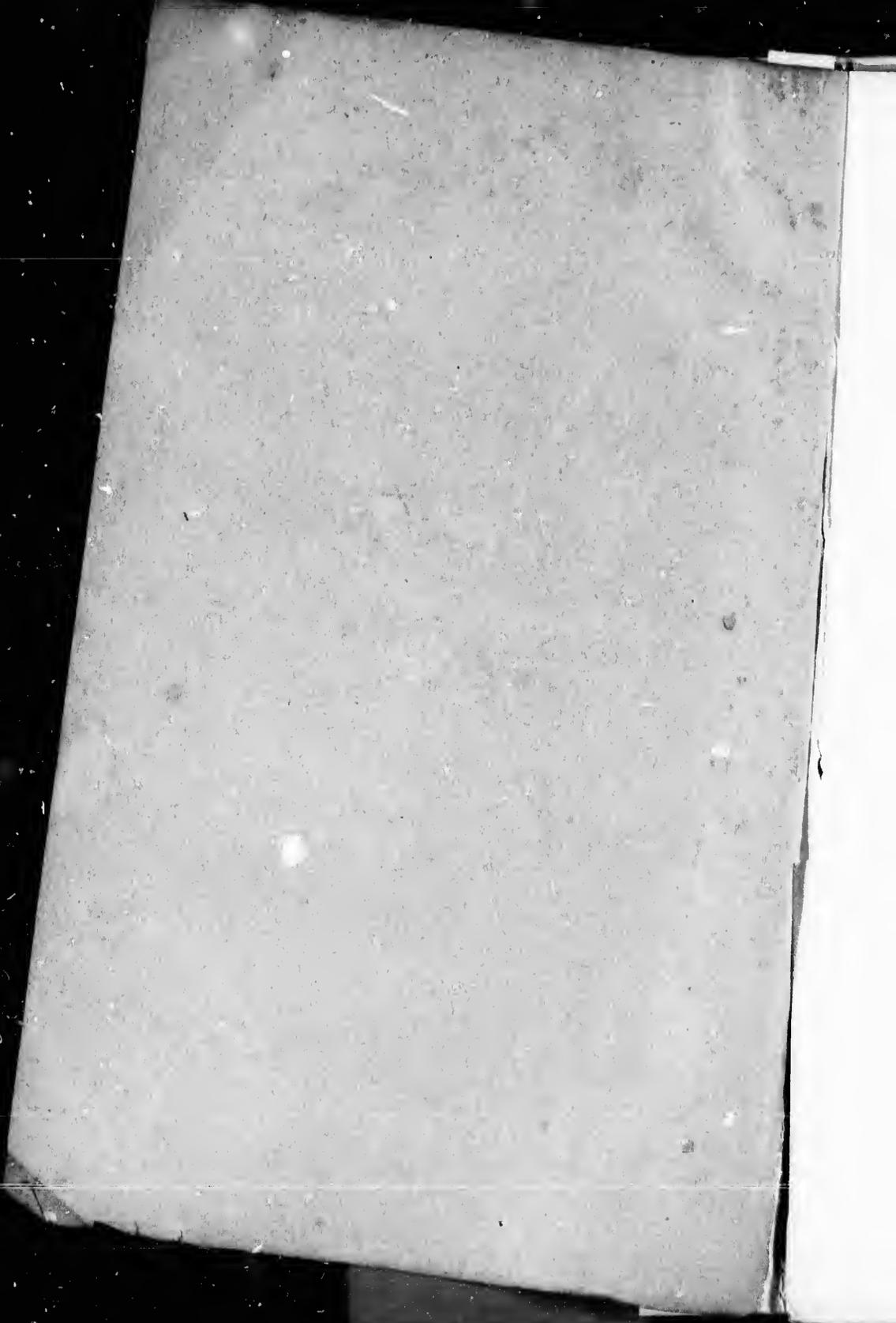
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INTRODUCTORY REMARKS.

UNFOUNDED claims in regard to religion, unblushingly asserted and arrogantly maintained, have often proved means whereby Satan has taken advantage of the understandings of men; has enslaved their consciences, and endangered their souls.

Such claims sometimes originate in honest ignorance, but more generally do they proceed from a selfish and shameless spirit, of bitter and intolerant partzanship. In crimson characters, ecclesiastical history identifies them with the tyranny and cruelties of Antichrist. And every friend of God and man is bound to unmask them before the public eye.

Claims of this description, very commonly and principally rely for their support upon old musty manuscripts, or traditionary authorities of lapsed ages. And these require peculiar qualifications, and of the profounder class, for their investigation and demolition. But the *tact* of the *Antiquarian* is by no means requisite, for demonstrating the folly of the claim which is here reviewed.

It will be found that the ensuing Correspondence derived its existence, from a respectful but decided rebuke of one of the baseless pretensions of the intolerant party, in the "Church of England in Canada." The rebuke, however, was followed by an intemperate assault upon the character of all the other churches of the Province; and which was distinguished by disreputable imputations and calumnies.

That party, by its various organs, does not blush to avow the most cordial contempt, antagonism, and animosity, as it regards every other Christian Church in the Province, but its own Venerable Communion. Those *organs*, therefore, are fairly open to an impartial criticism.

With great advantage, these letters might have been more suitably compressed within a much smaller compass, than that to which they have extended. But they had to be written at various times, and under circumstances unfavourable to such compression. This consideration will propitiate the indulgence of the candid reader. Being denied the justice of an insertion in the *Couriers*; both of which had published the false and calumnious productions on which they animadvert; these letters, through the generosity of its liberal conductors, were permitted to appear in the columns of the *Montreal Herald*. They are republished in a combined form, owing to

the incurable and dishonest pertinacity of the intolerant party, who have attempted to make capital of the Correspondence, by unfavourably misrepresenting its real occasion and character.

The importance of the general principles therein maintained, became an additional motive with the writer in consenting that the entire Correspondence should be thus preserved and circulated. And this especially, since many of his friends had not access to the journals, in which the letters severally appeared.

It is well known that, to the people of CANADA, there are few evils which are more HATEFUL, than a want of charity among professing Christians. And it is hoped that so "CRYING" an evil, may never become popular among our transatlantic constituencies.

Some even of the intolerant party, are obliged to crouch before this oft-expressed sentiment; and endeavour so to MODIFY their uncharitableness, as that it may not be perceived by inexperienced and unsuspecting persons; whose suffrages they may be solicitous to secure. These pages may be a touchstone to such Jesuits; and may serve to bring out their real principles of intolerance, though to their own certain confusion.

At the same time, it is believed that this publication will enable the enlightened mind very clearly to discriminate, between a miserable ecclesiastical faction, which is remarkable for its want of charity; and those truly estimable members of the Church of England, who are an ornament to their Communion and a blessing to their neighbours; and who avowedly cherish the most kindly affections towards all genuine Christians, of whatever name or nation!

The former may, it is true, vaunt themselves upon a fancied and exclusive APOSTOLICAL succession; and may presume to restrict saving grace to their own particular "order;" (as in these introductory remarks it will be shewn that they do;) but the latter are evidently and admirably distinguished by real APOSTOLICAL supplication; and daily pray with "PAUL, the apostle," "GRACE be with ALL THEM that LOVE OUR LORD JESUS CHRIST IN SINCERITY, Amen!" We devoutly add, still in his own truly APOSTOLICAL language; "And as many

as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

The object of the writer has been to expose, and thus to discourage, the spirit of religious exclusiveness and arrogant intolerance, for the purpose of promoting the cultivation of fraternal "good will," among all descriptions of sincere Christians.

With this view, he has displayed both the complete groundlessness of the original and offensive claim, which at first the party put forth with so much hardihood and laudation; though of which some of them are even now already, heartily ashamed; as, indeed, they well may be. To the same end, he has shewn the egregious injustice and unholiness of the subsequent unseemly "attack," on the part of the *McGill Professor of Theology*. He has also endeavoured to place before the public, in their own real form and genuine character, parties and principles, which (in accordance with his own individual notions in Theology), have been by the said "Professor," so unworthily misrepresented, and unscripturally calumniated and dishonoured.

The writer does not wish to conceal, that it is to him, no inconsiderable source of humble satisfaction and thankfulness to God, that his feeble "labour" has already not been "in vain in the Lord." And he trusts, by God's blessing, that some farther good to our common Christianity may be the result of the more general circulation of this Correspondence. A supercilious intolerance may thereby be put to the blush, in the length and breadth of the land; and "every mouth may be stopped," whose "heart is full of cursing and bitterness."

In the principal towns of EASTERN CANADA, the public decision has been unequivocally pronounced against the effusions of these "co-religionists," and against their shameless outrages upon "truth and justice, religion and piety." The ends of public virtue and Christian propriety have thus been advanced. And even, the *Lord Bishop of Montreal*, has in his own behalf given them a rebuke of sufficient significance, in his desire (recently made public at his Lordship's own request,) "not to be regarded as having ANY SORT OF CONNECTION WHATEVER," with the journals, in which their *in glorious sentiments* were promulgated to the world.

The THEOLOGICAL PROFESSOR of *McGill College*, will introduce himself to the reader, in an early stage of the Correspondence. He may need to be informed that "the LATE EDITOR of the Church," distinguished himself by rendering that journal the vehicle of the most violent and uncharitable sentiments respecting all the other Christian Denominations of Canada; and for which his being but a young man may be the most besitting apology. A

circumstance of extenuation this, which we are sorry not to be able to allege in the behalf of the Professor of Theology. With some of Mr. Kent's unbecomingly editorial procedure, the writer has been but recently made acquainted; or, in reference to him, he might have spoken in terms of less indulgence, than those which will pass before the eye of the reader.

By his intolerant employers, however, they were not deemed unhefitting that journal; and were intended to be regarded as speaking the opinions of an influential party in our United Province. By this means, they seek to form the minds and hearts of their whole religious community, in agreement with their own "uncharitableness." And already with too much lamented success.

The reader will probably be surprised at a specimen or two of the unscriptural arrogance and intolerance of this "LATE EDITOR;"—

In the first place:—That truly estimable public man, and profound lawyer, the Right Honourable *Chief Justice ROBINSON*, in the enlightened catholicity of his enlarged and liberal mind, had given to the *Wesleyan Methodists of the Upper Canada Conference*, in his immediate neighbourhood, a piece of land, on which for them to erect a place of worship. For this act of neighbourly and Christianly "good-will," that uncorrupt and venerable Judge was solemnly criminated by the severe animadversions of this "LATE EDITOR," and, (to quote his Lordship's own words, in his becoming notice of "the late editor's" unseemly behaviour,) on that occasion, "brought before the public, for the purpose of censure!"

In the second place:—The Honourable (the then) *Mayor of Toronto* was, by the same "brief authority," and in the journal aforesaid, publicly rebuked, and in no measured terms, for obligingly presiding at a public meeting of his *British Wesleyan Methodist fellow-citizens*. This was pronounced to be: an act of gross inconsistency, in a member of the Church of England. And for this, he was, by the same "LATE EDITOR," contemptuously termed "Mr. Lukewarm!"

In the third place:—By the same "organ," members of the Anglican Church were forbidden to afford any support or countenance to any but the institutions of their own body; or even to mingle in the religious assemblies of other Christians, (to use the LATE EDITOR'S "own words,") "either for curiosity or devotion!"—

In the fourth place:—Dissent from the Church of England, was declared to render a person's religious condition, *absolutely unchristian*. The following are the words of that journal, under date of April 21st, 1843:—"I will again implore *Churchmen* to hold

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no such religious intercourse with *Dissenters*, as
recognizes the *safety of their spiritual condition!*

However estimable and holy, and, in other res-
pects, unexceptionable, such individuals might be
known to be; if they were not in avowed connec-
tion with the Church of England, they were to be
regarded as, exposed to "God's wrath, and ever-
lasting damnation."

It is but just to subjoin to such a statement, that
there are many of the members of the Church of
England, who, with the most cordial abhorrence, do
repudiate and disavow, language and sentiments,
such as have been thus extracted from "the Church
Newspaper."

As the British Wesleyan Methodists were specially
made the object of some of these fanatical effusions
of high-handed assumption, the subject was noticed
in a timely pamphlet, by the Rev. *Matthew Richey*,
A. M., Chairman of the Wesleyan Missionary
District of Western Canada. Through an inadvert-
ency, this able publication did not fall into the
hands of the writer of these letters, until nearly the
conclusion of this Correspondence. From its pre-
face the following extract is selected, as an intimation
of the nature of that "*intolerant bigotry*," on which
his caustic sentences had been deemed requisite:—

"The last '*Church*' is spiced with another
gratuitous attack on the Wesleyans; but, *O pudor!*
O pietas! It is fraught with innuendoes so mean, and
marked by such assassin-like cowardice, as we really
did not think even *he* was capable of. One topic of
consolation remains; much lower he cannot descend.
Soon, therefore, he must either rest—if, indeed, his
turbulent spirit is susceptible of quiescence—or be-
gin to move in an upward direction," &c. &c.

Soon after receiving Mr. Richey's merited casti-
gation, and after public opinion, "in Canada" West,
had pronounced its audible and confirmatory
"Amen!" it was deemed advisable for "the LATE
EDITOR" to proceed to England; being sufficiently
recommended, by his OFFICIAL INTOLERANCE in
Canada, from his intolerant party here, to the corres-
ponding party in the Parent Country. It was proba-
bly regarded as a sufficient passport even to "WIND-
SOR and ETON" patronage, that a talented young man
should be determined not to acknowledge the claims,
or even to recognize the existence, (excepting
BELLIGERENTLY,) of any other religious commu-
nity "in Canada," but of his own Venerable
Church.

This may, in some degree, explain the occasion of
the very extraordinary public assertion, which, by his
party, it is said that he did not scruple to make, at
"the Windsor and Eton Church Union Society."
Of the "MERITS" of this pretension it will be seen

that the assailing McGill Professor of Theology,
professes to be "NOT WITHOUT FORMING A DE-
LIBERATE JUDGMENT."

The character of the assertion, and the air of
defiance with which it was announced in the Pro-
vincial publications of the intolerant party, demanded
contradiction and rebuke. The reader will discover
the manner in which it thus became the occasion of
this lengthened Correspondence.

The writer thinks that he is not, himself, an in-
dividual of a captious or an unfriendly temperament.
Truly he has no hostile emotion of heart, against
the CANDID and the CATHOLIC members, either
of the Church of England, or of any other Chris-
tian Church. But he is sensible of, and thankful
for, his rights, as a man and a Christian. And his
solemn relation to the Church of Christ, rendered
it his duty to speak with these "*enemies in the*
gate," and to undertake that "*their folly shall be*
known unto all men." As to motives which have
been imputed, he is happy not to be under the ne-
cessity of defending himself against them.

If—"MY DUTY to my neighbour, be, to love him as
myself; and to do to all men, as I would they should
do to me;" then—religious INTOLERANCE is, most
assuredly, a gross and stupid IMMORALITY!—It is,
hence, no marvel that an intolerant party should
need to be publicly taught, that "*there can be no*
honesty separate from veracity." The profession of
Christianity, in the keeping of a person who OUT-
RAGES ITS CHARITY and INTEGRITY, is, to use the
words of Solomon, but "*as a jewel of gold, in a swine's*
snout." See Prov. chap. xi. versc 22.

The writer very unaffectedly regrets the cause of
this Correspondence; and deeply laments the un-
avoidable complexion of some of its paragraphs.
Having been unintentionally involved therein, (and
undesiringly,) he has, nevertheless, endeavoured to
conduct it throughout, "*according to the gospel of*
Christ." He will feel obliged to any person who
will point out to him any instance in which he has
deviated from this principle, in any of the following
pages.

He disparages no Christian man, on account of
what may be his conscientious views of divine truth.
He longs for "*the world*" to behold, in the spirit of
affectionate AMITY, among the professors of our
most holy religion, that commanding evidence of its
divinity, for which our adorable Saviour Christ
prayed, immediately preceding his corporeal separa-
tion from his militant church. It is in furtherance
of this blessed object that he has, (and in obedience
to apostolical injunction,) on this occasion, ventured
to—"MARK them which cause divisions."

INTRODUCTORY REMARKS.

May all sincere Christians, of all the Evangelical Churches in Canada, and in the world at large, become both capable and emulous of demonstrating, that they are eminently and essentially "ONE!" Like sheep, which may sometimes differ from each other, not only in colour, but even in variety of species, and yet, at the same time, may be "all" recognized as forming but—"one fold, under one shepherd." John x. 16.

Wesleyan Personage,
 PHILIPSBURG Canada East, }
 May 20th, 1845.

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NO HONESTY SEPARATE FROM VERACITY.

Mr. Kent's untruthful statement. His honesty denied. Other Venerable Societies. Slandorous insinuation.

No. 1. *From the Courier*, July 24, 1844.

"MR. KENT.—The Church in Canada never had a more zealous or a more HONEST advocate and defender of her rights and interests than the late Editor of *"The Church,"* and we are rejoiced to find that he is still WARRING in her behalf at home; his knowledge of her rights and his intimate acquaintance with the designs and machinations of those who would fain despoil her, render him a powerful auxiliary in England. At a late meeting of the 'Windsor and Eton Church Union Society,'

"Dr. Coleridge having moved a resolution was seconded by Mr. Kent, who commenced by stating that he addressed the meeting with pain and diffidence, being a perfect stranger to them: but having lived for a considerable time in a *British Colony*, (CANADA,) which, he would say, was indebted for WHATEVER IT POSSESSES of *Christian knowledge* to this venerable Society,—Mr. Kent proceeded in an eloquent and highly interesting speech," &c. &c.—*Cobourg Star*.

No. 2. *From the Courier*.

"MR. KENT."

MORNING COURIER, Friday, July 26, 1844.—"Having for a considerable time lived in CANADA, WHICH, he would say, was indebted for WHATEVER it possesses of Christian Knowledge, to the venerable Society for the Propagation of the Gospel," &c. &c.—*Speech of Mr. Kent at the Windsor and Eton Church Union Society*.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Offences against the laws of propriety, and even against those of truth and justice, not unfrequently take place, which demand no public interference. But, nevertheless, occasions do sometimes require that the public mind should be called up to the examination and condemnation of public delinquencies. And such an occasion, I humbly conceive to be furnished in the foregoing extract from your journal: a part of a paragraph which may very inadvertently have been admitted to a position, of which the world will pronounce it to be so unworthy.

It appears that at a public meeting near the Royal residence of England's beloved Sovereign, it has been stated, that, "for WHATEVER Canada possesses of Christian knowledge it was indebted to the Venerable Society for the Propagation of the Gospel:"—an Institution connected with the Church of England.

This statement was made by Mr. Kent, a gentleman who is said to have "lived for a considerable time in Canada;" and than whom, it is further said, that "the Church of England in Canada, never had a MORE HONEST ADVOCATE and defender." A

twofold statement, which has been endorsed in the Province itself, by both the *Cobourg Star* and the *Montreal and Morning Couriers*.

I am a friend of the Church of England, and I heartily disbelieve both the statements, and especially the latter; since I am unable to conceive of HONESTY separate from VERACITY.

Permit me to ask of you, Mr. Editor, how these statements are to be reconciled with the fact, that for very many years there have been OTHER Venerable Societies long, laudably, and laboriously operating in Canada, (besides the venerable one alluded to?) To these it will not be denied, by thousands of our Provincial neighbours, that Canada is very greatly indebted for, at least a portion of "WHATEVER IT possesses of Christian knowledge."

Your insertion of this HUMBLE REMONSTRANCE in an early number, with your own remarks, will oblige some of your readers. I beg to remain,

Sir,

Yours most respectfully,

W. M. HARVARD.

Wesleyan Parsonage,

PHILIPSBURGH, July 30, 1844. }

No. 3. *From the Courier*.

Written by the Professor of Theology.

TO THE EDITOR OF THE MORNING COURIER.

MR. EDITOR.—On my return from a journey up the Ottawa, I received those numbers, (as well of the *Morning Courier*, as of the *Montreal Courier and Church Intelligencer*), which were left at my residence during my absence. It was, I confess, with considerable regret that I read in the number of the former for the 1st Instant, and subsequently admitted into the columns of the latter, a rude and wanton attack made by a Methodist preacher of the name of Harvard, upon the character of a gentleman who was an ornament to his profession during his residence in this Province, and who carried with him to his native land the respect and esteem of all that were capable of forming a fair and unbiassed judgment of his worth—I mean Mr. Kent, the former Editor of the *Church* newspaper.

With Mr. Kent's character, I take it for granted, you were not yourself wholly unacquainted; but I presume you were not so with the person whose letter you admitted into your columns, as you would never have given it insertion, (AT LEAST in the *Montreal Courier*), without note or comment, as if its contents were altogether unobjectionable. He tells you he is "a friend to the Church of England;" and as I know not the man, I have no means of ascertaining how far his friendship may go; he is,

Calumnious aspersions. Mis-statement. Sectarian Associations. Filthy pen. Honest advocates.

however, no member of the Church of England, but a *co-religionist* with Mr. Squire, whose name stood foremost to a document that must be still in your recollection, wherein the then Governor General of this Province was told that the clergy of the Church were not to be "TRUSTED" with the care of education, in any country! Mr. Kent's talented, uncompromising, and consistent advocacy of CHURCH PRINCIPLES had long since earned every kind of vituperation from those who trade in disunion and receive their support by the propagation of schismatical principles. It was therefore by no means surprising that any opportunity should be seized for attacking him at the distance of more than three thousand miles, as it was probably supposed that that could be done with impunity; but I confess I am somewhat astonished that you lent your assistance to give any currency to the libel which Mr. Harvard has been pleased to utter in his letter.

Mr. Kent is reported to have said, in a speech delivered in England, at the Windsor and Eton Church Union Society, THAT CANADA "was indebted for whatever it possesses of Christian knowledge, to the Venerable Society for the Propagation of the Gospel," &c.—"This statement," says your correspondent, "was made by Mr. Kent, a gentleman who is said to have 'lived for a considerable time in Canada;' and than whom, it is further said, that 'the Church of England in Canada, never had a MORE HONEST advocate and defender.' A twofold statement," continues he, "which has been endorsed in the Province itself, by both the *Cobourg Star* and the *Morning and Montreal Couriers*. I am a friend of the Church of England, and I heartily disbelieve both the statements, and especially the latter; since I am unable to conceive of HONESTY separate from VERACITY."

Now, Sir, you may perceive that this "friend of the Church of England," rudely charges Mr. Kent here, not with an *undue estimate* of the institution in question, nor even with an error respecting that which may be LEGITIMATELY CALLED *Christian knowledge*, but with a want of both HONESTY and VERACITY; simply because he dared to express a sentiment different from that entertained by Mr. Harvard and his brethren on the state of religion in this Province!

Mr. Kent's character for honesty, integrity, and truth, stands too high to make it necessary for me to make the slightest attempt at defending it; nor is it for that purpose I have taken up my pen, but merely to point out to your readers the infamy of this mode of attack: and perhaps it was the same feeling, Mr. Editor, that induced you to give this letter in all its naked deformity to the public. If Mr. Harvard, however, FANCIES that the *sectarian associations* existing here and in England are "Venerable Societies" also, which are engaged in "operating in Canada," perhaps he would do well to pursue "the even tenor of his way," and to let those alone, on whom all the filth which he can collect in his FILTHY PEN would never suffice to leave a single stain.

I am, Mr. Editor,

Your faithful servant,

D. FALLOON.

MONTREAL, August 3, 1844.

No. 4. From the Courier.

"MR. KENT."

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Did not the station I have the honour to occupy in this country, demand that I should defend from unjust attack the religious body to which I belong, respectable men would acquit me of the necessity of replying to any letter of the complexion of that which appears in your journal of the 5th instant, and signed, "D. Falloon."

With Mr. Falloon I am not personally acquainted. But I understand he is one of the clergymen of the Church of England in your metropolitan city.

On second thoughts, that writer may himself see, in the style and temper of his communication—in its personalities and other discourtesies,—that he has rendered it necessary yet more fully to put himself respectfully in the estimation of our Provincial community, by some further remarks. It is said some of his friends deeply feel this to be the case. And I shall most cheerfully waive, (FOR THE PRESENT,) my own RIGHT OF REPLY, that he may have the opportunity of so doing.

It used to be a sufficient guarantee that a person was, at least a *gentleman*, if he were found to sustain the character of a clergyman of the Church of England.

And though every indulgent consideration ought to be extended to the circumstance of your clerical correspondent's having but recently returned to his "residence;" no doubt very greatly overheated, from his summer's "journey up the Ottawa;" yet it is more flattering to one's self-respect to imagine an apology, in his open avowal of most perfect want of acquaintance with the humble individual whom he has so furiously attacked and so unceremoniously insulted.

It is very much in the taste of some of the "honest advocates" of the Church of England, very unduly, as it appears to me, to disparage the understandings of mankind in general. They TELL the most palpable "THINGS THAT ARE NOT," with the most inimitable grace of the most perfect assurance; to which they are not backward to add, the most obnoxious things that "OUGHT NOT TO BE;" with no less self-complacency. And should any one be courageous and independent enough to remonstrate in favour of the "THINGS THAT ARE," he must make up his mind, so far as they are concerned, to be accounted beyond the pale of civilization, and to be contented with RUDENESS instead of REASONS.

The doctrine of these "honest advocates" is, "There ought to be no Church, but the Church of England. There is, in fact, no true Church but the Church of England." I am far from thinking that this will suit the meridian of Montreal, in its present distinguished and deserved position of eminence among the American Cities of the British Empire. Many reasons exist, on which I will not enlarge, for the sentiment I here express.

I hope it would be a pain to me to misrepresent the language of any person. But, in my view, the Windsor speech of Mr. Kent seems to proclaim the following:—"IN CANADA, there never have been "any persons worthy of the name of Christians,

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Spiritual wickedness. A matter almost forgotten. Lying. Cavil. Liberty of the Montreal Herald.

"But the members of the Church of England.—No Christian knowledge has ever been diffused in Canada, but by the Church of England.—I have lived for a considerable time in Canada. And I must say, that Canada is indebted for whatever it possesses of Christian knowledge, to the Venerable Society for the Propagation of the Gospel, 'belonging to the Church of England.'"

In the neighbourhood of the Royal Palace of Windsor, I must regard such an assertion, not only to be very nearly related to the father of falsehood, but likewise, most justly to merit the character of "spiritual wickedness in high places."

I beg, Mr. Editor, to offer my acknowledgments for your obliging insertion of my few lines of respectful remonstrance against the misrepresentation of this "honest advocate" of the Church of England. I leave your candid readers to judge, as to whether very many others besides myself, had or had not, just grounds of complaint both against the Windsor speaker, and all his applauders in this Province.

At the same time, any person who may conscientiously think, that in these words Mr. Kent spoke THE TRUTH, in the ears of England's Queen, is perfectly welcome not only to the said opinion, but also to all the honour which may attach in consequence, whether in time or in eternity, either to his HEART or his HEAD!

I remain, Sir, yours respectfully,
W. M. HARVARD.

Wesleyan Parsonage, }
PHILIPSBURG, August 8, 1844. }

No. 5. From the Courier.

A day or two since, we stated that we had received a letter from the Rev. Mr. Harvard, the insertion of which in our Journal was then under "consideration." Upon consideration, we now decline to publish it, and for the following reasons:—

Firstly,—We look upon the subject which gave rise to the discussion as a matter *almost forgotten*, and we have no disposition to revive it now.

Secondly,—Mr. Harvard *has already replied* to the communication complained of, and to his letter no rejoinder has been made, nor likely to be made.

Thirdly,—If Mr. Harvard's object is to force a reply from his opponent, we do not consider that we ought to *encourage* him in his effort. To quote from Mr. Harvard himself,—we do not wish to have the saying "See how these Christians HATE one another," applied to *ourselves* in any way, *nor to the denomination to which we belong*, if we can prevent it.

No. 6. From the Courier.

We have been favoured with another letter from the Rev. Mr. Harvard, and as he calls in question our *hesitation* even, to insert the letter to which we alluded in a previous number, we suppose he will not be satisfied with the rejection of his communications.

The Rev. writer of these letters appears to forget that he was the first to attack an absent and highly

respected individual, with want of *veracity*, because he gave expression to *opinions* which were NOT PERHAPS ALTOGETHER CORRECT, but which the party CONSCIENTIOUSLY ENTERTAINED!

Had Mr. Harvard contented himself with denying Mr. Kent's assertions, and had he gone on to prove that "Canada is *not* indebted for *whatever* it possesses of Christian knowledge to a certain voluntary and venerable Association in the Church of England," there could have been no reasonable objection to such a course. It was Mr. H's *want of courtesy*, in the first instance, in accusing another of *lying*, that called forth the *uncourteous reply* of a friend of Mr. Kent's, and which, it appears, has given such *unpardonable offence*! Our object has been to put a stop to any further discussion on the subject, for the reasons already stated; and if Mr. Harvard is determined not to let the matter drop, we have only to repeat that we cannot lend our columns to the revival of the discussion.

We perhaps erred in inserting any correspondence on the subject, in the first instance; for were we to give up our space to *every one who might think it necessary to CAVIL* at what appears in our columns,—extracts and all—we would have a comfortable time of it in the management of our Journal, &c. &c.

No. 7. From the Montreal Herald.

It is not without reluctance, that we have admitted the Rev. Mr. Harvard's letters into the columns of the *Herald*; our reasons being, that discussions, in the newspapers, upon matters affecting the relative merits of religious bodies, seldom, if ever, tend to edification, or to the promotion of that "GOOD WILL TOWARD MEN," which is the SECOND COMMANDMENT of the *Law*; and which THE MINISTERS OF RELIGION in all Christian Communities, ought more especially to bear in mind. At the same time, we have, after mature consideration, come to the conclusion, that, under the circumstances, it would be UNFAIR to refuse Mr. Harvard an opportunity of publicly vindicating himself, and (although we are not of them, we hesitate not in saying,) the deservedly, respected, zealous, and enlightened Christian community to which he belongs, from public accusation, or misrepresentation—at least, so long as he confines himself within reasonable limits, and temperately states his arguments and opinions, without wandering into irrelevant personalities. From what we know of Mr. Harvard, we are satisfied that he will do so; and, therefore, do we trust, that good, and not evil, will result from our, in his favour, making an exception to our general rule, of excluding from our columns, whatever may directly or indirectly lead to polemical discussion.

TO THE EDITOR OF THE MONTREAL HERALD.

SIR,—A few weeks ago I had occasion to call in question the correctness of two statements copied from the *Cobourg Star* into the *Morning Courier*.

It was far from my intention to originate any controversy. I requested the Editor would interpose his judgment upon an article which might have been inserted without his own privity: at the same time I respectfully assigned my reason for questioning its accuracy.

Unwarrantable Imputations. Courier calls for a defence, and then refuses to insert it.

Instead of any editorial remarks, a letter in reply was inserted from a correspondent; and which, in a style the most ungentlemanly, contained a cluster of the most unwarrantable imputations upon myself and the religious denomination with which I am connected.

It was hoped the writer, on second thoughts, would make some *amende* for this hasty and scurrilous production; especially as even some of his own friends were far from being gratified by its publication: and with this we would have been well satisfied. For this I waited for the space of a month; *the more cheerfully, as I learned he had been suffering from a state of ill health.*

No such step having been taken by him, and the station held by him being adapted to afford weight to his expression of sentiment, I deemed it obligatory on me to forward to the Editor the accompanying letter, as the first of a series to consist of six; in which my aim was to write a reply befitting the occasion.

I regret to say, the Editor has *denied me the justice* of its insertion: alleging as one reason, the time that has since elapsed, though he must be aware that I have waited simply to *allow the opportunity of apology.* It is with reluctance I remark on the Editor's second reason, namely, that I have already replied; since in the communication which he terms a reply, most explicitly "I WAIVED, (for the present,) my RIGHT TO REPLY," for the sake of his correspondent, whom he now wishes thus to screen from merited animadversion.

It is some satisfaction, that, after allowing his correspondent so unjustifiably to insult my friends and myself, the Editor of the *Courier* has at length admitted, that THE STATEMENT which led to the whole, is—"not ALTOGETHER correct." I wish he had done this at first, instead of permitting his friend to do us a public dishonour in his columns. This would have sufficed me. My only intention was to prevent a most flagrant falsehood from becoming current!

But, as the case now stands, I conceive that we have been most unfairly denied the right of being heard in our own defence; and must, as an unwelcome alternative, request the favour of appearing in reply in your respectable journal.

It would bode ill for the welfare of mankind if all our clerical writers should become "*Laud's*," and our journals "*Star-chambers*," where only the persecutor is to be heard.

I remain, Mr. Editor, yours respectfully,

W. M. HARVARD.
Wesleyan Parsonage,
PHILIPSBURG, October 1, 1844. }

MR. KENT AND THE PROFESSOR OF THEOLOGY.

"There is also this consolatory reflection for any one who is attacked with *unchristian bitterness*, that one who indulges in *invective* affords some kind of presumption that he, at least, can find no such reasons as are to himself satisfactory."—*Doctor Whately, Archbishop of Dublin.*

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Christianity has been too often disadvantaged by the unlovely disputes of its professed friends; and it is most desirable that there should be no

additional ground for the infidel aspersion, "See, how these Christians HATE one another!"

To the "unchristian" attack upon myself and friends, which appeared in your journal of the 5th of August, I "WAIVED, (for the present,) my RIGHT OF REPLY," to afford an opportunity to its writer of placing himself respectfully before the public, in relation to that happily unusual species of literary production. The interval conceded will not have been deemed insufficient for that purpose.

But having been informed, on what I consider to be good authority, that, so far from appreciating my lenity, your correspondent, emboldened by impunity, even contemplates a repetition of his offence; I have determined to solicit the attention of your readers to the reasons, which I apprehend to exist, why he ought to have made, and long ere this, some becoming apology.

To me this is a painful duty, and one which I should be happy to have been spared; but the cause of truth and justice demands it. Public writers, more or less, exercise an influence upon the public mind, which the friends of mankind naturally regard with a jealous eye. And in such a case, it would be a sin against the public confidence to allow an unrighteous "judgment to go by default of evidence."

Some of my friends in Montreal have, I find, been good enough to take up the pen in my behalf, for which I truly thank them; but as, in declining to insert their communications, YOU DECIDED THAT I SHOULD SPEAK FOR MYSELF, I most unwillingly submit to that arrangement.

It will be remembered that my first letter in the *Morning Courier* of the 1st August, was occasioned by your previous publication of the statement of Mr. Kent, at Windsor, in England, that "Canada is indebted for WHATEVER it possesses of Christian knowledge, to the Society for the Propagation of the Gospel." To this was added, that they were the words of "one of the MOST HONEST ADVOCATES of the Church of England in Canada." These statements I felt it my duty to deny, for the reason assigned.

Had any minister or member of that church, feeling her honor and character involved, adduced some proof of THE TRUTHFULNESS OF THE STATEMENT, (the only way, I respectfully suggest, in which it can be MAINTAINED,) I should have been ready to make the most humble apology for the presumption of having called its accuracy in question.

But, Mr. Editor, that has not been done; no, not even by your correspondent himself. And it is to be deplored that, in his "undue" zeal to exalt the pretensions of his own church, so respectable an individual as Mr. Kent is stated to be, should become capable of asserting (and that, too, in "high places,") what his own fondest admirers, though unwilling to disavow, and disposed to have contradicted, are, nevertheless, FEARFUL of maintaining to be—TRUE!

Your correspondent has most unjustifiably OBTRUDED himself into this matter; not to DISPROVE my allegation of falsehood, nor to make any *amende* to the injured interests of morality; still less, to soothe the insulted feelings of our Canadian Chris-

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freedom at large; but to assail me with PERSONAL INVECTIVES, and my ecclesiastical associates with the most SEANDEROUS INSINUATIONS. And this he has done with a SPIRIT OF MALIGNITY, and in a STYLE OF VULGARITY and LIBELICACY, into which no CHRISTIAN GENTLEMAN could possibly fall, but by inadvertency, for which he would be thankful to any one who would afford him the occasion of *apology and reparation*.

Since my last, in your number for August the 12th, I have heard that your correspondent has been recently created a Doctor of Divinity, by the Faculty of M'Gil' College, in Montreal; and that he has also been appointed Theological Professor of that seat of learning. Had I been previously aware of this, it is due to myself to say, my letter would not have referred to my unknown assailant, as "D. Falloon." The Scripture enjoins upon us to "Be courteous." And I would most cordially despise the meanness of denying to any individual a designation attached to his standing, by the ordinary civilities of cultivated society.

I repeat it. It is to me most painful to be obliged uncommendingly to refer to the conduct of another person. But the path of duty is not always to be identified by the degree of pleasure with which it may be trodden. "The Apostle of the Gentiles" was under the unwelcome necessity of publicly opposing even his beloved fellow-labourer, St. Peter. His words, in reference to that mournful occasion of his public life, are, "When Peter was come to Antioch I withstood him to the face; because he was to be blamed." And elsewhere he exhorts: "Them that sin, (flagrantly,) rebuke before all; that others also may fear!"

I remain, Mr. Editor,

Your's respectfully,

W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURG, St. Armand,
Sept. 9, 1844.

No. 8. *From the Courier.*

We give insertion to the following correspondence with much reluctance. It was our wish, as the readers of the *Courier* well know, to prevent any further discussion on the subject to which it relates. The Editor of the *Herald*, however, having taken a different view of the matter, and having thrown open his columns to Mr. Harvard's effusions, we have been compelled to comply with Dr. Falloon's request to publish his letter to the Editor of the *Herald*, and which was refused insertion in that Journal.*

We cannot here help remarking upon the inconsistency of our contemporary, in refusing to publish Dr. Falloon's reply to Mr. Harvard's first communication to him, and then afterwards inserting more of the latter's writings. When the Editor of the *Herald* declined to insert the letters of the one, he should not, in our humble opinion, have inserted any more from the other party.

* The Editor of the *Herald* declined the insertion, inasmuch as the Professor had the *Morning and Montreal Couriers* at his service; still promising that it should appear in case of its refusal on the part of those Journals. It will be found, however, to be a document not much more creditable to its author, than was his former epistle.

When we refused insertion to Mr. Harvard's letters (after having published two from him,) we also gave Dr. Falloon to understand that we wished the matter to drop, so far as we were concerned; and we were glad to learn from the latter gentleman, that it was not his intention to reply to Mr. Harvard, but that he was willing to let him have the "last word." With this Mr. H. was not satisfied, but wanted more "last words."

It appears, however, that both Mr. Harvard and the Editor of the *Herald* are determined not to let the matter drop; and we consequently think ourselves no longer bound to interfere between the parties, who will now be left at liberty to discuss the question as they may see fit.

Written by the Theological Professor.

TO THE EDITOR OF THE MORNING COURIER.

MR. EDITOR,—I regret that circumstances oblige me to request your insertion of the accompanying letter in the *Morning Courier*, notwithstanding your former hesitation to publish any thing more on the subject of which it treats. This you owe to your own character as well as to mine, as you are yourself charged with *injustice*, in not giving publicity to Mr. Harvard's letters, as long as he wished to write them.

When your quondam correspondent first published his libel on Mr. Kent's character, I knew little about him, but I was aware that he was a Methodist preacher in the BRITISH CONNEXION; and I felt it my duty to notice his attack upon that gentleman with some severity, which was not greater than I intended, or than his conduct deserved. His subsequent letter, which appeared in your columns on the 12th of August, I gave but a hasty glance, but the impression it left upon my mind was, that not content with calling Mr. Kent a LIAR, he had committed the same offence towards all the members of the Church of England. However, upon re-perusing that document, I find I was mistaken, it was only against "SOME of the 'HONEST ADVOCATES'" of that Church he brings this charge. His words are:—"They tell the most palpable 'things that are not,' with the most inimitable grace of the most perfect assurance; to which they are not backward to add, the most obnoxious things that 'ought not to be;' with no less self-complacency." Upon this letter, you are aware, I made no remark: partly because the question at issue is one that admits of no "discussion;" and partly because, if it even did, I could not think of placing myself in the degrading position of discussing any subject with a man who has such an invincible predilection for impeaching the VERACITY of every person who may happen to differ with him! and that "with the most inimitable grace of the most perfect assurance." But Mr. Harvard's object was, not to reply to the charge I brought against him, but if possible to divert the attention of the public from the turpitude of his own conduct by a religious controversy; and through the medium of your columns to bring himself into a little more notoriety.

Frustrated in his attempt to make you the instrument of accomplishing his design, he next had recourse, through his friends, to the columns of

Poor Mr. Harvard! Editor grossly misled. Only allusion. An additional allusion. Infamy. Fine Words.

the *Herald*; the proprietors of which have every right to admit whatever communications they please: but, if they were influenced solely by a love of justice, AS THE EDITOR PROFFESSES TO BE, I think it will be generally conceded they did not act on its principles, when the accompanying explanatory letter was refused insertion, after publishing two of Mr. Harvard's the day before it was written. In the part which you took in reference to the subject that gave rise to those letters, you published two for Mr. H. and but one for me; and yet that gentleman insinuates that your journal is a *Star Chamber*, where none but the persecutor will be heard.

Poor Mr. Harvard! He only calls a gentleman of character and respectability, and who is three thousand miles distant, a LIAR and a DISHONEST man, and because he is rebuked sharply for this line of conduct, he complains bitterly of being persecuted!!! He ought to write to your friend the Editor of the *Banner* in Toronto, and he will take him under his protection.

I have the honor to be,

Mr. Editor,

Your faithful servant,

D. FALLOON.

MONTREAL, Oct. 16, 1844.

MR. KENT AND MR. HARVARD.

Written by the Theological Professor.

TO THE EDITOR OF THE MONTREAL HERALD.

MR. EDITOR,—As you have been pleased to give my name a conspicuous place in your number for yesterday, I hope you will not consider it an intrusion, if I trouble you with a few remarks on the circumstance which obtained for me that honorable position.

I perceive by your editorial remarks that you have been grossly misled by your correspondent, Mr. Harvard, when you coupled my name with any "public accusation, or misrepresentation" of the Methodists, or when you supposed my short letter in the *Morning Courier* of the 5th of August, had any thing to do with "matters affecting the relative merits of religious bodies" in this province. I never made an attack upon any particular class of religionists in that letter; nor did I ever intend it should be so understood. THE ONLY ALLUSION (!) I made to the *Methodists* in that communication was by saying that Mr. Harvard was "a co-religionist with Mr. Squire, whose name stood foremost to a document that must be still in your recollection, wherein the then Governor General of this province was told that the Clergy of the Church were not to be 'TRUSTED' with the care of education in any country!" It is TRUE (!) I subsequently remarked that Mr. Kent's talented, uncompromising, and consistent advocacy of Church principles had earned for him every kind of vituperation from those who trade in *disunion*, but this remark was not intended to be applied to the preachers of Methodism more than of Congregationalism, Anabaptism, Mormonism, et omne quod exit in ism. However, if Mr. Harvard supposes that the Methodists have any peculiar claim to the application, he is at perfect liberty to make it, provided your readers

always bear in mind that such an application is made by him and not by me.

My "accusation," as you are pleased to call it, is therefore directed against Mr. Harvard personally, not because he is a Methodist preacher, but because he made a gross and wanton attack upon the HONOUR and CHARACTER of a gentleman, for giving utterance to a sentiment which HE CONSIDERED to be incorrect. (!) Had Mr. Harvard contented himself with controverting Mr. Kent's statement, there is no person could blame him for doing so; and in all probability he would have remained in ignorance to the present of the very existence of such an humble individual as myself. But this was not the line of conduct he chose to pursue. Instead of replying to that statement, he turns round on the gentleman that made it, and in as strong language as he could use, impeaches his HONESTY and VERACITY. Now, Mr. Kent and Mr. Harvard may form very WIDELY DIFFERENT VIEWS of *Christian knowledge*, as well as of the means by which it is to be propagated, and consequently may make very widely different statements respecting it, without either the one or the other being chargeable with LYING and DISHONESTY. However, that I may not be supposed to misrepresent your correspondent, I will let him speak for himself:—

"This statement," says he, "was made by Mr. Kent, a gentleman who is said to have 'lived' for a considerable time in Canada; and than whom, it is further said, that 'the Church of England in Canada, never had a MORE HONEST advocate and defender.' A twofold statement, which has been indorsed in the province itself, by both the *Cobourg Star* and the *Montreal Courier*. 'I am a friend of the Church of England, and I heartily disbelieve both statements, and especially the latter; since I am unable to conceive of 'HONESTY separate from VERACITY.'"

Now, Sir, in this extract, in which I have presented Mr. Harvard's own *italics* and *capitals*, you have the *sole* ground of my controversy with that gentleman. You will perceive that to controvert Mr. Kent's statement was only a secondary matter with your new correspondent, his object was more "especially" to impeach his "HONESTY" and "VERACITY;" and knowing that excellent young gentleman to be a man of sterling worth, great talent, and inflexible integrity, I took up my pen to point out "the infamy of this mode of attack," in his absence: and for this Mr. Harvard has expended all these FINE WORDS with which he enriched your columns of yesterday.

I must add, that I AM NOT WITHOUT FORMING A DELIBERATE JUDGMENT on the merits (!) of Mr. Kent's statement; and would feel no hesitation, under any other circumstances, of giving my opinion of it. But I cannot suffer the cause of my rebuke to be forgotten, or permit Mr. Harvard to seek the sympathy of religious parties by saying (!) I was making an attack upon them. My attack, if it must be called so, is upon him personally, not for his being a *Sectarian* of any kind, but for his rudeness, and want of decorum.

I have felt it necessary, Mr. Editor, to make this explanation to you: and to request that you will

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read those letters published in the *Courier* for the 1st and 5th of August, and then form your own judgment of the merits of the case. No doubt Mr. Harvard may think that a favorable opportunity is now afforded him of writing himself and his system into more notoriety; but if he wish to bring the religious exploits of himself and his brethren before the public, through the medium of your Journal, and that you are resolved to throw open your columns for that purpose, I have only to request, after this explanation, that MY NAME (!) shall no longer be used as a pretext (!) for doing so, and that it shall not for the future appear in your projected Essays upon Methodism.

I have the honor to be, Mr. Editor, your obedient servant,

D. FALLOON.

MONTREAL, October 5, 1844.

No. 9. From the Herald.

TO THE EDITOR OF THE MONTREAL HERALD.

SIR,—I beg most gratefully to acknowledge your favour of inserting the communications which appeared in your number for the 4th instant, and particularly to thank you for the generous and even flattering sentiments, however undeserved, with which you were pleased to introduce them to your readers.

It is my hope that the character of my remaining letters may not disagree with your correct views of the propriety which should regulate such a discussion, and I most cordially subscribe to your admirable decision; that the promotion of that "good will towards men," which is indeed "the second commandment" of the Law, THE MINISTERS OF RELIGION in all Christian communities ought more especially to bear in mind.

I would, with all humility, say that to promote this desirable state of things is my principal motive in this discussion.

I remain Sir, with real respect,

Your obliged servant,

W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURGH, Oct. 9, 1844. }

MR. KENT AND THE PROFESSOR OF THEOLOGY.

LETTER THE SECOND.

"If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"—John xviii. 25.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—The uncourteous assault of Dr. Falloon upon myself and friends, arose from my having called in question the assertion of the *Cobourg Star*, that Mr. Kent was one of the most "HONEST" ADVOCATES of the English Church in Canada; and which was coupled with a MOST DISHONEST libel by him, on every other Church in the Province but his own. My justification, for having so done, will be attempted in this and the following letter.

I have wished to cast no imputation on the general veracity of Mr. Kent. Never have I had the happiness to see him: nor am I aware if he held any other station in this country but that of Editor of the *Toronto Church Journal*. Most assuredly I have no feeling of animosity against Mr.

Kent, or any other individual in this world; and I am willing to admit that he may be an honest accountant, or an honest merchant: I merely contend that he ought not to be regarded as an "honest advocate." I hope I know my position, nor am I to be put down by the intemperance of an assailant.

An "advocate" may naturally enough be expected to exert his best ability to serve the cause of his client; but for the purpose of promoting that end, he will never venture to violate the sanctity of truth and justice, unless the "undue" ardour of his zeal should either obscure his understanding or indurate his conscience. In such a case, he would be admitted to have disparaged his reputation for professional honesty.

If, in one of our civil courts, any advocate were to make before a jury, and on his own personal authority, a statement equally untrue and unjust, with that made by Mr. Kent at the "Windsor and Eton" meeting, and for which he has been so lauded by the *Cobourg Star*, its foreman might be expected to say to his brother jurors, "This is not an honest advocate: he has stated that to be true which every one ought to know to be most flagrantly false!"

Surely every one OUGHT to know, at least, who assumes to be an authority, that for very, very many years of its first settlement, the number of the ministers of the English Church in Canada was most exceedingly small: few of the other churches in the Province had so few of their clergy on the ground! And hence, that long before that Venerable Community felt in circumstances to aid the moral necessities of the country, its woods and swamps, and rivers and mountains, were most meritoriously traversed by enterprising ministers of religion, belonging to "OTHER" churches!

I am exceedingly sorry to be obliged in my own defence to add, as I shall hereafter shew, that to Mr. Kent, these facts could not fail to be known. The result of their labours, appears, even now, in almost every part of the Province; to instance multitudes of respectable and opulent and influential settlers, both in the country and in the towns; some of whom have been sent to the Senate, and others even called to the Council, and not a few of whom preside in our local courts and ornament our Provincial bench of Magistracy.

Let me also, Mr. Editor, request your attention to not a few very flourishing congregations of Christian worshippers in various parts of the Province; from whom, indeed, it might, without offence, be stated, that our friends of the English Church first learned to build churches and schools, without the aid of Government Donations, Parliamentary Grants, or Incorporated Societies. They need not be enumerated for the sake of the argument. But, in passing, and as a fact by which the total number of these insulted Christians may be imagined, it may be observed, that among the rest, (and not presuming to exalt themselves above others,) the *Wesleyan Methodists* of Canada, alone, have considerably more than a hundred thousand souls under their care.

I respectfully ask the *Morning Courier*, is it then to be borne, in silence, that either the existence or the fidelity and intelligence, of hundreds of thousands of Christians in this Province, shall be absolutely denied before the people of England? Can it be for the interests of truth and righteousness,

Paragon of honesty. Other Churches. Neglected People. Responsibility. Canadian Statistics. Respected Clergymen.

that the individual should be FAUDED, as a paragon of "HONESTY," who should declare to the Most Gracious Queen of our United Empire, (even admitting their *existence*, in his view, as a most GRIEVOUS CALAMITY,) that these hundreds of thousands of Christians had DONE NOTHING, (or next to nothing,) to spread "Christian knowledge" in Canada?

The impartial historian, indeed, will hereafter record that the real "apostles" of "Christian knowledge in Canada," were these very evangelists of other Churches, whom Mr. Kent and Doctor Falloon, from whatever motives, would fain have consigned to inglorious and unnumbered oblivion and dishonour! But the ungenerous attempt, in the gracious order of a Providential Retribution, shall contribute to its own most complete disappointment.

By this unworthy means, we are called up to bear testimony to "the men of this generation," that the fervent zeal and self-sacrifice of those holy men, of former days, cheerfully encountered an amount of personal inconvenience and endurance, unknown in an old country, and inconceivable in Europe. In "the propagation of the Gospel," in the earlier history of this new country, many of the labourers of the "other" Churches, passed through hardships and perils almost incredible.

Many an immoral and ungodly settler was reclaimed, and "brought nigh to God," by the divine blessing upon the instrumentality which they employed, in the wilds of Canada. Many a straggling family did they instruct and animate to perseverance in well-doing, amidst all the privations and other disadvantages of the pathless forest! And many a sick, and dying, and friendless emigrant settler did they relieve by medical advice, or console and assist to "pass, through death, triumphant home!"

And well were their character and motives appreciated, by their scattered and grateful flock; not a few of whom had been members of the Church of England. *Unvisited by their own Clergy*, these NEGLECTED PEOPLE were thankful for the edifying and converting ministrations of these "messengers of the other churches:" they became their most attached supporters: and their sentiment of grateful and reverential regard towards the respective "orders" who toiled and suffered for their souls, has descended to their children's children, even unto this day!

Many a solitary shanty opened its humble door, most joyfully to welcome them to its scanty fare, and limited accommodations. The poor but privileged inmates, in the absence of oil and candle, blazed their splinters of pine-wood, while their reverend visitors read to them, out of "the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus." Thousands of saved Canadian people, shall call them "blessed" in "that day!"

"Perhaps," should Doctor Falloon go among the surviving and the immediate descendants of the early settlers, as I have myself done, he might become somewhat conciliated, by learning more accurately, the real facts of the case. And, after all, he may yet be brought not to covet the responsibility of defending an individual, who thus

denies the honor which "the God of heaven" hath put upon these his servants! And this even has his own interposing been in a spirit more becoming the sacred office he has so recently assumed! Let him tread reverently upon the graves of devoted men, who served God in their generation, and now "rest from their labours, and their works do follow them!"

I remain, Mr. Editor, yours respectfully,
W. M. HARVARD.
Wesleyan Parsonage,
PHILIPSBURG, Oct. 9, 1844. }

No. 10. *From the Herald.*
MR. KENT AND THE PROFESSOR OF THEOLOGY.

LETTER THE THIRD.

"NOT, PERHAPS, ALTOGETHER correct; but which the party conscientiously believed."—COURIERS.

TO THE EDITOR OF THE MORNING COURIER.

Mr. Kent was the former editor of "The Church" newspaper; from which for June 30, 1838, the following extract is made.—"In 1784, ABOUT TEN THOUSAND U. E. Loyalists settled in Upper Canada, at that time almost a wilderness; the majority of whom were either members of or friendly-disposed to the Established Church of the Empire. But the settlement of these faithful servants of the Crown was so injudiciously managed, that they were thinly scattered over a large surface. Instead of being located in convenient numbers in a few townships, two or three families were placed by themselves in one township; while their nearest neighbour was many miles distant; and probably NO ROAD to facilitate intercourse. SIX Missionaries of the Church of England were stationed as soon as possible! in the following places, viz:—at Cornwall, Kingston, Ernest Town, Toronto, Niagara, and Sandwiche. TILL 1814, THESE WERE ALL the clergymen of the Church of England, in the Province!"

With my most cordial wish, that Venerable Church shall have all the credit due to her actual efforts for the good of the people of Canada; I only object that her "HONEST advocates" should claim for her, the undoubted property of the other communities which have been also labouring in the same field. I mean to persist in maintaining, that every one of them who does, forfeits thereby, his reputation for "HONESTY" and VERACITY." To this I will now add, that every party consenting to such a course, becomes, to use a legal phrase, "accessary after the fact," and involved in the same condemnation.

It is only necessary to refer to "The Church" newspaper, of a former date, to shew that for years her friends most loudly complained that, by their community in England, their Province of Canada was most blameably disregarded and neglected! The above quotation speaks the language of complaint. They were the words of a late devout and respected clergyman, who felt grieved at the APATHY of his church in "the promotion of Christian knowledge" in Canada, and who lamented that she had been INEXCUSABLY DEFICIENT IN DUTY to this important Province of the Empire! Since that day, indeed, there has been a considerable

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Increase of church ministers; some of whom, I am happy to say, are clergymen of the most estimable character and temper. But it stands on record in "The Church" newspaper, that for the first fifty-three years of its colonial relation to our father-land, the Church of England employed but six ministers in the whole of Western Canada; and for the last thirty-years of which, (independently of other settlers,) she had "ten thousand" of her members and friends "located" therein, in the mournful circumstances thus described!

During the above protracted period of most unjustifiable neglect, by "the Church of the Empire," nearly two generations of Canadian people passed into the eternal world!—Every right-minded churchman will feel the *dishonour* and the *guilt* of such neglect! And he will admit that *this is not the country* in which "EXCLUSIVE CLAIMS" are to be made in the behalf of his church!

Let it not be concluded, that all other Christian churches equally disregarded the moral necessities of Canada. To the self-complacent and the supercilious of the "clergy" and "advocates" of the present day, we would say, "*Other men laboured, and ye are entered into their labours.*" And, when it is borne in mind, the thousands of immortal beings who were "thinly scattered over a large surface of country"—"two or three families in a township"—"their nearest neighbour many miles distant"—"NO ROAD TO FACILITATE INTER-COURSE!"—how shall we sufficiently estimate the *degree of toil* or the *amount of efficacy* connected with the ministry of that day?

Surely, we cannot too highly rate the services of those venerated clergymen of "other churches," who, nevertheless, DID carry amongst those multitudes, who were in danger of perishing "*through lack of knowledge,*" the ordinances of religion and the gospel of salvation! The congregations which they formed, remain to attest the real character of their ministry!

Mr. Kent could not be unacquainted with the testimony of his own journal, here given. This organ of his own Church has furnished us with the names and the dates—has presented to the world the evidence, that, (so far from her "Gospel Propagation Society" having originated all the Christian knowledge of the "Province,") for the first fifty-three years of its being a British Settlement, (*the most indebted period, because the least inviting,*) the "thousands" of the people of Canada were MOST DEEPLY "*indebted,*" for WHATEVER they possessed of Christian knowledge," to other churches, RATHER than to the Church of England!—

It affords me pleasure to record of one of these "venerable" communities, (the Moravian Church,) that its clergy commenced their Missionary operations in this Province, so early as the year 1792; now upwards of FIFTY YEARS ago! "The settlement they then founded, became a regular Township; about twelve miles long and six wide; and was so well cultivated, that the wilderness was literally changed into a fruitful field; and at the close of 1812, the number of communicants was one hundred and twenty-six." These chiefly consisted of converted red men of the forest! Further statistics are not here required. The records of the

various other churches will best evince what they were respectively doing, by God's blessing, in the same holy undertaking.

"Save me from my friends!" has been a frequent prayer; and may not be deemed unsuitable to the present case. It is not improbable that Mr. Kent himself would not contend for the *exact accuracy* of his statement. We may excuse it as an unintentional "trope," which escaped him in his ardent endeavour to interest and to gratify the ETONIANS. He may not thank his "*Cobourg Star,*" for hovering over it, with such tendency to attract to it a critical examination; nor feel flattered that "wise men" from the Canada "*East,*" should do it such homage, as the most striking proof that their "most honest advocate," possessed a—tender "CONSCIENCE!"

But, as his "friends," yourself, Mr. Editor, and Doctor Falloon, must be allowed to be the best judges of this. You have, at length, both united in acknowledging the *incorrectness* of Mr. Kent's statement, but you defend his HEART at the expense of his HEAD, by maintaining that "the party conscientiously believed," to the full amount of his words. Doctor Falloon, at the same time, clings to the statement itself, incorrect though its pronounces it to be, with the most fervent fondness! KINDRED MINDS, in their less "responsible" position, took on with intense solicitude, to see this post defended, if not by Christianly and even gentlemanly arguments, yet by *such other means* as he has already evinced, are most abundantly at his command, and which they are too happy to have plentifully used in their behalf.

I should lament, even were it in my power, to do Mr. Kent any individual injury, who, I have only now learnt, is but a "young gentleman." That he had his admirers and his excellencies, will not be controverted, but, as a writer, and "IN CANADA," it cannot be denied, that his talented composition is especially distinguished by the *unfriendliness* and even the *intolerance* of his temper towards those who were not of his own communion. In relation to such of his fellow-citizens, he displayed the most indistinct notions of either *charity* or *justice*. Let "*The Church*" journal be taken as indicating the real *animus* of his Windsor speech. But since he has not *himself* put in the claim, I have the less difficulty in hoping that *he did not really mean all he said*; and especially since it is not unusual for the feelings of an extemporaneous speaker, to hurry him beyond the limits which his better judgment might prescribe.

That, by such a speaker, such a statement could be "*conscientiously believed,*" would be accounted a mystery in the philosophy of morals; and is an admission which could only be conceded, *by men of sense,* as one of the *merest possibilities,* and on the principle of the ancient aphorism, that "BIGOTRY has neither EARS nor EYES!"

In conclusion, I must mourn over the fact, that two journals in MONTREAL should decide in the face of day, that it is a mere "*perhaps,*" as to whether or not the Gospel Propagation Society has originated "WHATEVER" Christian knowledge may be found in the Province! Such is the estimate they have formed of the public mind! Were they correct in imagining that they will satisfy readers in general,

Miserable "perhaps." Painful task. Harmful propensities. Chastisement. Unprovoked denial. Palpable untruth.

we might well expect some Providential Judgment at our door! Nor is the melancholy picture relieved by the remembrance that one of them is the official organ of the Church of England; its Editor, a Professor of Theology, and a Doctor of Divinity; by whose "pen," the whole church in Canada East are made to say of Mr. Kent's statement, taken in its utmost latitude of meaning, "PERHAPS not ALTOGETHER correct!"

The reader will mark with how much hesitation and reserve, this admission is made; and after nearly two months "consideration"! But in, at length, doling out to us this miserable "PERHAPS," there is an ungenerous attempt to stigmatize as a mere "CAVIL," the original remonstrance against the shameless untruth, which has wrong from them that reluctant acknowledgment.

As to whether or not my respectful remonstrance inserted in your journal of August the first, truly merits that discreditable appellation, I am content to leave to men unprejudiced. But I may be allowed to say that, unless there is much ignorance, there cannot be much honesty connected with this—"PERHAPS not ALTOGETHER correct!"

I remain, Mr. Editor, yours respectfully,
W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURGH Oct. 18, 1844.

No. 11. From the Montreal Herald.

TO THE EDITOR OF THE MONTREAL HERALD.

SIR,—The length of the accompanying letter has need to be regarded by you with indulgent consideration; but as it embraces the whole of what I am obliged to say in my own personal defence, against Dr. Falloon's personal reference to me, I have endeavored to compress it into one communication. A respectful regard for your valuable space has dictated the omission of numerous particulars to which I might have referred.

Believe me, Sir,
Your obliged humble servant,

W. M. HARVARD.
Wesleyan Parsonage,
PHILIPSBURG, Nov. 16, 1844.

THE PROFESSOR OF THEOLOGY versus TRUTH.

LETTER THE FOURTH.

"But he made a pit and digged it; and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."—Psalm vii. 15, 16.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—The style in which Dr. Falloon has been allowed, in your journal, to write respecting myself, may have indisposed many of your readers for concurring to me the extreme reluctance with which I enter upon the painful task of arraigning before the public, a minister of the venerable English Establishment; for which I have never ceased to cherish the most regardful respect. It is the only instance of the kind which has occurred during the course of a long public life. But, as I shall not travel out of the record in my reasonable animadversions upon his uncourtous and calumnious letters; and shall endeavor to be as brief as may be

consistent with being intelligible; all candid persons will admit, that an individual who has evinced so little sensitiveness, as to the feelings and reputation of other men, as that which it will appear the Theological Professor has manifested on this occasion, has but slender grounds of complaint against a fair exposition of his unworthy correspondence.

The case which, in my own defence, I shall have to make out, will also, it is hoped, in some measure, subserve the good cause of general morals, and kindly department of professing Christians towards one another. It may tend to restrain the intemperate and harmful propensities of individuals, who, in order to serve party ends, are ready to place both propriety and "VENACITY" at defiance, whensoever they may conceive themselves secure from the liability of a public reply.

Your readers will admit, (he having refused the opportunity which was afforded him of making a respectful apology for an act of most unjustifiable "violent dealing;" and having augmented his original blame-worthy conduct by subsequent insult and calumny, in what he terms his "explanatory letter," which appeared in your number for October 17th;) that the Theological Professor may thank himself for the chastisement of a public reproof.

I have shown the palpable untruth contained in the statement made by Mr. Kent, at "the Windsor and Eton" meeting; and that the publication of the same in this Province, with expressions of approval, was a most unrighteous and unprovoked denial of the meritorious exertions of the other religious bodies in Canada, not of his own communion. This is my ample justification for having impeached his "veracity," as the utterer of so flagrant a misstatement of the real fact of the case. It will be remembered, that my respectful remonstrance was accompanied by no irrelevant "vituperation," respecting the untruthful speaker, still less was it marked by reproachful reflections upon the religious community to which he belonged; for which, indeed, at the same time, I professed the sincerest friendship.

It will, perhaps, be difficult to prescribe an attitude less offensive, to an individual similarly circumstanced. My single and catholic aim, was to arrest the progress of a falsehood too eagerly lauded, by the intolerance and injustice of a party which disgraces that venerable church in Canada, which it seeks to render "dominant," not to say DOMINEERING. That party has in too many sad and notorious instances, outraged "that good will toward men," which, by the respected editor of the Montreal Herald, has been so happily characterized, as "the Second Commandment of the Law;" and which the Ministers of religion in all Christian communities, ought more especially to bear in mind." And a just reproof of such a party, for so base and Ismaelitic a libel on all the other churches of the Province, might well have been attended with some penetrating expression of devout indignation. But nothing of this kind will be found in the record.

Under these circumstances it was, that I became the object of the unjustifiable assault from your clerical correspondent. I shall not particularize its arrogance and intolerance, nor dwell upon its coarseness and vulgarity of style, nor on its impleachable maliciousness of temper towards whole

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Statistics of Toronto and of Gore. Other Churches. Sanctity of truth. First falsehood. Singular and plural.

Communities of Christians, not of his own church. Neither shall I take more than a passing glance at his uncharitable intimation, that my designs on this occasion are altogether sinister; seeking merely to write myself and my system "Into more notoriety." Such an insinuation may be sufficient to lute the class of *idiot*, with which the insinuator himself has been the most familiar.

From the general censure which has been called forth by his unchristian violence, upon this occasion, Dr. Falloon endeavours to screen himself, by reiterating that I have "called a gentleman a LIAR, who is THREE THOUSAND miles off!" To which my reply is, that for the use of the term "LIAR," and its homely relatives, we are entirely indebted to the Theological Professor's own most intimate acquaintance with "the VULGAR tongue:" of which, indeed, some may think he has made an unnecessary display. But, since scholars are liable to fall into a pedantic display of their various acquirements, we may the more easily extenuate this collegiate infirmity. You are aware, Mr. Editor, that the term is none of mine.

From whatever cause it happened, it has been proved that Mr. Kent stated "THE THING THAT IS NOT;" yet I have truly desired that some plausible excuse might be made for him. In Toronto, where he "resided," there are several other Christian congregations, besides those of his own Church. This remark applies also to many others of the respectable towns of this Province: while, in some towns, a congregation of that church has never yet been formed even!

The following particulars, taken from the Census for 1844, will shew the relative proportions of the numbers of the other churches, in Mr. Kent's own town, TORONTO:—

Total population.....	18,420
Deduct Jews, 18; persons of no church, 210	228
Professing population	18,202
Church of England, (including military and children)	7,921

Reported as belonging to "other churches" in Toronto..... 10,281*

To say, therefore, that the late Editor of "The Church," RECENTLY "having resided" in TORONTO, "CONSCIENTIOUSLY BELIEVED" that, "for WHATEVER Christian knowledge Canada possessed, it was indebted to the Gospel Propagation Society of the Church of England," would be, to use your correspondent's favourite phrase, to attempt to cover one "LIE" by the shameless fabrication of another. And if the truth of the original statement be contended for, we have but to add, (again in *doctory* style,) that if persons will speak "LIES" no number of "MILES OFF," either can or ought to protect them from a condign reprehension.

Sincerely rejoiced am I to understand, that

* To this we may INSTRUCTIVELY add, the Religious Statistics of THE DISTRICT OF GORE, Nov. 14, 1842:—

Total Professing Population.....	35,781
Church of England.....	9,175
Other Churches in the District.....	26,606

your Venerable Church is not to be held accountable for the unconciliating "effusions" which often appear in the columns of the *Montreal Courier*. By the bigoted and intolerant faction in that community, however, it is regarded, at least, as DEMI-OFFICIAL! And the more exclusive and insulting its tone may be, to the other Christian Churches of the Province, the more that unhappy class of its readers regard it, as most directly promoting the best interests of their Church. Alas! for them; they have need to be taught that "to be furious in religion, is to be IRRELIGIOUSLY BELIGIOUS!" and that, "it is better to be of NO Church, than to be bitter for any!"

In the case of Dr. Falloon, we are presented with an admonitory and affecting instance of the tendency of party feeling, to lead to most blameable infringements upon the sanctity of truth. In the illustration of this melancholy remark, I shall not copy after his unworthy example, by flinging about false accusations, and insulting epithets, which I do not believe, and may afterwards disclaim and repudiate. I shall solicit the attention of the reader to the following points; which, with other bearings of an unlovely aspect, will be found to exhibit, most mournfully, and unclerically, a style and character certainly NOT ALTOGETHER correct!"

FIRSTLY.—In his "explanatory letter," Dr. Falloon is specially desirous of establishing the position, that his former communication related *singly and solely to myself*. He most solemnly denies any accusation of any "parties" but me individually. This point is much laboured. And that I may do him no injustice, his own words shall be given; they are as follows:—"My accusation, as you are pleased to call it, is therefore directed against Mr. HARVARD PERSONALLY." And again, "I cannot permit Mr. Harvard to seek the sympathy of religious parties, by SAYING, I was making an attack upon THEM!" I am sorry to ask, is this truth or falsehood?

From his former communication the following sentence is selected:—"THOSE who trade in disunion, and receive THEIR support by the propagation of schismatical principles." Again, "Mr. Harvard AND HIS BRETHEREN." And again, "If Mr. Harvard fancies, however, that THE SECTARIAN ASSOCIATIONS existing HERE and in England, are Venerable Societies, also," &c. &c. Ask any schoolboy if these are singular or plural? To whom are these aspersions and sarcasms intended to apply—to OTHERS as well as to ME; or, as the Professor of Theology thinks to be believed when he insists, to "Mr. HARVARD PERSONALLY?"

SECONDLY.—In the same explanatory letter, Dr. Falloon shrinks, naturally enough, from the public charge I had brought against him, of having publicly misrepresented the body of Christians with which I am connected; and he has the infatuation to charge me with "LYING," (to use one of his own *classicals*,) for having said that he had done so. His words are, "you have been GROSSLY MISLED by Mr. Harvard, when you coupled my name with public accusation or misrepresentation of the Methodists." In reference, however, to the aspersions quoted under the first head, he himself says, "this remark was not intended to be applied to the preachers of Methodism, MORE THAN of Congre-

gationalism, A nahaptism, Mormondism, et omnia quod exit in ism." This may be deemed what is called "a capital hit," by his litolerant faction; and may, doubtless, put some of them into ecstasies, at the Professor's "smartness!" And, Mr. Editor, it will doubtless be considered graceful, since it comes from M'GILL COLLEGE, to have a scrap of Latin, by way of finishing off the significant climax!

This was written, Sir, to satisfy the minds of his Church of England friends; of whose understandings, Dr. Falloon thinks he has taken the exact dimensions! But it appears, even on his own shewing, that if, in this remark, he did not "intend" a public accusation of the Methodists, EX-CLUSIVELY, he CONFESSEDLY did so, IS-CLUSIVELY. And thus the Professor becomes involved in this untheological predicament;—that if he included them, as he admits HE DID, then, most unquestionably, he attacked them, as he declares HE DID NOT!—The "LIE," then, to speak Falloon-like, which was charged to my account, must be transferred to his own.

THIRDLY.—The original ground of my complaint against Mr. Kent, is most unfairly misrepresented in Dr. Falloon's first letter. He states that it arose "simply because he dared to express a sentiment, different from that entertained by Mr. Harvard and his brethren, on the STATE of religion in the Province." Here I have to ask, Mr. Editor, what was, in reality, the point at issue, between us and Mr. Kent? Not THE STATE of religion in the Province, most truly; but—the INSTRUMENTALITY, by which it had been brought into that "STATE."

Be it greater or smaller, as to its actual amount, (and which may innocently enough become matter of some diversity in "sentiment,") Mr. Kent declares that THE ONLY INSTRUMENTALITY, which has been employed in the production of Christian knowledge, in the Province, is that of the Gospel Propagation Society of the Church of England. For "to that Society," saith he, "Canada is indebted for WHATEVER Christian knowledge IT possesses."

The offence, then, of Mr. Kent, consisted NOT (as Dr. Falloon asserts,) in that "he DARED to express a SENTIMENT!" but in this, (as I have shewn,) that "he DARED to make a STATEMENT!" and for the falsehood of which he has been brought up to the bar of the public; he well knowing, at the same time, that "THE SECTARIAN ASSOCIATIONS EXISTING HERE"; (as Dr. Falloon courteously designates them;) had been long labouring in the Province, in that holy undertaking! Indeed, we have seen, that, taken collectively, they have his excellent church but in a minority to the whole population!

So much for the Theological Professor's "honesty" and adherence to truth, in professing to define the real position of an opponent.

FOURTHLY.—The Doctor has also given an untrue description of the antagonist himself, whose position in the argument he has sought to misrepresent. In his "explanatory letter," his words on this subject are: "I could not think of placing myself in the degrading position, of discussing any subject with a man, who has such an invincible predilection for impeaching the veracity of EVERY PERSON who may happen to DIFFER with HIM!"

[*"En passant,"* Mr. Editor, I will correct a misapprehension into which both yourself and your uncourteous correspondent appear to have fallen: that I was extremely ambitious of the honour of "a discussion" with him. All I wished for was a gentlemanly and Christianly apology for an ungentlemanly and unchristianly letter; but which, it seems, only my want of acquaintance with him led me to contemplate. With him my unpleasant task is, therefore, not discussion, truly, but dissection.]

Now, the record simply shews that I have impeached the veracity but of ONE "person": and that "person" has "happened to DIFFER," not with ME merely, but with—THE TRUTH, also! It is on this that the Professor of Theology grounds his assertion, that I have "an invincible predilection for impeaching the veracity of every person who may happen to differ with ME!"

By this additional violation of truth, he has indeed placed himself in a sufficiently "degrading position!"

FIFTHLY.—With the avowed intention of involving me in the crime of falsehood, in professing to be "a friend of the Church of England," Dr. Falloon has "coupled my name" with a certain transaction, with which I had not the most distant shadow of a shade of actual connection! I quote from his first letter:—"As I know not the man, I have no means of ascertaining how far his friendship may go. He is a co-religionist with Mr. Squire, whose name stood foremost to a document that must be still in your recollection, wherein the then Governor General of this Province was told, that the Clergy of THE Church were not to be TRUSTED with the care of education in any country."

Without vouching for the accuracy of this version of the memorial in question, well is the Rev. W. Squire able to shew cause for any procedure for which he may really be responsible. And though I am not prepared to say, that ANY Clergy of the temper and principles of your ungracious correspondent, are the best men in the world, to be exclusively "TRUSTED with the care of education;" yet, the truth is, I was in no way a party to that memorial, sincerely as I respect the motives of such of my friends, as gave it the sanction of their honoured names.

It had reference to the constitution of M'GILL COLLEGE; and the exclusive management of which those gentlemen felt they could not consent to place in the hands of individuals who claimed to be regarded as "the Clergy" of this Province. They were probably farther-seeing persons than I profess to be; and, likely enough, supposed, that, if they assisted the definite-article-Clergy to get alone into the saddle, the "Professors" would soon begin to ride rough-shod over their heads, as mere "co-religionists" with the miserable "Mormons" of the far West!

In my simplicity of heart, I had more confidence in the parties concerned; and was on the point of using an humble pen in their behalf, (publicly as I did privately,) but, just at the time, I was called to suffer inconvenience, from the unfriendly attempt to injure the influence of our own Wesleyan Mission, on the part of one of their clerical brethren, who, having found us labouring in the country, did not wish us to receive any further encouragement to

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remain any longer therein! Thus much, I have no doubt, such of my respected friends as were connected with that memorial, will be willing I should say in my own defence. And this I beg to express without any the least reflection upon those estimable men, who "happened to differ" with me, whether in judgment or feeling, in that matter.

The attempt of the M'GILL Professor, to render me accountable for a movement with which I had no kind of concern, was well adapted to do me injustice in the eyes of my friends of the Church of England in Canada. It will be allowed to have been an unrighteous misrepresentation of my principles in regard to that class of subjects; principles which I have never been backward to avow, whether in *Western or Eastern Canada*; and which principles well become the responsible relation in which I stand to the BRITISH WESLEYAN CONFERENCE.

It surely was a charge, which a person making a conscience of *speaking the truth on all occasions*, could never have preferred against me, *without the most substantial authority*, and for which, the Professor of Theology KNOWS FULL WELL, he does not possess even the least semblance of proof, or ground of suspicion!

If I were to use a few of his own "*fine words*," of "olden times," and thus turn one of his uncorroborated sentences against himself, I might say, that he appears to have determined to discharge at me "*all the filth he could collect into his filth-pen*;" with the hope that, at least, some of it would fasten on, to my disfiguration. Unhappily, this seems to derive some support from:—

SIXTHLY.—His harmless but disingenuous attempt to fix upon me some lasting "infamy."—The term is his own! Its paraphrase will follow in his own words:—"I PRESUME, had you not been *wholly unacquainted with the PERSON*, whose letter you admitted into your columns, you would NEVER have given it insertion."

I may truly say, that this has given me no kind of uneasiness; nor have I any improper resentment against Dr. Falloon, on account of it. Glad shall I be should any future contingency put it in my power to do him some friendly service. But I think it due both to him and myself, to place his insinuation before the reader again, and to ask respectable persons if my procedure on this occasion, has justly merited for me such an aspersion? Is there no standard of propriety by which such a sentence would meet with reprobation? Or is it one of the privileges of persons of his station to be defended in such "*violent dealing*?"

My character may be taken to be, unworthy *even of the Morning Courier*, as Dr. Falloon would wish your readers to believe it is, and as you, Mr. Editor, have allowed him, in your columns, to represent it to be; and that too "without benefit of clergy." In refusing any opportunity of reply, you *heartlessly and flippantly* say of your correspondent's offensive discourtesy, "and which, it appears, has given such unpardonable offence!" How little of "*the golden rule*" is here! Nor can it enhance your professional fame, that I am indebted to the conductors of another journal, and who have a better sense of justice, for the means of replying to the calumnies you have

been so ready to circulate. But you also, Sir, are an "HONEST advocate," I perceive.

It is not my intention to retort, "in kind," upon your clerical friend and fellow-labourer. However, the language of Dr. Falloon must be regarded as perfectly gratuitous, and most innocuous: seeing, while his ink is yet undried, he openly avows, "I KNOW NOT THE MAN!" The Professor of Theology in M'GILL College—the REVEREND Professor—disclaims all *knowledge* of "the man"—whose reputation, nevertheless, he would fain thus—STAB IN THE BACK! Will he sometimes advert to this occurrence, when hearing a congregation praying for deliverance, "from *envy, hatred, and malice, and ALL UNCHARITABLENESS*?"

The enquiry, notwithstanding, may, after all be made. Seeing the Theological Professor has made two such discordant statements, relative to "*the person*," whose letter you admitted in your columns, which of the two does he wish to be believed? On the authority of this clergyman, is he such a one as that, "had you not been *wholly unacquainted with the PERSON*, you never would have inserted his letter?" or is the Dr. to be considered as speaking the truth, when he says, "I KNOW NOT THE MAN!"

I have nothing further to say, so far as I am myself concerned. And this would not have been said by myself, had you, Mr. Editor, permitted my friends to reply in my behalf. But, with *singular unfairness*, you refused them; saying I should speak for myself, and then denied me the defence you had *yourself ruled* that I should make, *and myself only*! Nor should I have wished to have noticed the above personalities, had there been any thing conciliating, instead of still more insulting, in Dr. Falloon's subsequent "effusions." I am a man of peace, it is true; but peace would be purchased too dearly, by the pusillanimous surrender of the sacred interests of public truth and individual character.

I am not aware of having fallen into any thing unchristian, in the course of this painful review. The amount of personal provocation would be an apology, even for that. But it must be considered, that sentences of *gentle reproof*, do not touch the heart of your reverend correspondent, variously *ENTRENCHED*, as he supposes himself to be. So far as one's own self-respect may admit, he must be approached in his own homely style, so as to cherish the hope of his becoming sensible, (to use one of his own sentences intended for me,) of "the TURBITUDE of his conduct."

Dr. Falloon will have learnt that our paternal Government has disclaimed any intention of establishing any *dominant* and *exclusive* church in this Province; and that himself and his "*Montreal Courier and Church Intelligencer*," will in consequence have to adopt other tactics, in BARRISAN AMERICA; excepting they wish to draw the public attention to a moral nuisance of incessant provocation in a Province, in which all considerate men are labouring for honourable peace and evangelical good will.

To candid and dispassionate persons, I will in conclusion appeal. Let them determine, if, with a half-a-dozen such "ITEMS," as the foregoing account presents, Theological Professor Falloon pos-

Presbyterianism. Military Service. Fraternal union. Unrighteous classification. Taste. Conversion. Blasphemy

sesses any overwhelming claims upon the public attention or sympathy, when he presumes to pronounce his invectives against "the preachers of Methodism, Congregationalism, Anabaptism, Mormonism, et omne quod exit in ism!"

I remain, Mr. Editor, yours respectfully,
W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURGH, Nov. 16, 1844.

No. 12. *From the Montreal Herald.*
THE PROFESSOR OF THEOLOGY versus
THE WESLEYANS.

LETTER THE FIFTH.

"Those who trade in *dissimulation*, and receive their support by the propagation of *schematistical* principles."—*Dr. Fallou's First Letter.*

"This remark was not intended to be applied to the preachers of Methodism, MORE THAN of Congregationalism, Anabaptism, Mormonism, et omne quod exit in ism!"—*Dr. Fickson's Explanatory Letter, in the Montreal Courier and Church Intelligencer.*

TO THE EDITOR OF THE MORNING COURIER.

SIR,—It has been suggested that your ungracious correspondent "intended," among others, also to include "the preachers of PRESBYTERIANISM," in the *Latin* of the above quotation.

Though there are some theological points, on which the Wesleyans differ from their esteemed brethren of the Baptist, Congregational, and Presbyterian churches; yet we are anxious to impress upon the minds of our fellow citizens, that there is as real a unity of character and design among us, as may be found among the various departments of the military service of our Empire. The artillery, the infantry, and the cavalry, though diversely denominated and equipped, are all *royally* commissioned, and employed; and supported; and a *soldierly feeling*, of loyal affection for the honour of our beloved crown and empire, binds them all in one common bond of military brotherhood. So does a *Christianly feeling*, of loyal affection towards our adorable Redeemer and his cause, cement together, in *fraternal union*, the several spiritual divisions of the moral army of the *Divine "Captain of our salvation."* Each of them can show its divine commission. And all such as are ready to live and die in the furtherance of the Divine Government, are divinely sustained, in their divine enterprise.

Those points, on which our above-mentioned churches are *all most cordially agreed*, are of far greater importance to human salvation, than are those merely denominational peculiarities, in relation to which we may *conscientiously and innocently differ.* With respect to the former class of subjects, our four churches, (and others which are not named,) all equally acknowledge, in common with our respected Episcopalian brethren, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all."

But we wish all men to know, "by these presents," that we hold NO SUCH FRATERNAL FELLOWSHIP, with "the preachers of Mormonism!" The Professor of Theology is perfectly convinced of this; though, for party purposes, he has been *base* enough, most unwrighteously and ungodly, to classify us with them! Let us admonish him, that for this public and flagrant "*sin against Christ*," he will, ere long, have "to give account to Him, who is

ready to judge both the quick and the dead!" "The Lord lay not this sin to his charge!"

Surely, it is not necessary that we should show your readers, (*one sidedly*, though you are prone to deal with them,) how wide a gulph of distinction and separation there exists, between the MORMONS and the several religious bodies, whom your correspondent has specifically placed on the same level with them. To mention but one point of difference. The MORMONS have a *SPURIOUS BIBLE*, acknowledged by no other body, and *PURPOSELY* FABRICATED to suit their own views! Their disciples also, are the subjects of the most miserable delusion and impositions. Whereas, we, above-named, all acknowledge the original *HOLY BIBLE!* (and which is received throughout the whole of *Christendom*), to be the divine rule, and *THE ONLY* RULE of our faith and practice!

The respected Editor of the *Montreal Herald* has, in his own forcible way, remarked upon "*the bad taste*" of this classification. We thank him for that candid disavowal of the arrogant intolerance of the Theological Professor of McGill College, and his infatuated party. Bad "taste," it must needs be admitted to be, to place your peaceful and respected fellow-citizens, in asserted relationship to those misguided fanatics, *against whose violence their own neighbours are obliged to be defended, by a military force!* It must be, most truly, an ill "taste," which places such a character as "Joe Smith," by the side of such men as—Robert Hall, George Whitfield, John Wesley, and John Knox!—

But, it may be added, that something more tremendous is involved therein, than the mere matter of "*taste*!" It is related to a question of morals. Though he may disallow their *peculiarities*, without blame; yet, the Theological Professor knows that these churches, all preach "*the truth as it is in Jesus*," and that they all "*save souls from death*" thereby. He once used, himself, to preach about conversion; (a change of state and of heart, by repentance and faith in Christ;) and he has often seen such conversions, among the Methodists and others, which he believed to be most genuine. We will not readily suppose him capable of denying this! And he must be told that, (merely because they may differ from his church, on *points of ecclesiastical order*;) thus to denounce, as miserable impostors, Christian bodies, to whom "*the Holy Ghost*" has affixed his seal of sanction, in the *conversion of sinners by their instrumentality*, will be found to be a most fearful approach towards unpardonable "*blasphemy!*"—See Mark iii. 29, 30.

Occasions sometimes unexpectedly elicit principles of character, which had not been previously suspected to exist. Should there be any considerable party in the Church of England in Canada, whose object it is to carry on a persecuting crusade of disparaging annoyance against all the other Protestant communities in the Province, it could not have been discovered at a moment more opportune than the present. And if there be no power in their own church to restrain such a propensity, "*necessity*," which "is the mother of invention," may originate some new discovery, which will be salutary in such a case.

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biterness," in the way it may deserve at their hands. As the arrogant intolerance of a self-important individual, it may not demand much notice. But as the sentiment of the party, whose REPUTABLE CHAMPION he has been chosen, it may be a public duty to expose both its worthlessness and wickedness; "that others also may fear."

In my observations hitherto, I have been perfectly *undenominational*. The whole argument was regarded all the "other churches," of the Province; whose cause I have advocated in common with that of our own. It will, I am persuaded, be conceded to me, in conclusion, that I should have the privilege of attempting an act of justice to the assailed principles of my own justly beloved and venerated BRITISH WESLEYAN CHURCH.

In penning my original remonstrance, nothing upon earth was more alien from my original wish than to make even the most distant allusion, to my own particular denomination of Christian people. But since, to serve his party, your Theological friend has brought them out before the public, in an impotent attempt to do them dishonour; and since he sarcastically anticipates, to use his own words, "*projected essays upon Methodism*," in consequence; I will devote my remaining space to that subject. Far am I from being so ill-disposed, as to deny him any pleasure, which, even by possibility may arise, from a cordial compliance with his *friendly* anticipations.

Your clerical correspondent is incapable of concealing the enmity of his heart towards, as he expresses it, the Methodists of "the BRITISH CONNEXION." He designates us, "Sectarian"—"Schismatical"—"Religionists"—"Traders"! Unlovely bitterness these, flowing from, what the Prayer-book terms, from the Greek, the "*phronema sarkos*," of an unsanctified nature.

The term "SECTARIAN" is an ancient epithet of ecclesiastical opprobrium, with which the intolerant of the Established Churches of the parent country were formerly wont to degrade other religious bodies, as contradistinguished from "*Churches established by Law*." Of late years, however, the scornful appellation has become of exceedingly infrequent use; *even on the other side of the Atlantic!* Better feelings have prevailed in those Established Churches; and those who have not participated in that amelioration of sentiment, have yet considered it the most probable method of *still preserving* their exclusive privileges, to abstain from *offensively reproaching the less favoured communities*: seeing that they might, probably, be even provoked into some species of retaliation, with regard to those valued and vaunted points of superlative superiority.

Should a Church "*vaunt*" itself, however, on its peculiarities, it should be rather in relation to its *excellencies* than its *privileges*—on the souls it converts to God, and the benefits it confers on the country, rather than on the revenues it receives, and the immunities it possesses. The latter may excite envy; only the former can command admiration!

The Wesleyan Church, in the parent land; though herself what is termed a Voluntary Establishment; and supported alone by the contributions of those who love her; has from the beginning defended the principle of the public support of reli-

gion, by the Princes and Rulers of the earth; and has truly rejoiced in the improving condition of those Churches of the Empire, which have been "ESTABLISHED BY LAW." On *that point* she has no controversy with them; and BEARS THEM NO GRUDGE!

The two establishments of our father-land are, however, perfectly local in their pretensions of superiority, on account of that circumstance in their constitution. The "dominant" jurisdiction of the PRESBYTERIAN, is confined to "*Scotland*;" and that of the EPISCOPALIAN, to "*England, and Ireland, and Berwick-upon-Tweed*." In any other region of the British Empire, they lose their accident of being "*established by law*;" and become each, in the etymological and inoffensive sense of the word, as truly and really a SECT, as any other body of Christians may be! I am sorry to be obliged to say even this much, in our own defence, to the *M'Gill College and Montreal Courier party*. Should that party, however, not have the wisdom to take a more conciliating attitude, with respect to their fellow-citizens of other churches, there are others who, having no Wesleyan affinities, may say still more to them on the subject; not only in *English and Latin*, but also in "*other tongues*." "*Faithful are the wounds of a friend!*"

"Sectarians," let us be. The Wesleyans will feel themselves in sufficiently good company with the better-disposed members of that venerable church, which has been disgraced by this out-of-place disparagement of her fellow-Christians, on the part of her would-be-deemed champion! The occasion may be an apology for the mention of a few facts, bearing upon our ecclesiastical history in this country.

Our CONNEXIONAL CHURCH was first introduced into Canada, by individuals attached to the victorious army of the immortal WOLFE! They held their first church meetings in Quebec, BEFORE any Protestant Minister of any Church had been appointed for any part of this Province! For some years they were supplied with respectable ministers from the United States. Three of these, *all honoured with the degree of Doctor in Divinity*, still survive, in an honourable age.

BRITISH Missionaries of our order, were sent out at the request of some incidental Canadian citizens, at a time when, probably, the number of English Clergymen did not exceed a DOZEN!

Subsequently, our Wesleyan Church received the honour of an application, from the venerable and revered Crowns of our Empire, to increase the number of its Missionaries in Canada; with a special reference to the Aboriginal Indians. That we might not be deterred by the prospect of additional expense; to which our own funds might be unequal; the flattering offer of a handsome Government Grant was made to us. I need not say that the appreciated application was, on the part of our Missionary Committee in England, most promptly met by a loyal and ready compliance.

In the days of GEORGE THE FOURTH, such was the public confidence in the principles of the religious community, to which Dr. Fiddon and his party bear so deadly a hatred, as that THE PARLIAMENT of this Province passed an Act, (and which received the Royal sanction,) to invest with clerical privileges



Provincial Parliament. Attorney General. National Churches. Insubordinates. Tender ground. Unkindest cut

any Wesleyan Minister, without subjecting us to the usual oath in such cases. The simple requisite is, the production of our letters of orders to the Attorney General; with proof of our ministerial connection with the *Parent Body in Great Britain*, founded by the honoured WESLEY!

I may be permitted to subjoin, that our Wesleyan letters of ordination, have all been severally subjected to the inspection of Her Most Gracious Majesty's Attorney General. They have been respectively pronounced to be free from any taint of invalidity or irregularity, by the highest legal officer of the Imperial Crown in this Province. By *His Excellency the Governor General*, for the time being, we have all been specifically licensed, as "*Clerks*," to keep Ecclesiastical Registers, &c.: And having, by God's blessing, the confidence of our own British Wesleyan Church, in the Parent Country, and the good will of all, excepting the intolerant, among our Canadian fellow-citizens, we respectfully, but firmly, lay claim to the standing, which the Colonial Parliament, and the Most Gracious Sovereign of our Empire, have assigned to us, among the *acknowledged and regular Clergy*, of this our United Province of Canada.

The arrogance of an intolerant faction, leads us respectfully to ask, if even the National Churches of England or Scotland, can, (IN THIS PROVINCE,) shew a BETTER right to be treated with respect, than is furnished by our own British Wesleyan Church? Surely, it is a questionable position for those, who claim to be good citizens and loyal subjects, to have the presumption to denounce as "*Schismatics*" and "*Mormons*," a church and clergy, who enjoy the sanction of THE PROVINCIAL PARLIAMENT, and the approval of THE IMPERIAL CROWN!—It might be well if such *insubordinates*, would more attentively study their own "*Church Catechism*;" and "*order themselves LOWLY and REVERENTLY, to all their BETTERS.*"

Our Wesleyan community, having existed in the Province, from the earliest period of its colonial relation to Great Britain; and still more especially under the circumstances which have been here recapitulated; we claim to be protected from the vulgar insults of any man of yesterday's elevation, and from the violence of any party, which seeks to exalt itself at the expense of "others," whose claims are not less than theirs, entitled to equitable consideration.

After humbly endeavoring to promote the spread of Christian knowledge in Canada, far as long a period of time, as any other of the Protestant bodies, (that of your college correspondent's not excepted) we claim, at least, a share of the honest credit of having so done! We claim a right to impeach "*the veracity*" of any man who would assert, that "*for WHATEVER Christian knowledge Canada possesses, it is indebted to the Society for the Propagation of the Gospel,*" belonging to the Church of England!

We claim to make every Church of England-man in the Province, ASHAMED of HIMSELF, who is NOT HIMSELF ASHAMED, of this UNBLUSHING FALSEHOOD!

We claim indignantly to protest against such an unworthy and unchristian monopoly of the real and rightful moral property of "the other Churches;"

in the production of which their several labours have toiled, and prayed, and wept, and suffered, and lived, and died!

Though intolerant partizans may have the insolence to tell us, that we had no business to interfere in this matter—no right to remonstrate against this falsehood, of their "*MOST HONEST advocate!*" and that we justly merit in consequence, the insults which have been cast towards us, by their "*LEADING CLERGYMAN!*" we are thankful that the intelligent and the honorable of all parties have given us their verdict of approval, in the humble service we have thus endeavoured to do to the cause of truth and justice.

I remain, Mr. Editor, your's respectfully,
W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURGH, Nov. 21, 1844. }

No. 13. *From the Montreal Herald.*
THE PROFESSOR OF THEOLOGY *versus*
THE WESLEYANS.
LETTER THE SIXTH.

"Those who trade in disunion, and receive their support by the propagation of schismatical principles."—*Dr. Fallow's First Letter.*

"This remark was not intended to be applied to the preachers of Methodism, MORE THAN of Congregationalism, Anabaptism, Mormonism, et omne quod exit in sem."—*Dr. Fallow's Explanatory Letter, in the Montreal Courier and Church Intelligence.*

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Of "the preachers of Methodism," Dr. Fallow further predicates:—

Firstly, that they "trade in disunion;" and
Secondly, that "they receive their support by the propagation of schismatical principles."

From the language here used, it might be concluded, that Doctor Fallow would affect to deny that the Wesleyans have any religion! He would have us regarded rather as insolvent dealers in that commodity. He says he "INTENDED" this remark to apply to us, in common with the other enumerated class of Christians; and I honestly believe that it is just as true of us, as it is of them! To them I leave their own reply.

According to his charitable estimate, the whole matter of religion with the Methodists is a mere item of "trade!" and our clergy occupy themselves in "the propagation of schismatical principles," merely to "receive their support!" thereby. To them he attributes that they are absolutely mercenary; like those who should say, "*Put me, I pray thee, into one of the Priest's offices, THAT I MAY EAT A PIECE OF BREAD!*" Some who know him may deem this rather tender ground, on which for Dr. Fallow to venture to tread? But he is a man of high, if not of noble daring.

This, notwithstanding, may be justly regarded as "the unkindest cut of all!" Having, in former days, himself experienced the pecuniary inconveniences which sometimes attend "schismatical" occupation, the reverend Professor is, naturally enough, animated, and even elated, at the heart-cheering prospect of, at length, a settled and we hope a sufficient salary in *M'Gill College*, &c. &c. &c. "Nearest the heart, nearest the mouth," as the ancients express the sentiment. Yet, it will be admitted, that he might have spared the feelings of

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W. M. HARVARD.

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Montreal Herald.

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those unfortunate wights, who still have to look for
"THEIR SUPPORT," while he is so happy as to have
been enabled to quit the "TRADE!"

But, to be more serious. The promotion of
"schism" among Christian people, has been stamped
with the character of no ordinary enormity, by the
supreme authority of divine Revelation. The
"schismatic," therefore, is, by common consent,
branded with infamy, in all well-regulated Christian
communities. This revolting characteristic, how-
ever, has been often misapplied, with the intentional
disparagement of persons to whom, taken in its REAL
meaning, it was utterly inapplicable! In the present
instance, the McGill Professor has most grievously
EITHER misapprehended or misrepresented the
signification of the appellation, with which he has
asperged our "principles." If the former, it might
be pleaded against his being a *collegiate* professor of
any sort; and if the latter, least of all will he be
adapted to become a "THEOLOGICAL professor."

We will not doubt Dr. Falloon's acquaintance
with the *Greek*, any more than the *Latin*; and of
his skill in the latter, we have had a most graceful
exemplification in his "*omne quod exit in ism*."
But as our great NATIONAL LEXICOGRAPHER, has
given us the result of HIS critical knowledge of the
original "SCHISMA," and of its French "*schisme*,"
we may avail ourselves of that legitimate authority,
in a few remarks on this subject.

Doctor JOHNSON defines "*schism*," as above de-
rived, to be "a separation and division in the
Church of God"! The venerable translators of the
English Bible have adopted the terms *schism* and
division indifferently. In 1 Cor. i. 10, the text,
reads, "*that there be no DIVISIONS AMONG YOU*;"
in the margin they have placed the word "SCHISMS."
In 1 Cor. xii. 25, the text is, "*that there should
be no SCHISM IN the body*"; the word "DIVISIONS,"
is inserted in the margin. "*Schismatical* princi-
ples," then, are principles by which unscriptural
divisions are produced in any religious community.

The Wesleyans have sometimes been charged with
the sin of "*schism*," because some of the early Me-
thodists were originally members of the Church of
England. With how little propriety it was ever
applied to them, may be seen from the fact, that
their venerable Founder, JOHN WESLEY, was re-
fused any further use of the Established Churches,
in London; FIRSTLY, because, by fervently
preaching the doctrines of the Church, he drew so
many people to those sanctuaries, as to fill the pews
and the aisles, to the great annoyance of the *Epis-
copal laity* of those days, who wished to keep their
pews quietly to themselves: and SECONDLY, because
he induced such numbers to attend the holy Sacra-
ment of the Lord's Supper at their altars, as to dis-
please, by so unwelcome an augmentation of labour,
the *Episcopal clergy*, who had to "DO DUTY" on
such occasions!

In Bristol, his reverend brother CHARLES WES-
LEY, though also a clergyman in "full orders," was
himself refused the Sacrament; and turned out of
the church by the beadle, at the order of the officia-
ting clergyman, for those unpardonable offences
against ecclesiastical quiet and decorum! This
was the FIRST OCCASION of the Wesleyans having
the Sacraments in their own places of worship.

The ejected Methodists, at least, had that alterna-
tive. And having, originally, thus been DRIVEN
to it, as an *unwelcome* alternative, they at length,
for a number of reasons, regarded it with prefer-
ence.

My space will not admit of a detailed defence
and justification of our present position, as a sepa-
rate church. For this, however, we are furnished
with an ample store of the most suitable materials.
Should you, Mr. Editor, desire it, they shall be soon
forthcoming. It is only because "I am a friend
of the Church of England," that I am satisfied with
the fewest possible allusions to these matters. But
if the *College-and-the-Courier*-party, so far as we
are concerned, should prove to be absolutely incor-
rigible, I promise them, "in full," to their heart's
content.

Most cheerfully leaving this topic, however, we
resume the criticism on the word "SCHISM."
Should the Wesleyans be charged with this sin, be-
cause some of their fathers separated from the
Church of England, on account of sufficient reasons,
which they could assign; then of course, the separa-
tion, at the time of "the glorious Reformation,"
of the church of England from the church of Rome,
would render the Anglican Church, herself, but
altogether, a "schismatical" community! This,
notwithstanding the Romish doctors contend that
she is, the Wesleyans never have admitted her to
be!

Refusing, therefore, that signification of the obno-
xious epithet, (and which would be as *incorrect* in
itself, as it would be *inconvenient* to our respected
friends of the *Church of England*), we humbly
contend, that to the Wesleyans it cannot apply;
seeing we are now, neither "IN" that Church; nor
can it be shewn that we are guilty of producing
"DIVISION IN" that, or any other church of Christ,
upon the face of the earth.

The great Methodist family, with which we hold
fraternal fellowship, is computed to include nearly
eight millions of souls: not one in a thousand of
whom, in all probability, ever communicated at the
altars of the Church of England. Individuals may
occasionally pass from the Anglican to the Wesleyan
Church, and *vice versa*; but such reciprocal trans-
fers would not, in the true signification of the word,
subject either of those churches to the charge of
"schism": that term, as we have seen, being alone
applicable to a *divisive* party, retaining membership
"IN" a church, and endeavouring to promote "sepa-
ration and division IN"—such church.

But, by this aid of Dr. Johnson, we shall discover
WHO ARE, "in deed and in truth," chargeable
with the sin of "SCHISM." Notwithstanding all
the bold effrontery and ill-bred violence of Doctor
Falloon and his "*Courier and Church Intelli-
gencer*," it is contended and believed, that they do
not speak the real sentiments of the entire Church
of England in Canada, towards their fellow-Pro-
testants of other Churches. The false statement of
Mr. Kent, and the vulgar "vituperations" of the
McGill Theological Professor, are far from being
acceptable to a very large and respected class of
Church of England people in this Province. At
this moment, the tolerant and the intolerant "IN"
that community, have considerable "DIVISION"

Glass-houses. Up-stairs-theatre. Sectarian Superiors. Motto. Chosen Instruments. Fatal Inefficiency.

among themselves on the subject. And, as the Professor and his friends, have *but their own party*, with them, in this course, it may be easily seen WHO ARE the parties, who "receive THEIR SUPPORT, by the propagation of SCHISMATICAL principles!"

The Theological Professor presumes to sneer, at what he is pleased to term, my "fine words." More fully to meet his "taste," and as I think his effrontery demands it, I will for a moment descend, to say, that his insinuation relative to our being "TRADERS IN DISUNION," is a strong temptation to ruminate on the old adage, "Those who live in glass houses, should not themselves throw stones!"

Since he is so ADVENTUROUS, in attributing unworthy motives to more worthy men, we would ask him, does he think that his own "sectarian" expedition to Canada, some years since, has been altogether forgotten?

At that time, and as an unordained Agent of an inconsiderable body of Methodists, originating and chiefly "operating" in Ireland, he sought the suffrages of the public himself, as "a Methodist (lay) preacher!" His object, then, though happily an unsuccessful one, was to promote a rancorous division in our Wesleyan community, in this Province.

Then did "Dr. Falloon," himself, most earnestly endeavor to become a "TRADER in disunion;" the felicity of the parallel being still more complete, by his then also being "A CO-RELIGIONIST" of Mr. Montgomery West, of some notoriety! The appearance of the "co-religionists," in the venerable UP-STAIRS theatre, at Quebec; which was fitted up, in some sort, as their *humble cathedral*, is still very distinctly recollected.

But, unhappily for their Canadian enterprise, they were unable to obtain "their SUPPORT, by the propagation of schismatical principles;" and the concern was closed, by the return of the parties to their "sectarian" superiors, in "the Emerald Isle;" by whom, it is reported, however, that they were NOT very flatteringly received!

We do not question the sincerity of your correspondent's subsequent ecclesiastical conversion, by any means. In all probability, even at that earlier period of his career, he was what is termed "irregular," because a preferable alternative had not then presented itself. That he is now a thorough convert to episcopal order, his "vituperation" regarding his "quondam" and "stepping-stone" "ISM"! will be regarded as a college-demonstration. While his furious assault upon "a Methodist preacher," will serve to place him infinitely above every species of methodistical suspicion. If he can owe "Methodism" any obligation, his party may be assured that he now hates it too cordially, to pay it any debt of just gratitude!

The days in which it was Dr. Falloon's highest ambition to be accounted "a Methodist (lay) preacher," may sometimes cast towards him, notwithstanding, some moral glancings!—But, be it remembered, he NEVER was a member of OUR body. Nor does he appear capable of a just appreciation of the long-developed aims and principles of the BRITISH WESLEYAN METHODISTS. Let that be the explanation of his unworthy insinuation, (from his "pen," so harmless,) that "the preachers of METHODISM" are mere mercenaries; and that, with

respect to them, religion is only a matter of "TRADE," for pecuniary "SUPPORT!"

On the Theological Professor, himself, we do not retort his own "measure" of charity. We hope, most sincerely, and TRUST, that his own aims and motives are of a character far above the level of those which he attributes to "the preachers of Methodism!" Meantime, it may have its salutary influence, both on himself, and on those who participate with him, in the love of malignity and calumny, for them to be reminded of our antiquated national motto, "HONI SOIT QUI MAL Y PENSE!"

I remain, Mr. Editor,

Your's respectfully,

W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURGH, Nov. 28, 1844.

No. 14. *From the Montreal Herald.*
THE PROFESSOR OF THEOLOGY versus
THE WESLEYANS.

CONCLUDING LETTER—PART I.

"No fear of misrepresentation or of obloquy shall ever deter me from declaring my belief that WESLEY and WHITEFIELD were chosen instruments of Providence, for giving a great impulse to religious feelings, WHEN IT WAS NEEDED MOST." —*Southey's Colloquies*, p. 383.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—The contemptuous and acrimonious attack of the Theological Professor upon the position and principles of the Wesleyans; and the supercilious and unholy temper of his intolerant party in general towards them; will appear the more unjustifiable, when it is understood that, as a body of Christians, they were specially raised up, by the Providence of God, to perform the work in which they have been so long, and still continue to be, unceasingly and unoffendingly employed. And that, in consequence, the period in which they were divinely called into existence, forms, in fact, AN ERA in the moral and religious history of our nation, and of the world!

BRITISH WESLEYAN METHODISM, the parent stock of all the Methodism upon earth, is perfectly unique in the circumstances of its origin. It arose, not from any spirit of offensive hostility towards existing religious institutions, whether among conformists or non-conformists, but rather from their deplorable state of fatal inefficiency, as to the high and holy purposes for which they existed. An inefficiency this, which has been more than admitted by their intelligent supporters of that day.

The earnest solicitude of a few learned and respectable individuals, in regard to the salvation of their own souls, was the simple and unintending cause of ultimately originating a new religious community, which has not a little contributed to the promotion of religion, by God's blessing, in Europe, in Asia, in Africa, and in America.

These devout individuals were professors and students in the famed University of OXFORD, at the commencement of the last century. At first, they met in one another's college-apartments, for prayer and reading the Scriptures, and they thus sought, in mutual concert, for that religious aid, which the fearfully irreligious temper of the age denied them in the quarters where it ought to have been afforded!

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only a matter of support!" For, himself, we do not have charity. We hope, at his own aims and ends above the level of "the preachers of the day" may have its salutary effect on those who partake of malignity and of our antiquated "MILITARY PENSE."

Respectfully,
W. M. HARVARD.

Central Herald.
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Nothing further than their own conversion, and devotedness to God, was their primary object. But, when they became themselves "converted," their regenerated hearts were fired with an ardent and unquenchable zeal for the conversion of others, and even for the salvation of "the whole world."

They were members of the Church of England; and long restricted themselves to the letter of her ritual, in all things. But this did not protect them, even then, from the opprobrious epithets of "the Godly Club," &c., as well as that of "Methodists;" the latter of which was applied to them in derision of their adopting the method of living to God, and of living by rule. At length, and as the salvation of souls seemed to demand it, they overstepped the parochial boundaries, and became, what is technically termed, "irregular," by preaching "the word of God" throughout the nation; sometimes in the churches, and often in the open air; but generally in places of worship erected for them; and the Lord working with them. By these means, and with no IDEA of forming a distinct community, multitudes of individuals were reclaimed from vice and wickedness—an amazing renovation was effected in the national character—and, a then approaching crisis of national ruin became averted! Why, as a people, we should on that account, be despised, by "the men of this generation," it would be difficult to shew!

For many years, though "irregular," nevertheless, the Wesleyans remained in the Communion of the Church of England; suffering oftentimes the most rigorous treatment from churchmen of influence, both clergy and laity, who condemned them, as being "righteous, over much." The former frequently held them up to ridicule in their sermons, and sometimes repelled them from their sacramental tables. But the Wesleyans, for many years, never held their services in "church hours," excepting where the parish church was too small for the population, or in cases in which the parish clergyman held infidel opinions, or was of notoriously immoral character. However, by a succession of gradually-operating causes, which need not now be enumerated, they, at length, became a separate community. In their obviously reluctant progress to this result, other parties enkindled their torches at the Wesleyan altar; and, at this present time, both churchmen and dissenters have adopted their style of psalmody and of preaching, their pastoral care of souls, and various others of the "methods" of holiness and usefulness, which for a long time distinguished the Wesleyans from all others, partly through the opprobrium and scorn by which not a few of both parties agreed to reprobate them, and the Wesleyans on the account of them.

The grateful return for all this, is that, not unfrequently, the one party censures us, because we are "too churchified," and the other objects to us on account of our not being sufficiently so. But the Divine Being, who called our community into existence, has distinctively and providentially posted us BETWEEN THOSE TWO PARTIES, with somewhat of a friendly leaning towards the Church of England. Thus, if they please, (as they sometimes MOST AFFECTIONATELY do,) they, both of them, may acknowledge their obligations to our Wesleyan fathers; and, whether or not, we, as a religious body, may, in that position, most advantageously

prove ourselves to be "THE FRIENDS OF ALL—THE ENEMIES OF NONE."

That the British nation, and indeed the world at large, in those days of early history, "NEEDED" some additional instrumentality for the advancement of religion, those who are acquainted with the facts will not deny. Doctor SOUTHEY, the late Poet Laureate of England, and one of our standard national authors, bears a testimony in relation to that subject, which will NOT be considered INCONCLUSIVE. His words, in addition to those at the head of this letter, are:—"There NEVER was LESS religious feeling, either WITHIN the Establishment or WITHOUT, than when WESLEY blew his trumpet, and AWAKENED THOSE WHO SLEPT!"—*Colloquies*, page, 255.

We may suppose the case of an estimable mother, at the head of a large business-concern, dishonoured and afflicted by a number of indolent and dissolute sons, who were lowering her credit and estranging her connections to nearly the ruin of her establishment. We may imagine a few of these sons, aroused to action by the persevering efforts of some friendly neighbours, and thus enabled to retrieve the affairs of their venerable mother; though still not always sufficiently "awake" to distinguish a friend from a foe. But can we conceive, that any member of such a retrieved family, instead of repaying (or even acknowledging) the obligation, would furiously and bitterly assail, with calumny and hate, the children of these very men, but for whom they might STILL have "slept," until destruction had come upon them, "as a whirlwind?" Men of sense and candour will make THE APPLICATION.

Of the circumstances under which "Methodism" was originated, Doctor SOUTHEY remarks, somewhat more in detail, in the truthful words succeeding:—

"It was a time of great degeneracy, in very many important points. The manners of high life were not indeed so absolutely profligate as in the infamous days of Charles II. But there was a greater degree of general coarseness. Drunkenness had become as much a national vice among the gentry, as it was among the Germans. The learning which the Universities imparted was sound and orthodox, but there was little of it; and, considering them as Schools of Morals, the COURSE OF LIFE there, was better adapted to GRADUATE young men in the BRUTALIZING HABITS of the society with which they were soon to mingle, than to qualify them for reforming it. The church, therefore, was ill supplied with ministers, the higher preferments were bestowed with more reference to connections, than to individual desert,"—&c. &c.

From this statement, Mr. Editor, your readers will see that the moral and religious condition of the British Empire, at that time, must of necessity have been deplorably, and even DISGRACEFULLY, degraded; especially considering that there was a richly endowed national clergy; (who, at least, had under their controul, the Universities; in which "the COURSE OF LIFE" was then so "BRUTALIZING!") and whose sworn and sacramental duty it was, by God's blessing, to have produced a state of things vastly different from that described by Doctor SOUTHEY.

Of the greater part of "THE CLERGY" of that day,

Ember-weeks. Bishop Burnet. Likely to grow to. Fox-hunting clergyman. Six or seven. Five hundred. Kindliness.

it would be painful to have to give a faithful account. Many of "the bishops and dignitaries" (as from the above remarks may be expected) were any thing but PATTERNS OF PIETY! and they admitted into the "holy office," men of the most SCANDALOUS CHARACTER, and sometimes even of INFIDEL PRINCIPLES! One conscientious bishop, the celebrated Doctor BURNET, (in 1713,) published the following statement:—"Our Ember-weeks are the burden and grief of my life. THE MUCH GREATER PART of those who come to be ordained, are ignorant, to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge, is that to which they are the greatest strangers: I mean, the plainest part of the Scriptures, which they say, in excuse for their ignorance, that their tutors in the Universities never mention the reading to them: so that they can give no account, or, at least a very imperfect one, of the contents even of the Gospels.

"Those who have read some few books, yet never seem to have read the Scriptures. Many cannot give a tolerable account even of the Catechism itself, how short and plain soever. They cry, and think it a sad disgrace, to be denied orders; though the ignorance of some is such that, in a well regulated state of things, they would appear NOT KNOWING ENOUGH TO BE ADMITTED TO THE HOLY SACRAMENT!" The venerable Bishop proceeds to add, the following heart-rending sentences:—

"This does often tear my heart. The case is not much better in many who, having got into orders, come for institution; and cannot make it appear that they have read the Scriptures, or any one good book since they were ordained! So, that the small measure of knowledge upon which they got into HOLY ORDERS, not being improved, is in a way to be quite lost. And then, they think it a great hardship, if they are told they must know the Scriptures and the body of divinity better, before they can be trusted with the care of souls. THESE THINGS PIERCE ONE'S SOUL, and make him often cry out, 'O, that I had wings like a dove; for then would I fly away and be at rest!' WHAT ARE WE LIKELY TO GROW TO, when so gross an ignorance in the fundamentals of religion has spread itself so much among those who ought to teach others, and yet need that one teach them the first principles of the oracles of God?"—*Burnet's Pastoral Care*, Preface to the Third Edition, 1713.

I will not multiply quotations of this kind, which it is in my power to do, to a melancholy extent. I am satisfied with the simple maintenance of my position; and certainly seek no detriment of the Church while yet, in our self-defence, the character of her former "sons" is thus plaintively rehearsed in the words of one of her own venerated bishops!

In that age, even a pious and devoted clergyman of the Church of England, though not at all "irregular," was yet regarded with quite as much "envy, hatred, and malice," by his own clerical brethren, as it is possible for Dr. Falloon and his party to cherish towards the Wesleyans of the present time.

Take the following fact, in relation to the late estimable Rev. HENRY VENN, M. A. the Editor of "The Complete Duty of Man." His biographer observes:—"The number of communicants was

increased, while he was Curate at *Horsely*, (1750,) from twelve to sixty. His activity and zeal, however, offended some of the neighboring clergy, who TOOK NO PAINS IN THEIR PARISHES, and occasioned them to stigmatize him as an *enthusiast* and a "Methodist;" though, in truth, he had no knowledge whatever, at that time, of the persons usually distinguished by the latter name.

Once, at a meeting of some clergymen, his character being thus rudely treated, he met with a singular defender, in an old FOX-HUNTING CLERGYMAN:—"Hush!" said he, "I feel a great respect for such men as Mr. Venn, and wish there were more of the kind. They are the salt of our order, and keep it from putrefaction. If the whole body of the clergymen were like ourselves, the world would see that we were of NO USE, and take away our tithes. But a few of those pious ones, redeem our credit, and save for us our livings!"

The above testimony is by a grandson of that clergyman, himself, at this time a minister in the Anglican Church; from whose memoir of his venerated grandfather we also copy the following paragraph:—"Some idea of the rapid increase which took place in the numbers of the evangelical clergy, may be formed from the fact, which has been recorded, that when Mr. Romaine first began his course, (about the year 1740,) he could only reckon up as many as SIX OR SEVEN, who were like-minded with himself! In a few years, the number was increased to tens; and before he died (1795), there were above five hundred! whom he regarded as fellow-labourers with himself in word and doctrine."—p. 16.

"Five hundred," out of so many THOUSANDS of "national" clergymen, was indeed a hopeful indication of ecclesiastical amendment. But it should be remarked, that, even this measure of improvement was not reported, until upwards of SIXTY YEARS after "WESLEY blew his trumpet, and AWAKENED those who SLEPT." These facts are recorded, but to show such men as your correspondent and his party, that it would be neither UNJUST NOR UNGENEROUS—neither UNGRATEFUL nor UNNATURAL, in the present race of clergy and laity of the Church of England, were they to be even forward to manifest the most decided kindness toward the Wesleyan Methodists of the present day—the moral descendants of that holy man, who, instead of seeking to exalt himself, by inviting the public indignation against the unholy slumberers of "THE SUCCESSION," long endeavoured to close men's eyes to their crying abominations, and at length succeeded, with others, in assisting them to get upon their feet, and provoked them "to love, and good works."

We rejoice to hear our humble testimony, to the piety and devotedness of a few individual clergymen, who then mourned over the general ungodliness; and whose parochial pulpits were opened to Mr. Wesley, as he travelled through the nation, in his more general labours. They had not, however, the enterprize to break through the forms of the Church in order to amend the destinies of the world! As a general, moving through the battle-field, he animated the perseverance of the commanders who remained in the ranks, exclaiming, "Fight the good fight of faith. Lay hold of eternal life." Nor

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can this collateral benefit of his unparalleled exertions be fully estimated, as it respects the augmentation of pious agencies, even within the pale of that Establishment itself.

It seems necessary, in Canada, to explain to such intolerant churchmen as sympathize with Dr. Falloon in his ecclesiastical exclusiveness, and in his animosity against the Wesleyans, their truly ungrateful position! The *cruel* and the *criminal* "sleep" of a former day, which notoriously disgraced their *Venerable Establishment*, must have occasioned, it is to be feared, (to quote a solemn Scripture,) the "eternal damnation" of HUNDREDS OF THOUSANDS OF SOULS! Dr. Falloon dares not attempt to deny at least the tremendous probability! Alas, that there are too much of indisputable premises, for the substantiation of the fearful hypothesis!

For ages of *sinful* inaction, and *shameful* corruption, the people of England were taught, both by example and by precept, to live and to die without being "born again!" And this by "THE CLERGY," who impudently claimed to be THE ONLY SUCCESSORS of "the apostles." The *pulpit* and the *reading-desk* were long notoriously at variance! The deluded and confiding population were, by their spiritual guides, led on, "in their sins," and yet, *avowedly*, "in a sure and certain hope of a resurrection unto everlasting life!" And it is enough to make a heart of stone to bleed, to conceive of the dreadful havoc of human souls which MUST have been the lamentable consequence! "For," as our Saviour Christ saith, "if the blind lead the blind, shall they not BOTH FALL INTO THE DITCH?"

Is it for the successors of SUCH MEN, (with their own eyes not fully open,) uncharitably and contemptuously to unchristianize their fellow-Christians? It may better befit them to have the "blood-guiltiness" of their "order" ever before them, and to feel themselves to be "LESS THAN THE LEAST OF ALL SAINTS." The increasing and valued body of pious and truly estimable ministers of the Church of England, (and so distinguished by their "charity" to their fellow-Christians of other denominations,) do not, indeed, deserve to be reproached with the flagrant abominations of ungodly predecessors in that "holy office." But men who are disposed to disparage the pious clergy of other evangelical churches, to over-value themselves on account of their own "order," and to excite animosity against "other orders" of devoted ministers, may be suitably admonished to "LOOK AT HOME!"

Had the destructive "SLEEP" of their unworthy predecessors been much longer protracted, a neglected and "BRUTALIZED" population might, and in all human probability would, have disposed both of "CHURCH" and of "STATE," as their infuriated and unevangelized FRENCH neighbours, did, of THEIRS!

On that fearful occasion, the "national clergy" of France; who had ALSO failed to evangelize their nation; became, through their most pitiable sufferings, a truly affecting monument of CLERICAL ADMONITION TO THE WHOLE UNIVERSE!

And, when men of honest minds shall have gained the ascendant, the foregoing and spontaneous testimony of England's Poet Laureate, may possibly originate the topic of a theme, in the very college from which we have been assailed with so little of

"Christian charity." Even there, the question may yet be proposed:—*What does the English Nation, and its Established Church, owe to the memory of the man, who, in her greatest crisis of national peril, aroused her moral watchmen, "blew his trumpet, and AWAKENED THOSE WHO SLEPT?"*

The British Wesleyan Church is perfectly independent, and has ever been so, of all other ecclesiastical communities. But she has invariably maintained a catholicity of sentiment with respect to every other orthodox church, both British and Foreign. Yet, religious bodies have their own relative affinities and tendencies, as it regards each other. And, although SOME of our dissenting brethren have difficulty in conceding so much "liberty" to us, still, as a Wesleyan, it has ever agreed, both with my feeling and my judgment, to endeavour to preserve towards the Church of England, that relation of *kindred* amity, which our fathers were enjoined to cultivate, by the venerable WESLEY himself!

Not a few, indeed, in that church, whether from intolerance of temper, or from misapprehension of our real objects, have regarded us either with freezing suspicion, or with burning animosity. The Parent Wesleyan Body in Great Britain, however, has never shewn a sympathy with any movement against the Church of England! We may appeal to all the public acts of our CONFERENCE, and to the *invariable tone of our official organs*, both at home and abroad, (by which alone we ought to be judged,) that even the reverse has been the case. Especially in any of her public difficulties, to adopt the words of DR. ADAM CLARKE, we have never been found to be either her *secret* enemies, or her *silent* friends! For example, some years since, one of our junior ministers in England, unhappily connected himself with a politico-religious agitation against that church. He was admonished and entreated to abandon his un-Wesleyan position. And, on his refusal so to do, he was (and I believe by a unanimous vote of the Conference,) solemnly excluded from any farther share in our ministry. This, too, notwithstanding his respected father, *then living*, had been one of the most beloved Presidents of our Conference! And the same would be the result of a similar proceeding on the part of any individual among us, how exalted soever his standing might be.

It cannot, and indeed it ought not, to be concealed that, in our Wesleyan community, there is a growing dislike of the manner in which the Church of England of late years, and in various places, has become, and is still becoming, *more and more UNPROTESTANTIZED!* This is seen in the altered style of some of the churches and ceremonials, in "Tractarian" doctrine, and in a *temper of growing intolerance regarding other religious bodies*. Instructed both by past history, and by their *current results*, as to the melancholy tendencies of such ecclesiastical transformation, we, as a people, look on with trust and not unfriendly solicitude; most sensitively on the alert to interpose our own best offices.

The policy of some in this Province, is to affect to deny this growing ecclesiastical deterioration. Such may, perhaps, open their eyes when it may be too late! The real fact of the case may be easily

Principal reason. Great bulwark. Leprosy. Single aim. Insults. Injuries. Lamented dead. No parallel, &c.

inferred from this, that out of thirteen thousand clergymen of that Church in England, nearly three thousand have already publicly recorded their names, in solemn protest against the spirit of apostasy prevailing in that Establishment; and above ten thousand laymen of all ranks, lately addressed the University of Oxford, protesting against the conduct of the national clergy in that respect. And I pledge my humble credit on the assertion, that some of these are among the most distinguished in that church, both for station, for piety, and for learning!

This state of things it was, which formed the principal reason of the part which the Wesleys in England took in the late successful opposition to the attempt to place the national education under the exclusive controul of the Anglican clergy. [The established clergy were once "TRUSTED" with exclusive power over the national mind. For ages they criminally neglected the flock, while at the same time, they unholily revelled upon the fleece. And now that they are preparing to lead it to strange pastures, even, they are never more to be exclusively "TRUSTED," in England.] That question is now set at rest for ever! Our own established reputation is the sufficient guarantee, that with us, at least, the movement was not of a factious character. And, in so saying, far be it from my wish to intimate that it was such, on the part of those devoted Christians of other denominations, who united with us on the occasion.

It was because we have hitherto recognized, in that venerable church, a great bulwark of our common Protestantism, that we regarded and revered her. But, should she continue to decline from that valued position—should the dreaded "leprosy" still spread—the Wesleys, who are one, all over the world, will not fail to shew, by the grace of God, and on every fitting occasion, that though they loved the Church of England much, they love their favoured British Nation more—and "the Cause of Christ" most!

The single aim of our body ever has been, as Mr. WESLEY expressed it, "to save souls!" and we truly rejoice in the success of all who, to that end, preach "repentance towards God, and faith towards our Lord Jesus Christ;" whether found amongst dissenters or churchmen. The Wesleys have never believed, they had received a call from God to interfere with the constitution of other churches; saving as the faithful and fervent preaching of "the truth as it is in Jesus," may influence every institution which is liable to be affected by an ameliorated and evangelized public opinion.

We are now in the second century of our humble and persevering adherence to this course of Christian duty. And, on review of the principles and practices of our Wesleyan fathers, the result is, that the Wesleys of the present day are determined, "the Lord being our helper," to "walk by the same rule," to "mind the same thing."

The Wesleys have grown up by the side of the Church of England, I may venture to say, not only without any detriment to that body of Christians, but also with no small portion of advantage to them.

To this effect gratifying testimony has been borne, by some of the most distinguished CIVILIANS and ECCLESIASTICS of the British Empire: "College"

and "Courier" vituperation to the contrary, notwithstanding.

Yet, the supercilious public insults, and the cruel private injuries, which have been heaped upon us by intolerant churchmen, in various places, have been neither few nor small. EVEN IN THE PRESENT DAY, and in England, our lamented dead have been openly refused the rites of sepulture, and a place in the public parochial burying-grounds, by intolerant Episcopal clergymen, who deny that we are Christians, because we may not have been baptized by one of their own order!

Should these things at length, have in some degree diminished the number or even abated the ardour of the Church of England's friends among us, such a result would hardly be deemed either matter of surprise or ground of censure against us.

HISTORY will furnish NO PARALLEL, of a community maintaining, as we have done in relation to the English Church, (and that now for nearly FOUR GENERATIONS,) so persevering an attitude of friendly bearing towards another body, from which it had to encounter so much of what has been unreciprocating and ungracious, not to say ungenerous and inhumane! On each of these points, I have facts at hand. But I forbear.

In the warm affections of very many valued Church of England people, both in the parent land and in the Colonies (Canada certainly not excepted,) we cheerfully rejoice. And if some of her "HONEST advocates" do not understand their own real and ultimate interests better than to disdain our friendship and to aim at obstructing our usefulness, by misrepresenting our principles and character; it will, at all events, be seen that some of ourselves sufficiently understand our own true "calling," not to afford them any real justification for such ingratitude—such "iniquity!"

It is hoped that this communication will tend to demonstrate, that the Wesleys, among others, "were chosen instruments of Providence, for giving a great impulse to religious feeling, WHEN IT WAS NEEDED most!" And, as such, that they justly claim the friendly regards of the human family at large, and especially of that part of it which may be attached to the Church of England!

I remain, Mr. Editor, yours respectfully,

W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURGH Jan. 23, 1845. }

No. 15. From the Montreal Herald.
THE PROFESSOR OF THEOLOGY vs. vs
THE WESLEYS.

CONCLUDING LETTER—PART II.

"He tells you he is a FRIEND to the Church of England; and as I know not the man, I have no means of ascertaining how far his FRIENDSHIP may go."—Dr. Falloon's, First Letter.

TO THE EDITOR OF THE MORNING COURIER.

SIR,—Since I am compelled to speak of myself, the attention of my friends of the Anglican Church may be respectfully invited to the facts, that, throughout the whole of this correspondence, my only aim has been to expose and to resist individual falsehood, insult, and calumny; and to reprove and to reprobate party arrogance and intolerance. I

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Sine qua non. Doddridge. Very reverse. Eastern Canada. Dr. Coke. Dignified Episcopalians.

have made no attack upon their National Establishment; for which, indeed, as before professed, I have ever entertained the most regardful respect. Both my age and station, unite to protect me from suspicion of sinister motive, in avowing this attachment. The circumstances of our still more beloved Wesleyan Church are so *completely solvent*, as that, we, as a religious community, can well afford to pay an occasional tribute of friendly regard to the ancient and honored Communion, of our own justly venerated Founder.

Men of respectable minds will not treat with scorn such an avowal, on my part; whether they may be found among Episcopalians or non-conformists. Were it otherwise, even, I trust my principles are sufficiently Scriptural and valued, to reconcile me to any disadvantage to which a suitable avowal of them might tend to subject me. With Christianly feeling towards those who, on that point may differ from myself, I nevertheless shall be permitted the privilege of saying, that I never have been a *dissenter*, in the sense in which those Christian people are, who deem an Established Church, *as such*, to be *essentially and necessarily* sinful and offensive to God. This, if I have not misunderstood those estimable brethren, is the position which is taken by devout and conscientious dissenters, properly so called.

In this Province, indeed, under all the circumstances of the question, I presume to think, with the official advisers of our Most Gracious QUEEN, that the establishment of any "dominant" and exclusively-favoured church, would be both unjust and impolitic. And my humble opinion is, that, with all religious bodies, our Colonial Government should make it a *sine qua non* of official patronage or encouragement, that, at least, they shall exercise a bearing of civility and good-will towards their fellow-citizens of other loyal churches. It will be admitted that those parties can have but a small claim on the *public funds*, who shew but little respect for the *public feeling*. On the subject of loyalty, I admire the sentiments of the last century, Dr. DODDRIDGE; whose words in relation to the British Crown, are:—"It is impossible, UNDER SUCH A GOVERNMENT, to be good Christians, without being good subjects, or to 'fear God,' if we do not 'honour the king!'"

It is freely avowed, and with great respect for them, that some of my Wesleyan friends have an impression, in relation to the Church of England, which is the very reverse of mine. In support of this, they produce their own appropriate reasonings. And they have the most undisturbed right to their own private views in this matter. But I feel no reluctance in avowing myself to be a Wesleyan of the original school. And, as an individual, I again repeat it, however humble, "I am a friend of the Church of England." Those who have seen me contemned for this profession, will pardon my egotism. My attachment to her has been evinced in each of the four quarters of the globe; and during the entire exercise of my Wesleyan ministry, for the space of between thirty and forty years. Of this I have the most flattering documentary evidence; and forthcoming, Mr. Editor, should you desire it.

But let no man expect to find me a *sycofant*, because I avow myself to be "a friend." If, in order to prove himself a friend to that Church, a person must behold no defect in her constitution, which he would wish to see amended—must close his eyes to most manifest evils in her administration, unwilling to have them remedied—must tamely submit to ungentlemanly and unprincipled AGGRESSION on the part of such of her clergy or laity as are *ill-bred and un sanctified*—must raise no voice of remonstrance against "UNBLESSING FALSEHOOD" uttered by some termed her: "MOST HONEST advocates;" then, I confess, I am neither such a friend, nor such a fool! If, on the other hand,—to have no sympathy with her avowed enemies—to be unidentified with any of their belligerent movements against her—to reprove sincerely when she spiritually prospers—to hold out the hand of affectionate fellowship to her ministers and members—and, on every convenient occasion, to communicate with them at her altars—if this be friendship, NO ONE can deny my claim to the character of "a friend to the Church of England." And, whoever may sneer, or affect to disdain, a. unbought friend of this description, I intend to remain, so long as I may occupy a place in "Christ's church, militant here on earth."

In not a few of the sections of this our United Province, the Wesleyan ministers have long preceded the Missionaries of that church. And in my own Missionary District of Eastern Canada, her ministers and people have had the gratuitous use of our Wesleyan places of worship, until they were in circumstances to build for themselves. This is, however, a courtesy which has been seldom reciprocated by them: (and, Mr. Editor, be assured, by ourselves never solicited). It is said that their "canons" permit them, in that respect, to borrow, but forbid them to lend: a principle, in relation to which an alteration might be an improvement. Among our Wesleyan families, her Bishop and Clergy, in their itinerant labours, have ever found, and do still receive, the most hospitable entertainment. We ourselves do the same from those beloved Episcopalian families, from which unfriendly clergymen have either not ventured to attempt, or have not succeeded, in accomplishing, our exclusion. And, in my whole life, of between fifty and sixty years, I DEFY ANY PERSON TO PROVE that I have ever committed, or have been a consenting party to, a single act of hostility against the Church of England!

My principles, on that subject, have never undergone any change since, upwards of thirty years ago, I had the privilege, (with five other ordained ministers,) to accompany the devoted Dr. COKE, on his last Missionary undertaking to INDIA; when he became a martyr to the change of climate, in his then advanced period of life. In that memorable enterprise, among those of other distinguished individuals, we carried with us letters of introduction from Dr. BUCHANAN, Mr. STEPHEN, Mr. WILBERFORCE, Lord TRIGNMOUTH, (a former Governor General of India,) and Lord BATHURST, then Colonial Secretary of State. These celebrated and dignified Episcopalians, knew the Wesleyans full as well, as any can do who, in this Province, may now desire to degrade

Governors of Bombay and Ceylon. Archdeacon. Dr. Gisborne. Chaplain. Truly fragrant memory.

us. They acknowledged the services that the Wesleyans had done to "the Church and State," as well as to the population, in general, of the Parent Country. They sought to obtain for us the highest official encouragement in the Oriental World. And this, Mr. Editor, we did not fail to receive, both in the Presidencies of Madras and Bombay, and in the island of Ceylon.

On our arrival at BOMBAY, in May 1814, we were "courteously lodged" in that splendid mansion at *Parcell*, probably known to some of your readers; which was one of the country-residences of the then Governor, Sir EVAN NEPEAN, *Bart.* By that honoured statesman we were favoured with most marked attentions. And, in a large company of gentlemen, breakfasting with him on one occasion, I had the satisfaction to be present, when he used the following words:—"I remember to have heard Lord NORTH remark, 'you owe more of the loyalty and the contentment of the people of England, to the labours of JOHN WESLEY, than to all the Bishops and dignitaries in the land.'"

We proceeded to the Island of CEYLON, where our Asiatic Mission was originally commenced, and where similar kindnesses were extended to us, by His Excellency the late Sir ROBERT BROWNING, *Bart.*, the Governor, a personal friend of his late Royal Highness the DUKE OF YORK; as well as by the late Honourable and Venerable Archdeacon TWISLETON, brother of the late Lord SAY-AND-SELE, and by the other principal European residents—most of whom were Episcopalians.

From the *British Review*, a church periodical, for May, 1824, the following extract is selected, as confirmatory of my statement. It is a notice of the commencement of our East India Missions; of which a "Narrative" had been published; and the review of which was by the masterly pen of that learned and celebrated Episcopalian writer, the Rev. Doctor GISBORNE. It is here inserted with the more pleasure, as an eloquent and grateful testimony to genuine ecclesiastical greatness, and true British nobility and statesmanship; and also in instructive contrast with those miserable mental infirmities, which the *Liliputians* deem to be "dignified."

The Reverend Doctor proceeds:—"It will gratify all right-minded persons to read of the hearty welcome with which this company of Christian heralds was greeted by the authorities of Ceylon. From the moment they set foot on shore, the best understanding appears to have subsisted between all parties; and the most anxious desire was manifested on the part of the Governor, of the lamented Lord MOLESWORTH, and of the officers in every department of administration, to smooth the path and to prosper the labours of the Missionaries.

"In this holy career, the Honourable and Venerable Archdeacon TWISLETON, was eminent for wisdom and vigour, for superiority to minute prejudices, for piety, benevolence, and candour. Had he been one of those strait-laced zealots, who set little store by the gospel of Christ, if administered in a vehicle, not bearing the stamp of their own denomination, and who make nothing of sacrificing unity to the shrine of uniformity; those springs of divine truth and consolation might never have been open, which are already irrigating that torrid island of the Indian

Ocean; or the waters which now flow from them so peacefully and purely, might, and probably would have been shamefully obstructed and fouled by animosities and contests.

"But he stood forth, a man of another spirit and Christendom shall give him honour, while heathens shall 'rise up and call him blessed!' By at once frankly co-operating with the new labourers, and taking the precedence, *exemplo potius quam imperio*, he entitled himself to their lasting gratitude, and lent the weight of his character and patronage to their ministerial enterprizes; and by the persuasive amenity of his behaviour, he obtained that influence in their councils, which, when not imperiously demanded, is rarely denied to conspicuous merit; and which it is highly creditable to the sense and temper of the preachers, to have so respectfully conceded.

"Mr. BISSET, one of the Colombo chaplains, followed in the good path traced out by his superior; and to this harmonious confederacy of the Established Church with the Wesleyan Preachers, must be attributed, under God, the rich promise of harvest which quickly followed the seed-time.

"If, instead of this amicable correspondence between the Church of England and the Methodists, there had been, on the one side, anything of arrogant assumption or repulsive jealousy; or, on the other side, a petulant, opinionative, and factious self-will, it is probable that Mr. Harvard's 'Narrative' would not have exhibited scenes, on which a Christian can dwell with so much complacency and hope."

The Rev. Mr. BISSET, mentioned above, was brother-in-law, and Private Secretary to His Excellency the Governor, and brother to the Most Reverend the Lord Bishop of RAPHAË. Himself a clergyman of "high-church principles," he was, at the same time, a gentleman. He afterwards returned to England, and died a dignitary of the church. It may be acceptable to insert an extract from a printed document by the pen of Mr. BISSET, dated, "Colombo, May 27, 1817," in which he writes as follows:—"Attached as I am to the Established Church, I must regard the Wesleyan Missionaries as by far the most efficient instruments in propagating the gospel in Ceylon. As such I cannot but regard them highly in point of utility; and in regard to their individual conduct, it has always been marked with a propriety and discretion, that entitle them to the personal esteem of the clergy, as well as to the protection and favour of the Government of the island."

Such, Mr. Editor, were the character and temper of my early "Church-of-England" associates and friends. I am indeed thankful for so unexpected an opportunity of thus doing honour to their truly fragrant memory!—They knew how to demean themselves towards individuals and towards a body of Christians, who, they had intelligence enough to perceive, were by no means the ENEMIES of their cherished church!—It may naturally enough be thought, that, in more advanced life, I am ill-prepared to admire the assumption and intolerance, the ungentlemanliness and vulgarity, of men of inferior grade; and which, in "the Church of England in Canada," I regret to find, are not

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seemed inconsistent with even a most valid title to "holy orders," and Theological dignity.

In closing this Correspondence, I hope I may say, that I have shewn that Dr. Falloon has no justification of his intemperate attack upon me, in your columns: still less has he any excuse for his calumny and insult, in relation to my more immediate friends, the Methodists of "the British Connexion." I have shewn his twofold falsehood, in denying that he had publicly accused them, and in charging me with having "grossly misled" the respected Editor of the *Herald*, by saying that he had. I have had the pain to point out others of his violations of simple truth. In his future profession of "Theology" may he yet be brought to feel, that plain straightforward truth-speaking stands high among the moral virtues! Amen.

I have shewn, that when Mr. Kent stated that CANADA was indebted for whatever it possessed of Christian knowledge to the Gospel Propagation Society, he stated a gross untruth. I have shewn, that he could not but know it to be untrue; and therefore that he had forfeited, (as, at first, I submitted that he had,) all claim to the high compliment with which the publication of his untruth was associated in your columns; that "the Church of England in Canada never had a more honest advocate than the late Editor of *The Church*." The ground of this forfeiture is, (as was stated in my first letter,) that "there can be NO HONESTY, SEPARATE FROM VERACITY!"

My original position, then, is most clearly UNIMPUGNED. And I appeal to upright men, against the jesuitism and injustice, by which yourself and your clerical correspondent have endeavored, in this matter, to make (to use his own phrases) "Poor Mr. Harvard," appear both "infamous" and contemptible. But, though I have used some terms of just severity, I cordially disclaim the least feeling of personal resentment.

Certain unclassical allusions and phrases, in the "effusions" of the Professor, I commend to "the Faculty" of McGill College. His *Doctorship* in Divinity was understood to be one of its first attempts in that line of onerous effort! May its future honors never be less worthily conferred, nor sustained with less of Academical Dignity, or Theological Consistency, than they have been in this melancholy instance! Amen. And may PUBLIC BODIES, and public functionaries, find it to be less and less to their interest, and still less to their "taste," to give prominence to individuals who may be flagrantly deficient in "that 'good-will towards men,' which is 'the Second Commandment of the Law,' and which the Ministers of Religion, in all Christian Communities, ought more especially to bear in mind!"—See *Montreal Herald*, Oct. 4, 1844.

I remain, Mr. Editor,

Yours respectfully,

W. M. HARVARD.

Wesleyan Parsonage, }
PHILIPSBURGH, Jan. 27, 1845. }

No. 16. From the *Montreal Herald*.
NO "HONESTY," WITHOUT "VERACITY."

"The Church in Canada NEVER had a MORE HONEST advocate, than the late Editor of *The Church*; and we rejoice to find that he is still WARRING in her behalf, as home."—*Courier*.

RECAPITULATORY LETTER.

TO THE EDITOR OF THE MONTREAL HERALD.

DEAR SIR,—It will have been observed with regret that in "the Church of England in Canada," there is a considerable and an intolerant party, which has commenced a CRUSADE of unholly animosity against all the other religious bodies in this United Province. Both in the Colony, and in the Parent Country, it strives to render them odious, and to effect the extinction of their influence upon the public mind.

The chief hope of that party, as to its pecuniary means of "WARRING" (to use one of their own phrases,) appears to be the Society in England for "the Propagation of the Gospel;" whose aid it seeks, among other means, by the most CONTEMPTUOUS and INTOLERANT bearing towards the other Christian Churches of Canada; as the publications of that Society in England but too mournfully demonstrate.*

* "As the publications of that Society in England, but too mournfully demonstrate."—Particular reference is here made to an Episcopal Report from Canada East, published in one of the "QUARTERLY PAPERS" of the Gospel Propagation Society, aforesaid, for 1843. It is headed, "PRACTICAL EVILS OF DISSENT IN THE COLONIES," and commences with these words,—"The village of Huntingdon is one among many examples of the deplorable effects of schism, in a new country."

It may be observed that "the Church" of England went to that village, and erected its next frame church, after THREE OTHER Christian bodies had relied upon the work of supplying with the ordinances of religion that interesting neighbourhood. One of these was the Old Kirk of Scotland, which built a conventual church of wood, (a number of settlers from Scotland residing there); and another was the Wesleyans, who have there a handsome stone place of worship, founded by the Rev. R. L. Lusher, in the year 1839. It is well attended, and not a few have found it to be, to their souls, "(to use a patriarchal phrase,) "the house of God" and "the gate of heaven."

The Episcopal article complained of, places before the people of England this representation of the state of "Huntingdon village":—"One good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the comfort of the minister and his family. They might, in laying their foundations for the future, exhibit in the article of religion, which should be their all in all, the picture of a little Christian brotherhood."

"But—here are FOUR Protestant places of worship—altar against altar; all ill-appointed, all ill-supported. Discordant preaching is going on, or unholly leagues are made of two or three irregular sects against 'the Church,' and violent excitements are resorted to, like the getting up of the steam, to force on a particular interest at a particular conjuncture, &c.—and then again, marked often by a mutual jealousy, heightened, when 'the church' is the object of it, to an acrimonious and unscrupulous hostility."

"In these instances, the forbearance and dignity of 'the Church' have, I think I may say without prejudice, stood in most advantageous contrast with the proceedings of other parties."

"But what cause have we to imitate the prayer of the Lord himself, 'that they all may be one,' even as He and his Father are one; to pray and long for a nearer approach to that happy consummation described by the apostle, that there be 'no division among' them, and that they may all be 'perfectly joined together in the same mind, and in the same spirit.'"

"The Church, whatever opposition she may encounter, can be THE ONLY POSSIBLE instrument of bringing

CANADA, WHICH AND IT. False Stimulus. Only possible instrumentality. Wholesome reproof for a wholesale insult.

It has been seen, that at a recent meeting of "the Windsor and Eton" branch of the Gospel Propagation Society, Mr. Kent, one of the CRUSADING party, ventured to manipulate, as its sole property, whatever Canada possesses of Christian knowledge. His words are: "Having resided a considerable time IN CANADA; WHICH, he would say, was indebted for WHATEVER IT POSSESSES of Christian knowledge, to this Venerable Society," &c. This speech was subsequently reported, both in the *Morning* and in the *Montreal Courier*, with the laudatory compliment at the head of this letter, copied from the *Cobourg Star*.

A recent and an anonymous writer, in the *Courier*, maintains that Mr. Kent, in these words, merely intended to express the indebtedness of the Church of England in the Province, and NOT that of the Province at large. According to him, therefore, it is only of "whatever Christian knowledge THAT CHURCH possesses," that Mr. Kent speaks! He also compliments me with being "foolish," and "unfit for controversy," for not so understanding the words; which, if applied to the Province at large, he admits, (to use his own phrase,) would indeed be "FALSE!"

Is it not singular, Sir, that a writer, incapable of perceiving how "foolish" would be such a con-

on these blessed results: and the CONVICTION OF THIS TRUTH, will surely be a STIMULUS to all the friends and supporters of the Venerable Society, to add to its means of planting her standard in the rising settlements of the American Colonies."—*Quarterly Paper*, No. XXVI.

Sincere respect both for the public station and the private virtues of the venerable writer: the present Lord Bishop of MONTREAL, dictates to my pen a cheerful abstinence from all unnecessary remark upon the above paragraphs. It is of that distinguished individual, in endeavouring to advance the interests of his own religious denomination. At the same time, the uncharitable influence of such an ardent diocesan over his clergy, may be easily imagined, (and will be truly lamented,) who sincerely believes that his own community forms "THE ONLY POSSIBLE INSTRUMENTALITY" of advancing the kingdom of Christ, "in the rising settlements of the American Colonies."

The charges here made against the non-episcopal Christians of Huntingdon village, were of course furnished to the bishop by other hands. Far be it from me to disparage either the UNSPEAKABLE "forbearance" or the UNPARALLELED "dignity," ascribed to our Episcopalian neighbours in that section of the country; "advantageously" as that venerable diocesan has been informed, they have stood in "contrast with the proceedings of other parties."

But I would, with all humility, ask if it is consistent with fairness, for any denomination of Christians to enter a town, where there may be THREE CHURCHES ALREADY established, and then to complain, "Here are FOUR Protestant places of worship! One good spacious church might contain all the worshippers?"

And is it any more consistent with charity, for a religious body to find itself proceeded by THREE other denominations of Christians in a place, "walking in the fear of the Lord, and in the comforts of the Holy Ghost," and then to insult them with the degrading epithet of—"Irregular sects,"—to speak of them as "getting up the steam"—and to hold them up to the scorn of the world, "as one among many examples of the deplorable effects of schism in a new country?" "The village of Huntingdon" has been under my own general superintendence for some years; and last year it Episcopal clergyman, the Rev. Mr. MORRIS, and the personal friends. And, whatever "sermonious and unseasonable hostility" the Lord Bishop may have formed against displayed against his church, "by 'Irregular sects'; and whosoever 'unholy leagues' may have been formed against her; it is satisfactory to my mind, that, from his Lordship's own churchwarden, a respectable magistrate, unequivocal testimony may be obtained, that, towards their friends of the Church of England, the bearing of the Wesleyans has been most amicable, in—"the village of Huntingdon."

struction of Mr. Kent's words, should, at the same time, possess sufficient intelligence to conceal his own name, as being the author of that construction? It is *probable*, however, that his self-complacency has disclosed the secret, to his more immediate friends; for whose edification, I beg to hand him back all his complimentary ascriptions.

My attention was led to the paragraph in the *Morning Courier*, at once by its belligerent and by its untruthful character. And, without intending to provoke a controversy, where indeed no ground of debate existed; and only aiming to administer a *wholesome reproof*, for so *wholesale an insult*, offered to the other Churches of Canada; I invoked the remarks of the Editor upon its total want of veracity and honesty.

Your readers will remember that, instead of editorial interposition, however, there shortly after appeared a most uncourteous and intemperate attack upon myself and my religious denomination, signed "D. FALLOON." The Editor of the *Courier* declined the interference of my friends; some of whom had some knowledge of the offender, and were well qualified to administer to him a sufficient correction. But it was ruled that, as I had been the party assailed, to myself only belonged the right of rejoinder.

Being thus called upon, and by EDITORIAL AUTHORITY, I wrote, as I expressed it, to "waive, for the present, my right of reply," in order to afford my unjustifiable assailant the opportunity of apology: a course to which he appeared likely to be led, by the warm displeasure with which many respectable people of his communion, regarded his bitter and vulgar letter.

I have been obliged to state, that understanding he had been indisposed, I waited some weeks in vain, for any expression of Christianly or even of gentlemanly feeling, in relation to this instance of his gross misbehaviour, and then commenced a suitable notice of his libellous communication: to which, (finding himself in DIFFICULTY,) the Editor of the *Courier* strangely ventured to refuse insertion in his paper. This act of injustice and inconsistency, was aggravated by an editorial sneer at our resistance of Dr. Falloon's attack, and which, it was said, "had, IT SEEMS, given such unpardonable offence," to which was added the judgment, that the assault had been justly merited, by my having called in question the honesty and veracity of "a gentleman three thousand miles off."

The CRUSADERS having thus evinced the impudence with which they are prepared to put a face of hardihood upon injustice and malignity, it seemed a duty to our Common Christianity, to bring them up before the bar of public opinion; if, peradventure, shame, the last of the virtues, might be elicited; or, at least, that churchmen of better principles might be awakened to a sense of the fearful capabilities of that party which is arising among them, and which denies the name of CHRISTIAN, to all but the members of their own CHURCH! The spirit of a LAUD and of a BONNER is becoming visible; with some of the wisdom of the "serpent." To be as "harmless as a dove," unhappily appears to be, with them, an almost exploded maxim.

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Superior Courts. Antinomian party. Clerical assurance. Early Evangelists. Divine Providence.

In this transaction, Mr. Editor, the honourable sympathy which you have displayed towards an aggrieved party, and the space for defence so kindly and so considerably allowed to us in your journal, (especially considering its purely secular character,) demand our very cordial acknowledgments. Indisposition and frequent travelling, have rendered my letters not only less concise, but less continuous than they would otherwise have been: to which latter circumstance I have been the more easily reconciled, from the extreme unwillingness I have truly felt, to intrude at all upon your respectable columns.

Be assured, Sir, we are fully sensible that our cause has sustained no disadvantage, though having been unjustly driven to seek a hearing in a Superior Court: and the courtesy, as well as equity, that we have there experienced, will not soon be effaced from our grateful remembrance.

In the unwelcome task which has devolved upon me, I am entirely unconscious of personal ill-will towards any individual. On public grounds only have I written, with none but public feeling, and from no other motive than a conscientious conviction of duty to God and man! It is easy to designate my paragraphs "angry communications." More difficult I hope it will be found to be, by fair quotation, to substantiate that charge. The whole Correspondence will probably appear in a pamphlet form; as a not unnecessary protection against the moral principles of a party, who, while they claim the monopoly of Christianity to their own Church exclusively, yet are perfectly antinomian in their ideas of "veracity" and of "honesty."

My expressions of regard for that venerable church, of which you Mr. Editor, are so firm a defender, are most sincere. It is, however, not a secret that no inconsiderable portion of her clergy in this province, are the most bitter opposers of the Wesleyans. One of them, in his last Christmas-eve sermon, publicly asserted: "A sect, Methodism is—a branch of the true Church of Christ, it is NOT." Another of these ministers, on being informed by a Wesleyan mother, in reply to his inquiries, that her children had been baptized by the Wesleyan Missionary, had the assurance to say, "you might as well have employed some old woman to do it for you!" Many of them would wish to have it BELIEVED, both here and in England, that "for WHATEVER Christian knowledge CANADA possesses, it is indebted to the Society for the Propagation of the Gospel." Some of them deny that what we propagate deserves the name of "Christian knowledge;" and contend that that was what Mr. Kent intended to express at "the Windsor and Eton meeting."

If, Sir, so many of the clergy of your church, being so directed, are determined to become our ENEMIES, of course we shall be bound, at least, to act DEFENSIVELY. But this will not prevent me from still endeavouring perseveringly to evince that "I am a friend to the Church of England," nor from sincerely valuing the character, and praying for the success of that numerous class of estimable clergymen, both at home and abroad, who are distinguished and adorned by "another spirit." (See Numbers xiv. 24.)

The barefacedness and vulgarity of your M'Gill Theological Professor, have obliged me sometimes to be more pointed than has been at all agreeable to my own feelings. At first, my style was more gentle; but this he only ridiculed as "fine words." It was then seen, that I must take hold of "the Egyptian's own spear," in order to treat him confidently. "The doctor" will admit, (to speak aphoristically,) that he brought an old house down upon his own head!

That unhappy individual would have escaped any observation from myself, but for the promiscuity given him by his intolerant party. In the course of a few months, having been made, successively, a clergyman, a doctor, a professor, and then, (though last not least,) the clerical editor of that (neither official nor unofficial) Episcopal paper, called the "Montreal Courier and Church Intelligencer," he has been regarded as "the most talented" of his intolerant party; and, indeed, their very "Goliath." And, as he stalked forth, full of delegated importance, and fulminating his contumelies against "the preachers of Methodism, Congregationalism, Anabaptism, Mormonism, et omne quod exit in ism," it seemed proper to give his party, in such a characteristic embodiment, some public notification, that, if they WILL NOT be loved, they SHALL NOT be feared.

I have endeavoured to render a merited tribute of honour to the memory of those venerated clergymen of the episcopally hated churches, who were the early evangelists of Canada. It has been demonstrated that before even "the Gospel Propagation Society" "awaked" up to that important work, the missionary agents of those denominations whom the CRUSADERS now wish to exterminate from the country, did nevertheless laboriously and successfully contribute to the promotion of "Christian knowledge," in the earliest and most arduous days of this rising Province.

At the risk of even being deemed prolix, I have embraced so fair an opportunity of placing my own bitterly assailed, but tenderly loved, Wesleyan Church, truly and righteously before the Canadian public. Many of our fellow-citizens have, probably, been unacquainted with the real facts of our history, progress, and aims. It is thus that Divine Providence oftentimes recompenses both individuals and communities, for temporary injuries, unjustly inflicted upon them, by their most implacable adversaries. "So that men shall say, Verily there is a God, that judgeth in the earth."

When I am asked to turn my back on our Wesleyan Church, and to consent that men shall degrade and curse her, I point to—her Providential origin; her pure and Scriptural doctrines and discipline; her ancient worthies; the benefits she has conferred upon the British Nation, (and especially upon the English Church); her labours at home and her missions abroad; the myriads she has already lauded in heaven, and the multitudes whom she is still conducting "thitherward"; the oft-repeated testimony of the good and of the great in her favor; and, finally, to the INDISPUTABLE blessing

* The following is the editor's own claim: "A paper to a certain extent IDENTIFIED with the Church of England."

Wesley's dying words. Charity above Rubrics. Agree to differ. Transatlantic township. Not ashamed.

of God upon her! For, in the almost oracular words of the dying WESLEY, we, his humble admirers and followers, continue to think, that—"The best of all is, GOD IS WITH US!"

I cannot but bear in mind, that, by the honoured instrumentality of the Wesleyan Church, I have, myself, been blest with the incalculable privilege of a pious parentage, and with the conversion to God of not a few of my family connexions. And to this I may add, the other unspeakable religious advantages which I have derived through the same venerated channel of blessing, for now more than half a century, and I wonder that any one, calling himself a Christian, can be the bitter enemy of a church, that I feel so much Scriptural reason cordially to love myself, and honestly to recommend to others!

"How good and how pleasant" it would be, if our various Provincial Churches could all feel, that, "CHARITY is above all RUBRICS," and, that "without Charity, our doings are nothing worth." Well might they "agree to differ" on those points in religion, which are clearly but circumstantial, while they most cordially agree in such as are less open to controversy, and by ALL PARTIES, must be admitted to be essential to salvation!—On such a principle, they might (however distinctly, yet) most amicably, labor in company, (and with FAR MORE of efficiency,) for the good of souls, and the glory of God!

Our Provincial Christendom would, then, happily "duell together in unity." Like the well-principled settlers in a transatlantic township; "WHICH," because ALL may have assisted to improve, NONE of them would presume to monopolize!

Believing that your own sentiments are in happy agreement with those that I have here expressed,

I remain, dear Sir, and with real respect, your obliged humble servant,

W. M. HARVARD.

Wesleyan Parsonage,
PHILIPSBURG, Jan. 27, 1845.

No. 17. From the Courier.

The following communication came to us anonymously. It will be seen that it was intended for the Herald—indeed it bears evident marks of this.—for the name of the Editor of that journal appears on the original address. We, therefore, presume that it was refused insertion in the Herald; and, under these circumstances, we can have no hesitation in giving it a place in our columns.

TO THE EDITOR OF THE MONTREAL HERALD.

SIR,—For some time back you have allowed your valuable paper to be occupied by communications which I can hardly suppose are agreeable to the writer's own friends, and far less to others; I mean the communications of the Rev. Mr. Harvard.

That gentleman began by objecting to a statement, reported to have been made by John Kent, Esq., before a meeting of the Venerable Church Society in England. The statement was given in the Courier of the 26th July, copied from the Cobourg Star, and is the following, viz:—

"But having lived for a considerable time in a British Colony, (Canada,) which he would say was indebted for whatever it possesses of Christian knowledge to the Venerable Society."

In reference to this statement, Mr. Harvard makes use of the following language, in his last communication:—

"We claim to make every Church of England-man in the Province ASHAMED of HIMSELF, who is not HIMSELF ASHAMED of this UNBLUSHING FALSEHOOD."

In answer to this, as a Churchman, I say that I am not ashamed of either myself or of the statement which he so very COARSELY designates; and I will now proceed to show him and every one who may read my observations, WHY I am not ashamed.

Mr. Kent was speaking before a meeting of the Church Society for Propagating the Gospel in Foreign Parts. There are two Societies. One for Promoting Christian Knowledge, and one for the Propagation of the Gospel in Foreign Parts. From the first we obtain our books; and from the other, our ministers. Before a meeting of either, we do not suppose that any subject is introduced or discussed but only such as are connected with the operations in which they are themselves engaged. It is therefore but reasonable to presume that the affairs of the Church of England in the Colonies were the subjects of consideration when Mr. Kent, then recently returned from Canada, was called upon to speak.

Now, supposing the statement to have been made by him as reported, what else could he have said, but that the Branch of the Church in Canada "was indebted for whatever it possesses of Christian knowledge to the Venerable Society?" Have we not derived our Church and devotional Books from the one, and our Pastors from the other? Who can deny this fact? Mr. Kent then stated nothing but the bare simple truth; and in so doing I cannot see how he could have given the least cause of offence to Mr. Harvard or to any one else. He certainly was not speaking of what other Religious bodies were doing or not doing—nor deducting from what they were doing—nor denying nor misrepresenting what they were doing—nor alluding to them at all, but merely speaking of the benefits which our Church in Canada had derived from the Venerable Societies in England.

The Methodists in Canada may say as much of their own indebtedness to the Wesleyan Conference in England, without meeting any one in our body foolish enough, like Mr. Harvard, to contradict them.

If the explanation I have given of the statement of Mr. Kent does not satisfy Mr. Harvard, then I call upon him to prove, how the application of the very words by which the Venerable Society is known and distinguished from other Societies, to the affairs of the Church in Canada, can be made to deny the exertions and success of the Methodists, or of any other whatsoever. He cannot surely suppose that Mr. Kent was called upon to report the proceedings of any but his own Church. Is the not acting in the capacity of a Methodist Reporter to be construed

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as if he had calumniated, not by what he said, but by what he did not say? * Mr. Harvard, professing as he does so much regard for the Church, and so much love for truth, should have tried to understand the authorized language of the Church which Mr. Kent used, before he had undertaken to animadvert so harshly as he has done; and the fact that he did not, or if he did, he failed, shows how unfit he is for controversy, either for lack of patience to investigate, or that he is too hasty to consider what he is about. And while I DOUBT NOT HIS GOOD INTENTIONS, especially at the beginning, I must take the liberty of assuring him, that instead of being ashamed of myself as a Churchman, or of what Mr. Kent is reported to have said, I am ashamed of any man professing Christianity that would write as Mr. Harvard has written. But I have some apology to make for him. He was needlessly provoked.

This leads me to give my unasked opinion of the productions of Dr. Falloon. He might have seen at once that Mr. Harvard had evidently misunderstood the language of Mr. Kent; and that if the sense he put on it was not true, that he desired to be put right. ACCORDING TO HIS VIEW, THE STATEMENT WAS FALSE! Why then did not Dr. Falloon, since he wrote at all, give him an explanation? He certainly was entitled to this courtesy. The Doctor, however, gave him a severe reprimand for presuming to call anything in question that came from either Mr. Kent or himself. This treatment had the effect which any one might have foreseen it would, as a natural consequence, have. It exasperated a person, that felt himself, AND NOT WITHOUT REASON, arrogantly and contemptuously treated. So that he has proceeded from bad to worse, through the whole of his long and angry communications. Mr. Harvard has certainly made himself little, and Dr. Falloon most assuredly has not made himself great.

I am, Sir,

A FRIEND TO CONTROVERSIAL FAIRNESS.
December 20.

No. 18. From the Herald.

TO THE EDITOR OF THE MONTREAL HERALD. SIR,—A pretended "Friend to Controversial Fairness," is out, in the Courier of Mouday, to the rescue of Dr. Falloon, but he comes too late—the victor has possession of the field.

The controversy, if such it may be called, is before the public, and by the public it has already been decided.

An ingenious advocate may throw dust into the eyes of a jury, when he cannot answer the arguments of counsel; and to such ingenuity the "Friend to Controversial Fairness" may justly lay claim; but, Sir, though the special pleader may obtain occasional success, the plain and simple truth will be triumphant in the end.

* The simple reply to this VERY INNOCENT "call" of a "Friend to Controversial Fairness," is,—that to ascribe "WHATSOEVER Christian Knowledge CANADA possesses" to the Church of England ONLY, is, (to quote his own words,) most obviously "to deny the exertions and success of the Methodists, or of any other whatsoever!" In consequence of this, it must be confessed that Mr. Kent "calumniated," most really, "by what he said!"

I contradict, at the first step, the "Friend to Fairness," as to the opinion of Mr. Harvard's friends, of that gentleman's communications in the Herald; they are highly esteemed, and spoken of by every member of that Church. That Mr. Harvard's Correspondence with the Herald, is agreeable to his friends, will be shown by the publication of his letters in pamphlet form very shortly. Mr. Harvard cannot become little in the esteem of any who have the pleasure of his acquaintance; and he is widely known as a Christian minister and a gentleman. The Methodists of England, as well as of Canada, know the man, though Dr. Falloon does not; he acquired a reputation in India which he has not diminished. Mr. Harvard has never claimed for himself, or for the section of the Christian church of which he is a minister, the exclusive possession of truth. He has not so learned Christ. But, Sir, while he doubts no Christian man's sincerity, he will not suffer any man to doubt, first, that of the body to which he is attached, and, next, his own. And he is equally able and determined to resist any who shall try the rash experiment.

Mr. Harvard has resisted the exclusive assumption set up by Mr. Kent. And whether his interpretation of that gentleman's statement is in consonance with Dr. Falloon's or not, let the Reverend Doctor himself affirm or deny. "He is of age; let him answer for himself."

Let Dr. Falloon stand out and state that CANADA, while she is deeply indebted to the venerable Society for the Promotion of Christian Knowledge, she is also indebted to other Venerable Societies, for the spiritual consolation and the life and immortality brought to light by the Gospel. This, if "Controversial Fairness" be right in his construction of Mr. Kent's language, Dr. Falloon will instantly do.

Alas! if that unfortunate termination in "ism," were out of the way, what might not be done at the suggestion of so able an apologist, as "A Friend to Controversial Fairness."

Your's obediently,

A WESLEYAN.

January 2.

No. 19. From the Courier.

For some months past there have appeared in the Herald several communications from the pen of the Rev. Mr. Harvard, addressed to the Editor of this journal.

As our object has been to avoid a prolonged controversy with this wordy gentleman, we have taken no notice of his late productions; nor did we intend to advert to them at all. But his last communication, addressed to the Editor of the Herald, calls for some notice at our hands. Knowing, however, that our readers are not fond of such discussions, we shall be exceedingly brief in what we have to say.

Mr. Harvard heads his letter to the Herald with a quotation from the Courier, and gives it in such a manner as to lead people to believe that the words given were used by us, small capitals and all: the paragraph is as follows:—

"The Church in Canada NEVER had a MORE HONEST defender, than the late Editor of The Church; and we REJOICE to find that he is still WARRING in her behalf, at home."—Courier.

Case supposed. A staunch advocate. No fault to find. Official disownment. Editorial Summing-up.

It is true, that the writer afterwards says that it was taken from the *Cobourg Star*; then, we ask, why were not the words "*Cobourg Star*," attached to it, instead of the word "*Courier*?" The object is evident—it would not have suited Mr. Harvard's purpose.

Now, in case our readers should have forgotten the circumstance, we will tell them that the paragraph about Mr. Kent, which has "given so much offence" to Mr. Harvard, was taken out of the *Cobourg Star*, and was inserted in our journal without note or comment, just as we insert hundreds of paragraphs from other papers, without considering ourselves in any way responsible for the particular views or opinions which such articles may convey.

Mr. Harvard, however, chose to think otherwise, and addressed us a letter, commenting in very strong and unmeasured terms upon the words imputed to Mr. Kent. This letter, which was a direct attack upon Mr. Kent's "honesty and veracity," we, very improperly, gave insertion to in our journal—and we likewise gave it without note or comment. We ought to have rejected the letter, and to have referred the writer of it to the Editor of the *Cobourg Star*, who had approved of the expressions attributed to Mr. Kent.

Dr. Falloon, who was absent from town when Mr. Harvard's first letter appeared in the *Courier*, chose to reply to this letter, and we gave insertion to his communication without hesitation, as we had done to that of Mr. Harvard. To this Mr. Harvard wrote a rejoinder, which we also gave a place to in our columns; determining at the same time [yet, without so declaring,] that we would insert no further letters on the subject from either party.

This, however, did not satisfy Mr. H., his object seemed to be to write himself into notice, and he had the weakness to suppose that a paper which was to a certain extent IDENTIFIED WITH THE CHURCH OF ENGLAND, and a staunch advocate of Church principles, would lend itself to attacks upon individual ministers and members of that Church, if not upon the Church itself.

Finding that we would not encourage this kind of discussion, Mr. H. went to the *Herald*, and there succeeded in his object, much to his own satisfaction, if not to the satisfaction of the readers generally of that paper.

We have no fault to find with our contemporary for taking up so much of his space with Mr. Harvard's effusions. If his readers are satisfied, we have no right to complain—all we have to say is, that the readers of the "*Courier*" would not have thanked us, had we adopted the same course. And even now, we doubt whether they would not have been better pleased, had we allowed Mr. Harvard's communications to pass entirely unnoticed.

No. 20. To the Reader.

MORNING AND MONTREAL COURIERS AND CHURCH INTELLIGENCER.

"A paper to a certain extent IDENTIFIED WITH THE Church of England."—*Couriers*.

Respecting the above "*papers*," it may be remarked:

Firstly; That a public journal, not less than a private individual, is justly to be held responsible for all its avowed statements of facts, if given without

any disclaimer; and that, too, whether they may be original or selected.

Secondly; That a RESPECTABLE public journal, will ever be ready to correct any inaccuracy attaching to its avowed statements of facts, and to apologize for any culminating personalities, to which it may inadvertently have given circulation.

Thirdly; That "a paper," professing to be "to a certain extent identified with the Church of England," ought to be conducted, at least, with as much regard to truth and courtesy, as may be expected to characterize a purely secular journal.

Fourthly; That those "*papers*" have neither attempted to prove the truth of their original offensive statement, nor offered any apology for its publication by them.

Fifthly; That they have not evinced the respectability to express any regret for, or disavowal of, what the courteous Editor of the *Herald* so correctly pronounces to be, "the unprovoked public attacks, which appeared in their columns;" and which alone occasioned this Correspondence.

Sixthly; That they have sustained their Theological Professor in his degrading classification of all the other churches of the Province, but their own, on the same level with that of "Mormonism!"

Seventhly; That though these journalists have been bold enough, (and "honest" enough withal,) to state that they are "to a certain extent identified with the Church of England;" yet, as it will be seen, that the Church of England PUBLICLY REFUSES to be—"identified with" THEM!

The venerable Episcopal head of that Church in Eastern Canada, has most explicitly forbidden their being thus "identified," and desires "not to be regarded as having any sort of connection WHATSOEVER," with these "staunch advocates of CHURCH PRINCIPLES!"

Lastly; That, at this conjuncture, such official disownment of these parties, may be regarded as at least presumptive evidence, that, in this matter, the Lord Bishop does not consider, that either they or their McGill Theological Professor, have reflected any real credit, either upon his Lordship's venerable Church, or upon their own disreputable and virulent SELVES.

No. 21. From the Montreal Herald.

"A paper, to a certain extent, IDENTIFIED WITH THE CHURCH OF ENGLAND!"—*Courier*.

"We have been requested to state, upon the best authority, in order to correct misapprehensions that still prevail on this point, that the Lord BISHOP of MONTREAL is not to be regarded as having any sort of connection whatever with any portion of the periodical press of this Province, or as lending to ANY NEWSPAPER any kind of official or semi-official character."

No. 22. From the Montreal Herald. EDITORIAL SUMMING-UP.

In another column will be found a letter from the Rev. W. M. Harvard to the Editor of this journal, in which our correspondent recapitulates the facts and circumstances connected with the somewhat prolonged communications, addressed to the Editor of the *Courier*, which have, from time to time, appeared in the *Herald*.

Unprovoked

We stated, in g Harvard's letters, reluctance we ope which could scar of, at least, a g that we only did and the estimabl belongs, and in w Pastor.

Mr. Harvard space than we, a but, we trust, ou Methodists, will He was, in imp public medium of ticular branch of he is a member, PROVOKED PUL THEM, which columns; and, Mr. Harvard, v office-bearers in himself the true ment.

We farther pendent's lette candour, will l bonds of mutua in our humble of the Church followers of W accused of luk Church of En

Unprovoked public attacks. Exposing and rebuking. True friend. Reciprocal respect and affection.

We stated, in giving insertion to the first of Mr. Harvard's letters, that it was with some degree of reluctance we opened our columns to a discussion, which could scarcely fail to partake of the nature of, at least, a *quasi*-polemical controversy; and that we only did so, from respect towards the writer and the estimable religious community to which he belongs, and in which he is a venerable and venerated Pastor.

Mr. Harvard has, certainly, occupied more of our space than we, at first, contemplated allowing him; but, we trust, our readers, whether Churchmen or Methodists, will find no fault with us for so doing. He was, in *simple justice*, entitled to the use of a public medium of vindicating himself, and the particular branch of the great Christian family of which he is a member, from—*we, at least, think*—the UNPROVOKED PUBLIC ATTACKS AGAINST HIM AND THEM, which appeared in our contemporary's column; and, we feel satisfied that, in so doing, Mr. Harvard, while exposing and rebuking certain office-bearers in the Church of England, has shewn himself the true friend of that Venerable Establishment.

We farther believe, that, our Reverend Correspondent's letters, when perused in a spirit of candour, will have the effect of strengthening those bonds of mutual respect and Christian charity, which, in our humble opinion, ought to unite the members of the Church of England and their brethren the followers of WESLEY. Nor need we dread being accused of like-warmness or hostility towards the Church of England, of which, however unworthy,

we profess ourselves humble members—for holding with Dr. Southey, that—"WESLEY and WHITFIELD were chosen instruments of Providence, for giving a great impulse to religious feeling, when it was needed most."

We are fully satisfied that it was not the wish, or object of WESLEY to create a schism in the bosom of the Church in which he was an ordained Minister. And, although circumstances over which he could possess but a partial controul, have led to that result, we still trust that, in the fulness of time, means will be discovered by which the millions of his followers, now spread over the face of the whole Christian world, will, with their pastors, be re-integrated with that Church, which their Apostle—if we may so call him—never ceased to love and respect.

We think, that such letters as those written by Mr. Harvard, will tend to enlighten the members of the Anglican Church in Canada, as to the real sentiments and feelings entertained towards them by the Wesleyans; and, so far, aid in producing, if not, as above supposed, a re-union with their church, at least, a more kind and Christian feeling of reciprocal respect and affection, than unhappily has hitherto characterized their religious communions with each other.

We, therefore, see no cause to regret our having, under the peculiar circumstances, departed from our general rule of excluding all polemical controversy from our columns—a merely secular journal not being, in our opinion, a fitting or proper vehicle for such discussions.

