

**CHRISTIAN GUARDIAN:**  
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SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC  
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#### REV. ISAAC BRADNACK.

[The subjoined sketch of the character of the late Rev. ISAAC BRADNACK, a highly respectable and useful Wesleyan Minister, is extracted from a Memoir of that excellent man. It was written, at the request of a son of the deceased, by a Wesleyan Minister now in Upper Canada, who was long acquainted with him, and who had enjoyed the enviable privilege of travelling under his superintendence. It exhibits one of the most admirable delineations of what a Wesleyan Minister ought to be which have come under our notice; and from our knowledge of the excellent writer, whose whole deportment shews the salutary impressions which result from the consistent union of precept and example, we have no doubt of the correctness of the portrait. We commend it to all, especially to our junior brethren in the Ministry, as worthy of an attentive perusal.—ED. GUAR.]

Your beloved father having recommended me at my entrance on the Methodist itinerancy, and also having been my first superintendent in that arduous work, always viewed me as his son in the gospel. And I can record, with the greatest truth, that my regard for him was ever of the most grateful, and tender, and affectionate kind. I have ever considered it a special privilege of Providence to have been so early admitted to share his sincerest and most unchangeable friendship; and some valuable ministerial lessons which he taught me, have, I hope, not been altogether in vain. In addition to my having lived more than two years as a member of his family; I have enjoyed the most confidential intercourse with him for more than twenty-three years. During that time I have had the pleasure to visit him in several of his circuits, and by that means have been permitted to share in many of his most intimate friendships, and have observed him in a great variety of aspects, and under widely-differing circumstances. And I feel happy in saying that I never, for a moment, lost any of my first respect and affection for him, as a sterling friend, a man of God, and a devoted and eminently useful minister of Christ.

He was endowed, naturally, with a considerable portion of *manly courage*, and was by Divine grace thus saved from those evils which disgrace and destroy the fearful and the unbelieving. This appears to have been an invariable characteristic through life. Meanness, and servility, and deceit, were unknown to him. A candid and an independent avowal of his convictions was as natural to him as his breathing, and if this sometimes exposed him to inconveniences which his best friends have regretted, he at the same time derived from this invaluable quality of mind the most essential advantages in many of the leading events of his life. This, by the grace of God, on his first becoming religious, gave to his personal piety the lovely and lasting feature of great decidedness. On this point I had the means of very correct information. In early life he had been greatly addicted to the vanities of the world; but from these he was completely and immediately reclaimed by a conversion to God, which was most clear in its experience and most scriptural in its evidences. Having before that momentous era been entangled with many irreligious companions, nothing short of the most decided determination could have availed him, in order to his perseverance in the heavenly course. Of this, one illustrative instance I have ever remembered, and often repeated; passing along the street, soon after he had cast in his lot among the Methodists, he was met by one of his former associates, who, in a tone of raillery, said to him, "Why, Isaac, they say you are going to turn Methodist, is it true?" To which he replied with his own peculiar expression, and nearly in the following words: "My friend! whatever else you may laugh me out of, by the grace of God, I am resolved you shall never laugh me out of my soul!" His friend finding him in earnest, left him reproved, and never afterwards did that acquaintance give him any more trouble.

His early religious course was marked, as I have understood, by *great zeal* for God and the best interests of his fellow men. He was accustomed to long walks and frequent labours as a local preacher, and in studying to show himself approved unto God in that useful and honourable office, he was accustomed to impose on himself considerable restraints of self-denial. He fasted frequently, and, as he afterwards admitted, sometimes injudiciously, often making his Sabbath days his seasons of abstinence from food; and walking many miles, and preaching two or three times during the day, without partaking of the least refreshment. Had he not possessed the most vigorous constitution, he must have sunk still more prematurely under so injurious and unrequited a system of self-government.—Yet the Lord, whom he sincerely aimed to serve, condescended to own the good

intentions of his young servant, and on such occasions often made him to drink deeply of the divine streams of purity and consolation, which make glad the city of God. Numerous were the instances of his usefulness in administering the word of life. This led the late eminent Rev. Wm. Williams, who had been the honoured instrument of his conversion, to take particular notice of him, and to encourage him to proceed in the great work of calling sinners to repentance. It was by this means he was introduced to the notice of the venerable Dr. Coke, who gladly engaged him as a Missionary to the West Indies; where, as I have learnt from individuals who knew him and admired him there, he was beneficially distinguished by the vigour, devotedness, and acceptableness of his ministry. His respectable principles and his dauntless courage were of considerable service on more than one occasion, while abroad; for he was never afraid to speak with his enemies in the gate; and Colonial persecutors are often as mean as they are merciless, and, like their master, will flee when they are resisted by the weapon of truth. I have heard Dr. Coke express his high esteem of him; and could he have gained his consent, would have proposed him to the Conference, to be appointed as the General Superintendent of our interesting Missions in those important parts.

Mr. Bradnack struck me particularly as a man of *great sincerity*. He spoke the truth from his heart, and never said in the absence of a person any thing which he might have blushed to have had repeated in his presence. He did not appear to possess any degree of the talent of dissimulation; when you gained his smile you never feared his slander; indeed, he spoke evil of no man, and was so free from guile that I have reason to believe his bosom might have been transparent without losing the esteem of any one who knew him. In all things he seemed to have a single eye to please God, and could have braved the frown of the whole intelligent universe in any procedure in which he considered himself to be acting according to the Divine will.

The feature of *simplicity* was also very visible in his character. Though few men have been more useful than he was in direct conversions, or in extending the work of God into the once benighted parts of our beloved country, yet he never thought himself a preacher of a very high order. Saved from the sin of affecting greatness in the pulpit, he was never heard in that sacred place but it was quickly perceived that he aimed at usefulness. He used to say he considered himself more suited to minister to the simple and more susceptible negroes in the West Indies, than to the more fastidious and less persuadable class too often found in our British congregations; hence, he has often expressed his regret that his labours among that interesting people had been interrupted by his removal to England. Yet there was an honest dignity and respectability in his carriage and behaviour, and a purity and acceptableness in his style of preaching which generally secured him good and undiminished congregations, and obtained for him a good report. In the circuits in which he was stationed, so far as I could observe, he usually had a greater number of personal friends than falls generally to the lot of persons in the same circumstances; and these were the result of the simple impression produced by his own character. Always respected in the circle in which he moved, his judgment never betrayed the weakness of self-importance, nor his heart the wickedness of detraction. Satisfied with the standing in the public estimation with which he was favoured, he never sought to lower others in order to raise himself.

He was very *exemplary in the employment of time*. He never "whiled it away," or was found triflingly employed. He had not possessed early advantages of a literary kind, and his reading had not been extensive. This he often lamented, in confidential intercourse; and would strongly urge on his younger brethren in the ministry a diligent and ardent pursuit of useful knowledge. He was a lover of good books, of which he had a competent library; and was accustomed to recommend by early rising, and the avoidance of unprofitable visits, a diligent improvement of the opportunity of reading the best authors. At the same time he always deemed it an unworthy and injurious extreme, when he found any young preacher so bent upon study as to grudge the time required at his hands by the spiritual wants of his people. The one he considered should be done so as not to occasion the other to be left undone.—And while he commended the provision for future usefulness, he had an abhorrence of the neglect of the sick and the dying, and of those other duties connected with pastoral responsibility and personal and immediate attention to the souls of perishing sinners. If he ever displayed an extreme impatience with any, it was with individuals who he thought had taken upon them the holy office of the ministry without making the salvation of souls the dearest object of their hearts' desire and prayer to God.

To his own *pulpit preparations* he was habituated to pay an industrious and anxious attention; adding to the application

of his mind and heart to the subject on which he was about to discourse, the earnest sighings and supplications of his soul before God, for power and unction on the momentous message he was carrying to his fellow men. His general custom was briefly and neatly to write out the leading thoughts of his sermons, which he restudied, and over which he prayed, on his knees in private; always, if possible, securing time before the public service for that purpose; and when practicable, he went immediately from his knees to the pulpit. In the confidence to which in my early days he admitted me, I have sometimes been in his study at these solemn seasons, and, in some measure, I trust have been truly edified by the worthy example. In this work he was no enthusiast, expecting the end without the means. More than once I have heard him remark, that so important did he conceive this previous and immediate preparation for the pulpit to be, that in the absence of it, unless absolutely prevented, he could never feel confidence in expecting the Divine blessing on his engagement. "But," he would say, "when I have used my best endeavours to understand my subject, and usefully to arrange my thoughts on it, and to have my heart suitably affected by it, then I spread my paper before the Lord, and can confidently ask and expect to be blessed in my deed."

He preached *all the Methodist doctrines* with great fidelity, not having any private opinions which he found it expedient to conceal, nor any heterodox notions with which to disturb the peace of our connexion. He would have scorned both the temporizing meanness of the former, and the dishonest effrontery of the latter. In connexion with the truths belonging to the justification of the penitent, he delighted to enlarge on the gospel provision for the entire sanctification of the believer; and often with good effect proclaimed the ability and willingness of the Saviour to "cleanse from all unrighteousness." Of this he had himself been blest with a frequent experience, though when speaking to me about my own religious progress, he has, in the freedom of Christian communion, lamented his sense of short-coming in that respect.

He was a frequent follower of our venerable founder, Mr. Wesley, in the *practice of street and field preaching*; an exercise for which both nature and grace had well furnished him, having a powerful and commanding voice, and a most unquenchable desire to become the honoured instrument of saving souls from death. When Chairman of the Lynn District, at the annual meeting of the preachers held one of the years in the town of Lynn, he preached in the spacious Tuesday-Market-place there; and his sermon is remembered to this day.—In the earlier days of his ministry, the Gospel was introduced in this way into several of the benighted villages of Norfolk and Suffolk, as well as into other similarly neglected places. In some of these, commodious chapels have since been erected, and promising societies formed; and there the mention of the name of Bradnack is still with many an ointment poured forth.

In the *management of a Circuit* he was a strict disciplinarian, enforcing the observance of our rules for conscience sake, on both officers and members of our societies; and in that respect, knowing no man after the flesh, nor having respect of persons in judgment. Expecting his fellow labourers to devote themselves to their work, he invariably presented to them the most undeviating example of attention to every pastoral duty, and of cheerful punctuality in observing all his engagements. The result was always most prosperous to the interests of his circuits, both temporally and spiritually considered. And the Stewards and others who felt the full weight of responsibility upon them, and who were interested in the welfare of our connexion, were generally among the most enthusiastic of his friends and admirers.—He had an uncompromising aversion to lifeless formality and designing duplicity, and the usurpation of spiritual power by secular men. And when he found either of these evils exercising an influence injurious to godliness, he never spared himself any personal inconvenience in his impartial endeavours to root it out of the church of Christ.

It does not appear that at any part of his life he deserved the appellation of a *politician*. His views of the principles of secular government were sound and truly Wesleyan; but he never felt any temptation to become a violent and agitating party man. So far from that he mourned over any whom he saw thus neglecting the bread of his Father's house, and feeding on "the husks which the swine did eat." He had adopted the safeguard principle furnished by our venerable founder for the guidance of a Methodist preacher, "You have nothing to do but to save souls." On that account he avoided all intermeddling with these matters, but where they were closely connected with the interests of religion. And then they were handled by him, to use the words of St. James, "as a Christian." Next to the character of Christian, he gloried in that of a Wesleyan Methodist. And while he sincerely loved all good men, he at the same time gave the preference

of his heart to that people among whom he had been brought to God, and in the use of whose peculiar privileges he had obtained grace of the Lord to be found faithful.

For his *brethren in the ministry* he had a peculiar affection. No man ever possessed more of what the French denominate *l'esprit du corps*. He thought it the highest honour to be enrolled among them. His lasting pleasure was to labour with them; his latest desire was to live and die in connexion with them; he would have shared his last shilling with a Methodist preacher, and would have risked his life to have rescued a brother from danger. He never felt more at home than in the society of his Methodist fellow-labourers. And few things pained him more than when he found himself misunderstood by any of them. He had no sympathy with those who affect to be superior to their brethren, and who court the favour of others at the expense of doing them dishonour. Their character and influence were ever by him esteemed most sacred; and though he knew that the best of men were but men at the best, yet he never stooped to the unholy servility of furnishing either the feast or the fireside with dishonouring dilutions upon their defects.

The only defect I ever saw in him was an *occasional error in judgment*. This was visible in his loud preaching, by which, among other means, there can be no doubt he shortened his days on earth. But he used to say he could not feel liberty in his Master's work unless he put forth all his strength and energy in it.—The same defect led him to lend his money, and in some instances in large sums, to designing individuals, by whom he was defrauded of both interest and principal. It will be a happy circumstance if compunctious feeling should lead them to make some pecuniary amends to his large fatherless family. He had too little of the wisdom of the serpent, while at the same time he possessed all the harmlessness of the dove. For though he was a most laborious preacher, and was oftentimes a son of thunder to impenitent sinners and unfaithful professors, yet such was the extreme tenderness of his natural disposition; that I believe it might be truly said of him, he never "needlessly set foot upon a worm." In the usual routine of life, in the ordinary course of friendship and business, and pastoral and ministerial employment, his respectability of judgment was undisputed. But when taken off his guard, and in unexpectedly grappling with some matter of peculiar difficulty and complexity, I have occasionally thought he appeared to disadvantage in the eyes of persons but partially acquainted with him. Notwithstanding, if on some occasions he displayed the infirmity of not choosing the best means, it may nevertheless be most safely said, he always pursued the noblest ends, animated by the most honourable motives. I never knew him to break a promise or to betray an interest; nor could his integrity ever be suspected but where his intentions were misunderstood.

It is no flattery to say of him that *his whole life was occupied in doing or receiving good*. This was no less observable in his social than in his official character. When sitting in the house or walking by the way, his conversation was seasoned with salt, and calculated to minister grace unto the hearers. Few were the individuals with whom he was in habits of intercourse to whom he did not speak pointedly and helpfully on the concerns of their souls. And many, with whom he had but a casual intercourse, have found him a minister of God to them for good. This range of endeavour was as wide as his field of opportunity. No part of it was left unnoticed. The rich and the poor, the child and the aged, the heir of prosperity, and the child of adversity, the converted and the unconverted, the living and the dying, all in their turn shared his sincere and ardent attention and solicitude for their benefit. In no lips could those words be more appropriate than his own; and it was a passage of holy Scripture on which I have heard him discourse with considerable effect:—"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." His letters of friendship were truly valuable, and always spiritual; indeed, he was habitually in harness as a good soldier of Jesus Christ. I am persuaded I shall never cease to value and venerate his memory. What a loss to the world and the church is the removal of such a man to heaven! How becoming in us to mourn when the faithful are taken away from among the children of men! And yet they rest from their labours, and their works do follow them!

For the Christian Guardian.

#### CLASSICAL STUDY AS A MEANS OF MENTAL DISCIPLINE.

By JAMES SPENCER, Student at U. C. Academy.

It is often made a question whether the difference of character and talent so evident amongst mankind, is more owing to education than to nature; and this question, like all others of a similar kind, in which demonstration from the nature of the subject is impossible, admits of much plausible reasoning on both sides. To decide this dispute is not our present object, but assuming that nature bestows

her favours with an equal hand, we shall inquire into some of the causes of the diversity in question.

It is a fact universally admitted, that the powers of the human mind are improvable, and that its conceptions may be indefinitely expanded; but as to the means by which this is effected, many and conflicting opinions are entertained. The pursuit of science in whatever department doubtless has a beneficial influence upon the mind, aside from the knowledge that is obtained, by training it to habits of order, and thus preparing it for any sphere in which it may be called to act. But while it may be readily admitted that the pursuit of any science exerts a beneficial influence upon the mind, it cannot be allowed that all are equal in this respect. With no intention to depreciate any other department of science or literature we design to devote a few thoughts exclusively, to point out some of the advantages arising from the study of the Classics.

In entering upon this subject, we are well aware of the specious objections which have been raised against the study of the classics by some, who, either from aversion, or from an idea that this branch of knowledge is entirely useless, have never availed themselves of its benefits. But we think none will persist in denying, against the experience and testimony of the learned of the civilized world, that the study of the Greek and Roman classics is peculiarly adapted to the development of the intellectual faculties. It will not be in our power to include within the space designed at present to be occupied all the advantages connected with this study; to notice a few will be sufficient for our purpose.

#### 1. The first to which we direct your attention is, that the study of the classics enlarges the conceptions of the mind.

This needs but little proof. The Greeks and Romans were above all other nations the most polished and refined. From them sprung many of the germs of civilization and science now existing in the world. By an acquaintance with their languages we ascend to the very fountains of politeness and taste; we almost insensibly gain a knowledge of the laws, manners and customs of these nations, their peculiar modes of thinking and speaking, and of many of the principles by which the human mind is governed. We may at one time imagine ourselves listening to the Grecian orator, delivering his sentiments in a language raised to the highest stage of refinement, which in smoothness and beauty of diction is without an equal; at another that we are sitting at the feet of the Roman, whose language though yielding less easily to the finer touches of eloquence, nevertheless stands unrivalled in the attributes of majesty and strength. We are thus enabled to converse with some of the greatest men who have ever appeared and flourished in the republic of letters. We have only to consult the records of the past, to be convinced of the fact, that all who have ranked highest in the learned world for greatness of mind, either as poets, orators or statesmen, have laid the foundation of their eminence in a thorough classical training.

#### 2. Another benefit obtained from classical study is, the improvement of the memory.

No faculty of the mind develops itself sooner than this. Language is natural to man, and before the mind arrives at a degree of strength sufficient to comprehend many of the common occurrences of nature, or to discover the force of mathematical demonstration, it evinces a wonderful facility in acquiring a knowledge of language. In order to do this, the constant exercise of the memory is required. This, like every other faculty as well of body as of mind, is directly improved by habitual exercise. We are accustomed, in performing any work, to adopt the easiest method; and every one who has had any experience in learning a foreign language, knows how much lighter his labour is rendered by the vigorous and constant exercise of his memory. No study will more effectually aid in the improvement of this faculty than that of the classics, on account of the deep interest connected with a knowledge of them, which makes them an object of desire to every one who wishes to become eminent in usefulness.

#### 3. Classical study renders more acute the discriminating powers.

This arises from the very nature of the subject. It requires the constant exercise of the judgment. All will admit that the power of making nice distinctions, and of discovering the difference of things, which to the ignorant and uncultivated appear alike, is a very important and highly useful accomplishment. A few considerations will render obvious the position here assumed. As all language used by any people arose, not merely for accommodation, but from the absolute necessity of communicating their thoughts, affections, and desires to each other; and as these are intimately connected with the peculiar objects, manners, and customs existing amongst them, it follows of necessity, that in the language of each nation there will be much that cannot be translated literally into that of any foreign nation, whose language has not been modified by the peculiarities of the former. A few attempts at translat-

ing will be sufficient to convince any one, that great care and great power of nicely discriminating are necessary to translate out of one language into another, especially when the character and construction of the one is very dissimilar to that of the other. It is this circumstance which gives to the Greek and Latin the preference over all others. These are the language of refinement rather than of nature: no certain rules are followed in the collocation of the words; the harmony of the sentence alone is studied in the arrangement of its members; and the great difficulty in translating lies in discovering the connexion of the parts.

#### 4. The study of the classics is the best means of obtaining a thorough and accurate knowledge of our own language.

It will be sufficient here to observe, that as many of the words in our language are derived from the Greek and Latin, they cannot, consequently, be radically and fully understood without an acquaintance with those languages.

#### 5. The last advantage under this head which we notice is, that classical study is the best means for improving in eloquence.

If models are useful, we have them here of the most perfect kind. No orators who ever appeared on the stage have excelled those of ancient Greece and Rome. We behold a Demosthenes—having arisen from comparative obscurity, and pursued his way to eminence by the simple and unaided force of his genius,—leading the minds of a nation by his unequalled powers of eloquence, and by the same commanding faculty calming the excited passion of the populace, and swaying an almost absolute dominion over the destinies of his country. We hear a Cicero before the senate pleading the cause of his friends, and exciting their indignation against his enemies with a pathos and eloquence not to be resisted,—guiding the decisions of that august body, and leading them to acquit whom he acquitted, and to condemn whom he condemned. It may be alleged; that we may save ourselves the labour of a long course of study in order to reap the benefits to be derived from the examples of these princes of eloquence, as their works are already translated into our own language. This objection, however plausible it may appear, in reality carries with it its own refutation. We readily admit that we have excellent translations of many of the best classical writers; but to whom are we indebted for these translations? Is it to those who never made the study of the classics the object of their undivided attention? And where lies the secret of their success in catching the spirit, and so happily expressing the meaning of the original? It were superfluous to say that they well understood those languages, for otherwise they would not have translated them: but the secret of the happy art they possessed in the use of their own language was, the influence which the study of the classics had upon their minds in forming their style, and giving them a skill and a power in the use of their own language which they could not otherwise have acquired.

From these general reflections we direct your attention to some of particular application. Of the importance of classical study to the Lawyer, the Physician, and the Statesman, but one opinion is entertained. But there is another character, whose station, though equally high, and of superlative importance to mankind, concerning whom, upon this subject, a great diversity of sentiment prevails. I mean the Minister of the Gospel. It has often been asked, and too often accompanied with a sneer, "Is the pursuit of classical literature worth the time expended upon it?" To some, whose profession absolutely requires an acquaintance with the classics, it is conceded it is; but is it of sufficient importance to justify him who is preparing for the sacred office, to expend so much labour and time to acquire it? It cannot be denied that he whose duty it is to instruct others, should first be taught himself. "Knowledge is power," in any sphere of human life and action; and if the foregoing advantages are connected with the study of the classics, it is not only justifiable in the Minister of the Gospel to obtain them, but also an imperative duty, if his circumstances admit. There are considerations other than merely the cultivation of his mind by which the Minister who wishes to become "a workman which needeth not to be ashamed," should be urged to the pursuit of classical literature. A knowledge of the Greek and Latin are of importance to him above all others, inasmuch as it gives him admittance to rich and inexhaustible stores of sacred knowledge. "In regard to the Greek, this cannot be doubted, much less denied, as the New Testament was written in Greek, and one of the most interesting and important of all the versions of the Old Testament is in that language. Of the Latin it is equally true, because a great part of the best theological works are written in Latin, most of which have never yet been translated; and besides, many of the best grammars, lexicons and commentaries, which treat of the original language of the Bible are composed in Latin. A knowledge of the original languages of the Scriptures cannot be doubted to be highly useful to him whose duty it is to explain the Scriptures. Although we have translations sufficiently

correct to teach us plainly the way of salvation, yet in them as in all other translations, much of their beauty, and many important shades of meaning are forever lost to him who is unacquainted with the original. There are some passages in our version of the Scriptures which are very obscure, nay, some almost without meaning to the mere English reader. He may indeed avail himself of the explanations given by commentators in case of such difficulties; but they are not always satisfactory. They often give reasons for their views, which none but the learned like themselves can understand; and even could he fully comprehend the principles upon which their opinions are founded, how can he without a knowledge of his own, judge whether the explanation given be probable or not? He will sometimes be called upon to defend the truth against learned champions. It is truly desirable that he should be prepared for every such emergency, to meet his antagonist upon equal ground, shielded with impenetrable armour. If he comes off unsuccessful in such a contest, it must be attended with a loss, in which his own personal reputation is the smallest consideration.

In conclusion, permit me to say to you, my fellow students, who are engaged in this department of literature, let not the difficulties with which you meet, in the least damp your ardour, or induce you to relinquish your design; but encouraged by the motto "*labor omnia vincit*," and deeply impressed with the truth that, "*Nihil sine magno vita labore dedit mortalibus*;" fix your eagle gaze steadily upon the object of your pursuit. One obstacle after another will be surmounted, the ruggedness of the way will by degrees become smooth, until standing upon the eminence to which you are now aspiring, and looking back to the remote point whence you set out, you will be enabled triumphantly to exclaim, *Nihil mortalibus arduum est*.

### MISSIONARY.

To the Editor of the Christian Guardian.  
Montreal, May 28, 1835.

MY DEAR SIR,—Believing that you and your readers generally feel interested in whatever relates to the interests of Wesleyan Methodism, and especially to the diffusion of religious knowledge and the enlargement of the kingdom of Christ throughout these Provinces, I feel much pleasure in informing you that the Annual District Meeting of the Wesleyan Missionaries labouring in Lower Canada, and the Anniversary of the Auxiliary Missionary Society, have been recently held in this city. The District Meeting commenced its sittings on Thursday the 17th inst., at 6 A.M.; present, sixteen Missionaries and Assistant Missionaries. The Reports of the state of the work of God in the different Circuits were upon the whole, considering the nature of recent events—the excitement which has prevailed and the military occupation of the male members of Society—much more favourable than had been anticipated. There has been an increase during the year of 264 members, and an augmentation of the District Auxiliary fund for Foreign Missions, to the amount of £56 10; making a total of £557 13 5 for the year ending May, 1835. This accession to our numbers and our funds, together with the assurances we have received of the Christian loyalty and steadfastness of the members of our Societies and congregations during the trying and eventful times through which we have passed, has called forth the expressions of our gratitude to Almighty God, and encourage us still to trust in him, and hope for future enlargement and prosperity. The Missionary Anniversary was, as usual, highly interesting. Preparatory services were preached on Sunday the 20th at the three chapels. The chair was taken at the public meeting on the following Monday evening by the Hon. Peter McGill, a gentleman well known and highly esteemed for his public spirit and liberal support of the religious and benevolent institutions of this city; and who, with the subsequent speakers, ably advocated the cause of Christian Missions to the heathen world. On the following Thursday, the ordination of Messrs. Hitchcock and Ingalls took place in St. James' Street Chapel, when these esteemed brethren were set apart to the work of the Christian Ministry by solemn prayer and the imposition of hands. This service also was felt to be deeply interesting. If we have to regret the loss to this District of our beloved brother, the Rev. Mr. Crocombe, who is about to take his departure for Nova Scotia, we are happy to learn that his place will probably be supplied by your highly esteemed President, the Rev. Mr. Harvard, who will be most cordially welcomed back again to this District.

The appointments for the year as follows: Quebec.—Wm. M. Harvard, John B. Selby, Montreal.—Robt. L. Lusher, Richard Hutchinson. Three Rivers.—Vacant for the present. Westville.—Edmund S. Ingalls. Russell.—Barabas Hitchcock. Odell Town.—Robert Conney, Malcolm McDonald. St. Armand.—William Squire, Thos. Campbell; another is requested. Shefford.—John Tomkins; one is requested. Stanstead.—Thomas Turner; one to be sent. Sherbrooke & Hatley.—Edmund Dotterell, Richard Garrett. Melbourne & Kingsley.—John Rame, John B. Elliott. Bury & Lingwick.—One is requested.

R. L. LUSHER, Chairman.  
W. SQUIRE, Secretary.

I have also the pleasure to say that the examination of the Preachers on trial was highly satisfactory, and gave proof that while with commendable diligence they had been pursuing their theological reading and studies, they had not forgotten that personal piety is the first and great qualification for the Christian Ministry. It is equally gratifying to observe, that the proceedings of the District Meeting were all marked by great unanimity of sentiment and harmony of feeling. The brethren received their appointments as from the Great Head of the Church, and resolved solemnly and unitedly to give themselves afresh to God and to the great work to which they had been called.

I am, Dear Sir,  
Most truly yours,  
R. L. LUSHER.

### NELSON MIDDLE-ROAD MISSIONARY MEETING.

According to previous notice, a Wesleyan Missionary meeting was held in the Wesleyan Chapel, on the Middle-Road, on Monday evening the 14th of May. The meeting was opened by singing and prayer, when Justus W. Williams, Esq. was called to the Chair, and in a short but appropriate speech, explained the object of the meeting. Several resolutions were then introduced, and ably and successfully supported by the Rev. Messrs. B. Slight, T. Stewart, Edwy Ryerson, J. Long, W. Ryerson, and J. Stinson. The services on the occasion were throughout profitable and interesting. A branch Society was formed. The collection amounted to £7 3s. 5d. The good effect of the meeting was seen next morning; for before the Ministers left the place where they put up, a friend came and gave £1 5s. to the Missionary cause. A. VAN NORMAN, Secretary.

From the Foreign Missionary Chronicle.

**GHAT MURDERS.**  
The exposure of the sick on the banks of the Ganges has been termed Ghat murder. A Ghat is a flight of steps to a river, and at those places the acts of cruelty to the sick are generally perpetrated. The origin of this practice is probably to be traced to the absurd notion that the river Ganges is a goddess, and that to die in sight of it is beneficial. Hence also has arisen that idolatrous worship which has been paid to this river.

The Hindu character, in many essential points, is so defective, and so much under the influence of deep-rooted prejudices and barbarous customs, that the greatest crimes are committed without remorse, and often under the sanction of their religious teachers. The aged Hindu parent is deemed an incumbrance, and an unnecessary expense to the family, and is removed to the banks of the sacred Ganges. He is taken to the margin of the river on a bed, and a Brahmin attends, to perform the religious ceremonies.—There can be no doubt that many who might recover are thus consigned to a premature death. The damp borders of the stream, with a burning sun, however favourable the season may be, rarely fail to put a speedy termination to the sick person's sufferings; but it often happens that the attendants become tired of the delay, and, perhaps with the intention of finishing his pain, place the bed at low water mark. If the spot be within flow of the tide, or smother the dying man with the slime of the holy waters, and fill his mouth with mud. When a person has been taken to the side of the Ganges, or other substituted waters, under the supposition that he is dying, he is, in the eyes of the Hindu law, dead; his property passes to his heir, or according to his bequest; and in the event of his recovery, the poor man becomes an outcast. Not one, even of his own children, will eat with him, or afford him the least accommodation; and if by chance they come in contact with him, abjection must follow. The wretched survivor from that time is held in abhorrence, and has no other recourse but to associate himself with outcasts under similar circumstances.

The following details of this murderous custom are from the testimony, and in the words of eye-witnesses.  
The Rev. H. Tenney.—I have conversed with a dying Hindu on the banks of the Ganges, and the substance of his confession was, "I have no hope of heaven from the circumstance that I am dying near the sacred Ganges; nor do I expect future happiness from the worship of the gods. I know of no mode whereby I can be saved; and I believe that after death I must be cast into hell for the punishment of my many sins." To the same effect is the following affecting passage from the Rev. W. Ward:—"Look at the heathen by the side of the Ganges, calling upon their relations to repeat the names of Narayun, of Gunga, of Ram, and a host of other idols; pouring the waters of the river down the throats of the dying, exposing them in the agonies of death to the chilling damps by night and the scorching beams of the sun by day; and listen to the cries of the dying. Tell me not of works of merit; I have been committing nothing but sin. And beyond this wretched existence! Am I going into some reptile or animal body, or shall I at once plunge into some dreadful place of torment? I see the messengers of Yama coming to seize me. O! save me—save me! How dark and heavy the cloud which envelops me! Is there no certainty, no ray of light, to guide and comfort me in my departure? Must I take this plunge to be seen no more?"

Rev. W. Yates.—At the Ghat were great numbers of persons bathing, and performing their morning ceremonies; and among them a poor woman, laid on a low bed, raised only a few inches above the ground, in dying circumstances, left exposed to the blazing sun, totally unheeded by all around her, waiting, to appearance destitute of all anxiety, to see her breathe her last.

Rev. W. Ward.—At nine o'clock in the morning a sick man was brought by his relatives to the river side, and was laid on the wet sand, in expectation of soon expiring. In this situation he remained, exposed to the scorching rays of the sun, till four o'clock in the afternoon, when he was immersed up to the breast in the river, and in this position one of his relatives vociferated in his ears, "Hooray! Ram! Krishna! Ram!" After some time, finding that death was not so near as had been anticipated, he was again replaced on the wet sand. The next morning the same ceremony was commenced, of immersing and repeating the names of their deities, until five o'clock P.M., when the man expired, having been literally murdered by his own relations.

Rev. S. Sutton.—I lived on the banks of the Ganges for six years. During the whole of that period scarcely a day passed without some circumstance occurring which strikingly reminds me of the language of the psalmist, "The dark places of the earth are full of the habitations of cruelty." I have seen some held up in the water by two persons, while a third has incessantly kept pouring water down the throat until life has become extinct. I have seen others laid on the wet sand, with their feet in the water when in the act of dying; and I have seen others who have been suffered to lie upon mats at a little distance from the water for several days before they have expired; but during that time no means have been employed for their recovery. In short, it is a rare occurrence for any sick person to be brought back to his home after he has once been carried out to die.

"One evening," says the wife of a missionary, "as I was walking with my husband by the river side, we saw two respectable looking natives carrying a woman in their arms. We asked them what they were going to do with her. They very coolly answered, 'We are going to put her in the water, that her soul may go to heaven, for she is our mo-

ther!' I asked them if she was ill. They said, 'She is not very ill; but she is old, and has no teeth, and what is the use of her living?' I felt a great deal on hearing this, and said, 'What! have you no compassion on your mother? Will you drown her because she is old?' They said, 'Never mind,' and proceeded towards the river. Mr. R. then ran down the bank, and taking hold of the woman, insisted on their taking her home. They did so; but brought her again the next evening, and Mr. T. Cary saw them throw her into the water, without performing the usual ceremony of giving her water in the name of their gods."

Some years afterwards the same lady wrote as follows: "While I am writing I feel all the horrors I formerly felt respecting the sick in India. I once witnessed one of the scenes in all its aggravations. The sick person was a young woman, who was not willing to go to the river.—As they approached the Ghat her screams were intolerable; crying, 'Ame, morey, jay, na'—I am not dying. But the men who had taken her were firm to their purpose, and would not hear any thing that was said to them. They laughed at my entreaties; turned a deaf ear to my threats; and rushed forward into the water with their victim. The poor creature had often said, 'I am not dying,' but now she found herself in dying circumstances; a few cups of water poured down her throat, in the name of their gods, soon stopped her breath. I inquired whether it was common to take them to the river against their will. They said, 'Yes, or else a great many would disgrace their families by dying in their houses.' Sometimes they leave them to perish by the river. I found a poor old man one morning by the river side, who had been there all night. Those who had taken him had rubbed his body with mud, and had left him quite naked, exposed to the ants, so that he was completely covered with these insects! When I saw him move his head I went to him, but was thrilled with horror to see a fellow-creature, in his dying moments, in such circumstances of misery. I ran for assistance, but the natives refused to do any thing for him, unless I would allow them to put him a little nearer the water, saying he was too far off for the tide to reach him. I said, 'Perhaps he may get better if taken care of.' They shook their heads, and said he was put there to die, and die he must. My husband soon came with some wine; we put a little into his mouth, which he swallowed, and said, 'It is very good.' I then thought he would revive; but he had lain all night on the damp ground, and it was now eleven o'clock, and the sun shining on him very hot. When we endeavoured to move him he said he was very faint, and wished to remain where he was for a few minutes. Alas! it was but a few minutes indeed, for he soon expired."

### INDIANS.

"The Christian philanthropist who with a sense of the greatness of his enterprise, devotes himself to the removal of the moral wretchedness in which human nature is involved, will find that the sad quality of those deeper woes is in a manner reflected back upon himself, and that to touch the substantial miseries of degenerate man, is to come within the infection of infinite sorrow." Difficult and arduous as is such an undertaking, we have abundant testimony from living witnesses of what our brethren of the Methodist denomination have accomplished by "touching the substantial miseries" of the Indians in this Province. They have been the means of raising many to habits of temperance and industry, and of saving many from a state of indolence to comparative active industry—from improvident habits to those of forethought and care—from a state of nature to a state of grace—from being children of the devil, manifested by wicked works, to become children of God, manifested by the living germ of holiness. In this process no doubt our brethren have often felt the full weight of the woes with which they were grappling, recoiling back upon themselves. But the eternal weight of glory reserved for the future has in a measure sustained them. How much were we astonished to observe that our late active and energetic Governor had arrived at conclusions so opposite. We can only account for it on the principle that he must have allowed himself far too little time to investigate and weigh this important subject. We have had too many proofs to the contrary to suppose that it was a lack of benevolence. Had he seen them a few years since, and compared the past with the present, he would have had better data, and we believe would have given a different testimony. One important thought suggests itself. How much need is there that all Christians should offer up petitions to the only God, for those in authority over us, that He would direct them to the right sources of information, give them that vigilance and calmness of investigation, that clearness and accuracy of view, that correct mode of reasoning, that largeness of heart, and that benevolence of mind, which will lead to truth and the formation of proper plans on every great subject, coming before them.—U.C. Baptist Missionary Magazine.

It is gratifying to every truly Christian mind to observe the onward progress in the world of the cardinal principle of charity, which is the antidote of bigotry. The Rev. Editor of the U.C. Baptist Missionary Magazine has our cordial thanks for the foregoing candid testimony which he has so kindly borne, to the success of Wesleyan Missionary effort among the aboriginal tribes.—[Ed. Guardian.]

### COMMUNICATIONS.

To the Editor of the Christian Guardian.

SIR,—It was with no ordinary feelings of gratification that I read the communication of "A Zealous Churchman," published in the Guardian of the 23rd ult., on the awfully enormous "scenes of Sabbath desecration which prevail in this land." While the writer asks, "What can be done to stem the torrent of almost universal custom?" the question calls for candid reflection and a cordial answer from all who feel a lively interest in the spiritual and temporal prosperity of the Province, and a hearty co-operation to render to our fellow creatures all the good we can; and as we have "the reputation of being a religious people," it is much to be desired that we tarnish not our good name. Deeply sensible must every intelligent mind be, that "the Sabbath is the grand conservator" of all that is dear to us in a religious point of view. But while it is our privilege to enjoy the ordinances of the sanctuary and the blessings of the Sabbath, yet how few can truly adopt the language of the Psalmist, "How amiable are thy tabernacles, O Lord of Hosts!" and what can be done, more than has been done? I answer—in the first place, let Zion's watchmen, the

Ministers of the sanctuary, cease not to raise their voices trumpet-like, and declare to the people their sins and their transgressions, and enforce the awful (for God hath spoken it,) yet pleasing command, "Ye shall keep my Sabbaths and reverence my sanctuary; I am the Lord." And as much depends upon the faithful Ministers of the sanctuary for the religious instruction of the people in this important and very interesting duty, duty stops not here; but a very fearful responsibility rests upon our rulers, our magistrates, and our legislators, for the efficient discharge of their several duties. None can deny that a moral obligation should prompt them to act in a manner that comports with the dignity of their station. When this is done, "they are a praise to them that do well." They should at all times reflect a moral influence throughout the length and breadth of the land. They should teach by example and precept those important lessons of morality and piety that the whole community has a right to demand at their hands. They should enforce the moral and religious obligation of remembering "the Sabbath day to keep it holy," and give a practical sanction by their example to the important injunction, "Not forsaking the assembling of yourselves together" for religious and divine instruction. They should discountenance all vicious habits, all blasphemous practices; and should use untiring exertions to preserve the sanctity of this holy day in the minds of the people. By such a course they would greatly accelerate the approach of that desirable day when the Church shall "arise and put on her beautiful garments," and go forth in the strength of Israel's God, "fair as the moon, bright as the sun, and terrible as an army with banners,"—extending the victories of the cross from heart to heart, and from house to house. Then shall we see the darkness of the moral atmosphere giving way to the light of truth, the hearts of the people untiring, penitents enquiring the way to Zion, and the Church making unceasing prayer for the Spirit of the Lord to be poured out upon our land, upon our rulers, and upon all that are in authority, that we may so love and demean ourselves as becomes "a people whose God is the Lord." E. B. Glenford, May 25th, 1835.

For the Christian Guardian.

### "SPEAKING THE TRUTH IN LOVE."

The more I learn of the world, and of that Gospel which alone can save the world, the more am I convinced, that in promoting truth and correcting error no Christian should ever make use of unlovely personalities or unfriendly imputations respecting any who may differ from him in sentiment. The cause of Christ is too holy to be advanced by weapons so unlovely. The mere man of the world, who has any real respectability of mind, cannot but despise the warfare, and may be in danger of confounding it with the cause itself, which the warfare is intended to promote; in which latter case they are alike, however unjustly, consigned to the same lot of undistinguishing abhorrence.

I am the more confirmed in my hostility to such a mode of advancing divine truth—a mode which even respectable irreligious men seem to use in promoting their mere pecuniary interests—from the fact that the disputes among Christians, and the spirit of bitterness in which such disputes have been too frequently conducted, have done more to foster an inveterate spirit of infidelity than the most scandalous writers on the infidel side could ever have accomplished. The late unhappy Lount had long been an unbeliever in Christianity. And his dying testimony to me was, (and I have no reason to doubt that testimony) that he had observed Christian professors of differing parties were so bitter in their spirit, and so unrelenting in their hostilities towards one another, that he had thereby persuaded himself there was really nothing in it; and that the system of piety so exhibited was utterly unworthy the investigating attention of any man of common understanding.

May we not venture to ask if this ought not to be a reason for Christians at least to endeavour to improve in this respect their modes of religious discussion, and their principles of sectional rivalry? Ought not professors of Christianity to make a conscience of adopting in all their polemics, the apostolic maxim of "Speaking the truth in love"? On all points on which it is harmless to do so, and productive of no practical evil, let us think, and let us think. And where evils of practical bearing are about to exist, it is well to remember "the wrath of man worketh not the righteousness of God." Sober is that remonstrance to some of the but partially sanctified members of the primitive church: "For brethren ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbour as thyself.' But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, walk in the spirit, and ye shall not fulfil the lust of the flesh." (Galatians, v. 14-16.)

I know not why this may not also be adopted in politics as well as in religion. Why may not all sound-hearted men, Reformers as well as Conservatives, [as they are respectively designated] agree to rally around certain cardinal and constitutional principles, and occasionally unite to do unanimous homage to those great principles, and cordially combine for their defence when assailed by unprincipled men? This they might consistently do, while yet they may think it right, how strenuously soever, to use constitutional means of having these venerable principles carried out according to their own particular views of what may be most consistent therewith.

By this means every unprincipled person, whether of politics or religion, would be left to stand out in "bold relief;" which would indeed be a most acceptable relief to all who love the Lord Jesus Christ, and are truly wishful to promote the interests of this rising and promising colony. AMICUS. Toronto, June 1st, 1835.

For the Christian Guardian.

### PRISON VISITS.

The benevolent genius of our holy religion enjoins on all the followers of Christ a prompt attention to the circumstances of the stranger and the sufferer. Of the latter class none are more in need of Christian effort than the prisoner and the captive. Our Saviour taught his disciples to visit those who are "sick and in prison." And it is never to be forgotten that the first essays to do good which characterized the immortal Wesley and his immediate companions at college, were exercised among the inmates of the goal situated in the university-town of Oxford, in Great Britain. In the present day some estimable individuals are almost entirely devoted to the truly philanthropic work of visiting and relieving the prisoner. And it is to be hoped that a suitable access to

those regions of sorrow may never be rendered difficult to those who would wish to do good, either by political partisanship or religious sectarianism. A WESLEYAN.

Hamilton, U. C., May 21, 1835.

To the Editor of the Church.

Oxford, U. C., May 10th, 1835.

REV. AND DEAR SIR,—Having been much engaged previously to my journey to this part of the country, I have been obliged to defer until now replying to the remarks in your 45th number. As you observe, my former letter was simply one of respectful inquiry. It was not my desire to enter upon a defensive, certainly not an aggressive controversy, in case of a friendly reply on the point in question. Your candid disclaimer of any intention to claim the Wesleyan Methodists of this Province with the fanatics and enthusiasts against which your exhortations had been levelled, is all I could wish for, so far as that is concerned. And though I should have been glad of some generous expression, from the respected editor of *The Church*, of a friendly feeling towards us as a body of Canadian Christians, who have laboured long and largely for the moral and religious good of the country, yet I am by no means insensible of the courteous manner in which my own humble professions of a friendly feeling toward your Church should have been received, and in which my brethren could have felt themselves included, to any which might be construed to be of a merely personal application.

The Rev. Egerton Ryerson informs me he has taken up that part of your editorial article which bears on the proceedings of our Canadian Methodist Church in relation to the Clergy Reserves, from which I would in consequence so much the more readily retire, since he is so much better able to discuss that matter than I feel myself to be. Yet, with your permission, it is my intention to trouble you with a brief avowal of my own view on the question; to which I feel the more strongly impelled from the circumstance that you seem to think my Canadian brethren have taken in some respects an anti-Wesleyan standing on the subject; and which I diffidently hope to show is a misapprehension of their real position.

A kindly understanding, and an affectionate bearing towards each other, among all the various communities of genuine Christians, is what every intelligent follower of the Redeemer must necessarily desire to see. And to my own feeling it would indeed be most gratifying that such a state of things between the Church of England and the Wesleyan Methodists, should partake rather of a more special than of a merely general character. It is long ago passed to me that there are to be found many powerful considerations, mutually to urge on these two communities the intentional and cordial maintenance of such a kind of relationship between them.

In the earlier days of Wesleyan Methodism it was desired and hoped by our venerable and immortal founder, that our religious community should entirely merge in the Established Church of England; of which it is well known he was a regularly ordained minister and ardent admirer. It was his fondest wish that the multitudes gathered through his instrumentality from a thoughtless and an ungodly and neglected population, should be received into the equal bosom of the venerable Establishment. The Rev. Robert Alder, like a true son of the venerated Wesley, expressed a kindred feeling as characterizing the Connection in after times. And in the former days, had the parties involved been so disposed, such a measure would have been possible, and perhaps attended by some happy results. With great deference however to the sacred judgment of such a man, yet, with the advantages of the knowledge of subsequent events, I am myself led to the opinion, that the consequences of a disappointment, in that respect, which was often painful to that honoured servant of God, have been far more beneficial at once to the Church, the Methodists, and the world, than any which now appear likely to have arisen from the most ample realization of that favourite wish of his noble, generous, expanded, and anti-schematic spirit.

It is to be hoped that the Clergy of the present day, connected with the Church of England, will not now blame the Methodists for a state of separation, which the cruel persecutions and still more objectionable characteristics of too many of "their fathers" persisted to produce, in defiance of the most persevering adherence to their Church of thousands upon thousands of the early members of our Societies, who were virtually assailed in their sanctuaries, and driven from altars, to make the best provision they might be enabled to make for their own eternal interests and those of their children. With these circumstances of "olden times," the Rev. editor of *The Church* is not to be supposed to be unacquainted. But, were I unprepared, to give the most irrefragable evidence, before "the men of this generation,"

Still, as it respects an absolute incorporation of the Church and the Methodists as one body, were the two parties solicited for such a kind of union, which I am not prepared to say is the case with the members of my Church, my reasons are not wanting, and to be found in the present circumstances of both the parties, to satisfy every candid and pious Churchman that such a union would be as undesirable as it would be found to be impracticable. It is felt that this is not the time and place for the enumeration of those reasons. But an occasion may, some day, be presented, for an offensive statement of them, as they appear to present themselves to my own mind. It should seem, therefore, that separately we must now continue to be unvariedly so. But, I would affectionately ask, are we to stand defenceless or to deal out anathemas upon each other on that account? Is there to be no reconciliation after a century of injuries? May we not become "distinct as the billows, yet one as the sea"? Or, to adopt a metaphor of higher sanction, is it impossible for our two communities to be separate as are the members of the body, and yet feeling united to one living Head; one vital current flowing alike in each and all, and having "the same care one for another"? 2 Cor. xii. 25.

Pain would I invite the leaders of the two parties to advance still farther in front of their respective hosts, if indeed they are in advance already, and on a central ground of undisputed love to hold a friendly parity, explaining their mutual demands and agreeing on the premises of an undisturbed pacification.

For my own part I should be sorry to conclude it to be an absolute impossibility for the Church of England and the Methodists of this Province to maintain with each other the most amicable relations of good will. In this I am united by some of my most respectable and intelligent friends, who feel the force of those motives to a pacific temper which may be drawn from the state of the world, and the conduct and temper of our Divine Master, as well as from a sense of what will be most conducive to the maintenance of our own personal piety. "For where enmity and strife is, there is confusion and every evil work." James iii. 16.

In giving expression to these feelings, some persons may misunderstand and even suspect my motives. But it is not difficult to prove that expressions of kindness on our side are purely disinterested. As it respects myself, I am, by the grace of God, and ever have been, a Wesleyan Methodist by choice and conviction. I should not deem it an advantage to leave my own communion for that of any other in the whole world, under any circumstances whatever. No, Rev. Sir, I am rather thinking that are long may be promoted to an unmerited station in the kingdom of heaven above, and fair would I cultivate, as well in myself as in my fellow Christians, a greater degree of assimilation to the only temple of that bright world, the goal

of all who endeavour consistently to sustain the Christian profession on earth."

As a friend of peace, permit me to state my concern, kindly expressions towards the Church of England having been the original cause of the part of my friend Mr. Ryerson, that the respected Editor of *The Church* should have spoken of that utterance of sentiment in terms which might seem to imply doubts as to its sincerity. May I hope, in that respect also, his real intention has been misunderstood?

At the same time I am not disposed to sacrifice any of my principles nor to dishonour any of my friends. And to such of the latter as are in circumstances to exercise "patience with me," I will promise to leave an ample legacy of remembrance to that amount.

I remain, Rev. and Dear Sir,  
In Christian regard,  
Yours respectfully,  
W. M. HARVARD.

### REPLY OF THE CHURCH.

We have been obliged, from absence and other circumstances, to postpone the insertion of the communication from the Rev. Mr. Harvard which appears in our columns to-day, as well as that notice of it which, immediately upon its receipt, we felt that it claimed at our hands. We have again to express our great satisfaction of the amiable Christian spirit which pervades the letter of this highly respected gentleman; and we regret he should think that our remarks upon his former communication had not conveyed that full expression of our regard and esteem for the Christian services of the Wesleyan Methodist body, of which his own recorded opinions of our venerated communion would seem to demand a reciprocal declaration. We are certainly on many grounds, personal as well as public, strongly affected by such sentiments, and were not aware that the casual omission of an explicit declaration of them could have been considered an evidence of their non-existence on the contrary. We are glad that the strong allusions we made to the natural Christian relationship between Churchmen and Methodists, and the anxiety we expressed for the restoration between them of that cordiality and community of action which a mutual avowal of the same leading doctrines would seem to render not only practicable but natural, constituted proof sufficient that no slight was meant to be conveyed of the high claims of the Wesleyan body, for piety and zealous exertion, upon the strong regards of the whole Christian fraternity.

We are much obliged to Mr. Harvard for his explanations in regard to the position between the Established Church and the Wesleyan Methodists, as known render them, in correspondence with the known wishes of the founder of the latter body, one communion. We pressed at the time a reluctance to intrude upon that subject, feeling by no means prepared to offer any distinct or positive suggestion for bringing about a communion so much to be wished; but our observations were meant to be directed entirely to the possibility of restoring, in this country, that species of attached filial feelings towards the Church of England which so ardently prevails amongst the great body of the Wesleyan Methodists in the mother country. And here we are happy to repeat our conviction that the kindly spirit evinced by Mr. Harvard himself in both his communications must, from his influential station in that body, tend much towards the growth and spread of a congenial feeling in the connexion at large. We rejoice, at the same time, to express our belief that many prejudices—between the maternal church and these her separated children, are in the course, at least, of removal; and we are persuaded that a little occasional kindly and courteous explanation will serve much to remove all the remains of asperity which, in the minds of either, may yet remain.

On the question of the Clergy Reserves, we have a position to sustain, in the conscientious maintenance of which we may appear at times ungovernable towards those who, upon that point, are unfortunately our opponents. But as the Act which makes the appropriation is, in our judgment, so extremely explicit; and as, until comparatively a late period, the exclusive right of the Church of England to that property was never controverted; we must be excused for feeling and expressing a good deal of surprise at the opposition which, in late years, this Church has been compelled to encounter in the defence of her obvious and constitutional right. We can never withhold the great question of the Scriptural authority for, and the practical benefits of an Established Church, nor part with our conviction that, despoiled of that portion of her constitutional privileges, this Colony will want the most certain guarantee for her future prosperity, both civil and religious; nor can we withdraw our opposition to what we must deem the anti-monarchical scheme of levelling—and that too in defiance of settled enactment and vested right—the Established Church to a position for her support which her principles repudiate, and by her degradation affect the multitude of rivers which are not for a fraternal contest in the works of Christian enterprise, but for a perpetual strife and intriguing for political ascendancy.

Such is our stand upon this, unhappily, debatable ground; and it is one from which we shall never, from the force of the best convictions, voluntarily withdraw. Whatever we have heretofore said upon the subject, has been purely with the aim of affording to the members of our own communion that information of which many of them were solicitous; but content with this defensive discussion of the question, we must, in deference to their tastes, to our own inclinations, and to our impression of what the public quiet demands, decline any controversy upon the subject. Should, however, Mr. Harvard think it desirable that the views of the Wesleyan Methodists upon this question should be further explained, as showing that they imply no contradiction to the spirit of amity entertained by that body towards the Church of England, we should be rejoiced, from the kindly temper that marks his writings, if, from his avocations, he had not felt constrained to delegate the execution of the task to other hands.

The multiplied differences, yes, and bitter-nesses of Christians, must to all the real disciples of the Lord Jesus be cause for deep regret and pain; yet we cannot feel, in the discussion of the question, though much on all sides that is objectionable may have been said and done,—the Church of England can fairly be accused of having overstepped the duty of acting merely on the defensive. That these differences of opinion, and this ceremony of controversy is soon to cease, we fear we are not justified, from present appearances, in believing; but we cannot sacrifice principle or conscience in order to produce a momentary lull,—a calm which, we are persuaded, would be ominous of tempest and convulsion more fierce, to follow.

Amidst these conflicts,—these jarings upon the peace of human society, and these interruptions to the Christian concord,—the mind rests pleasantly to the sensations experienced by the traveller who, from some Alpine height, looks down upon storm and desolation, while around him the sky is serene, and the winds are hushed. The Christian, too, has his mount Pisgah, from which, even amidst the strifes and tumults of the world, he can, through the power of faith in his Redeemer's name, experience the sweetness of serenity and the charms of peace. He has even here his moments when he feels raised above the strife of the world, and has no part in the combats which disturb the brotherhood of Christians;—harbinger and foretaste of the rest and peace of the everlasting world to which all should aspire their hearts and direct their feet, and in which all should find a rest and pursuit of which they should bear with one another and love another.

## THE GUARDIAN.

Wednesday, June 6, 1838.

## THE PRESIDENT OF THE CONFERENCE.

It will occasion general regret to our friends in Upper Canada, to learn that the Rev. W. M. HARVARD, President of the Conference, is expected to leave this Province after the ensuing Session. The residence of Her Majesty's Lord High Commissioner at Quebec, has rendered it needful to have a suitable agency there, in case of any occurrence involving the interests of the Wesleyan Methodist Missions in the British American Provinces. And we understand the Wesleyan Missionary Committee in London have requested Mr. Harvard to sustain that relation.

## THE EARL OF DURHAM.—Our readers will

perceive, by our extracts from the Quebec papers, that the Earl of Durham has arrived at the seat of Government in Lower Canada. We augur much good from the presence of a nobleman of Lord Durham's rank, and well known statesmanship, in British America. The power invested in His Lordship is very extensive, but we trust and believe, that His administration of it will prove that he is influenced by the purest and loftiest regard for the interests of Her Majesty's faithful subjects in the North American Colonies; interests which can only be upheld by the maintenance of the supremacy of the Parent State, and of our continued connection with it. The duties which will devolve upon His Lordship will be of an intricate character. He will find himself surrounded by various grades of intriguing political speculators, each anxious to make a first impression in favour of the distinctive peculiarities of his party. It is natural to suppose that, from men of extreme views, His Lordship will not long receive the most cordial support. But there is every reason to warrant the hope that a long acquaintance with political life, and with the practical working of the untrivalled Constitution of the Empire, will enable His Lordship readily to distinguish between good and evil principles, and promptly to retain the former and reject the latter in the formation and execution of his schemes, from whatever quarter they may emanate. It is only by such a course that the public peace can be established, the public prosperity be promoted, and the affections of the great mass of the community be more firmly riveted to the person and Government of Her most gracious Majesty. We earnestly commend His Lordship to an interest in the fervent prayers of every real Christian, that he may receive that direction from the great Disposer of events, that shall render his administration beneficial to these Provinces, creditable to himself, satisfactory to Her Majesty, and well pleasing to Almighty God.

## SINCE writing the above, we have

received the Montreal Morning Courier, of the 31st ult., containing a Proclamation, issued by Lord Durham on assuming the administration of the Government, which will be found in another column. It is earnestly to be hoped that His Lordship will fully succeed in the accomplishment of what he so aptly terms "the blessed work of peace and harmony." Every true friend of the Canadas will be found heartily co-operating with the Supreme Power for that purpose, laying aside all mere party feeling and prejudice.

## In a former number we noticed the appearance

of an article in the U. C. Herald on the retirement of Mr. Bidwell from this Province. The subject has since been warmly discussed by the Canadian press. We have no inclination to enter into a consideration of the merits of Mr. Bidwell, or of Sir Francis Head's treatment of him. We feel it due to ourselves, however, to say once for all, that we have strong reason to believe that Mr. B. had expressed his determination, from political motives, to domicile himself in the United States prior to his interview with Sir Francis. If this be the case, we do not perceive that any injury has been inflicted upon him; especially as he is fully aware that, granting his innocence, there is nothing to prevent his becoming a resident in this Province, or in any part of the dominions of Her Britannic Majesty whenever his inclinations or interests may prompt him to do so. In the present state of the public mind, a continued discussion of the matter can scarcely fail to create stormy and injurious party feelings. Enough has undoubtedly been said to bring the general principle involved fully under the notice of the government, and lead to the adoption of such measures as the circumstances of the case may render necessary, if, indeed, any government action would be proper. We beg, therefore, respectfully to suggest to all concerned, to let the matter rest without further agitation.

## MORE MODERN "NEUTRALITY!"—Since

our last intelligence has been received of a most flagrant outrage, in the plunder and destruction of the beautiful steamer *Sir Robert Peel*, by a band of pirates from French Crete, N. Y. The party seems to have been composed of expatriated rebels and Americans. Some of them have been arrested by the American authorities, and loud promises are made of a determination to proceed rigorously against them. We candidly express our fears that no effectual measures will be taken to inflict suitable punishment. Nelson and Cote, who were committed for trial in Vermont for a breach of the laws of the United States, in levying war upon Lower Canada, have been released; the Grand Jury having refused to find a bill against them, although the fact of their guilt was notorious, and sustained by the clearest evidence. Such a state of things is truly lamentable. We trust, however, that our fellow subjects will abide by the admirable sentiments contained in the Proclamation of His Excellency Sir George Arthur, and refrain from all acts of unauthorized retaliation.

## A Reverend friend has handed to us a letter

recently received from that valuable servant of God, the Rev. William Stewart, Wesleyan minister, now stationed at Dublin. He is

known to many a pious inhabitant of Canada, who, in their native Ireland, have heard from his lips the word of life, and received at his hand the ordinances of Christianity. We have made, by permission, a few extracts, from which it will be seen that his old friends are not forgotten, but that he can still feelingly exclaim,

"Mountains rise, and oceans roll,  
To sever us, in vain."

"The sanguinary rebellion we have had in this country in the year 1798, which is still fresh in the recollection of many, has taught us to sympathize with you and our brethren and friends in the Canadas, as you have been recently called to pass through similar scenes of tumult and peril. But we rejoice to hear that upon the whole you have been providentially preserved, and that the rebellion with you has been happily quelled; and we trust that through the blessing of God peace and good order will be speedily restored, and settled upon a more solid and satisfactory foundation. O that the strife and wars of men may excite us to cultivate more fervently and faithfully peace with God, from which, to all who enjoy it, all blessings flow! We have to lament that political and religious animosities and agitations still prevail in this country, nor can we yet see the end of them; but we know in whom is our refuge and rest, and our desire, and I trust our endeavour is to love and live to him, and for him."

There are many emigrants from this country scattered through the Canadian Provinces, several of whom know me. Some friend whom I know not has supplied me for a length of time past with the Christian Guardian. I should like to know who it is."

"I feel far advanced in the journey of life. It is probable I may never see you or them in this world; but I have a hope, a glorious hope, of meeting you and all the friends of Jesus in heaven."

## THE N. Y. Commercial Advertiser of the

31st ult., contains the following notice of the Anniversary of the Wesleyan Missionary Society. We are daily expecting a more detailed statement of it in the Magazine, and the Watchman.

The Wesleyan Missionary Society held its anniversary at the great room of Exeter Hall, on the 30th of April. It is stated in the report before us that a larger number of persons never was seen within the walls of the hall. Among those on the platform were several members of parliament, a native New Zealander, a recent convert to Christianity, and the Rev. Peter Jones, a native missionary from Upper Canada; he was dressed in the costume of his tribe.

The Rev. Dr. Bunting, the chief of the four honorary secretaries, read the report of the committee for the past year. It was a most voluminous document, and consumed more than two hours in reading. They had 24 missionaries, 31 schoolmasters, and a number of scripture readers in Ireland, whose joint efforts had saved many Romanists and protestants "just merging into popery." The chapels, and congregations, and schools, and converts, had increased, and the country had contributed £2,785 to the general fund. In Germany, Belgium, Sweden, and Spain, their agents were proceeding satisfactorily. In France they had 14 missionaries, two of whom were in Paris, where there were two chapels.

The Rev. Jonathan Crowther was their superintendent in India, where there was a vast field for the missionaries, but little progress could be made in the conversion of the natives until the distinction of caste was obliterated, and Her Majesty's government and the East India directors discontinued their acquiescence and participation, through their officers, in the idolatry of that continent. In parts of New South Wales and Van Diemen's Land the success of their mission was exemplified by the fact that punishment had been reduced by one-half amongst the convict population, and the local government in the latter settlement had contributed £400 in aid of the society's mission.

The society had 100 missionaries in the West Indies, and their success among the negro population was very great. In Jamaica they had 18,000 members. During the rebellion in Canada the Wesleyan Clergy and their flocks had remained at their posts, and maintained the "ancient character of methodism for religion and loyalty." The report then detailed satisfactory news from their missionaries, whose aggregate number is 317, in South Africa, Malta, and the South Sea Islands. The receipts during the past year at home, and from all parts of the world, had been £33,645 10s. 6d. being £600 more than the preceding year; but the expenditure had exceeded the income.

Among the speakers were Mr. Baines, a member of parliament, Lord Sandon, Rev. Mr. Haughton, Rev. Mr. Frazer, from the West Indies, Rev. Mr. Clough, from Ceylon, Viscount Bunsford, Rev. Mr. Newton, and the Rev. Peter Jones. The latter remarked that he was rejoiced to hear that the Queen had confirmed the Chippewas in the possession of their lands. The meeting occupied between six and seven hours, and did not break up until after 5 o'clock.

On Saturday last, a number of the prisoners who have been confined in the Toronto Gaol were removed. The following are their names, and their places of destination for the present:

John Montgomery, John G. Parker, John Anderson, Thos. J. Sutherland, G. F. Morden, Edward A. Theller, William W. Dodge, and Stephen Brophy, destined for Quebec.  
John Marr, John Stewart, William Stockdale, Thomas Sheppard, Michael Sheppard, Thomas Tracy, Edward Kennedy, Wilson Reed, and Leonard Watson—also the following taken on board the schooner *Anna*: Chancery Parker, V. Chase, Henry F. Hall, Squire Thayer, Theodore Culver, Abraham W. Partridge, Benjamin F. Pew, and Nathaniel Smith, to Kingston Gaol; and John Little, Oliver Johnston, and Edward Teedy, to the Penitentiary, for larceny.

## TO CORRESPONDENTS.

We have received from one individual two lists of marriages for publication. They are so contradictory in the dates that we know not which of them is right. We take this opportunity to say, that an Editor should not be expected to insert marriages, unless the notices are plainly written, in the form in which they ought to appear in the paper. It is too great a tax upon a man's time, to say nothing of patience, to have to decipher names, almost illegibly written, and to re-write the whole notice before it can be put into the compositor's hands. All such notices should also be written on a part of the sheet which can be cut off.

## NOTICE.

A CAMP MEETING will be held on Dumfries Circuit, on the old ground, on the 6th of July. The preachers and friends from the neighbouring Circuits are requested to attend.  
ROBERT CORSON.  
May 31st, 1838.

## Foreign &amp; Domestic News.

The packet ships *Orpheus*, from Liverpool, and *Samson*, from London, bring regular files of London papers to the 2nd of May, and Lloyd's List of the 1st.

*Steam Ship Sirius*.—The steam ship *Sirius*, Captain Roberts, from this port for London, was spoken on the 13th of May, in the lat. 44, lon. 38, 15.

Lord Melbourne stated in the House of Lords on the 30th April, that the order in council allowing Englishmen to engage in the service of the Queen of Spain would not be renewed. Also that the coronation would be postponed to the 28th of June.

The budget was to be brought forward on the 11th of May.

The intelligence from Hanover is somewhat important. The opposition to the King's project grows more and more decided, in the chambers as well as the country.

Don Carlos is said to have put down the revolt against him that had sprung up in Navarre.

The Carlists had again entered Almaden and destroyed much property, but were repulsed before they could destroy the quicksilver mines.

A dinner was given to Lord Palmerston by his constituents at Tiverton, on the 26th April, at which he addressed them in a long speech, reviewing the conduct of the government.

In the course of his speech he paid the highest compliments to the government of the United States; for its conduct during the Canada rebellion!

The thirty eighth annual meeting of the Church Missionary Society was held on the 1st May at Exeter Hall. The Earl of Chichester in the chair. The funds at present amount to £283,000, being an increase of £11,000 since last year.

Some time since a person in the neighbourhood of Keswick, having several hives of bees to dispose of, and being desirous to attract purchasers, caused a placard to be printed announcing the sale, with the following extraordinary head lines:—"Extensive sale of live stock, comprising not less than one hundred and forty thousand head, with an unlimited right of purchase!" The trick succeeded to admiration.—*English Paper.*

## UNITED STATES.

*Astonishing disclosure. Christian treatment of the Indians on Colombia River.*—A friend has put into our hands for publication, the following extract from a letter from the Rev. Mr. Spaulding, missionary on Colombia river, dated February 16, 1837. It requires no comment. The truth of the disclosures cannot be doubted although they are almost too wicked to be believed. The particular attention of Christians is called to it:—

"Even at this great remove from the fountain of moral corruption, a small rivulet may now and then be seen. Every year, a greater or less number of Nez Percés are taken to St. Louis, and return, if their constitutions survive the storms of intemperance and licentiousness, to scatter the seeds of moral death among their unsuspecting countrymen. Nor have I yet, I fear, caused to be burnt, all the packs of cards, which have been sold for the Bible to the infatuated people, long seeking for, and offering any price to get hold of that precious book. So the Devil is found, in sheep's clothing, even on the Rocky Mountains. They tell me they have sometimes given a horse for a pack of cards, which they now call the book from below. They tell me they have for some time distrusted 'people that would bring 'fire waters' to the mountains; drink it, and then kill each other.'"

What American citizen can read the above, and not blush for his countrymen? Who can talk about our being a Christian people, when such facts are recorded against us?—*Boston Courier.*

Dr. John Rolph, our citizens will be gratified to learn, has decided upon Rochester as a permanent residence. His property having been confiscated to the Colonial Government, he will immediately enter into practice. His acquirements and skill will ensure him a complete support. We also learn that Mr. Bidwell is only awaiting the return of his lady from the West Indies, previous to his permanent removal to this city. Both of these gentlemen will be cordially welcome among us.—*Rochester Democrat.*

The Governor of the State of Massachusetts has signed the license bill. After the first of July next, no license for the sale of spirituous liquors will be granted in Massachusetts.

## LOWER CANADA.

From the Quebec Morning Herald.

*Arrival of the Earl of Durham.*—Yesterday arrived at 11 A. M., the telegraph on Cap Diamant announced a line of battle ship at hand. About 1 o'clock in sight round Point Lévis, and proved to be Her Majesty's Ship *Hastings*, 74 guns, commanded by Captain Lock, having on board His Excellency the Earl of Durham, Governor in Chief of British North America, and Lord High Commissioner for the Canadian grievances. The wind being strong from the eastward, the gallant ship bore up under easy sail, and when opposite the city the band of the favourite 71st Highland Regiment, stationed on the quarter deck of the *Hastings*, struck up the national air of "Rule Britannia."

The *Hastings* in coming into port passed close to Her Majesty's ships *Racehorse*, *Malabar*, and *Pique*, and came to anchor between the *Pique* and *Inconstant* frigates, nearly opposite the King's Wharf, and it was immediately announced to the numerous spectators who lined the wharves and batteries that the landing of His Excellency would not take place until 2 o'clock this day, when he will be received on the King's Wharf by His Excellency Sir John Colborne and the heads of the different civil and military departments, under a salute from the Citadel and ships of war. The Grenadier and Coldstream Guards will line the streets leading to the Chateau.

There being no official residence for the Representative of the Crown provided by the Legislature since the destruction by fire of the Chateau St. Louis, His Excellency and family, we understand, will occupy the Globe Hotel, St. Louis Street, until the repairs are completed in the House of Assembly.

The mission which the Earl of Durham has undertaken is one of no ordinary character or difficulty; and we wonder how a nobleman possessed of such princely fortune and high favour with his Sovereign could be induced to forego the happiness of an English life side to take part among the discordant spirits of Lower Canada.

In the sacrifice which His Lordship has made we trust that he will have no cause to regret. He comes among a people, who, while honours, favours, and conciliation have been the order of the day towards men who possessed no spark of British loyalty or feeling, have held their faith of devoted loyalty to the Sovereign, and within the last few months, while treason and rebellion stalked through the land, show an attachment to the throne which has triumphantly set at defiance both foreign and domestic foes.

From the Montreal Courier, May 31.

His Excellency the Earl of DURHAM landed in state, about 2 o'clock on Tuesday afternoon, and was received with the utmost enthusiasm. Our space does not allow us to-day to insert the full accounts of the ceremonial.  
Immediately after taking the oath of office, at the Chateau, His Excellency issued the

following Proclamation. We have not room to comment, and happily, the Proclamation is not of a character to require any.

## DURHAM.

By His Excellency the Right Honourable JOHN GEORGE, EARL OF DURHAM, Viscount Lambton, &c. &c. Knight Grand Cross of the Most Honourable Military Order of the Bath, one of Her Majesty's Honourable Privy Council, and Governor General, Vice Admiral and Captain General of all Her Majesty's Provinces, within and adjacent to the Continent of North America, &c. &c. &c.

The Queen having been graciously pleased to entrust to Me the Government of British North America, I have this day assumed the Administration of Affairs.

In the execution of this important duty, I rely with confidence on the cordial support of all Her Majesty's subjects as the best means of enabling me to bring every question affecting their welfare to a successful issue, especially such as may come under my cognizance as Her Majesty's High Commissioner.

The honest and conscientious advocate of Reform, and of the amelioration of defective Institutions, will receive from Me, without distinction of Party, Race, or Politics, that assistance and encouragement which their patriotism has a right to command from all who desire to strengthen and consolidate the connexion between the Parent State and these important Colonies; but the disturbers of the public peace, the violators of the Law, the enemies of the Crown and of the British Empire will find in Me an uncompromising opponent, determined to put in force against them all the powers, civil and military with which I have been invested.

In one Province the most deplorable events have rendered the suspension of its representative constitution, unhappily, a matter of necessity—and the Supreme power has devolved on Me.

The great responsibility which is thereby imposed on Me and the arduous nature of the functions which I have to discharge, will naturally make Me most anxious to hasten the arrival of that period when the Executive Power shall again be surrounded by all constitutional checks of free, liberal, and British institutions.

On you—the people of British America—on your conduct and on the extent of your co-operation with Me, will mainly depend whether that event shall be delayed or immediately therefore I invite from you the most free, unreserved communications. I beg you to consider Me as a friend and arbitrator—ready at all times to listen to your wishes, complaints, and grievances, and fully determined to act with the strictest impartiality.

If you on your side, will alight all party, and sectarian animosities, and unite with Me in the blessed work of peace and harmony, I feel assured that I can lay the foundation of such a system of Government, as will protect the rights and interests of all classes—allay all dissensions—and permanently establish, under Divine Providence, that Wealth, Greatness and Prosperity, of which such inexhaustible elements are to be found in these fertile countries.

Given under my Hand and Seal at Arms, at the Castle of St. Louis, in the City of Quebec, in the said Province of Lower Canada, the twenty-ninth day of May, in the year of our Lord One Thousand Eight Hundred and Thirty-Eight, and in the first year of Her Majesty's Reign.  
(By Command,) CHARLES BULLER, Chief Secretary.

Montreal, May 23rd.—*Resumption of Specie Payments.*—We referred in our paper of Monday, to the circumstance of the Executive having authorised the suspension of specie payments by the chartered and incorporated Banks of this Province, for the period of two months, under the provisions of the Ordinance lately promulgated; stating at the same time, our conviction, that the Banks of this city would either not avail themselves of the permission at all, or else would act upon it only for a very short period. It affords us much pleasure to state, that these institutions resume specie payments this day.

As a necessary consequence of the resumption, the Banks of this city no longer receive notes of the Upper Canada Bank, or of any other Bank, whose notes are not redeemable in specie. We hope very soon to be able to state, that none of the institutions of Upper Canada are of this class.—*Courier.*

A Coroner's inquest was held on the body of Major WARDE in the afternoon, when the Jury returned a verdict that the deceased died from a gun-shot wound inflicted by some person or persons unknown.—(16.)

## UPPER CANADA.

From the Upper Canada Gazette Extraordinary.

## PROCLAMATION.

By His Excellency Sir GEORGE ARTHUR, K. C. H. &c. &c. &c.

WHEREAS information has this day been received, that on the thirteenth day of May inst., the British Steam-boat *Sir Robert Peel*, while lying peacefully at an American Island, was treacherously attacked by a body of armed ruffians from the American shore, set fire to and burned; the passengers, amongst whom were defenceless females, wantonly and brutally insulted; and a large amount of money and other property on board the said Boat was either plundered or destroyed; And whereas, the said robbery and outrage cannot fail to excite feelings of the utmost indignation in the minds of Her Majesty's subjects, who may be induced thereby to resort to acts of retaliation for the redress of injury, without properly considering that it belongs to the Government of Her Majesty to claim that redress, and to the Government of the United States to see that it be promptly rendered.

The steamboat *Sir Robert Peel*, with the persons and property on board, lay at a wharf on the shore of a friendly power, in the confidence of that security which every civilized nation extends over the subjects and property of foreigners, within its territory, in times of peace and free commercial intercourse.

The Government of the United States, it may be confidently expected, will vindicate the national honour; and feel deeply the insult which this act of savage and cowardly violence, committed in the dead of night, has inflicted upon their nation. They will not and cannot, with any regard to National character, delay to bring the criminals to punishment, or to render to the injured subjects of Her Majesty, redress—though it be too late, in this instance, to offer them protection.

The demeanor and conduct of the population of this Province, has been that of a people resting securely upon the sanctity of Law, and the regular exercise of the power of the Great Empire of which they form a part; and accordingly, even during rebellion and foreign invasion, this country has not been disgraced by any scenes of individual violence or revenge, on the part of its loyal inhabitants. The character which has thus been gained to this Province, has commanded the admiration of the British people; and demonstrated the proud superiority of British Institutions, and is too valuable to be sacrificed in the smallest part, for the sudden gratification of indignant feelings, however justly they may have been aroused.

I therefore express to Her Majesty's faithful and loyal subjects, my entire confidence in their dignified forbearance, and that the British Flag, which has been so nobly defended by them, will not now be stained by having outrage or insult offered to the persons or property of Foreigners within its territory, and under its protection.

It need not be said to men who understand the character and institutions of England—that injury offered to one British subject, is felt by all—and that the mutual ties of duty and affection, which bind a free and loyal people and their Sovereign together, give the strength of the whole Empire to an injured individual.—This consideration is all that is necessary to restrain a loyal community within becoming bounds, and to insure their leaving to their Government that claim for redress which this unprovoked outrage imperatively demands.

Until the American Government shall have taken such measures as will ensure the lives and property of British subjects within the territory of the United States from spoliation and violence, the utmost guard and caution is required on the part of Masters of Steamboats, and other vessels, in entering American harbours; as is a but too plain, that at present the subjects of Her Majesty may sometimes be placed in the power of a lawless banditti, when they imagine themselves within the protection and authority of a friendly Government.

Given under my Hand and Seal at Arms, at Toronto, this thirty-first day of May, in the year of our Lord one thousand eight hundred and thirty-eight, and of Her Majesty's Reign the first.

G. ARTHUR.

By Command of His Excellency.  
C. A. HAGEMAN, Attorney General.  
D. CAMERON, Secretary.

## BURNING OF THE SIR ROBERT PEEL.

From the Kingston Chronicle.

The statement of Mr. Maurice FitzGibbon, 2nd

Mate of the Steam-boat *Sir Robert Peel*.

The steam-boat *Sir Robert Peel*, Capt. A. B. Armstrong, on her voyage from Prescott to Toronto, arrived at Wolf Island, seven miles below the village of French Creek, on her way to Kingston, about one o'clock on the morning of the 30th May. She stopped at this place, it being one of the usual places for taking in wood, and while all hands being busily employed in so doing, a band of men, armed with muskets and bayonets, and their faces blacked, rushed on board the vessel, and ordered every soul to go on shore immediately. These men might amount to sixty or eighty, but the night was dark, and the positive number cannot be well ascertained—they were under the command of a man who appeared to be an officer. The utmost confusion prevailed on board, and the passengers, ladies and gentlemen, being many, great alarm was created. Previous to obeying the command of the pirates, Captain Armstrong ordered the boat to be cut adrift, which order I attempted to execute, but was prevented by the pirates. The passengers then went on shore; the ladies were forced from their cabin, without shoes or stencelling on—many in their night clothes, and none fully clothed—the gentlemen were in like manner treated. The crew and firemen, together with the Captain and Engineers, were obliged to leave the vessel, their going so being hastened by sundry shots received from the hands of the pirates. When the passengers were collected together on shore, they asked to be allowed to get their clothes, and this was permitted them for a short time; but they could not obtain the half of what they possessed.

The boat was then cast adrift, and permitted to go down the stream for about a furlong or so, when the anchors were let go, and in about a quarter of an hour, or more, the *Sir Robert Peel* was observed to be in flames, and continued burning until left Wells' Island. The pirates were seen to leave the vessel in as many as five or six boats, when the vessel was fully on fire—they went off in the direction of the American shore. At the time of the capture, the first mate, Mr. Roderick McSweeney, was in bed and asleep, and in the confusion was not awakened, and therefore he was carried into the stream where the vessel was set on fire. When the pirates left the blazing wreck, Mr. McSweeney's cries were heard on shore, and a boat was put off from the landing place to his assistance—in the mean while he had thrown himself overboard, and swam to a small island, where he was picked up.

The passengers, and crew, amounting in the whole to about one hundred souls, thus left ashore, found refuge from the cold in a large shanty, and were kindly treated by the inmates thereof, where they remained until about six o'clock in the morning, when they were taken off by the American Steamboat "*Onondaga*," Capt. Smith, and the whole party brought to Kingston, whither they asked to be sent. We were all treated well on board. I could not recognize one single person amongst those concerned in this outrage, the faces and persons were so much disguised.

MAURICE FITZGIBBON,  
2nd Mate, "*Sir Robert Peel*."

Kingston, May 30th, 1838.

We understand that fifteen of the French Creek Pirates have been taken by the U. S. authorities, and sent to Watertown to stand their trial. The Bank of Upper Canada's sack of Notes, variously stated at from 5 to 27,000, which is said to have been found safe in Scanlan's keeping, is in the hands of one of the Magistrates near Ogdensburg.

Of the Pirates taken and identified we hear 9 are from Upper Canada, whose names we subjoin:—  
Marshall W. Forward, of Bath or Belleville, James Potts, Belleville.  
Hugh Scanlan, Kingston or Sophiasburgh, Henry Hunter, Belleville,  
Chester Warner, Bastard,  
Seth D. Warner, do.  
Anderson, Bath,  
Fry, Brockville,  
Con. McLeod, Prescott.  
William Johnson, Henderson, Leo, Smith, Nickalls, Americans.

French Creek, May 31, 1838.

The Hon. Thos. Kirkpatrick.  
Dear Sir.—We have the pleasure of informing you that the Magistracy of this County and of St. Lawrence County, have been pursuing the most vigorous measures they could adopt for the detection of the Pirates, who robbed and burned the Steamer *Sir Robert Peel*. We have succeeded in arresting, and on very satisfactory evidence, nine of the offenders, who are already committed to the jail at Watertown. We have ascertained who three more of the offenders are, and are adopting the best measures we can to secure their arrest. We have reason to believe that there were only 22 persons concerned in the piracy. We have found upon one of the persons committed the money sent by Mr. Windham to the Bank of Upper Canada, and the valuable papers of Mr. Aldrich. All the persons arrested are refugees.

Respectfully your obedient servant,  
BISHOP PERKINS, Dist. Atty.  
JACOB FAIRBANKS, D. M.  
SMITH STILLWELL, Collector.  
J. CARRIER, Collector.

In the former paragraph, five are named as Americans. Why are they termed "refugees?"—(Ed. Guar.)  
We learn that one of the regular Militia, at Brockville, who was on sentry, and had orders to fire over any boat he might see in the river, to bring it to, had mistaken his orders, and fired into the steam boat *Telegraph*, but fortunately with no damage.—*Kingston Chronicle.*

## OBITUARY.

DIED, in Port Hope, on Sunday the 20th of May, at half past 8 o'clock, P. M. Mrs. HENRIETTA TAYLOR, wife of the Rev. Andrew Taylor, Wesleyan Minister. She was a native of Ireland, and came to this country about six years ago; the majority of her family having emigrated to it before her. At her decease she was 72 years of age, during about 40 of which she

belonged to the Methodist Society, and for nearly that period filled with credit to herself, and profit to the Church, the arduous and responsible station of a Wesleyan Methodist Preacher's wife. She had been in a delicate state of health for the last two years, which she bore with meekness and resignation; but it was not until the first of May last that symptoms of a speedy dissolution were observed. On the evening of that day she was attacked with coldness of the extremities, and shivering; and in a few hours was nearly speechless. Medical aid was called in, which, though it could not cure, gave her considerable temporary relief. The immediate cause of her death, it is believed, was inflammation on the chest. She continued to decline until the evening of the 20th, when

"On Jesus' breast she leaned her head,  
And breathed her life out sweetly there."

During her last illness she repeatedly assured her afflicted partner, that she "knew in whom she had believed," and that she had "not followed a cunningly devised fallacy," that "she knew that her Redeemer lived to make intercession for her," and that her only trust was in Jesus, who is the hope of Israel. The fear of death was completely removed from her. A few nights before her decease, she was breathing on her soul after God, when her husband asked her what she was saying. Although a short time before she was unable to speak intelligibly, she looked up, and repeated as clearly and distinctly as she ever spoke in her life,—

"Jesus might me when a stranger,  
Wandering from the fold of God;  
He to rescue me from danger,  
Interposed his precious blood.  
Oh to grace how great a debtor  
Daily I constrain'd to be!  
May thy goodness, like a fetter,  
Bind my wandering soul to thee!"

Sheets might be filled with details of her pious conversation during her last illness, descriptive of her readiness to depart and be with Christ, which is far better; but suffice it to say that it was such as proved her "meekness for the inheritance of the saints in light." Her departure was as peaceful as her preparation was complete; and she truly, to use a beautiful scriptural figure, "*fell asleep*" without the slightest agony. Her constant practice for many years before her death, was to read daily five or six chapters of the Holy Scriptures, together with the Psalms, Epistles, and Gospels appointed for each day in the admirable service of the Church of England, to which Church she was warmly attached to her latest hour; not that she trusted in the forms of that or any other Church. She has hundreds of times repeated that until she became acquainted with the Wesleyan Methodist Church, she knew nothing of religion but its forms, and that it was its doctrines, and the plain and faithful preaching of its Ministry, that first by the grace of God taught her the life and power which there is in true religion, and made her the happy recipient of that grace which eventually, after a prolonged life of usefulness, has raised her through the merits of her Saviour from earth to heaven.

The funeral was attended by an unusually large concourse of the inhabitants of Port Hope and its vicinity. Christians of various denominations appeared anxious to pay their grateful tribute of respect to departed worth, and to her surviving friends. An affecting address was delivered in the English Church by the Rev. Mr. Richey, A. M., Wesleyan Minister, and Principal of U. C. Academy; and the solemn burial service was read by the Rev. ——— Short, Rector of Port Hope. "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity!"—[Communicated.]

DIED, in Trafalgar, on the 25th May, Grace Dea, relict of Mr. James E. Dea, aged 53 years, leaving five children, not to moult, but rejoice.

For the Christian Guardian.  
ON THE PROSPERITY OF THE WICKED.  
(Psalm lxxii.)

I saw the wicked flourish fair,  
And like a bay-tree spread  
His verdant branches in the air,  
And high uplift his head.  
I saw him, rooted in his pride,  
Oppress the poor and low,  
The child of misery deride,  
And mock the abject's woe.  
I saw his grating hands deprive  
The orphan of his right,  
And the lone widow's substance give,  
The villain to requite.  
I heard him, with his impious breath,  
Aver—God did not see;  
Yea, bold this reprobate of earth  
Denied the Deity.  
Ah me! I cried, with inward pain,  
How laughingly secure!  
Sure I have wash'd my hands in vain,  
And made my goings pure.  
Thus reason views the righteous ways  
Of Him enthron'd above;  
The carnal mind forgets to praise  
The changeless God of love.  
But when before thine altar I  
In deep contrition stand,  
Then, then the shades of darkness fly,  
I see the sinner's end.  
Thou blatest, with indignant breath,  
His rosy, peaceful way—  
Blots out his hated name from earth,  
And frowns the wretch away.  
Toronto. W.

From the Christian Lady's Magazine.  
THE INVITATION.

Come with us and we will do the good.—*Mat. x. 29.*  
Oh! come with us, the mazy road  
Of pleasure hath been tried,  
And all her promised joys been found  
To pain and guilt allied.  
The varied stores of human lore  
Have lost their power to please;  
And there's a void ne'er felt before,  
A sigh for peace and ease.  
Have I not heard thy secret thought,  
And scanned thy hidden pain?  
Then let the voice in mercy brought  
Not plead with thee in vain.  
With us, with us, east in thy lot,  
Join with us heart and hand;  
Despised we are—forsaken not—  
A firm and fearless band.  
No earthly joys we promise thee,  
No false and fading flowers;  
Pain, sickness, sorrow, poverty,  
May all alike be ours.  
And doop too worldlings know,  
Conviction's thrilling dart,  
The strife with sin and hellish foe,  
And hidden plague of heart.  
Yet move we on! as mourning still,  
Yet joying in our Lord,  
Submissive to his holy will,  
And resting on his word.  
The way is rough—to heaven it leads,  
And quickly will be trod;  
The night is dark—but what succeeds  
The glory of our God.  
And even now a kindling light  
Streams o'er our toilsome way;  
Our hearts are fixed, our hopes are bright—  
The Lord's our shield and stay.  
A voice that cannot not be heard is high,  
And tell us not to fear;  
The light of heaven is on our eye,  
Its music on our ear.  
Then come with us!—why lingerest thou?  
This earth will pass away;  
Her fairest form and loftiest brow,  
Must mingle in decay.  
Look up to heaven, and unto Him  
Whose life-blood flowed for thee,  
And read in this empurpled stream  
His summons, "Come to me!"

DISCOVERY OF A NORTH WEST PASSAGE.

The North-West Passage has been discovered. We copy the particulars in full from the *Morning Chronicle* of Thursday. A question which has so long engaged public attention has set at rest at last. British commercial enterprise has solved the mystery, and it is now ascertained—what has long been suspected—that there is a north-west passage around the Continent of America. We now learn, from the discoveries of Messrs DEASE and STURSON, that such is the fact; and, in addition, they have ascertained the following: first, the exact latitude of the northern extremity of the New World—and, secondly, that the great mountain ridge, extending from Magellan's Straits to the most northern parts of the American Continent previously known, actually reaches the Shores of the Arctic Sea.

We defer our readers to the simple but deeply interesting details of this perilous exploit. The dangers must have been great, but they were manfully encountered. It is worthy of remark, that this valuable geographical discovery has been effected by commercial enterprise. The expeditions of FRANKLIN, PARRY, ROSS, and BACK, may be said to have paved the way for the present discoveries, but these, in turn had great advantages from the previous labours of commercial men in the Arctic Regions. On this point we quote from the *Morning Chronicle*:

"HARNEY, by whom the copper-mine River and the Arctic Sea were first discovered was a trader in the service of the Hudson's Bay Company; Mackenzie, who first explored the great river which still bears his name, and who first crossed the chain of the Rocky Mountains, and reached the shores of the Pacific Ocean, was a partner of the North-West Company, long the rivals of, and now incorporated with, the Hudson's Bay Company; whilst the crowning enterprise presented to our readers has been planned and carried into effect by the Hudson's Bay Company, as now constituted, at their own charge; and we see with much satisfaction that the same gallant party, who have been so successful in the examination of the coast between the extreme discoveries of Captain FRANKLIN and BEECHY, are now, while we write, in actual preparation for a further survey of the coast, to connect the eastern extremity of Franklin's discovery, 'Point Turnagain,' with Back's 'Great Fish River' and Parry's 'Straits of the

*Fury and Hecla*, or any other opening which may be found to communicate with Hudson's Bay."

The discovery of the practicability of the North-West Passage is of considerable interest, but of no value in a commercial point of view; for it will be seen that it cannot be done in boats, and that Mr. SIMPSON and his companions could not have reached Cape Barrow but for having had the good fortune to fall in with the Esquimaux, in whose skin canoe they accomplished the latter part of the voyage. But the discovery, made under circumstances of infinite danger, is most important as it extends our geographical knowledge. We trust that a minute narrative of the expedition may be published.—*Liverpool Mail.*

THE MUSICAL AND UNMUSICAL EAR,  
OR, HOW TO ENJOY MUSIC.

A curious case, which recently occurred in Germany, has excited a considerable degree of interest among men of science who direct attention to the theory of sounds. It may also tend to afford some explanation of that peculiar structure of the organ of hearing on which depends the capability of enjoying music. The facts of the case are as follows:—Baron Groll, a wealthy landed proprietor of Nuremberg, was remarkable for his dislike of music. His antipathy to that delightful art was such as to render him a sort of phenomenon in harmonious Germany. This peculiarity in the taste of the Baron was more singular, inasmuch as his lady was a most accomplished musician. The Baroness and her friends sought by every possible argument to overcome the Baron's inconceivable antipathy; but their efforts were useless, he continued deaf to their reasoning and to the charms of harmony. The Baron and Baroness Groll lived in splendid affluence, and their house in Nuremberg was the frequent resort of a vast circle of elegant company. At the numerous parties which they were accustomed to give, the Baron did the honours with delightful amenity. His conversation was animated and witty, and he was always the gayest of the gay until the first note of music was heard. A feeling of uneasiness then took possession of him, a convulsive moment was observable on his countenance, and he was often obliged to withdraw from the presence of the company to conceal feelings which he could not control.

This strange peculiarity proved a source of considerable annoyance to Baron Groll, and not a little puzzled the Doctors of Nuremberg. One of the medical professors of that city, Doctor Schroeder, at length succeeded in ascertaining its cause. In the first place, he had observed that one of the Baron's ears was somewhat longer than the other. This circumstance suggested to the Doctor the possibility of both ears not being at the same disposition, and that thus might each be differently affected by the vibrations of sonorous bodies. There might consequently be transmitted to the brain merely a confused, obscure sensation, similar to that which would be caused by two instruments playing on two different keys. Every melody, every harmony, produced on the Baron the same impression. All appeared a jumble of discord. Was it to be wondered at that he disliked music?

A very simple experiment served to confirm the accuracy of Dr. Schroeder's observations and opinion. He requested the Baron to stop one of his ears, then going to the piano, he played in C major the graceful *allegro* from the overture to the *Freischütz*. "How do you like that?" said he; "do you find it discordant?"—"Oh no," replied the Baron, "it is delightful; pray continue."—"Now stop your other ear," said the Doctor, again playing the *allegro* from the *Freischütz*, and still in C major.—"What do you think of that?"—"It is exquisite," replied the Baron.—"Was it the same piece as that which I first played?"—"It appeared to me to be the same piece, only played on a different key. You are playing it higher now." And the Baron began to hum the subject in D major.

Thus solved the mystery of Baron Groll's profound dislike of music. How could he possibly derive pleasure from any performance, vocal or instrumental, which had, to him, the effect of being sung or played in two different keys simultaneously.

Fortunately Dr. Schroeder's experiment, whilst it developed the cause of the phenomenon, at the same time pointed out the remedy for the evil. Baron Groll is now an enthusiastic lover of music. In order to enjoy it he has only to take the precaution of putting a little cotton in one of his ears.

RECIPE FOR MAKING BOYS INDUSTRIOUS AND USEFUL.

It cannot but have been remarked that the natural disposition of children when in health is that of great bodily activity, and the predominant efforts of those to whose care they are intrusted is often to diminish this disposition, so as to be productive of the least possible inconvenience to themselves. This I take to be a great error in education, and one of the principal causes which give rise to indolence of character at a more advanced period of life, when we are desirous of receiving the most advantage from their labour. The muscular powers become strengthened exactly in proportion as they are brought into use; and if we want strength, we must use it, not abuse it. Let children be permitted to exert

themselves, and be as useful as their circumstances will admit of, and furnish them with implements or tools adapted to their age, strength, and capacity, from time to time, and give them the soothing language of encouragement to use them, and they will grow up from childhood to man's estate without being chargeable with the crime of being lazy; and it will be found that a vast amount of useful labour may be extracted from them without murmuring or repining; their bodily powers will be improved and invigorated; and they will display more mental development than those with whom a contrary plan has been pursued. Farmers should procure for their boys, small axes, shovels, forks, dung-forks, rakes, spades, wheelbarrows, scythes, sickles, and, in fact, every tool necessary for the performance of every agricultural or horticultural operation. These should all be graduated in weight and size to adapt them to the age and strength of their juvenile owner, for they should be possessed in fee simple by the boy for whose use they are intended, and that would be a complete guarantee, not only that they would be used with effect at the proper season of business, but that in the intermediate periods, when not wanted, they would be properly respected and cared for; and the approach of the time anticipated with much pleasure, when they could be brought into profitable requisition.

If those who make tools would prepare sets of the different kinds made for men's use, graduated to the proper proportion for lads, and let them be of good quality so as really to be useful, and not toys, they would meet with ready sale, and the expense to the purchaser would be small compared with the benefits derived from them. When a boy grew out of them, although he would be the owner, he would readily convey his title to the next in succession, so that a single set might serve several in turn, as a pair of pantaloons or a vest descends to the next expectant in a provident family. If this plan was carried out by an intelligent father who would give himself the exquisite pleasure of conversing rationally with his young sons, about the reasons of the various plans and processes of agriculture, and take some pains to get them to understand the philosophy of his calling, he would rarely find them indolent or dissatisfied with their business, and less seldom would he discover a disposition to exchange so useful and honourable an occupation, for the more precarious and hazardous business of mercantile life.

PASTURE AND CATTLE.

Plaster or live ashes, sown upon pasture grounds, will not only repay a handsome profit by increasing the value of feed by bringing in the finer grasses, such as white clover &c., but will greatly improve the soil for any succeeding crop. It will not be correct husbandry, when you have turned your cattle to grass, to overlook or neglect them. It will be well to see every animal every day, and take care to keep salt always within their reach. We apprehend that farmers often suffer by their negligence in this particular. Good water is likewise a great accommodation in pastures. "Water," says a writer for the *American Farmer*, "must always be within the reach of all animals at all times, and that of the purest quality. Some farmers have no running water in their pastures, give their cattle water twice or thrice a day by driving them to a spring, or pump, or stream. They may want water at these times and may not, just as it happens; but they certainly do not get it at all times when they do want it. Of this we can judge by ourselves. Who could possibly do with water only at certain times, and these times always the same? With the human species this would be insupportable. It is the same with all animals, and the whole benefit of water depends upon its being taken when the stomach calls for it. Water, of all substances that contribute to the support and nurture of animal life and health, is least capable of being regulated in its administration by times and seasons. Animals that have free access to salt, require water often than those which have no salt; but those that are salted irregularly require constant access to water more than any others, as their thirst is stifled in proportion to the irregularity of their salting.

"Let those who have been careless in this matter, try the experiment of giving salt regularly and plentifully every other day, with constant access to pure water, and the improved condition of their stock in one month will induce them to continue the practice hereafter. They will never again see their cattle licking one another, and filling their stomachs with 'witch balls.'"—*N. E. Farmer.*

NEWSPAPER BORROWING.—The borrowing of Newspapers is a very unfair and hardly honourable practice. Suppose the principle should be extended and that people should take it into their heads to borrow the wares of tradesmen, instead of purchasing them—what a pretty pass would things come to. How would a shoemaker stare, if one should ask him for the loan of a pair of boots, saying that he only wanted to wear them! Yet people borrow a newspaper; they only want to read it.

TURTLE BUTTER.—In Brazil are made annually, from the eggs of turtle, about 20,000 pots of this fat or butter, each containing 20 lbs.; and several thousand persons are occupied in its preparation.—*Manx Sun.*

ADVERTISEMENTS.

TERMS OF ADVERTISING.—Six lines and under, 2s. 6d. for the first insertion, and 1s. 6d. for every subsequent insertion. Above six and under ten lines, 3s. 6d. for the first insertion, and 1s. 6d. for every subsequent insertion. Over ten lines, 4s. per line for the first insertion, and 1s. 6d. per line for every subsequent insertion. A liberal discount made on all advertisements continued for more than six months. \* \* \* Advertisements without written directions will be inserted until forbidden, and charged accordingly. \* \* \* The *GUARDIAN* is extensively circulated in all parts of the Province, and among all classes of society, rendering it a very desirable medium for advertising.

A. LAURIE & Co.  
CORNER OF KING AND YONGE STREETS,  
TORONTO.

BEG to intimate to the public generally, that they are now receiving, direct from Great Britain, a very extensive and general assortment of  
**Fancy and Staple Dry Goods.**  
The whole of which having been most carefully and judiciously selected in the first Manufacturing Establishments in England, Ireland, and Scotland, and purchased on the most advantageous terms, they are enabled to offer their *Spring Importations* at unusually low prices. They would also beg to state to the Trade, that with the view of entering more extensively into the *Wholesale Business*, independent of their other Branch, their Importations this Spring will in consequence be very large. Upon examination, they are satisfied, that both in price and quality their Goods will be found equal to those of any other House in either of the Provinces. N. B. Entrance to the Wholesale Establishment, second door west from Yonge Street. May 28th, 1838. 46 10

REMOVAL OF  
HAT AND CAP MART,  
From 215 King Street to 194 King Street,  
two doors East of Yonge Street.

Ready Money, the Spirit of Trade.—CLARKE gratefully acknowledges the encouragement he has received from the Citizens of Toronto and neighbourhood, since his commencement in business, and assures them that the same attention will be paid to quality, taste, and cheapness, in his new stand, as will ensure him a continuance of public patronage. N. B.—One price asked.  
Boating Hats, Shooing do., Ladies' Riding do., made to order.  
Military, Jockey, Parade, Travelling, and Fancy Caps, always on hand.  
An extensive shipment of London Hats, &c., from the most approved makers, expected by the first arrivals.  
The very highest price paid for all kinds of shipping Furs, in Cash.  
Toronto, 15th May, 1838. 415

IMPORTATIONS OF SPRING & SUMMER DRY GOODS.

ISAAC BUCHANAN & Co. beg to inform their customers, and the Trade generally, that they are this Spring receiving a very large and well assorted Stock of *Dry Goods* by the first Ships from Greenock, Liverpool and London, some of which have already arrived at Quebec and Montreal, and they expect by 28th inst. to have a full assortment opened out here, which they will sell at their usual low advance for Cash, or on their regular terms of Credit when satisfied that punctual payment will be made.  
Toronto, 18th May, 1838. 844

MR. WOOD, DENTIST,  
Chevilt's Buildings, King Street.

MR. WOOD on his return to the city, begs leave to state, that he has made arrangements for a constant supply of *Immaculate Human Teeth*, from the best manufacturers in London, Paris, and Philadelphia; and for immediate information of any improvements in the different branches of *Dental Surgery*. Besides the usual materials for filling decayed teeth, gold plate, silver, and tin foil, Mr. W. has the *Royal Mineral Cement*, which, in certain cases, is preferable to any other substance. Mr. W. may be consulted at his office any hour of the day.  
Toronto, 21st May, 1838.

NOTICE.

ALL persons indebted to the Estate of the late GEORGE DOD, of the Town of Hamilton, in the District of Gore, deceased, are requested to make immediate payment; and all persons to whom the Estate is indebted, are requested forthwith to present their accounts, duly authenticated, to the Subscribers.

HELVONE DOD,  
Widow and Administratrix,  
By her Attorney,  
JOHN F. MADDOCK,  
Solicitor in Chancery,  
Chancery Agent, &c.  
Chevilt's Buildings,  
Toronto, 10th May, 1838. 444-12w

A Young Man Wanted.

TO learn the MILLING business: of good morals; some knowledge of Accounts, and about Seventeen years of Age. Apply to NICHOLAS SNEHBERG, Vaughan, 1st Concession. May 7th, 1838. 443

NOTICE.

ALL Persons indebted to the Estate of the late ISAAC WILSON, of York Township, deceased, are requested to make immediate payment, and all persons to whom the Estate is indebted, are requested to present their accounts, for settlement, to the Executors.

MATTHEW WAITE, { Executors.  
ISAAC WAITE, Junr. {  
All persons having business with the above Estate, can see the Executors at Mr. George Harrison's Inn, Newgate Street, Toronto, on the following days, viz: the 11th and 25th of May, and the 15th of June, and the 13th of July, at 12 o'clock noon each day.  
Toronto, April 26, 1838. 4211w

Kay, Whitehead, & Co.

BEG leave to inform their Upper Canada friends, that they expect, by the first Vessels, a very Extensive and Choice Assortment of DRY GOODS.  
Montreal, 20th April, 1838. 424f

WILLIAM AUGUSTUS,  
Fancy Dyer and Renovator of  
Gentlemen's & Ladies' Apparel.

TAKE S this opportunity to inform his numerous patrons that he has removed from his old stand in King Street, to No. 6 York Street, where he hopes to continue to merit a liberal share of public patronage.  
Toronto, March 28, 1838. 4237

BOOK BINDING.

EVERY description of Plain and Ornamental Binding executed to order, on moderate terms, at 168 King Street.  
R. BREWER.  
February 1, 1838. 331f

BLANK DEEDS AND MEMORIALS  
(WITH AND WITHOUT BAR OF POWER.)  
For Sale at this Office.

Swords! Swords! Swords!

THE Subscriber respectfully informs the Military Gentlemen throughout the Country, that he is now prepared to execute any order he may be favoured with for Swords of every description. New Regulation Swords constantly on hand, with Steel or Leather Scabbards; also, Sword Belts and Scabbards for the Shoulders made to order, and forwarded to any part of the Country.

SAMUEL SHAW,  
No. 120, King Street.  
Toronto, March 16, 1838. 438

Fresh Importations of New Goods.

WHOLESALE AND RETAIL WAREHOUSE,  
173 King Street.

S. E. TAYLOR, having opened his New Brick Warehouse, 173 King Street, four doors East of his former well-known stand, begs to inform his customers, and the public generally, that he means to continue his old system of Low Prices, which heretofore has given so much satisfaction.

S. E. T. has now on hand an extensive assortment of **STAPLE DRY GOODS**, comprising every variety of Fine and Super-fine Broad and Narrow Cloths, Fancy CASSIMERES, VESTINGS, MOLESKINS, BARAGONS, and FUSTIANS; Grey and White COTTONS, PRINTED CALICOES, MUSLINS, LINENS, FLANNELS, BÉTTICKS, &c. &c., which he intends very materially to enlarge by his Fall importations.

Merchants from a distance are earnestly requested to call and examine the Qualities and Prices of his Goods before purchasing elsewhere, as he feels confident they will bear comparison with those of any Establishment in the Province.

N. B. The lowest price which can be taken will be asked at once, from which no abatement will be made.  
Toronto, August 1st, 1837. 404

CLOTHING PANOPTICON,  
AND FASHIONABLE

TAILORING ESTABLISHMENT;

THE Subscriber, in returning thanks to his friends who have favoured him with their patronage, and the public generally for the support which he has hitherto received, begs leave to announce the arrival this week of a splendid assortment of *West of England Broad Cloths, Cassimeres, Devonshire Kerseys, and Buckskins*; together with *Trimnings, Vestings, and Summer Goods*; of a quality not usually offered here, and such as he feels confident will render ample satisfaction, as he had them particularly selected at Home for this market. Mr. THOMAS ESKIN, his Foreman Cutter, whose experience in the Trade, having been in a similar situation with Buckmaster, New Bond Street, London, warrants the subscriber in saying, that a trial will, on his part, ensure success; and he hopes, by punctuality to business, to render general satisfaction.

N. B. All orders executed with neatness and despatch.  
ROBERT HAWKE.  
Toronto, May 7th, 1837. 301y

NOTICE.

TO arrange the affairs of the Estate of the late SIMON WASHBURN, Esquire, deceased, requests that all persons having claims against the said Estate, will send them to the Subscriber, properly authenticated, with every necessary information concerning the same. And it is also requested that those persons who are in any manner indebted to the Estate will make immediate settlement, otherwise steps will be taken to enforce payment.  
JOS. C. MORRISON.  
Toronto, 9th October, 1837. 141f

JUST PUBLISHED, and FOR SALE  
BY EASTWOOD & SKINNER, The  
Domestic Physician and Traveller's Medical Companion, compiled from the practice of the most eminent Physicians and Surgeons, viz: Sir Astley Cooper, Sir Henry Hallford, Doctors Brilley, Latham, Heberden, Saunders, Balmington, Brilley, &c. &c.

Toronto, April 6, 1838. 39

BOOT & SHOE STORE.

JOHN DODSWORTH tenders his grateful acknowledgments to his friends and the public of Toronto and its vicinity, for the liberal patronage he has received since his commencement in business, and begs to apprise them that he has removed to 192 King Street, three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favours.  
Toronto, Nov. 6, 1837. 417f

Superior Patent Pumps,

FOR WELLS, CISTERNS, TANKS, &c.

THE Subscriber invites the attention of the Public to the above mentioned assortment of which he has now on hand, at his Manufactory in St. Catherine's U. C., where he is also prepared to execute all orders for the same, at wholesale or retail, on short notice. The superiority of these pumps over all others, consists in their cheapness, durability, the quantity of water and ease with which it is raised, and their not being liable to freeze in the coldest weather. They occupy but a small space, do not injure the purity of the water, and are not liable to get out of order.

N. B.—It is necessary, that all orders for *Well or Cistern Pumps* should give accurate measures of the same, from the top of the platform to the bottom of the Well, &c., so that the length may be formed suitably, at the Shop.

A low, but uniform and fixed price is put on these pumps, when taken at the shop; or, as is more common, they will be conveyed wherever ordered, and set in operation at a moderate charge.  
A. M. MILLS.  
St. Catherine's, Jan. 4th, 1838.

The following named Gentlemen will act as Agents, for the sale of the above Pumps, at their respective places of business, viz:—

Messrs. WATKINS & HARRIS, Toronto.  
A. CARPENTER, Hamilton.

IF All kinds of Iron Turning, Drilling, Cutting Screws and Spur Gears, done to order, at the above Establishment, with neatness and despatch.

The above Pumps may be seen in operation at the Stores of SAMUEL E. TAYLOR, WILLIAM WARE, and WATKINS & HARRIS.

Price for Cistern Pump £3 0 0, and 7/4 per foot for pipe.  
Price for Well Pump £3 10 0, and 7/4 per foot for pipe.  
Toronto, January 17th, 1838. 1431

THE Subscriber having taken the premises, 181 King Street, lately occupied by S. E. Taylor, begs leave to acquaint the public, that he has just received an extensive and well selected Stock of Broad Cloths, Cassimeres, Blankets, Flannels, Furred and Plain Merinos, Moleskins, Grey and White Cottons, &c., &c., which he now offers to the public at very low prices for cash only.  
414 f

H. STEWART.  
Purchasers are requested to call and examine his goods and prices before they buy.

ALEXANDER GRANT,  
BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House.  
March 28th, 1837. 395-4f

MR. WALTER TELFER, SURGEON,  
HAS REMOVED FROM NIAGARA to  
No. 44, Newgate Street, TORONTO.  
July, 1835. 2961f

NEW ESTABLISHMENT.

HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, 144 King Street,  
(Opposite W. Cornack's & Co.)  
A LARGE AND GENERAL ASSORTMENT OF  
Boots and Shoes.

Also: **SOLE AND UPPER LEATHER**—All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere.  
Toronto, May 23, 1837. 3931f

TO BE SOLD.

A VERY desirable FARM, consisting of One Hundred and Twenty-Three Acres of well cultivated Land, with a good House, Barn, Stables, and other requisite out-buildings—situated on the Niagara Frontier, between Queenston and the Niagara River. Particulars may be obtained on application (Free of Postage) to Dr. HAMILTON, Queenston Heights.  
February, 1838. 1yp421

MACHINE BUILDING.

RUSSEL RICH would inform Wool-len Manufacturers that he is now prepared to make all kinds of WOOLLEN MACHINERY, warranted to be equal to any that can be had in the Province or the United States. Also, a Machine for grinding S. Parson's Shearing Machine Blades; Wood and Iron Engine Lathes made to order; Brass and Iron Turning, of all descriptions, done with neatness and despatch.  
St. John's, Short Hills, Niagara District, U. C., 1837. 3821f

THE Subscribers are now receiving  
1000 STOVES,  
From the Foundry of JOSEPH VAN NORMAN, of Noranda, Long Point, Upper Canada, consisting of:  
20 Inch. do.  
22 do. do.  
24 do. do.  
30 do. do.  
36 do. do.  
40 do. do.  
Plate Stoves—elegant patterns.

Oval Stoves—double plate.  
Also—All sizes of the very justly celebrated  
VAN NORMAN COOKING STOVE,  
Which for simplicity of construction, economy in fuel and really good oven, cannot be excelled, if equalled by any other stove in the Market.

Dog Irons,  
Bake Pans,  
Belly Pots,  
Spiders, &c. &c.

which will be offered to the trade on advantageous terms.

CLAMPION, BROTHERS & Co.

Wholesale Hardware Merchants.  
22, Yonge Street, Sept., 1837. 409

Piana Forte Maker.

THE Subscriber begs to inform the Gentry of Toronto and its vicinity, that he intends to remain in this City during the ensuing winter, and will follow his business. Instruments tuned and repaired on moderate terms.  
THOS. BROWNING.  
34 York Street, Nov. 3, 1837. 171f

FARM FOR SALE.

AN EXCELLENT FARM FOR SALE.—Being the North-West Half of Lot No. Two in the Third Concession in the TOWNSHIP OF TORONTO, within half a mile of the Village of Streetsville, containing One Hundred Acres, sixty of which are in a high state of cultivation; with a good two-story Frame House and Log Barn, and a very fine young Orchard.

Also, Forty Acres opposite said Farm; twenty of which are cleared, with a good Frame House, two story and a half. Both Farms are well watered.

This property is offered for sale on the most reasonable terms. Apply to the subscriber, on the premises.  
HENRY SHELL.  
Toronto Township, Nov. 27, 1837. 201f

LANDS FOR SALE.

IN the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, which is most desirable Township, ALBION, which is bounded in front by Lake Erie, and in the rear by the River Thames, being Lots Nos. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black Walnut and White Oak Timber thereon.

Also, in the Township of Reach, Home District; Lot No. 12, in the 2d Concession, an extremely valuable Lot.

The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon.

For further particulars apply to H. SPAFFORD, Esq., Brockville.  
April 20, 1837. 389

FOR SALE.