

**CHRISTIAN GUARDIAN:**  
DEVOTED TO RELIGION, MORALITY, LITERATURE,  
SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC  
ECONOMY, AND GENERAL INTELLIGENCE.

Published every WEDNESDAY, in the City of  
Toronto, Upper Canada, at No. 4, Toronto  
Street, West side of the Gaol.

J. H. LAWRENCE, Printer.

## THE ABORIGINES.

Indian Affairs.—Sir F. B. Head's Govern-  
ment, &c.

To the Editor of the Christian Guardian.

MY DEAR SIR,—I cannot describe the gratification I experienced in reading your observations in the Guardian of the 21st ult. on the despatches of Sir F. Head on Indian Affairs. Nor have I experienced less pleasure in reading the judicious and forcible remarks of your brother, the Rev. James Evans, in recent numbers of the Guardian. No man is better qualified to write on this subject than he—his residence at Rice Lake, River Credit, and St. Clair—his extensive travels and labours amongst the Indians in the interior, as well as at these regular stations.

These circumstances have reminded me of a remark made by the late Rev. Richard Watson in his sermon on the occasion of the death of the late Joseph Butterworth, Esq., M. P. "His loyalty," says Mr. W., speaking of Mr. Butterworth, "his loyalty, which in him was a Christian principle, led him to a general support of government in all cases where faction pressed upon it, or anarchy threatened the state; but his love of civil and religious liberty was equally ardent and immovable, and he never betrayed his trust as a representative of the people by forsaking the standard of either." This, I believe, is our motto as a body—this, beyond all doubt, is our duty.

Brother James Evans' remarks have revived in my recollection circumstances, the recital of which cannot be uninteresting to the friends of our injured fellow red men, and may contribute to the promotion of their interests.

In the autumn of 1836, a Society was formed in London, called "The Aborigines' Society," the object of which is to protect the rights and to devise the best means of promoting the interests of the aborigines of the several British Colonies. This is not a public, but rather a select Society of wealthy private gentlemen of science, leisure and philanthropy. It includes one or two hundred members of this description, among whom are many gentlemen of the first rank and respectability, several members of Parliament, and some of the first philanthropists and literary characters of the present day. They possess the influence to bring, in the most advantageous manner, any question they may propose under the attention of Government or Parliament.

Whilst in London in the winter of 1836-7, I was repeatedly invited by several members of this Society to attend the semi-monthly meetings of its Committee. I could make it convenient to do so but once. About this time, I received a number of the *Christian Guardian*, which contained brother James Evans' journal of a Missionary tour amongst the Huron Indians. He was on the Great Manitoulin Island when Sir Francis Head visited the Indians there, and got the Saugeeng territory from them. Some of brother J. E.'s remarks on that transaction were very touching, and deeply affected me. I enclosed them to the Committee of the "Aborigines' Society," with remarks. They awakened strong feelings in the minds of the members of the Society, who proposed to address Lord Glenelg on the subject. I furnished them with what information I possessed, but expressed a fear that it was insufficient to ground a formal representation to the government upon. Just at this juncture of the proceeding, Sir F. Head's speech at the first Session of the present Parliament arrived in London. In that speech he congratulated the Legislature on the excellent bargain which he had made with the Indians for the Saugeeng territory. I immediately enclosed this document also to the Committee of the "Aborigines' Society." A Memorial was forthwith prepared, and presented to Lord Glenelg on the subject. The day before I left London, I was furnished with a copy of this Memorial and the signatures. It is signed by upwards of 80 gentlemen, among whom are a distinguished member of the Royal Family, even members of Parliament, and other influential characters. I therewith enclose a copy of it for insertion in the Guardian.

I also enclose a letter, which was addressed to me the day I left London, by one of the Vice-Presidents of the Society, indeed its founder,—a member of the Society of Friends,—a Physician of solid learning and high respectability,—the author, among other publications, of a treatise on the Importance of the Study of the Aboriginal Languages, read before (I think) the Royal Society, and published by the request of that Society. He is also a member of the Council of the London University, by the appointment of Government. When he wrote this admirable letter, he was confined to his room and the greater part of his time to his bed, by illness,—having been removed from town for the sake of retirement. This letter is truly philosophical; but how different is its philosophy from that of Sir Francis Head, and to what different conclusions does it lead! It is a delightful production, and will be read with delight and profit by every friend of Christianity and of the aboriginal Indian race. I had hesitated some months on the subject of becoming a member of this Society, from an apprehension that its objects were too exclusively educational and secular, to the neglect of religion. I believe the primary object of this letter was to correct that erroneous impression. The abrupt conclusion of it, from the return of the disease, will be regretted by the reader as it has often been by me.

"The Aborigines' Society" has not been an inactive spectator of the wrongs of the poor Indians. About six weeks since, I received a letter from a member of the Committee, from which I make the following extracts:—"It was particularly interesting to learn that your Conference had taken up the case of the Indians so strongly. John Sunday, I hope, has returned to you by this time, and informed you what the Wesleyan body here have done, as also what was the result of his own personal application, under Sir Augustus d'Este's introduction to Lord Glenelg. His being at

hand to plead for himself was a very favourable circumstance. I believe Lord Glenelg could scarcely believe that the statement he gave in was his own writing. Sir F. Head had sent home such despatches on the subjects of the Indian Missions and Settlements, representing the state of morals as low, the effect of civilized life as destructive to health amongst them, and altogether stating, or misstating, things so very differently from what I have heard from various unbiased sources, besides the information received from yourself,—that it was particularly valuable to have a specimen on the spot."—"Certainly grosser and more derogatory libels upon missionary labours have scarcely issued from the pens of Kotzel or Reesley. We have some reason to believe that the Government either has sent out or is about to send out Commissioners to enquire into this affair."—"Now it is highly important that the Commissioners should have an opportunity of gaining correct information—not merely hearing Sir F. Head's side of the question."—"In addition to the efforts alluded to, our Society has taken up the case on a broad ground; and by their instructions Mr. F. and myself waited on Lord Glenelg, who gave us a patient and courteous hearing. Though evidently not fully informed of the facts of the case, yet his Lordship seemed to have a general idea of the question. It appeared to me from this interview, that his Lordship's conclusions might be influenced unfavourably by three errors, which we endeavoured to remove. But it may require further evidence to remove them entirely. They are, 1st, That the Indians remove voluntarily, and that therefore no injury is done to them. 2ndly, That the Manitoulin Islands are really fit for them, supposing them to become civilized cultivators of the ground. 3dly, That the Indians are so certainly contaminated by contact with the white people, that nothing but removing them out of their reach can prevent it. Now, I would suggest that these points, with such others as you may judge proper, should be made as clear as possible in any documents sent to this country. I should perhaps add another statement which weighs considerably, and which I do not class among the errors, until I am myself better informed: viz. That the habits of civilized life, and contact with Europeans, produce diseases, especially consumption, which sweep off those who do settle down. Now to what extent this is the case, it would be very desirable to ascertain, by as full and correct statistical facts as can be readily obtained."

The letter from which the above extracts are made, was written early in December. It seems that instead of sending out Commissioners to inquire into Sir Francis' statements and doings, Her Majesty's Government came to the more happy conclusion of sending out a new Governor. I have good reason to believe, that Sir F. B. Head's proceedings and Despatches relative to the Indians have had as much to do with his removal from the Province, as the asserted reason of his non-appointment of an obnoxious individual to a judicial office.

I hope the hints in the latter part of the above extracts will be attended to by the several Missionaries, in collecting the statistical information referred to.

In one of His Excellency Sir George Arthur's admirable replies to congratulatory addresses, I was delighted and truly thankful to Almighty God in reading the following passage:—"Among the many subjects, which, in the commencement of my Government, call for my serious consideration, the religious and moral interests of the inhabitants of this Province, claim and will receive my earliest attention; and it will ever afford me sincere gratification to co-operate with the various denominations of Christians in extending the blessings of a religious and useful education throughout the Province, believing as I do, that by these means the happiness and prosperity of a people may be most effectually promoted."

Every Christian heart in Upper Canada will respond in praise to God at the prospect of having the religious and educational interests of the Province, upon the true principle, resuming their appropriate primary place in the consideration of Her Majesty's Representative; and how delightfully do such sentiments fall upon the ear from the seat of local sovereignty, after what has been heard and witnessed for the last two years.

My present object is to offer my humble contribution to the investigation of that part of Sir Francis' administration which relates to the Aborigine Indian Tribes, and to inform the friends of the red men what has been felt in England on their behalf from the beginning, and what may be confidently depended upon for their encouragement.

Yours, very truly,  
E. RYERSON.

Kingsford, April 18, 1838.

Copy of Memorial addressed to Lord Glenelg, in February, 1837, by upwards of eighty Gentlemen in London, in behalf of the Saugeeng Indians in Upper Canada.

To the Right Honourable Lord Glenelg, Secretary of State for the Colonies.

The attention of the undersigned memorialists has been arrested by a circumstance stated in the late address of the Governor of Upper Canada, Sir F. B. Head. They have learnt with regret from that address, as well as from other sources, that the territories of the Aborigine possessors of the soil have been still further reduced by the concession which they have been persuaded to make of a very large and important tract of valuable land. The tract of land so ceded is not only inhabited by wandering and uncivilized Indians; but it comprehends within its limits a thriving and highly interesting Wesleyan Missionary settlement, in which 200 Indians have embraced Christianity, and applied themselves with success to the arts of civilized life. Sixty of their children are receiving regular instruction in the Missionary school; and it is stated that the effect of their example has been such as to induce many neighbouring Indians to join them. Your memorialists are far from wishing to impeach the character of Sir Francis Head, whose conduct on other occasions has evinced a desire to promote the welfare of his fellow creatures. They do not accuse him of adding to the British dominions by an act of violent spoliation of the kind by which many of our Colonies have been founded and extended; they are willing to admit that his object has been to benefit the poor Indians, by obtaining for them a tract of fertile land, to which they may be induced to emigrate with advantage.

Much as your memorialists desire to see the Aborigines of North America advanced in civilization, and secured against the loss of their remaining territory, either by violence or persuasion, the object of this petition is, not that the treaty of Sir F. B. Head should be annulled, but that the Secretary of the Colonial Department, who has already distinguished himself so much by the protection which he has afforded to the Aborigines of Southern Africa, will take the case of the Christian Indians in the before mentioned settlement under his serious attention, and afford them his fatherly protection. It appears to your memorialists that those Indians who have cleared the land, ploughed and sowed fields, erected houses, homes, and places of worship upon it, have rendered themselves possessors of the soil by a stronger title than that by which their wandering brethren have held other portions of districts as common hunting grounds. And your memorialists implore that these Indians may not be considered as bound by the treaty, and compelled to remove, but that they may be allowed, and even encouraged to retain a portion of land adequate to the necessities of the settlement, with privileges and advantages equivalent to those enjoyed by pauper emigrants from this country, who have yet to make the land their own by labour bestowed upon it.

It is notorious that it has been extremely difficult to introduce civilization amongst the North American Indians. Again and again, after unwarlike exertion has caused it to take root amongst them, it has been suppressed by removals, to make way for white settlers. Your memorialists are induced to hope that the measure which they implore, and which justice and humanity unequivocally demand, will not only rescue the settlement alluded to from the fate of its predecessors, and allow civilization to advance there, but that the protection shown to it will produce a salutary effect on other Indian Tribes, by exhibiting to them the advantages of civilization, and by teaching them that it is the only effectual means by which they can secure the undisturbed possession of their soil.

### Mr. Hodgkin's Letter.

Tottenham, 27, 4, 1837.

MY DEAR FRIEND, EGERTON RYERSON.—Although I cannot suppose that it is necessary that I should say anything to thee to increase thy zeal on behalf of the interesting Aborigines of thy country, to which thou art about to return, or to convince thee that I fully participate in the same feeling myself, yet as thou art kindly willing to join our new Society for the protection of Aborigines, it may not be amiss for me to communicate to thee my views as to the mode in which I conceive that the Indians may be best assisted.

This will not only suggest points on which it may be desirable for thee to correspond with us, but also enable thee to offer comments on plans which must, to a certain degree, be theoretical, although I have endeavoured, as far as possible, to be guided by experience.

I conceive that there are points which may be assumed as universally admitted; first, that the Indians have been rapidly reduced in numbers; secondly, that with the exception of a comparatively small number, who have been induced to become something more than nominal Christians, they have become, in almost every respect, a degenerate race; and, thirdly, that it is expedient that a remedy should be sought for the existing evils under which they labour.

The various plans for applying this remedy may be reduced to two heads: the first comprises those which have for their object the removal of the Indians from the neighbourhood of the whites into situations in which they may be left to themselves, and suffered to continue their original and uncivilized habits, as far as their altered condition and contracted limits will allow. Such plans, though approved and adopted by the Government of the United States, and as it would appear, admired and imitated by some who are connected with our own, cannot, in my opinion, be sufficiently or too strongly reprobated; the Indians thus removed, not only lose their land, but also the little property which they had collected upon it. Having become accustomed to have many of their wants supplied by means of articles of European manufacture, they do not now possess the power of providing for themselves precisely in the manner in which their forefathers did; they are, therefore, subject to fatal difficulties in their new territory.

I am not advancing a merely probable case, but one which has actually occurred. Again, the removal of the Indians is far from placing an effectual barrier between them and the whites; they are presently overtaken by them in their new abodes, since the progress of the latter is promoted and encouraged by the migration of the Indians. The plea that the two races cannot live together is again urged, and a further removal is determined on. It is difficult to admit any good principle in the advocates of this system, until we see them removing whites from Indians, as well as Indians from whites. Thou wilt therefore perceive that I am an advocate for that class of measures which is directed to the improvement of the Indians on the territory which they still possess. Of the measures of this class there is considerable variety. Reservations have for a time at least been secured to the Indians, but having been left very much to choose their own mode of life, they have unhappily, for the most part, superadded European vices to the defects and evils of their old habits. In some of the early Missionary attempts, I fear that indiscreet persons were employed, who failed, either through not adorning their profession, or by seeking, in the first instance, to induce the uncivilized to embrace a new faith, with the good fruits of which they were wholly unacquainted, whilst they were familiar with the vices and crimes of their professors. The happiest results have been obtained by those who, while professing and teaching Christianity, have exhibited its blessed effects in their own example; and who while ministering to the spiritual wants of their disciples, by teaching Christianity by example and precept, have not thought it beneath them to attend to their degraded outward condition, and to put them in the way of supplying their many temporal wants. It is this class of friends to the cause of the Aborigines, which I desire to see increased, and shall be truly gratified in assisting.

For them fully to succeed in a work which presents so many and such great difficulties, great skill and prudence, as well as zeal, are requisite; and I have often felt apprehensive that the labours of Missionaries, more especially amongst the North American Indians, have failed to produce the amount of good which has been desired, owing to a deficiency in this respect. There has, if I am not mistaken, been a want of co-operation and unity of design in the various efforts which have been made. This is a very natural consequence of the work having been undertaken at several points remote from each other, and more especially of its having been in the hands of different independent sections of the Christian Church.

In many instances, the success obtained within the narrow limits of a Missionary settlement appears to have been highly gratifying, but it has produced little or no influence on the mass of the Indian population, or even on immediately adjoining tribes; their declining affairs have not been arrested by it, and when the policy of their civilized neighbours has effected a wholesale removal of the Indians, the little settlement has been involved in this misfortune, and its commencing civilization has been completely crushed. I am desirous that, if possible, this evil should be averted for the future by a system of mutual co-operation amongst American Missionaries, whether attached to the Canada or to the United States, by their adopting a unity of system and design, as far as their respective Governments, and the creeds and regulations of their peculiar sects, will admit; and by the most scrupulous care in the selection of the Agents to whom the execution of their benevolent designs is entrusted. If there be any work in the field of religious labour for which special gifts or qualifications are required, it is surely in that of a Missionary to uncivilized heathen nations: the most ardent zeal is not alone sufficient—the talents of a legislator, and the address and influence of a popular leader, are required to be conjoined with the piety and meekness of a Christian teacher.

In conjunction with this care on the part of Missionary Societies, it seems necessary that the Indians should as generally and as fully as possible be made acquainted with the actual position of their affairs, that they should see how much they have declined and are declining, and be convinced of the immediate necessity for the adoption of a new system.

It is very certain that they possess the means of thus generally diffusing information amongst themselves, since on different occasions enterprising and warlike chiefs have stirred up the tribes to a simultaneous effort along their entire frontier.

Let a similar effort be made in a better cause, and we need not despair of the result. As the Indians under the operation of such an influence must require some system of law and government, it will come to be considered whether they should exist as a separate government, or be attached to the organized and civilized States or Provinces already existing. The independent and jealous character of the Indians, and the case of the Cherokees, tend to show that the former course is that to which they will give the preference; but as it is decidedly that which will afford them the least chance of permanent security, it will be very important to represent the other alternative, with such attractive modifications as may be most likely to secure their general assent. I feel the more strongly impressed with the correctness of this opinion from the recollection of many historical facts, which might be adduced in support of it.

I am sorry to say that the state of my head will not allow of my giving those examples, or of my extending this letter to several other points on which I wished to touch. I must therefore rather abruptly conclude with the expression of my heartfelt desire that your College may succeed in educating many well selected Indian youths, expressly prepared for the purpose, not only of teaching, but also of organizing their countrymen.

Sincerely wishing thee a safe and prosperous voyage and journey home.

I am thy assured friend,  
THOMAS HODGKIN, M. D.

To EGERTON RYERSON.

[The statistics relative to the River Credit Mission, contained in the following communication, were lately received by the Rev. Mr. Stinson, from the missionary at that place. Mr. S. is collecting similar information from all the Indian settlements, and intends to employ it in the forthcoming Missionary Report, which will render it a peculiarly interesting and valuable document.]

Extract of a Letter to Lord Glenelg, relative to Sir Francis Head's Despatches on the affairs of the Indians.

I have recently read Sir F. Head's despatches to your Lordship on the affairs of the Indians. I claim, my Lord, to know something of the habits and character of the "red men" of this province, and the progress and effects of what Sir Francis sneeringly calls the "Christianizing and civilizing process" among them. I was the first stationed missionary at the river Credit, and was permitted to be the first instrument of introducing Christianity among the Lake Simcoe tribes of Indians.—I have ate and slept in their wigwags.—I have toiled day after day, and month after month, in instructing them in religion, horticulture, agriculture, domestic economy, &c.—have attentively and with anxious solicitude watched the progress of christianity and civilization among them from the beginning. I believe I am individually as "disinterested" as any man in the conversion as Sir Francis himself, I have had better opportunities of observation, though I cannot pretend to that acuteness which he arrogates to himself; and I do most unequivocally assure your Lordship, that every one of his statements (in the sense in which he evidently wishes them to be understood) is incorrect, except his description of the Munedoobin Islands in Lake Huron, and the injury he has sustained at the hands of the white man.

I here make the broad assertion. The subject will be fully investigated at the approaching annual meeting of our ministers, and the result will be transmitted to your Lordship. It is also probable that petitions will be addressed to the House of Assembly at its next session, praying for a parliamentary investigation of the whole question. I humbly hope that your Lordship will therefore suspend your

judgment upon these most extraordinary of all state documents, until the truth and the whole truth shall have been stated.

In the mean time, as specimens, to apprise your Lordship on one or two all-important points, I will just refer to Sir Francis' statement, that the Indians readily consented to surrender the Saugeeng Territory, and to remove to the Munedoobin Islands.

I can now state upon the authority of the Rev. Mr. Stinson (Agent of the Wesleyan Missionary Committee in London, and one of the Methodist Missionaries to whom Sir Francis refers, as being present on the occasion) that the facts of Sir Francis' negotiations with the Saugeeng Indians on those subjects, are substantially and in brief as follow: (Sir Francis wished the Indians to surrender the whole of that territory to him; they declined, he endeavoured to persuade them, and even threatened them, by telling them that he could not keep the white people from taking possession of their land, that they (the Indians) had no right to it only as a hunting ground, &c.—But the Indians were inflexible. They told him they could not live on the Munedoobin Islands—that they would not go there—that they wanted lands they could call their own, and live like the white people, and have their children taught to read. The council of the Saugeeng Indians separated. About an hour or two after, Sir Francis called them together again—renewed his proposals, persuasions, and threats. The Indians refused. Sir Francis then proposed, that if they would surrender to him the territory adjoining the Canada Company's Huron Tract, he would secure to them and their children the territory north of Owen's Sound, (which your Lordship will find mentioned in his agreement with them) and build them houses on it from the proceeds of the sales of the territory adjoining the Canada Company's land. (The territory north of Owen's Sound is from 50 to 80 miles in extent—contains much excellent land, and is skirted with good fisheries.) To this proposal, I am informed the poor Indians did readily accede, with tears in their eyes—their hope revived, and their countenances beamed with joy. This was what they wanted—and secured to them, from which they could not be removed—where they could have help to build houses and settle their families, and where they could at length rest their bones.

Such was the substance of what transpired between Sir F. Head and the Saugeeng Indians; from which your Lordship will perceive that they entirely refused to accede to Sir Francis' first proposal—that they never did, and do not now, intend to remove to the Munedoobin Islands, any more than Sir Francis himself intends to remove there, and that they surrendered to him a part of their territory with a view of getting the other part secured to them, and assistance to settle on it. Such is the understanding, and intention, and expectation of the Saugeeng Indians to this day.

I will notice but one other point in Sir F.'s statements. He represents to your Lordship that great mortality attends the civilization of the Indians. It is admitted, that christianity does not impart to the Indian a new *body*, although it implants within him a new *heart*, and therefore constitutes him liable to intemperance, vice, and exposure, may become a prey to consumption and other diseases, after the christian conversion and reformation of the Indians, as well as before. But is this mortality increased or lessened by the "christianizing and civilizing process?" I will take the oldest Indian Mission we have as an example, and the one the most unfavourably situated, according to Sir Francis' theory—the river Credit mission—a mission within 16 miles of Toronto—surrounded by a white population—embracing a tract of only 3000 acres of land, the Indian owners of which were drunkards to a man, woman, and child, with one, and only one, (female) exception. When I entered upon this mission in 1837, there were 210 souls in the tribe, most of whom had been converted some months before, at the Grand River; now there are 245. Some have removed to the village from other places—others have removed to other places from this mission. I am unable to say which class of removals are the most numerous. The council of the whole tribe was called a few days since, in order to ascertain the comparative number of deaths during the last ten years.

I perceive that the Rev. James Evans, Missionary at St. Clair, in the Guardian of the 18th inst., represents the territory as rocky, barren, and valueless. My information is derived from Mr. Stinson, who also derived his from Mr. Stinson, who also derived his from Mr. Stinson. It is a fact, that the land is not only fertile, but also, in this territory, is fully ascertained. Mr. Stinson is also under the impression that according to the agreement of Sir Francis with the Indians, the land was to be sold to the Indians, and the proceeds to be used for their benefit. It is a fact, that the land is not only fertile, but also, in this territory, is fully ascertained. Mr. Stinson is also under the impression that according to the agreement of Sir Francis with the Indians, the land was to be sold to the Indians, and the proceeds to be used for their benefit. It is a fact, that the land is not only fertile, but also, in this territory, is fully ascertained. 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first in this tribe renounced "the errors of a Pagan's creed." Little had been accomplished previous to this, either by our "friendship" or our "philanthropy." The "simple virtues" of the red men shone forth in all their native lustre; and while drunkenness, and murder, and adultery, and every evil work abounded, and who could with stoical vanity have declared himself "disinterested" in their conversion, might have exclaimed with Sir F. B. Head, "We have only to bear patiently with them for a short time, and with a few exceptions, principally half castes, their unhappy race, beyond the power of redemption, will be extinct." Since that period two hundred and fifty-five have been admitted by baptism into the Christian Church. Of these one hundred and seventy-seven were adults. After deducting deaths, removals, &c., we have at present one hundred and sixty-one members of Society. It may here be remarked that many who have in this frontier station embraced the Christian faith, called for these remarks during the last war they bore arms under the British flag, have since that period generally remained in the State of Michigan, so that the houses which were erected under the direction of Sir John Colborne, the Indians' friend, (whose administration will be long remembered by the red man, but with very different feelings from those with which they contemplate that of Sir Francis), were only sixteen in number; and when the number of families is compared with the improvement made, the public will be able to determine whether we ought to give up in despair our efforts to make the aborigines agricultural people.

These have been cleared, and were under fence last season, not less than one hundred and forty acres of land which was heavily wooded. The rails were split, drawn, and laid up into fence by the Indians, with very little if any assistance or instruction from white men. And although the season was unfavourable to their corn and potato crops, and the late disturbances prevented them from providing as they otherwise might have done, yet there are some who have Indian corn and potatoes on hand to supply their families; and they consequently consider themselves better off than they would have been in their former "savage" state, when living on the "horries" on which those Indians feed; who "have been in the habit of living in their canoes" among the "granite islands" of Lake Huron, or "further to the North and West." They are fully persuaded that their present location is preferable, inasmuch as it "affords fishing, hunting, bird shooting, and fruit," and also excellent corn, potatoes, oats, and vegetables in abundance. The Indians own several black cattle and twelve horses. One of them killed five good hogs last autumn, and some others one or more each. Several barrels of fish, which were packed last autumn, have been sold to merchants and others during the winter. Some who when they became Christians were from one to two and three hundred dollars in debt, now "own no man;" while their clean and decent appearance, and their sober conduct, declare most emphatically that our friendship and our philanthropy have not altogether failed.

Whether "congregating the Indians in villages of substantial log houses" may be considered a "lovely and beautiful theory," or whether what Sir F. B. Head declares to be an "undeniable fact," to which he so "unhesitatingly" adds his "humble testimony," that as soon as the feeling season occurred, and the Indians, or rather not in numbers by consumption, and that Christianity "has more than decimated its followers" may be determined by a perusal of the following statement of the number of deaths which took place respectively during the four years preceding, and about the same period since, the introduction of Christianity among this tribe.

#### Number of Deaths during four years previous to embracing Christianity.

Natural deaths, hastened in most cases by drunkenness and other vices, .....	12
Died drunk, .....	12
Killed by being crushed, bruised, or otherwise injured by their associates, and in several instances by their own relations, in drunken quarrels, .....	14
Burned to death by falling in the fire when drunk, .....	2
Drowned when drunk, .....	2
Poisoned by the Canjuna or Mead, (persons frequently employed by the Pagans to average real or supposed injuries, .....	4
Issue through continued drunkenness, and eaten by wolves, .....	1
Killed by accident when drunk, .....	1
Killed by accident when sober, .....	1
Died in childhood, .....	1
Total, .....	47

#### Number of Deaths since embracing Christianity.

Natural deaths, .....	3
Total, .....	3

In preparing this statement I have been careful to obtain the name of every individual; and should the almost incredible contrast lead any one to question its correctness, I can furnish a list with the names of the persons, and the places where the deaths occurred. With this statement before him, no person would doubt the truth of Sir F. B. Head's assertion, had it been applied to the pagan Indians, that they "withered, dropped, and vanished before us, like the grass in the progress of the forest in flames." But who can for one moment acquiesce in the opinion of the same persons when he publishes in the ear of the noble Secretary of State for the Colonies, that "civilization, producing deaths by consumption, has more than decimated its followers."

The extraordinary display of the providential care of Almighty God toward this people, demonstrated in the striking contrast above, should burn the chariot of falling in the wheels of heaven, by declaring that the introduction of Christianity "has implanted more vices than it has eradicated." And the almost uniformly consistent deportment of the Christian Indians, and the comparatively few cases of relapse into their former habits of drunkenness, &c., should satisfy the most sceptical, that it cannot be supported by facts that "under all circumstances" the "simple virtues of the red aborigines of America" fade before the vices and cruelty of the old world.

The Indians possess in their pagan state some correct views, and some practices which would not dishonour the Christian's profession. It is true that such "simple virtues" may "fade before the vices" of those who in their intercourse with them violate the holy Sabbath, who encourage and countenance scenes where the most obscene passions are indulged, and the most murderous characters are cherished, and who slander the characters of those who are endeavouring to save them from the "vices" and shield them from the "cruelty of the old world;" yet the introduction of Christianity by no means prevents or limits the exercise of those "simple virtues" which it finds among the children of the forest. No, as an old warrior not long since observed in conversation, "I thought," said he, "when the missionaries first came they were going to change all our manners and customs, and almost believed that our good practices would be changed to bad ones, and our bad into good ones; but even then I thought we should be the gainers. But I am happy to discover, that in no case have we been instructed to give up one single good thought or action, (he might have said "simple virtue") to think or do one bad one."

In view of the almost incredible change which has taken place among the Indians, in that they have renounced their pagan sentiments and superstitious rites; that they now regularly and devoutly assemble for religious worship, and listen with the deepest attention and intense interest to the great and saving truths of the Gospel; that they have given up their custom of polygamy, and every husband is now "the husband of one wife;" that male and female have dashed the intoxicating cup from their already scorched lips, and become sober and temperate; that the women, renouncing the unrestrained indulgence of the basest passions, fanned by the

stimulating influence of ardent spirits, have become sober, chaste, and virtuous; when, in a word, we behold these beneficial changes in their feelings and their civil condition, virtually making them "new creatures," we shall certainly require something more than the answer to the assertion of Sir F. B. Head, to induce us to set aside our own judgment, and conclude with him that the labours of the devoted Missionary, the philanthropic exertions of a Christian public, and the efforts of a benevolent Monarch, have "implanted more vices than they have eradicated." Were this the case, we too might exclaim with astonishment, "the dispensation is as mysterious as it is inscrutable," and lament that our "philanthropy, like our friendship, has failed in its professions." But the opinion is unfounded, and imprudent, and rash, as it is unequal for and cruel; and it certainly requires a greater share of Christian charity than falls to the lot of every person, to enable any reader of the Despatch which he has called for these remarks to conclude that it was dictated by a pure desire to benefit those whose happiness it professes to promote. The recommendation "to remove them and fortify them against all communication with the whites;" thereby, of course, depriving them of those Christian instructors, whose humble labours have been so signally owned of God in their conversion, compels the suspicion of an intention to sacrifice their interests to those of others, and of a rooted hostility to the system of revealed religion, whose precepts are thus to be outraged.

The very extraordinary sentence in Sir F. B. Head's "Memorandum," in which he so ingenuously connects the Missionaries and the pagans, I cannot allow to pass without a few remarks. He says, "while as regards the women, it is impossible for any accurate observer to refrain from remarking, that civilization, in spite of the pure, honest, and unrelenting zeal of our Missionaries, by some accursed process, has blighted their babies' faces."

The most obtuse intellect will perceive the tendency of this sentence to induce a certain class of impure minded enemies of religion to chuckle over this double entendre. In the most favourable light in which it can be viewed, it exposes its author to the charge of either irony or sarcasm, or both, in praising those whom he intended to condemn, and "under the pretence of eradicating from the female heart the errors of a pagan's creed," have "implanted in their stead the germs of christian guilt;" or otherwise, to a highly censurable want of circumspection in touching on a subject so delicate in its nature, in a manner painfully indicative of a vitiated taste. Already, in several instances, have respectable and intelligent individuals remarked, under impressions made by a perusal of this extraordinary production, in that tone of pleasantry which friendship can understand, "Well, Sir Francis gives our Missionaries credit for more duties than you were appointed to perform;" or, "Well, you Missionaries are doing great things towards prolonging the existence of the Indian tribes, as the 'hell castles' appear to be destined to continue the race, while the full-blown reds are to become extinct." These and like remarks, while they prove the characters of those to whom they are so freely expressed to be above suspicion where they are best known, too plainly manifest the tendency of Sir Francis' insinuation upon minds of a different construction. The sentence will doubtless be treasured up by those whose views are inimical to the cause of missions, and in their seasons of sceptical conviviality, they will find a satisfaction in contrasting the "pure, honest, and unrelenting zeal" with the "accursed process," which in Sir F. B. Head's usual style of "non-commital," are so closely connected, and flatter themselves that they are inflicting a wound on the character of those who, through Divine grace, can reply to such base insinuations, "For I am armed so strong in innocence, That they pass by me as the idle wind: Which I regard not."

Whatever may have been the design of the author of the sentence, as it regards the Missionaries, no misunderstanding can possibly exist with respect to its intended and obvious bearing on the character and reputation of the numerous, and generally speaking, very respectable class of unfavourable females. It is true that some of the leading men of the Indian settlements, by suggesting to their friends and countrymen the propriety of adopting constitutional measures to save themselves from banishment, by petitioning the Provincial Parliament, or the Crown, to waive their removal until the matter could be fully investigated, gave offence to Sir F. B. Head. But surely he might have deemed it sufficient to have called into his presence the most intelligent and useful of the red men, and have charged him with disaffection, while his character elsewhere was without even suspicion; to have issued his order that no Indian should visit Toronto on public business (a privilege never denied by any Governor) unless with his permission; to have taken possession of the Red man's "forlorn hope," the Saugeen Territory; to have ordered the Indians to leave their "improved lands" and "substantial log houses" before the Crown of Great Britain had approved of the measure; to have represented that the Gospel would injure, and not benefit them, and thus throw an obstacle in the way of the Pagans to their embracing the saving truths of the Gospel; that they owned no lands or islands in the province of Upper Canada, and thus at once discourage them in every effort to emerge from their former squalor and degrading condition. All this, however, could not satisfy Sir Francis, but he must assail and inflict a desperate wound upon the character of the unoffending and innocent female portion of their community.

"Good name is man or woman, dear my lord, Is the immediate jewel of their souls: Who steals my purse, steals trash; 'tis something, nothing; 'Twas mine, 'tis his, and has been slave to thousands: But he that filches from me my good name, Rides with the winner; 'tis more than flesh he steals, my honour."

Were the character of the Christian Indian females assailed from some other quarters, I should not deem it necessary to offer one defensive remark; but when it has been attacked by the Representative of the Crown in this Province, the case assumes a serious aspect, and demands a serious examination.

The chastity and reserved deportment, even of the converted females whose former habits were loose and dissolute, are so striking, that the fact is not only the subject of gratifying remarks among those who acknowledge themselves "interested in their conversion," but as one of the Indians once observed, "The wicked men swear at the Missionaries because our women refuse to run wild like the deer in the forest." Why did not Sir F. B. Head inform Lord Glenelg, in order to "the subject of the Indians in Upper Canada" being "fairly considered," that many of the adults are of mixed blood, and that consequently, "in spite of the pure, honest, and unrelenting zeal of our Missionaries," this circumstance, without any "accursed process," has blighted their babies' faces? Had he really made himself "acquainted with the Indian character," he would know that "babies' faces" being "blighted" is no just criterion on which to ground the serious charge of adultery as a characteristic of the effects of civilization. An intimation, at least, might have been given that all are not implicated in this crime; but the unlimited phrase, "while as regards their women," leads to the conclusion that adultery is the universal mark of degradation which accompanies the "accursed process of civilization." It is impossible for any accurate observer to refrain from remarking that "babies' faces" are in all cases, even where the character is above suspicion, and the blood pure, shadings lighter than their parents, and that several months expire, unless they are much exposed by travelling, before they assume the distinctive hue of their race. This is known to all who are conversant with the In-

dians; and could Sir F. B. Head, or any other such "accurate observer," meet those "blighted babies" in a year or two hence, the ruddy countenance, the lank black hair, the high cheek bone, and the dark piercing eye, would either compel him to retract his opinion, or to give practical proof of the truth of the couplet—

"Stander lives upon succession;  
For ever housed when it sees gets possession."

There is but one mode of exculpating the writer of the Despatch from the charge of attacking the females generally, and that is by supposing that the phrase "our Missionaries" limits his remarks to the missions of the Episcopal Church, of which Sir F. B. Head is a member, as distinguished from other denominations. But judging from the public and private letters of the Rev. Mr. McMurtry, Episcopal Missionary at the Sault Ste. Marie, as well as from the encouraging account which I have received from his own lips, respecting the success which has attended the christianizing and civilizing of the Indians at that station, I should consider Sir Francis' opinion as inapplicable there, as to the "Indian settlements," of which he says, "I visited them," being "desirous to judge with my own eyes." I can scarcely persuade myself that the ecclesiastical body, and especially the Missionaries, of any denomination will give even a silent assent to the slander of their flocks, and to the covert attack made upon our holy Christianity, which we are all equally bound to uphold, to defend, and to propagate.

JAMES EVANS.  
River St. Clair, April 26, 1838.

#### COMMUNICATIONS.

For the Christian Guardian.

##### What is Christian Loyalty?

The Rev. Mr. Howard's important letter in the Guardian of the 13th inst., and his gratifying additional observations in the Guardian of the 25th inst., suggest the equally important question, "WHAT IS CHRISTIAN LOYALTY?" Mr. Wesley, in his sermon on a *Catholic Spirit*, gives the right hand of fellowship to those who differ from him in opinion on many points of religious doctrine and church government, nor can we with any reason or propriety, allow less latitude and liberty of sentiment on doctrines and measures of government. A man ought not therefore to be excluded from the communion of the body of Christ because he is not of our way of thinking in civil affairs. In order to guard against any disputes, or misunderstandings, which may possibly arise out of the general administration of discipline on this subject, I beg to offer some observations on the general question of Christian Loyalty in connexion with the constitutional rights and privileges of the members of the church and all classes of the population. For a more theoretical investigation of the doctrine, and a general enumeration of civil duties, referred to in the following remarks, I may refer the reader to my plain printed sermon on *Civil Government and the Late Conspiracy*.

If I were to ask the first man whom I might meet, "Are you a loyal man?" he might answer, "I am, but I conceive the acts and composition of the local Executive for years past to have been most exceptionable and exclusive." If I were to propose the same question to the second man whom I might meet, he would perhaps answer, "I am, but I conceive the acts and composition of the Queen's Government in England for years past to have been most exceptionable and corrupt; I think it is in fact a semi-popish and a semi-infidel Government." If I were to accost the third person of my casual acquaintance with a similar question, he might answer in like manner, "I am a loyal British subject, but I believe changes might be made in our colonial administration of Government which would be alike beneficial to the Province and to the Parent State." Now why have not these individuals as good a right to their opinions as I have to mine? Why have they not an equal right with me to inculcate their opinions, "by speaking, by writing, by petition, by remonstrance?" Is not this a right guaranteed by the British Constitution to every British subject? Is it not a right sanctioned by the example of the wise and good for ages? Is it not a right of which every British subject ought to be jealous?

This right has often been exercised in direct opposition to the Executive administration of Government for the time being. Look at the political history of the Methodists in this Province. Look at the London *Watchman* at the present time—conducted under the supervision of the Wesleyan Missionary Secretaries, Editors of the Magazine, and other Wesleyan Ministers in London—and yet not merely discussing public questions generally, but viewing them for the most part in opposition to the present Ministry. The Rev. RICHARD WATSON, whose orthodoxy and loyalty are alike above suspicion, places this very important subject in the clearest light. In the following passage, (which I have also quoted in a note on the 10th page of my printed *Sermon on Civil Government*) Mr. Watson forcibly states the circumstances under which the advocacy of measures in opposition to Government is not only lawful but a duty. "The lawfulness, may, even the duty of it must often be allowed; but under certain qualifying circumstances. As, 1. That this resistance of opposing and inculcating opinion is not directed against Government, as such, however strict, provided it be just and impartial. 2. That it is not personal against the supreme Magistrate himself, or his delegated authorities, but relates to public acts only. 3. That it springs not from mere theoretical preference of some new form of Government to that actually existing, having in it nothing practical. 4. That it proceeds not from a hasty, prejudiced, or malignant interpretation of the character, designs and acts of government. 5. That it is not factious; that it is not the result of attachment to parties, and of zeal to effect mere party objects, instead of the general good. 6. That it does not respect the interests of a few only, or of a part of the community, or the mere local interest of some places in opposition to the just interests of other places. Under such guards as these, the respectful, but firm expression of opinion, by speech, writing, petition, or remonstrance, is not only lawful, but often an imperative duty, a duty for which hazards even must be run by those who endeavour to lead public opinion to place itself against real encroachments upon the fundamental laws of a state, or any serious maladministration of its affairs. The same consideration may be maintained under similar reserves, when the object is to improve a deficient and inadequate state of the supreme Government. It is indeed especially requisite here, that the case should be a clear one; that it should be felt to be so by the great mass of those who with any propriety can be called the public; that it should not be urged beyond the necessity of the case; that the discussion of it should be temperate; that the charge should be directly connected with an obvious public good, not otherwise to be accomplished. When these circumstances meet,

there is manifestly no opposition to government as an ordinance of God; no blameable resistance to the powers that be," since it is only proposed to place them in circumstances the more effectually to fulfil the duties of their office; nothing contrary, in fact, to the original compact, the object of which was the public benefit, by rendering its government as efficient to promote the good of the state as possible, and which therefore necessarily supposed a liability to future modifications, when the fairly collected public sentiment, through the organs by which it usually expresses itself as to the weal, required it."—(Theological Institutes, Vol. III. pp. 310, 311.)

Such is the right of unshackled freedom of opinion, and the manly and decent expression of it, as stated by the master mind of Watson. I could adduce quotations to the same effect from the writings of the confessedly ablest philosophers, divines, and statesmen of the seventeenth and eighteenth centuries, were it consistent with the intended brevity of my present remarks. None are so truly loyal and obedient to the laws under which they live, as those who feel that, under the government of those laws, they are not only men, but free men. Such are every Briton; whether he be born or live in Great Britain or in Canada. Such is the very foundation of the British Constitution of Government, both in England and Canada, as is evidenced by the very existence of Parliaments, of legislation, of the periodical and newspaper press, of every day's publication, and of almost every fireside conversation. Every Canadian and every Briton may unite with the Grecian poet, thus translated—

"Dear native land, how do the good and wise,  
Thy happy time and countless blessings prize!"

Neither Christian nor British loyalty therefore involves the sacrifice of private judgment or free discussion in either religious or political matters.

I may also observe, that an absolute preference for the form of government under which we live is not essential to the Christian Loyalty. Anderson has beautifully said, "I look upon it as a peculiar happiness, that were I to choose of what religion I would be, and under what government I would live, I should most certainly give the preference to that form of religion and government which is established in my own country."—(Spectator, No. 237.) This I believe to be the "happiness" of the great mass of British subjects, at least as far as the form of Government is concerned; but viewing Christian Loyalty as a principle, and a command of God, applicable to all countries and ages, such cannot be the "happiness" of a but comparatively small part of the human race—especially of the Christian portion of it. This could not have been the "happiness" of St. Paul, though he taught "submission to the powers that be," and in his example practically illustrated his own precepts. This cannot be the "happiness" of the enlightened inhabitants of despotic kingdoms and empires. Thousands of the Christian and loyal subjects of the comparatively enlightened and mild despotisms of Prussia and Russia may, and it is known to do, desire a Constitutional Monarchy. Thousands of citizens in many parts of the United States of America may prefer a free Monarchy and a government of laws to a despotic republic and a government of President Mob and Judge Lynch, and yet in the most strictly Scriptural sense of the expression be "subject to the powers that be," and worthy of sacramental communion with Wesley or Fletcher, or Knox or Luther. So may there be persons in Upper Canada, or in England, who, from various causes, have in their own judgments a preference or prejudice for a government differently constituted from the existing one, and yet be scripturally "subject to the powers that be," and be worthy of Christian communion with "all those" of every nation, "who love our Lord Jesus Christ in sincerity."

This principle, so obvious, so reasonable and so just, is illustrated by universal history. I will, however, by way of illustration, advert to but one fact, familiar to the mind of every reader—the fact that many persons in this Province who have been favourable, and may yet be favourable, to organic changes in our Provincial Government, but who have proved themselves, during the late insurrection, enemies to rebellion, and Scripturally "subject to the powers that be." They believed—and for aught I know they may yet believe—that a change in the constitution of the Executive Council was necessary to the well-being of the Province. And what man of any knowledge of government, or history, or general principles, will jeopard his reputation by denying that they had and have a right to that opinion, and to inculcate that opinion, if they please, "by speech, by writing, by petition, and by remonstrance," as much as Sir Francis Head, or any other man in Canada, has a right to advocate his opinions. LORD STANLEY himself has advocated an elective Legislative Council in the Canadas—had he not a constitutional right to do so? The author (by repute Mr. Attorney General (Hagerman) of the Report of the Select Committee of the House of Assembly on the State of the Province, recommends and advocates a complete organic change in the constitution of the Imperial Colonial Executive in London; why then has not any other man in Upper Canada an equal right to recommend and advocate an organic change in the constitution of the local colonial executive in the Province? The right in the one case is as extensive and as inviolable as it is in the other, and cannot be denied in either case without striking a mortal blow at the vital principle of civil liberty.

But it may be said, the organic changes in the constitution of the executive and legislative councils referred to, would weaken British power in the Province and lead to its ultimate extinction. I believe it, and have used no little pains to convince others of it. But how have I done so? And how would I do so again? Not by denying their right to their opinions, or to the free expression of them, or by threatening them with legal chastisement; but by showing them the errors and consequences of their opinions—I would oppose them with the weapons of truth, not the sword of despotism or the brute force of mobocracy—I would arrest them by the authority of reason, and not by a magistrate's warrant—I would appeal to their understandings and hearts, and not deny them the right of exercising the one or feeling the emotions of the other.

Again—it may be said, how can a man who advocates a change in the constitution of the "powers that be," be a good subject to them? I answer with Mr. Watson in the passage above quoted. 1. The object of the original compact supposed the possibility of future improvements or modifications—consequently the right of recommending and advocating them. 2. By the history and principles of the British Constitution—and the same remark will apply to the Constitution of the Government of the United States—provision is made for effecting modifications or im-

provements in it, when they may, by the proper tribunals, be deemed necessary. For example, I am a member of the Methodist Church—I am therefore bound to obey the discipline or constitution of that Church. But that discipline or constitution itself recognizes or contains provisions by which its own regulations and even principles of government may be changed. Do I therefore violate my duty as a member of the Church when I recommend and advocate, in the manner permitted by the constitution, modifications in its regulations or laws or government? But if I were to advocate even lawful things in an unlawful manner, I might then be regarded as a disaffected or disloyal member of the Church. It is not the opinions of many individuals in this Province, nor yet the advocacy of those opinions "by speech, by writing, by petition, or by remonstrance," which has constituted them rebels and traitors, but the relinquishment of the constitutional means by which opinions may be expressed and rendered practical, and the adoption of unlawful means to promote them—means which involve murder and robbery and treason of the blackest and most aggravated character.

It may, again, be asked "how can persons be British subjects according to the laws, when you admit their opinions would lead to the subversion of British Power in the Province?" To this question I return two answers: 1. All the great men in England who have written or spoken on the subject—and I believe all the great as well as little men in this Province itself—both admit and assume that the day will come, sooner or later, when this country will be an independent sovereign state. This assumption must suppose, sooner or later, the advocacy of such a measure, and therefore the constitutional right to employ that advocacy. If the right of doing so exists in one individual, or in one age, it equally exists in every individual and in every age; and the exercise of it must necessarily be left to the discretion of individual judgment, according to the principles of the Constitution and the provisions of the law. 2. My second answer is, that persons may espouse and advocate principles and sentiments the consequences of which they do not perceive, of which from prejudice, party feeling, or weakness of intellect, they cannot be convinced, and from which they themselves would shrink back with horror. For instance, the most able Arminian Divines have contended that High Calvinism, in its legitimate consequences, makes the Divine Being the author of sin. To make God the author of sin is blasphemy, and of course repugnant to the Bible. But would the most respectable Arminian therefore say, that Calvinists are enemies to the Bible and blasphemers? Nay—say, Why? Because Calvinists deny that such are the consequences of their system—they maintain the reverse—they declare themselves believers in the Bible, and exhibit its principles and spirit in their lives. So may persons have embraced principles and sentiments which I believe, and which nine out of ten believe, would, in their ultimate consequences, lead to the annihilation of British power in the Colony; but I have not the slightest doubt that many who have held these sentiments, never intended such a consequence, and never believed it would follow from the views they entertained. In an article which I published in the Guardian of the 8th January, 1834, headed "Revolutionary Symptoms," I mentioned various circumstances indicative of incipient revolution, and warned my fellow subjects, especially those who called themselves reformers, of their danger, but prefaced my remarks with the following limitations. "We do not believe that a design for independency is entertained by one reformer out of one hundred in Upper Canada. Nor do we intimate a suspicion that any individual cherishes such a design, who has not directly or indirectly declared it." What I believe was literally true in 1834, has proved to be in a great measure true in 1837, for the great majority of reformers, so called, have not only taken no part in favour of the rebellion—but they were, according to Mackenzie's own account of the rebellion, kept in ignorance of such a design—and they have actually voluntarily turned out to suppress the rebellion and to maintain the authority of the laws. And why? Certainly not because they approved of the measures of the government—not because they desired no reform in the established system of government; but as they have asserted, and their assertions have been corroborated by their public acts, and there is no proof to the contrary, that they intended the improvement of the established government, and not its overthrow, and they intended the adoption of the means which the law permits and authorizes, and no other, to accomplish objects which they had a constitutional right to propose and advocate. A man has a just claim to the rights and privileges of a British subject, as long as he obeys the laws; and in the judgment of Theologians the moral character of human actions is determined by the intention or motives.

But it is said, there are cases in which individuals—understand one or two members of the Wesleyan Methodist Church amongst them—have disobeyed the laws by refusing to take up arms during the late insurrection, may they not be justly considered disaffected and disloyal men and unworthy of a place at the Lord's Supper? I answer, if that circumstance alone ought to exclude them from the Lord's Supper, John Nelson, the apostolic fellow-labourer of J. WESLEY, ought never to have been admitted to the Lord's Table, for he refused to take arms, and suffered every sort of indignity and various punishments for his contumacy. His objection was, that he believed war of every kind was sinful in the sight of God. There may be individual members of various Churches, who, like John Nelson and thousands of others, conscientiously believe in the unlawfulness before God of taking up arms against a fellow-creature under any circumstances whatever. It may be a weakness—we may condemn and reprobate the sentiment—the individual adhering to it in the circumstances referred to, has undoubtedly subjected himself to the penalties of the civil law; but before the law of the Church is brought to bear against him, there ought to be satisfactory proof that conscience had nothing to do in the matter—that it was the disaffection of the heart to the laws of the land, and not the theory of the head against the unlawfulness of war. In the former case there is no excuse in either a religious or civil point of view, but many circumstances of aggravation.

The object of these reasonings is to show, and the conclusion I would draw from them, is, that none of the various opinions above referred to, and the respectful and constitutional expression of them, is in any just cause of excluding from the Lord's Table any human being, provided his religious character is unexceptionable. The only condition of membership in our Church is, "a desire to flee from the wrath to come," and none of the above mentioned opinions is inconsistent with the fruits by which that desire is supposed to be evidenced. The discipline of the Church, or the Scripture itself, does not authorize me to become the judge of another man's political opinions—the Church is not a political association—another man has as good a right, religiously and politically, to his opinions of public matters as I have to mine—and laymen frequently know much more, and are better judges than Ministers in civil and secular affairs.

What then do I understand by Christian loyalty? I understand, obedience to the laws which are not contrary to the laws of God; the ready payment of all lawful taxes; a respectful treatment of the persons of magistrates, and a cheerful obedience to all their lawful commands; the discovery of all unlawful conspiracies and the use of every other active endeavour, consistent with the dictates of conscience, to suppress rebellion, and resist foreign aggression, with earnest prayer to Almighty God for all that are in authority. More than this, I believe, the Son of God, and the Discipline of our Church, do not require of any private individual; (of public officers and magistrates I am not speaking;) less than this is not consistent with the religion of our Divine Redeemer.

I hope that the political loyalty, as well as the religious orthodoxy of our Church is above suspicion; but if a general investigation of its loyalty be necessary, I have the fullest confidence in the piety and intelligence of the proper tribunals of the Church to accomplish it. I freely admit that the Discipline of the Church and the Laws of the Land secure to others equally with myself the unrestricted right of private judgment, and within certain obvious limits, the free expression of it, on all acts and measures, and questions of government; nor can I forget that others love and value that liberty as dearly as I do. Mr. Wesley, in his *Thoughts upon Liberty* says, "The love of liberty is the glory of all rational beings; and it is the glory of Britons in particular. Perhaps it would be difficult to find any nation under heaven, who are more tenacious of it; nay, it may be doubted if any nation ever was; not the Spartans, not the Athenians; no, not the Romans themselves, who have been celebrated for this very thing by the poets and historians of all ages." To the best of my humble ability, I would fain be second to none in maintaining the institutions and laws of the land, in putting down "all false doctrine, heresy and schism, all sedition, privy conspiracy and rebellion;" but I believe one of the most effectual means of promoting all the dreadful evils of civil discord and commotion would be, to allow an impression to go forth that I was going to sit in judgment upon the political opinions of others, and to rate their political orthodoxy by my own. I know not the opinions of one out of five, no not one out of eight, of the members of the Society under my pastoral care in this town, on the several political questions which have engaged public attention during the last few years; and I had much rather be ignorant of the various political opinions which may possibly exist in any religious community, than to sit myself down to the task of investigating them—a thing unknown in the history of Methodism, though several members of the Methodist Society in England, and even individual preachers did for a time drink in the Jacobin spirit of the French Revolution. Mr. Wesley says, the best means of overthrowing the whole system of popery is to preach up the simple doctrine of *Justification by faith*; and may it not be said with equal truth and propriety, that the most effectual means for Christian Ministers to suppress the spirit of sedition, privy conspiracy, and rebellion (whatever it may be, possibly exist) is, while they duly "honour all men" in their constitutional rights and privileges, to preach up the simple doctrine of "Fear God, and honour the King."

E. RYANSON.  
Kingston, April 28, 1838.

To the Editor of the Christian Guardian.  
Rev. and Dear Sir,—Through the friendship of the Rev. Egerton Ryerson, the Secretary of the Conference, I have had an opportunity of perusing his important paper on "Christian Loyalty," which is expected to appear in your valuable Journal of this week. I shall be obliged to you to insert in the same number a few further remarks from myself.  
At a time, like the present, when rebellion, treason, and bloodshed, have found so many abettors; since many of the unwary and well-meaning have been drawn into rebellion; and not a few professors of godliness, some holding church offices and even exercising the Christian ministry, (though I know of none belonging to our church) have been implicated in a treasonable and wicked cause against the lawful Sovereign of our United Empire; I deem it an act of commiseration of the suffering occasioned thereby, for any one to step forward, and by the advocacy of better principles, to prevent the recurrence of similar most deadly evils, "for the time to come."

I have been deeply affected by the fact that some of our truly pious members have been well nigh involved in rebellion, through the deceptions which were used to ensnare them. The fervour and sincerity of their piety, by the grace of God, enabled them to make timely discovery of the vortex into which they were about to be drawn. They were saved, and their souls were broken and their souls were delivered. To God be all the praise! As a lighthouse erected where a dangerous quicksand was discovered, which but for such a precaution might have engulfed the future mariner who should unwarily approach the spot; so it appeared to me to be an imperative duty, as I loved the souls of my fellow men, to "sound an alarm in God's holy mountain;" that the sin and danger of such proceedings might be the more powerfully and preservingly felt, both in and out of our church. My sense of duty was so much the more binding upon me, since I was aware it was the opinion of some influential men, that it was better to host the matter up, and to endeavour to forget all that had happened as soon as possible. An opinion I am candid enough very respectfully to avow to be the very antipodes of my own. Yet, I honour the intention of every honest man; even when I cannot adopt his views. I would inculcate the most kindly forgetfulness of individual fault wherever it was truly renounced; but the criminality of unlawful conspiracies against our lawful Sovereign should be firmly, faithfully and affectionately pointed out, by all who "watch for souls as they that must give account." To make the unconquered theme of public Sermons, would certainly not be desirable. Of Christianity to load with continual reproaches even any repentant individuals who may have been faulty in this matter. But to exercise Church Discipline on such, in a spirit of love, would be the likeliest method, of instructing and of reclaiming them. This only persons I advised thus to be dealt with were those who had been "guiltily connected with the late rebellion," and none other; and though I could not but be aware that such a procedure would occasion displeasure to some who unfortunately may have been more or less involved in the rebellion; it could not be expected that many



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"Fear ye not, stand still, and see the salvation of the Lord."—Exod. xiv, 13.

Should darkness o'er thy path be cast,  
And day be endless as the night,  
That word unfailing still thou hast,  
At even time it shall be light.

What though it seems so late deferred,  
The vision will not always stay;  
Nor will the prayer be still unheard  
Of him who still goes on to pray.

Art thou oppressed by arm of power,  
Loaded with insult and with wrong?  
Remember, in that trying hour,  
To whom the vengeance does belong.

"Requital," says the Lord "is mine,  
I will avenge, and I repay";  
Then to his hand thy cause resign,  
Whose time is best as well as way.

What though ungodly men are found  
In troops against thee to combine;  
If in his cause thy heart be sound,  
The battle is the Lord's, not thine.

Does envy seek, with slanderous tongue,  
To wound thy peace, thy name to blot?  
Think not, because he hears it long,  
That God his servant has forgot.

Through him who makes events to speak,  
And works by undiscovered ways,  
Thy truth shall yet as morning break,  
Thy judgment as the noonday blaze.

What foe shall much disturb thy peace  
Whose soul in patience is possessed?  
When will that hope and comfort cease  
Which comes by quietness and rest?

Thus where command is given to wait,  
A promise ever seals the word;  
And they, who stand, shall soon or late,  
See the salvation of the Lord.

## LITERARY &amp; SCIENTIFIC.

## GENEALOGY.

More than a century since an idea occurred to one Abbe Marolles, which exhibits the pride of ancestry in its true colors.—He argues thus: Every person has a father and a mother, two grandfathers and two grandmothers. The number of his ancestors must always increase in geometrical proportion. If only a certain number of gradations be calculated, it soon amounts to a prodigious sum; and it is evident that every person in actual existence is sprung from ALL the persons who lived at a certain period. In the whole habitable world, therefore, not a nobleman or peasant exists who is not indubitably derived from kings who lived six or seven centuries since; nor any king who had not, at that period, peasants among his ancestry. By calculating only on the twentieth generation we shall find that every person has more than a million fathers, and mothers, and in the twenty-first, more than a million fathers, consequently in the twenty-fourth, more than sixteen millions; so that a Frenchman, five hundred years since, has more ancestors than there were married people in France. The Abbe has applied these principles to himself: he has taken a prince whose pedigree is well known and could easily be compared with others; he has traced the connections of the families, and actually proved this prince to be a relation of himself. Other families have succeeded in the same way. I have often heard that we are all descended from Adam, but no one has before asserted that we were all sprung from Charles the Fifth and all from his scullion.

## GEOLOGY.

The superficies of our planet is calculated to contain about one hundred and ninety millions of square miles; but could we be raised to a sufficient height above the earth, so as to have its whole enlightened hemisphere for our horizon, we might perceive as it revolved under our feet, how small a portion is fitted for the habitation of man. More than three fifths of the earth's surface are covered by the ocean; and if from the remaining part we deduct the space occupied by polar ice and eternal snow, by sandy deserts, sterile mountains, marshes, rivers and lakes, the habitable portion will scarcely exceed one fifth of the whole of the globe. Nor have we reason to believe that at any former period, the dominion of man over the earth was more extensive than at present. The remaining four fifths of our globe, though untenanted by mankind, are for the most part abundantly stocked with animated beings, that exist in the pleasure of existence, independent of human control, and no way subservient to our necessities or caprice. Such is and has been for several thousand years the actual condition of our planet; hence we may feel less reluctance in admitting the prolonged ages or days of creation, when numerous tribes of the lower orders of aquatic animals lived and flourished, and left their remains embedded in the strata that compose the outer crust of our planet.

The ocean has been an important agent in effecting vast changes on the surface of our globe. The average depth of the sea has been differently estimated; according to Laplace this depth cannot be less than ten miles, to account for the height of the tides by the laws of gravitation. No measurement by sounding has exceeded the depth of one mile and a quarter.—*Bakewell.*

## ORIGIN OF BOGS.

The origin of many bogs, from the decay of ancient forests, is strikingly illustrated by the fact that the roots of successive generations of trees have been found rooting upon each other. A beautiful instance of a succession of forests upon the same spot occurs near Portmore, in the county of Antrim. The superficial stratum of bog timber in this district consists of oak, often of very great dimensions; beneath them we find another stratum of timber, consisting almost entirely of the trunks of trees. In the parliamentary reports concerning the bogs of Ireland, there is an account of a

bog in which there is a succession of three layers of roots of firs, proving that three forests have flourished in succession on the same spot. In Westmeath, according to Archdeacon Vignoles, three layers of trees are to be found, alternating with as many beds of peat, from three to five feet in thickness. The trees in each layer appear to have arrived at maturity, and could not have been co-existent. These trees are of enormous size, and many of them bear the marks of fire. It may appear strange to some how fir-trees should be able to support themselves on the unstable surface of a bog, but at present there are many thriving plantations of fir-trees in such situations in several parts of the country.—*Dublin University Magazine.*

## CHARCOAL, DIAMOND, AND LOAF SUGAR.

The charcoal of commerce contains salts and other impurities; the purest is that sold under the denomination of lamp-black.—Chemically considered the diamond is pure carbon. The identity of these substances, so apparently dissimilar, is proved by a variety of experiments. By combustion in oxygen gas, it forms the same gas (carbonic acid) as carbon. The oxygen may be separated from this by igniting potassium in it, and the carbon is liberated. Whether the diamond or common charcoal have been employed in the formation of carbonic acid, the residual carbon, after the decomposition of the gas by potassium, is black and opaque. Mr. Hemming (in a late lecture) said that the incredulity of those who consider it impossible that the diamond was only a purer kind of charcoal might, perhaps, be shaken, if he could prove by experiment that a substance almost as dissimilar in appearance to charcoal, namely, loaf sugar, was really little besides charcoal. A piece of fine white loaf sugar, was then dissolved in water, and on adding sulphuric acid to it, the whole mass became instantaneously an opaque black solid substance which was charcoal.—*ib.*

## STEAM ENGINE.

Consider the steam engine. It is computed that the steam power of Great Britain, not including the labour economized by the engine it puts in motion, performs annually the work of a million of men. In other words, the steam engine adds to the human population of Great Britain, another population, one million strong. Strong it may well be called. What a population, so curiously organized, that they need neither luxuries nor comforts,—that they have neither voices nor sorrows,—subject to an absolute control without depositions,—labouring night and day for their owners without the crimes and woes of slavery; a frugal population which wastes nothing and consumes nothing unproductively; an orderly population to which mobs and riots are unknown; among which the peace is kept without police, courts, prisons, or bayonets, and annually lavishing the product of one million pairs of hands, to increase the comforts of the fifteen or twenty millions of the human population. And yet the steam engine, which makes this mighty addition to the resources of civilization, is but a piece of machinery. You have all seen it, both in miniature and on a working scale, at the fairs.—In the miniature model, (constructed by Mr. Newcomb of Salem,) it can be moved by the breath of the most delicate pair of lips in this assembly; and it could easily be constructed of a size and power, which would render these walks from their foundation, and pile the roof in ruins upon us. And yet it is but a machine. There is a cylinder and a piston; there are tubes, valves and pumps.—water, and a vessel to boil in. This is the whole of that engine, with which the skill and industry of the present age work their wonders. This is the whole of the agency which has endowed modern art with its superhuman capacities, and sent it out to traverse the continent and the ocean with those capacities which romance has attributed to her unearthly beings:—

Tramp, tramp, along the land they ride,  
Splash, splash, across the sea.

It is wholly impossible to calculate the quantity of labour economized, by all the machinery which the steam engine puts in motion. Mr. Baines states, that the spinning machinery of Great Britain, tended by one hundred and fifty thousand workmen, produces as much yarn as could have been produced by forty millions of men with the one thread wheel!—*Phil. Paper.*

## A NEW STOVE.

The new inventor exhibited one of these stoves, which promise to be highly useful in heating rooms, warehouses, &c. at the institute of British Architects, on Monday. It was in the form of an upright cylinder, about sixteen inches in length (not including the stand) and six in diameter, calculated to burn for twenty-four hours with a constant radiation of about 400 degrees of heat. Paper in immediate contact with the exterior of the apparatus was soon scorched, but would not ignite. The cost of the fuel for twenty-four hours to produce the above quantity of heat will be from threepence to sixpence; of the apparatus about twenty-five shillings. On the top is an arrangement called a regulator, to increase or diminish the draught, whereby the time for the consumption of the same quantity of fuel may be prolonged to thirty-six or forty-eight hours; but of course, the radiation will be decreased in the ratio as the time is extended. Sufficient heat can be generated by this inexpen-

sive fuel (and which, judging from the space in a burner for twenty-four hours, cannot be bulky) to melt the metal which contains it. The patentees have secured its application to the rising of steam, and various other purposes. The inventor stated that no unpleasant effluvia, no deleterious fumes from the combustion are felt. He uses one constantly in his bed-room in which there is no chimney. He states also that he had placed a burning taper within the apparatus, near to the vent, and that it continued burning as before. The residue of the combustion is small in proportion to the fuel. In about fourteen days the patents will then be executed, and the inventor will then publish to the world his secret of fourteen years, which want of capital for nearly the whole of that period had prevented him from perfecting and bringing to use.

## INCOMBUSTIBLE WASH AND STUCCO WHITE-WASH.

The basis for both is lime, which must be slacked with hot water, in a small tub or piggins, and covered, to keep in the steam; it then should be passed in a fluid form through a fine sieve, to obtain the flour of the lime, it must be put on with a painter's brush; two coats are best for outside work.

First.—To make a fluid for the roof, and other parts of wooden houses, to render them incombustible; and coating for brick, tile, stone work and rough cast; to render them impervious to the water and gives them a durable and handsome appearance.

The proportion in each receipt 5 gallons.

Slack your lime as before directed, say 6 quarts, into which put one quart of clean rock salt for each gallon of water, to be entirely dissolved by boiling and skimming clean; then add to the five gallons one pound of alum, half a pound of copperas, and three-fourths of a pound of potash—the last to be gradually added; four quarts of fine sand or hard wood ash must also be added, and colouring matter may be mixed in such quantity as to give it the requisite shade. It will look better than paint and be lasting as slate. It must be put on hot. Old shingles must be first cleaned with a stiff broom, when this may be applied. It will stop small leaks, prevent the moss from growing, render them incombustible, and last many years.

Second. To make brilliant stucco white-wash for buildings, inside and out. Take clean lumps of well burnt lime; slack the same as before; add one fourth of a pound of whitening or burnt alum pulverised, one pound of loaf or other sugar, three pints of rice flour, made into a jelly, and one pound clean glue dissolved in the same manner as cabinet makers do. It will be more brilliant than plaster of Paris, and retains its brilliancy for several years, say from fifty to one hundred.

The east end of the President's house at Washington, is washed with it.

## OUR INDIAN EMPIRE.

A hundred years have not elapsed since the possessions of the East India Company were limited to three settlements of narrow extent, inhabited by a few hundred Europeans who could scarcely defend themselves against pirates and banditti, much less complete with the power of the native princes. Now "the Republic of Leadenhall street" rules over an empire containing one hundred millions of subjects, raises an annual tribute of more than 3,000,000 pounds, possesses an army of above 200,000 rank and file, has princes for its servants, and an emperor a pensioner on its bounty. The village of Calcutta, has become the metropolis of the East; Bombay possesses more than Tyre in the days of its glory; and Madras, in spite of its perilous surf, rivals the commercial prosperity of Carthage. There is no parallel to such a career in the annals of the world, conquerors, indeed, have acquired more extensive dominions in a shorter space of time, but they failed to establish permanent empires—after a few years the traces of their tempestuous passage were effaced.—*London paper.*

## THE EARTH'S DIURNAL MOTION.

If a line were carried round and round the globe, it would require to be the length of 24,850 miles, hence this is the actual space which any given point on the earth's surface travels over in the course of twenty-four hours, a rate exceeding somewhat 1,000 miles in the hour. This velocity, with which every person moves continually, is greater, by 140 times, than that with which a cannon-ball issues from the mouth of a cannon; and we do not perceive it because the earth, the air, and every thing around, is carried with us.—*English Paper.*

## OILS AND LOTIONS.

Macassar Oil is merely oil of almonds coloured red with alkanet root; Russia Oil, the same thing rendered milky, by a small quantity of ammonia of potash scented with oil of roses. The nostrums for eruptive diseases called Roland's Lotion, Milk of roses, Caledonian cream, Kalydor, &c. consists merely of a solution of the oxy-muriate of mercury in almond emulsion, with a proportion of sugar of lead or white bismuth. They are thus possessed of certain stimulant and repellent properties; and though blunted, in part, by the medium in which they are involved, cannot fail to be highly active on the skin, and consequently injurious.—*Stevenson and Churchill's Medical Botany, No. XI.*

## BOOKS.

The number of books printed annually in Great Britain is about one thousand. And it is estimated, that of these 750 are forgotten within the year, 100 in 2 years, 150 in 3 years, 50 survive 7 years, 10 survive 20 years.

Of the 50,000 books published in the 17th century, not 50 are now in estimation. Of the 80,000 in the 18th century, not more than 300 are thought worth reprinting, and not more than 600 are sought after.—*Chm. Almanack.*

FLESH OF YOUNG CALVES.—By a municipal law in Paris, it is forbidden to expose for sale the meat of calves less than six weeks old. The great profit arising from the sale of milk furnishes an inducement to the violation of this law. Many thousands of cows are kept and fed in cellars, within the walls of Paris for the sale of the milk, and unless a cow yields a calf about once a year, she is less profitable.

The prohibition of the sale of very young calves, is deemed of great importance to public health. At less than a month old, the flesh of the calf is not even gelatine, but a viscid and glutinous juice, containing very little fibrine, (which is an animal substance essentially nutritious,) still less ozmazome, a principle exciting to the digestive organs. Hence there are few stomachs capable of supporting such food; and were it digestible, it would strengthen and nourish the body very little.

## ADVERTISEMENTS.

TERMS OF ADVERTISING.—Six lines and under, 2s. 6d. for the first insertion, and 2s. 4d. for every subsequent insertion. Above six and under ten lines, 3s. 4d. for the first insertion, and 3s. 2d. for every subsequent insertion. Over ten lines, 4s. 6d. for the first insertion, and 4s. 4d. for every subsequent insertion.

A liberal discount made on all advertisements continued for more than six months.

Advertisements without express directions will be inserted until ordered, 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.

## 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 adjustment, to the Executors, MATTHEW WAITE, ISAAC WAITE, Jun., Executors.

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 25, 1838. 4211wp

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. 4211f

Valuable Freehold Property in the City For Sale Cheap.

A HOUSE AND LOT, on Lot Street East, near Yonge Street, is offered For Sale, considerably beneath cost. The House is commodious, perfectly new, well finished and painted throughout. There is on the premises a very superior Well of Water, a safe Wood House, &c. It is a desirable private residence, or, from its proximity to the centre of the City, would make a good Boarding House.

The Terms will be very reasonable. Apply at this Office.

Toronto, April 17, 1838.

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 Baile, Latham, Heberden, Saunders, Balmington, Brickbeck, &c. &c.

Toronto, April 6, 1838. 39

Upper Canada Academy.

The Committee of the U. C. Academy are impelled by the state of their finances, and more earnestly to urge upon those who are in arrears for Board or Tuition, the necessity of their prompt attention to a subject so vitally connected with the maintenance of the Institution. The Royal bounty, though so munificent, has been found inadequate to meet pre-existent claims.

In order to preclude in future the embarrassment which has hitherto encumbered their operations, the committee find it imperative necessary to render operative the Regulation which requires payment for a Term in advance, by all who enter. From the period of the approaching examination, therefore, no student will be introduced to the classes without a previous certificate from the Accountant that the above regulation has been complied with.

ANSON GREEN, Treasurer.

Cobourg, March 30, 1838. 438 3p

Office of the Grand River Navigation Company, Seneca, Grand River, 23d March, 1838.

NOTICE is hereby given that a meeting of the Stockholders of the Grand River Navigation Company will be held at this Office, on Monday the 7th day of May next, for the purpose of electing Directors to serve for the ensuing year.

JOHN JACKSON, Secy G. R. N. Co.

BOOK BINDING. EVERY description of Plain and Ornamental Binding executed to order, on moderate terms, at 168 King Street.

February 1, 1838. 331f

Mr. WOOD, Dentist, HAS removed to the late residence of H. G. Walton, Esq., Chiswell's Buildings, King Street, Toronto, Oct. 31st, 1837. 151f

MONEY! MONEY!! LATE ARRIVALS, at the CHEQUER, 108 SPENCER, 105 King Street, of FALL AND WINTER GOODS, which will be sold CHEAP FOR CASH. GEO. E. SPENCER. Toronto, Oct. 19, 1837. 151f

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, 436 Toronto, March 16, 1838.

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 Superior Broad and Narrow Cloths, Fancy Cassimeres, Vestings, Molesters, Barbagons, and Fustians; Grey and White Cottons, Printed Calicoes, Muslins, Linens, Flannels, Bedticks, &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 RANFOTICON, AND FASHIONABLE TAILORING ESTABLISHMENT;

77 KING STREET, third house East of the Market Square. 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 Trimmings, 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 EDMUNDS, 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. 391y

NOTICE. THE Undersigned, having authority 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. G. MORRISON. 141f Toronto, 5th October, 1837.

WILLIAM AUGUSTUS, FANCY DYER, and Renovator of Gentlemen's and Ladies' Apparel, takes 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.

BOOT & SHOE STORE. JOHN DODSWORTH tenders his grateful acknowledgements 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 article—an 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 Wells 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.

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 75d per foot for pipe.

Price for Well Pump £3 10 0, and 75d per foot for pipe.

Toronto, January 17th, 1838. 1431f

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, Figured and Plain Merinos, Molesters, 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. 385-1f

MR. WALTER TELFER, SURGEON, HAS REMOVED from NIAGARA to No. 41, Newgate Street, TORONTO. July, 1835. 2961f

NEW ESTABLISHMENT. R. 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. 3951f

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 Whirlpool.

Particulars may be obtained on application (Free of Postage) to Dr. HAMILTON, Queenston Heights. 39431f

MACHINE BUILDING. RUSSELL RICH would inform Wool-len Manufacturers that he is now prepared to make all kinds of Woolen 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. Johns, Short Hills, Niagara District, U. C. 1837. 3821f

THE Subscribers are now receiving 1000 STOVES, From the Foundry of JOSEPH VAN NORMAN, of Normandale, Long Point, Upper Canada, consisting of

20 inch. 22 do. 24 do. 30 do. 33 do. 40 do.

Plate Stoves—elegant patterns.

Oral 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 equaled, by any other stove in the Market.

Dog Irons, Bake Pans, Bally Pans, Spiders, &c. &c.

which will be offered to the trade on advantageous terms.

CHAMPION, 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.

IF Instruments tuned and repaired on moderate terms. TIOS. 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 TOWN OF ST. CATHARINE, within half a mile of the Village of ST. CATHARINE, 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 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 SHIELL. Toronto Township, Nov. 27, 1837. 201f

LANDS FOR SALE. IN the London District, Upper Canada, 300 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, ANSONTOWN, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A.; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.

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. STAFFORD, Esq., Brockville. April 20, 1837. 359

FOR SALE. AN EXCELLENT FARM, being the North three fourths of Lot No. 56, in the 1st Concession of Vaughan, on Yonge Street, only 19 miles from the City of Toronto, containing 157½ Acres, 70 of which are under improvement. There are on the Lot a good Orchard,