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ORIGINAL.

For the Christian Guardian.

PART OF THE 11th Psalm.—Verses 97-104.

Lord, how I love thy law! 'tis here
My daily meditation grows:
Through thy commandments, ever near,
Made sweeter than my foes.
More light thy testimonies give,
Than all my teachers ever bore;
And, for thy precepts kept, I live
Beyond the age's lore.
I've kept my feet—to keep thy word—
From every way of evil free:
Nor have I from thy judgments erred,
For I was taught by thee.
Sweeping thy words, as honey, teach!
Yea, sweeter do thy precepts run!
Through them I understanding reach:
And every false way shun.

A. J. W.

For the Christian Guardian.

MISSIONS—PAGANISM.

No. VII.

The irreligious Practices of Paganism are many; some of these have been already specified: the one that follows, as it is a moral, so it is a political evil; an evil most enormous in its magnitude, cruel in its application, and disastrous in its results: an evil the more to be deprecated, deplored and resisted, as it has its advocates in professedly religious countries. I mean,

5. *The evil of Slavery.*—This is universally prevalent in the pagan world; some of the wisest philosophers and legislators that ever made their appearance in the pagan world, were advocates for the oppression of their species: they considered it right, and no injustice at all, because those whom they enslaved were supposed to be their enemies, or else their inferiors. That God had made of one blood all the nations of the earth, and that we ought to love our enemies, were truths with which they had not been enlightened. Millions therefore by this heartless system have been, and still are, doomed to misery and oppression forever, while their offspring are exposed to the same merciless treatment to the remotest generation. This vice so common in pagan countries has three or four features which I shall notice:—

(1) *Women were enslaved.*—This is always the case, where christianity has not rescued her from abuse and suffering, and elevated her to her proper station. Women are considered in the Pagan and Mahometan world, as beings inferior to men, and are therefore treated as menials. They are seldom allowed to associate with the master, never in company; they are not permitted to eat with him, though they provide his victuals. Their life is at his disposal; they are considered his property; and his will forms the law of their conduct. If there be six hundred millions of pagans, as is now allowed; if one half of these are women, of which there is no doubt; and if all pagan nations treat their women as slaves, which none can deny; then, it is an affecting fact, that no less than three hundred millions of females are at this present hour subjected to all the miseries of Slavery! Mr. KAY observes in his "Caffrarian Researches," that "the woman is regarded and treated as a being of inferior character, more nearly allied to the brute than to the human species. In conversation the Kaffer frequently classes his *umfay* (wife) and *ingegu* (pack-ox) together; and circumstances lamentably prove that he looks upon the former as scarcely more valuable than the latter. Indeed, his conduct towards his cattle is generally of a much more feeling character, than that which he oftentimes evinces towards the partner of his bosom."

(2) *The Vanquished have been enslaved by the Victorious.*—Captives in Heathen countries are exposed either to death or slavery. Sometimes part are massacred and the rest enslaved; sometimes they are put to death, because if kept as slaves they might prove injurious to their masters, as the Turks, the slaves of the Saracens, overthrew the Saracen Empire, and as the Africans have done in one of the West India Islands, and as the Coloured population may yet do in the American Republic; sometimes they are preserved with the intention of selling them to advantage, as among the Arabs, and many of the petty kingdoms of Africa where the captives taken in war have been sold to traders in human flesh and bodies and souls, for a paltry sum, and hurried away to interminable bondage; and sometimes, as in the wars with the Aboriginal inhabitants of this country and many other parts of the world, the captives were cruelly and indiscriminately slaughtered. The Jewish nation by the Assyrians, and afterwards by the Romans, were taken into captivity and enslaved. The Romans thought it lawful to sacrifice captives in war to their gods; and Josephus informs us that after the destruction of Jerusalem by Titus, twenty thousand Jews were in one day devoted in honour of the Emperor's brother! In the small states of Africa

captives were formerly put to death, but after the slave trade commenced they were sold into foreign and endless bondage. Slavery is to be considered, wherever it exists, as an appendage, or rather as a principle of heathenism; for it knows of no other treatment for females than merciless oppression—it manifests no other conduct to captives—nor offers any other alternative—than a cruel death or a perpetual bondage.

(3) *Slavery is hereditary:* that is, the bonds to which the parents have had the hard lot to be doomed, are considered the destiny of the offspring—the inheritance of the child. This is the view which is taken of it in the United States, even to the present day. It is thought, that because one is a slave by capture and the chance of war—and is sold to a merciless trader in America—his children, even in the land of liberty, must by right of inheritance, wear the same bonds, feel the same lash, groan under the same burden, and die the death of a miserable slave, merely because it was the hard fortune of his parents to be vanquished in war and sold to American Planters!—The same view was held long ago by Greece and Rome. One is led to think it a favourite dogma in republican countries. In Athens, whose population, if you except her slaves, was about equal to Montreal, there were forty thousand wearing the heavy chains of bondage. One family in Rome sometimes had ten thousand. In Sparta they murdered them for amusement. M. Pollio, when his slaves had committed a fault, used to throw them into his fish-pond to feed his lampreys! Tacitus declares that it was the constant practice, if a master was found dead in his house, to put all his slaves to death, so as to punish the murderer!

This was the treatment of slaves in those ancient democracies; and subjection to these evils was the only inheritance of the child: the only boon transmitted by parents to their posterity. It must be confessed that slavery in modern republics has not undergone a very great amendment. Their servitude is worse, their miseries are equal. But wherever human oppression exists, whether it be the degradation of women, the perpetual bondage of captives, or the hereditary transmission of the bonds of the parent to the child, it is a VESTIGE OF PAGANISM! On African slavery, I have avoided saying any thing here, as it did not appear in connection with my subject; but in the accompanying document on that subject, its clear exhibition was designed.

In the several numbers which you have printed on Paganism, I have endeavoured to exhibit as clearly as possible the enormities of paganism both in *faith* and *practice*. The lesser vices, such as lying, perjury, and deception, so prevalent in idolatrous nations, I have not mentioned; but enough has been shown to excite our pity, our sympathy, our prayers, and our benevolence.

My next shall be devoted to the beneficial and salutary operation of Missionary Societies.

H. M.

For the Christian Guardian.

Mr. Editor,—Having noticed some very striking remarks in your paper on the profaning of the Lord's Day, I beg leave to observe that it is reasonable and right that something should be done to prevent not only that evil but many other, such as *profane swearing, drunkenness, and the like offences* committed against the well known laws; and by so doing prevent the just judgments of Heaven from being poured out upon us as a people. I fear this sin has been too long winked at; while it is certain many of the evils in which our country is involved at present are owing to nonconformity to the good and wholesome laws by which we are governed. A better time perhaps will never present itself than the present period, to make an effort to banish the evil from our land. Rebellion has commenced in our province; the evil consequences of violating the laws rise plain to every reflecting mind; and as there is a growth in evil we cannot help coming to the conclusion, that for persons to be allowed to violate those laws before mentioned, or for their violation to be passed over with impunity by those in authority, has a strict and direct tendency to lead to the perpetration of other crimes, more heinous and ruinous to society and the public welfare.

"MORRIS" calls upon all to assist in the great work of love and good will to our country. He is right in so doing: it is, however, beyond the bounds of possibility for a few to accomplish it effectually at once without being possessed of more than human abilities. For instance, should all *peace officers* attend strictly to their duty to the utmost of their power, still the perpetrators of those crimes in very many cases would go unpunished for the want of information. They would soon learn to conduct themselves with propriety in the presence of those officers, but as soon as they are absent, they will fear no danger and give loose to their unholy passions. But if *private persons* would use their influence, by precept and example, in unison with those in authority, the offenders would never feel safe in acts of hostility to the laws. There are many persons who say much on the subject, and appear to be desirous to prevent those crimes, but at the same time wish to keep clear of any

blame or trouble. I have been met by persons on the highway, who would complain of others without ever coming to the officer to enter it legally, and if the person complained of go unpunished they will frequently attach blame to the justice for not doing his duty. And to those who are guilty of profane swearing, Sabbath-breaking, &c., we would observe that some have been charged of rebellion of late, and not without cause, and we are bold to say, without fear of being successfully contradicted, that he is acting upon the principles of rebellion who is guilty of habitually violating any of the laws. Those that would offend in these points, would in other respects, if they were sure of escaping punishment, as they too frequently do in the crimes before mentioned. We are told by him who cannot err, "He that keepeth the whole law, and offendeth in one point, is guilty of all," and "he that is unjust in that which is least, will be unjust also in much."

I shall now conclude by simply asking one question and leave it to be decided by the public: If crimes of a heinous nature, as robbery, murder, and the like, can be prevented through principle or fear of punishment, in most cases, would not a strict administration of the law prevent the perpetration of the crimes before mentioned to the same extent?

J. P.

March, 19th, 1838.

SELECTED.

THE SINNER SLEEPING.

The prophet Isaiah, describing his wretched countrymen, in their state of apostasy and obduracy of heart, says of them, "the Lord hath poured out upon you, the spirit of deep sleep, and hath closed your eyes." Present the most finished and beautiful picture before the eyes of a person asleep, he sees no more of it, than if it was not there. And how often are the pictures of our sin and deformity, and the righteousness and beauty of the Redeemer, drawn by the pencil of the Spirit in the Scriptures of truth, how often are they offered to the understandings of men, who yet see neither! And why? because "a spirit of deep sleep," induced by their attachment to something in the world, that comes in competition with the doctrines or precepts of the gospel, "is fallen upon them," so that, "having eyes they see not." Go into the chamber of him that sleepeth, and read to him a piece of the most interesting news, play him the sweetest notes on the finest instrument, or sound the loudest and shrillest trumpet, while he sleeps he hears nothing. To as little purpose do the ministers of the gospel preach to the obdurate worldling, the "glad-tidings of great joy, that unto us is born a Saviour," or the awful tidings of as great terror, that "he cometh to execute judgement on all that are ungodly." The heavenly strains of love and mercy sounded forth by the harp of David, when breathed out by the Spirit of the Holy One, or the piercing trumpet of eternal judgment, waxing louder and louder on the top of Sinai, are equally unheard by him. He sleeps on still, and takes his rest; and therefore, "having ears, he hears not." Offer to the nostrils of one who sleepeth, the most fragrant flowers that grow, the rose and the lily in their highest perfection, or the richest spices produced in the warmest climates; the flowers have no fragrance, the spices no odours for him. And are there not those who take no delight in that blessed person, who, from the comfort and refreshment he affordeth to the drooping soul, as well as from his matchless beauty and perfection, is styled "the rose of Sharon, and the lily of the valley?" who can perceive no "sweet smelling savour of life unto life" in that Gospel of peace, which is compared unto "myrrh and frankincense, and all powders of the merchant?" Open the mouth of him that sleepeth, and fill it with the choicest honey; you have no thanks from him, for he tasteth it not. As little relish hath one in a state of sin and worldly mindedness, for those promises, which when the penitent believer tasteth, he crieth out in transport, "O, how sweet are thy words unto my mouth; yea, sweeter than honey unto my throat!" Lastly, a person during the time of sleep, feels no wounds, or bruises, and passes imperceptibly into the regions of death. And this is the very apostolical description of hardened sinners, who have given themselves over unto lasciviousness, to work all uncleanness with greediness; they are said to be "past feeling, having their consciences seared with a hot iron," awakened by the fires which burn for the impenitent, they feel at last the avenging hand of an angry God, and lift up their eyes in those torments, which will forbid the closing them any more for ever.

BISHOP HORNE.

THE MANNER IN WHICH A CLERGYMAN SHOULD PREACH.

His address should be simple, affectionate, and grave; his matter solid, his method clear, his expression chaste and select, neither soaring to a false sublimity, nor sinking to a mean familiarity. He should speak so plainly, that the most ignorant may understand; so seriously, that the most careless may feel; so

rationally, that the most fastidious may have no room to cavil; and yet, so spiritually, that the most pious may be provided with the bread of life. It is not enough that his flock be taught to know what is true, and exhorted to practise what is right. The heart must be addressed, and the affections must be awakened, or no effectual progress will be made. For all knowledge will be sterile, and all performances unprofitable, unless affection interpose, to give vitality to the one, and sterling value to the other. To preach thus, it may be imagined, requires a rare assemblage of qualifications.—And, indeed, it would be so, were any thing but Christianity the subject. But the word of God, gives its devoted student a power which no natural talent, no secular study, no familiarity with the masters of human eloquence ever did, or ever could confer. He that with a well prepared heart, and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will almost infallibly attain a ready, unlaboured fluency of religious sentiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And if he wish to enliven his discourse with irreproachable beauties, both of thought and diction, he can enlist in the service of evangelical truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the deep-toned energy of Job, and the varied excellencies of the sweet Psalmist of Israel. Nor, be it deemed enthusiasm to say, that fervent prayer will make a more impressive preacher than all the rules of the rhetorician; and that he, who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more souls to heaven, than if he wielded at will, the eloquence of men and angels.—*Jebb's Sermons.*

MISERIES OF INDOLENCE.

None so little enjoy life, and are such burdens to themselves, as those who have nothing to do for

"A want of occupation is not rest—A mind quite vacant is a mind distressed."

Such a man is out of God's order; and opposing his obvious design in the faculties he has given him, and in the condition in which he has placed him. Nothing, therefore, is promised in the Scriptures to the indolent. Take the indolent, with regard to exertion. What indecision! What delay! What reluctance! What apprehension! The slothful man says, "there is a lion without; I shall be slain in the streets." "The way of the slothful man is a hedge of thorns; but the way of the righteous is made plain." Take him with regard to health.—What sluggishness of circulation! What depression of spirits! What dulness of appetite! What enervation of frame! Take him with regard to temper and enjoyment.—Who is pettish and fretful? Who feels wanton and childish cravings? Who is too soft to bear any of the hardships of life? Who broods over every little vexation and inconvenience? Who not only increases real, but conjures up imaginary evils, and gets no sympathy from any one in either? Who feels time wearisome and irksome? Who is devoured by ennui and spleen? Who oppresses others with their company, and their questions, and censorious talk! The active only have the true relish of life. He who knows not what it is to labour, knows not what it is to enjoy. Recreation is only valuable as it unbends us; the idle know nothing of it. It is exertion that renders rest delightful, and sleep sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose of lawful calling, which engages, helps, and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves. Prayer should be always offered up for their servants and wives, and for themselves too. They are a burden to themselves.

W. JAY.

PASSING GENERATIONS.

"The deaths of some and the marriages of others," says Cowper, "make a new world of it every thirty years. Within that space of time, the majority are displaced, and a new generation has succeeded. Here and there one is permitted to stay longer, that there may not be wanting a few grave dons like myself to make the observation."

Man is a self-survivor every year.
Man like a stream is in perpetual flow:
Death's a destroyer of quibbling grey;
My youth, my noonday life, my yesterday;
The bold invader shares the present hour,
Each moment on the former waits the grave.
While man is growing, life is in decrease,
And cradles rock us nearer to the tomb.
Our birth is nothing, but our death begun.
As lapses waste that instant they take due.—*Yonge.*

Yet infinitely short as the term of human life is, when compared with time to come, it is not less so in relation to time past. An hundred and forty generations carry us back to the deluge, and nine more of antediluvian measure to the creation, which to us is the beginning of time; "for time itself is but a novelty, a late and upstart thing in respect of the ancient days." They who remember their grandfather, and see the grandchildren, have seen persons belonging to five out of that number, and he who attains the age of three score, has seen two generations pass away. "The created world," says Sir Thomas Browne, "is a small parenthesis in eternity, and a short interposition for a

time, between such a state of duration as was before it." There is no time of life after we become capable of reflection in which the world to come must not to any considerable mind appear of more importance to us than this; no time in which we have not a greater stake there. When we reach the threshold of old age, all objects of our early affections have gone before us, and in the common course of mortality a great proportion of the later.

SLANDER AND FLATTERY.—He that slanders me, paints me blacker than I am, and he that flatters me, whiter—they both daub me; and when I look in the glass of conscience, I see myself disguised by both. I had as lief my tailor should sew gingerbread nuts on my coat, instead of buttons, as that any man should call my Bristol stone a diamond. The tailor's trick would not at all embellish my suit, nor the flatterers make me at all richer. I never make a present to my friend of what I dislike myself.—*Cowper.*

MISSIONARY.

From the Wesleyan Methodist Magazine, Feb. 1838.
MISSIONS IN THE SOUTH SEAS.
THE FEEGE ISLANDS.

The favourable commencement of a new and important Mission in these islands, by the Rev. Messrs. Cross and Cargill, in October, 1835, was announced in the Missionary Notices for March, 1837, and in the last report of the Society, page 25. Two other Missionaries, the Rev. Messrs. Spinney and M. Wilson, have since been directed to proceed to this station; and, in compliance with urgent representations of the necessity of the case, the Rev. J. Jagger has lately received a similar appointment, and is about to embark in a few weeks. He takes with him a printing press and type, of which he is to have the superintendence, and which are likely to prove an invaluable auxiliary to the Mission. But even five Missionaries are a very inadequate supply for the numerous islands included in this group, which, by a friendly arrangement made by the Committee with the Directors of the London Missionary Society, are now left exclusively to the benevolent zeal and enterprise of the Wesleyan body. The undertaking, though pre-eminently required by the awful state of the heathen population, is one of no ordinary difficulty, danger, and expense; but will not, on that account, be declined by those who believe that the command of Christ is imperative on his church, and that immortal souls are of infinite value. If it should please God to crown it with continued prospects of that usefulness of which its beginning has afforded the promise, the Feege Mission must, of necessity, be further reinforced at no distant period. To enable the Committee to meet this, and various other similar exigencies and obligations, a large increase of the Society's funds will be indispensable. And with a view to that object, we insert the following stirring appeal, drawn up by one of our Polynesian Missionaries, at the request of his brethren assembled in a special District Meeting, and dated Nukualofa, Oct. 22d, 1836. We earnestly recommend it to the attention of every reader, and especially to our excellent Collectors. Some of its statements may perhaps be deemed almost too horrible for publicity; but we can assure those who are inclined to adopt that opinion that we have omitted several disgusting particulars included in the original communication, and that neither the whole, nor the worst, is even here told in detail. But as such abominations do exist, we think it would be a criminal delicacy that would withhold the substance of these recitals from the public view. They must be made known in order that efficient means may be obtained for the removal of the evil. They may shock our feelings; but no matter for that,—if they do but teach us our duty, and stimulate us to a due performance of it.

An appeal to the sympathy of the Christian public, on behalf of the Cannibal Feegeans.

MEN AND BRETHREN, British Christians, Wesleyans, and all others who love the Lord Jesus, and have the interest of mankind at heart!—To your sympathy this appeal is made, and your help is implored on behalf of a most interesting but deeply depraved people, the inhabitants of the group of islands called Feege, little known to the civilized world, except for the extreme danger to which vessels touching at them are exposed from the murderous propensities of the islanders, and for the horrid cannibalism to which they are addicted, in which abomination they exceed the New-Zealanders themselves. In Feege, cannibalism is not an occasional but a constant practice; not indulged from a species of horrid revenge, but from an absolute preference of human flesh to all other food. It is on the behalf of this cannibal race that we appeal to you; for you possess that Gospel which will banish the abomination from the earth if it only be perseveringly applied. Let all the horrors of a cannibal feast be present to your minds, while you read; and if you love your species, (and we know you do), put on bowls of mercies, and hasten to send more Missionaries to Feege, that its inhabitants may be prevented from any longer literally "biting and devouring one another." You must not, for the love of God, and for the love of souls, dare to reject our petition. You will not! We feel persuaded that you will not! Appeals have been made, and responded to by you, on the behalf of burning widows from the East; and now we

appeal to you on behalf of Feegean widows, strangled when their husbands die; and it cannot be in vain, for all souls are alike valuable in your eyes,—all equally precious to God. Send them, then, O send them, messengers of mercy, to save them from their cruel fate. Appeals have been made to you also from the West. The manacled slave once directed an imploring look towards Christian and Missionary Britain; and his tears were seen, and his groanings heard, and responded to; and the slave was made a man, for he was made free. And now we appeal to you, brethren, from Polynesia, on the behalf of the Feegeans, enslaved by vices too horrid for minute description. O send them, Missionaries, to preach "deliverance to the captives, and the opening of the prison doors to them that are bound." "Pity poor Africa," has often been heard by you, and not heard unheeded. The tear of compassion has been almost ready to burst with the intensity of its own feeling; and the hand with such a prompter has done liberal things. And now we cry, "Pity cannibal Feege, and do it speedily!" The case has been too long neglected, and has become almost desperate. War is constantly raging in that group, and is thinning the population. There is but one remedy for the evil, and that is the Gospel of peace. Then send it to them. Freely ye have received; as freely give. Send it to a people who, as far as vice and misery can prepare them, are surely prepared for its reception. Their circumstances cry, as did the man of Macedonia to Paul, "Come over and help us." Such is the strangled widow's last cry; and it is uttered in the groans of every individual murdered for cannibal purposes. O let not Feege have it yet to say, "No man careth for my soul." The horror excited by their unnatural practices ought to constrain the attempt to remove them. Come then, ye Christians, in the persons of your enterprising and compassionate Missionaries, and teach the poor, idolatrous, warring, man-devouring Feegeans better things. We spare you the details of a cannibal feast,—the previous murders,—the mode of cooking human beings,—the assembled crowd of all ranks, of all ages, of both sexes, Chiefs and people, men, women, and children, anticipating the feast with horrid glee,—the actual feast,—the attendants bringing into the circle baked human beings,—not one, nor two, nor ten, but twenty, thirty, forty, at a feast! We have heard, on credible authority, of two hundred human beings having been thus devoured on one occasion! The writer of this appeal has conversed with persons who have seen forty and fifty eaten at a single sitting,—eaten with a high relish. To gratify this unnatural propensity, they make war, assassinate, kidnap, and absolutely rob the graves of its inhabitants. I have myself known Feegeans in the Friendly Islands to be guilty of the latter abomination; and such is the insatiable appetite of the Feegeans for human flesh, that individuals have been known thus to act towards their own deceased children! They appear to have the appetite of the wolf, which prefers the shepherd to the sheep. But cannibalism is not the only cruel abomination to which they are addicted. In some cases they bury alive their sick and aged; and the thousand other evils of Paganism are afflicting them. And what is the antidote for all these evils? The Gospel, and that only! Then send them the Gospel! You are put in trust to send it to all mankind; and Feege is included in the original intention. "Introduce commerce among them," say some, "and that will remove or prevent the evils complained of." Alas! brethren, that plan has been tried for years; and are they morally better for it? Nay, verily! for whenever they can, they kill and eat their commercial visitors. "But introduce," say others, "the arts of life; teach them to sow, and plant, and build; to read and write; to clothe themselves, instead of going naked; to live at peace, instead of making war; in a word civilise them, and then the evils you deplore will be removed." But where are the apostles of mere civilization, who will venture on this experiment? Who, that has not a missionary soul, will be willing to brave the danger of the enterprise? Who, for problematical success, would make the necessary sacrifices? Not one can be found! But the Missionary of the Cross, with higher motives and heavenly support, will do all this, and more. He will Christianize them; and civilization will follow by consequence. Send them Missionaries then! "They are already there," is the reply. True; there are two on the threshold of Feege, and a third is to be sent as soon as possible. But what are they among so many people? It is stated that one island contains forty thousand inhabitants. What are they among so many islands? It is said there are three hundred inhabited islands and were they equally divided among the three Missionaries, would one Missionary be competent to the care of one hundred islands, some of them at a great distance from each other! But some may think that the Feegeans are not yet ready for the Gospel. Brethren, they will never be ready for it, in your sense of the expression, unless it be sent to them. But the door is absolutely open: our brethren already there have at least five stations, which might be advantageously occupied; for the very presence of a Missionary has a great influence, though he should not speak a single word. On each of these five stations there ought at least to be two Missionaries. But where are the men, and where the funds? In England, is the writer's answer; in benevolent, but distant England; and it is an awful consideration that before help can be afforded, many a Feege widow will have been strangled, many a Feege warrior will have gone into eternity, many a cannibal feast will have taken place, and hundreds of immortal spirits will have terminated their probation. Without hope and without God in the world, they are living and dying. O hasten to their shores, that, before they go hence to be no more seen, they may learn something about the only true and living God, and Jesus Christ, whom he has sent. O that pity for Feege may lead all who read this paper to do all they can for the augmentation of the Missionary fund! The Committee are anxious to do all they can for this and other cases; but unless their pecuniary resources be greatly increased, they cannot do all that is required. We call upon all for help. Ye rich men, we call upon you to give more largely, out of the funds with which God has entrusted you. "It is required in a steward

that a man be found faithful." Give of what God has given you, and he will reward you. Ye tradesmen, give articles suitable to the establishment of a Pegee Mission on a large scale; for a Mission on a large scale is necessary. Polynesia presents no finer field for Missionary enterprise than is Pegee. Ye young men of talent and piety, who are putting on the harness in order to engage in the work of Missions, offer yourselves for Pegee, and come out with burning zeal for the Lord of Hosts, and ardent love for the souls of men. Ye Christian parents, see that you do not withhold your sons and daughters from the work at your peril, do not! Ye Collectors, male and female, adult and juvenile, redouble your exertions. We give you another motive to increased effort; another motto—"Pegee, cannibal Pegee! Pity, O Pity, cannibal Pegee!" Surely the set time to favour Pegee is come. Let the Gospel enter this open door, and the scene shall be changed. Peace shall be substituted for war; love and amity, for hatred and variance; the moral desert shall become the garden of the Lord; Pegee shall praise the name of our God, and pray for blessings upon the people who sent them the Gospel. Come then, ye Christians, to the help of the Lord. Think yourselves, as you really are, honoured by the invitation. The call is solemnly made to you. O listen to it, supported as it is by the wailing of widows, and the cries of murdered human beings; murdered to furnish the murderers a feast; and comply with its prayer, by contributing more largely to the Mission Fund; and the blessings of the Highest, as well as the blessings of them that are ready to perish, shall come upon you. Add to your contributions, your prayers that the blessed state of things predicted by the Prophet Isaiah (ii. 2-5) may soon be realized in reference to Pegee, and throughout the whole world. The Lord incline thy heart, reader, to pity the poor Pegees, and to help, according to thy ability. Give, if thou art able, largely; and if thou canst not give, pray. O pray for poor cannibal Pegee, that God would pour his Spirit upon that wilderness, so that it also may be glad, and blossom as the rose! Amen.

To the Editor of the Christian Guardian.

MUNCY MISSION.

March 10, 1838.

DEAR BROTHER.—As our Third Quarter is now closed, I hasten to give you some account of the state of this Mission. We were kindly assisted at our Quarterly Meeting by Brothers T. Hurlbut and Anderson, whose labours were like water to the thirsty soul. Br. H. preached two Sermons in Ogebo, with the comfort and satisfaction of us all, especially to the natives. The meeting was well attended; tea was baptised, two whites and eight natives. Notwithstanding the unlooked for difficulties with which we have been called to contend, we are still enabled to say, "The best of all is, God is with us;" although we have in a measure been cast down, yet we are not destroyed. The storm is passing away, and peace is returning to our Zion. "It must needs be that offences come; but wo to that man by whom the offence cometh." We are encouraged to hope that we shall not suffer much loss either in numbers or in piety; and that God will permit us only to be tried, but not overcome. There are some instances, it is true, of backsliding by drinking, the fire-water; but, considering the scenes through which our Indian brethren have been called to pass, while separated from their spiritual guides, we think it almost miraculous that so few have fallen a prey to the tempter. For the past Quarter they have been less under our inspection and instruction than usual, having been called out in defence of the country; during which time, we are happy to say, their Officers give them great praise for their civil deportment and punctual attendance on the means of grace,—the example of some of the Militia to the contrary, notwithstanding. As their fault hunt was interrupted by the above duties, their time since their return has been chiefly occupied in hunting and preparing for the sugar season.

Our Sunday School is still continuing in efficient operation. The Day School, though small at times, has been generally kept up by the untiring perseverance of Miss Farley, and Joseph Marden our Indian assistant.

A number of our people have fallen victims to the scarlet fever, whooping cough, and measles, which have been prevalent in the neighbourhood for some months past.

Yours truly, in Gospel bonds,

S. WALDRON.

From the Montreal Courier.

WESLEYAN MISSIONARY SOCIETY.

On Monday evening last, the friends of this Institution held their annual tea meeting in the school room of the Wesleyan Chapel. The meeting was numerously and respectfully attended—about 250 sat down to tea, after which, the Rev. Mr. LUSHER being called to preside, the meeting was addressed by the Rev. Mr. DORTCHER, the Rev. Mr. STINSON, Superintendent of Indian Missions in the Upper Province, and the Rev. Mr. LANG, from Belleville. Mr. Stinson, by a statement of deeply interesting facts, exhibited in striking contrast the moral and civil condition of the Pagan and Christian Indians. He showed that the former, notwithstanding the sagacity, and other qualities for which North American Indians have been famed—were deplorably ignorant, degraded, superstitious and cruel—while those who had been brought under the influence of christianity, had been induced to adopt the habits of civilized life, and to become the sincere and consistent professors of that religion which alone brings "Glory to God in the highest, and on earth peace, good will toward men." About 80 of these Christian Indians had become ministers and teachers to their countrymen—about 1100 had been received as members of the Wesleyan Society, and about 300 Indian children were taught in the Mission Schools.

Mr. LANG corroborated the statements of Mr. STINSON, relative to the happy effects of the Gospel among these tribes; and, advertising to the degraded condition of Indian females who are the slaves of man in their Pagan state, he reminded the christian ladies to whom he addressed himself, that their happier condition is to be attributed to christianity, which alone secures to woman that rank and station assigned her by the Creator. Mr. L. concluded with two or three instructive anecdotes illustrating the necessity and effects of Missionary instruction, which appeared greatly to interest his hearers.

Other gentlemen were to have addressed the meeting, had time allowed.—After defraying the expenses, it is hoped that about \$15 will remain to be paid into the hands of the Treasurer of the Society.

COMMUNICATIONS.

THE ABORIGINES.

To the Editor of the Christian Guardian.

REV. SIR.—I am sorry to be under the necessity of calling in question the correctness of any statement made by Sir FRANCIS BORN HEAD, but his despatch to Lord Glenelg on the subject of the Indians, published in the last number of your valuable paper, appears to me of a nature so extraordinary, that, I trust, you will permit me to make a remark or two on the subject. In doing so, I shall chiefly confine myself to facts that occurred under my own observation.

Favored by the auspices of the late Marquis of Londonderry, Foreign Secretary of State, I arrived in this country towards the close of the year 1821, and remained during several years in what was then considered a comparatively remote portion of the Newcastle District. I am not aware that, previous to this period, any attempt had been made to christianize the Indians of the Mississauga tribe, who frequented the borders of the Rice Lake, and they appeared, as Sir Francis would say, before "the accursed process of civilization" commenced, in all the glory of nature. During the winter season, especially, they encamped in my vicinity, affording a particular opportunity of observing their habits and customs, and I must briefly observe that, in every respect, they exhibited a state of the utmost degradation and wretchedness; they were, without, so outrageous in their behaviour at certain times, that my family were under much dread of their frequent proximity to our dwelling.

About two years after my arrival, if I properly recollect, they were visited by some of the Methodist Missionaries, and in a short time the change produced by the services of religion among them was of the most astonishing nature, and to persons at a distance, hardly credible. With but very few exceptions, they at once abandoned every vicious habit and pursuit, and conformed, as nearly as circumstances would allow, to all the usages of civilised life. Most emphatically old things were done away, and all things become new; and the change was so sudden, complete, and permanent, that in my own mind I often said they furnished an instance, according to Scriptural prophecy, of "a nation being born in a day."

After this period, instead of witnessing their wonted disgusting orgies, on approaching the wigwag the voice of prayer to the Great Spirit, or the melodious sound of human tongues—and delightful singers they are—in the celebration of His praise, would most agreeably strike the ear; and they became so docile and pious in their deportment as to command the utmost confidence. Never did the christian religion manifest a more complete triumph. So far from looking on them, as formerly, with feelings of dread and abhorrence, my family, as occasion offered, cheerfully permitted individuals of the tribe to remain all night under our roof, and, in every instance, their conduct, at such times, was worthy of respect and imitation.

This is a plain and true statement, not from hearsay, or the result of a transient visit, but from protracted observation and experience; and in presenting it to the notice of the public I have no sinister interests to serve. I have no doubt the christian Indians, in other parts of the Province, conduct themselves in a similar exemplary manner; and it is much to be regretted that our late, and in many respects, excellent Governor, had been so imperfectly and erroneously informed, before he undertook to write to the Colonial Office on the subject.

On the whole I aver,

1. That the Indians are under infinite obligations to all concerned in furnishing them with the Gospel, through which they have been in every way improved, and elevated in a most wonderful manner in the scale of society.

2. That in their case civilization directly tends to prolong life, whereas their previous habits were physically of a most destructive character.

3. That were it even true, which I deny, that the process of civilization causes the "Red men" to melt away "like snow before the sun," yet the present happiness conferred by religion, and the prospective views of an immortal life, afford infinitely more than an equivalent. There can be no comparison, nor with the true philanthropist any hesitancy of choice, between a protracted existence, with all the horrors and consequences of idleness and savage life, and a short, but useful, dignified, and happy sojourn in this world, connected with eternal felicity in the world to come. No doubt many of the Indians since they embraced christianity, though not on account of doing so, have gone the way of all the earth; but we have sufficient reason to believe,

"They still survive,
They stand before the host of heaven contest,
For ever blessing, and for ever blest."

I am, Rev'd Sir, yours, very respectfully,

Niagara, 26th March, 1838.

To the Editor of the Christian Guardian.

DEAR SIR.—While reading the last Guardian my attention was directed, by some remarks in the editorial department, to the Despatch of Sir Francis Head to Lord Glenelg respecting the Indians.

I was not a little surprised at the opinion which His Excellency has expressed of that deeply injured people. Having lived among the Indians at Lake Simcoe mission for more than a year, and, having closely observed their manner of life, with the frequent intercourse which I had with them, I am enabled to form a pretty good opinion of their character; and, with respect to the observations of His Excellency, I cannot but remark that they are entirely at variance with the facts which came under my own observation, as respects the effects which christian efforts have produced.

While the Indians remained in a state of barbarism; while every act of their idolatrous worship had a tendency to corrupt their morals; and, while every article of the white men was employed to beguile and ensnare the unthinking victims, what could be expected but that they should give themselves up to indolence and debauchery. But christianity has had a wonderful effect in removing these evils from them. My own actual observation enables me to say, that the Indians are fully able to cultivate the soil where an opportunity is afforded them; that, in general, they are disposed to do so; and, that this employment connected with a civilized state of life, has no more a fatal tendency to them, than to the white men. During my residence among them, which was about fifteen months, I can only recollect one instance of death, except with the Cholera, and then there were but

nine cases out of a population of about three hundred.

With respect to reflections cast upon the females by His Excellency, they are unmerited and unjust. I admit that many of the children have "blanched faces," (to use the words of His Excellency) but it must be recollected that this can be no stigma upon present, or the rising generation; it is owing to the criminal connexion kept up between the wicked white man and the heathen Indians while strangers to christianity. So far from the Indian females being given up to debauchery and uncleanness, they are examples of chastity worthy of imitation; and during my residence among them, I never heard one solitary complaint on that subject. The Indians are also capable of intellectual improvement; they have not been taught to read and write; only, but many of them have made considerable proficiency in Grammar, Geography, Arithmetic, and many other branches of English education. In short, they are capable of raising themselves to that state of perfection, in all the arts and sciences to which we, as a nation, have been raised.

If then, the Indians are capable of such improvements, where is the justice in banishing them to some barren Island, there to wither, droop, and die? Are they not the original owners of the soil? Did they not once roam at large over all North America, none to dispute their claims? True it is, that they are now a weakened people; they have been forced to yield to a superior power; but justice demands that they should still hold a portion of their former possessions sufficient to afford them a comfortable subsistence. But if they are to be deprived of this last resource, and banished to some barren Island, there to gain a miserable subsistence upon "berries and fish" for a season, we may reasonably suppose that their race will soon become extinct, unless preserved by an all-wise Providence. Every christian will undoubtedly deprecate such an evil, and fervently pray, that the Lord may crown with greater success than ever the labours of the christian world, that this benighted people may soon be raised to a level with the white man.

Niagara, March 24, 1838.

THE GUARDIAN.

WEDNESDAY, April 4, 1838.

The Reply of His Excellency Sir GEORGE ANTHONY to the Address of the City Council, breathes a spirit of kindness and of benevolent sentiment which augurs well for the future prospects of this Province. His Excellency has availed himself of this opportunity of intercourse with an influential branch of the Provincial Magistracy, to express his views of the manner in which mercy and judgment should be commingled in administering the excellent laws under which, as a people, we are favoured to live.

We are not of that class who would hold out a premium for crime, by blotting from the statute book those penal restraints upon the wicked propensities of the human heart, which in every civilized community have been found essential to the preservation of good order. Nor would we on the other hand attempt by any course of procedure to urge the administrators of justice to an undue, or an unnecessary degree of severity in the infliction of the penalties prescribed. Periods have occurred in the history of all countries in which those in whom discretionary power was vested, have advantageously exercised their discretion in guarding against the extremes of lenity or of severity to which the public mind, under peculiar influences, has been inclined. And it cannot fail to be productive of the happiest results in the present unfortunate state of its affairs, that the highest executive power in the Province should exhibit an honorable independence in the discharge of his important duties.

His Excellency may be assured that all the candid and well-disposed, will hail with most unfeigned satisfaction every effort which may be made to conciliate the feelings, unite the affections, and concentrate the energies of the inhabitants of the colony, to any extent to which such efforts can be made without lowering the dignity of the crown, or the majesty of the laws, or practically undervaluing the tried loyalty of those who have done their utmost for the preservation of good order.

THE ABORIGINES.

Our readers will find in another column two communications in reference to the effects of Christian Instruction on the Indians in Upper Canada. The writers are both persons of intelligence, whose veracity may be relied upon, have had far more ample opportunities to form a correct opinion than Sir Francis Head could possibly have had. In communications on this subject, however, referring as they do to certain important points in which the correctness of Sir Francis Head's judgment is involved, it is desirable that the proper names of the writers should appear.

We should of course refuse to give publicity to any anonymous communication unless we had such acquaintance with the writer as to enable us to vouch for its correctness; still, real signatures will be preferable.

Some other articles on this subject have come to hand, and shall receive attention.

TRIAL OF SUTHERLAND.—On Thursday last the Court Martial met again, after a week's adjournment, to hear the defence of the prisoner. He asked for further time, and was allowed till Monday, when they met again. He called no witnesses, but read his defence at great length. The Court then adjourned to make up their judgment.

TRIALS FOR HIGH TREASON.—Since our last, GILBERT FIELDS MORDEN and JOHN MONTGOMERY have been put on their trial and convicted of High Treason. Also JOHN ANDERSON, who pleaded "Guilty." We have full notes of both the trials, and shall publish Montgomery's next week. It occupied twelve hours.

We have much pleasure in stating that we understand Col. Dewson has expressed his satisfaction that the shot which passed near him, while travelling near the site of Montgomery's Inn, was not fired with any evil intention.

Our friends at a distance are respectfully informed that the "Sacred Harmony" is now ready to issue, and orders for either plain or patent notes can be executed without delay. They are neatly put up in boards, marbled, with leather backs and corners.

ADDRESS OF THE HON. CHIEF JUSTICE ROBINSON, ON PASSING SENTENCE OF DEATH UPON SAMUEL LOUNT AND PETER MATTHEWS.

On Thursday, the 20th March instant, SAMUEL LOUNT and PETER MATTHEWS, who on the preceding Monday had pleaded GUILTY to the Indictment preferred against them for HIGH TREASON, were again placed at the BAR, when the ATTORNEY GENERAL moved for Judgment against them. Silence having been proclaimed, His Honor, the CHIEF JUSTICE, pronounced the awful sentence of the Law, preceded by the following impressive Address:

SAMUEL LOUNT and PETER MATTHEWS!

You have been arraigned upon several indictments charging you with High Treason. In accordance with the humane provisions of our law, many days have necessarily elapsed between the time of your being indicted and arraigned; and in that interval you were furnished with full and exact copies of the charges preferred against you, together with lists of the witnesses by whom those charges were to be proved, and with the names of the jurors who were to pronounce upon the awful question of your guilt or innocence. Having had all these advantages for disproving the charge, if that were possible, you have each of you upon your arraignment pleaded "guilty;" that is, you have confessed that upon the day named in the indictment, you were in arms against your Sovereign, and did traitorously lay war in this Province for the purpose of subverting the constitution and government.

You are, neither of you, I dare say, so ill informed of the laws of your country as not to know that the offence of which you now stand convicted, upon your own confession, is the highest in the scale of crimes—so high, that the law annexes to it the severest punishment, and leaves to this Court no discretion to dispense with, or to mitigate its awful sentence. What, if you were your own thoughts and feelings, and while you were engaged in the wicked attempt to involve your country in confusion, nothing appeared in your conduct upon your arraignment to lead the Court to suppose that you are not now sensible of the enormity of your guilt; and I would willingly hope, that after all that you have witnessed, and after the reflections which must have forced themselves upon your minds, within the last three months, you do really see, and in your hearts acknowledge, the folly and the wickedness of your conduct. There is probably little that I could say on that head, which has not already been suggested to each of you by your own conscience—a most faithful monitor, when it can make itself heard.

It may, therefore, not be necessary, and I hope it is not that I should insist upon the enormity of your crime, with a view to convince you of the justice of that law under whose severest condemnation you have brought yourselves; nor would I do so from any desire to add to the misery of your apparently hopeless situation. That, you may be assured, is not the wish of any who are engaged in the administration of justice on this most painful occasion, however much they must abhor the crime of which you stand convicted. But it may be of some public service, and possibly may in a small degree assist in detaching others from the path of crime, if I have followed to your destruction, if I use this occasion for expressing my reflections to which your conduct and its consequences have very naturally given rise.

A few months ago, you were, both of you, living in the enjoyment of health and liberty, under circumstances as favourable, perhaps, to happiness, as the condition of human nature admits of. The wants of life cannot be supplied without labour; and in all countries the great majority of the inhabitants must, in some shape or other, make their living by their own exertion. No form of government can do away with this necessity; nor is it to be wished for, since there is little satisfaction to be derived from idleness. On the contrary, the honest labourer, whose industry raises him above poverty, is frequently found among the most cheerful and contented members of the community; and here, as in all countries, where he is peaceful and well disposed, he is respectable and respected. But if the lot of the mere industrious labourer should seem a hard lot, you were, both of you, raised above that condition. A long residence in this Province had given you the opportunity of acquiring property, and had enabled you to find a suitable field for your exertion.

You were the tenants of rigorous and exacting landlords; you were not burdened with taxes for the State, farther than the payment perhaps of a few shillings in the year, to support the common expenses of the District in which you lived; you held that middle station of life than which none is happier; you were your own masters. Regularity and industry would always have ensured you a competency. Higher rank and greater wealth might have enabled you to live with less actual labour of your hands; but it is not certain that they would have increased your enjoyment. On the contrary, they often bring with them care and anxiety, while they attract jealousy and envy; and whoever will look with candour upon his life, will find that those who possess these supposed advantages, are not by any means the most contented.

When men are raised, as you were, above the danger of want, and above the evils of poverty and dependence, their happiness is for the most part in their own power. It depends upon the disposition of the mind and heart, upon their being grateful and contented, upon their "doing justly, loving mercy, and walking humbly with their God." Without these dispositions no condition of life can give happiness. With them, millions are contented and happy, who have far less to be thankful for than had fallen to your lot. You lived in a country where every man who obeys the laws is secure in the protection of life, liberty, and property; under a form of government, which has been the admiration of the world for ages. No man could deprive you, by force or fraud, of the smallest portion of the fruit of your labour, but you could appeal to a Jury of your country for redress, with the certainty that you would have the same measure of justice dealt out to you, as if you were the highest and wealthiest persons in the Province. You have, yourselves, I dare say, exercised as JURORS the privilege of dispensing justice to others; and you must well know that in this Province, no man is so rich, or so powerful, that he can injure his neighbour with impunity, and no man so poor or so humble that he could not appeal with confidence to the protection of the law. In short, you were living in the enjoyment of as full a security against injury of every kind as any people in the world; and with very many advantages beyond what are possessed by the inhabitants of most other countries.

Consider now, since you were in these circumstances, how many thousands of persons have come to this Province almost penniless, and, without the help of relations or friends, have raised themselves among strangers to the honest industry to independence and comfort, and are now contented subjects of our Queen, and living in cheerful obedience to the same laws which you have been endeavouring to overturn. Consider also, on the other hand, how many thousands there are, I might almost say millions, of the subjects of the same Crown who, while they have no privilege or advantage which you did not enjoy, but are subject to burthens from which you are free, are labouring in dangerous and sickly occupations, in dark and unwholesome mines, or amidst the storms of the ocean, upon rugged coasts, and in the dreary cold of winter, gleaning in contentment a scanty subsistence, by far greater exertion than was necessary to place you, in this favoured country, in a state of ease and comfort, and perhaps of affluence.

If, in that spirit of love to God, and to our neighbour, which the Christian religion enjoins, you had reflected upon the condition in which Providence had placed you, and had compared your lot with that of the many millions of your fellow creatures, you would have been convinced that where there was one person who had more to be thankful for than yourselves, there were thousands who would have envied your condition, and who would have sought themselves happy, indeed, if possessed of but a portion of those blessings which you have wantonly thrown away.

But, unhappily for yourselves, and for many others upon whom the guilty project in which you were engaged has brought disgrace and misery, you seem to have allowed discontent and hatred to take the place of thankfulness; and while your fellow subjects in other parts of this Province, and in your own immediate neighbourhood, were following in peace, and as they supposed in security, their several employments, you were wickedly combining to overturn the government; you were collecting and preparing murderous weapons, in order to take the lives of those who had never injured you, and whose only crime in your eyes must have been that they were faithful to their Sovereign; you were conspiring to bear down the laws by violence, and to introduce confusion and bloodshed where nothing should have been found but contentment and peace. You have pleaded guilty to the charge against you; and this has made it unnecessary to produce in Court the evidence of the acts which you are accused of having committed; but though your individual conduct has on this account not been heard from the mouths of witnesses, no one here can be supposed to be ignorant of the principal circumstances of that wicked and most unnatural rebellion, in which you have acknowledged yourselves to have borne an active part.

And now, prisoners, I would ask you what right you could suppose you had in the sight of God, or man, to commit these atrocious acts? You enjoyed the same laws, the same liberty, the same advantages and privileges of every kind, as your fellow subjects now around you who have been brought here to inquire into your offences. If you had thought proper to deny it, if you really had, or believed you had, wrongs to complain of, they were not to be redressed by murder, arson, and robbery. The christian religion, whatever form of it we may profess, teaches us other duties. But the object for which you took up arms, and rebelled against your Sovereign, has been solemnly proclaimed in treasonable addresses, put forth in order to seduce others from their allegiance. It was nothing less than to take into your hands the powers of Government, and to destroy the constitution which it was your bounden duty to maintain. If you had persuaded yourselves, or had been persuaded by others into the belief that a Republic, or any other form of government, was preferable to a Monarchy, it is strange, indeed, that you did not consider that neither religion, nor morality, nor a common regard to humanity, permitted you to attempt to force the opinions of your own upon your fellow subjects, by arming yourselves, and advancing in large bodies to assail their lives, and to destroy their property. It was open to you, if you were discontented with the Government that protected you, to sell your possessions here, and transfer yourselves to any other country whose laws and institutions you liked better than your own. That you could have done, without injuring others, without violating your oaths of allegiance, and without leading your consciences with crime. You might, perhaps, have found, after making the experiment, that you had gained nothing by the change; but you would have incurred no guilt by the attempt.

You were not satisfied, however, with merely following your own choice; you must take the unjust and unreasonable step of depriving others, if possible, of that constitution and those laws which are their birth-right. You must surely have foreseen that you could not succeed in such an attempt, without committing a series of crimes at which your nature should have revolted. You might have been certain that a sense of duty would have led every well disposed person to resist you at the peril of his life. When you made your first step, you placed yourselves in a situation to commit the most desperate excesses, and you did commit them—excesses at which I have no doubt, that one person of your lives, you would both of you have shuddered. It is for this reason, among others, that treason is justly regarded as the greatest of all crimes; for those who engage in rebellion can go but a little way without involving themselves in many offences of the very darkest dye; and the short history of your treason presents a melancholy proof of this.

Consider now, prisoners, the miserable consequences that have followed your rebellion.—I will not dwell upon a subject which ought to be, and which I dare say is, most distressing to you; I mean the ruin and disorder which you have brought upon your unhappy families; but think upon the many hundreds of other innocent persons upon whom this wicked attempt of yours has brought suffering, and shame, and not utter destruction. These all might have been now living in peace and happiness; but you know that at this moment their nearest relations—those upon whom they depended for comfort and support—are either scattered over a foreign land, as fugitives from justice, or are now suffering in prison, with the dreadful prospect before them of being arraigned upon charges for which they must answer with their lives.

I hope you have endeavoured to retract in your minds the causes of your dreadful fall.—There is no doubt the chief cause has been your wilful forgetfulness of your duty to your Creator, and of the purposes for which life was bestowed upon you. Instead of being humbly thankful to a kind Providence, which had cast your lot in this free, and prosperous country; you have, I fear, too long and unreservedly indulged in a feeling of envy and hatred towards your rulers—which was sure to undermine every just and generous sentiment, and to lead in the end to the ruin of your happiness and peace.

It is one of the miserable consequences of the abuse of liberty, that a licentious press is permitted to poison the public mind with the most absurd and wicked misrepresentations, which the ill-disposed, without inquiry, receive and act upon as truths. It is, to be sure, in the power of the laws to restrain this evil to a certain extent, or, at least, they may attempt to do so; but such is the perverseness of a great portion of mankind, that whenever it is endeavoured to exert this power, the attempt is felt, and resented, as an infringement upon liberty. The viper unhappily is cherished in the bosom, till, in your case, it gives the deadly sting; and then it is acknowledged, when it is too late, that it would have been mercy not to have spared so long.

With respect to you, SAMUEL LOUNT,—you are known to me, and held that station in this Province, that you must have taken, and probably on more than one occasion, a deliberate oath to bear true allegiance to that Sovereign against whom you are convicted of having levied open war. I hope you have now some sense of the aggravated guilt of violating so solemn an express obligation.—In a country in which you had been admitted to the honorable privilege of making laws to bind your fellow subjects, it was due from you to set an example of faithful obedience to public authority. Instead of combining with desperate and unprincipled men to overthrow the Government of your Sovereign, and to set the laws at defiance, you should have been found to resist such an attempt by every sacrifice of life or property. You are a man of intelligence, not to have known your duty. The faithful fidelity of thousands of the people of this Province to their Sovereign, than your own, shows that there was no room for doubt as to the part which it became you to act, as a man, and as a subject, and as a Christian. That you have so fatally deviated from that course must now be the occasion of bitter remorse to yourself, as I have no doubt it is the occasion of sorrow to most, if not all, of those who were exposed to danger from the wicked rebellion in which, I fear I must say, you took a very prominent part.

With regard to you, PETER MATTHEWS, it is not unknown to me that in one period of your life, you proved yourself willing to render useful service in defence of your country. You are certainly not ignorant of that duty of allegiance which binds a subject to his Sovereign; and it is to be deplored that you should so fatally have betrayed it. I fear that the part which is known to have been borne by you in the late miserable rebellion, was too conspicuous to allow it to be supposed that you were a reluctant, or unwilling agent. But I take it for granted that the evidence of those facts which, if you had not confessed your guilt, would have been laid before a Jury upon your trial, will be submitted to consideration in the proper quarter.

I need hardly tell you, prisoners, that the painful duty which your conviction of the extent of your treason imposes upon this Court, is marked out by the law. We have no discretion to exercise. The awful sentence of death must follow your conviction. But although a power to pardon resides only in the Sovereign, whose authority you endeavoured to subvert, if I could conscientiously encourage in you a hope that pardon would be extended, I should gladly do so—for it would render infinitely less painful the duty which the Court has to discharge. I know no ground, however, on which I can venture to hold out such a hope; and I do therefore most earnestly exhort you to prepare yourselves for the execution of the sentence which is about to be pronounced. In the short time which remains to you, I pray that you may be brought to a deep sense of the guilt of the crime of which you are convicted; and that you may be enabled to address yourselves in humble and earnest sincerity to the infinite mercy of that Saviour whose divine commands you have transgressed.

Sentence of death was then pronounced in the usual solemn and impressive form; to be put in execution on the 12th day of April. The unhappy men appeared to be deeply affected during the address; which was listened to with almost breathless attention by an immense concourse of people.

Quarterly Meetings on the Augusta District—4th Quarter.

Matilda,	31st Mar. & 1st April.
Rideau,	7th and 8th "
Mississippi,	14th and 15th "
Perth,	21st and 22nd "
Crosby,	28th and 29th "
Trail,	5th and 6th May.
Bytown,	12th and 13th "
Ottawa,	19th and 20th "
Richmond,	26th and 27th "
P. and Augusta,	2d and 3d June.
B. and E. Town,	9th and 10th "

The District Meeting will be held in Prescott, to commence on Wednesday, the 6th of June, at 8 A. M. The Stewards from the several Circuits will please to attend according to rule on Thursday, the 7th, precisely at 10 A. M.

H. WILKINSON, Chairman.

Quarterly Meetings on the Toronto District—4th Quarter.

Whitby,	14th and 15th April.
Yonge Street,	21st and 22nd "
Newmarket,	28th and 29th "
Dumfries,	5th and 6th May.
Nelson,	12th and 13th "
Toronto,	19th and 20th "
Brook,	26th and 27th "
Toronto City,	3d June.

JOHN RYERSON, Chairman.

Foreign & Domestic News.

GREAT BRITAIN.

HOUSE OF LORDS.

In the course of the debate on the Canada Bill, Lord Aberdeen declared his opinion that a separation of the Canadian from Great Britain was inevitable, and should be made as easy as possible.

Lord Brougham opposed the Bill strenuously, but confessed that the government were taking early and efficient measures to prevent the revolt.

Lord Melbourne hinted reluctantly of the gloomy spirit displayed by Sir Francis Head, and said he had been well justified for it. He expressed his confidence in the good dispositions of our government.

The Duke of Wellington maintained the necessity of keeping a large force in Canada, and concluded by saying that war must not be considered as an end, but as a means to a more permanent settlement.

Lord Glenelg eulogized the conduct of Lord Gorewood, and declared his full confidence in the conduct of his government. In relation to the Caroline affair, he said that if it should appear that any British subject was liable to seizure, the ministry would not shrink from bestowing it.

In the House of Commons, on the same day, Lord Palmerston, in reply to a question, declared that the communications between the two governments had been of the most satisfactory nature, and concluded by saying:

"He thought that the House might confidently trust, although there might have been, on both sides, acts committed which were not in accordance with the treaties that existed; he thought, considering the unruly nature that had existed between the two countries, that the House might trust that nothing had taken place to prevent the friendly relations which existed between this country and the United States." (Cheers.)

SPIRIT OF THE ENGLISH PRESS.

LONDON, Feb. 3.—We are happy to see that though the irritating affair of the Caroline had been formally made public by a message from the government to the United States, the debate generally preserved their previous reasonable and pacific tone.—Standard.

The excitement of the border states in America, and of the press, has not extended to the representative body.

Our respectable and usually well informed contemporary the *Brighon Gazette*, is in error, in giving the command of the forces destined to be stationed on the Canadian Lakes to Captain Austin, late of the *Medea*. The gentleman appointed to that service is Captain Sandom, R. N. and a more active, zealous, and intelligent officer could not possibly have been selected. The gentleman Captain Sandom is a native of New York, and is said to have sailed to New York, intending to proceed thence overland.—*United Service Gazette*.

NATIONAL DEBT.—The amount of the national debt, at different periods, was as follows:—1869, £664,623; 1870, £1,634,702; 1871, £544,445; 1872, £1,338,665.40; 1875, £129,538.63; 1874, £249,581,028; 1873, £239,350.140; 1872, £238,839.77; 1812, £634,743.40; 1817, £240,850.431. The annual charge, at the last period, was £33,038.191. The reduction of principal, since 1817, has been effected, partly by the sinking fund, and partly by the sale of the annuities, and the surplus of the revenue (in excess of expenditure) in the terminable

THE WAR IN FLORIDA.—At last the war is ended. But how? Do the Indians surrender? Do they consent to leave the country which they have defended with such indomitable courage, and such terrible loss of blood and treasure, for their enemies? Do the Seminoles, the swamps and swamps to which they have retreated, with such desperate tenacity? In a word, has General Jessup proved himself more fortunate and successful than his predecessor, after all his confident assurances that he could end the war? Not so. The war is to be ended—by the triumph of the Seminoles. The General declares that the Indians cannot be driven

Nor can we forbear respectfully to convey to Your Excellency the high gratification which we feel at the selection, at the present important crisis, of an individual as the Representative of Royalty in this Province who, during a long period of honorable service, has been equally distinguished by the approbation of our most GRACIOUS SOVEREIGN, and the confidence and esteem of that portion of Her subjects whose interests have been committed to Your Excellency's care and protection. In all Your Excellency's efforts to administer the laws, to preserve unimpaired the valued institutions of our country, and to perpetuate the beneficial connexion happily existing between this Colony and Great Britain, may Your Excellency receive the aid, the support, and zealous support and operation, and that of the loyal inhabitants of the City of Toronto, whom we have the honour to represent.

JOHN POWELL, Mayor.

Council Chamber, 29th March, 1838.

CURIOUS COINCIDENCE.—The Royal Exchange was opened by a maiden queen; a maiden Queen was on the throne at its destruction, and in all hu-

Died.—At her residence in Ameliasburgh, Va. last, aged 23 years, Betsy Maria, wife of P. Cornelius, V. Bogart, and daughter of Peter and Esq. of Adolphustown. In early life Peter Bogart was brought up in, and instructed in, the Church of England, by which she professed beyond many of her fellows, as far as theory went. But notwithstanding these advantages, he permitted the spirit to be lost in the letter, the balance in the shade, till several years of her short life had passed away. In 1831 she was united in matrimony with Mr. Bogart, who some time previous, was brought to the knowledge of the truth by the remission of sins, and joined the Methodist Episcopal Church. Immediately after their marriage her husband (as all heads of families should do) set up an altar to the God of Heaven, which he and his late companion regularly bowed to worship. Mrs. Bogart soon became deeply affected, and much concerned about the salvation of her soul, and was often seen to weep when her husband was pleading at a throne of grace for himself and her. She continued in this state manifesting great anxiety to obtain forgiveness of her sins, till the next year.

the *Natural Growth*, from 2 to 8 feet high, some of them bearing, which will be sold at Six Pence each.

Also,—Several Thousand of Seedlings.

ROBERT JONES.

East side Yonge Street, Lot No. 4, 2d Con.
Township of York. March 30th, 1838.

STRAYED OR STOLEN.

FROM Richmond Hill, a SOLEB HORE,
with silvery mane and tail, a white stripe
in the face, and a large lump on the right
side of the neck. Had on a saddle and bridle,
and part of a cart harness. Any person who
will return the said Horse to the Subscriber,
at No. 4, 2d Concession, Markham, will be
liberally rewarded.

ISAAC APPLEFORD,

Markham, April 3d, 1838. 439 3wp

PROVINCIAL PARLIAMENT.

HOUSE OF ASSEMBLY.

FRIDAY 2d March, 1838.

The bill to restrain private Banking, was again committed.

The following bills were severally read the third time and passed and sent to the Council.

The bill to support common schools for 1838.

The bill to support the Penitentiary.

The Dundas and Waterloo road completion bill.

The bill authorising the issue of Provincial notes.

The bill authorising the appointment of Commissioners, on losses by the rebellion.

The bill to provide for the relief of the sick and Destitute of Toronto.

The bill to provide for the purchase of certain books on military evolutions.

The bill to continue the improvement of the Lake road, west of Toronto was read the third time.

Mr. Thomson moved that it be recommitted forthwith.—Lost.

Mr. Thomson moved to add the following rider:—"And be it enacted, That nothing in this Act contained shall be construed to extend to authorize the Trustees aforesaid to expend a greater sum than Seven Hundred pounds on the said Lake Shore Road."—Lost.

Bill passed, and sent to the Council.

Mr. Burwell moved that a free conference be requested with the Legislative Council on the Adjutant General's salary bill, and that Messrs. Sherwood, Boulton, Rykert, and Robinson, be the conferees on the part of this House.—Carried.

The Committee of the whole on the private bank restriction bill resumed, and the bill was reported amended and ordered for a third reading today.

A message came from the Legislative Council, stating that the Honorable House had passed the bill to levy a tax on the County of Simcoe to build a Gaol and Court House therein, and agreed to the request for a free conference on the Adjutant General's salary bill.

Mr. McKay moved that it be resolved that a message be sent to the Honorable the Legislative Council, informing that Honorable body that this House does not concur in the report of the conferees on the subject of sending Commissioners to England, but is still of opinion that, the present is the fit and proper time to represent to Her Majesty's Government and the Imperial Parliament, by Commissioners from this Province, the wants and wishes of the Inhabitants of this colony when it is in contemplation to make great and serious alterations in the Government of Lower Canada, which must necessarily affect the best interests of this province.

That as two Commissioners have recently been sent to England, by the British population of Lower Canada, it is in the opinion of this House incumbent upon this province to send likewise to England gentlemen of known ability who may watch over the interests of the inhabitants of this portion of the dominions of our Sovereign.

That to carry these views into effect it is deemed necessary by this House that one of its members should proceed to England, and this House also requests that the Honorable the Legislative Council do concur therein, and that that Honorable Body be solicited to send a Commissioner to England with the Commissioner appointed by this House.

Mr. Robinson moved that all be expunged and the following inserted:—"Resolved That in the opinion of this House it is not expedient under existing circumstances to send colonial agents to England, because from the present unsettled state of both Upper & Lower Canada, it is impossible to foresee what changes the events of the next six months may render necessary for their future Government, because we have reason to believe that the successor of Lord Gosford in Lower Canada will receive instructions from the Home Government relative to the policy to be pursued by him, which is essential this House should be made acquainted with, and because both branches of the Legislature of this province have reported at great length on the state of the provinces, and pointed out various measures for the consideration of Her Majesty's Government in as full a manner as could be done by an Agent or Agents. And because in the present state of our finances it is inexpedient to grant so large a sum as would be necessary to pay the expenses of an agent, unless great and obvious advantage is sure to result."—Lost.

On the original question.—

Yeas.—Messrs. Attorney General, Boulton, Burwell, Cartwright, Chisholm of Haldon, Duncombe, Marks, McDowell of Northumberland, McDowell of Stormont, McKay, Merritt, Parke, Richardson, Rykert, Salmon, Shade, Thorburn, Woodruff.—18.

Nays.—Messrs. Bockus, Chisholm of Glengarry, Cook, Gamble, Kearnes, McIntosh, Robinson, Rutland, Shaver, Sherwood, Thomson.—11.

Carried, majority 7.

A message came from the Legislative Council, stating that that House had adopted the resolutions on Nova Scotia, and communicating an Address to Her Excellency, to transmit the joint Addresses to Her Majesty, and also the bill to regulate appointments, &c., of Township Officers, as amended.

The amendments were read the first time, and ordered for a third reading today.

The Address to Her Majesty to assent to the Erie and Ontario Bank Bill, and the Prince Edward Bank Bill, was read the third time.

Mr. Robinson moved in amendment that the Address do not pass, but that it be resolved that it is expedient to address Her Majesty to grant a charter for a Provincial Bank, which shall be the only authorized Bank of issue in this Province, and which shall, under proper regulations and securities give a credit in its paper to such Banks of discount and deposit as may from time to time be established.—Lost.

Mr. Solicitor General moved that the Address do not pass, but that it be resolved, that at this late period of the session the general question of Banking cannot be discussed and satisfactorily disposed of—and that experience has shown that the manner in which the paper circulation of this Province should be regulated is not sufficiently matured, and that it is not consistent with the interests of the Province that any other Banks should be chartered or brought into operation, until the general policy by which all other Banking business should be governed, is fully settled and understood.—Lost.

Mr. Sherwood moved that the Address do not pass, but that the House do forthwith resolve itself into a Committee of the whole, for the purpose of adding the following:—"Also a bill entitled 'An Act to establish a Bank at Brockville, in the District of Johnstown,' also a bill entitled 'An Act to establish a Loan and Trust Company at Brockville, in the District of Johnstown,' also a bill entitled 'An Act to incorporate sundry persons under the style and title of the Niagara District Bank'."—Lost.

Mr. Richardson moved that the Address be recommitted for the purpose of including the Royal Assent during the first session of this Parliament.—Lost.

On passing Address.—

Yeas.—Messrs. Aikman, Bockus, Chisholm of Haldon, Cook, Duncombe,

McDonnell of Stormont, McIntosh, Merritt, Parke, Rykert, Thomson, Thorburn.—12.

Nays.—Messrs. Ait'y Gen. Burwell, Chisholm of Glengarry, Gamble, Kearnes, Malloch, McDonnell of Northumberland, McLean, Richardson, Robinson, Rutland, Salmon, Shaver, Sherwood, Solicitor Gen.—18.

Address lost majority, 3.

The Committee, of Conference, with the Legislative Council, on the Adjutant General's Salary bill, reported the following:—

The Committee of Conference on the part of this House on the subject of the Adjutant General's bill beg leave to report that they proceeded to the Committee Room of the Honorable Legislative Council, where they met the Committee on the part of that Honorable House.

That the managers, on the part of the Legislative Council, acquainted your Committee of the mistake of the House of Assembly in asking a free conference, when there had been but one conference in the matter, which being admitted by your Committee, the conference proceeded.

Your Committee informed the Conferees, on the part of the Legislative Council, that in their opinion the House of Assembly did not feel disposed to grant a less sum than £600 per annum to the Adjutant General, nor did the Assembly feel disposed to increase the salary of the Assistant Adjutant General at the present time.

That the Conference then terminated with the expression of an opinion on the part of the Conferees of the Honorable the Legislative Council, that probably the Council would accede to the bill in its present shape.

The Committee on petition of Camp & Murray presented a report recommending no interference between the petitioners and the Welland Canal Company respecting their claim.

The Committee to draft bills on the resolutions on supply reported the following bills, which were severally read twice and committed, reported without amendment, and ordered for a third reading tomorrow, viz:—

A bill to erect a dwelling house for the Light House keeper, at Point Peter.

A bill to pay certain sums due for erection, repairs, &c., of the Parliament Buildings.

A bill to remunerate William Huest for his gallant conduct in capturing rebels.

A bill to remunerate John Farrell for provisions furnished to emigrants.

The Committee also reported a bill for further improvement on the St. Lawrence, which was read twice.

On the question for committing the bill.—

Mr. Solicitor General moved that the bill be not committed, but that it be Resolved, That in the present state of the revenues of this Province it is most unwise to increase the public debt thereof for the purpose of making a further expenditure on the improvement of the St. Lawrence, until provision is made for the continuation of the improvement of the navigation within the limit of Lower Canada, and means are provided for meeting the interest by the imposition of duties for that purpose on imports from Sea.—Lost.

The House was put into committee on the Report on the message of His Excellency with documents on the Welland Canal, and the Chairman reported several resolutions which were put and adopted as follows:—

1. Resolved.—That it is expedient to complete the Welland Canal, in a permanent manner with the least possible delay.

2. Resolved.—That in order to effect the object in the foregoing resolution the present line of canal should be kept in repair—materials collected, and all future erections made on the route recommended and estimated by Messrs. Baird and Killaly as nearly as may be found practicable or advisable on a more minute examination.

3. Resolved.—That it is expedient to enlarge the Welland Canal for Steam Boat navigation.

4. Resolved.—That an Address be sent to Her Majesty on the importance of making Port Dalhousie a suitable and safe harbour for steamboats and vessels of war, and praying Her Majesty to grant a sum of money for that purpose.

A committee was appointed to report a bill and address on the resolutions.

The Committee reported the bill and address, and they were severally read the first time and ordered for a second reading tomorrow.

The amendments of the Legislative Council to the Township Officers' Bill was read the second time, and committed, reported without amendment, and ordered for a third reading tomorrow.

Adjourned.

SATURDAY, 3rd March, 1838.

Mr. Robinson moved that there be a call of the House this day 12 o'clock.—Carried.

The House being called the following members were found to be absent:—

Messrs. Aikman, Alway, Armstrong, Ait'y General, Cameron, Chisholm of Glengarry, Cornwall, Dettlor, (with leave), Elliott, (on military duty), Ferrie, Gowan, Hotham, (sick), Jarvis, Lewis, (sick), Mahanah, Mathewson, (sick), McDowell of Glengarry, (on military duty), McKicking, (sick), Moore, Morrison, Morris, Norton, (with leave), Powell, Prince, (on military duty), Richardson, Shade, Solicitor General, Wickens, (with leave).

Mr. Boulton moved that Messrs. Aikman, Attorney General, Chisholm of Glengarry, Sol. General, Ferrie, and Shade, members of this house, having absented themselves without leave when much important business was before the house, and at a time when there was a very thin house, owing to vacancies in the representation, and other causes, it be Resolved, That the Speaker do issue his warrant to the Sergeant-at-Arms, to apprehend the said members, and to bring them to the bar of this house forthwith.

Yeas.—Messrs. Boulton, Burwell, Cartwright, Chisholm of Haldon, Dunlop, Gamble, Kearnes, Malloch, Marks, McDowell of Northumberland, McDowell of Stormont, McLean, Parke, Richardson, Rykert, Salmon, Sherwood, Woodruff.—19.

Nays.—Messrs. Caldwell, Cook, Duncombe, McKay, Merritt, Richardson, Rutland, Shaver, Thorburn.—9.

Carried, majority 10.

Mr. McKay moved that Messrs. Rykert and Chisholm of Haldon, be a committee to examine the journals of the hon. the Legislative Council upon the subject of appointing Commissioners to go to England.—Carried.

The bill to restrain private Banking was read the third time.

Mr. Sherwood moved that the following be added to the first clause: "in which said the said George Truscott and John Cleveland Green, or either of them, are or may be plaintiffs, or in which any other person or persons are or may be plaintiffs in any action brought upon any Note or Bill of Exchange assigned or transferred to him or them by the said George Truscott and John Cleveland Green, or either of them, in trust for any purpose whatsoever."—Carried.

The bill to erect a Dwelling House for the Light House Keeper at Point Peter, and the bill to pay certain moneys due for work performed in the Parliament buildings, were severally read the third time and passed and sent to the Council.

Mr. Sherwood moved that the Solicitor General, having come into the House very soon after the call of the house this morning, his name be struck out of the resolution directing proceedings to be taken against certain absent members.

Mr. Richardson moved that all be expunged and the following inserted:—"That the resolution of this house in relation to absent members, be rescinded, and be not entered upon the Journals of this House.—Lost.

In amendment Mr. Boulton moved that the names of "Attorney General" and "Chisholm of Glengarry" be added.—Carried, and the original question as amended adopted.

The bill to reward William Huest, and the bill to remunerate John Farrell, were severally read the third time and passed and sent to the Legislative Council.

The bill granting a sum of money to complete the St. Lawrence Canal was read the third time.

On passing.

Yeas.—Messrs. Bockus, Burwell, Cartwright, Chisholm of Glengarry, Cook, Gamble, Marks, McDowell of Stormont, McLean, Merritt, Robinson, Rykert, Shaver, Sherwood.—14.

Nays.—Messrs. Attorney General, Boulton, Dunlop, Kearnes, Malloch, McDowell of Northumberland, McIntosh, McKay, Rutland, Salmon, Sol. General, Thorburn, Woodruff.—13.

Bill passed, majority—1.

Mr. Sherwood moved that the bill be entitled "An act granting to Her Majesty a certain sum of money to complete the improvement of the River St. Lawrence."—Lost, majority—1.

Mr. Sherwood moved that the bill be entitled "An act granting a certain sum of money to Her Majesty for the purpose therein mentioned."—Carried.

In amendment Mr. Solicitor General moved that all be expunged and the following inserted:—"That the entitling of the bill be deferred to this day six months."—Lost, majority 1.

Original question carried, and bill sent to the Council.

Mr. Attorney General moved that Mr. Solicitor General have leave of absence for the remainder of the Session.—Carried.

The Address to His Excellency sent down from the Council, to transmit the joint Addresses to Her Majesty was read the third time, and passed.

The bill to restrain private Banking was read the third time and passed and sent to the Council.

The amendments of the Council to the Township Officers' bill were read the third time and passed, and the bill was returned to the Council.

A message came from the Legislative Council, stating that that Honorable House had passed the bill to continue the improvement of the Lake Road West of Toronto; the bill to relieve the sick and destitute of Toronto; and the bill to provide for the support and regulation of the Penitentiary.

Mr. Bockus moved the House into a Committee of the whole on Contingencies, and the chairman reported several resolutions, which were put and carried, as follows:—

1. Resolved.—That the sum of £7026 19s. 6d. be granted to the Clerk of this House for the payment of the contingent expenses of his office for the present year, (as per the estimate reported by the Select Committee on Contingencies.)

2. That the sum of £200 be granted to the Clerk of this House as an additional allowance for the increased duty of his office during the current year.

3. That there be granted to the Sergeant at Arms the sum of £50 to pay Wm. H. Lee for services as Deputy Sergeant-at-Arms during the present Session.

4. That the annual allowance of £100 be granted to the Sergeant at Arms for the current year.

5. That the sum of £10 be paid to John A. Kyle, House Messenger, to remunerate him for his attendance during the last Session.

6. That the following additional allowances be paid by the Clerk to the undermentioned servants of this House, viz:—

Enos Bell, Chief Messenger, £25.
John Fenwick, Messenger, 2s 6d. per day.
Thomas Hill, do. do.
William Dickson, do. do.
Michael McCarthy, do. do.

7. That there be granted to the Clerk of this House the sum of £12, to enable him to pay John Falvey and Michael McCarthy, £6 each, being for services performed as a watch for the Parliament Buildings, from the 10th November, to the 3d December last inclusive—24 nights at 5s. per night.

8. That the sum of £219 14s. 11d. be granted to the Sergeant at Arms for the payment of the contingent expenses of his office for the present year, (as per the estimate reported by the Select Committee on Contingencies.)

9. That there be granted to the Sergeant at Arms the sum of £50 currency, for his attendance during the extra Session of the present Parliament.

10. That the sum of £75 be granted to the Clerk of this House to pay that sum to the Librarian as an annual allowance for the increased duty of his office for the present year.

11. That there be granted to the Clerk of this House the sum of £13 10s. to pay John G. Howard, Architect, for plans and estimates furnished a Committee of this House during the first Session of the present Parliament.

Resolved, That the Clerk of this House do pay to Harvey Fowler, the sum of £25 currency for reporting the debates of this House during the second Session of the 12th Parliament.

Yeas.—Messrs. Ait'y Gen. Chisholm of Haldon, Chisholm of Gleng'y, Duncombe, Dunlop, Kearnes, McDowell of Northumberland, McKay, Parke, Richardson, Rutland, Salmon, Shaver, Thorburn, 14.

Nays.—Messrs. Bockus, Boulton, Cartwright, Cook, Gamble, Malloch, McDowell of Stormont, McIntosh, Merritt, Robinson, Rykert, Sherwood, Thomson, Woodruff, 15.

Lost majority 1.

The following resolutions were then severally put and carried.

13. That the additional sum of £50 be paid to the Sergeant at Arms in addition to the estimate for that Department, to pay the expenses of his Department, to be accounted for in his accounts.

14. That there be granted to the Clerk of this House; the sum of £25 to remunerate Alpheus Tod for his services in assisting in the Library.

15. That the sum of £220 be paid to Grant Powell, Esq. Clerk of the Honorable the Legislative Council, to enable him to pay the contingent expenses of his office for the present year.

16. That the sum of £350 be paid to Stephen Jarvis Esq. Gentleman Usher of the Black Rod, to enable him to pay the contingent expenses of the Honorable the Legislative Council for the present year.

An Address to His Excellency was ordered on the foregoing resolutions, and the Address was reported, read twice and committed,

reported amended, and read the third time and passed, as follows:—

To His Excellency Sir F. B. Head, Bart. K. C. H. &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY.

We, Her Majesty's dutiful and loyal subjects, the Commons of Upper Canada, in Provincial Parliament assembled, humbly request that Your Excellency will be pleased to issue your warrant to the Receiver General of this Province in favour of Grant Powell, Esq. Clerk of the Honorable the Legislative Council, for the sum of £2,200 to defray the contingent expenses of his office for the present year.

Of Stephen Jarvis, Esq. Gentleman Usher of the Black Rod, for certain contingent expenses of the Honorable the Legislative Council for the present year, (the sum of £350.

Of James Fitz Gibbon, Esq., Clerk of the House of Assembly, for the sum of £7,562 9s. 6d., to pay the contingent expenses of his office for the present year, and

Of David A. McNab, Esq. Sergeant at Arms, for the sum of £379 14s. 11d., to enable him to pay certain contingent expenses of the House of Assembly during the present year.

All of which sums Her Majesty's faithful Commons will make good during the next Session of Parliament.

ALLAN N. MACNAB.

Commons House of Assembly, 3rd March, 1838.

(To be Continued.)

ADVERTISEMENTS.

TERMS OF ADVERTISING.—Six lines and under, 2s. 6d. for the first insertion, and 7d. for every subsequent insertion. Above six and under ten lines, 3s. 6d. for the first insertion, and 10d. for every subsequent insertion. Over ten lines, 4s. per line for the first insertion, and 1d. per line for every subsequent insertion.

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

Advertisements without address directions will be inserted until forbidden, and charged accordingly.

THE GUARDIAN is exclusively circulated in all parts of the Province, and among all classes of society, rendering it a very desirable medium for advertising.

INFORMATION WANTED.

THE Subscriber is anxious to receive intelligence of JAMES and SARAH SPENCE, formerly resident in Albion, in the Home District, when last seen, McGowan departed with them, it was her intention to go to the States; but she has since settled in Goderich, where a letter addressed to her would be thankfully received.

ELIZABETH MCCULLOUGH.

Goderich, March 19th 1838. 437.3w

Upper Canada Academy.

THE ANNUAL EXAMINATION of this Institution will take place on WEDNESDAY and THURSDAY, the 18th and 19th of April. The exercises will commence at eight o'clock each morning.

The YONGE LADIES' BAZAAR, the proceeds of which are devoted to the Missionary Cause, will be open during the recess, at noon.

The friends of the Institution, and the public generally, are respectfully invited to attend.

M. RICHIEY, Principal.

Cobourg, March 17, 1838.

WANTED.

A SITUATION in a Dry Good Store, by a young man perfectly acquainted with the business, in all its different branches, and willing to make himself generally useful. The most respectable references can be given. He will have no objection to either town or country.

Address B. Y. Guardian Office.

March 27th 1838. 37.4w

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.

PRECENTOR

Wanted for St. Andrew's Church.

He must be perfectly capable of teaching Vocal Music, and of leading a Choir; and he must be of good moral character.

Application to be made to William Ross, Esq. corner of King and Yonge Streets, by whom the duties and emoluments of the office will be made known.

Toronto, U. C. 14th March, 1838. 35.3

BOOK BINDING.

EVERY description of Plain and Ornamental Binding executed to order, on moderate terms, at 163 King Street.

R. BREWER.

February 7, 1838. 33.1f

Mr. WOOD, Dentist.

HAS removed to the late residence of G. Walton, Esq., Chesham's Buildings, King Street.

Toronto, Oct. 31st, 1837. 16.1f

MONEY! MONEY!

LATE ARRIVALS, at the CHEQUER, 106 King Street, of FALL AND WINTER GOODS, which will be sold CHEAP FOR CASH.

GEO. B. SPENCER.

Toronto, Oct. 19, 1837. 15.1f

WILLIAM AUGUSTUS, FANCY DRESS,

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

Toronto, Nov. 6, 1837. 41.1f

STRAY STEER.

CAME into the enclosure of the subscriber, 4th Concession West of Yonge Street, Township of York, last Fall, a Three year old Steer, Black and White color.

The owner is requested to prove property, pay charges and take him away.

JOHN BOAKE.

March 9, 1838. 35.3w

BLANK DEEDS AND MEMORIALS

(WITH AND WITHOUT BAR OF POWER.)

For Sale, at this Office.

Swords! Swords! Swords!

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

SAMUEL SHAW.

No. 120, King Street.

Toronto, March 16, 1838. 436

Fresh Importations of New Goods.

WHOLESALE AND RETAIL WAREHOUSE.