

CHRISTIAN GUARDIAN.

Published under the direction of the Conference of the Methodist Episcopal Church in Canada.—Egerton Ryerson, Editor.

VOL. III. NO. 1.

YORK, WEDNESDAY, NOVEMBER 16, 1831.

WHOLE NO. 105.

Christian Guardian.

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE. PUBLISHED EVERY WEDNESDAY.

Office in King Street east of Yonge Street.

W. J. COATES, PRINTER.

TERMS.

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THE REV. JOHN WESLEY AND THE METHODISTS.

REVIEW.—The Life of the Rev. John Wesley, A.M. sometime Fellow of Lincoln College Oxford, and Founder of the Methodist Societies. By Richard Watson. Vol. I. pp. 325, octavo.

We believe we cannot make a more appropriate, more useful, and more acceptable commencement of the Third Volume of the Guardian, than by taking a review of the Life of the venerable Founder of the Methodist Societies, embracing some of the most important circumstances of his eventful career; a notice of those cardinal doctrines of the Gospel which he was the honoured instrument in the hands of Divine Providence of reviving in a degenerate age of the Church; and that ecclesiastical economy which has contributed more than any other during the last century to diffuse evangelical light and truth among both civilized and uncivilized nations. At a time like the present, when Methodism is opposed on the one hand by ambition and interest, and misrepresented on the other, by ignorance, prejudice and cupidity, a reference back to first principles seems to be loudly called for, and is due to Mr. Wesley—to the Methodists—to religion—to every sincere and impartial inquirer after the truth. Under circumstances like these, a "walking round about our Zion," marking well her bulwarks, and telling the towers thereof, will we humbly trust, also tend, in no small degree, to inspire in the minds of genuine disciples of the cross, that apostolic spirit of faith, love, abundant zeal and labour, which distinguished the lives of those illustrious men of God, the Wesleys and Whitfield.

The history of such a man as John Wesley, under any circumstances, has been, and still is, a subject of careful research by the sceptic, the philosopher, and the christian; by the first, to acquire materials for calumny—by the second, to support a theological "philosophy," falsely so called—by the last, to learn from real life the art of all arts the best—how to live holy and useful, how to bring most glory to God and most happiness to mankind. But when he is considered in the light of a Christian Reformer, a reviver of the practical doctrines of the Reformation and the corrupted truths of primitive Christianity, and as the founder of an economy, based upon Scripture principle and example, which, in less than a century, embraces organized Societies of nearly a million of actual members, there must, at the present time especially, be the attraction of a magic power involved in the narrative of his wonderful labors.

Several lives of Wesley have been written, as diversified in merit, as they are in character. Dr. Southey was polished and lucid; but flippant, interested, prejudiced, "discerned not the things that were spiritual," and degraded the whole Providence of the Wesleys' and Whitfield's ministry, and the effects of their labors in the conversion of thousands from darkness to light, to a mere human agency, to the work of man upon the passions, and a lamentable schism in the Established Church! Dr. Whitehead was somewhat influenced by party feeling at the time he wrote, and therefore gave a different colouring to some important circumstances of Mr. Wesley's life from what he probably would have given in other circumstances.—Moore's Life of Wesley is impartial, highly interesting and valuable to a Methodist, but too voluminous for the general reader. A brief, impartial, and popular Life of Wesley was yet a desideratum of the Methodist Connexion. For the responsible task of supplying this deficiency, the Rev. Richard Watson was selected by the English Conference. On this circumstance the Editor of the London Methodist Magazine observes—

"Every one must approve of the choice of the individual, to whom the conference of last year confided the important task of writing such a Life of Mr. Wesley. Mr. Watson has been long known to the world as an author of preëminent abilities on theological subjects. But the statesman-like character of his mind is that which has impressed itself chiefly on all his productions. From the glow of his poetic temperament, also, he justly merits the eulogy of a remarkable 'felicity in clothing fine thought in beautiful language.' But that which completes his fitness for the task he has undertaken, is the piety which sanctifies every other qualification, and breathes its hallowing influence through every page. To his successful opposition, however, to the Poet Laureate, in his valuable 'Observations on Southey's Life of Wesley,' we chiefly refer in justification of the choice of conference."

This interesting volume possesses these peculiar advantages: 1. It is brief, but not defective. 2. It makes Mr. Wesley's own experience, from the first dawn of truth upon his mind to the full blaze of sanctifying illumination (the progressive influence of which Mr. Watson traces with the acuteness of a well-instructed scribe) illustrative of those great doctrines of evangelical truth, which constituted the prominent characteristics of his extraordinary life and ministry, and which rendered both the distinguished instruments

of bringing thousands back into the "old paths" of primitive simplicity and holiness. 3. "Among other meritorious performances, Mr. Watson has rendered literary justice to Mr. Charles Wesley, by rescuing many of his hymns, which, through mistake, Mr. Montgomery and others have assigned to othersources." 4. He has set Mr. Wesley's character, "as the greatest modern reformer of the Establishment, in its true light." 5. Mr. Watson has settled the question of Mr. Wesley's ordaining bishops for America, and forming the Methodist Societies in Great Britain into a separate body from the national establishment; with authority to administer the ordinances among themselves. Much illiberal remark has been made against the Methodists in Canada, as being anti-Wesleyan, because they will not relinquish their distinctive character and suffer themselves and the high and sacred interests scripturally and providentially committed by their trust, to be chained to the wheel of a worldly Church policy. From the reproach of departing from Mr. Wesley's principles in this particular, Mr. Watson has fully rescued the whole body of Methodists. Adverting to this point, the Editor of the London Methodist Magazine remarks—

"It was reserved for Mr. Watson, not just reward for his past meritorious services in vindicating the aspersed character of Mr. Wesley, to present the world with a document of the highest value on the controversial subject relative to the Church Methodism of our venerable founder. The document in question pours a flood of light on Mr. Wesley's controverted opinions on that subject, as well as sheds a withering sunshine of demonstration on the presumption of the impugners of his integrity. Mr. Watson has happily met with a full copy (probably the only one in existence) of the MS. Minutes of the very earliest conference. The manly boldness of thinking on subjects of church government, which had a corresponding influence on Mr. Wesley's conduct, from his very first deviating in discipline from the Established Church to the actual ordination of his own preachers for America and even for England, will there be seen to have had its origin at a much earlier period than the writers alluded to ever dreamt of in their philosophy." The discovery serves also to heighten our admiration of the man, whose vigour and originality of thought wast all times moderated by a regard to the expediency of allowing a certain influence to the dominion of long-established prejudices. And in holding the balance with so steady a hand, as it trepidated under the alternate influences of the innovating principle and that which adhered to prescription, we are compelled to do homage to the conscientiousness of a reformer, whose only anxiety was to secure the greatest possible sum of national good by obeying the indications of a providential guidance, as it impressed on this or that side of the balance a preponderating impulse."

(To be continued.)

(To the Editor of the Christian Guardian.)

ON SACRED MUSIC.

"Nature's inimitable employment sounds, But animated nature's sweet still."

MR. EDITOR,

The following imperfect remarks on the subject of sacred music, were produced by hearing that a professional gentleman had lately been engaged in this Town, for the purpose of introducing congregational singing, and of instructing in private families.—If you think they might in any wise contribute to the furtherance of so desirable an object, your giving them place in the columns of your widely circulated paper, will much oblige, Yours respectfully,

Solo.

That musical sounds have great influence over the human mind, will readily be acknowledged, when we consider how soon children are affected by them.—Are they not generally pleased with the tones of an instrument, or of the human voice? Are not their infant minds almost led captive by them?—and how often do we see the fretful and troublesome little babe, lulled into the most tranquil repose by the useful voice of its attendant nurse; and are not a classes and descriptions of children eager to witness a military review, chiefly on account of the display of martial music. And if from children we turn our attention to men in general, we shall perceive that their passions and affections are still more affected by music.—I need not mention the thrush-like scenes of mirth and festivity, so common in Great Britain, and indeed so universal in the world. A few observations may serve to illustrate the truth of the above: We find that the ancients paid the most enthusiastic regard to those who excelled in the science of music and reckoned it amongst the accomplishments of their greatest heroes; for we are assured that Epaminondas, the renowned Theban General, was almost as much esteemed for his skill in this science, as for his knowledge of military tactics.—And we are told by the Greeks, that Orpheus and Amphion, by the wonderful effects of music drew after them the beasts of the forest, which I believe is generally allowed to signify, that they subdued the savage disposition of a barbarous race of people, who dwelt chiefly in caves, in the woods and deserts, by representing to them in their songs, the blessings and advantages of civilized life; and so persuaded them to form a community, and ultimately to erect cities or their future abodes. It is also said of Alexander the Great, that being at a public festival, when Timotheus had unintentionally struck up a martial sound—this mighty hero was so transported with its influence, that he started from his seat all the pomp and fury of imaginary war calling for his horses and accoutrements; when by instantaneous soft and gentle movement, his mind was so suddenly calmed that he immediately sat down again to the banquet.—Thus was this conqueror of the whole earth conquered by music.

From these and numberless instances, to the same effect, it may be presumed that there is no disposition so fierce, and savage but what music, if properly applied, can tranquillize and soften. It is well known that many ancient philosophers applied this efficacious remedy with amazing success, whenever they found themselves likely to be carried beyond the bounds of reason, by any violent transport of passion or folly. And indeed I think that the goodness of the Creator is manifested in making so only a discovery of this soothing art to man, almost in the very infancy of time.

Who is there among us that has not one time or other felt the influence of melody.—Let the manly peasant declare if he has not frequently been entertained & his spirits exhilarated, after the toils of the day, by the enlivening sonnets of the flute or viol.—Ask the shepherd if he has not, while tending his flock, upon some lofty mountain's brow, often lulled his throbbing spirits into calm serenity by those plaintive notes, which hill and dale re-echo to his favorite pipe.

If music then has the power thus to tranquilize and soothe the affections, to dispel all gloomy thoughts, and to diffuse an agreeable calm over the soul; me thinks I hear you say, by all means cultivate the science—let all the sons and daughters of men be made acquainted with that which will if used aright, tend to smooth the rugged path of life—will inspire in the soul great and noble affections, and kindle in the heart a taste for all that is fair and excellent.

But in recommending the study of Music—I beg that I may be rightly understood—let my dear young friends never obtain so desirable an accomplishment for the purpose of figuring in a Ball-room a Theatre—or in all the round of fashionable amusements, which the giddy world has been pleased to dignify with the name of honorable!—Let them fly those scenes of folly and dissipation, which are in themselves the very vortex of destruction, as they would do the pestilence which destroys without distinction all who fall within its devouring influence.

I now come to consider the chief use that may be made of music, which, if the former remarks are at all tenable, I conceive to be in employing it in acts of piety and devotion—for whatever tends to kindle the languid glimmering of divine love in the soul, is surely not a little necessary, considering our natural coldness and deadness in spiritual matters. And we find that the very heathens ordained, that upon every solemn occasion the gods should be addressed in songs or hymns accompanied by Music;—but if we examine the unerring standard of divine truth, we shall there see that the Great Jehovah himself, by the mouth of his servant Moses, commands his people to mingle music with their acts of devotion. "In the days of your gladness and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God."

Thus we find that sacred psalmody and music, are of primitive use, in places of public worship, and greatly tend to heighten the affections of the sincere professor. Oh! then if music has been used with such good effects amongst the ancients, let us endeavour to restore it to its primitive purity and excellence.

While we join in singing praises to our Great Deliverer on earth, do we not faintly imitate the angelic choir who are unceasingly engaged in adoring eternal chorus to the Lamb that was slain for our sins, and pierced for our transgressions?

And if the unconverted heathens of all countries have made it a universal custom to recite the praises of their conquering heroes, in songs and dances, shall the tongues of Christians be ever silent in singing the praises of our GREAT EMANUEL?

York, Nov. 8, 1831.

GOD IS LOVE.

God is love; all his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What is his omniscience, but the medium through which he contemplates the objects of his love? What is his wisdom, but the scheme of his love? What are the offers of the Gospel, but the invitations of his love? What are the threatenings of his law, but the warnings of his love? They are the hoarse voice of his love, saying, Man! do thyself no harm! They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescensions of his love? What were the signs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summits his blessings flow down in a thousand streams to water and refresh his church, situated at its base.

Dr. WAGG.

EARLY PIETY.—DR. WAUGH.

It is pleasant, amidst all the youthful brightness which characterized this spirited and lively boy, to find the principles of fervent piety deeply rooted in his heart. He read the scriptures frequently and devoutly, delighted in secret prayer, and laboured to imitate the holy temper of Him "who increased in wisdom and stature, in favour with God and man." It is stated by one of the surviving companions of his boyhood, that it was their custom, perhaps in the spirit of a very natural desire to imitate their superiors in years, to meet together under the shade of an elder-tree, whose withered trunk still remains, and with much decorum to conduct the ordinary services of a prayer meeting. On these occasions, Alexander Waugh being the eldest boy, generally offered up the prayers; and it was from observing the early indication of the opening qualities of his head and heart thus given, (and no doubt gratefully listened to by his mother, who stood concealed in the vicinity,) that her mind was first impressed with the desire of fitting him for the sacred ministry. We are also informed by one of his earliest associates at Gordon, that before he left Earlston school, when he was little more than fifteen years of age, he occasionally attended a religious society which met at East Gordon for fellowship and prayer, in the house of James Spence, an elder of the Secession church; and that even at this early period, he was marked, both by the aged and the young, for his singular appropriate and interesting manner of expressing himself in prayer. Our informant also

recollects receiving a letter from him about this time in commendation of such religious societies, "full of serious thoughts and good advices."

In 1770, when 16 years of age, he joined the Secession congregation of Stithell, of which he continued a member till 1779, when he was licensed to preach the Gospel. He was wont, in after life, to speak with holy enthusiasm of the sacramental occasions on Stithell-Brac.—Memoirs.

ADVANTAGE OF STUDY.

For some years after Dr. Waugh's settlement in London he spent a great part of his time in retirement, and employed himself in reviewing his classical studies, in a critical perusal of the sacred Scriptures, in reading various writers on doctrinal and practical theology, and in making himself acquainted with general literature; so that his mind was richly stored with valuable and important information on every topic he was called to discuss. When his public avocations became afterwards very numerous, he was accustomed in conversing with his younger brethren, occasionally to refer, with his usual modesty, to that course of diligent and laborious study which he had found so advantageous, not only to his ministerial labors, but also in greatly furthering the exertions he had been enabled to make, along with pious and good men, to extend the interests of religion and charity both at home and abroad.—Ib.

RESTRAINTS OF CHRIST'S DISCIPLINE.

The discipline of Christ—his yoke—has its RESTRAINTS.

1. It lays a restraint upon our society. The disciple is to live in the world, but yet not to be of the world—"Come out from among them and be ye separate." He is to live in the world, but as a light in the world, as the salt of the earth; and a broad line of distinction must ever be made in other things betwixt the man of the world and the disciple of Christ. You cannot have the friendship of the world and the friendship of Christ. "Ye adulterers, and adulteresses, know ye not," says the apostle, "that the friendship of the world is enmity to Christ?"

2. The discipline of Christ lays a restraint upon the affections and tempers of the soul. It is an inward discipline as well as an external discipline. It allows not the affections to be led out idolatrously to the creature, nor to cleave to the earth as their chief good; but it brings these great powers of the mind, in their full exercise, back to God and spiritual things. We are to learn of Christ in his character of meekness and lowliness, freedom from all irascible and malignant passions, and from all pride and self-sufficiency. These are the tempers which the disciple is to cultivate, and this the discipline under which he is placed.

3. This restraint lies also upon the words; for there is a language of disciples. The tongue, the glory of our frame, is to be sanctified; no words of railing or bitterness are to escape, but words of grace, and words of instruction, are to come from our lips. Our speech is to be seasoned with salt, that it may administer grace to the hearers. And, then,

4. The whole conduct is to be restrained by the great principles of eternal justice and universal holiness; so that the disciple of Christ is to shun even the appearance of evil; and in all, even doubtful matters, to choose the safer side. Such are the restraints of Christ's discipline.—Pulpit.

APPEAL FOR THE SPREAD OF THE GOSPEL.

Shall the lust of the flesh among them who know not God, bid this man go and he goeth?—Shall the lust of the eye, bid that man come and he cometh?—Shall the pride of life bid another do this and he doeth it?—And shall the command of our Father in heaven make no impression on the hearts of his children?—Shall the example of the Redeemer not influence the redeemed?—Did the Son of God descend from that throne in the heavens, to which the highest angel in vain raises his eye?—Did he descend to purchase with his own blood the benefits of the Gospel?—And can there be found a man so dead to every good principle, as to withhold his aid in spreading abroad the knowledge of these benefits?—Dr. Waugh.

INFLUENCE OF THE BIBLE.

Go round the globe, mark every spot on which dwells civilized, Christianized man; and you mark the very spots, and those only, on which shines the light of the Bible. All others, are even now, amidst all the learning and improvements of the nineteenth century, buried in darkness & the shadow of death. Not an infirmary, not a hospital, or a public benevolent institution is to be found, without the influence of the bible, throughout the Pagan world.

THE CHRISTIAN WARFARE.

The ancient Romans had a law, which prohibited soldiers from purchasing land in countries where they were carrying on war. Let the soldiers of Jesus Christ remember this law, and not be anxious to possess large estates in a world hostile to their Lord and Master, and where they are obliged to live in a state of perpetual warfare.—No man that wareth, entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.—Ecc.

ANTICIPATION.

Evils in the journey of life are like the hills which alarm travellers upon the road. They both appear great at a distance; but when we approach them we find that they are less insurmountable than we had imagined.

Religious Intelligence.

PRESBYTERIAN FOUR DAYS MEETING IN THE NIAGARA DISTRICT, U. C.

The following accounts of two Presbyterian four days meetings is copied from the Rochester Observer, communicated by the Rev. Mr. Curry of Lockport, who was present during the exercises. The first meeting was held in

the Presbyterian Church in Gainsborough. The congregations thus quickened and blest are under the pastoral care of the Rev. Mr. Eastman. We would that a similar and even more gracious and extensive work were going on in every Presbyterian Congregation in the Province. The following is Mr. Curry's account of the Gainsborough meeting:

"It commenced on Friday the 10th of September, on which day a number of church members took the anxious seat and on the day following it was evident that a powerful work had commenced among sinners, and the feeling was evidently much deepened on the next day, (Sabbath.)

On Monday the whole congregation with the exception of 6 or 8, kneeled in token of submission. It was a time of overwhelming interest, and appeared to be an immediate answer to the prayers of Christians who were supplicating a throne of grace while the minister was urging them to repent and submit to God.

The young converts were invited to place themselves immediately under the care of the church—a number gave in their names. On Thursday about 50 converts were examined and received into the church, and sat down at the Lord's table. Some of these were from a distance, and took letters of recommendation to the churches to which they might most conveniently attach themselves. On Tuesday evening another appeal was made to sinners, and the meeting was closed.

The whole number of hopeful converts was 60 or 70. There was a perfect readiness on the part of the young converts to pray and warn the impatient. Females retired to a convenient grove, with their young associates to pray for and converse with them. The converts were from all classes of Society, and of all ages from youth up to 70 years. An infidel who came merely out of idle curiosity, & imagined himself logically able to confute every argument, was led to see his lost and undone condition, and a few remarks near the close of the meeting were sent home by the Spirit upon his heart, and he went away rejoicing in hope.

Mr. Curry also furnished us with a few facts concerning another meeting which he attended at the 15 mile creek, (in U. Canada,) which commenced on the 23d Sept. On the first day the members of the church manifested but little preparation to receive the blessing of converting grace upon the hearts of sinners—only thirty persons were present, and among them only three or four besides professors. In the evening, however, a few church members came forward and professed their penitence, and resolved to come up to the help of the Lord.

On the next day the audience was somewhat increased, a number took the anxious seat, and a few expressed hopes. On the Sabbath the house was thronged, and 30 came forward to the anxious seat, most of whom were hopefully converted during the meeting, and on the following day the solemnity upon the minds of sinners appeared to be deeper, and the hopes which followed appeared more clear. On Tuesday thirty were examined, and admitted to the privileges of the church. After the administration of the ordinances of the supper, the judgment hymn was sung, and a call being made for those who would promise to submit to God to come forward, a few came. In the evening a number more expressed hopes.

The whole number of conversions were probably 60 or 70. It was worthy of special notice that most of the conversions appeared to be in immediate answer to prayer. Some Universalists who came to the meeting to oppose and who had endeavored to dissuade others from attending were made the hopeful trophies of redeeming grace. Some men of talent and standing were, at this meeting, gathered into the fold of the Good Shepherd.

Could this meeting have continued, great results might rationally have been anticipated, and the work have extended into many other parts of the province, but though the harvest was great, the laborers were few indeed. A single Presbyterian minister extends his labors to 5 or 6 congregations.

ENGLISH CHURCH MISSION TO BAGDAD.

Our readers have been informed of the mission to Bagdad, by Mr. Groves, an Englishman, who disposed of all his property, and proceeded thither at his own expense. The following letter, describing the state of things at Bagdad, is from Mr. Pender, who accompanied Mr. Groves from Shusha. We copy it from the Missionary Register, a paper published under the patronage of the Church Missionary Society:—

"A Jewish Rabbi is frequently visiting me, and begins to ask with earnestness—'What must I do to be saved?' And he begins to see that faith in Jesus Christ, his Messiah and Redeemer, is necessary for the salvation of his soul. He is reading the new testament with serious interest.

"Having through the assistance and mercy of God, been enabled to establish a school among the Armenians in this place, we were rejoiced to see it frequented by forty-five children immediately; and have reason to hope that the number will soon increase. Even among the Jews here, I believe it would be very easy to establish a school; and Bagdad, I think, would be an excellent station for a missionary among that people. He might be able to do much good among them; and could also easily visit Mosul, Mardin, Kermanscheh, Ramandan, and Bassora, in which places also Israelites live.

"The Jews here live in great ignorance and superstition, and their moral state is very distressing. Few of them understand Hebrew. They have five synagogues, and three Rabbis; and also a school, where they only learn to read Hebrew. They are governed by 'the Prince of Captivity,' as he is called. He has also the title, 'King of Israel.' He is appointed by the Pacha, and is wholly dependant on him. The Jews in Mosul, Mardin, and Bassora, stand under his government.

"On the whole, Bagdad is a very suitable missionary station. Even the Mahomedans here, though they are proud despisers of the Gospel, and very fanatical, yet their hatred against the

TO OUR PATRONS.

We commence the Third Volume of the Guardian under circumstances more auspicious and encouraging than we did either of the former volumes; upwards of 300 new names having been added to our subscription list during the last year, and an accession of names daily taking place which emboldens us to hope that, altho' our publication is confessedly in many respects imperfect, our humble efforts to benefit and please the christian public, have been favorably appreciated, whilst they have been more extensively patronized than we had presumed to anticipate. Of the labours and difficulties of properly and efficiently conducting a paper embracing so extensive a field of research and observation, as that weekly travelled over by the Guardian, few perhaps can form a just conception; and we frankly confess that the intellectual weariness, occasioned by such multifarious and protracted labour, has, on some occasions, produced a state of feeling quite unfavourable to cool, deliberate and judicious remark, and which has in several instances, in connection with other circumstances, prompted remarks, which, as to manner, might have been greatly improved.

It is scarcely necessary for us to say, that no abatement of exertion will be indulged on our part, with our increased experience, to render the Third Volume of the Guardian more acceptable, more entertaining and useful than heretofore. As this number of the Guardian will be read by many who are comparatively strangers to our columns, we think it proper to state briefly the outlines of our general course.

1. The leading objects of the Guardian are stated over the terms on the first page; and, in short, are, to make men acquainted with their Maker, with themselves, with men and things—to understand their obligations, duties and rights, as Christians, as men and as British Subjects—to fear God, honour the King, and do good to all as they have opportunity and ability.

2. Both sides of every question, concurring with the character and design of the Guardian, may be discussed in its columns. We do not exempt even our own statements and remarks from the ordeal of critical examination through the medium of our own paper, under the proper signature of the author. Our only object is the promotion of truth; we therefore wish our readers to possess the fullest information on every point of importance to the cause of truth. No one can, therefore, justly charge us with a desire to mislead the public mind on any occasion whatever.

3. A general summary of Foreign and Domestic News is given in our columns every week, collected from the latest European, American, and Canadian papers. With the state of the world, every christian, as well as others, should be acquainted.

4. During the session of the Provincial Parliament, an impartial history of the debates and proceedings will be given. This sort of information ought to be possessed by every British subject in the Province, whether he be a christian or not. If any member of the Provincial Parliament should think his sentiments, statements, or measures incorrectly, or partially represented, at any time in our columns, he will please to feel himself at full liberty and as having a right to correct the error through the same medium.

We beg to add; that we yesterday received advices from London, stating that orders which we had forwarded some months ago for several Magazines, Reviews, and two London papers, had been fulfilled. We have already received our files of late English papers, and we expect hereafter to receive regular files of two London papers, and several other periodicals; with extracts from which our columns will be constantly enriched. We have no room for extracts this week, as we only received these publications at a late hour yesterday.

If any one can point out to us a better plan of promoting the moral and general welfare and prosperity of Upper Canada, than that stated above, we will readily and thankfully adopt it. We humbly solicit a continuance and extension of public patronage, and the active co-operation of the friends of mankind.

ADDRESSES TO THE KING.

We this day publish two very important documents; the addresses of the Episcopal and Methodist Clergy to the King. The address of the Episcopal Clergy will be found on the last page. We published it last May, with sundry strictures of our own; but we have thought it no more than justice to the Episcopal Clergy to republish it, in connexion with the address of the Methodist Conference to the King, on the same subject, which was adopted at its late session in this town. We will offer a few remarks on these documents, as the vastly important subject to which they refer, so deeply interesting to every inhabitant of this Province, and in which the religious and political destinies of the country are essentially involved.

1. It will be perceived, that throughout the whole of the controversy between the Episcopal Clergy and the Methodists, the former have been the assailants. This system of personal attack and misrepresentation against the Methodists and other denominations of christians in Upper Canada, originated with the Archbishop of York, in 1823, and has been pursued by him and his coadjutors both in this country and in England from that time to the present.

2. The memorial of the Methodist Conference to the King, was imperiously called for in self-defence.

3. They had the same right, religious and political, to express their sentiments on the subject of an Ecclesiastical Establishment in Upper Canada, as the Episcopal Clergy had; and the occasion particularly called for the expression of their sentiments, as the Clergy of three ecclesiastical bodies had already done the same.

4. The Methodist Conference have expressed their sentiments in accordance with the declared wishes of their congregations and the great body of the population; and by this noble act of liberality and disinterestedness, they have given the most unquestionable proof, that they desire no other wealth, but the voluntary support of their congregations—no other power, but that moral power which is the just reward of moral worth and meritorious services—no other influence, but what a christian example and faithful discharge of private and public duty will secure them—no prerogatives or immunities whatever, not enjoyed by the meanest subject in the Kingdom.

5. The earnest remonstrances against the establishment of the Church of England in Canada, as expressed by the Methodist Conference, and the Provincial Parliament, and the mass of the population in different ways, do not proceed from any hostility to the different

peans begins to be diminished. A missionary may live here as safely as in any Mahomedan country; and may from hence easily travel among the Christians in the mountains, on the northern side of Mosul and Mardin, and in Mesopotamia, and in the southern Provinces of Persia.

There live in Bagdad about 450 Christian families, and about 2030 Jewish. Among the families, 300 are Roman Catholics, and 150 Armenians. Among the Roman Catholics, 80 families are of Armenian origin. The others are Syrians and Chaldeans.

The Roman Catholics have here one church and two priests; with one Bishop, who is sent to Bagdad from Rome. All the Roman Catholics in Mesopotamia are under him. The present bishop is also French consul. He has a school of about thirty children. Their bishops have always tried to keep out the enlightening influence of Bible knowledge. The present bishop has forbidden the Roman Catholics to accept of any book, Bible or New Testament, from Englishmen; if not printed in Rome; and has tried to persuade them that all New Testaments and Bibles, not printed in Rome, are not genuine. He has not, however, succeeded in excluding the word of God wholly from the people, who willingly receive it as the ground of their faith.

The Armenians have shown themselves much delighted at our undertaking to establish a school among them. They have great confidence in Englishmen; but none in the Roman Catholics.

They have one church and two priests, and are also very ignorant. They are under the patriarch of Echmiadzin. Arabic is the language commonly spoken in Bagdad. The Armenians speak a dialect of vulgar Armenian.

CONGREGATIONAL UNION OF SCOTLAND.—The nineteenth annual Report stated that "since the last annual meeting much good had been done. By the exertions of the preachers many had been awakened to a just sense of their lost estate, and to a salutary sense of the importance of religion to their temporal welfare in the present, and their everlasting happiness in the world to come. During the present year, fifty ministers belonging to the Secession church had been more or less aided from the funds of the Committee. No less than a thousand pounds have been expended in the moral and religious instruction of the natives residing in the darkest and most benighted regions of our native land. The report of one member stated, that during the past year, in four counties in the north, he had preached at various places seventy-two sermons, and travelled not less than a thousand miles. In every quarter he found the people eager for instruction. In the Highlands and Islands of Scotland there is still a deplorable want of religious knowledge, and if ever these regions are to be enlightened, it must be by the pious labours of missionaries. One fact in the report requires especial notice. "One of the preachers had visited a place in Westmoreland in which the Episcopalian form of worship and principles were predominant. When he preached there, he was allowed the use of the chapel, where one of the rectors came to hear him."—London World.

SOUTH AMERICA PHILANTHROPIC SOCIETY.—The object of this Institution, which has been recently formed, is the aiding of deserving Slaves and Slave children in the purchase of their freedom; and it particularly directs its attention to young female Slaves. His Excellency the Governor, Sir, G. Lowry Cole, is patron of the society; and Lady Frances Cole, Patroness; some of the most respectable colonists have expressed their cordial approval of the design.—London Mis. Register.

MISSIONARIES TO THE PACIFIC.—We understand that twenty Missionaries of the American Board, viz, eight preachers with their wives, a physician and his wife, and two printers, have received appointments, and are expected to sail from this port, in the ship Averick, about the 15th of next month, for the Pacific. They are destined, we believe, to the Marquesas and Sandwich Islands.—New Bedford Register.

Churchmen and Dissenters in England and Wales.—The number of cathedral dignities is 855; of church livings, 13,862. Of the latter, 1014 are in the gift of the Government; 3780 of the church; 794 of the universities; 104 of public bodies; 503 of the nobility and gentry; and 60 of the inhabitants of respective parishes. The total number of dissenting congregations is 7934—of these 389 are Roman Catholic; 238 Presbyterian; 1653 Independent; 949 Particular Baptist; 107 General Baptist; 396 Quaker; 222 Wesleyan Methodist; 424 Calvinistic Methodist; 660 Methodist, of other descriptions; and 249 belong to the Home Missionary Society and to other connections. In the public schools in the two countries, there are 274,563 children in the National Society; 53,493 with the British and Foreign School Society; and 606,437 with the Sunday School Union.

TO THE KING'S MOST EXCELLENT MAJESTY.

MOST GRACIOUS SOVEREIGN;

The Memorial of the President and Itinerant Ministers of the Methodist Episcopal Church in Canada, assembled in Conference—

MOST HUMBLY SUCRETH:

That your Memorialists have read with pain a copy of a Petition, purporting to be from the "Bishop and Clergy of the Diocese of Quebec," lately forwarded from this Province to be presented to your Majesty by the Lord Bishop of Quebec; in which the motives, character, and conduct of your Memorialists are represented in a false and prejudicial light, and the state of public opinion respecting the claims of the Episcopal Clergy to the Clergy Reserve lands in this Province, is, by intelligible and strong insinuations, stated to be quite different from what it really is.

Your Memorialists regret the occasion of addressing Your Majesty on the topics brought forward in the petition of the Episcopal Clergy. They consider that points of difference, not affecting the essential principles of the Christian Faith, but of merely prudential consideration, ought not to destroy or interrupt the exercises of Christian friendship and mutual good will among different classes of Christian Ministers, whose avowed object is to impart to mankind the instructions and blessings of a common Gospel. But your Memorialists conceive that for them, under present circumstances, to remain any longer silent, either as to statements and insinuations which relate to themselves, or to the general question of a Church Establishment in Upper Canada, would be a dereliction of duty to Your Majesty, to themselves, and to the religious interests of the Province; for the improvement and happiness of which, and its undisturbed continuance under Your Majesty's beneficent Government, your Memorialists deem it alike their duty and privilege to pray and labor.

In the Petition of the Episcopal Clergy—a copy of which, as published in the Provincial newspapers, is herewith annexed, marked A.—your Memorialists are represented as the principal promoters of a certain

See the address referred to on the first page of this paper.

Petition, praying the Imperial Parliament to authorize the appropriations of the proceeds of the sale of lands heretofore set apart for the support of a Protestant Clergy, for the purpose of general education, and various internal improvements." The obvious intention of this statement, taken in connexion with other statements in the petition of the Episcopal Clergy, is, to impress upon your Majesty's mind, that the "Methodist Itinerant and Local Preachers," and a small portion of the uninformed part of the population in Upper Canada, are the only persons opposed to the claims of the Episcopal Clergy.

That such a representation is altogether gratuitous, is clearly evident from the fact, that the claims of the Episcopal Clergy have been resisted every year for several years past, by nearly unanimous votes of the Provincial Parliament, not more than four or five members of which have at any time belonged to the Methodist Church, but a large majority of which have professedly belonged to the Episcopal and other Churches. It is a notorious fact, that so decidedly and generally are the people of this Province in favour of the prayer of the petition to the Imperial Parliament, referred to by the Episcopal Clergy, that the Provincial House of Commons passed resolutions corresponding with the prayer of that petition, only a few days before the Lord Bishop of Quebec left this Colony for England—resolutions which accorded with what had been repeatedly adopted on the same subject by two preceding Parliaments.

Your Memorialists consider it of no consequence to the general question who were the most active promoters of the petition to the Imperial Parliament, seeing that the promoters of that petition only exercised an individual right guaranteed by our constitution. But that others felt a deep interest in the objects of the petition to the Imperial Parliament, and were active in promoting its circulation, is manifest from the annexed copy of a letter, marked B, written by a leading minister of the Baptist Church, whose peregrinations have extended over a large portion of the Province. Many testimonies to the same effect might be adduced, did your Memorialists consider them necessary or any wise important.

The Episcopal Clergy represent your Memorialists as "for the most part obtaining their ordination in the United States, and having no connexion with, or dependence upon, the Methodist connexion in England, or upon any religious body in the British Realm." From the manner in which the Episcopal Clergy express themselves, they clearly intend to excite a belief or suspicion in your Majesty's mind, that the "Methodist denomination in the Upper Province" maintain some foreign connexion, which renders their fidelity to your Majesty's Government at least somewhat questionable. How far such insinuations are well founded or warrantable, either in fact or in principle, your Majesty will be able to judge from the authentic and correct evidence attached to the annexed Report of a Select Committee of the Provincial Parliament, marked C; a Report which was printed by order of the Parliament only a few weeks before the Lord Bishop of Quebec embarked for England with the Petition containing statements and insinuations so groundless and injurious to the character and interests of your Memorialists. Most pernicious misrepresentations, to the great prejudice of your Memorialists, were made by the heads of the Episcopal Clergy in Canada, to the Government of your Majesty's late Royal Brother, their late revered Sovereign; but it had been hoped that the exposure of those misrepresentations before a Select Committee of the Imperial House of Commons on the Civil Government of Canada, and especially the ample and complete refutation of them before a Select Committee of the Provincial Parliament, as contained in its Journals of 1828-9, would have prevented the recurrence of what is so gratuitous in itself, and so greatly at variance with the Christian law of justice between every man and his neighbor.

The Episcopal Clergy state, that the "support of the various dissenting sects was for a time given to the exertions of the Church of Scotland," as claiming to a joint establishment with the Church of England. This statement, your Memorialists apprehend, is not borne out by the evidence of fact; and they solemnly declare, that as far as they are concerned, it is contrary to fact. It is true; that some who now countenance the claims of the Kirk Clergy, formerly united with others against the pretensions of the Episcopal Clergy; but never did your Memorialists, or to their knowledge, any "dissenting sect," give any more support to the claims of the Kirk Clergy to pre-eminence, than to those of the Episcopal Clergy. As the communicants of either the Church of England or of Scotland, or both, are less numerous than those belonging to some other denominations of christians, separately taken, your Memorialists do consider, and have always considered, the exclusive claims of both the Episcopal and Kirk Clergy to pre-eminence, to be alike unreasonable.

In the petition to the Imperial Parliament, to the promotion of which your Memorialists are represented as having mainly contributed, no false or disingenuous insinuations were thrown out against the Episcopal Clergy; but, on the contrary, they were referred to in terms the most respectful and courteous that the nature of the subject would admit—and your Memorialists can only account for so different a course on the part of the Episcopal Clergy, from the fact, that it has uniformly been a principal feature in the representations and measures of the advocates of a Church Establishment in Canada, and seems to be the natural result of their extravagant pretensions.

The Episcopal Clergy state their conviction, that the "agitation" of this question in the Colony is "impolitic and injurious to religion." But it is worthy of remark, that the "agitation" of this question was commenced by the Archbishop of York, who made and repeated the most uncalculated attacks upon, and most flagrant misrepresentations of, the Methodists and other christian denominations. The Archbishop of York was afterwards followed by the Lord Bishop of Quebec, who strongly "agitated" the question in a printed Pastoral Letter to the Clergy of the Diocese of Quebec; and the claims of the Episcopal Clergy have been as fully advocated in printed speeches, pamphlets, letters, newspaper communications, &c., put forth by individual clergymen or members of the Episcopal Church, as, in the opinion of your Memorialists, a more liberal, equitable, and judicious policy has been advocated. These discussions, however, have always resulted unfavorably to the pretensions of the Episcopal Clergy, as far as public opinion in the Colony could affect them; and public opinion against a Church Establishment has become so decided, general, and strong, that the Episcopal Clergy are doubtless anxious to suppress the expression of it on the question. But your Memorialists are not aware that the Episcopal Clergy considered the "agitation" of this question "injurious to the interests of religion," until all prospects of obtaining the continuance of any considerable portion of the Upper Canada population to their measures had failed, and a firm determination was manifested on the part of the people to resist, in every constitutional way, a policy which, it is believed, is fraught with much evil to the Province.

The assertion of the Episcopal Clergy that the "legal and vested rights of the Church of England have been attacked," is an assumption of the very point at issue; for it is held by the highest Law Officer of the crown in this Province, and has been several times decided by very large majorities in the Provincial Parliament, after full discussions of the subject, that the "legal and vested rights" of other Protestant Churches to the provision set apart for the support of "a Protestant Clergy," are equally well founded with those of the

See Elder G. J. Ryerse's letter addressed to the Editor of the Guardian in another column.

† This is the Report of the Select Committee on the petition of D. Bethune and others of Kingston against a Foreign Priesthood. A thousand copies of this Report and the evidence attached to it, were printed by order of the House of Assembly for distribution among their constituents by the members. But in some counties, we have the best reason for saying, the people most concerned have not even heard of such a document from their members.

Episcopal Clergy—and the plea that this provision did not become a matter of discussion "for a period of thirty years," when the clergy reserves during that period yielded no revenue, and were under the control of no particular Church, only betrays, in the opinion of your Memorialists, the manifest untenableness of the position assumed by the Episcopal Clergy.

Reference has been made to the supposed advantages which the Episcopal Church in the State of New-York derives from public appropriations for the support of her Clergy. This statement, your Memorialists apprehend, has been founded upon very questionable authority, as will appear evident from the following observations of the late Venerable Prelate of the Diocese of the State of New-York, immediately on his return from a visit to Europe—"We want not the wealth, the honor, or the establishment of the Church of England. With the union of Church and State commenced the corruption of christianity. And so firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the State rather than her favour, her honors rather than her smiles, her repulses rather than her embraces. It is the eminent privilege of our Church, that, evangelical in her doctrines and her worship, and apostolic in her ministry, she stands as the primitive Church did, before the first christian Emperor loaded her with honors that proved more injurious to her than the relentless persecution of his imperial predecessors. In this land of religious freedom, our church, in common with every other religious denomination, asks nothing from the State but that which she does fear will ever be denied her—protection, equal and impartial protection." It is admitted that the Episcopal Church in the State of New-York "is increasing and flourishing in a remarkable degree," and the above remarks of the late excellent and learned Bishop Hobart, contain some of the principal reasons for her prosperity. The same observations made in reference to a country "bordering on these Provinces," your Memorialists conceive, are applicable to "these Provinces" themselves.

Of the many reasons which have been and may be adduced for an Ecclesiastical Establishment in Great Britain, your Memorialists would not presume to express an opinion; but they now feel it their duty most respectfully to submit to your Majesty, that the erection or continuance of an Ecclesiastical Establishment in Upper Canada, embracing one or more Churches with peculiar immunities, and advantages in the direction of education, &c., is fraught with consequences highly injurious to the interests of the state and of religion in the colony.

1. It appropriates a large portion of the revenue of the country without receiving any adequate equivalent in return. This is evident from the fact, that Churches in the colony which have received no public grants for the maintenance of their clergy, have flourished and increased far more rapidly than the Episcopal Church; and their members are equally moral, equally loyal and equally valuable subjects of your Majesty with the members of the Episcopal Church.

2. It is a fruitful source of misunderstanding and dispute between the different branches of the colonial Legislature. The principal agitations which have interrupted the harmony between the popular and executive branches of the colonial Government, have originated in attempts to create or maintain political distinctions on account of religious faith; the natural consequence of identifying one or more denominations of Christians with the Government in contradistinction to all others, though equally respectable, loyal and useful.

3. It arrays large portions of the population in opposition to the measures of the Government, and has a tendency to destroy their confidence in the equity of its administration, when it thus proceeds upon a system of favoritism and partiality. This effect is the more to be deprecated and more alarming in Upper Canada, when it is considered that the excluded classes constitute a very large majority of the people.

4. It occasions endless discord, litigation and animosity among the different classes of the population. The proscribed classes, aware from the constitution of human nature, the history of past ages, observation and experience in this Province, of the tendencies of all bodies, whether ecclesiastical or political, when unchecked, to accumulate and exercise arbitrary power, especially in a small colony, and perceiving that the Executive branch of the Government—designed for the equal protection and encouragement of all classes of loyal subjects—is identified with some one or more than one denomination of Christians in contradistinction to all others, feel that the only actual security of the continued enjoyment of their civil and religious liberties and privileges, exists in the Representative branch of the Government. Hence, while continual jars are produced between the representative and executive branches of the Government, heart-burnings and contentions disturb the tranquillity and sever the affections and interests of the several classes of the population.

Notwithstanding the intimation of the Episcopal Clergy that only "certain Methodist Missionaries" are opposed to their measures, it is a well known fact, established by indubitable evidence, recorded in the Journals of the Provincial Parliament and admitted by every candid person who knows any thing of public opinion in the colony, that the main body of the people are decidedly opposed to any Church establishment;—that the members of either the Church of England or of Scotland, or of both taken together, constitute but a small minority of the population;—and that a large portion of even the members of the Episcopal Church are unfavourable to her Ministers in this Province possessing any public provision or prerogatives over the ministers of other Churches.

To these facts may be added another, which, though not of equal weight with the above, is, in the opinion of your Memorialists, of considerable importance to the general question. Whilst there are other Christian denominations, separately considered, far more numerous than either the Church of England or of Scotland, they are also prior in respect to the period of their labours and actual existence in the colony. In a Sermon preached by the Archbishop of York on the occasion of the death of the late Bishop of Quebec, printed in 1826, the author admits, that up to that time, the benefits of the labours of the Episcopal Clergy "were little known or felt" in Upper Canada. Up to the year 1813, there was but one Clergyman of the Church of Scotland in the Province. This, however, was not the case with several other denominations of christians, whose ministers had laboured and formed congregations in every settled district in the Province before this period. These denominations, therefore, stand in a very different relation to the Church of England and Scotland in this Province from what they do in Great Britain; and under these circumstances, considering their priority in point of actual existence and numbers, and the fact that very few of their members have ever belonged to either the Church of England or Scotland, your Memorialists conceive that the prerogatives sought by the Episcopal and Kirk Clergy have little foundation in reason or good policy, and that the terms "dissenting sects" are quite as applicable to the Churches of England and Scotland in the colony as to those christian denominations to whom the Episcopal Clergy contemptuously apply them.

Your Memorialists most respectfully submit to your Majesty, that a Church Establishment is no more conducive to the religion, than it is favourable to the political interests of the colony. It is a prolific source of jealousy, strife and animosity between different classes and denominations of Christians; it has a tendency to prevent, and in some cases destroys, that frequency and intimacy of social intercourse between the pastor and his flock which a mutual dependence naturally produces; it tends to relax that energy and diligence in the discharge of public and private duties, with which reliance on public confidence and esteem obviously inspires the pastor; it is calculated to weaken those graces of Christian liberty, which the voluntary but arduous and well adapted duties of paying "the labourer his hire," are well adapted to promote; it serves to obliterate from the mind of the people the Christian sense of the inestimable value and utility of the Christian System of Divine Truth which frequent appeals to the

heart for the support of its ordinances are known to excite and enliven; it opens an inviting door of entrance into the christian ministry to many persons who are utterly unfit for the sacred office; it clearly tends to modify the Spiritual Kingdom of Christ into a political machine; to convert the ministers of God's holy altar into statesmen, legislators, and political partizans; and to substitute for the religion of the Holy Bible a philosophical christianity, which "has the form, but denies the power of godliness." These are not matters of exaggerated conjecture, but are too well supported by facts, even in this colony. A Church Establishment in the colony may elevate and in many cases enrich the patronized clergy; it may in some instances induce persons from worldly considerations to frequent the endowed church or churches; it may throw a sort of imposing splendor around the hierarchy, which may thus obtain the compliments and countenance of self-interest; but it will do all this, in the opinion of your Memorialists, at the expense of what is confessedly far more important—the popular equity, if not permanency, of the government—the happiness and united interests of the people—the purity and efficiency of the christian religion.

In support of these sentiments, your Memorialists beg leave to add one general fact. In the United States the Episcopal Clergy derive no maintenance from the Government; in this country it is otherwise. Yet in the United States the Episcopal Church is "increasing and flourishing in a remarkable degree," whilst in this colony languishingly exists, but does not flourish. Upwards of one hundred thousand pounds have been received and enjoyed by the Episcopal Clergy in Canada; yet, according to the actual communications of your Memorialists, the actual communications of the Methodist Church to those of the Church of England, or of Scotland, are as ten to one. And your Memorialists verily believe that the number of communicants added to the Methodist Church during the year past, is greater than the total number of communicants belonging to either the Church of England or of Scotland in the Province.

Your Memorialists therefore feel satisfied, that in the state of the population in Canada, neither the real interests of the Church itself, nor of the government, nor of the people, nor of religion, require the endowment sought and claimed by the Episcopal Clergy; but on the contrary, they believe that all these interests will be best consulted and promoted by leaving all ministers of religion in the enjoyment of the same political privileges and advantages, and appropriating the proceeds of the sale of lands heretofore set apart for the support of "a Protestant Clergy" to the purposes of general education and perhaps to other internal improvements. When these Reserver lands, which have heretofore been so serious an obstruction to the general improvement of the country, are appropriated to general purposes, the Catholic and all other classes of your Majesty's faithful and loyal subjects will be alike benefited by them.

Your Memorialists from a sense of duty, have thus presumed to vindicate themselves from uncalculated attacks, and in the present emergency, to lay a plain statement of the facts connected with the question of a church establishment in the colony before your Majesty. And should the correctness of any of their statements or representations be called in question, your Memorialists humbly entreat of your Majesty an opportunity to substantiate them, which they feel themselves fully able to do.

MOST GRACIOUS SOVEREIGN;

Your Memorialists beg leave to approach the Royal Throne, and from the warm affections of their hearts, to present to your Majesty their sincere and grateful thanks for the Royal Assent to the Marriage Act, sanctioning the right of ministers of different christian denominations in Upper Canada to celebrate the bonds of matrimony—a privilege which has been long and earnestly sought for by the people and their representatives, and the Royal sanction of your Majesty's earnest desire to comply with their reasonable wish, and promote their best interests.

Your Memorialists anxiously desire to express their attachment to your Majesty's Royal Person and Government;—they feel grateful to Divine Providence that the bonds of their habitation have been appointed within your Majesty's dominions;—they indulge unshaken confidence in the wisdom and equity of the Councilors who surround your Majesty's Royal Person;—they have uniformly inculcated these sentiments of love and honour to the King, of obedience to the laws, and attachment to the Government, throughout their congregations.

Your Memorialists are diligently devoting their time, influence and lives to moral and religious improvement of this Province, and by consequence to the interests of its Majesty's Government. Ministers of the Methodist Church accompanied the first influx of emigration into the colony, and they have under all the disadvantages and privations incident to a new country and without any public support from the Government, laboured in every district of the Province. The Methodist Church in Canada numbers at this time sixty travelling Ministers, upwards of one hundred and fifty local Preachers, and nearly thirteen thousand communicants;—and your Memorialists impart religious instruction to at least one fourth of the whole population of Upper Canada. But they do not ask for themselves any part of the proceeds of those lands heretofore set apart for the support of "a Protestant Clergy"; nor do they desire any public provision which would be opposed to the general wishes of those for whose welfare they profess to labor; for they cannot conceive that any system of doctrine or form of worship should be forced upon a province any more than upon an individual.—Your Memorialists ask nothing from the government by way of public support but that which they confidently believe will not be withheld from them—protection, equal and impartial protection.

That your Majesty, and your Majesty's Royal Consort, may be blessed with health, long life and happiness;—that the richest blessings of Christianity and Providence may be poured upon the United Kingdom of Great Britain and Ireland and its numerous and extensive dependencies;—that uninterrupted peace and undivided prosperity may crown your Majesty's august reign;—and that all the deliberations of your Majesty's Government may result to the satisfaction and promob of the best interests of every portion of your Majesty's dominions and the perpetual honor and stability of the British Throne, is the daily and fervent prayer of Your Majesty's Memorialists.

By order of the Conference of the Methodist Episcopal Church in Canada.

(Signed), WILLIAM GSE, President. JAMES RICHARDSON, Secretary.

York, U. C. Sept. 8th, 1831.

(B.) Question, 23th June 1831. Mr. Editor.—In answer to your enquiries, I have to state, that I have seen a copy of a Petition to the King from the Bishop and Clergy of the Diocese of Quebec, which document I consider to be an outrage on the common sense of the inhabitants of this Province, and fraught with false statements and insinuations unbecoming the dignified stations of its authors.—That the "Methodist Itinerant and Local Preachers," are the only opposers of an Ecclesiastical Establishment with an endowment of one-seventh of the lands of this Province, and that the circulation of a late petition to the British House of Commons against such a policy, is to be attributed almost exclusively to their exertions, appears to be the main object of the Clergy, to impress upon the mind of His Majesty's Government. I feel it to be a duty (as a Baptist Minister) to the denomination to which I belong, and my country, whose welfare I desire, in whose liberties I participate, and whose religious privileges I enjoy, to oppose every thing that would have a tendency to paralyze or shackle our religious liberty; and to state that not only all our Baptist Preachers, as far as my acquaintance and inquiry has reached, (which has been nearly throughout the Eastern and Western Associations) have not only approved but have used their best endeavours to promote the circulation of the petitions alluded to, as far as they came to their knowledge; but also Presbyterians, Churchmen, and every class of people have almost unanimously lent a helping hand in their circulation, and I verily believe that it is the wish of more than nineteen-twentieths of the population of this province, that the Clergy of every denomination may be made dependent on their flocks alone for their support, and the Clergy lands devoted to better purposes. If this were the case, it is believed, "the Sheep" would starve, the "Sheep" would thrive, the good "Shepherds" would find employ and support, and their "flocks" would greatly increase, which cannot but be the earnest desire of all the friends of religious liberty.

Yours most respectfully, GEORGE J. RYERSE.

or forms of the Church of England. Of these, as far as we are concerned, we have always spoken in terms of respect; but they arise from conscientious and insuperable objections to the establishment of any church or churches whatever.

"We have no respect at all to her exclusive claims of divine right, or her three orders of ministers; and yet have no objection to her episcopacy, when scripturally understood, or her services. We smile at the claims she sometimes assumes to be the exclusive instructor of the people, in a country where the statute law has given them the right to be taught by whom they please, and as explicitly protects dissent as conformity; but we rejoice that she has great influence with the mass of the population, whenever that influence is used for the promotion of true religion and good morals.

OPPOSITION TO THE PRESENT GOVERNMENT OF GREAT BRITAIN.—In a private letter, dated London, Sept. 15th, 1831, speaking of "the desperation and fury with which the tory opposition and whole body of the Established Clergy, with a few exceptions, fight against the liberties and constitutional rights of the people," the writer says, "I have heard them abuse the present Government for not putting down the popular movement and popular feeling by military force and with a strong hand as Pitt did."

"The Church establishment is becoming increasingly unpopular. I send you two pamphlets written by a Mr. Beverly of Yorkshire, a gentleman of talents, education and fortune, and formerly a churchman. They have had a very extensive sale and have done much to open the eyes of the nation to the anti-christian character and enormity of the present system. On the subject of the Church establishment, men begin to speak out as they never ventured or dared to do before."

The address of the Methodist Conference to the King was yesterday presented to His Excellency the Lieutenant Governor, by a Committee of the Conference, to be transmitted to His Majesty's Government. The address to His Excellency, together with His answer on the occasion, we shall try and find room for next week. His Excellency's answer exhibits the existence of a system of espionage, misrepresentation and secret slander, which has been long and too successfully carried on by persons surrounding the Representative of a good King in Upper Canada, and affords a key to the causes of the religious and political evils heretofore suffered by the people in this Province and to the remedy they have been laid under applying to His Majesty's Government for the merited redress of their wrongs and the recognition of their rights.

We take the liberty to send a copy of this day's paper to several gentlemen in town, who are not subscribers. After perusing it, if they do not wish to become subscribers, they are respectfully requested to return the paper to the Post Office, or to this Office. If they do not return the paper, it will be taken for granted, that they desire to receive it, and papers will accordingly be sent to them hereafter by the carriers. We particularly request that those who do not intend to take the paper will return this number, as the keeping of it, under such circumstances, will break fall acts.

TO AGENTS AND SUBSCRIBERS.—On balancing the accounts, we find that there is upwards of £800 Cy. due on subscriptions for the first and second Volumes of the Guardian. At the last Conference the Agents agreed to make every possible exertion, to collect and transmit all arrears on Subscriptions; but we have not yet received £200 on Subscriptions since the Conference. We can readily make allowances for Preachers going on to new Circuits &c.; but this is not that efficient co-operation which the Editor was induced to hope for, when, in violence to his own inclinations and feelings, he undertook the responsibility and labour of conducting the paper another year. Never was an active and extended co-operation on the part of Agents more necessary than at the present time to give permanency, success, and influence to the establishment. Each Preacher in the Connection has as deep an interest in it as the editor has. And will any non-paying subscriber withhold or delay to meet the just and moderate demands of the establishment upon him, so much needed to secure its future prosperity?

In order to extend the circulation of this paper would it not be advisable for the agents to state the objects of it and invite subscriptions for it in their several congregations as they go round their circuits. We would also suggest the propriety of agents in remitting names or subscriptions, to fill the blank part of their letters with items of local intelligence, including geographical sketches, and natural curiosities of the country over which they travel, reports of important public meetings for religious, moral or benevolent purposes, interesting anecdotes, or singular occurrences, marriages, deaths, and short biographical notices of persons remarkable for piety, &c. &c.

WHAT CAN BE DONE.—An agent on London circuit sent us six new Subscribers last week, saying that he expected to obtain a considerable number more; but as yet had been but once round his circuit and was an entire stranger to the people. Another Agent on Yonge Street circuit brought in on Saturday last, the names of twenty new Subscribers, and expected to obtain more.

The two addresses to the King have excluded a variety of articles which we had intended to insert in this day's paper; as also our remarks on the U. C. Academy.

TEMPERANCE IN THE N. A. BRITISH PROVINCES. In New-Brunswick, the cause of Temperance is rapidly progressing. In Carlton there are two Societies, in King's County five, in Westmoreland six or seven, in Miramichi three or more, in Queen's County four or five, in Sunbury three, in Fredericton one, and on the River St. John above Fredericton there are several. In Halifax, Nova-Scotia, is one Temperance Society, and there are numerous flourishing Societies throughout the Province. "It is now ascertained, by actual ex-

periment, that ships can be built and sailed, that houses, barns, &c. can be framed and raised, that blacksmith and carpenter's work, &c. and the heaviest part of agricultural labor, such as reaping, mowing, &c. can all be done without liquors. And Judges of the superior and inferior Courts, in their charges to Grand Juries, have represented the influence of Temperance Societies as greatly diminishing crime." There is one Temperance Society in Montreal, and measures have been taken to form one in Quebec. In Upper Canada there are about sixty Temperance Societies.

Foreign News.

FOUR DAYS LATER FROM ENGLAND.

By the packet ship Silas Richards, Capt. Haldredge, which sailed from Liverpool the 26th of September, the New York Editors acknowledge the receipt of London papers to the 25th and Liverpool papers to the 26th of September, both inclusive.

We have also received private letters of the 22nd of September. The news by these arrivals is detailed below. A private letter of the 22nd of September says—"The Reform Bill was triumphantly passed last night. Unhappy Poland has fallen, but universally admired and lamented. The Cholera is gradually approaching and is now ravaging Berlin. Numerous meetings are now every where being held to petition the Lords to pass the Reform Bill. Every appearance indicates that it must and will pass. It is rumored that the Duke of Wellington is going to vote for it!"

The Reform Bill finally passed the Commons in a full House, by a majority of 109, on the 22 Sept., and was immediately sent up to the Lords, read once, and ordered to a second reading on the 10th of Oct.

The Scotch Reform Bill was read a second time in the House of Commons on 23d Sept., by the following vote:—For the Bill 209, against it 94—majority 115. Funds closed on the 24th at 82.

"Tranquillity is restored in Paris, and the Ministry has received a new pledge of support by a decided vote in the Chambers."

"The intelligence from Warsaw indicates great lenity on the part of the Russian conquerors. The Grand Duke Michael is present, and has desired all Poles who have grievances, to make their complaints for redress to him personally."

The most important intelligence by this arrival, is the final passage of the Reform Bill in the House of Commons on the morning of the 22d by a majority of 109. The vote stood

Table with 2 columns: For the Bill, Against it. Values: 215, 236.

Majority 109

On the same evening it was carried up to the Lords by Lord John Russell, Lord Althorp, and more than one hundred members of the lower house.

The great question which now agitates the public mind almost to revolution, is "will the Lords reject it?" Bell's Weekly Messenger of the 25th says, it will pass by a majority of 40 to 47, whilst other papers evidently fear it will be rejected. Our private correspondent says, that although Lord Wellington is pledged to vote against the bill, he will give his proxies—about 13, in number—in favour of its passage. If this is so, there can be little doubt of the result.

Meetings have been held in all parts of the country, in favour of Reform. That in London at which the Lord Mayor presided, is said to be the most respectable that could be assembled throughout Europe, for wealth, commercial importance and intelligence.

Second Reading of the Scotch Reform Bill in the House of Commons.—In moving the second reading of the Reform Bill for Scotland, in the House of Commons, on the evening of the 23rd of September, the Lord Advocate (Jeffry) delivered a most able and eloquent speech. The Courier observes—"From the paramount importance of the matter, when compared with that which has drawn the honorable and learned gentleman out on any former occasion, we may almost look upon this as a debut, and the manner in which he handled his subject proves that his talents as a politician and a statesman have not been overrated. The anti-reformers tried their strength by moving an amendment, the result of which, as might have been expected, was another signal defeat by a majority of 115. The question, as far as the Lower House is concerned, is, to all intents and purposes, set at rest."

THE REFORM BILL.

House of Lords Sept 22 Long before 5 o'clock there was a very numerous attendance of their Lordships, and the space in front of the throne was crowded with Members of the House of Commons, among them we observed none but opponents of the Reform Bill. The Lord Chancellor entered the house exactly at 5 o'clock, and his Lordship had no sooner taken his seat on the woolsack, than Mr. Polman, the Deputy Usher of the Black Rod, appeared at the bar and announced "a message from the Commons." The Lords had till this moment been collected in groups in various parts of the house, and many of the peers on the opposition side gave certain indications, by the expression of their countenances, and by the earnestness of their manner, that they were engaged in speculations which they deemed to be of no ordinary character. The announcement of a message from the Commons, however, broke up the various *tees a tees* in which their Lordships were engaged. Each Noble Lord hastily took his seat, and a perfect stillness prevailed through the house, until the doors by which the messengers from the Commons enter and towards which every eye was turned, were thrown open, and upwards of 100 of the Members of the House of Commons—all staunch supporters of the Bill—with Lord Althorp and Lord John Russell at their head, rushed through the narrow entrance, and made their appearance at the bar. The effect was striking beyond description, and some of their Lordships appeared to think it even startling; but the winning which the steady eye of every cool spectator must have observed in more than one quarter, may be attributed to the cloud of dust which the somewhat boisterous entry of the Commons raised from the ill-wet matting.

The Lord Chancellor came to the bar with the usual formalities, and received "the Bill," from the hands of Lord J. Russell.

Lord J. Russell, in delivering the Bill to the Lord Chancellor, said, in a firm and audacious voice, "this, my Lord, is a bill to amend the representation of the people in England and Wales, which this House of Commons have agreed to, and to which they desire the concurrence of your Lordships."

These words were followed by a loud cry of "Hear, hear," from the members of the House of Commons who had come up with the bill, and the usual proceeding was met by a faint cry of "Order," from some of the Lords.

Instead of retiring from the bar, which is usual in such cases, the members of the House of Commons preserved their position at the bar.

The Lord Chancellor, holding the bill in his hand, retraced his steps to the woolsack, and communicated to the House the nature of the message of the Commons; His Lordship, however, made the communication with unusual solemnity of tone and manner, and the words of mere form and ceremony, which are repeated upon the bringing up of every bill, and which no one perhaps ever thought of listening to before, were, on this occasion, heard with breathless silence.

The bill having been laid upon the table, a long pause ensued, in consequence of the absence of Earl Grey, who, however, shortly afterwards entered the house.

Earl Grey said—My Lords, I was not present when the bill for effecting a reform in the representation of the people was brought from the Commons. I beg, however, now to move that the bill be read a first time. Having made this motion, it will be necessary to fix a day for the second reading of the bill; and in doing this, I have no other wish than to consult the convenience of your Lordships. I think the second reading should not be taken sooner than Friday evening, nor later than Monday night. It will perhaps suit the convenience of all parties if I fix the second reading for Monday night.

"Hear, hear," from all sides of the House.

The bill was then read first time, and ordered to be read a second time on Monday night.

Earl Grey—If the second reading should be carried, as I have every reason to hope it will be,—I trust that there will be no objection to take the committee with as little delay as possible, "Hear, hear," from all parts of the House.

The members of the House of Commons now retired from the bar.

THE DUCHESS OF KENT.

House of Commons, Sept. 20.

Mr. Hunt, after some preliminary conversation, asked Lord Althorp why the Duchess of Kent and her daughter did not attend the Coronation?

Lord Althorp, in reply, said, certainly that subject had been mentioned in the public papers; but it was not his duty to attend to their misrepresentations. Her Royal Highness the Duchess of Kent had stated to His Majesty her reasons for praying to be excused, which reasons were so perfectly satisfactory to His Majesty that he excused her attendance, and would only say, that the notice taken of the circumstance in the newspapers was inconsistent. He thought it not necessary to enter into any further explanation.

Mr. Croker thought the question a most proper one, and the whole people of England would be delighted to hear the assertions and official explanations of the Noble Lord.

FRANCE.

Contrary to our expectations, Paris has become quiet, and the members of the Perrier administration, again firmly fixed in their places. In future all speculations as to the affairs of France will be idle. They present an enigma which even the leaders of the different parties do not comprehend; and a more unsettled state of things cannot well be imagined. A highly interesting debate, which lasted three days, took place in the Chamber of Deputies on the questions put by M. Mauguin to Ministers, respecting the foreign policy of France.

This debate terminated on the 23d of September, and the result was received by express in London on the morning of the 24th; and, according to the London Courier of the evening of that day, the Chamber came to the following decision—"The Chamber, satisfied with the explanations given by the Ministers, and confiding in their solicitude for all which interests the honour and dignity of France, passes to the order of the day."

Upon a division there appeared in favour of passing to the order of the day 231—against it 136—majority in favour of Ministers 85.

So large a majority proves that the Perrier administration has reason to be confident of its strength; that the peace system will be maintained, and that Poland must be left to the tender mercies of Russia. The explanations of Ministers were so satisfactory, that the public mind seems to have been tranquillised, and the funds rose. Fives on the 21st closed at 87 1/2, and Threes at 59 1/2. There had been several disturbances raised in the streets of Paris by seditious individuals, whom the Carlists are charged with having instigated to excite clamour; but they were promptly put down. Precautionary measures, however, had not been discontinued at the latest date; strong patrols of cavalry and infantry paraded the streets at night, and the Palais Royal being shut up at an early hour. Trade was dull.

POLAND.

By our latest news from Poland it appears that an armistice had been agreed upon for two weeks; and it does not appear that the army departed as prisoners of war.—There is a great discrepancy in the accounts respecting the conduct of the Russian army at the capture of Warsaw. Prussian accounts represent them as distinguished for clemency and forbearance. "But the 'Tribune,' a French Journal, gives quite another version to the affair. The Tribune, under date of Paris, Sep. 20th, says:—"The following are the details of the sucking Warsaw: the refusal of the Polish army to capitulate, in which they were supported by a part of the population, highly irritated the Russians, and they came to the assault with unexampled exasperation. They placed their scaling ladders at so many points, that the 21,000 men of the Polish army were insufficient to protect the whole circuit of the city. The first efforts of the Russians were ineffectual; and they were repulsed at every point. Their rage, however, redoubled, and in some places they raised mounds of their dead to fill up ditches. After thirty hours of almost incessant fighting, they entered by a part of the walls which was not so well guarded as the rest. The Polish army then retired in good order, constantly followed by the Russians; but a part of the populace still resolved to hold out, and here the scene became most horrible. Almost all who have taken an active part in the late political movements defended themselves to the last, and sold their lives dearly. Their resistance redoubled the fury of the Russians—neither women nor their infants were spared."

It is said that the agents of several Powers interceded, but the Field Marshal declared that it was impossible for him at that moment to restrain his troops on their first entering; he, however, promised that they should be prevented from continuing their plunder and violence. Almost every door that was not opened was forced and all the horrors of war ensued.

It is stated that the Russians lost 30,000 men, including 11 generals, at the capture of Warsaw. The Poles fought with a bravery never before exceeded.

(From the Journal des Debats of Wednesday.)

It is affirmed that letters from Berlin, of a later date than the last number of the Prussian state Gazette, announce that the negotiation between Field Marshal Paskevitch and the Polish army has succeeded. The conditions on which the army has submitted are yet unknown.

BELGIUM.

A rumor prevailed at the latest dates from Brussels that the King of the Netherlands intended to recommence hostilities on the termination of the armistice. His Majesty of Belgium was preparing to resist the attack. The French army had probably reached the frontier.

PORTUGAL.

Letters to September 10th have been received in London from Portugal. In Lisbon military executions in connection with the late insurrection were going on to a frightful extent.

The following is an extract from a private letter:—"Nothing but the interference of our Government can place things in order here. There is a great gloom throughout the city; even the British flag was lowered this morning at 11 o'clock, on board the British frigate, Despatch corvette, and the two packets in the Tagus, in consequence of the acts committed by this Government."

A cadet, an ensign, and 16 serjeants and soldiers that were concerned in the rising of the 21st ult., have been shot to-day at Campo d'Ourique, and 20 more are to share the same fate on Tuesday next, besides 5 civilians who are to be hung at Casa de Sodre on the same day. There were 101 persons sentenced to death, and whose sentence is to be carried into execution."

ITEMS.

Accounts from St. Petersburg say, that the cholera had again appeared with such violence at Nishno Novogorod, that the merchants left the city before the fair was ended.

It is said that a forgery has been detected on a London Banking house, to the amount of £40,000 sterling.

Accounts from Constantinople state that the losses caused by the conflagration of Pera amount to above 30,000,000 of Spanish piasters (about 160,000,000 of francs) or above 25,000,000 sterling.

A letter from Mr. Josiah Brewer, dated Smyrna, Aug. 13, is published in the Boston Recorder, which states that the Sultan himself had caused more than 1,000,000 piasters to be distributed among the sufferers by the late conflagration in Constantinople, and adds—

Amongst those who have lost nearly every thing by this dreadful fire, is our missionary, Rev. Mr. Goodell. He was just quietly settled in Constantinople, and was making arrangements for establishing schools, when this calamity came upon them. The new building, furniture, books, &c. of the school which we had for some time sustained there, and the dwelling of the British and Foreign Bible Society's agent, have also been destroyed. Mr. Goodell removed at once to Beyoukero, a village on the Bosphorus, where he has comfortable accommodations for the present. On learning of his misfortune our countrymen here have promptly collected more than \$150 in money, which I shall forward to him by the next post.

Parties in Congress.—The elections are now about completed, and according to the Journal of Commerce, the parties stand thus: In the Senate, for Jackson, 10—Clay 20—Calhoun 6—Doublt 4—House of Representatives, Jackson 110—Clay 64—Calhoun 21—Antislavery 10.

Population in the United States.—By the census of 1830, it is ascertained that the average increase of our population in five years exceeds 300,000 per annum. The annual increase of population in the United States, is considerably more than the whole population of Upper Canada.

The Upper Canada Gazette contains the following "Notices" of applications which are to be made to the Provincial Legislature during the ensuing Session, viz.

- 1. "To have the Town of Brockville incorporated."
2. "To authorise the sittings of the Quarter Sessions and District Courts at Kingston and Belleville alternately, as soon as a Court House is erected in Belleville."
3. "For certain amendments to the act authorising the making a lateral cut from the Welland Canal to the mouth of the River Niagara."
4. "For an act of Incorporation of a Bank in Kingston."
5. "For holding separate Courts of Justice in Ottawa District; and for annexing the Townships of Lochiel and Kenyon to the said Ottawa District."
6. "For the formation of a new District, from those of Bathurst and Ottawa—having Bytown for its capital."
7. "For a Charter to a company to raise the funds and construct a permanently good road on Yonge Street, under certain regulations; and for commuting, and laying out the proceeds of the Statute labor on the side lines."
8. "For authority to sell the old, and appropriate the proceeds to the new Jail and Court House in the Newcastle District."
9. "For authority to increase the Capital Stock of the Bank of Upper Canada."
10. "For incorporating a company to make a rail road between Lakes Ontario and Erie."
11. "For removing the District School from Victoria to London, in the London District."
12. "For the removal of the County Town of the Niagara District to a more central position."
13. "For a Division of the London District" [dated Norfolk].
14. "For the formation of a joint stock company; to improve the navigation of the Grand River."
15. "For the formation of a new District, north of Rice Lake, and the river Trent in the Newcastle District."
16. "For a grant to make a harbor at Port Dover, in the London District."
17. "For a grant to make a harbor at Port Barwell in the London District."
18. "For a grant to erect a Bridge across the River Trent."
19. "For a grant to improve the harbor at the village of Hallowell in the Midland District."
20. "For establishing certain streets in the said Village."
21. "For a patent for a new machine to raise stumps."
22. "For amending the statute incorporating the Midland District School Society."
23. "For the formation of a new Township out of parts of Marysburg and Hallowell, in the Midland District."
24. "For establishing a market on the Island of Jordan Port in the town of York."
25. "For surveying the 4th and 6th concessions of Oxford in the Johnston District."
26. "To establish the original side-lines in the 3rd con. of the township of North Williambury."
27. "For a survey of the 6th and 8th Concessions of the Township of Edwardsburg in the Johnston District."
28. "To establish the Concession lines in the township of Louth."
29. "For an alteration of that part of the boundary line of the Township of Fredericksburgh and Adolphus town which is North of Hay Bay."
30. "For an act to establish the side lines in the 2nd and 3rd Con. of the Hallowell military tract."

Letters received at the Guardian Office, during the week ending Nov. 16.

G. Buchanan, M. Whiting, H. Biggar, J. Bailey, J. S. Atwood, J. Carroll, W. Johnson, R. Youmans, W. J. Kerr.

DIED. At Darlington, on the 6th inst. Harriet Elizabeth, infant daughter of Mr. J. T. Emory, aged 8 months.

On Sunday, 6th instant, Mrs. James, wife of Mr. Robert James, of Kingston, in the Township of Kingston, on the 8th inst. Mrs. Mary Stickles, aged 76 years.

Advertisements. Upwards of two thousand copies of this paper will be printed weekly, affording an extensive medium for advertising.

RATES OF ADVERTISING. Six lines and under, first insertion, 25 cts.; every subsequent insertion, 17 1/2 cts. Above ten lines, first insertion, 44 cts. per line; every subsequent insertion 12 cts. per line. Annual discount to yearly and half yearly advertisers.

Advertisements unaccompanied with written directions will be inserted till forbid, and charged.

C. RANKIN, LAND SURVEYOR, tender his services to the inhabitants of the Home District. Office at Mr. J. Smith's, near the Roman Catholic Church. York, 15th November, 1831. 105

Wholesale and Retail Store; In the House lately occupied by Mr. Wm. Russell, on the corner of Yonge and Lot Streets, YORK.

KING BARTON takes the liberty of informing his friends and the public, that he has opened a Store in the above place. He has a large and well selected assortment of Cloths, Flannels, Blankets; Flannels, red, white, &c.; Bombazines; Bombazines; Lace; a variety of Winter Shawls; fine rich dyes of different kinds; Shirting; Grey and Printed Calicoes; de Kaples; black and colored Peterhamms, of the best description for top Coats; a large assortment of ready made Cloths; Hats, and Caps of all kinds, from 2 to 40s. Very fine Linen Shirts, made in the best style; Guernsey Frocks, Hosiery, Mitts, Woolen, Doe Skin, and Furs. Groceries, Hardware, Crockery, &c. &c.

Having imported a great part of the above Goods, and purchased them in the lowest market, he doubts not but he will be able to sell on terms highly satisfactory to such as may call to purchase.

No second price. Nov. 10th, 1831. 104 1/2

LOOKING GLASSES, PRINTS &c. &c. (Newgate-Street, North West from the Court House, nearly opposite Upper George-Street.)

ALEXANDER HAMILTON, Gilder, &c. Respectfully returns thanks to the Ladies and Gentlemen of York, and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business, and hopes by unremitting attention to business and a sincere desire to please, to merit a continuance of their generous support.

He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c. York, Nov. 5th, 1831. 103 1/2

THE Subscriber begs leave to inform the inhabitants of West Gwilliambury, King, Tecumseth, Adajla, Inisfill, and Heyteburg, that he has established a Store at the West end of the long Crossway leading to Beverly, or Red Mill, where he will be constantly supplied with a well selected assortment of Dry Goods, Groceries, Crockery, and Hardware, which he will dispose of on the most reasonable terms, for Cash or Merchantable Country Produce.

JOHN E. DISSETT. West Gwilliambury, Oct. 24th, 1831. 103 3/4

FALL AND WINTER GOODS. THE Subscriber respectfully informs his customers and the Public generally, that he is now receiving a large assortment of GOODS, adapted to the present and approaching season, among which may be found, Superfine and Common Broad Cloths, Cassimeres, Satinets, Blankets, Flannels, Baize, Tartans, Camlets, Scotch Caps, Leather Mitts, Fur Caps, Cross Cut Saws, Skates, Cast Steel Axes, Sheet Iron, Guns, Powder and Shot, Stoves, Bores, Skirting and Bridle Leather, Spanish seal Leather, Saddlery, &c. &c.

The whole of which (together with former stock) will be sold cheap for ready pay, or short approved credit. EBENEZER PERRY. Cobourg, 25 October, 1831. 102

N. B. Cash as usual paid for potato and good clean Wheat.

WINTER SUPPLIES.

FURS, HATS, BONNETS, CAPS, GLOVES, &c. &c.

THE Subscriber in tendering his acknowledgments to the public and his customers, for the patronage hitherto received, particularly invites them and Merchants in general, to call and examine his assortments of the above articles just received, consisting in part of 100 Gentlemen's South Sea Seal Skin Caps, 100 imitation 1200 coarse and fine black Hair Seal, 150 North and South Buffalo Roles.

Also, a neat assortment of Gentlemen's FUR GLOVES, and a general assortment of HATS and BONNETS of his own manufacturing on hand and made to order at the shortest notice.

CASH AND THE HIGHEST PRICE PAID FOR ALL KINDS OF HAITING & SHIPPING FURS, at his old stand opposite the Episcopal Church, King Street.

JOSEPH ROGERS, 101-17 York, October 13th, 1831.

CHEAP CLOTHING STORE REMOVED.

WILLIAM LAWSON, Merchant Tailor, respectfully informs his Friends and the Public, that he has removed to his new BRICK Store, South side of King Street, nearly opposite the Jail, and solicits their attention to his much enlarged stock of Dry Goods, and his very handsome assortment of Clothing suitable for the season, all of which he will sell extremely low for CASH. York, Dec. 10, 1830. 104 1/2

WILLIAM BELL, grateful for past favors, respectfully informs his friends and the public in general, that he is Manufacturing SOAP AND CANDLES,

on Yonge Street, (nearly opposite Mr. Ketchum's Tavern), of as good quality as any in the Province, and on moderate terms, and hopes, by strict attention to all orders in his line, to merit a share of public patronage. CASH paid for Raw Tallow, Soap given in exchange for Grease. York, Sept. 8th, 1831. 105 1/2

BOOKBINDING & STATIONERY.

ARY—MRS. M'PIRRI, begs leave to announce to her friends and the public that having employed a competent person she will carry on the business of her late husband, Bookbinding, in all its various branches, and that she will continue the Stationary business, with a general supply of all articles in that line as usual. York, July 27th, 1831. 107 1/2

SCHOOL BOOKS, &c.

THE subscribers have for sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Murray's First Book, Reading Made Easy, Mavor's Spelling Book Webster's do. do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing and Wrapping Paper.

N. B.—Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. Rags taken in payment. EASTWOOD & SKINNER. York Paper Mill, Nov. 26th 1830. 107 1/2

TO be sold by Auction on the 10th day of December next, the House and Lot being the East half of Lot No. 6 on the South side of Margit street, if not previously disposed of. For particulars enquire of the subscriber, JOHN SCOTT, 92 1/2 York, Sept. 29th, 1831. 108 1/2

JOHN MILLS begs leave to return his sincere thanks to the inhabitants of York and its vicinity for past favors, and informs them that he has removed to King-street, near the corner of Yonge-street, where he keeps constantly on hand, wholesale and retail, a general assortment of

HATS AND BONNETS, of his own manufacture, and makes to order on the shortest notice. He also keeps on hand a variety of FUR CAPS. N. B. The highest price given for all kind of Furs. York, Nov. 4th, 1831. 103 1/2

LAND FOR SALE.—The North West 25 Acres of Lot No. 31, in the 3rd Concession of York, numbered from the Bay. The above Land is an unimproved Clergy Reserve, on which all back rents and taxes are paid. It is well watered by a spring creek running through it. Apply at this office, or to the subscriber near the premises. GEORGE REISENBURG. York, Nov. 4th, 1831. 103 1/2

FOR SALE. THE West half of Lot No. 12, on the third Concession of York, West of Yonge Street, 100 Acres of excellent land; 22 Acres of which are under cultivation. For particulars apply to the Subscriber on the premises. ISAAC RUSSELL. Sept. 23, 1831. 97 1/2

HARDWARE. A general and choice assortment of Staple, Ironmongery and Fancy Hardware, kept constantly on hand, and for sale on advantageous terms by JOSEPH D. RIDOUT. York, Jan. 23, 1831. 63

SHEPARD Keeps on hand a constant supply of WARRANTED CAST STEEL AXES, Inferior to none in America, which he will dispose of by WHOLESALE OR RETAIL.

H. Shepard will make liberal deductions from his low Retail prices to WHOLESALE PURCHASERS; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmers generally to obtain a supply of his superior Axes. York, November 20th, 1830. 74 1/2

JOSHUA VAN ALLEN, TAILOR, Respectfully informs his friends and Customers, that he has removed his establishment to that central and commodious Shop one story above the Store of Mr. J. R. Armstrong, King Street, and immediately adjoining the Guardian Office. York, Sept. 21, 1831. 87 1/2

CARDING MACHINES. LYMAN JUDSON, of the township of Young, Johnston District, manufactures both Double and Single Carding Machines of the best quality, and will promptly forward them according to order to any part of the Province accessible by water, at the most reasonable prices and liberal terms of payment. Orders to be addressed to LYMAN JUDSON, Union Village, P. O. Johnston District, 9. 102 1/2

Twenty Thousand Feet of WALNUT LUMBER from 1 to 4 inch thick, for sale by S. F. GILBERT. York, Sept. 30th, 1831. 93 1/2

Poetry.

[From the London Evangelical Magazine.]

THE RILL—PROGRESS OF TRUTH.

The rill, which at its mountain source Possesses such a feeble force, That vain is all the school-boy's skill To make it turn his fancy mill, Or fire the bark of fancy size, Which welling in its current lies; That rill may roll from dell to dell, And other streams its bulk may swell, Till ruthless and resistless grown, It rends the mountain's rocky throne; Or forms the lake's majestic tide, Where anchor'd navies proudly ride.

THE DEATH BED.

We watch'd her breathing through the night, Her breathing soft and low, As in her breast the wave of life Kept heaving to and fro! So silently we seem'd to speak— So slow the mortal agony, As we had lent her half our power To eke her living out! Our very hopes believ'd our fears, Our fears our hopes believ'd— We thought her dying when she slept, And sleeping when she died!

TO THE KING'S MOST GRACIOUS MAJESTY.

THE PETITION OF THE BISHOP AND CLERGY OF THE DIOCESE OF QUEBEC.

Humbly Sheweth.—That through the energy of certain individuals, calling themselves "the friends of religious liberty," great efforts are making in this colony to obtain numerous signatures to a petition praying the Imperial Parliament to authorize the "appropriation of the proceeds of the sale of lands heretofore set apart for the support of the Protestant Clergy, for the purpose of general education, and various internal improvements."

The most active promoters of this Petition are the Preachers of the Methodist denomination, in the Upper Province, who for the most part obtain their ordination in the United States, and who have no connexion with, or dependence upon, the Methodist conference in England, or upon any religious body within the British Dominions.

Your Petitioners know not what degree of success may attend the exertions every where used to obtain signatures, but from the little difficulty which presents itself on such occasions, when the usual measures are resorted to, they doubt not that the unresisted efforts of a multitude of subordinate committees, aided by the persevering importunities of local and itinerant Preachers, may procure a more than ordinary number of names.

It has appeared to your Petitioners that the peace of society, and the interests of religion would be best consulted by their forbearing to excite even their own congregations to an expression of their opinion in the same popular form or to enter into that kind of contest which would be necessary for opposing successfully, the agents of this self-constituted committee; they have therefore on this account, as well as from a deference to the declared opinion of the Colonial Government, abstained from such measures, at the hazard of subjecting their conduct to the misconception which is applied in the petition to the silence of the friends of the Church of England in these Provinces.

The lands which the signers of the Petition referred to, desire to see diverted from their object, are beginning at length to be productive, from the improved condition of this colony.

Hitherto the Clergy of the Church of England have been supported, and they are now supported in these Provinces by the benevolence of the Society for the propagation of the Gospel in Foreign Parts, aided by the annual grant from Parliament. That venerable Society have doubtless looked forward to the period when this provision, made by a pious and revered Sovereign, would relieve them from the charge they have sustained, and enable them to apply their Christian charities to other objects; and in justice to them, as well as from an earnest conviction that the happiness and spiritual welfare of future generations require it at our hands, we earnestly protest against destroying the only provision which exists for securing to the people of this extensive and valuable colony, the due ministrations of the ordinances of religion, and the blessings of Christian instruction.

In humbly addressing ourselves to your Majesty, we do not feel it necessary to insist on the advantages of such an established provision, for the maintenance of public worship, as shall ensure the residence among the people of a learned and pious Clergy.

These advantages are felt and are duly appreciated by our fellow subjects, in each of the United Kingdoms; they are enjoyed also by the great body of our Roman Catholic fellow subjects in Lower Canada, among whom a numerous Clergy are maintained by a legal sanction given by their constitution, to the constituted exaction of such tithes as had been paid under their ancient Government. And we cannot allow ourselves to believe that, in compliance with the prayer of any class or number of the present population, a measure shall now be sanctioned which must deprive the people of Upper Canada, in all time to come, of advantages, which, in their nature, are inestimable.

In the State of New-York, which borders on these Provinces, the Protestant Episcopal Church at this moment enjoys, from the pious care of our former Monarchs, a provision by the aid of which she is there increasing and flourishing in a remarkable degree; and while this provision excites in that country neither jealousy nor murmuring, we are at a loss to comprehend how it can be thought an infringement upon religious liberty, that, in a colony happily belonging to the British Crown, the Sovereign should so far extend his fostering care for the interests of religion, as to

provide a support for a Protestant Clergy, from means which do not impose the least burthen upon any of his subjects.

Beyond the necessary aid of a provision for their Clergy, no other advantage is possessed, or claimed, by the members of the Church of England, or of Scotland, in this Colony, over any dissenting sect. Every office under Government is open to all, who will take the oath of allegiance, and the oath for the due performance of its duties. No titles are or can be exacted, (for the law prohibits it,) nor can a contribution be compelled from a single inhabitant of this Colony, to support the Clergy of any denomination. No sect or person is depressed in order that the Church of England may be exalted. But His Majesty, feeling it one of his most sacred duties, not to neglect the religious instruction of his subjects, has made a provision for the support of that Church, which under the express terms of the Act of Union with Scotland, is established in England and Ireland, and in the Territories belonging to the Crown, and for which provision is in some manner made in every Colony of Great Britain.

It is well known to your Majesty, that persons cannot enter upon the clerical profession in the Church of England or of Scotland, without those qualifications, which require a long and extensive course of education at an University, or such other preparation for the exercise of their ministry, as gives them a claim to expect a provision for their future maintenance, which will secure them against want, and place them above the necessity of secular occupations.

With those Preachers who are aiming to abolish the only public provision existing, for the maintenance of religion in these Provinces, the case is distinctly otherwise, and they doubtless know and feel that no plan can be devised so effectual for bringing ultimately into their hands, the religious instruction of the whole population, as by constraining men of learning and education to desert a profession in which they can have no other dependence than upon the precarious bounty of individuals, a resource which the experience of the complainants themselves, shows to be miserably inadequate.

If any evidence were required to prove that without the aid of a public provision there must be a want of clergymen duly qualified for the ministry, it is afforded by the fact that, although the number of the Clergy of the Church of Scotland, in these Provinces is very limited, and though their congregations are in some places large, and comprise many individuals of wealth and respectability, they find themselves unable to subsist without the aid of the small stipend paid them by Government. We are happy that they receive such assistance, and we should be well pleased if it could be extended to all Ministers of that Church who may have charge of congregations in these Provinces, provided it could be done without circumscribing the future usefulness of the Church of England; by interfering with that provision which the law has made for her support.

The religious endowment which certain Methodist Missionaries through the influence of newspapers and petitions, are now labouring to destroy, was made upon the express recommendation of our late beloved Sovereign, George the Third, in a message to Parliament; it has the strong and secure sanction of a British Statute; it is coeval with the constitution of these Provinces; it forms a part of the Charter upon the faith of which our very Government rests, and in reliance upon which, thousands of the most respectable families from Great Britain have made, and are making, these Provinces their home.

As this provision can never be more than adequate to the purposes for which it was intended, so your petitioners are prepared to show that for a period of thirty years, it never became a question, but that it was made for the exclusive maintenance of the Church of England. It was only at that late day, that an individual in the Legislature of Upper Canada conceived he could, in the face of the plain enactments of the Statute 41st Geo. III, chap. 31, contend with success that the words "a Protestant Clergy," used not merely in that Statute, but also in the 14th Geo. III, chap. 83, were intended to include two Protestant Churches. Against any claim founded upon legal construction, and advanced as of right, your Petitioners could urge no complaint; because though it became their obvious duty to resist it as unfounded, still the advocates of this construction were entitled to be heard. They have urged upon the Imperial Parliament their claim to a participation. It has not yet been decided, nor do your Petitioners apprehend that it can be hastily disposed of to their prejudice, because they have humbly petitioned to be heard in vindication of the church, and they do not conceive that the opportunity will be denied them.

Upon such an occasion, whenever it may be offered, your Petitioners conceive they are prepared to prove that it was intended by His late Majesty, and by the Parliament of Great Britain, to make such a provision for the Church of England in this Colony, as would be adequate to its support; that the provision which has been made, is not, and never will be more than adequate; that it was understood, and intended in England, at the time of the passing of the Statute 31st Geo. III, chap. 31, that the clergy to be maintained in Canada from the proceeds of the reserved lands, were the Clergy of the United Church of England and Ireland, and none other, and that the provisions of the Statute on this point are so explicit and unequivocal that, in the opinion of a very eminent Barrister, now one of the Judges in England, no doubt could be raised upon them: that at the time of the passing of the Act, and from thence for 30 years, it was conceived by the Government in England, as well as by the Government and people of these Provinces, that no other religious denomination had a right to participate in the proceeds of the reserves; that if upon the construction of the British Statute in question, or upon any legal principle, the Clergy of the Church of Scotland had any interest in this provision, it was known neither to the Clergy of that Church in this Colony nor to their Congregations; that the rulers of the Church in Scotland were equally unconscious of it for nearly years; and that no evidence exists that this public Act of Parliament was so understood by any person whatever.

Your petitioners farther consider themselves prepared to show, that any legal claim of the Church of Scotland to be maintained as an established Church out of Scotland, is directly repugnant to the express terms of the act of union; that it is equally inconsistent with the principles recognized by Parliament, and acted upon by the Government since that era; that the history of

the British Colonies afford abundant proof, that in practice the united Church of England and Ireland is, up to this moment, regarded as the national Church in your Majesty's foreign possessions—and that it is in terms declared to be so in the articles of union with Scotland; and there is no more ground for concluding that emigrants from Scotland have a right to find their Church recognized and supported in the Colonies, than that they carry with them the right to enjoy the civil and criminal law of Scotland, a claim which has never been advanced, and which it is notorious would be found to be opposed by the actual condition of the people in all the Colonies of the Crown.

Your petitioners are farther prepared to show, that the Church of England has been virtually recognized in more than one Statute passed in the Legislature of Upper Canada, as the Church by law established in this Province.

With these arguments in support of their cause, and confident that an opportunity will be afforded to wait in patience the decision of Parliament upon the pretensions which have been advanced in behalf of the Church of Scotland.

The attack against which they are now contending, is of a very different character, and it is one which plainly discovers the injury which may result to religion, from the inconsiderate and impolitic agitation in this colony of the question raised by the friends of the Church of Scotland. The motives with which the support of the various dissenting sects, was for a time given to the exertions of the Church of Scotland, are now too manifest to be mistaken. They are content to be combined with the friends of that Church in an attack upon the vested rights of the Church of England, in the hope of striking the foundation, upon which these rights had hitherto reposed; but no sooner do they discover an apparent inclination to give a favourable decision to the claim of the Church of Scotland, than they stand forward, on a ground perfectly distinct—declare themselves hostile to the public maintenance of any clergy—and pray that the interference of Parliament may be employed in abolishing altogether a provision, solemnly guaranteed by the Constitution of these Provinces.

Your Petitioners humbly supplicate your Majesty, that these exertions may not be crowned with success; they declare with that sacred regard to truth which becomes their profession, that the venerable church to which they belong, and the pure worship it enjoins, are not unacceptable to the people of these provinces.—They affirm, on the contrary, that she is increasing with encouraging rapidity under the prospects of support which the law assures her; that she has an interest in the hearts of a large proportion of your Majesty's subjects in this colony, which affords a flattering promise of her future usefulness; and that nothing is required but the continuance of the fostering care of your Majesty, to sustain her against every effort to excite an unreasoning and injurious prejudice against her.

Farmers' Department.

From the New York Farmer.

ON THE PROPER EDUCATION OF THE SONS AND DAUGHTERS OF FARMERS.

MR. FLEET.—The proper Education for Farmers, male and female, supposing the sons and daughters are to pursue the same business, will first be discussed. As to the extent of mere literature, and the knowledge of philosophy which is desirable for a farmer, much will depend upon the capacity of each individual, as to resources of mind, physical and moral energy, and pecuniary ability: always remembering however, that more learning than understanding, totally disqualifies every son and daughter of the Farm for its business. If men, and boys, and women and girls, would put their learning to good uses, there would be little danger of having too much: nor would there, as the case actually stands, if it were not so much the fashion to throw away so much time in learning what is worse than useless. We are a nation of Englishmen, and the literature of our mother tongue, embraces all, that can, by any possibility, be of any service to a farmer. Learn as much as they may, of English Literature, with science and philosophy, and there is little danger of an overstock, or that the conceit of ignorance will spoil a boy, or a man, for Farming, unless, indeed, he be spoiled before by want of mind.—Let him go to a "profession," and crawl along the road to indolence, uselessness and contempt, the "stunted pig" of the order, as a living beacon to other Farmers' sons.

But how much learning should a Farmer have? All he can get, I answer, and make a good use of the main thing after all. When a Boy, a thorough knowledge of the spelling book, the ground work of all literature, so as to be able to spell readily, and correctly, all the words of common occurrence in the language. He must learn to be a good reader also, and may read a book of grammar, for amusement, but should never, if a lad of good sense, be permitted to commit a single rule of it to memory. Leave this to boys who have time to throw away upon the dead languages, and often before they can spell half the words in their own, the way to make pedants, coxcombs, & learned dunces. He must learn arithmetic, and learn how to apply it to use, taking special care to commit the tables to memory, at school. The elements of geography, may be learned in a few months while practicing penmanship; & some knowledge of history is good, if only to implant a taste for the study, during the leisure hours of a Farmer's life. Natural inclination, is like appetite for food. That which is the taste and humor of the mind, is easily acquired, sets well, and is likely to be useful. If the boy has some geometry in the mind, study mathematics, geometry, and the elements of astronomy, but let it be his own study, assisted by his teacher. So, also, if he have a mind for mechanics, indulge him with tools, and the study of mechanics. So, also in botany, and the physical sciences as they are called, as mineralogy, geology, and zoology, but only in the rudiments at school. In natural philosophy, encourage all his taste for information. Farming is, truly, a most philosophical business, the delights of which, as well as the success, and profits are much increased, by an intimate early acquaintance with the laws of matter. The great purpose of learning, is to supply food for thought. So, also, of writing; to set men to thinking for themselves. The horse, who ruminates, grazes all the time. It takes the cow half her time, to chew the cud, without which she would give no milk.

But how much time would you allow the sons of farmers in getting all this school learning?

answer not more than half of each year, from the age of five to fifteen; that is, in our northern climate, to attend school through each winter, and be kept at work on the Farm all the rest of the time, so as to have a handy habit for work, as well as for learning at school, half the time, they will return to it with a good appetite for learning; and if kept at school half the time, and the other half to work on the farm, they will return to their work with a good relish for it, tired of the school house. Whatever is taken with a good appetite, nourishes, whether it be for the body or mind.—These alternate changes, besides that their varied occupations keep the appetite always keen, allow time for reflection, keep the mind occupied, ruminating,—contribute to health and vigor, bodily and mental, and incorporate habits, leading directly to manhood, and in the very line of life for which your son is destined. The very best feature of a good education, is to incorporate good and useful habits, with the necessary learning.—The health of the body every body knows, is often impaired by being kept too closely at school. It will startle many persons, to be told, that the mind is often injured in the same way, and yet nothing is more certain. The appetite palls with constant feeding, and a distaste is often produced, a kind of unconquerable aversion, which extends even through life. Few parents seem to be aware of this, especially those who live in large towns, and cities, where it is the fashion to keep children constantly at school, partly, in many cases, to keep them "out of the way!" They should remember that food taken to excess is never well digested. We, on Farms, think of lessons from nature, not desisting to learn wisdom from the ruminating cow, the ox and the sheep. After these animals have done chewing the cud, they are again ready for grazing, and of course with good appetites.

From the age of five to fifteen years, half the time at school, is time enough, for boys of good parts, to get all the learning, at school, that is absolutely necessary to enable a boy to become a good Farmer. Not that he is then a man, or that he is never to get any more learning, after he leaves school. This is not the practice of Farmer's sons, but to consider every part of life as a school for knowledge in the business of life, some part of which is to be acquired by reading of books, but more by observations, and the study of things, in the great book of nature. He has no diploma on which to repose, like the lad coming from college, who often ceases to learn, as soon as he comes from school. Farmers, in fact, think more, and study more, than most people are aware of. A vacant mind, is rarely met with in a Farm-house.

I do not say, then, that at the age of fifteen, every Farmer's son is to be taken from School.—Two or three months each winter, for two or three years longer time, may be well spared to such as have an aptitude for more knowledge of books, especially in the seasons of vegetation, they have acquitted themselves well in the labors of the Farm not only as to work, but by bringing the mind into those labors. Nor do I say that no Farmer's son should be sent to school before five years of age: nor that, at that age, he is to be tasked with constant work, when out of school. Let him play, and make play of work, by which, he will be learning something about work, no small part of his education. Before five years old he will have learned his letters, and how to form simple words, by putting these letters together, thus to spell many words. By the aid of little picture books, with cuts of the common animals of the farm; the form, figure, and name of each will be familiar to him, and he will be able to spell the names, even without ever having thought of such a thing as a task, or lesson, in learning. It has been his play, like the little dams he has made in the brook, in which he has actually been studying natural philosophy, by experiment. I have raised up a large Family, each of which has,—except one—alas!—been conducted along exactly in the way here proposed, and with the most perfect success, thanks to divine mercy. Good habits, Mr. Editor, engrained upon, or incorporated with the necessary learning, and habits adapted to the destined business of life, should be considered as a chief object of Education, of which I have had the most convincing, and by negation—the most melancholy evidence. Sept. 3, 1831.

Gleanings.

Sagacity of the Elephant.—The Baron de Lauriston states that he was at Lucknow when an epidemic distemper was raging, and when the road to the Palace was covered with the sick and the dying. The Nizam came out on his elephant. His slaves, regardless of their unhappy fellow-creatures, made an attempt to clear the road; but the more charitable beast, without any command, lifted some out of the way with his trunk, and stepped so carefully amongst others that none were hurt. An effect of intelligence even more extraordinary than the instance we have mentioned, is recorded upon the authority of an artillery officer who was witness of Seringapatam, had to cross the bed of a river the residual of the other river of the peninsula, which had during the dry season, but a small stream of water running through them, though their beds are mostly of considerable breadth, very heavy of draught, and abounding with quicksands. It happened that one of the artillery-men, who was created on a tumbler of one of the guns, by some accident fell off, in such a situation, that in a second or two the hind wheel must have gone over him. The elephant, who was stationed behind the gun, perceiving the predicament in which the man was, instantly, without any warning from its keepers, lifted the wheel with its trunk, and kept it suspended till the carriage had passed over the fallen man.—Library of Entertaining Knowledge, (Menageries, Vol. I.)

Grecian Antiquities.—The Greek Government some time since issued a decree, commanding all antiquities found in the interior to be brought to the national museum, in order to preserve them from future destruction, and also to prevent their exportation. It already consists of 1,090 painted vases, of various forms and descriptions; 108 lamps, and 24 smaller statues, of terra-cotta; 16 small earthen vessels, 19 glass vessels, 34 alabaster vessels, 137 copper utensils, comprising pates, and other sacrificial vessels; 71 stone tablets, with inscriptions; 24 statues, 14 bas-reliefs, 53 fragments of sculpture, and 339 coins and medals.

Lazzaroni.—This is a class of individuals in the Kingdom of Naples, numbering 30 or 40,000 souls, who live in the streets and public places, without home or any certain employment, or settled means of support.—The temperature of the climate, and the temperance of the inhabitants, added to the fruitfulness of the country, renders living so easy, that these wretches follow pick up a living in the character of messengers, porters, and day laborers, without very hard work. They are a harmless and good natured people: receiving the alms, scoffs, and insults of the other classes mildly; and can hardly be provoked to revenge. They remain in the city of Naples as long as they can exist, and when pressed hard by hunger, they work in the country.

During the brief reign of Joseph Bonaparte, he improved their condition, by employing them on public works; and subsequently, King M. rat, by salutary police regulations lessened their sufferings considerably.

The origin of these troops of lazy personages was, that those from the hospitals were turned out with their wretched clothes, and were called, Lazzaroni being under the protection of St. Lazarus.

An ancient Highlander.—There is at present living at Grulla, in the Isle of Skye, a man named John Macpherson, who has attained to the extraordinary age of 103 years. His faculties are still entire, his memory in particular, being fresh and unimpaired. This veteran clansman, who has witnessed so many changes in his native country, still repines at the extinction of the feudal spirit, by which the glory of clans and chiefs has been eclipsed. He remembers Prince Charles Stuart, after the battle of Culloden, disguised as a female, and going under the name of Morag, in company with the celebrated Flora Macdonald.—Inverness Courier.

An Arab alarmed at the use of the Telescope.—On our arrival at Muscat, we were visited by men of all nations and colours. A good telescope happening to be placed so as to give a complete view of one of the farthest fortifications, I called an Arab to look through it, and he did for about a minute, then gazed with the most eager attention at me, and, without saying a word, dashed over the ship's side. When the boat he was in got to a little distance, he exclaimed, "You are magicians, and I now see how you take towns; that thing (pointing to the telescope), he ever so far off, brings them as near as you like." We were much amused with his simplicity, but no arguments could prevail on him to return and receive such a lesson on optics as might dispel his delusion.—Sketches of Persia.

Curiosities of Japan.—We learn that the learned Dutch Professor Sibolt has employed himself for many years in procuring information regarding the natural productions of Japan, and has sent to Holland sixty-two chests filled with the curiosities which he had collected. He subsequently employed himself in obtaining a chart of the island, which having come to the knowledge of the government, they have condemned him to perpetual imprisonment. The government of Japan is exceedingly jealous lest foreigners should acquire any knowledge of their country.—London World.

Coronation of George IV.—The money expended on the coronation on his late Majesty amounted to £238,233. His Majesty's robes cost £24,704 8 10, and the fitting up of Westminster Abbey and Hall with furniture, and providing dresses for the ceremony, cost £165,539 only.

Novel Reading.—Novel reading vitiates and palls the appetite for literary food of a nutritious kind; it leads the youthful mind to muse on improbabilities; and it excites the passions, by administering a sweet but subtle poison.

Crime in England and Wales.—Summary statement of the number of criminal offenders committed to the several jails of England and Wales, during the last seven years, namely, from 1824 to 1830, inclusive. By this document it appears that the number of commitments in those seven years, was 115,569. The convictions in the same period, were 80,852; the acquittals, 22,230; and those against whom no bill of indictment were found, or who were not prosecuted, were 12,337. In the same period, sentence of death was passed upon 8,751 persons; the number of executions was 407. There were convicted of murder, 103; of whom 30 was executed, the others having their sentences commuted. The greatest increase of crime was in house breaking and larceny, there having been 977 convictions in seven years.

Cost of the British Army in Canada.—The pay of the British army in Canada, for the year 1829, amounted to £703,991; and the total amount of the land forces of the kingdom 1830 were 88,491 men.

England Bank Notes.—The notes of the Bank of England in circulation on the 25th of Nov. 1830 was £19,747,340.

Revenue of Great Britain.—The Grand total income of Great Britain for 1829 was £55,894,802 Gr. 11d. and the expenditure £54,348,875 Gr. 8d.

Taxation.—The local taxation on real estate in England, for poor, church, and highway rates, is estimated in late returns to Parliament at 3s. 8d. in the pound.

Exports.—The yearly average for the last ten years of the real gross value of exports from England is £35,641,145.

Cotton Exports.—The official value of cotton goods exported from England in the year 1792 was £1,892,323; in 1829, it was £17,394,575.

Non-Resident Clergymen.—In England and Wales there are 10,550 clergymen, of whom only 4,467 are resident in their respective places of duty.

Rich Noblemen.—Among the European nobility, probably the Marquis of Stafford is the wealthiest individual. His income goes beyond 300,000 sterling. The Duke of Modena, who whose wealth is generally taken as standard term of comparison, possesses only 114,000,000 reals, about 115,000l. and he is obliged to keep a regal establishment, as he still keeps up his pretensions to the crown of Spain. His household amounts to more than 200 persons.

The following is the number of Degrees granted by the Scottish Universities for the last 31 years:—

Table with 4 columns: D.D., L.L.D., A.M., M.D. and rows for Edinburgh, Glasgow, St. Andrews, Aberdeen, Marischal do.

The various lines of graduation, by the respective Universities are curious. Glasgow, it will be remarked, takes the lead in D. D. and in these paragon of erudition the L. L. D.

Increase of Periodicals in France.—The number of periodical publications issued at Paris has increased as follows:—In 1812, there were published about 15 journals, of which 5 were political; in 1829, the number was 308, of which 32 were political.

Dense Population.—In taking the census in Mary street in this city, the enumerators reports that in one house alone there are 22 families, comprising 91 persons.—Lin. Chron.

News for Ireland.—This will be one of the most productive years for potatoes ever remembered; in anticipation of which, prices are rapidly declining.—Globe

Rich Printer.—Andrew Strahan, Esquire, the King's printer, who died lately, has, it is reported, left £700,000 of legacies, £300,000 of which is devised to the second son of Sir John Paul, the banker, who is to take Mr. Strahan's name.

Oratory.—The debates on the Reform Bill have already occupied upwards of forty-five days, or 310 hours!

Lord Brougham.—The last number of Blackwood's Magazine intimates a fear, lest this extraordinary man should completely prostrate his intellect by his intense and unremitting application to the business of his office.—Castlereagh went mad and died miserably. Castlereagh touched the verge of madness, and the cord snapped. Brougham is talking both intellect and temper to a pitch far beyond either of them.

"TALENTED."—The London New Monthly Magazine blames Mr. Stanley, the member of the British Parliament, who travelled in America, for using the word talented. The Magazine says, "Sir Robert Peel referred it to his American associates, and prayed him never to employ it again, with all the strenuousness of Ozonian adjuration."

One in flesh, two in spirit.—A Catholic gentleman and an Episcopal lady were to be married a few days since in Connecticut. The lady insisted on the forms of her own Church, and the gentleman was equally pertinacious in favor of a Catholic ceremony. Whereupon it was mutually agreed that each should be satisfied. A clergyman was called, and being married Episcopally, the couple repaired to New York, and were married again Catholicly.

Repertoire.—The late Mr. Hall was peculiarly happy in repartee. Dr. Mason, of New York, (from whom we heard the anecdote) was zealously expatiating on the merits of Dr. Owen, as a writer.—"You must at least allow," he said to Mr. Hall, "that Owen dives deep." "Yes, Sir," was the reply, "He dives deep, and comes up muddy." Mr. Hall was ever ready, however, to do justice to Owen as a divine; it was to his profix and perplexed style only that he referred.—Eclectic Review.

Newspapers.—One cut a day, carefully saved from the earnings of one of the poorest class of our citizens, would be more than sufficient to pay the whole expense of the most useful newspaper in the country. Such a measure would insure for his children a treasure of knowledge, which could never be spent by them, however prodigal, and fit them, however poor in vulgar wealth, to become the most useful of all the members of the community.