

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

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

J. H. LAWRENCE, Printer.

FAITH.

I have sometimes watched the progressive workings of a mind, which dealt uprightly with itself, whose changes were almost visible, and which, after all its false reasonings, had seen the necessity and duty of an immediate and implicit reliance on the word and the grace of the Lord Jesus Christ: and I have thought of the resemblance of such a case to that of the petitioner who said, "I believe; help my unbelief!" Mark ix. 23, 24. Acceptable prayer implies real faith, tho' it may be weak, and though the object sought by that prayer be faith itself. In this instance, the applicant indicates a sincere belief in the power and sufficiency of Christ, while he implores assistance against his unbelief. He did what the disciples had done before him when they said, "Lord, increase our faith!"

It is thus that the awakened sinner, in sight of his lost condition, in view of the sufficiency of Jesus Christ, and with the conviction of his own natural infidelity, cries, "Help my unbelief!" This is the cry of a burdened soul, attempting to rest the weight of its cares on the Saviour, seeking assistance to do so, and complaining of that hardness of heart which weakens confidence. The light of heaven now poured into the mind, discovers more fully the depravity which it laments; while it reveals, so much more extensively, the inducements to an unconditional surrender of all its affections. There is, probably, not a single prayer adopted by successful inquirers more general than this; nor one, if this arise from the heart, which is more frequently the immediate precursor of the all-important change.—*Dr. T. C. Henry's Letters.*

If we have been made sensible of our lost condition by nature, of our misery by sin, of our unbelief; if we have found it a hard work to believe; if we have been made weary and heavy laden with sin, so as to be truly willing to part with all sin; if we have been convinced of our absolute need of Christ, and of his incomparable excellency, of his all-sufficiency, and willingness to save us; if Christ be most precious to us; if these convictions have been powerful in us, to drive us from ourselves, and the creature, and sin; if we have hereupon been persuaded and enabled sincerely to come unto Christ upon his call in the Gospel, to accept of him upon his terms, and to receive him, as he is offered to us in the Gospel; if our whole hearts have opened to him, and closed with him, and we have given up our whole selves entirely to him, and taken him for our only Lord and Saviour, as the only way to God, and do most sincerely resign ourselves to his government, trusting in him alone, and relying upon him for life and righteousness, for grace and glory; then we do believe in him, then have we this true faith. This genuine belief is further to be known thus; that it works in us true, sincere love to him, and to all that is his, his word, and his people; our hearts will run out after him, all our affections will centre in him. This true faith draws virtue from Christ to purify the heart, and works sanctification and holiness; it crucifies our affections to the world, it works true repentance; it enables us to overcome the world, to realize the glory of heaven, and to bear us up under all the troubles in our way hither.—*Bunyan's Heart's Ease.*

SHUN VAIN COMPANY.

By vain company I do not mean merely the society of the openly vicious, and the avowedly profane and profligate. Every man who knows anything at all of the grace of Christ, or has sincerely yielded himself to God, will just as naturally and instinctively recoil from the presence of such men, as he would from the sight of a rabid animal, or from the approach of a serpent. A man of loyalty would just as soon court the fellowship of traitors; a man of genuine unbending integrity would just as soon take to his confidence and kindness the convicted cheat, or the known seducer, as a man of firm and faithful attachment to the King of Heaven, would maintain chosen intercourse with the impious and abandoned, the revilers of his Saviour, and the enemies of his God.

The designation, *vain company*, has a far more extensive application. It comprehends the society of all who are unprofitable as well as pernicious. And many companies are inexpressibly dangerous, who have nothing in their appearance to create alarm or excite suspicion. This is pre-eminently the case with those, who, along with a plausible and prepossessing exterior, retain a rooted attachment to the world; and while they attend the ordinances of religion, and ape the language and manners of the faithful, are strangers to the commanding and soul-subduing influence of vital godliness.

The duties of life and the intercourse of society may frequently bring you

into contact with persons of this description; and when you meet with them, Christianity not only permits, but requires you to treat them with courtesy and with kindness. But it is unchristian and dangerous to select them for your associates; to throw yourselves unnecessarily in their way; or to spend more time in their presence than what the calls of business, the claims of friendship, or the conscientious hope of promoting their eternal welfare imperiously demand. Whilst the faintest hope remains, that your example, your counsels, or your conversation will reach their heart, and rouse them to a just and an earnest concern for their everlasting felicity, you are not only justified but obliged to persevere in your benevolent efforts to conciliate their attention and regard, and render their affection for you subservient to their spiritual and eternal advantage.

But whenever this prospect closes, your duty is to withdraw from their presence. No rational end can then be proposed for frequenting their company. Though your conversation cannot profit them, their secular spirit and worldly discourse may soon, though insensibly, inflict a deep and lasting injury upon the spirituality of your mind, and the purity and fervour of your devotion. Without increasing the heat of a December night, a ball, red hot from the furnace, will soon contract the temper of the surrounding atmosphere. Without mitigating the sufferings of the victims of contagion in a hospital, before they are aware, the most sound and robust will soon lose their own health amidst the infected exhalations which the tainted are respiring. And without being able to infuse into the worldly and the carnal, the slightest portion of the piety, the warmth, and the zeal which you feel, by needlessly mingling in their society, you yourselves may soon decline in the life and power of religion, and imbibe their indolent, secular, and carnal spirit.

If, therefore, you would wish not only to retain the freshness and purity of your devout impressions, but also to add to their strength and intensity: you must withdraw from the society of the lukewarm and temporizing. Make no friendship with worldly men, and with the formal and cold-hearted you shall not go; lest you learn their ways, and get a snare to your soul. Let your companions be of them that fear God; and your converse with the saints, the excellent and the honorable of the earth. While the intercourse of the worldly tends to repress and deaden your devotion, the presence of the spiritual and heavenly-minded will quicken your religious progress, elevate your views, and give greater purity to your holy feelings, and greater stability and vigour to your pious and benevolent exertions.—*Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.* W. HAMILTON.

POPERY—INDULGENCES.

[The following article from the *Dublin Record*, a most respectable Journal, exhibits the unchanged character and tendency of the Papal system. Such a public manifestation of unwholesome impudence by the Pope and his emissaries, and of mental degradation and superstition by the Roman Catholic inhabitants of the Irish Metropolis, was hardly to be expected in the nineteenth century. Such spurious frauds were of much more frequent occurrence before the truths of Protestantism shed their radiance across the gloom in which Europe had long been enveloped. Recently, the advocates of Popery have boasted of the cessation of such deceptive arts within the pale of the "Mother Church;" but the encouragement which she has for some time past received has emboldened her again to throw off the mask by which her abominations have been concealed. Unfortunate Ireland! Her greatest curse, and the true source of the manifold evils under which she groans, is the horrid system of religion which so extensively prevails; and which, while it blasphemously assumes the name of Christianity, exerts upon its deluded votaries an influence nearly as degrading, and certainly as ruinous, as the heathenism of Pagan lands. Let every true Protestant unceasingly pray and labour for its reformation, and use every legitimate means to counteract the insidious efforts which are being made to extend its blighting errors among those who have happily escaped from them.]

Reader! Papists themselves say "The church is infallible." They must, therefore, either assent to the propriety of such folly and wickedness as are authorized in the subjoined Bull of POPE GREGORY XVI., or by denouncing it as we do, acknowledge the fallacy of their pretensions, and become Protestants.—[*ED. GUARDIAN.*]

PLENARY INDULGENCES.—Dear Sir,—Some time since my attention was directed to an account in your paper of a gift made by the present Pope, of the body or sacred relics of St. Valentinus to the Order of Carmelites in this city. Last week a coarsely printed hand-bill was circulated about town, stating that the body had arrived, and was deposited in the Carmelite Chapel, Whitefriar Street, adding, also, that the Pope had attached a PLENARY INDULGENCE to the repetition of certain prayers in said chapel before

the sacred relics. Yesterday I visited the chapel, and having passed through the crowd to the altar, to which I was led by one of the numerous attendants in the place, I saw a grating fixed underneath the altar, and through the grating, what appeared to be a coffin or case covered with crimson velvet, fringed with gold lace. There was a group of worshippers prostrate before the grating, whose actions surprised me not a little; they continued to thrust their fingers through the grating, and to rub old gloves and fragments of linen cloth against the velvet covering of the coffin. Having enquired of the guide the meaning of this proceeding, he informed me, with great animation, that the people were extracting holy virtues from the blessed saint's body, in order to cure, by those sanctified pieces of cloth, all manner of diseases. Perfectly disgusted with the whole business, I left the chapel immediately, and thought it right to give publicity thus to what I had witnessed. When such an imposition can be fearlessly practised on Roman Catholics of every rank by their priests, I would ask what may they not be inclined to believe and do by the same masters? When such a superstition openly prevails, are we not guilty in the most awful degree, if we do not use every honest means in our power, by Scriptural education and controversial preaching, to deliver our poor fellow-countrymen from such a system of iniquity?

I remain, your obt. servant,

C. M. FLEURY.

Dublin, Nov. 13, 1837.

The following is copied verbatim, from a hand-bill which has been industriously circulated about the streets of Dublin by the monks of Whitefriar Street, We (*Dublin Record*) thank them for it, as it distinctly shows that Popery only wants "a clear stage" to exhibit all the abominations of the dark-ages, whatever her double-tongued advocates may pretend to the reverse!

"PLENARY INDULGENCES.

"CARMELITE CHURCH, WHITEFRIAR-ST.

"On Wednesday, the 8th instant, there will be seen the Holy Body of Saint Valentinus, martyr, for forty successive days, in the CARMELITE Church, Whitefriar Street, sent from Rome by his Holiness Pope Gregory XVI.

"His HOLINESS, POPE GREGORY XVI.,

"Has granted to all Christian faithful, of either sex, who, being truly penitent, and having confessed, and received the holy communion, shall visit the church of the Carmelites, Whitefriar Street, (which has been appointed by the Archbishop of Dublin for the exposition of the blessed body of Saint Valentinus, martyr), a Plenary Indulgence, commencing at first Vespers, and continuing until sunset of said day, and with the privilege of applying those indulgences, by way of suffrage, to the faithful departed; and also an indulgence of forty days, if they shall before his holy body (placed in said church), with contrite heart, devoutly recite daily, three times, a Pater, Ave, and Glory be to the Father, in honour of St. Valentinus, and according to the intentions of his Holiness.

"The miracles wrought by St. Valentinus were numerous.

"O'Hanlon, Printer, Great Strand Street."

DELIGHTFUL ORIENTAL LEGEND.

Invented, transmitted, or preserved by the Arabs, detailing the circumstances which dictated Solomon's selection of a site for the Temple.

"Jerusalem was a ploughed field, and the ground on which the temple now stands, the joint inheritance of two brothers; one of whom was married and had several children, the other lived a bachelor. They cultivated in common the field which had devolved on them in right of their mother; at harvest time, the two brothers bound up their sheaves, and made of them two equal stacks, which they left upon the field. During the night a good thought presented itself to the younger; 'My brother,' said he to himself, 'has a wife and children to maintain; it is not just our shares should be equal, let me then take a few sheaves from my stack, and secretly add them to his; he will not perceive it, and therefore cannot refuse them.' This project the young man immediately executed. That night the elder awoke and said to his wife, 'My brother is young, and lives alone, without a companion to assist him in his labours, and console him under his fatigues; it is not just that we should take from the field as many sheaves as he does; let us get up and secretly go and carry a certain number of sheaves to his stack; he will not find it out to-morrow, and therefore cannot refuse them; and they did so accordingly. The next day both brothers went to the field, and each was much surprised to find the two stacks alike; neither being able in his own mind to account for the prodigy. They pursued the same course for several successive nights, but as each carried to his brother's stack the same number of sheaves, the stacks still remained equal, till one night both determined to stand sentinels to elucidate the mystery, they met each bearing the sheaves destined for his brother's stack.

"Now the spot where so beautiful a thought at once occurred to, and was so perseveringly acted upon by two men, must be a place agreeable to God; and

men blessed it, and chose it whereon to build a house to his name."

How charming is this tradition! How it breathes the unaffected benevolence of patriarchal morals! How simple, primal, and natural is the inspiration leading men to consecrate to God a spot upon which virtue has germinated upon earth! I have heard among the Arabs a hundred legends of the same description. The air of the Bible is breathed all over the East.—*Lamartine.*

I WILL TRUST IN PROVIDENCE ONE DAY LONGER.

A SHORT TALE.

On John's River in the county of Burke, there lived a worthy old gentleman by the name of Copening. He was a man well at ease in point of worldly substance, and was known far and near for his charity and hospitality. There happened in the year a remarkable scarcity of provisions, especially grain. Money also was scarce, and times every way hard. Hunger, aching, maddening hunger, was felt by a few in every neighbourhood, and in some cases we have heard of its proceeding to starvation; but to the honour of our country and to the honour of human nature be it said, these cases were extremely rare. In these difficult times, however, old Mr. Copening happened to have a large and well filled corncrib, which for a long time he would not open: grain became scarcer, the prices rose higher and higher; and still the old man held up his corn as some supposed for a higher price. At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was foreseen, and before he had opened his crib, Copening had taken pains to find out who were really objects requiring his assistance. A man bringing a bag with him came to Copening from a distant neighbourhood, and told the usual story of wife and children being without bread, and being sorely wrought with hunger, &c.; but no corn was to be had, and the disappointed man, with a heavy heart, turned his steps homeward, and for a time was no more thought of. In the course of the afternoon, however, word came to old Mr. Copening that a suspicious looking stranger with a bag on his shoulder was seen lurking about his premises; a few particulars more satisfied him that this was the applicant for charity whom he had visited that morning, and that he had a design to rob his crib that night; accordingly himself and another of his family secreted themselves and waited events. But they did not wait long before the stranger with his bag on his shoulder was seen making his way towards the crib; the crib was opened, not a dog was heard to bark, or the least difficulty opposed his purpose. He entered, and with a deliberation, or rather hesitation, that surprised the observers, he proceeded to fill his bag. This being done, he tied it, and unlike such visitors generally, he continued on the spot with his hand still on the bag, apparently in great mental agony; at length he rose suddenly, untied the bag, poured out the corn, and said, 'I will trust in Providence one day longer.' He departed in peace, but he did not trust in Providence in vain; the old gentleman being satisfied from his own observation that this man was indeed in a state of extreme suffering, and moreover that he was of an honest heart, sent his son on the next morning with a full bag of corn, with a message that when that was out to let him know it, and he should have corn whenever he wished it.—*North Carolina Watchman.*

At length Mr. Copening began to let his corn go—but money could not buy it—to those who had money he would say 'You can get something to preserve life for your money; there are many who have no money, and being without food, they must perish unless those who are blessed with the means shall feed them.' Of course, the number that came without money, and put up piteous tales, was great. But this was

Wesleyan Society, and whose letters to me evince their deep solicitude for his salvation. Their prayer is heard, and they have their heart's supreme desire concerning their son. He was the subject of serious impressions at different periods, and particularly about four years ago; but his good desires and purposes were evanescent as "the morning cloud." Deep for a season was the distress of his mind, but "the Sun of Righteousness" arose upon him, "with healing in his wings," and dispelled his guilty fears. Soon after, he was tempted to question the genuineness of his conversion. The temptation excited him to greater importunity at a throne of grace, and resulted in the confirmation of his faith, and the more entire decision of his character.

The effusion of divine influence on the young ladies resident in the Academy has been equally copious and efficient. I select a few instances from many:

A has been for several years convinced that religion is the one thing needful, but has lived without its enjoyment. Soon after the revival commenced, she became deeply concerned to obtain the divine favour. In her distress I was called to visit her, and found her surrounded by "pious female friends who were pouring out their hearts before God in her behalf." She painfully felt her situation as a sinner. Her mental anguish was extreme. She wrestled with God in "mighty prayer." She seemed to think that the crisis of her eternal destiny had come; and, exhausted with devotional effort, she would occasionally stop. These pauses were to my mind even more impressive than her most fervent cries for salvation. I feared that, in the apprehension of the trembling suppliant, the night of despair was setting in; but, to extinguish the last lingering ray of hope. But, blessed be God, by believing in the Lord Jesus Christ, she was enabled to "obtain mercy, and find grace to help, in her time of need." The shadow of death that environed her soul was turned into the light of the morning. Her eye beamed with joy, her whole countenance appeared as if irradiated with heavenly lustre. She holds fast her confidence, and will, I trust, adorn her profession.

It was present when the preceding conversion took place. She entered the room without any anxiety on the subject of religion. But the Spirit of God took the veil from her heart, and gave her a clear perception of her need of pardoning and regenerating grace. She began to "call upon the name of the Lord." Encouraged by what He was doing for her fellow-students, she resolved to continue her supplications for mercy, until, like them, she could say, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me." Through the efficacy of the atonement, she had "power with God, and prevailed."

C For a time withstood the affectionate remonstrances of her juvenile friends, and the indirect but potent appeals of prayer for her conversion to God. At length, at a prayer-meeting, she was constrained to cry for mercy. She felt that, in order to obtain a manifestation of the forgiving love of God, it behoved her to give up everything wrong; that, without this, she could not exercise the faith which saves. This she was willing to do, with only one reservation. The pleasure to be derived from novel-reading, she thought, she could not resign. But finding that, while she regarded even this unallowable practice in her heart, the Lord would not hear her prayer, she determined to abandon that also, and immediately was enabled to "believe to the saving of the soul."

D This writes to a pious female friend:—"I shall ever bless God for pious parents. About a month since, I received a letter from home that pricked me to the heart. There was one sentence in particular that affected me deeply. It was—'We have taken a great deal of pains to educate our children and fit them for usefulness, but the only return for our solicitude and expense is their backsliding.' This caused me to awake out of that lethargy in which I had long been reposing. I was determined when the revival commenced, not to let it pass without obtaining some good to my soul. At a Prayer meeting at Mr. Beatty's the Lord blessed me, and gave me the assurance that I was his child."

But I must close this communication, already extended, I fear, beyond reasonable limits. The subject is my apology. The cases I have adduced do not afford an adequate idea of the extent of what God has wrought; but they will serve to illustrate the character of the work. To Him alone be the glory; by whose power it has been effected! "Bless the Lord, ye his angels that excel in strength; that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, all his works, in all places of his dominion; bless the Lord, O my soul!" With the warmest Christian salutations, I subscribe myself your brother in the Gospel.

M. RICHY.

THE GUARDIAN.

WEDNESDAY, March 21, 1838.

We cordially concur in the sentiments expressed in an article which we have quoted from that ably conducted Journal, the London (Eng.) *Watchman*, relative to the removal of Sir F. B. Head from the government of this Province. Whether the course of policy which he has thought proper to pursue in regard to the Aboriginal Inhabitants has had any influence in hastening his recall, remains yet to be seen. But certain we are, that when the whole of the facts are fairly laid before Her Majesty's Government, it will be impossible that they should give their sanction to proceedings so unjust and injurious to that interesting and deserving race, and which have been brought about by means which are not likely to secure the approval of honourable and ingenious minds.

It is true that the Assembly, under the influence of that strong excitement which pervaded every loyal breast, at an early part of the Session, on hearing of the unexpected recall of Sir Francis, passed an Address expressive of their regret, and couched in terms more adulatory than was to have been expected from men of generally independent minds. But it cannot be denied that that regret arose from a consideration of the hazards attendant upon the assumption of the government by a stranger at a period so critical, and from an admiration of the firm manner in

which Sir Francis had sustained certain great constitutional principles in opposition to the theories of revolutionary agitators, rather than from a cordial approbation of the details of his administration.

Nay, it is matter of general notoriety that several influential conservative members, who, as a matter of policy which it appeared prudent at the time to pursue, voted for the Address, were, prior to the insurrectionary outbreak, decidedly at variance with His Excellency's course on several important subjects, and had avowed their determination to make an exposure of it on the meeting of the Legislature. Under these circumstances it is to be regretted that a greater discrimination was not made between those acts of Sir Francis which every good man must approve, and those which, if repeated by his successor, would inevitably, in times of less excitement, and when the public mind was less concentrated upon any one important point, expose him to almost universal reprobation. Such wholesale commendation is, under the circumstances, an act of injustice to Sir George Arthur and to the inhabitants of the Province; since its tendency is to lead the former into a course which he may well suppose will be acceptable and advantageous to the public, while it is known to the parties that the directly reverse is the truth.

Again, we assert, without fear of successful contradiction, that hundreds of names are affixed to the Addresses received by His Excellency from different parts of the Province, which would never have been there had they been aware of certain facts which have since come to their knowledge.

It is not an agreeable task to send forth the expression of these sentiments to the world at the present time, when suspicion of disaffection so readily fixes itself upon any one who happens to oppose any act of the administration; nor should we, perhaps, have the moral courage to do so, were not the soundness of our principles, and those of the body which we represent, too firmly established in the public mind to fear any injury from misrepresentation. Apart, however, from all personal considerations, we have deemed it a duty to make these observations, in order, if possible, to obviate evils which may yet be deplored in consequence of the want of a proper and candid expression of opinion on public matters by those to whom such a duty appertains.

DESPATCH ON INDIAN AFFAIRS—MISCELLANEOUS—ETC.

We publish, below, an extract from a "Message" sent down by His Excellency to the House of Assembly at a late period of the Session, on Indian affairs, containing, among other documents, a copy of a Despatch from His Excellency to Lord Glenelg, written in compliance with a desire expressed by the Noble Secretary for the Colonial Department, that His Excellency would "convey to His Majesty whatever intelligence or suggestions it might be in his power to convey, respecting the condition of the Indians, and the prospect of their being reclaimed from their habits of savage life, and being enabled to share in the blessings of christian knowledge and social improvement." The despatch is altogether one of the most extraordinary productions which has ever come under our notice. Whatever temporary impression it may have made upon Her Majesty's Government, professing, as it does, to be the result of mere personal observation, we hesitate not to say that it will call forth an almost unanimous burst of astonishment and disapprobation in the province, where the merits of its statements are fully understood.

We shall not enlarge upon the too fatal tendency of this document to alienate the affections and confidence of the Indians from the provincial administration. But we feel bound to enter our protest against the unwarrantable accusations and insinuations with which it abounds against the morals of that portion of them who have been happily brought under christian instruction; against the claims of the cause of missions upon the benevolence of the christian public; and against the character for truth and sincerity which, above all other considerations, is the most dear to those self-denying men of God, who, under the direction of various christian denominations, have been successfully labouring to promote the spiritual welfare of this much injured and long neglected branch of the human family.

To Her Majesty's Government, and to the British public it is especially our duty to lay open this matter, and to correct those misapprehensions which must otherwise militate so seriously against the future prosecution of those benevolent exertions which are here well known to have been so signally owned of God in the temporal and moral improvement of the Canadian aboriginal Tribes—the statements of this Despatch to the contrary, notwithstanding.

[Copy.]
N. 95. Toronto, U. C., Nov. 20, 1836.
My Lord.—As the object of this communication is to endeavour to supply your Lordship with the information respecting the Indians and the Indian Department, required by your Lordship's despatch No. 12, I feel it may be satisfactory that I should commence by explaining what opportunities I have had of forming the opinion I am about to offer on the subject.

I have, therefore, the honour to state to your Lordship, that I attended the annual delivery of Presents to the visiting Indians at Amherstburgh, as also that which took place for the first time at the Great Manitoulin Island in Lake Huron.

During my inspectional tour of the Province, I also visited (with one or two trifling exceptions) the whole of the Indian settlements in Upper Canada, and in doing so, made it my duty to enter every shanty or cottage, being desirous to judge, with my own eyes, of the actual situation of that portion of the Indian population which is undergoing the operation of being civilized. (a)

Notes by the Editor of the Guardian.

(a) The avowed design of these introductory paragraphs is to secure unhesitating confidence in the detailed statement, or "Memorandum," which was to follow. It is therefore worthy of

I have had a slight opportunity of making myself acquainted with the Indian character in South America, and from the above data, I have now the honour to transmit to your Lordship the following observations on the subject.

MEMORANDUM.

The fate of the Red inhabitants of America, the real proprietors of its soil is without any exception the most sinful story recorded in the history of the human race; and when one reflects upon the anguish they have suffered from our hands, and the cruelties and injustices they have endured, the mind, accustomed to its own vices, is lost in utter astonishment at finding that in the Red man's heart there exists a sentiment of animosity against us—no feeling of revenge—on the contrary, that our appearance at the humble portal of his wigwam, is to him a subject of unusual joy. If the white man be lost in the forest, his cry of distress will call the most eager hunter from his game, and among the tribe there is not only pleasure, but pride in contending with each other who shall be the first to render him assistance and food. (b)

So long as we were obtaining possession of their country by open violence, the fatal result of the unequal contest was but too clearly understood; but now that we have succeeded in exterminating their race from vast regions of land, where nothing in the present day remains of the poor Indian, but the unrotted bones of his ancestors, it seems inexplicable how it should happen, that even where their race barely lingers in existence, it should still continue to wither, droop and vanish before us like grass in the progress of the forest in flames. "The Red men," lately exclaimed a celebrated Miami Cacique, "are melting like snow before the sun."

Whenever and wherever the two races come into contact with each other, it is sure to prove fatal to the Red man. However bravely for a short time he may resist our bayonets and our fire arms, sooner or later he is called upon by the hand of friendship to offer his life in return for the hand of friendship which we offer him. He offers him to drink, prostrate himself more devoutly than our wrath; and lastly, if we attempt to christianize the Indians, and for that sacred object congregate them in villages of substantial log houses, lovely and beautiful as such a theory appears, it is an undeniable fact, to which, unhesitatingly, I add my humble testimony, that as soon as the hunting season commences, the

consideration how far the "opportunities" which His Excellency has "had of forming the opinion" he was about to offer, qualified him to form it. The unavoidable conviction resting on our mind is that the opportunities referred to were altogether inadequate to the formation of a correct judgment on so all-important a matter. The time occupied in visiting the Indian settlements, during the "inspectional tour" was altogether too limited to enable any person, however acute and discerning, to make those enquiries and observations and investigations imperatively required before coming to a conclusion on points so vitally connected with the interests, perhaps with the continued existence of the Indian race. Some of the settlements were not visited at all, and we are happy to see that His Excellency in speaking of the "two or three trifling exceptions" did not add the word—only, as we are thereby enabled without impeaching the veracity of the statement to remark that there were not only "one or two," but several exceptions.

As an evidence that the tour was performed in too great haste to admit of accurate observation, we are bound to ask the humiliating question, whether His Excellency did not conceive himself to be so pressed for time that, at one of the stations occupied by the Wesleyan Missionary Society, he authoritatively required the Indians, in the absence of their Minister, and contrary to the advice of his excellent wife, to whom they resorted for counsel, to assent to the Lord's Dax, notwithstanding their expressed conscientious scruples, for the transaction of secular business? How far, under such circumstances, His Excellency was enabled to form an accurate and enlightened judgment, we leave it to a christian public to determine. One thing, however, might have been learned, and ought, in all fairness, to have been recorded in the "Memorandum"—that through the influence of christian instruction, these half civilized people had imbibed so high a reverence for the fourth commandment, as to require two or three rather authoritative messages before they could be induced to violate it.

(b) Justice is here done to the Indian character. Would that the same measure of it were meted out to his person. The benevolence of the Indians, and the warmth of their attachments, are characteristics so prominent, that they have never failed to attract the attention and excite the admiration of ingenious minds. For this reason, among others, every possible effort should be made to promote their civilization and improvement. They have claims upon the gratitude of the white population, which ought to be paid otherwise than by being deprived of their lands, without any, or by nothing more than a nominal cession for agriculture, banishment to a grove of islands, and a gratuitous purpose, the best possible description of which is given by His Excellency in another despatch, as follows:—"Although formed of granite, they are covered with various trees growing in the interstices of the rocks, and with several descriptions of berries on which the Indians feed;" and where, to use His Excellency's language again, we shall "have only to part patiently with them for a short time, and with a few exceptions, principally half castes, their unhappy race will be extinct." Pity, justice, humanity, unite to remonstrate against a course of treatment which cannot fail to be practically injurious to them, whatever plausible theories may be advanced in its support.

It is matter of notoriety that in the remote region to which it is proposed that the Indians should retire, to make way for the white population, notwithstanding the facilities which it is said to afford to furnish the Indians with "feed," the tribes which have heretofore inhabited them have been frequently reduced to the necessity of feeding on their dogs; and unless the statements of the Indians are incorrect, sometimes on each other.

The British public ought to know, that it is one thing to meander through those islands in a canoe well stored with provisions procured in a civilized country, while on a tour of inspection, and quite another thing to live upon them, summer and winter, feeding during the former on berries growing in the "interstices of rocks," and during the latter on "fish" caught by cutting holes through the thick ice.

If it be considered advisable to settle the Indians more compactly, (which we deem to be certainly a most desirable object) why not settle them upon a portion of the excellent tract of land for which they have been recently induced to relinquish their claim? Why was not a portion of it reserved for that purpose? That they might be instructed, as they desire to be, in the arts of civilized life. On what principle of ethics can it be considered just to retain them in a state of barbarism and suffering, (which will be the necessary result of the plan to which we object) in order to promote the financial interests of the white population? We say that such will be the necessary result, because if under the necessity of procuring a livelihood by the chase, they must inevitably be absent from the means of grace, and their children from school, during a portion of the year. He with whom "there is no respect of persons," and who hath not only "made of one blood all nations of men, to dwell on the face of the earth," but hath also "appointed the bounds of their habitation," cannot sanction their forcible removal. The United States are already expe-

men (from warm clothes and warm housing having lost their hardihood) perish, or rather rot in numbers by consumption; while, as regards their women, it is impossible for any accurate observer to refrain from remarking, that civilization, in spite of the pure, honest and unromantic zeal of our Missionaries, by some accursed process, has blanched their babies' faces; in short, our philanthropy, like our friendship, has failed in its professions. Producing deaths by consumption, it has more than decimated its followers, and under the pretence of eradicating from the female heart, the errors of a Pagan's creed, it has implanted in their stead the germs of christian guilt.

What is the reason of all this?—why the simple virtues of the Red Aborigines of America should, under all circumstances, fade before the vices and cruelty of the old world, is a problem which no one among us is competent to solve—the dispensation is as mysterious as its object is inscrutable. I have merely mentioned the facts because I feel that before the subject of the Indians in Upper Canada can be fairly considered, it is necessary to refute the idea which so generally exists in England, about the success which has attended the christianizing and civilizing of the Indians. Whereas, I firmly believe every person of sound mind in this country who is interested in their conversion, and who is acquainted with the Indian character will agree, (c)

1st. That an attempt to make Farmers of the Red men has been, generally speaking, a complete failure, (d)

2d. That congregating them for the purpose of civilization has implanted many more vices than it has eradicated, and, consequently, (e)

financing the fearful retribution to which a similar course has led them open. And we deprecate the consequences which we fear will follow in due time, should the proposed system be persisted in.

(c) If there existed no other reason for doubting the accuracy of His Excellency's judgment on the matter in hand, this the foregoing paragraph would be ample testimony to its extreme incorrectness. So much so that we seriously doubt whether another individual can be found in the province who would be willing to give his name to the public in its support. The most charitable reason which we can devise in extenuation of such statements is, that from His Excellency's short residence in the Province he is as imperfectly acquainted with the former condition of the Indians, as he is with their present progress in civilization in consequence of the transient visits which he has been able to pay them. We confidently appeal to any and every person who has been acquainted with the Indian population, whether within the last eight or ten years a change has not been effected in their moral character, in their domestic habits, and in their entire deportment, which has excited the profound astonishment of all, and the unfeigned thankfulness of every pious mind!

It is painful to be compelled to question, nay, pointedly to deny, the accuracy of statements emanating from a quarter which ought to raise them above the reach of suspicion. But when silence would be construed into an acquiescence in the intimations so plainly given, that "the Gospel of Christ has failed to be the power of God unto salvation to" these our brethren—that the reports of Christian ministers as to the success of Missionary effort among them are but the representations of persons "interested" in deceiving the people of England—that the professions of desire for the conversion of this interesting people are but hollow "pretences" made for the most unallowable purposes—and that one of the most striking and observable effects produced among them is a most humiliating demoralization of the Indian female character—silence would be criminal, would be an insult to the Deity, and a sin against our neighbour.

What are the facts of the case? A few years ago the Indians were living in a state of the most degraded paganism. Christian Missions have been established among them. Not having the necessary documents at hand, we are unable to state the success of the exertions of the Church of England Missionaries—some of whom, however, we have reason to believe have received many scriptural seals to their ministry. But the last Report of the Missionary Society of the Wesleyan Methodist Church in Canada lies before us; from which we learn that in June, 1837, there were "1,520" Indians in regular communion with that Church, (in which are not included many others who receive christian instruction, and have been greatly reformed in their habits) and "235" children in the schools. "The adult christians here referred to were living a few years ago, nearly without exception, in a state of drunkenness, dissipation, and immorality of almost every description; but through the labours of those who do not wish to be considered 'disinterested' in their conversion," they have obtained mercy from God, and have become "new creatures in Christ Jesus."

The number of these who have exposed themselves to church censure by returning to any of their former vicious practices is probably less than will be found in any society of white christians of the same extent; and that number would have been still less, had it not been for the "interested" efforts of Indian traders, and licensed rum-venders, who greatly desire their return to the practices of those "simple virtues" which they have been induced to abandon.

The expression of these views, of course exposes us to the censures so freely dealt out by His Excellency against all who shall dare to differ with him in opinion; and we shall be consequently considered as either being "not of sound mind," or "disinterested," or not "acquainted with the Indian character." To this, however, we can be the more easily reconciled by flattering ourselves that our views are in accordance with those of every individual in the Province—save one.

(d) In some instances we admit the progress in agricultural improvements to have been exceedingly discouraging, but in others it has been quite the reverse. But the principal difficulty with which the instructors of the Indians have had to contend in urging them to the cultivation of their lands, has been, not their distaste for those employments, but the knowledge that they were in possession of no titles to their lands, and were liable to be removed from them at pleasure, as some of them have been, after having expended considerable labour. And since the design to banish them to Manitoulin has been known, those difficulties have been greatly increased.

Their reasonable language has been—"Why should we learn to farm? If we improve our lands, others will be allowed to take them from us; and if we go to Manitoulin, we cannot plough the big rocks." But the uniform opinion of the Missionaries is, that, if settled on good land and their titles secured, they would become industrious, comfortable, and contented.

(e) Of the correctness of this conclusion let those judge who have resided for a few years past in the vicinity of the Wesleyan Missions at River Credit, Rice Lake, Grape Island, Cold Water, Lake Simcoe, Saugeen, Muncy Town, Grand River, and St. Clair; and of the Church Missions at Sault Ste. Marie and elsewhere.

3d. That the greatest kindness we can perform towards these intelligent, simple minded people, is to remove and fortify them as much as possible from all communication with the Whites.

Having concluded the few preparatory observations I was desirous to make, I will now proceed to state what negotiations I have already entered into with the Indians, and what is my humble opinion of the course we should adopt, as regards their Presents, and the expenses of the Indian Department.

At the Great Manitoulin Island in Lake Huron, where I found about 1500 Indians of various tribes assembled for their Presents, the Chippewas and the Ottawas at a General Council held expressly for the purpose, made over to me 23,000 Islands. The Saugeen Indians also voluntarily surrendered to me a million and a half of acres of the very richest land in Upper Canada. For the details attending these surrenders, see my Despatch to your Lordship, No. 70. (f)

On proceeding to Amherstburgh, I assembled the Hurons, who occupy in that neighbourhood a hunting ground of rich land, of six miles square, two thirds of which they surrendered to me, on condition that one of the said two thirds should be sold and the proceeds thereof, devoted for their benefit.

The Mohravian Indians with whom I had also an interview, have likewise agreed for an

quantity of £150, to surrender to me about six miles square of black rich land, situated on the banks of the Thames River.

I need hardly observe that I have thus obtained for Her Majesty's Government from the Indians an immense portion of most valuable land which will undoubtedly, produce at no remote period, more than sufficient to defray the whole of the expenses of the Indians and the Indian Department in this Province.

On the other hand, as regards their interests, my Despatch No. 70, will explain the arguments I used in advising them to retire and fall back upon the Manitoulin and other islands in Lake Huron, the locality being admirably adapted for supporting them, but not for White men. Still it may appear that the arrangement was not advantageous to the Indians, because it was of such benefit to us; but it must always be kept in mind that however useful rich land may be to us, yet its only value to an Indian consists in the game it contains—he is in fact Lord of the Manor, but it is against his nature to cultivate the soil—he has neither right nor power to sell it. As soon therefore as his game is frightened away, or his index or immigration cut off by the surrounding settlements of the Whites, his land, however rich it may be, becomes a "rudis indigested mass" of little value or importance, and in this state much of the Indian property in Upper Canada at present exists.

For instance I found sixteen or eighteen families of Mohravian Indians living on a vast tract of rich land, yet from absence of game, almost destitute of every thing—several of the men drunk—nearly all their children half-castes—the high road through their Territory almost impassable—the white population exercising their indolence, and entreating to be relieved from the stagnation of a block of rich land, which separated them from their markets as completely as if it had been a desert. (g)

The above picture (which is very common one) will, I think, sufficiently show that, however desirous one may be to protect the Indians, and I hope no one feels more deeply for them than myself—yet, practically speaking, the greatest kindness we can do them is, to induce them, as I have done, to retreat before what they may justly term the accursed process of civilization; for, as I have stated, the instant they are surrounded by the white population, "the age of their civility has fled."

The Lieutenant Governor of the Province may protect them from open violence, but neither he nor any other authority on earth can prevent the combination of petty vices which, as I have already explained, are as fatal in their operation as the bayonet itself.

It is impossible to teach the Indian to beware of the white man; for it seems to be the instinct of his untutored nature to look upon him as his friend. In short, his simplicity is his ruin; and though he can entrap and conquer every wild beast in his forest, yet invariably he becomes himself the prey of his white brother.—For the foregoing reasons, I am decidedly of opinion, that His Majesty's Government should continue to advise the few remaining Indians who are lingering in Upper Canada to retire upon the Manitoulin and other islands in Lake Huron, or elsewhere towards the North-West.

(f) This surrender was "voluntary" in the sense of being made without the compulsion of physical force. But the Indians were assured that it was not in the power of the government to prevent the white people from occupying their lands; and it would therefore be better for them to surrender it peaceably! Poor people; what could they do but submit?

(g) Of the state of this group of Indians we can say nothing from personal knowledge, but we submit to a discerning and impartial public whether the description given of it be a "very common picture" of the Indian settlements in Upper Canada, at least of those which are favoured with resident missionaries. If there be a person in the Province who feels disposed to give his name in corroboration of this communication to the British Government, the result of Missionary effort among the Aborigines of Upper Canada, our columns are open to him; and his article shall be duly forwarded in a marked number of our paper to the Colonial Office. But we opine that Sir Francis Head will have the distinction of standing there alone, as the corrector of the visionary notions of the whole christian public of this Province.

"It is devoutly to be hoped that the Province will be rid for ever of every man who can be proved to have taken a prominent part in the disorders of the times. Perhaps the fewer executions the better; but some of the most notorious offenders are imperatively demanded to satisfy the ends of justice, and let the Penal Colonies take the least criminal into their safe keeping. Let us hear of no banishments that will privilege the traitors to go where they list; and let no American whatever, taken in arms, escape the death he came here with the savage intention to inflict on this peaceable and unoffending people."

The foregoing paragraph is the conclusion of an editorial article in a recent number of the *Patriot*. We have read it with regret. It is at variance with the doctrines generally and ably advocated by that Journal—the supremacy of the laws, and the independence of their administrators. Every individual has an undoubted natural right to form his opinion as to the doers of the parties who have so cruelly combined to disturb the peace, plunder the property, and destroy the lives of the "peaceable and unoffending people" of this Province; but we deny the moral right of any, especially the conductors of the press, to assume a dictatorial tone toward the courts of justice for the purpose of influencing their decisions. So soon as a disturber of the public peace, be he a native or a foreigner, is handed over to the constituted authorities, there can be no doubt that under the well regulated institutions of our happy country, there exists both the power and the inclination to award that degree of punishment which the

case demands, and there to stop. No attempt should be made to impress the courts of justice with a belief that the public have prejudged the case, and require a certain course of procedure. The bench ought to, and we are proud to believe it does, elevate those who occupy it in Upper Canada, far above the reach of out-of-doors influence; but still a thousand frailties cleave to the best of men.

We doubt not that our contemporary will receive these strictures in the spirit of friendship. None in the Province exclaim more loudly than he against the detestable influence of mob-law in the neighbouring republic, and we think that upon reconsideration he will perceive that any species of dictation to the Courts of Justice, on the part of the press, is one step towards the introduction of similar evils here. Far distant be the day when the shadow of suspicion shall sit across the public mind as to the equity or the sufficiency of our laws or their administrators!

Lord DURHAM has been appointed Governor General of the Canadas. His politics have been considered ultra-liberal. He is, however, a nobleman possessed of a high sense of honour, and of great discernment and vigour. He is to govern Lower Canada with the assistance of a Council—the only practicable system in the present state of that Province. A synopsis of a Bill containing enactments for that purpose will be found in another column. It had passed a second reading at our latest dates.

Public sentiment in England is fully aroused against the rebellious movements in the Canadas. Both houses of Parliament have addressed the Queen, pledging themselves to give their utmost support in restoring peace and tranquillity, and in sustaining the dignity of the Crown, and the national honour. Intelligence of American interference had not arrived at our latest advices. We await the next English news with some degree of curiosity and interest.

In our last we noticed the arrest of SUMNER, and the day appointed for his trial. The trial, however, was necessarily postponed until last Monday, in consequence of his having, on Wednesday night, made an attempt to commit suicide. While the constable in charge of him was asleep, he succeeded in opening a vein in each arm, having previously applied tight ligatures, and in each foot. He then placed his feet in a tub of warm water, which had been furnished at his request for the purpose of washing them, and reclining on his bed, bled very profusely. On the constable awaking, and calling for a surgeon, the prisoner was found without pulsation at the wrist, and with cold extremities. On the exhibition of restoratives, however, he rallied, and has since rapidly regained strength. His trial commenced on Monday, and is still in progress. The man is an object of christian sympathy, as well as of blame. He appears to possess talents which might have been turned to good account. O! what calamities result from a perversion of the gifts of Heaven.

His Excellency, Sir GEORGE ARTHUR, arrived at New-York, in the Packet Ship *Sampson*, on the 8th inst., accompanied by several military officers, and is hourly expected here.

We have much interesting matter on Canadian affairs in English papers recently received, up to the 1st February, from which additional extracts will be given hereafter.

Mackenzie and Van Rensselaer are abusing each other in some of the American Frontier Journals. They are well matched at this "patriotic" work, each having a natural taste for it,—much improved by habit.

TO CORRESPONDENTS.
Some Obituary Notices have been received, which shall have an early insertion.

Quarterly Meetings on the Bay of Quinte District—4th Quarter.

Belleville,	22nd April.
Stoney,	28th and 29th "
Murray,	5th and 6th May.
Peterboro',	12th and 13th "
Hallowell,	19th and 20th "
Bay of Quinte,	26th and 27th "
Cobourg,	3d and 4th June.
Waterloo,	9th and 10th "
Kingston,	16th and 17th "

District Meeting to commence in the Ernestown Chapel, on Thursday, the 7th of June next, at 8 A. M. The Recording Stewards are earnestly requested to meet us precisely at 10 o'clock on the following day.

ANSON GREEN, Chairman.

Quarterly Meetings on the Niagara District—4th Quarter.

Brantford,	17th and 18th March.
Stamford,	31st and 1st April.
Simcoe,	14th and 15th "
St. Catharines,	28th and 29th "
Hamilton,	5th and 6th May.
Grimby,	12th and 13th "

RICHARD JONES, Chairman.

PROVINCIAL PARLIAMENT.

TUESDAY, 26th Feb. 1838.

(CONTINUED.)
The committee, to draft a bill pursuant to the resolution on the Clergy Reserves, reported the same, and it was read the first time and ordered for a second reading tomorrow.

On motion of Mr. Boulton, an Address to His Excellency was ordered, thanking him for his Messages of today.

Mr. Robinson referred His Excellency's Messages, on the Welland Canal, to Messrs. Richardson, Rykert, Sherwood and Bockus.

Mr. Boulton moved that 500 copies of the Messages of His Excellency, with the resolutions of the Legislative Council of Nova Scotia, be printed.

The bill to enable the Hamilton Board of Police to complete the Market house therein was read the third time and passed and sent to the Legislative Council.

The Address to His Excellency, to extend

ADDITIONAL LIST, of LETTERS
 remaining in the Toronto City Post
 Office, March 5th, 1838.

Huey Mrs. Huns & Bower Henson T. W. Henson Patrick Hetherington John Hetherington C. Esq. Hildesheim James Hildesheim Andrew Hildesheim Richard Hildesheim John Hildesheim Peter Hildesheim Wm. Hildesheim David Hildesheim James Hildesheim John E. Hildesheim Stephen Hildesheim Frank Hildesheim Robert Hildesheim Sergt. Major Hildesheim James Hildesheim Thomas Hildesheim John Hildesheim George Hildesheim Duncan Hildesheim Samuel Hildesheim Charles Hildesheim Wm. M. Hildesheim Wm. Hildesheim Robert Hildesheim Wm. Hildesheim John Hildesheim James Hildesheim George Hildesheim James Hildesheim Joseph Hildesheim James Hildesheim Ensign Stout Hildesheim Author Matthew Hildesheim Rev. John Hildesheim George Hildesheim George Hildesheim John Hildesheim Robert Hildesheim Wm. Hildesheim Jacob Hildesheim John Hildesheim Robert Hildesheim James Hildesheim Thomas Hildesheim Mary Hildesheim Duncan Hildesheim Wm. Hildesheim Patrick Hildesheim Allan Elser Hildesheim Robert Hildesheim John Hildesheim Alexander Hildesheim Wm. Hildesheim Mary Hildesheim John Hildesheim Andrew Hildesheim James Hildesheim Alexander Lieut. Hildesheim Ensign C. Hildesheim John R. Hildesheim George Hildesheim James Hildesheim Patrick Hildesheim John Hildesheim Lieut. Allen W. Hildesheim Miss Mary Hildesheim John Hildesheim Wm. Hildesheim Michael Hildesheim Robert Hildesheim James Hildesheim John Hildesheim Henry Hildesheim John Hildesheim Wm. Hildesheim Catherine Hildesheim Captain Hildesheim Mrs. E. Hildesheim Abraham Hildesheim Paschal Hildesheim Wm. Hildesheim Francis Hildesheim S. J. Hildesheim James Hildesheim Joseph Hildesheim John Hildesheim Thomas Hildesheim Alice Hildesheim Juliette Miss Hildesheim Stafford Hildesheim Thomas Hildesheim D. 2 Hildesheim John Hildesheim John	Leitch Samuel Lewis Shabuel Little Wm. Luth James Martin Aaron Manley Richard C. Manning Samuel Maher Elizabeth Mrs. Masterson Elizabeth Menn John Martin Wm. 3 Magin Ebe Miller Dan B. Middlemies Thomas 2 Milne Mrs. B. Moore John Moore Capt. Wm. Murphey Patrick Munro Tim'y Musson Thomas McBond Miss McBride David McCort John McChrystal Thomas McCarthy John McDonald N. L. McDonald Robert McIntyre John McKenzie W. L. McKay Andrew McLaughlin Charles Mick Mahan Christian Neal Miss Mary Jane Nesbitt Wm. K. Nixon William for Miss Bond. Oneil John Orr Lieut. R. B. Ostoby Wm. Parker Miss Maryann Patrick John Patterson Ann Paterson Allan Page W. D. Page Gideon Peatech Phillip Pearson John 2 Powell Mrs. Mariamne Powell Miss Mary Porter Maria Privat Mrs. Rawson Wm. Reardon Michael Regan Sally Reynolds Newton Ritchie Rev. W. Rosborough James Roddick Wm. Rolston John Russell Mrs. Hannah Russell Robert Ross Thomas Roddy Miss Sewell S. Shields Joseph Shaw Mrs. Short Joseph Shepard Wm. Sharp Wm. Sherlock Robert Slinger Thomas Smith John Smith Emeline Smith Smith Charlotte S. Spothwood Spankert Capt. James Stewart James Strout George Street Taylor Capt. Robert 2 Taylor Joseph Thompson Wm. Thompson Esq. H. Thompson Lieut. Geo. Thompson John Tiers John E. Tins Mrs. Margaret Topscott Todrig Rev. Francis Treasey Turley Edward Turner Nathaniel Wallace Wm. Wallace Lieut. Rich'd Watson Mrs. L. Walker Thomas Walsh Miss C. Welsh Miss Catherine Webb Miss Mary Ann White Isaac 2 Wilson Robert Williams Daniel Winslade John 2 Wilson Sarah Williams James Williams Hiram Wright Wm. 2 Youell James Young James Esq. 3 Young Lieutenant Young Walter Young George
---	---

CHAS. BERCZY, Acting P. M.

Upper Canada Academy.
THE ANNUAL EXAMINATION OF
 this Institution will take place on WED-
 NESDAY and THURSDAY, the 18th and 19th of
 MARCH. The Exercises will commence at eight
 o'clock each Morning.
 THE YOUNG LADIES' BAZAAR, the proceeds of
 which are devoted to the Missionary Cause,
 will be open during the recess, at noon.
 The friends of the Institution, and the public
 generally, are respectfully invited to attend.
 M. RICHEY,
 Principal.

Cobourg, March 17, 1838.

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

SAMUEL SHAW,
 No. 120, King Street.

Toronto, March 16, 1838. 436

P R E S E N T O R
 Wanted for St. Andrew's Church.
 He must be perfectly capable of teaching
 Vocal Music, of leading a Choir;
 and must be of good moral character.
 Application to be made to William Ross, Esq.,
 Minister of King and Yonge Street, by whom the
 salaries and emoluments of the office will be made
 known.

Toronto, U. C. 14th March, 1838. 35 3

PROVINCIAL PARLIAMENT.

MONDAY, 20th February, 1838.

(Continued.)

The Address to Her Majesty, on loans, was read the third time and passed.

The Address to Her Majesty, to levy an additional duty on imports at Quebec, was read the third time and passed.

The Address to Her Majesty, on the Post Office Department, was read the third time and passed.

Mr. Merritt moved that the Addresses to Her Majesty on the subjects of imposing an additional duty on imports at Quebec—the raising of £1,000,000 by Debentures—and on the Post Office Department, be sent to the Hon. the Legislative Council for their concurrence.—Carried.

The Address to Her Majesty respecting Messrs. Glynn & Co. was read the third time.

Mr. Attorney General moved that the Address be amended by striking out all after the word "discharged," and inserting the following:—
"and also to request that House the assignment of the debt due by Thomas Wilson & Co. on account of the Provincial Debentures heretofore sold to them, to the Lords Commissioners of Her Majesty's Treasury for the public use of this Province; and that Her Majesty will put in force the most prompt and energetic measures for securing that debt."—Carried.

The Master in Chancery brought down from the Legislative Council two Messages, and the bill granting a pension to Lieut. Sheppard McCormack, which that Hon. House had amended. The Messages were read, stating that the Legislative Council had appointed a committee to meet a committee of the House of Assembly to wait on His Excellency with the Address to transmit to Her Majesty, the Address praying for a grant of land to Col. FitzGibbon; and requesting a conference on the Common School bill.

Mr. Burwell moved that Messrs. Boulton, Cartwright, Thomson, and Rykert, be a committee to meet that of the Legislative Council on the School bill.—Carried.

The Address to Her Majesty respecting the collection of duties at Quebec was read the third time and passed.

The Address to Her Majesty on the Casual and Territorial Revenue was read the third time and passed.

YEAS.—Messrs. Aikman, Bockus, Chisholm, of Glengarry, Ferrie, Duncombe, Kearnes, Marks, McDowell, of North, McDowell, of Stormont, McIntosh, McKay, McLean, Merritt, Parke, Ruttan, Rykert, Shade, Sherwood, Sol. General, Thorburn, Woodruff.—21.

NAYS.—Messrs. Attorney General, Boulton, Burwell, Cartwright, Cook, Gamble, Richardson.—7.

The Address to Her Majesty on vesting certain public monies in Provincial Debentures, was read the third time and passed.

The Address to Her Majesty to remove certain collectors in default was read the third time and passed.

The bill to authorise a loan of £1,000,000 at a reduced rate of interest was read the third time and passed, and sent to the Council.

The bill to prevent further advances on public works in arrears was read the third time.

Mr. Robinson moved that it be amended by striking out the words "not until six months interest be paid on any sum or sums to be hereafter advanced."—Lost.

Mr. Keane moved that the bill be amended by expunging "six," and inserting "three."—Carried, and the bill was passed, and sent to the Council.

The bill to enable Mr. Prince to practice as Barrister and Attorney, was read the third time and passed.

YEAS.—Messrs. Aikman, Bockus, Boulton, Cartwright, Chisholm, of Halton, Chisholm, of Glengarry, Cook, Duncombe, Dunlop, Ferrie, Kearnes, McDowell, of Northumberland, McDowell, of Stormont, McIntosh, McKay, Merritt, Morris, Parke, Robinson, Ruttan, Rykert, Shade, Sherwood, Sol. General, Thorburn and Woodruff.—23.

NAYS.—Mr. Malloch.—1.

Bill passed, majority 23, and sent to the Council.

The bill to alter the mode of paying wages to Members of the Assembly, was read the third time and passed.

On passing.—

YEAS.—Messrs. Aikman, All's General, Boulton, Cartwright, Chisholm, of Halton, Cook, Duncombe, Malloch, Marks, McDowell, of North, McKay, Murry, Morris, Parke, Robinson, Ruttan, Shade, Sherwood, Sol. General, Thorburn and Woodruff.—21.

NAYS.—Messrs. Bockus, Burwell, Chisholm, of Glengarry, Ferrie, McIntosh, McLean, Rykert and Thorburn.—8.

Carried, majority 13, and bill passed and sent to the Council.

The bill granting a retired allowance to Col. Coffin, was read the third time.

Mr. Bockus moved that it be amended by expunging "three" and inserting "two."—Lost.

The bill to extend the time for completion of certain public works was read the third time and passed, and sent to the Council.

Mr. Cartwright moved that the Address be presented to His Excellency requesting him to extend the time for proroguing Parliament.

Carried.—and the Address was reported, and read twice, and ordered for a third reading to-day.

Mr. Burwell moved that Messrs. Merritt, W. Chisholm, Ruttan, and Boulton, be a committee to wait on the committee of the Legislative Council, on His Excellency with the Address to transmit the Address to Her Majesty for a grant of land to Col. FitzGibbon.—Carried.

The Address to Her Majesty respecting Messrs. Glynn & Co. as amended, was read the third time.

Mr. Solicitor General moved that it be referred to a select committee, who shall be instructed to report specially upon the nature and effect of the transactions between the Hon. the Receiver General of this Province and Messrs. Thomas Wilson & Co., and between the Hon. the Receiver General of this Province and Messrs. Glynn, Halifax, & Co.; and also whether by any of those transactions, or by any assignment, the sum still due on the Debentures sold to Thos. Wilson & Co. is a public debt, or has become a debt to the Hon. J. H. Dunn individually; and whether this House should adopt the Receiver General's arrangements, and discharge him and his securities from all responsibility in respect thereof; and that such committee do consist of Messrs. Sherwood, Robinson, and Cartwright, with power to send for persons and papers.—Carried.

Mr. Secretary Joseph brought down from His Excellency two Messages; one transmitting certain documents on the Welland Canal; the other, certain resolutions from the Legislative Council of Nova Scotia.

Government House.

Halifax, 6th February, 1838.

Sir,—At the request of the Legislative Council of this Province, I have the pleasure to transmit to Your Excellency the enclosed Resolutions of that Honorable body, expressing their high admiration of the energetic measures adopted by Your Excellency to suppress the recent rebellion in Upper Canada, and offering their thanks to Colonel Allan Napier MacNab and the Militia under his command, for their gallant conduct on that occasion.

I have the honour to be, Sir, Your Excellency's most obedient, humble servant, C. CAMPBELL.

His Excellency Sir F. B. Head, Bart.

Halifax, 6th February, 1838.

Legislative Council Chamber.

20th January, 1838.

On motion of Mr. Stewart, seconded by Mr. Ousley,

Resolved unanimously.—That while the members of this House view with the deepest regret the existence of rebellion in the Provinces of Lower and Upper Canada, they cannot refrain from expressing the gratification they have derived from those warm and animating displays of universal loyalty and attachment to the British Constitution and Government, to which it has been given occasion throughout the British North American Colonies.

Resolved unanimously.—That the grateful acknowledgments of this House ought to be immediately conveyed to Sir Francis Bond Head, the Lieutenant Governor of Upper Canada, for the penetration with which he discovered the traitorous and desperate manner in which the rebellion was kindled and conducted, and the rapid progress it had made, and the prompt and energetic measures which he was enabled to render most important aid in suppressing the rebellion in the Province of Lower Canada.

Resolved unanimously.—That the thanks of this House are also due to Colonel Allan Napier MacNab and the loyal Militia of Upper Canada for their gallant conduct in crushing in its infancy this rebellious attempt, and in exhibiting a noble example of the spirit with which Her Majesty's North American subjects are determined to preserve their connection with their mother country, and to put down all endeavours to weaken or destroy it.

Resolved unanimously.—That this House view with satisfaction and regard the support and assistance which in a time of profound peace and amity between the two Governments have been afforded to the exasperated rebels, citizens of the American Union, and that this House trusts that the efforts of the General Government of the United States will not be remitted until such of its citizens as have been guilty of so unpardonable a violation of the existing treaty and laws of nations shall be punished with that severity which they deserve.

Resolved unanimously.—That while this House recognises in the British soldier that devotion to his Sovereign and country which has led to the effectual suppression of the rebellion in Lower Canada, and also to a long and dreary march at this inclement season, they cannot but rejoice that the loyal Militia of Upper Canada have been enabled to assist in the suppression of the rebellion, and that the devoted attachment of the people to the British Constitution.

Resolved unanimously.—That an humble Address be presented to His Excellency the Lieutenant Governor, praying that he will be pleased to transmit these Resolutions to His Excellency Sir Francis Bond Head the Lieutenant Governor of Upper Canada.

JOHN C. HALLIBURTON, Clerk.

Legislative Council Chamber.

21st January, 1838.

Resolved.—That Mr. Stewart, Mr. Smith, and Mr. Rutherford, do wait on His Excellency the Lieutenant Governor and present to him the Address and Resolutions agreed to on the 20th of the present month of January.

JOHN C. HALLIBURTON, Clerk.

The petition of the Trustees for macadamizing the Hamilton and Brantford road, praying for a further grant of £20,000 to said road, was read, and referred to a committee of supply tomorrow.

The petition of Harvey Fowler, praying to be remunerated for reporting the debates during the second Session of the 12th Parliament, was read, and referred to a committee of Supply tomorrow.

The committee, to wait on His Excellency with the Address on the Murray Canal, reported the following answer:—

GENTLEMEN.—I have great pleasure in concurring with the views of the House of Assembly, as expressed in this Address, as to the great utility and importance of a Canal to connect the waters of the Bay of Quinte with Lake Ontario at or near Presque Isle Harbour; and it is gratifying to me to find that the House of Assembly have adopted the suggestion of the Right Hon. the Secretary of State for the Colonies with respect to a grant of money in lieu of an application of Crown Lands.

I am therefore willing to comply with the wishes of the House of Assembly by charging such a sum as may be considered the fair value of the lands which the House desire to be appropriated for the purpose of this undertaking, to be paid, whenever the money shall be required by the Legislature for the carrying on the work, and the balance in the hands of the Receiver General will admit of the appropriation; and I will instruct the Commissioner of Crown Lands and the Surveyor General to take measures for securing, with all possible precision, the value of the lands in question, having due regard to the principles stated in the Address of the House.

ADVERTISEMENTS.

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

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

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

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

MONEY! MONEY!!

LATE ARRIVALS, at the CHEQUER.

No. 106 King Street, of FALL AND WINTER GOODS, which will be sold Cheap for Cash. GEO. B. SPENCER.

Toronto, Oct. 13, 1837. 151f

CLOTHING PANOPTICON.

AND FASHIONABLE

TAILORING ESTABLISHMENT.

77 KING STREET, third house East of the Market Square.

THE Subscriber, in returning thanks to his friends who have favoured him with their patronage, and the public generally for the support which he has hitherto received, begs leave to announce the arrival this week of a splendid assortment of West of England Broad Cloths, Cassimeres, Devonshire Kerseys, and Buckskins; together with Trimmings, Vestings, and Summer Goods; of a quality not usually offered here, and such as he feels confident will render ample satisfaction, as he had them particular attention at home for this market.

Mr. Thomas Edwards, his Purchaser, who has long experience in the Trade, having been in a similar situation with Buckmaster, New Bond Street, London, warrants the subscriber in saying, that a trial will, on his part, ensure success; and he hopes, by punctuality to business, to render general satisfaction.

N. B. All orders executed with neatness and despatch. ROBERT HAWKE.

Toronto, May 7th, 1837. 391y

MACHINE BUILDING.

RUSSEL RICH would inform Wool-

len Manufacturers that he is now prepared to make all kinds of WOOLEN MACHINERY, warranted to be equal to any that can be had in the Province or the United States. Also, a Machine for grinding S. Parson's Shearing Machine Blades; Wood and Iron Engine Lathes made to order; Brass and Iron Turning, of all descriptions, done with neatness and despatch.

St. John's, Short Hills, Niagara District, U. C., 1837. 332f

CAME into the enclosure of the

Subscriber, about the 1st of August last, TWO YOUNG COWS, one is a Black Cow, about six years old; the other is a Spotted Cow, about four years. They have been duly advertised at John Hall, on the Canada Road, in Toronto, and at Lewis Hall, on the Don. The Owner is requested to pay properly, pay charges, and take them away.

EDWARD TURLEY.

Four-Mile-Tree, March 2, 1838. 3w34

LIST OF LETTERS.

Remaining in the Toronto City Post Office, March 5th, 1838:

Persons calling, will please ask for Advertiser's Letters.

Achison, James
Adams, John
Adams, Samuel
Addison, Willis
Acheson, John
Aikson, Edward
Alvis, John
Allen, Christopher
Alford, Thomas
Anderson, John
Armstrong, Joseph
Armstrong, Samuel
Armstrong, W. C.
Ash, William
Ashridge, John
Atkins, James
Auburn, George 2
Autis, Thomas

Baron, John
Bartlett, Alice
Barry, James
Balfour, Mrs.
Baker, Stephen W.
Barns, William
Banks, Edward
Ball, George
Beard, J. G.
Beverly, Henry L.
Belden, Joshua
Bell, Martha M.
Bell, William 2
Bell, Malcolm
Belchamber, Caroline
Bennet, William
Bennet, Ephraim
Bing, ———

Birmingham, Edward
Biggin, Jno. & Marg't
Bilton, Peter
Bond, George
Bourke, William
Bogg, Mrs.
Borrow, Nicholas
Bower, George
Boggs, James Graham
Boskin, William
Bond, J.
Bower, George
Boggs, James G.
Boyd, George
Bower, Joseph
Browne, John
Braburn, John
Brook, Arthur
Bredon, Jas. or Rob't
Brough, Secker 2
Braman, James
Brewer & Mabbott,
Brown, John
Brown, Anthony
Braman, William
Bromfield, D.
Bride, William
Bradish, C.
Bradshaw, Charles
Butler, John
Burns, W.
Burns, A. 2
Burgess, Colin
Buchanan, John
Buck, Thomas

Cawston, Charles
Carroll, John
Cafry, Mrs.
Carroll, Thomas
Cameron, Messrs.
Calhoun, William
Car, John
Columbus, John
Cashen, Eliza
Campbell, H.
Canham, William
Campbell, Duncan
Cannian, Phoebe
Carson, Aaron
Charlton, George
Charlton, Edward
Church, Samuel 2
Church, Charles
Clarke, William
Clark, John
Clegg, Jacob
Clapp, Paul
Cormack, Geo.
Cormack, John S. 2
Columbus, Isaac
Columbus, Lewis
Connell, J. C.
Coates, Mrs.
Coates, B.
Colten, Phil
Cornelius Henry
Coswell, W. H.
Condon Corry
Cotton B.

Coake, George
Cooper, James
Cookman, Ann
Cooper, E.
Cooke, Larns
Cooke, James
Cooper, Jonathan
Crawford, William
Crawford Commissary
Croft, Robert
Crosey, Mrs.
Currie, Susan
Cunningham, J. A.
Curns, John
Corry, James T.
Cultram, James
Cummer, John
Curtin, J. & J. n or W.
Cutburt, Alexander

Dates Louis
Davis Joseph
Dawson James
Day Henry
Davis & Brothers
Dash Peter
Dennis Joseph
Devanna Bridget
Dean Mary Ann
Dickson George
Ding Dennis
Donally Sarah
Donovan Joseph
Donoughue Jereh 2
Douglass Samuel
Douglass George
Dougherty Ann
Dougherty Michael

Langdon, Charles
Lange, A.
Laird, Abraham 4
Lane, Abraham
Langstaff, John
Lalar, Catharine
Law, Abraham
Lawson, Robert
Lawrence, Morris
Langrell, Francis
Lettimer, James
Leonard, Leo
Levin, Widow Eliz.
Levingston, Jane
Linton, Lawrence
Livock, Henry
Little, George
Lines, John
Lindsay, George

Lowndesborough, Wm.
Lower, William
Longstaff, Robert 2
Logan, James
Martin, Jane
Martin John
Mathews, James
Maxham, Henry
Mahony, James
Machel, Ann
Magnant, Joseph 2
Mears William 2
Meihen, John
Metcalf, John
Mills Capt. J. F.
Mills William
Mitchell Joseph
Mitchell William
Miller Andrew
Miller William
Mills Monsieur M.
Misset Patrick
Millington Joseph
Montgomery Alex'r 4
Moore Timothy
Mosier John
Moore Garrett
Moore Thomas
Moore William
Mullin Widow Jane
Murchison Duncan 3
Mulholland William
Mulholland Thomas
Munson Edward 3
Munro Thomas
Murnahan F.
Murphy Timothy
Mudford William 3

McCarron, Mich'l
McCabs, Bessy
McClanahan, Wm.
McCracken, Joseph
McCormick, Th's 2
McCormick, John
McCarthy, Florence
McDonald, Colan
Macdonald, J. S.
McDonald, R.
Macdonald, Hugh
McDonald, Alex'r
McFarlane, Patrie
McGivern, Nancy
McGregor, Ann
McGrath, William
McGillivray, Robert
McGrath, James
McHenry, John
McIntyre, Arch'd
McIntosh, William
McKibbins, John
McKay, James
McKay, Finlay
McKay, John
McLeod, James
McLeod, William
McLeane, Marg't
McLin, Henry
Maclean, James
McLean, Duncan
McMappsey, Rob't
McMaster, David
McMahon, Peter
McMurray, ———
McNamara, L.
McNill, Duncan
McPherson, Wm.
McVance, Angus

Nettles, John
Neale, Henry
Nicols, Henry
Nixon, William
Nichol, George
Noble, Herod
Noble, Samuel
Noon, Thomas

Oakes, James
Oates, Mrs.
O'Brien, George
O'Brien, ———
O'Kane, Jno. or W.
Oliver, Joseph
O'Neill, Edward
O'Reilly, Peter

Palmer Charles
Parker Thomas
Palmer Seneca & Jas.
Pattat W.
Parker C. G.
Paterson James
Parsons Jacob
Perry E.
Perron Robert
Penkiss John 3
Pettit ———
Pennafather J.
Penton George
Phillips II.
Pierrell Stephen
Playtor John
Pierrell William
Porter Joseph
Powell Marvin
Poele Nancy
Price Russell
Proctor William
Price Samuel
Prancey John L.
Prescott J. F.
Purcell Catharine
Purchase Martha

Rays Edward
Rasco George
Raymond William
Raper John
Rath Henry
Reilly John
Reardon Michael 3
Richardson Zedok
Riordan Denis
Rodgers Ann

Salley, Daniel
Fannon, James
Farr, Joseph
Farrell, Francis
Fall, ———
Ferguson, Edward
Ferguson, George
Ferguson, John
Fitzgerl, ———
Filer, Thomas
Finley, John
Flake, James
Flynn, William
Foster, Matthew W.
Fowke, Erasmus
Forbis, James
Fraser, James
French, Jas. juor.
French, Edward
Freeman, Wm. 2
Ferguson, Charles W.
Ferguson, Rosina
Fugard, Thomas
Fyfe, Thomas

Gant, Alexander
George, James
Gedd, James
Gills, John
Gilchrist, Wm.
Girouard, Henry
Glendonning, Wm.
Gordon, John
Gordon, Charly
Gourne, John
Gray, John
Grayham, Margaret
Graham, Andrew
Graham, James
Graham, Captain
Graham, Wm. 3
Grant, Eliza
Grindie, Thos. 2
Guest, Joseph

Hamilton, William
Hamilton, G.
Hamilton, Thos. G.
Hagleswood, John
Hawke, G.
Haines, Nancy
Haile, John
Hafslod, Benjamin
Hawden, James
Haddock, Dr. Chas. C.
Haynes, John
Hampson, Wm.
Hardee, Wm.
Haverly, ———
Halt, Phillip
Hargreaves, John
Hast, John
Hammond, Wm. A.
Hard, Francis
Harrison, John
Hardie, Wm.
Haly, Patrick
Haulton, Alex.
Hefey, Joseph
Hemphill, Nathaniel
Heward, Hugh
Higham, Charles
Hinson, George
Hill, Joseph
Higgins, Wm.
Hockridge, Jas.
Hodges, James
Holt, Reuben W.
Hodgeson, William
Holmes, David
Holway, Richard
Humbertone, Thos.
Hudson, Harris 3
Hugall, John
Hyndman, Agnes

Ingram, Daniel
Jameson, John
James, Robt. senr.
Jacobs, Joseph B.
James, Thos. Jones
Jeffery, Richard
Johnson, Margaret
Jones, Samuel
Jobbet, James

Kennedy, James
Kempt, John
Kennedy, Hamilton
Keyworth, William
Kerick, Jno. Bridge
Kerison, William
King, Michael
King, Dr.

Langdon, Charles
Lange, A.
Laird, Abraham 4
Lane, Abraham
Langstaff, John
Lalar, Catharine
Law, Abraham
Lawson, Robert
Lawrence, Morris
Langrell, Francis
Lettimer, James
Leonard, Leo
Levin, Widow Eliz.
Levingston, Jane
Linton, Lawrence
Livock, Henry
Little, George
Lines, John
Lindsay, George

Lowndesborough, Wm.
Lower, William
Longstaff, Robert 2
Logan, James
Martin, Jane
Martin John
Mathews, James
Maxham, Henry
Mahony, James
Machel, Ann
Magnant, Joseph 2
Mears William 2
Meihen, John
Metcalf, John
Mills Capt. J. F.
Mills William
Mitchell Joseph
Mitchell William
Miller Andrew
Miller William
Mills Monsieur M.
Misset Patrick
Millington Joseph
Montgomery Alex'r 4
Moore Timothy
Mosier John
Moore Garrett
Moore Thomas
Moore William
Mullin Widow Jane
Murchison Duncan 3
Mulholland William
Mulholland Thomas
Munson Edward 3
Munro Thomas
Murnahan F.
Murphy Timothy
Mudford William 3

McCarron, Mich'l
McCabs, Bessy
McClanahan, Wm.
McCracken, Joseph
McCormick, Th's 2
McCormick, John
McCarthy, Florence
McDonald, Colan
Macdonald, J. S.
McDonald, R.
Macdonald, Hugh
McDonald, Alex'r
McFarlane, Patrie
McGivern, Nancy
McGregor, Ann
McGrath, William
McGillivray, Robert
McGrath, James
McHenry, John
McIntyre, Arch'd
McIntosh, William
McKibbins, John
McKay, James
McKay, Finlay
McKay, John
McLeod, James
McLeod, William
McLeane, Marg't
McLin, Henry
Maclean, James
McLean, Duncan
McMappsey, Rob't
McMaster, David
McMahon, Peter
McMurray, ———
McNamara, L.
McNill, Duncan
McPherson, Wm.
McVance, Angus

Nettles, John
Neale, Henry
Nicols, Henry
Nixon, William
Nichol, George
Noble, Herod
Noble, Samuel
Noon, Thomas

Oakes, James
Oates, Mrs.
O'Brien, George
O'Brien, ———
O'Kane, Jno. or W.
Oliver, Joseph
O'Neill, Edward
O'Reilly, Peter

Palmer Charles
Parker Thomas
Palmer Seneca & Jas.
Pattat W.
Parker C. G.
Paterson James
Parsons Jacob
Perry E.
Perron Robert
Penkiss John 3
Pettit ———
Pennafather J.
Penton George
Phillips II.
Pierrell Stephen
Playtor John
Pierrell William
Porter Joseph
Powell Marvin
Poele Nancy
Price Russell
Proctor William
Price Samuel
Prancey John L.
Prescott J. F.
Purcell Catharine
Purchase Martha

Rays Edward
Rasco George
Raymond William
Raper John
Rath Henry
Reilly John
Reardon Michael 3
Richardson Zedok
Riordan Denis
Rodgers Ann

Salley, Daniel
Fannon, James
Farr, Joseph
Farrell, Francis
Fall, ———
Ferguson, Edward
Ferguson, George
Ferguson, John
Fitzgerl, ———
Filer, Thomas
Finley, John
Flake, James
Flynn, William
Foster, Matthew W.
Fowke, Erasmus
Forbis, James
Fraser, James
French, Jas. juor.
French, Edward
Freeman, Wm. 2
Ferguson, Charles W.
Ferguson, Rosina
Fugard, Thomas
Fyfe, Thomas

Gant, Alexander
George, James
Gedd, James
Gills, John
Gilchrist, Wm.
Girouard, Henry
Glendonning, Wm.
Gordon, John
Gordon, Charly
Gourne, John
Gray, John
Grayham, Margaret
Graham, Andrew
Graham, James
Graham, Captain
Graham, Wm. 3
Grant, Eliza
Grindie, Thos. 2
Guest, Joseph

Hamilton, William
Hamilton, G.
Hamilton, Thos. G.
Hagleswood, John
Hawke, G.
Haines, Nancy
Haile, John
Hafslod, Benjamin
Hawden, James
Haddock, Dr. Chas. C.
Haynes, John
Hampson, Wm.
Hardee, Wm.
Haverly, ———
Halt, Phillip
Hargreaves, John
Hast, John
Hammond, Wm. A.
Hard, Francis
Harrison, John
Hardie, Wm.
Haly, Patrick
Haulton, Alex.
Hefey, Joseph
Hemphill, Nathaniel
Heward, Hugh
Higham, Charles
Hinson, George
Hill, Joseph
Higgins, Wm.
Hockridge, Jas.
Hodges, James
Holt, Reuben W.
Hodgeson, William
Holmes, David
Holway, Richard
Humbertone, Thos.
Hudson, Harris 3
Hugall, John
Hyndman, Agnes

Ingram, Daniel
Jameson, John
James, Robt. senr.
Jacobs, Joseph B.
James, Thos. Jones
Jeffery, Richard
Johnson, Margaret
Jones, Samuel
Jobbet, James

Kennedy, James
Kempt, John
Kennedy, Hamilton
Keyworth, William
Kerick, Jno. Bridge
Kerison, William
King, Michael
King, Dr.

Langdon, Charles
Lange, A.
Laird, Abraham 4
Lane, Abraham
Langstaff, John
Lalar, Catharine
Law, Abraham
Lawson, Robert
Lawrence, Morris
Langrell, Francis
Lettimer, James
Leonard, Leo
Levin, Widow Eliz.
Levingston, Jane
Linton, Lawrence
Livock, Henry
Little, George
Lines, John
Lindsay, George

Lowndesborough, Wm.
Lower, William
Longstaff, Robert 2
Logan, James
Martin, Jane
Martin John
Mathews, James
Maxham, Henry
Mahony, James
Machel, Ann
Magnant, Joseph 2
Mears William 2
Meihen, John
Metcalf, John
Mills Capt. J. F.
Mills William
Mitchell Joseph
Mitchell William
Miller Andrew
Miller William
Mills Monsieur M.
Misset Patrick
Millington Joseph
Montgomery Alex'r 4
Moore Timothy
Mosier John
Moore Garrett
Moore Thomas
Moore William
Mullin Widow Jane
Murchison Duncan 3
Mulholland William
Mulholland Thomas
Munson Edward 3
Munro Thomas
Murnahan F.
Murphy Timothy
Mudford William 3

McCarron, Mich'l
McCabs, Bessy
McClanahan, Wm.
McCracken, Joseph
McCormick, Th's 2
McCormick, John
McCarthy, Florence
McDonald, Colan
Macdonald, J. S.
McDonald, R.
Macdonald, Hugh
McDonald, Alex'r
McFarlane, Patrie
McGivern, Nancy
McGregor, Ann
McGrath, William
McGillivray, Robert
McGrath, James
McHenry, John
McIntyre, Arch'd
McIntosh, William
McKibbins, John
McKay, James
McKay, Finlay
McKay, John
McLeod, James
McLeod, William
McLeane, Marg't
McLin, Henry
Maclean, James
McLean, Duncan
McMappsey, Rob't
McMaster, David
McMahon, Peter
McMurray, ———
McNamara, L.
McNill, Duncan
McPherson, Wm.
McVance, Angus

Nettles, John
Neale, Henry
Nicols, Henry
Nixon, William
Nichol, George