

were candidates, and were opposed by Mr. Spooner, he (Mr. Hunt) had some men in his employment who had voted. Well, Mr. Spooner's men came to him, and said, "I suppose I needn't wait on your men—they won't vote for Mr. Spooner?" "Why so?" he asked. "Oh, of course you will insist that they should vote as you do." "Why should I do anything of the sort?" "Oh," said the man, "it is natural to think so." "What did he (Mr. Mante) say to him?" "Natural, why I call it very natural; and more, it is a rascally idea. (Laughter.) Do you think I ask my men what their politics are, or what religion, creed, or opinion they have? My only business with them is to see that they are men of good conduct and honest character." (Cheers.) His men did vote, but for whom he never knew nor cared. He mentioned this to show in what state they would probably be without the ballot. After all that was said and done, this reform was not for Birmingham so much as for other boroughs. See how their members were swamped by other places. They called for an extension of the suffrage in those places where men were bribed, and thereby returned men who were unfit to be representatives. He did not say they were dishonest, because he did not think the House of Commons was half so dishonest as it was said to be; but these men were unfit. It was thus that whenever the people's interest were to be considered, it was not what was right, but what would pass, that was looked to. After some remarks on the Poor Law, showing its unfitness for the present state of society, and that while it was intended for the idle, the desolate, and drunken, it operated now upon the sober and industrious. And the Layman has written half a column to prove that our view is correct; that Cain did feel the remorse and horror which God has implanted in our nature, to prevent us from the willful destruction of human life; that he felt the accusations of the Divine monitor so keenly that he was forced to exclaim in intolerable agony, "My punishment is greater than I can bear;" and yet the Layman is pretending to expose the wickedness of our sentiments! Either he has been imposing on Mr. Giles or he is wofully ignorant of the principles of common sense. The honesty of the Layman's criticism will be best understood by his insinuation about our remark on the moral reprobation of society, as certainly any ordinary mind cannot fail to perceive that we merely meant to say that at the period of the death of Abel there was no society. His attack upon our sentiments on an article from the *Streetville Review* is scarcely deserving of a notice; and it is merely from a feeling of sympathy that we refer to it. We think there is scarcely a school-boy capable of reading the New Testament, who does not understand the meaning of our expressions distinctly, without associating them with either infidelity or profanity; the sentiments which are called "meeting," are the sentiments of the Evangelists, and therefore, the malevolent insinuation is offered to the Spirit of truth, (we hope through ignorance) and requires no comment. The meaning and value of the sympathy expressed for the injured feelings of our catholic readers, will be best ascertained by comparing this sympathy with an article headed "Orangeism" in the preceding *number of the Gazette*. We must now refer to a common school-boy could apply at the first glance.

HURON SIGNAL.

FRIDAY, JUNE 30, 1848.

REGRET AND REFORMATION.

We regret exceedingly that we last week published the article entitled "Mr. Giles and his Philosophy." We were not then aware that so many people of respectability were taking an interest in our welfare. We have during the week received letters five hundred miles distant from men whose judgements are superior to our issue, and therefore, to them we express both our gratitude and regret. We are not exaggerating when we say that at least a hundred times we have heard it *wondered* (sometimes by Mr. Giles' best supporters and sometimes by little boys) if Mr. Giles or any of his sub-editors could take hold of a subject and write an article upon it. We will give them room—and henceforth we assure our friends that their feelings will never be hurt by remarks of ours upon anything which may appear in the columns of the *Huron Gazette*; we believe after all, that it is capable of doing little evil. We hope its readers will peruse last week's number carefully. It contains some rare specimens of logic. The advocates of Mr. Giles and his assistants in furnishing us with so many valuable motives, simply that they may have the honour of condemning these motives, will be estimated at its true value; and the accuracy of their insinuations about our religious views will be best understood after we have been a few years in Goderich. On this subject we have only to regret that such characters are tolerated to stand forward as the defenders of Religion, or in short to associate their names with religion at all.—We regret exceedingly that the standard of discipline in the Christian Church should be so low as to admit men who have not even the shadow of a claim to membership, only that they attend the external ordinances of religion for a few hours each Sunday. However popular it may have become, or however unpalatable, our opinion may be, we must honestly declare our want of faith in those tipping, swindling, shaming, and otherwise assisting in the furthering of a religion which is so full of error, and for wiping this foul stain from the Church. We have made a few slips in our lifetime with regard to drunkenness; they have been few and well-published; in fact we have studied to give publicity to them both by writing and lecturing. With those remarks we take an everlasting farewell of the *Huron Gazette* and its numerous Editors.

UNCHRISTIAN CONDUCT

OF HANGING A MAN.

In our former articles we endeavoured to show that the death penalty is an outrage upon those feelings which God has implanted in our nature, and which constitute an essential part of that noble distinction which exists between man and other tribes of living creatures—we attempted to show that it is subservient to morality, inasmuch as the feelings of humanity become seared and blunted, in proportion to the bloodshed and cruelty that are brought before them. We pointed out that it is incompatible with the principles of justice, as it destroys the life of the culprit without benefiting those whom he had injured; and that it is vindictive, and consequently wicked, because it inflicts pain without improving the sufferer. We have shown that the vulgar idea of restraining crime by it, even if correct, is no justification of the practice; but as we have already stated, it prepares men for the commission of crime by blunting their moral perceptions.

the estimation of even their own party. We make no other appeal against this crusade except a request of the public to peruse carefully our writings, and compare them with the general conduct of the men who condemn them. We think if the writers in the *Gazette* had learned logic instead of Latin it would have prevented them from making such a ridiculous exhibition of themselves in print. Mr. Galt lately wrote a few thoughts on the "Electorate Franchise," in which he pointed out that wealth is no indication of superior intelligence, or that talent and knowledge are not the peculiar prerogative of any particular rank or class, and the best writer in the *Gazette* (to whom Giles, in honour of the profession, should at once resign the Editorship), has written a long article on the same subject in which he proves nothing except the correctness of Mr. Galt's views, and the undisputable fact that some of our grand father's laws are yet in existence, while at the same time he thinks that he is refuting Mr. Galt's article.

The person who in last week's *Gazette* very superfluously signed himself "A Layman," should read the New Testament diligently. He is apparently as deficient in a knowledge of Scripture as he is of logic. In a former article, on the death penalty, we asserted our belief that God had implanted in the human mind a horror for bloodshed, and an instinctive reverence for the sacred value of human life, and we instanced the case of Cain; we supposed that independently of written or verbal law, Cain did feel the involuntary shudder; the living voice of God speaking through his own organization, the horror of a guilty conscience, when he slew his brother.—And the Layman has written half a column to prove that our view is correct; that Cain did feel the remorse and horror which God has implanted in our nature, to prevent us from the willful destruction of human life; that he felt the accusations of the Divine monitor so keenly that he was forced to exclaim in intolerable agony, "My punishment is greater than I can bear;" and yet the Layman is pretending to expose the wickedness of our sentiments! Either he has been imposing on Mr. Giles or he is wofully ignorant of the principles of common sense. The honesty of the Layman's criticism will be best understood by his insinuation about our remark on the moral reprobation of society, as certainly any ordinary mind cannot fail to perceive that we merely meant to say that at the period of the death of Abel there was no society. His attack upon our sentiments on an article from the *Streetville Review* is scarcely deserving of a notice; and it is merely from a feeling of sympathy that we refer to it. We think there is scarcely a school-boy capable of reading the New Testament, who does not understand the meaning of our expressions distinctly, without associating them with either infidelity or profanity; the sentiments which are called "meeting," are the sentiments of the Evangelists, and therefore, the malevolent insinuation is offered to the Spirit of truth, (we hope through ignorance) and requires no comment. The meaning and value of the sympathy expressed for the injured feelings of our catholic readers, will be best ascertained by comparing this sympathy with an article headed "Orangeism" in the preceding *number of the Gazette*. We must now refer to a common school-boy could apply at the first glance.

The assumption of human nature by the Redeemer of mankind was an act of his sovereignty will, but so long as he was pleased to retain his humanity he suffered the same infirmities, and was subject to the same physical necessities as all other human beings—he endured hunger and thirst, and fatigue, and opposition, and persecution from the action of the very same laws which cause other men to suffer. If, then, he did not assume our nature. We could quote fifty passages from his life to show that his humanity was constrained by the multitude or by other physical circumstances, to act or forbear acting in a particular manner, but we really think we would be insulting the understandings of the valuable part of our readers. We have no desire to interfere with polemical divinity, because we think it is not calculated to do good, either in the columns of a newspaper or in any other columns; but, as charity induces us to suppose that "A Layman" was actuated by the most honest and pious motives, we could almost recommend him to Dr. Samuel Clark, and President Edwards, whose writings stand at the head of all controversial Theology, and then he will perhaps learn the use which the most eminent Divines have made of both physical necessity and moral necessity.—We have no personal ill-will to the Layman or any other writer in the *Gazette*. We advise them as we advised their master last week, to confine themselves to subjects which they understand, and as we hear that some of them are occasionally in the habit of entertaining the deacons of the Bar-room with scientific imitations of a man walking with a stiff Leg I do not suppose in Latin! If these exhibitions are to be continued, we will show our good will, if requested, by giving publicity to the names of the actors, in order to insure a larger attendance; as such entertainments should be highly intellectual. With those remarks we take an everlasting farewell of the *Huron Gazette* and its numerous Editors.

ages, it may be regarded as altogether superfluous to enquire or examine "What saith the Scriptures?" It may be presumed that whatever evil is opposed to the spirit and genius of Christianity; whether the particular evil may or may not be specially pointed out, and condemned by a sentence or paragraph in the Christian volume. But as we are aware that there are thousands of men whose feelings and judgments earnestly condemn the barbarous practice of strangling a man, and who nevertheless entertain a kind of faint conviction that the strangling is a sort of religious duty, and give at least a tacit sanction to it, from a belief that the Scriptures sanction or enjoin the infliction of such cruelty, we will offer a few remarks on the subject.

We object strongly and decidedly to that kind of Christianity which hesitates to do good, or to abstain from doing evil, merely because the particular good or the particular evil is neither commanded nor forbidden explicitly in Scripture language. This kind of *Slylock* religion, which mechanically stands still, when requested to act, and after balancing the proposal, coolly enquires "Is it so nominated in the Book?" Do the Scriptures say so? is a cold, lifeless religion. In fact we could scarcely be persuaded that in the majority of instances it amounts to anything but a mere sham. There is neither reality nor reason in it. In order to accommodate such extreme scrupulosity and fastidiousness, the New Testament, instead of being a small pocket volume, would require to be as large as the *Encyclopaedia Britannica*, and to contain a minute description of every virtue, and of every vicious action, with an express injunction to perform the one and avoid the other. This is a most unresponsible expectation—besides, such a minute description of our duties is altogether unnecessary. The Christian volume does not pretend to particularize the nature and tendency of all human actions individually. It merely, in addition to the doctrines which it unfolds or reveals, lays down the principles of a system of ethical philosophy, so general in their character as to embrace all human conduct, leaving the application of these principles as the highest and noblest exercise of reason.

We further object to the practice of dragging forward a particular, isolated sentence from Scripture, and using it as the foundation of a new system of opinions, or as the warrant for a special practice. Such conduct has been the bane of the religious world, in splitting Christianity into so many hair-breadth distinctions, and causing that jealousy, and bitter sectarian feeling in the Church, which at this moment constitutes one of its principal characteristics. It is also exerting an evil influence on morality, inasmuch as a very large proportion of mankind, who profess to believe in some version of the Christian religion, are pursuing a career of worldly-mindedness, consisting of avarice, extortion, swindling, cheating, tipling, slandering, ball-making, selfishness, and so forth, just as diametrically opposed to the genius of Christianity as darkness is to light; and if you attempt to renege with them, or to point out the evil of such conduct, they will in many instances either refer you to some individual sentence of Scripture as their warrant, or they will say "Is it so nominated in the book?" Now whether this class of religionists are pleased or displeased with our faith, we must be honest enough to declare that we do not believe in such Christianity; we regard it as a libel on true religion, and therefore, we have no desire to write it.

We are aware that the death penalty has the same sanction in the Scriptures as Negro Slavery, or the killing of witches. We are aware that it is not only countenanced but commanded in the Mosaic dispensation. We admit that not only the particular kind of death, but the particular kinds of crime for which it is to be inflicted are explicitly specified. There is no command to strangle to death, but there are many commands to stone to death. If we are to be guided by the law why do we not walk by the law? why do we presume to improve the mandates of the Most High? Why do we change the punishment and abridge the catalogue of crimes to suit our own notions? Who told us that murder, and forgery, and rape are more criminal in the sight of God, than crimes which the Mosaic law has pointed out as deserving death? and therefore does the husband not drag forth the unfaithful wife, and the father the disobedient son and command the crowd to stone them to death? Who made us the rulers of our fellow creatures and the ministers of God's justice?

We think Heaven that we live under a more mild and merciful dispensation. We bless our Creator that the destruction of animal life or the shedding of human blood forms no part of our religion; the sanguinary rites of Judaism have been superseded by a religion of love and mercy. And whatever may have been the relation or connection between the religion of the ancient Hebrews, and that of the Christian, in particular, at least, they differ widely and gloriously, the one was made up of retributive justice and the shedding of blood, the other is composed of love and a merciful forgiveness. It is altogether unnecessary to quote passages or cite particular sentences to show that the New Testament enjoins this particular virtue or prohibits that particular vice—this is a mere patching and pairing of the Divine record—an equivocal and dishonest dividing of the word of Life. With all due deference to public opinion, we hold that the personal conduct of Jesus Christ on this earth, was a real embodiment of the Divine will in regard to morality, and that conduct from beginning to end is uniformly the same; a living exemplification of abounding the very appearance of evil, and of doing good unto all men, even to those who have injured and hated us. This we say is a correct representation of the personal conduct of Christ; and an equally fair view of the whole tenor of the New Testament as far as its morality is concerned. And whenever the practice of strangling a man can be satisfactorily reconciled with the moral teachings of Christ, or with his sentence of the woman taken in adultery, then, and not till then, will we admit that sinners have a moral right to destroy the life of a fellow sinner, and then will we designate the practice as *maritime* and *desperately wicked*. We use strong language, from a conviction that through the long continued influence of barbarous practice, the moral sensibilities of

man become morbid, and can only be aroused into healthy action, by something startling and powerful.

We shall conclude our views on the death penalty with a short description of the indelible impressions which we received from the first public execution we ever witnessed. It was on the front of the old Jail of Ayr, about the year 1815 or 16; we were then about eleven or twelve years of age. The culprit was an Englishman named Evans. He was Steward, or Butler, or something to the Duke of Portland, at Falkland House, in Ayrshire, and was condemned for a forgery which it was generally believed he never committed. He had been recommended to the royal clemency, and in order to give him the benefit of the latest hope, the town clocks were put back or stopped for two hours on the day of the execution, hoping that the arrival of the Glasgow mail might bring a reprieve even at the last hour. There was a very large assemblage of the wealth and intelligence of the west coast of Scotland, including even a great number of gentlemen's carriages. Mr. Evans was an educated man, and possessed considerable talent, and it was expected that he would speak from the scaffold. And he did speak in a most firm, eloquent, and manly tone for nearly one hour.—At length the royal mail reached the centre of the New Bridge in view of the Jail, but the White Flag of Mercy waved not over it, and the moment the unfortunate man perceived this he threw the fatal signal in evident disgust, and exclaimed emphatically "I'm a murdered man as God's to be my Saviour." With these words he was thrown into eternity, and the crowd went away. We were then a boy, but thoughts crossed our mind on that occasion which never can be effaced, they are perhaps crude boyish thoughts, but we are not ashamed of them.—When the unhappy man had ceased to struggle we thought as follows—"The soul of that man is now either in heaven or in hell; we know not whether, but our ignorance of his destiny does not alter the fact that he is either in happiness or in misery. If he was worthy of heaven, what an awful moment of guilt must rest on those who murdered an innocent and a good man; and how truly valuable would the example and influence of that man, in his converted state, have been to society. If he was good enough to live in heaven, why could he not be allowed to live on earth? If he had not gone to heaven, what an awful reflection, to think that after all that has been written and preached about the value of souls, here is an immortal soul thrown into everlasting perdition for the paltry sum of fifty pounds; while more than that sum is spent in getting rid of him. Somebody is responsible; the blood of the murdered man will be required—The Judge of all the earth will not accept the apology that he was *murdered by the law*, and some but a child or an idiot would offer such an apology. Such were the thoughts of our boyhood, and such are the thoughts of our riper years. They will in some measure apply to every case where human life is willfully, deliberately or legally destroyed, whether it is in the duel, or the boxing ring, on the battle-field, or on the scaffold. The association of a multitude to do evil is no extension of that evil. We think it is to be regretted that religion should be so coldly and so uncharitably regarded. We do not but the purity and benevolence of the intention; but we never interfere with intentions or motives, such an interference is exclusively malignant, and therefore, we have only a right to speak of actions and their effects; and we certainly think that the act of blending religion with the willful destruction of human life, looks rather anomalous, and we doubt if the effects can be beneficial to the cause of virtue. That it is an important and a highly commendable duty in clerical and pious persons, to carry their exhortations into the cell of the condemned criminal, is too evident to require even an admission; but to carry them to the scaffold—to sing hymns and offer prayers publicly before a promiscuous multitude of young and old, and thus give the appearance of a religious ordinance to a most unchristian tragedy, most we think, have the effect of dimming the moral perceptions of the spectators to the real barbarity of that tragedy; and of partly confounding the distinction between vice and virtue. It is a fact that far more is published to the world, about the penitence and contrition of malefactors, than about the spiritual condition of decent men who die in their beds; and we doubt much if such publications do not create a kind of enviable popularity around this kind of death, and to many minds represent the scaffold as a stepping-stone to a better state of existence. We hope the practice will be discontinued.

We have now expressed our views upon the unchristian practice of hanging a man, fearlessly, and we think strongly, at least we intended so. We are gratified to see the publicity which they are receiving from more respectable and influential papers than our own. And we would request of our readers who have kept the last five numbers of the *Signal* to give these articles a careful perusal. We believe they are founded on the words of eternal Truth, and although the views which we have advocated are not likely to be adopted, or generally acted on for nearly twenty years to come, yet we feel confident that they will be read by thousands on whom they will not be altogether lost.

¶ We understand that the Stratford and Blanshard Branches of the *Huron District Agricultural Society*, have handsomely remitted to Mr. R. G. Cunningham, the Secretary for the Society, at Goderich, their fair proportions of a sum to be presented to the Managers of the Provincial Agricultural Association, on behalf of the Annual Exhibition. Stratford has remitted three pounds currency, and Blanshard two pounds ten shillings, and as this Institution is calculated to further the best interests of the Province; we trust that the other Branches of our District Society will feel proud in thus contributing to the honour of the District, and the promotion of such a cause.

¶ On Tuesday evening a Meeting of the Abolition Society was held in the United Presbyterian Church, and was addressed by the Rev. Messrs. Fletcher, and Williams, and by Mr. Macquenn. In consequence of several unfavourable circumstances the attendance was small, but we have pleasure in stating that a few names were added to the list of the *Temperate*.

Correspondence.

FOR THE HURON SIGNAL.

THOUGHTS ON THE ELECTIVE FRANCHISE.—No. 2.

In my last, on this subject, I promised to instance a few cases of the evils that have already—short as have been the legislative existence of this colony—resulted from the undue preponderance that has been given to matter. The first I shall adduce, is one with the working of which you are all acquainted more or less. I allude to the law relative to statute labour; and few can be found more illustrative of the fact, that wherever the wealthy have the exclusive management of the affairs of a nation or country, they invariably make the laws bear with an unequal pressure, taking the lighter share of the load on their own shoulders; like the lawyers of old, they "lade men with burdens grievous to be borne," and they themselves "touch not the burdens with one of their fingers." Did any principle of justice, or any desire to do towards their neighbours as they would be done by, acquate them, the opposite would be their conduct. But to my example. The Act of the Geo. III. Chap. VIII. styled "An Act to repeal part of an act and the laws now in force for laying out, amending, and keeping in repair the Public Highways and Roads in this Province," provides in the second clause that every person included or inserted in or upon the assessment roll of any township, reputed township, or place, shall, in proportion to the estimate of his real and personal property, stated on the said roll, be liable to work on the highways and roads in each and every year, as follows, that is to say:—if his property be not rated at more than twenty-five pounds, then his proportion of statute labour on the highways shall be two days; if more than twenty-five pounds and not more than fifty pounds, three days; if at more than fifty pounds and not more than one hundred pounds, four days. The proportion of labour diminishing as property increases in value. Thus, when the value of the property is five hundred pounds, twelve days labour, and upwards of five hundred pounds, till it increases to one thousand pounds, one day for each one hundred pounds; as it increases from one thousand pounds in value to two thousand pounds, one day for each two hundred pounds; from two thousand to three thousand five hundred pounds, one day for each three hundred pounds; and for every five hundred pounds above the sum of three thousand five hundred pounds, one day. As the foregoing was not sufficiently bad to disgrace forever, those who could be guilty of such a gross perversion of their legislative powers, we have the following "Provided, always, that every person possessed of a wagon, cart or team of horses, oxen, or beasts of burden, or draft used to draw the same, shall be liable to work on the highways not less than three days." Mark the contrast. A poor man whose sole dependence may rest upon the labour of himself and a yoke of cattle, valued, by the same law as much as the value of all property, at eight hundred pounds, is called upon to perform three days' statute labour; but the man who may be the fortunate possessor of property to the value of five hundred pounds, performs only three days' labour; or, in other words, eight pounds of the property of the poor man, is made to perform the property of the rich man! Truly it is a curious and rather peculiar application of the Act of Parliament, that shall be given, but to him that hath not shall be taken away that little that he hath. Another example of the working of this extraordinary measure: a person worth but twenty-five pounds, is called upon to perform two days' statute labour, while his more wealthy neighbour, the possessor of property valued at five hundred pounds, or twenty times the former amount, is called upon to work but twelve days. An equitable statement of the two cases would be—twenty-five pounds is to two days, so five hundred pounds is to the answer—*forty days* would be the quota of the rich man. But equity, and the authors of this measure, could have had no acquaintance with each other. I venture to assert that the laws of no country can show a greater or more systematic fraud perpetrated on the people, under the sanction of an Act of Parliament—a Parliament composed of those whose courtesy and usage have been in the habit of calling the representatives of the people—it would be difficult to find that they represented ought but their own selfishness. This act has now been in force twenty-nine years. One more instance, and I shall close the subject for the present.—Tear, an article that is so generally, I would be justified in saying universally used, and may be looked upon as necessary, is rated with duty, not according to value, but by the pound weight. Tea, costing one shilling per pound, pays the same duty, two pence halfpenny, as that which costs five shillings. Thus the poor man's shilling pays the same tax as the rich man's dollar.

JOHN GALT.

FOR THE HURON SIGNAL.

ANTIQUITIES.

The antiquary delights to wander among the stately monuments and crumbling ruins of the past. He derives a secret pleasure in investigating the records of nations which had their existence in the remote ages of antiquity; whether these records are to be found in their written history, or exist only in the time-worn and mouldering relics which serve to mark the spot where once they flourished in splendor and magnificence. The origin, exploits, and fate of nations may be traced in their written history; but the extent of their empire, their refinements in the arts and sciences, and the causes of their ruin are correctly ascertained from their unwritten history. The colossal structures, and ancient ruins which lie strewn in such rich profusion over the surface of the Eastern continent, have served to dissipate the cloud of mystery which long hung over them, and from these vast fabrics themselves, the traveller has been enabled to discover their author, and the evident designs for which they were erected. The people who reared these monuments of their wealth and grandeur, as well as memorials of their destiny, have long since passed from the earth, and time's effacing finger has obliterated the inscriptions which were to serve as guides in transmitting the knowledge of themselves to the remotest generations; yet from the fine specimens of

architecture exhibited in these works of antiquity, and the easily detected purposes for which they were applicable, a far surer index of national characteristics is afforded, than could possibly have been given in written history. And though the bodies of their builders have perished, and their bones crumbled into dust beneath the ruins of the structures they themselves had erected, and the haze of ages has enveloped them in an almost impenetrable mystery, still, the unerring industry and patient research of modern investigators, have in a great measure succeeded in divesting them of this cloud of oblivion, and in distinguishing by them their authors and the periods in which they had their origin. Since these venerable remains of alamburing nations have begun to occupy the attention of the learned and the curious, and lead them to more patient researches in the annals of antiquity,—the order for investigation has increased as every succeeding traveller has given to the world the result of his toil and research. New and beautiful theories are started, and new objects of admiration are brought before the learned world; as new facts are developed and more recent discoveries made known. The antiquary of the nineteenth century with the knowledge of those who have preceded him in this broad field of observation, is enabled to carry his investigations much further and arrive at more satisfactory results respecting those objects which have hitherto been so imperfectly examined. And notwithstanding the ground has been traversed over and over again by successive generations of travellers, and all the ruins and curiosities been examined and re-examined, still the returning wanderer of to-day may from his investigations be enabled to throw additional light upon the past. The vestiges of ancient art, which exist upon the Egyptian plain, bearing their time-beaten sides amid the barren sands of a trackless desert, and appearing to defy the power of that principle which consigns all things else to decay, are now considered with respect to the object and period of their erection as distinctly known; yet a deep interest is felt in every successive description of these vast monuments of human toil and industry. The traveller on beholding these remains of antiquity can read in their appearance the characters, wealth, and magnificence of those who reared them. Nor is this all, for in many cases, where history has been entirely lost or rendered indistinct by time, the chain has been filled up and the connecting link of events restored by the indelible perseverance of a Russell, Richardson, and other modern travellers who have made the subject of antiquity their study. Nor have the efforts of these learned antiquarians been suffered to pass unnoticed. The British Government, ever foremost in science and art, in discovery and invention have amply recompensed their scientific men who have spent their time and talents in these ancient researches; but by far the greater recompense to him who brings to light those gems of hidden knowledge, arises from the conviction that he has added much to the knowledge and literature of his age, and aroused a spirit of investigation which neither time nor difficulties will remove till the last relic of ancient magnificence shall be revealed to the learned world, and its history and those of its time made known—such a consummation of the labour of ceaseless and the relics of the departed nations of the old world, though much to be desired can hardly be expected for years to come. A field so vast in extent, so ample in material, and so interesting in the results already attained, ought not to be relinquished till every object is fully identified, and every subject fully explored and revealed, and although the western continent abounds in relics not perhaps as rich as those that lie scattered on the surface of the eastern, still the investigation of the former is no less important, and would be as productive of interest as those of the latter, but these ruins are rarely lost; and no tradition however obscure and uncertain remaining to afford the slightest clue to their existence—a fact without a parallel in the history of the world. For the reverse of this is more generally found in written history. Though not a trace is left to mark the dust of Troy, Homer's story of its eventual siege remains unharmed by the lapse of ages. All monuments of Caesar's glory have perished, save that one of his literary character—the simple record of his own great deeds, recorded by his own hand. But here are the magnificent ruins of a mighty people—here in origin, their exploits and their fate, looked for ages in the dark vaults of silence, as firmly and as effectually as the forms of those who reared them are clasped in the embrace of death. In silence they remain until some more skilful investigator shall decipher these mystical symbols, and cause these "burial places of memory" to open and give up their dead." B. C. L.

EXAMINATION.

The School taught in this town by Mr. JOHN NAIRN, assisted by Mrs. NAIRN, was examined on Tuesday last in presence of the Rev. Charles Fletcher, John Holden, Sen. Esq., Councillor Gibbons, Mr. Patrick Patton, late Township Superintendent, Mr. Reed, Mr. Wm. Fletcher, and others. It was truly gratifying to see so many young people—numbering between 40 and 50—all conducting themselves with satisfactory decorum, and evincing the most anxious desire to exhibit their various acquirements.

The examination was a searching one, and reflected great honour on both Teacher and taught. The questions put by Mr. Nairn were well calculated to elicit the degree of proficiency possessed by the scholars, and the results were returned money to the talent. Mr. Nairn studied the modern as well as the young in system which is gentle in all its parts. By general features of it such a manner as to ennoble more visible in it. Reading, in this of various sounds; it is thoroughly taught, of the words and sent. Scholars in full possession of their mind, and successers of their instruction. Arithmetic, and events attend to the finishing. The Recitations gave their respective many with judgment. Among the many refrain from mentioning Miss Janet Robertson, Masters George Kiperson, as being part recipient of Master Reicher Jones, Esq. We also attach practice of writing b. c. tion, in which ex. m. proficiency. The French Class, reading and recitation to all present. The system is conforming to every well machinery in operation our children to take their fathers now could well secure that enclosure of his systemness in carrying it out.

THE FOLLOWING:
FIRST, OR HIGH Boys—Master G. Girls—Miss Mary
SECOND, B Master Char. Master Rich.
THIRD, E Miss Frances. Master Henry. Master Willie.
FOURTH, E Miss Elizabeth.
GEOGRAPHY Miss Hannah I.
w
Master James. Master Alexan. Miss Helen M.
WRITING Master George. Miss Anne W. Miss Maria C.
FIRST ART Master George. Miss Janet R.
SECOND ART Miss Hester B. Master William. Miss Hannah I.
THIRD ART Master George. Miss Eleanor I.
REC Master George. Miss Marion. Miss Janet R. Miss Maria C. Miss Frances J. Miss Rosa I.
GOOD BEHAVIOUR w
Master Charlie. Master Alexan. Master Ross I. Miss Clara G. Miss Julia Ann. Miss Martha I. Miss Frances J.
FOR PUNISHMENT Miss Margaret. Miss Isabelle G.
REWARDS WEN Master John V. Master John S. Master Thomas. Master William. Master John I. Miss Mary G.
The Rev. Char. with a highly competent teachers and pupils.
¶ We have to mistake regarding the present at the E. Nairn's School on T. The utmost confidence of the gentleman from his own observation in inserting it. We are desirous to see and deserving encouragements to their country and the such examinations so frequent and more pos.

A Temperance take place at St. G. the 27th instant. A four Band will be p.

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