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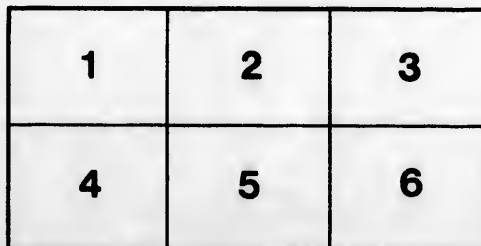
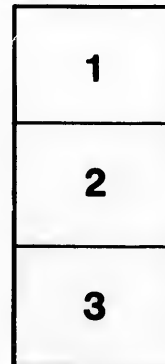
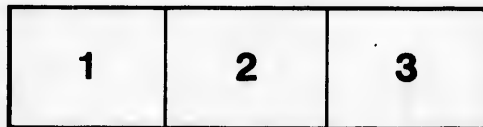
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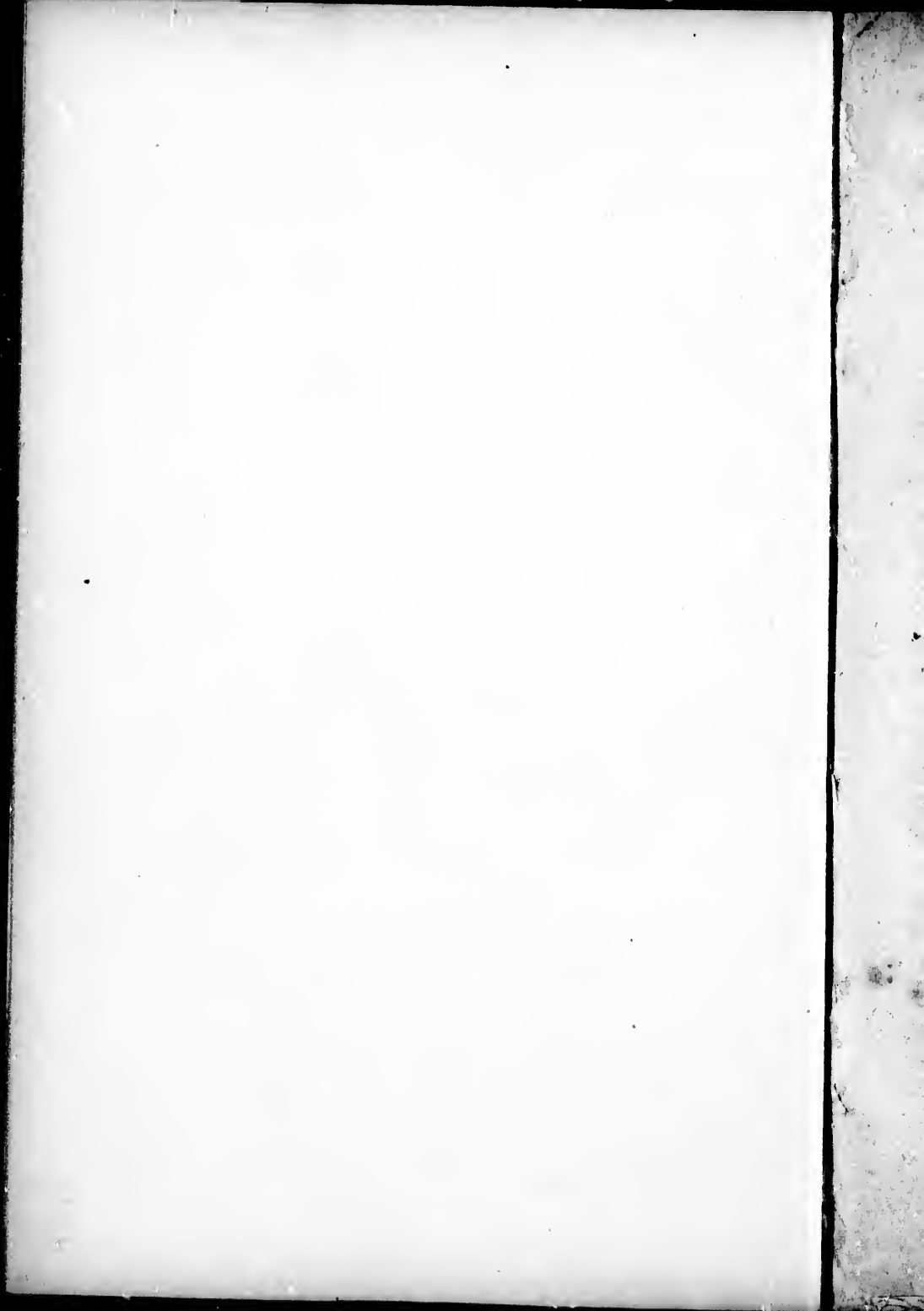
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THE
CANADIAN FARMER'S TRAVELS
IN THE
UNITED STATES, OF AMERICA,
IN WHICH REMARKS ARE MADE ON
THE ARBITRARY COLONIAL POLICY
PRACTISED IN CANADA,
AND THE
FREE AND EQUAL RIGHTS,
AND HAPPY EFFECTS OF THE
LIBERAL INSTITUTIONS AND ASTONISHING ENTERPRISE
OF THE
UNITED STATES.

BY ROBERT DAVIS.

BUFFALO:
PRINTED FOR THE AUTHOR.
[Steele's Press.]
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1837

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PREFACE.

In the following Journal and Remarks, the reader need not expect any critical disquisition on politics, nor any tasty flowers of rhetoric, or the beauties of fine writing; for though the author has been in Canada ever since he was a little boy, he has not had the privileges of a classical education at the King's College, or the less advantages derived from a District School. The greater part of his time has been spent in close confinement in the wilderness of Nissouri Township. Indeed it has been confinement enough, to watch over and provide for a tender and increasing family. He had in most instances to make his own roads and bridges, clear his own farm, educate himself and children, be his own mechanic, and except now and then, has had no society, but his own family. Has had his bones broken by the fall of trees, his feet lacerated by the axe, and suffered almost every thing except death.

He waited year after year in hopes of better days, expecting that the government would care less for themselves and more for the people. But every year he has been disappointed, and instead of things getting better, in many instances they have been getting worse. The Church ascendancy has been getting worse and worse, till they have at last got fifty-seven rectories established, and what next, who can tell.

The Orange mob is worse every election, so that it is impossible for any honest peaceable reformer to give his vote for a member of Parliament without the fear or realization of having his head broken. Also, honest reform magistrates are almost daily getting their discharge from the commission of the peace, and Court of requests: while the most ignorant and worthless of the tories, are becoming magistrates.

The above among other reasons, induced the author to visit the United States. And though several persons from Canada have, at different times, visited the States, very few have published any thing of what they have seen. He therefore though a plain man, endeavoured to make the best of his tour, by making all the enquiries he could concerning the trade, sale of lands, rail-roads, canals, agriculture, general improvements, government, religion, and other matters in the republican country: and therefore took down notes of every thing he could. His notes furnished him with a more particular description of towns, roads &c; but considering a general description of places and things would be more interesting and useful to Canadians and others, he sends it into the world with hopes, that notwithstanding its defects, and particularly its want of polish, it will not be without some important use to those who may wish to know of the things it details. He is aware that there are many things treated of in this work which will not be very palatable to our Canadian tories. But they should remember that this is not a time for reformers to fawn and crouch. It is *principle*, the principle of *equal rights* that the author contends for, and those who approve of the principle of equal rights, will protect both the author and his book.

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JOURNAL
FROM
MISSOURI TOWNSHIP, UPPER CANADA,
TO
MICHIGAN, OHIO AND INDIANA,
IN THE
UNITED STATES,
WITH REMARKS.

On the 5th September, 1836, I left the township of Nis-
souri, in the county of Oxford, London District, for the
United States. I had long had a desire to see with my own
eyes, what I had heard of; as actual observation must be
better than report. I was the more anxious to go at this
time in consequence of the mighty stir which had been pro-
duced by Sir F. B. HEAD, our Lieutenant Governor. His
political manœuvres at the late election were too much for
my nerves, and I wished to see whether the same games
were played by the Governors in the United States, and
whether a species of human creatures, called Orange-men,
prevented the free election of Representatives in the Repub-
lic. I passed through London and Delaware, and was
pleased to find them gradually bettering, in their appear-
ance, but not so rapidly as they ought. Their situations on
the banks of the river Thames are delightful. Of Delaware,
Mr. Howison speaks, when he travelled through it in 1819,
as follows :—“ Having retraced my steps until I gained the
main road, I reached a place called Delaware, where I in-

tended to remain during the night, and which has some claim to the name of a village, as there is a saw mill near it and a few houses within view of each other. Here I enjoyed all the comforts that are usually to be met with in Canadian hotels ; and after supping on bread and hemlock tea, and supplying my horse with buckwheat and wild hay, I went to bed at an early hour, that I might next morning be better able to accomplish my journey through what are called the Long Woods." If Mr. Howison were to visit Delaware in 1836, he would find hotel entertainment vastly improved, and the appearance of the village more pleasing.— And instead of 37 miles of uninterrupted forest, he would find it thickly settled, except nine miles of Indian reserve : but in consequence of the roads being so much used, they are very bad in wet weather, and I really wished Sir F. B. Head had been stuck fast in one of the great mud holes on the Long Woods, inasmuch as he had refused to sign the road bill, passed by the two houses of parliament.

The settlers on the Long Woods are cultivating their farms with great industry. I stopped at Mr. Ward's for the night, and was hospitably entertained, and the following morning, set off for Chatham, but in consequence of the rain which fell the night before, I had to stop short of Chatham, six miles. After passing the Indian reserve at Moravian Town, I was delighted with the richness of soil, in fact, I do not believe there is better wheat land in the world. I have a few observations to make on the Moravian Indians, and the treatment they have received from the Governors of this province. This Indian reserve is delightfully situated on the river Thames, it is covered with the best kinds of timber, and the soil is well adapted for cultivation ; and also has some fine streams of water running through it.— The ruins of the old village, which was destroyed during

the last war, are yet to be seen. The village has been rebuilt, and the Indians raise a considerable quantity of grain. There is a venerable Moravian Missionary, who is a zealous and pious servant of Christ. This good man has been with these Indians upwards of forty years, he preaches to them every day, and they look up to him as their father and friend.

Sir F. B. Head, in his late visit on that way, considerably unsettled the minds of the Indians, by requesting them to sell him a part or the whole of their reserve, and offering them in exchange, lands north of Lake Huron, or to send them west of the Mississippi; and that he would send them yearly presents. To this they objected, on the ground of having emigrated to Upper Canada from a desire to be under the British Government, and having served and suffered in the late war with the Americans, and now considered themselves as settled on the land given them, they strongly objected leaving their comfortable homes, to go to live on the inhospitable regions north of Lake Huron, or among the pagan tribes west of the Mississippi. When Sir Francis heard their objections, he endeavored to frighten them by telling them he would settle round them wicked white men who would annoy them, and would refuse them his protection. The Indians having travelled twelve miles to wait upon him, they asked of him a dinner, to which he, with some reluctance, consented. But who are these wicked white men that would annoy the Indians? Reformers are not the tools of Sir Francis; and I hope the respectable part of the tories would not do such dirty work. I guess none, except the Orange mob, would serve Sir Francis in this matter; but upon second thought, perhaps not even Orange-men; therefore the Indians may settle their minds on this point a little longer.

Louisville is a small village without houses of entertainment, and the groceries, I am happy to say, do not sell ardent spirits. To this village steam boats come occasionally. From Louisville to Chatham the country is delightful, there are some good buildings, and excellent orchards; apples are plentiful, but peaches do not thrive well here.

Chatham is a thriving town, it has several respectable stores and taverns, and a steamboat leaves it once in two days for Sandwich; and another boat is expected to ply between the two places shortly, which argues that trade is on the increase. However, this trade is principally composed of persons and their luggage going to the far west. Many of these are from the eastern states, and many are flying from the "girdled tree" in Upper Canada. But why are they afraid of the "girdled tree?" Because they are afraid the root is rotting, and that the trunk will fall upon them and crush them to the earth. For, at the last election, many of the limbs fell on the reformers' heads, and nearly deprived some of life. Others had to retreat to their homes to save their lives. Therefore, after the election, many of these reformers sold their property, settled their affairs, and made their way to the Chatham steam boats, for the far west, where they might have elections without cudgels and bribery, and get rid of a detestable aristocracy, and where they would get education for their children, and enjoy all the blessings of civil and religious freedom.

There is no doubt but Chatham will become a place of considerable importance, especially if a rail road gets made through it. From Chatham to the mouth of the Thames the banks of the river get lower and the ground more swampy—the roads are worse, and some mud holes are as bad as Sir F. B. Head could wish them. Some of the Frenchmen pick up many shillings by helping people and

cattle through the mud holes. The banks of the lakes are so low, that small inundations are frequent, which renders the travelling unpleasant. On each side of the lake shores there are many wind mills which are rather a novel sight to those who have been shut up in the bush many years.

I reached Sandwich, as it is called, though it is two miles from the real village, and is the place of crossing the river to Detroit. Sandwich is not a place of much business ; however, there are a few stores, and I saw a small steam boat, a schooner and a few small craft. Sir F. B. Head's blasting political wind must have reached this place. But in looking to the Detroit side of the river the contrast was great. The number of steam boats, schooners and other vessels was a proof that things were better managed in the States than in Canada. The Canadians are languid, dispirited, and almost in despair, while the States people are lively, energetic, enterprising, and with every hope of success. Every man appeared to have the eyes of an eagle, and the feet of a deer. The people in Detroit *live*, and they welcome others to *live* with them.

No man who has seen Canada and the United States can long be at a loss as to what causes the contrast between the two countries. The curse of Canada is an *unprincipled* aristocracy, whose pretensions to superiority above other settlers, would disgust a dog. Many of these *would-be* aristocrats came out from the old country under the title of *half-pay officers*, but who, in fact, had commuted their pensions before they left home, to help to convey them across the Atlantic ; and then getting possession of a few hundred acres of wild land, thought themselves Lords of Canada.— Many of these have been Ensigns in the old country, but when they arrived in Canada they called themselves *Captains*. For instance, in the township of Adelaide there are

hosts of Captains, while the fact is, there is only *one* captain among them all. I mean Captain Johnston. These pretended captains get put into every office of trust and profit. They are slaves and sycophants to the Governor, and at elections are the captains of Orange mobs. But there is another way in which these men become a nuisance to the independent settlers of Canada : nearly the whole of them become magistrates, and it is in vain for reformers to expect justice from such tory sycophants. They also form the grand jury at the district courts, and commissioners of the courts of requests. Such being the state of things, how can an independent settler of reform principles be comfortable and prosper? Bad as the above is, there is another curse, if possible still worse, I mean the *political priesthood*. The government has been sufficiently crafty, and the priests sufficiently wicked, to amalgamate in order to put down reform principles. The government has hired that portion of the priesthood, who appear to have the greatest influence. For these political priests think they can serve God and Mammon at the same time.

After this digression I would observe that from two to eight steam boats come to Detroit and leave it every day, besides a great number of schooners and other craft. The flow of emigration through Detroit to the western states, is often, as nearly as I could ascertain, two thousand per day. One steam boat after another came in, and I thought they never would have done unloading. I asked on one of these boats how many passengers they had brought from Buffalo, and they said six hundred. All the houses of entertainment at Detroit are crowded to excess. This city is well laid out, and its buildings are of a magnificent description. The meat market both pleased and surprised me. The museum

is a place of considerable interest. The curiosities are rare, and the statues of great persons are well executed.

I had intended to travel north west from Detroit but I altered my plan and took the steam boat for Ohio. As we sailed down the river I endeavoured to make observation on the surrounding objects. The French farmers on the Canada side do not take much pains to ornament their farms. The land on the shore for about twenty rods wide is marshy but it is not unhealthy, indeed I was told it is very healthy. The land on Goose Island is extremely rich and fertile where it is cultivated, and there are some comfortable buildings. When we got on Lake Erie the wind blew hard and the waves ran high as I thought, I was obliged to walk about the deck to keep sickness down. The bell rang and we were summoned to pay our fare. The captain thought me a curious fellow that I did not know whither I was going; I paid my passage to the first port, but finding it was Toledo, I agreed to be landed at Huron. We arrived at a small village called Manhattan, three miles below Toledo, there is a wharf and about fifty neatly built houses. A year ago there was not a single habitation: we next reached Toledo, and from thence towards Sandusky bay and Huron. We had on board a great number of passengers returning from the west, whose appearance was respectable. After some hesitation I entered into a free conversation with a respectable and intelligent gentleman, who had just traveled through Illinois, Wisconsin and Michigan; and who gives preference to Wisconsin for the fertility of its soil, its numerous navigable rivers and fine streams of water, and for the health of its situation. It will be open for location next summer.

Several gentlemen joined in the conversation, who were not only agreeable, but ready to communicate any information I requested. The gentleman to whom I first directed

my conversation, was rather surprised that a Canadian should be on board the United States steam boat, making his way to the United States. I told him that I intended to travel through Ohio and Indiana and he in a very friendly manner wished me success.

At ten o'clock in the evening we arrived at Huron, waiters with glass lanthorns came down to meet us, calling out that such and such Hotels had good accommodations. I went with the Ohio Hotel waiter and obtained a good bed, and slept till after the sun was up in the morning. Huron is a growing place, there is a good wharf, at the end of which there is a light house. Steam boats call here from Buffalo to Detroit. Six schooners left it while I stood on the wharf, and five more would leave in the course of the day. Here I saw two thousand barrels of salt, at two and a quarter dollars per barrel. I took breakfast at the Hotel for which I paid four shillings, and one shilling for my bed. I left the Huron town and traveled up the river Huron fifteen miles, the land is rich and the corn was superior to any thing I had seen. The country was thickly settled, and small villas were numerous. The Huron river is a rapid stream running on a bed of slate rock: the banks in many places are almost perpendicular and nearly two hundred feet high. Springs of water are scarce in this part and the weather was very warm. I drank too much water that was not very good, which did not agree with me. By the middle of the afternoon I arrived at a village called Monroe, it stands partly on the flats and partly on a hill. There are two Inns, fine brick buildings, also shoe, tanning and waggon shops; also a large flouring mill and a saw mill. A rail-road was nearly finished passing through this village, which would greatly improve its commerce.

The Indian corn fields were numerous and extensive, and

for the first time in fifteen years I saw fine peaches. Towards night I came to a place called Bloomfield, and it is rightly named: the fruit was abundant; I saw people taking away waggon loads of peaches; and the trees were bending and breaking under their fruit. I stopped there for the night, and next morning set off for Bucyrus, distance of 45 miles from Portland. The road runs north and south, the trees are grubbed up and ~~wild~~ on each side, the road is cast up and good. In passing over a stream that runs into the Sandusky, I entered into conversation with a man that was ploughing; he told me he raised from 25 to 30 bushels of wheat on the acre, and from 50 to 70 bushels of corn, and from 30 to 40 bushels of oats. This man had 300 acres and 100 clear, but he was dissatisfied with his farm it was wet and muddy in the spring and fall. He said he thought of selling his farm and going to Canada. He thought he could get 6000 dollars for his land and 1000 dollars for his loose property. He had been six years on his farm, and all woods when he entered on it. There were but few houses and very little cleared when he came there, but now the improvements join each other for miles. Between this man and myself the following conversation took place.

Davis. Have you schools in this neighborhood for the education of your children?

Friend. Yes sir, we are well provided with schools, Congress gives one section of land, that is 640 acres; besides one and a half mills on the dollar land valuation for the same purposes, and any man that will not give his children a good education is not much thought of here.

Davis. Have you any ministers of the gospel to preach to you?

Friend. Yes, we have Methodists, Baptists, Lutherans and others.

Davis. And still you want to go to Canada. I have land in Canada and I will trade or exchange with you.

Friend. I declare, and you are a Canadian. Now I want to hear all about it. But are you a man that can be depended on ?

Davis. That is not for me to say, but if you will go over to Canada where I reside you can ask of my character.

Friend. Well is Canada a good country ?

Davis. Yes sir, if it had fair play.

Friend. Why you make me stare. Has it not a good government ?

Davis. As to that there is difference of opinion, but if you had been in London at the last election, you would have seen a set of government tools called Orange men, running up and down the streets crying five pounds for a liberal ; and if a man said a word contrary to their opinion he was knocked down. Many were knocked down in this way and others threatened ; and all this in the presence of Magistrates, Church of England Ministers and Judges, who made use of no means to prevent such outrages.

Friend. Well now Sir, I am done : and rather than get my head broken I will stay where I am. Here I can tell my thoughts without fear. And if the President should take a club and strike me, I guess I would make him rue it. He would be put into our County jail quicker than shot. If any man should strike me with a club, and I lived in a country where they would not give me justice I would settle matters with him myself ; and yet I never struck a man in my life.

I have related this conversation to show the difference between a Downing-street government, and the Republic in the United States. Suppose the President of the United States should meddle with the election of the people's rep-

representatives, what would be the consequence? I guess he would soon be in the black hole, and something worse than that. Sir F. B. Head told the Methodist Preachers that in consequence of the election having commenced he had only just time to acknowledge the receipt of their address. What business had Sir Francis with the election. If the King of England were to interfere with the election of members for the house of commons, how long would he remain King of England? But perhaps Sir Francis Head is the best friend Upper Canada ever had. Let him create a few more rec-tories, and dismiss all the rest of the liberal magistrates, let him encourage the Orange faction a little more, let him discourage education and trample on the people's rights a little longer, let him insult, maltreat and dupe the reformers of Upper Canada a little worse, and then they will awake and revenge the evils done to them. When the lion is once aroused who shall hush him to sleep again?

Before I left my friend, who was ploughing, he informed me that his wheat the last year was cut down when it was knee high, but after all he had plenty for his family and 400 bushels to sell. Had Mr. Cattermole or the backwoodsman near Goderich, heard of wheat being cut down in Ohio, they would have sent word to England that the wheat was all destroyed in Ohio, but plenty in Canada, fine crops on the company's land, &c. &c.

I left my friend ploughing, and traveled on South. In the course of the day I passed several villages, stores, mechanics shops of all kinds suitable for the country, and a number of asheries, where I found salts half a dollar more cwt. than in Canada; I could not account for this as they fetch a higher price in Montreal than in New-York. I found the taverns here are too numerous, and their bad effects were seen accordingly.

The weather was warm and the water bad, but still people were very healthy. I stopped all night with a Quaker.

The land here is timbered with all the best kinds of hard wood. Similar to ours in Canada. The foliage and herbage were delightful. Honey bees appeared almost as numerous as the flowers. After breakfasting with the quaker on the Sabbath day morning I walked between one and two miles to Bucyrus that I might enjoy the means of grace ; and was pleased to find the place free from intoxication and profanation. I visited the Lutheran Sunday School, which was managed with great propriety, it was kept in the court house. In this place there were no prisoners, the happy effects of free institutions. From the Sunday School I went to the Methodist Meeting House, which was full of people. This gave me a favorable opinion of the town. I afterwards went to the court house and heard a most excellent sermon from Rev. 1. 2. I spent a good part of the rest of the day with a Mr. Myers, County Treasurer, whom I found to be full of intelligence and urbanity. This town is situated at the end of an extensive plain, the streets are laid out at right angles. Land here is from 10 to 30 dollars per acre. I left Bucyrus for Marion which is almost an entire plain. Here are plenty of walnuts and hazel nuts. Indian corn is abundant here, plenty of peaches, good brick buildings, and land ten dollars per acre. In this place there is good water and good wheat land. Grist mills are scarce. Water mills toll one tenth, steam mills one sixth, and horse mills one fourth, saw mills have one half, and lumber is ten dollars per thousand. There is no pine. Shingles are made of oak, but do not stand in the sun so well as pine shingles. Marion is a fine town, around which there are plenty of lime stone quarries, from which many houses are built. The streets are macadamized. The horse mill is driven by

seven horses, and grinds 40 bushels of wheat per day, and though they give one quarter for grinding, more bread is sold in Marior for one shilling, than is sold in London U. C. for three shillings. From Marion to Marysville is 28 miles. Acorns are plentiful, on which hogs are fed very fat, except about four weeks, when they are put up and fed on corn. Corn here is 20 cents per bushel and pork five dollars per hundred, which has been the price for five years. Pork can be sent cheaper from Ohio to Montreal than from the London Distirct. The States people can take their produce into our markets without duty, while a heavy duty is imposed on our produce if taken to the States. This is some of the Legislative managements of Canada, and Downing-street policy, to the detriment of the Canadian farmers.

I mentioned this to an American who said, it was not fair play; but said he, we will protect our farmers, and if the British government will not protect theirs, that is not our fault: at the same time we will make hay while the sun shines. I felt a little touched at observing with what composure he uttered his remarks. He was going on to say, "we farmers choose our own governors, our own senators, our own legislators, to make laws, to encourage agriculture and protect our trade": at which I bid farewell, thinking on the bitterness of a Canadian's situation. I remembered that Mr. Burwell said at the hustings that it was the produce of the United States which made Montreal such a splendid city. Yes, thought I, and we poor farmers of Upper Canada are suffering in consequence. Our produce will not pay for the scanty clothing purchased at the store, and those who have not the fortune to taste of Sir Francis *bread and butter*, must suffer all the miseries of poverty. After these reflections I felt proud that we had such a num-

ber of independent men in my country who despised both Sir Francis and his bread and butter; men whose souls are above sycophantick treachery; and whose object, is the welfare of their country. I traveled on till I came to the Scioto, a fine river in a beautiful country. This river empties into the Ohio river at Portsmouth. The flats on this river are black and rich, producing fine corn and potatoes; but they are too rich for wheat. I left the main road and crossed the river, and passed through some congress land which is rich and well timbered. It was a very wet day and the roads muddy. I arrived at an inn where the good man of the house strongly pressed me to take some brandy, but I refused, and took some strong tea which prevented me from sleeping for a long time. The next morning I reached Marysville, the county town of the Union County.

There is a court house, and I remarked that all the court houses in Ohio are built alike. This town looks as though it had been built in the woods. There are some stone mechanics shops, mills, school and meeting houses. From Marysville to Milford, on Darby creek, the lands hilly, the soil a heavy clay, the water not good, extensive meadows in one of which I saw seventy stacks of hay. I was told that the same farmer had three hundred acres of meadow. I afterwards reached a village called Homer. I put up with a farmer, a Mr. Renyolds, an intelligent man, who gave me a great deal of information. Mr. Reynolds was cutting his second crop of clover, which was as heavy as our first crop in Canada; the after grass was twelve inches high, and very thick on the ground. The orchards were loaded with apples and peaches; Mr. Reynolds informed me that when he came to Ohio twenty years ago the wild grass was seven feet high, but that as the cattle eat it down, tame grass succeeded. Here they make a great deal of cheese, which sells for six cents per pound, butter

at one shilling. They make cheese to weigh sixty pounds, and some of the farmers sell immense droves of cattle; I was told that the owner of one farm sold five thousand. I met a drove of four hundred going to Philadelphia, Pennsylvania. Waggons fetch away their cheese and butter, so that they have plenty of sale for their produce. In fact Ohio farmers know how to get the cash and keep it. The settlers of Ohio like others had to encounter difficulties at the first. But besides the common troubles of a new settlement, they told me of the burning of their property, the murdering their families by the Indians, who were set on they said by the *defender* of the faith, and head of the church of England. This aroused my feelings, as I was a British subject. But if they had laid the blame, as they ought to have done, on the bench of bishops and their associates, they would have done right. The king however has to bear all the blame of the unchristian and inhuman measures of the church of England Bishops.

I could not help wishing that our king had not so many ecclesiastical titles, for as he is the head of their church, the bishops father on him all their wickedness. I remembered that the House of Lords said that they had a right to employ all the means that God and nature had put in their power to exterminate the *rebels*. Some suppose that these bishops are in the House of Lords as the defenders of humanity, as the ambassadors of Christ. But they have proved themselves, a thousand times over, to be the determined opposers of human rights, the enemies of good government, the greatest sticklers for aristocratical influence, the tyrants of the poor, and the encouragers of war and bloodshed.

Through whose influence did England wage war with America, with France, and other European countries? Ask

the clergy of the established church. Wherever free principles gain the ascendancy, down falls the tower of aristocracy, and an end is put to the union of church and state. Ah ! this is the reason why the weak and harmless bishops encouraged the Indians to scalp the democracy of America. The parsons had rather all the liberals in his Majesty's dominions were butchered than they lose their fat livings.

Groceries in Ohio were very dear in 1820, tea from two to four dollars per pound, and salt from two to four dollars a bushel ; at present, tea half a dollar per pound, and salt two and a quarter dollars a barrel. Formerly it took four or five weeks to go to New-York or Philadelphia, which can be performed now in a week. So much for Yankee enterprise, and so much for mobocracy, as our Solicitor General terms it. But when will he effect as much by his Orange-club-ocracy in Canada? Clubs are poor things to improve a country with.

While I was making a few remarks on the beauty of the country, the fertility of the soil, &c., my friendly host, Mr. Reynolds, told me not to forget to notice the trembling sickness, which prevails in some places in Ohio. This sickness is supposed by some to be caused by certain places of water ; others think it is caused by an herb. Cattle have died in great numbers at different times. Also some people have died in consequence of drinking the milk of cows that had the sickness. However, from precaution, farmers generally preserve their cattle.

I left Darby Plains for Urbana, and on the road the fruit was so plentiful that the hogs fed on it. The land, from Milford to Urbana, was partly hills and partly flats. The flats were very rich. The water was clear and good, the farms were well cultivated, and the farm houses built in good farming fashion, with rows of cherry trees in front. The

corn fields were very large and fine, and the buckwheat looked well, and ready for harvesting. I should think there would be fifty bushels per acre. The frost had not touched it yet, which was the 16th September. At the same date the frosts had done a great deal of harm in Canada. I now arrived at the beautiful town of Urbana, situated in a valley that runs north and south. My first view of the town was delightful. The houses were built of stone or brick, or handsome frame ones, all of which were decorated in various ways. The court house looked well, but the public square was too small. There was one building which attracted my attention. It was magnificent and had a very lofty steeple, and a piazza or portico in front, ornamented. This was a Methodist Episcopal Chapel. A Methodist meeting house, said I to myself. But what was the steeple for? That was a secret I could not find out. This is a modern invention among Methodists. What popery amongst Methodists. In days of yore, the good old people would not have liked the *steeple house*. I hope the good folks have not sent the steeple up to heaven as a substitute for their prayers. Suppose the money that built the steeple had been applied to the missionary cause, and some poor pagans had been converted to God through its instrumentality, which would have been most pleasing in the sight of God? If the American Methodists should imitate the English in giving to the conference preachers gold and silver medals, what would become of the missionary cause? However, the one conference cannot complain of the other: the American Methodists have *steeple houses*, and the English Methodists have gold and silver medals. The next day after I had seen the steeple house, I observed, in a newspaper, an advertisement from the Treasurer of the Methodist Missionary Society, requesting sixty-five thousand dollars to

aid in their missionary work. Now I thought of the steeple money. Said I to myself, apply the steeple money.

I left Urbana late in the afternoon and crossed Mad River, and it is rightly named, for it runs like fury along the road side. Here I saw a number of emigrants who were on their way to the south west. They were all busy taking care of their horses, cooking their suppers, &c.— About half an hour after dark I arrived at Westville, where I stopped for the night. At the first, I had some rough whiskey drinkers, who were not very agreeable, so I left the house and went to another a mile off, where I slept all night. The house is a beautiful brick building, with fine cultivated land in front, and farm house equal to the hotel, which house, the landlord said, he earned by attending a saw mill, and which cost two thousand dollars. And, said he, I am as comfortable and as independent as the president.

Between Urbana and Sidney the country is hilly and well watered, and there are plenty of grist and saw mills. The country has been settled twenty years. The buildings are handsome, and the orchards fruitful. Apple trees will grow more in three years in Ohio than they will in five years in Canada.

I now turned towards home and travelled north-west until I reached Trenton, a small town in the woods, consisting of a store, two taverns, three groceries, and about the same number of other houses. This was a place of drunkards, and I left it for Sidney. I travelled down the Musketo Creek until I came to the Big Miami river, which I crossed to Sidney. The engineer had just finished laying out the feeder to a canal which is to run through the town, and when completed is to connect Cincinnati with the Maumee river. This canal will be finished in about three years.

The country here is well timbered ; oak, walnut, shell bark hickory, &c., are plentiful. The plan of clearing the land is by girdling the trees, getting a crop of corn, then a crop of wheat, and seeding it down. When the trees are dead they are cut down and burnt up.

I travelled towards St. Mary's until I came to a Dutch settlement having two towns. Bremen is a Catholic place. They have a priest and a log chapel. One thing I wish to inform my Canadian friends concerning these people. Their shoes are made of *wood* without any leather about them : so that there is no danger of their going bare foot. From the Dutch settlement to St. Mary's is about six miles, and the land is good for all kinds of grain. I got to St. Mary's on Sunday morning. St. Mary's is a small town on a river of the same name. These people, like all I had seen, looked ahead for prosperity, and are seldom disappointed, as the legislature encourage the people ; but we are very differently treated by our Conadian legislature.

The canal will go through St. Mary's which will greatly assist its progress in prosperity. The road from St. Mary's to Fort Wayne runs north-west. The land in general is low, and some swampy ; therefore, the roads are bad, particularly as emigration wagons are constantly passing to Illinois. Here I met with a Mr. Rathbun, and a Mr. McDowell, with ten horses, one of which I mounted and rode with them, and had a great deal of conversation with the emigrants as we passed along. We reached Shanes' Plains, which were level and handsome. The corn crops were good, and they had great quantities of water melons. There is a small town at the west end of the plains, called Shanesville, in honor of the celebrated Indian Chief Anthony Shanes. This Shane performed many feats in the war with the British, and is at present in the service of the

United States, beyond the Mississippi, acting as interpreter. In this part of the country there is plenty of shell bark hickory and walnut, from which vast quantities of nuts fall on the ground, and hogs feed on them. The small bushes were wove together with small summer vines, such as morning glory, wild buckwheat and touch-me-not; also, great numbers of deer, partridges and quails.

We now come to Wilkeshire, the place where Mr. Riley lived after his captivity among the Arabs in Africa, in the deserts of Zahara. This place he named after Mr. Wilkes who bought his freedom from the Arabs. We then crossed the river St. Mary's, and stopped at a house of entertainment on the east side. The landlord of this house made some remarks in answer to a question of mine, that exactly pleased me. He said that he had no more than eighty acres of land, and he wanted no more, as he preferred the society of his fellow men to having large tracts of land, which was a principle on which they wished to settle the United States. How different is this man's principle from that of the aristocracy of Upper Canada, who would like to have in possession all the land, and the poor men as their vassals. This is what has almost ruined England, Scotland and Ireland.

Hence, poor people who wish to leave their children free from aristocratical slavery, emigrate to America. What a blessing that this western world was found out, and that an all-wise providence has found an asylum for the oppressed. The Canadians want only to throw off the trammels of a selfish, haughty and detestable oligarchy, and then they will *live* and breathe a FREE atmosphere. But, before we can enjoy this *freedom* we must have elective institutions. So long as our great officers are chosen by a tyrannizing Governor, like Sir F. B. Head, we may expect to be in bond-

age. What a contrast between Ohio and Upper Canada! Ohio was first settled in 1788, and it now contains more than 1,300,000 inhabitants, has five hundred and fifty miles of canal navigation, which cost upwards of five millions of dollars, besides a vast length of rail road, and a great deal both of rail road and canal work going on. Ohio has also eight chartered colleges, three of which are universities well supported. Congress has appropriated for common schools in Ohio, 678,576 acres of land, worth one thousand five hundred dollars, besides a tax on all taxable property of three fourths of a mill upon the dollar. Now, Upper Canada has been settling much longer than Ohio, and yet the population of Upper Canada is at present no more than 365,312, and no canal worth mentioning, and no rail road, neither has it any college except one on partial principles, for the use of the Church of England folks, or the great folks, and which has created much dissatisfaction in the province. And as for common schools, the aristocracy hate them, and therefore, will not encourage them. My children are without education, and must remain so, unless I shift my quarters. The fact is, the aristocracy dread the common people getting education, well knowing that knowledge is power, and that power which always destroys toryism. No man can remain a tory except through selfishness or ignorance. Knowledge frees a nation—ignorance enslaves it! Then give to Upper Canada KNOWLEDGE and she will be FREE!

We travelled on till we came to Indiana—the roads were still muddy. The manner of clearing land here is rather different than in Canada; only the underbrush and smaller trees to a foot in diameter are cut down, the larger ones are girdled and left to rot; in this way they get good crops of corn and other grain. Emigrants were still very numerous,

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and all things seemed to go on well. We came to a house of entertainment, but as dinner was over, we made a very good one of bread and honey. Honey is very plentiful here. We arrived at a Scotch settlement which appeared very prosperous—it is of two years' cultivation. The Scotch can get ready sale for their produce. The next town we reached was Wayne. But as the houses were so crowded we had to go back half a mile to get lodgings.

In the morning my kind companions, one of whose horses I rode, left me, and I must say that I was sorry at parting with them, and I believe they with me. They wished me very much to accompany them to the Michigan City, on Lake Michigan, but I could not. I remained at Wayne two days making arrangements to go down the river Maumee to Toledo. Wayne is situated at the junction of St. Joseph's and St. Mary's rivers, entering the Maumee.—The town is built on a high hill facing the north west, on the Wabash and Erie Canal. This canal was in operation, and the boats were built neatly for the accommodation of passengers; the canal was open to Huntington, a distance of twenty-four miles, and after a little time, would be open sixty miles. From Wayne the canal runs south west and is carried over St. Mary's river by an aqueduct of oak.—Wayne is a town of considerable importance, it has some good buildings, places of public worship, &c., but only two Inns, which are constantly filled with people, chiefly emigrants. Flour ten dollars per barrel, pork twenty dollars per barrel, butter and cheese twenty-five cents per lb. The land office was constantly full of land buyers, who bought their land, paid down their money, and took away their deeds with them. I thought this was the right way of doing business.

Almost every traveller had a travelling map with him,

and sometimes twenty maps would be open on the tables at one time. Indiana will be a flourishing state in a few years, as the legislature makes every exertion for the good of the people. Last year they granted a loan of fifteen millions and a half of dollars for public improvement, besides a million and a half of dollars of surplus revenue returned them by congress. When will the legislature of Upper Canada return a like sum to the people? Here is a contrast between aristocracy and democracy. Let the Upper Canada Orange mob government bewail their public sins, and take pattern from their republican neighbors. It should be remembered that the system of government in the United States is not clogged with the baneful influence of Lord Bishops, and very reverend arch deacons. Nor are their elections pestered with an established clergy. Let Canadians judge why there is prosperity in the States and poverty in Canada.— Wayne will be a flourishing place when the Erie and Wabash Canal is finished. From Wayne to Toledo it is to be seventy-two feet wide and eight feet water, suitable for steamboats. A rail road is to be made from Dayton to Wilkshire, and another from Wilkshire to Wayne, and another from Wayne to Michigan; so that there will be a direct communication from Cincinnati to Lake Michigan.— The money that is wasted on an Orange club government in Canada, is employed in the improvement of the country in the States. A small town lot in Wayne, two years ago, sold for two hundred dollars, and the same lot, without any buildings on it, was sold a few days before my arrival, for *seven thousand dollars*. A colored man sold eighty acres for nine hundred dollars; two years before, he bought it at government price. He had only cleared five acres. He bought three hundred and twenty acres more for four hundred dollars, and had five hundred dollars to begin with. I

mention these as examples among the thousands of others. Land in Canada often decreases in value instead of increasing. When will people open their eyes? What man's property in Upper Canada, increases in the same ratio with the United States property?

After viewing the remains of the old fort, and walking over the graves of the unfortunate men who fell in the war, I and eight others descended the Maumee river, in a canoe, which was rather a troublesome task. Some part of the time was very rainy, and we were sometimes in the dark, which made it difficult to find a house of entertainment. The Maumee is a smooth river, and the land well timbered. We reached Defiance which is a small town one hundred miles from Wayne, by water. Fort Defiance was built by general Wayne, who said when it was finished, "we *defy* the British, the Indians, and the infernal adversary himself"; from which circumstance the fort took its name, Defiance. Here we bought a canoe, and four of us pursued our course down the river which gets broader, in some places it is half a mile wide. The settlements from Defiance have an old appearance, the houses and barns looked Yankee fashion, neat and comfortable. The steam saw mills were numerous and worked well. As there is no pine they saw white wood, bass, walnut, oak, &c. Price from ten to fifteen dollars per thousand feet. We met a great number of canoes loaded with merchandise and emigrants; they had a great deal of salt: I saw sixteen barrels of salt in one canoe, and two men worked it. We arrived at a place called Neapolian, the intended county seat of Henry County. We next arrived at Rice Flats, the river was very wide, and rice grew in about four feet water; Geese and Ducks were plentiful, they fed on the rice. After passing through the rice beds we came to the rapids, and as it was dark, we put to

shore for the night. At this place was a steam boat called the Phenomenon, fitted up in beautiful style, and would carry forty tons, and draw no more than eighteen inches water. In the evening we heard a deal of firing and found when we came to a small village called Gilcad, that they had been blasting rocks for a mill race. It is astonishing how quickly villages rise up in the United States. One would wonder where all the people come from.

Sir F. B. Head told us last summer how the United States got people. He said the people were flying in all directions from Canada. True, Sir Francis, the people were flying to the cities of refuge, for no refuge could be found in Canada. If Sir Francis wished to attract emigrants into Canada, he should not refuse to sign road bills, school bills, and other bills for improvement. If a dense population makes a country rich, Sir Francis intends to keep Upper Canada poor. He loves to live amongst *paupers*, and to govern them, even amidst "pestilence and famine."

On the following morning we prepared to go down the rapids, which in consequence of having but little water over the rocks we found it difficult to get the canoe over them: and indeed the inhabitants told us we could not get over. About four miles below the head of the rapids, the river is divided by a large island about two miles long, and the water is deep and still: on the island were a number of Indian wigwams, and on the banks of the river were a number of apple trees, the remains of Indian orchards. Several Indians were in canoes hunting ducks for their breakfast: the squaws paddled the canoes and the Indian men shot the ducks. The wigwams on the island, and the beautiful houses on the main land formed a striking contrast between uncivilized and civilized life. The farms on the

sides of the river look delightful in sailing down the river. We next came to an island, on each side of which, mill dams were made to the main land, and blocked up the navigation; however we ventured down an apron, where the water flowed with great rapidity, and succeeded in getting over safely. After sailing some distance we came to the battle ground, where General Wayne and the Indians had a terrible engagement. There are several tales told of this battle which I could not believe and therefore will not write them. Several of the Upper Canada Loyalists who fought in this war, were induced to leave the United States, and emigrate to Upper Canada for the sake of living under the British government; in doing which they suffered long and untold hardships, after which, in the present day, under the government of Sir F. B. Head, these same Upper Canada Loyalists or their children are told that they are rebels, and at election are driven from the hustings with clubs by the Irish Orange tory mob. And instead of enjoying the blessings of the British constitution, they are told by Sir Francis they can not have them, "the British Government have ordained no such absurdities."

We proceeded down the river till we came to Fort Meigs, though there is nothing except the ruins of the fort to see.

The land looks beautiful on the banks of the Maumee, and the fort is elevated sixty or a hundred feet above the river. The place of interment of those who fell in the war may be plainly seen, and quantities of human bones are to be seen above ground. Something more than a mile down the north bank of the river is Fort Miami, which was occupied by the British and Indians; it is equally elevated, but not so beautifully situated. Here also is Maumee city, delightfully situated; the houses were all new. There is a great deal of improvement going on at this place. On

the opposite side of the river, a mile from fort Meigs stands Perrysburg, elevated on a nice hill, and the houses are ornamented by piazzas in front, and the Inns are fitted up in a princely style, the stores, printing offices, and mechanics shops, are numerous, and increasing. They are making wharves on both sides of the river, there could not be fewer than fifty in twelve miles. The men who work at these wharves get from 75 to 125 cents per day; many of these men are from the old country, who, by industry and economy soon rise in the world, and out Yankee the Yankees. They will tell the Yankees they are Americans, because they were born so: but, say they, we are Americans from CHOICE: and therefore we are the best citizens.

In the river between Perrysburg and Maumee city, there is an island of about seventy acres which is planted with corn, which looked exceedingly well, and almost ready for harvesting: it was supposed there would be eighty bushels per acre. A little below Perrysburg there is a ferry, where a horse boat takes over people, cattle, wagons, &c. Great numbers were on each side of the river waiting to go over; many of these were emigrants, whose respectability we could not help noticing, and we observed to each other what a country this would be fifty years to come. The Americans said to me, you may boast of the good situation of Canada and of your British government; but look at your titled governor, your Upper House of parliament, saddled with a Lord Bishop, Roman Catholic Bishop, an Archdeacon, a state-paid clergy, and officers chosen by your King, or Secretary from the Aristocracy, without allowing the people to have a voice in their appointment. These prerogatives are not allowed to be touched; these Aristocrats grasp at all the power they can get, and will not make a single concession Canadian, you may look; are you getting angry? It is the

truth and you cannot deny it. We can boast of our American institutions : look where you will, and you will find all activity and enterprise. Our internal improvements are without parallel in the world. Monarchical governments extend their dominions by conquests, but we by purchase and emigration: Since our Independence we have added to our territory East and West Florida, which cost us five millions of dollars, and Louisiana, which cost us fifteen millions of dollars : and we have paid the money. It costs more to support the English Church government, than it does to maintain the American civil government, with all her armies and navies : and what better does religion prosper in the British Empire than in the United States of America ?

We had now got a considerable distance down the river among more rice beds where there was plenty of geese and ducks feeding and flying. We met one sloop and one steam boat which was intended for the Grand river which empties into Lake Michigan. The banks of the river from Perrysburg to Toledo are high; at the village Oregon the river is a mile wide. We came to Toledo, which ends our voyage in the canoe.

As we had to stop at Toledo longer than I expected, I took a particular view of the town, the new rail road &c. Three years ago a man came from Lockport and commenced building a steam saw mill with two saws and a flouring mill : the saw mill ran him in debt the first two years, but the third year he began to clear. Last July there was an upper and lower town and in October both were joined in one. The houses are built of brick, stone and frame, and the people vie with each other in building the finest house. The American Hotel excelled them all. I shall not attempt to describe this Hotel, I never saw the like in Canada, for

magnificence and style of finishing. I was very much pleased with the rail road and the cars on it, the work was done in a complete manner. This rail road is to continue to Lake Michigan. This rail road was begun last spring, and in one summer would be thirty-three miles finished. The bars were imported from England, they had already received seven thousand tons. On account of rail roads not requiring to be on a level, I conceive that they are superior to canals. When the Legislature in the States grant a charter for a railway, a canal, or a turnpike, a portion of land is given to the company for its benefit. This land generally sells at a high price which considerably helps the company. It is surprising with what rapidity these rail roads, canals, &c. are getting on : the time is not far distant when a person will leave the sea ports on the Atlantic and reach the Rocky Mountains in one week.

On the difference between steam power and horse power I make the following extract from a publication. "It would require twelve stage coaches, carrying fifteen passengers each, and one thousand two hundred horses to take one hundred and eighty passengers two hundred and forty miles in twenty-four hours, at the rate of ten miles an hour.— One locomotive steam engine will take that number and go two trips in the same time, consequently will do the work of two thousand four hundred horses. Again, it would take thirty mail coaches at six passengers each, and three thousand horses to take one hundred and eighty passengers and mail two hundred and forty miles in twenty-four hours, at the rate of ten miles per hour. One locomotive engine would take that number and go two trips in the same time, consequently would do the work of six thousand horses."

Some people prefer a canal before a rail road, but perhaps they have not considered the advantages of a rail road

over a canal. A canal will do when it is through a wet level country, requiring few or no locks, but a rail road can be made over a dry hilly country, where, in fact, a canal could not be constructed at all ; and besides, a rail road does not freeze up in winter, nor dry up in summer. Another important consideration, is, a rail road can be made for one quarter the expense that is required for a canal. The Welland Canal has cost the province more money than would be required to make a rail road from Toronto to Sandwich. The captain of an American schooner said in my presence, that they had to dig their way through the Welland Canal, and then pay toll for it : but, said he, the day is coming when we shall have a ship canal of our own, and then we shall not be troubled. I felt a little roused to hear this captain talk as he did, and therefore reminded him that Upper Canada had given six hundred thousand dollars, besides those who have shares in our canal. But I had to confess that the money had been badly employed, or much of it embezzled. Indeed, no man can have his eyes blinded against the fact.

I told this captain that the Welland Canal had been of great service to the Americans in receiving their produce through it, *duty free*, to the markets of Toronto, Montreal and Quebec, by which their gold and silver had been increased. Therefore, our Canadian aristocracy have greatly benefitted the republicans of the United States, and Canada has to suffer for it. I showed this gentleman the propriety of laying an equal duty on their produce that they lay on ours ; and that the reformers of Upper Canada intend to do it so soon as they get Orange mobs quelled, and their government purged of its rubbish. For it is not to be supposed that Upper Canada is to be a laughing stock to the States forever. The sovereign power is in the people, and

they are beginning to know it ; they are beginning to feel their strength, and they will soon use it. Indeed, they are only pondering over the matter, in order to ascertain the best mode of accomplishing their purposes and obtaining their rights. It is true that our last general election exhibited an awful picture of tory faction and aristocratical ascendancy. The vilest means were employed to overcome and destroy reform principles. Every reformer or liberal was treated as a republican and rebel : Church and State were in close compact ; insults, threats, clubs and blood were abundantly employed against our just rights ; while fawning submission and dastardly cowardice were exhibited by an ignorant set of fools ; as also the hosts of pennyless officers or pretended gentlemen and clergy, with due sycophantic zeal rallied round the standard of tory monopoly, and tyrannical injustice, &c. &c. But, after all this, I feel persuaded that a brighter day is dawning on Canada, notwithstanding all the above mass of corruption, misrule and injustice. The day is nearly at hand when it shall be said **CANADIANS ARE FREE.**

I am now at the mouth of the Maumee river, which has been the scene of many a dreadful massacre. This river was the rendezvous of the Indians from the revolution to the late war. Here the British had a fort for some years after the acknowledgment of the American Independence, and the Indians were supplied with provisions and ammunition to enable them to carry on the war. Here many a brave and honest American lost his life in the defence of his family and country by midnight butchery, and many a poor prisoner was tortured to death, and on this river the Indians received the PRICE of many a scalp. But at whose instigation were all these black and bloody deeds perpetrated ? Some of these massacres are described by the

American writers as follows :—“ The children had their brains knocked out against trees ; one woman was ripped open and her unborn infant taken out and its brains dashed out. However, all this was no essential injury, it was all for the best, as it was done by the disciples of the Wabash prophet, who was in close and holy alliance with George III., defender of the faith, and legitimate sovereign of the Bible Society Nation, the bulwark of our most holy religion.”

There is no British subject that would allow such a charge to be laid to their king of England, without attempting to fix the charge on the proper persons. Then with whom did these foul butcheries originate ? The king of England had at that time, more work on his hands than he could manage himself, and undoubtedly the scalping and butchery, and cruelties in America, were under the direction of a high tory ministry, who were greatly assisted by the dignitaries of the only true, and holy established church, for nearly all the bishops in the Upper House voted for the American war. The north-west company had also a powerful influence with the Indians, as they were jealous of the Yankees going too far west. As these cruelties are much talked over by the States' people at the present day, I will lay before my readers a few letters which will illustrate these remarks.

Rapids, July 2d, '94.

By the same channel I learn that a large body of troops, supposed to be three thousand, with wagons, &c., crossed the Ohio some days ago, and marched towards the forts, in the Indian country. I am much pressed for tobacco and ammunition for the Indians, which I hope I may receive by the return of the boat.

Yours, &c.

Rapids, July 5th, '94.

SIR—I send this by a party of Saganas, who returned yesterday from Fort Recovery, where the whole body of Indians, except the Delawares, who had gone another route, imprudently attacked the fort on Monday, the 30th of last month, and lost sixteen or seventeen men, besides a good many wounded. Every thing had been settled prior to their leaving the falling timber, and it had been agreed upon to confine themselves to taking convoys, and attacking them at a distance from the fort, if they should have the address to entice the enemy out. But the impetuosity of the Mackinaw Indians, and their eagerness to begin with the nearest prevailed with the others to alter their system. The consequence of which, from the present appearance of things, may most materially injure the interests of these people.— Both the Mackinaw and Lake Indians resolved on going home again, *having completed the belts they carried with scalps, &c. &c.*

I have more letters before me of the same nature, which show who employed the Indians in their murderous work, to annihilate if possible, the American settlers. And they also show how the king's affairs were conducted in North America by the minions in power at that time. And could any thing be more unjust, derogatory to British honor and good faith, than to keep possession of Maumee, Detroit, Mackinaw and other places, and build forts, keep store houses from which to supply the Indians with means to carry on a destructive butchering warfare against the Americans, keeping the passions of these Indians alive to war, and prompting them to the most brutal deeds. The north-west company carried on the fur trade to a great extent, and almost ail over North America this company had great in-

fluence among the Indians by means of their agents they employed at the numerous posts in the wilderness. This company cared nothing about the cultivation of this wilderness; nay, they were opposed to it, desiring rather a few bales of skins than the cultivation of the soil. But the purchasing of scalps was the farthest stretch of brutal ingenuity. No wonder that Americans have such a low opinion of British usages, of British honor, and of British established religion, when the accursed trade in human scalps was carried on against themselves. That the fur company were opposed to improvements, we have proof in the destruction of Lord Selkirk's settlement on the Red river. The means employed, on that occasion, are revolting to human nature, and therefore I will pass them by. I have been told that this company charged sixteen dollars per gallon for reduced spirits, and paid one dollar for a buffalo skin. But, after all, what does their ill-gotten gain avail them?—a curse seems to follow them. In spite of all their efforts, the Americans, by enterprise, by industry, and by economy, are setting a bright and a happy example to the whole civilized world. They are "turning the wilderness into a fruitful field."

But this scalping warfare had another awful tendency: it showed the Indians that white men were intent on robbery and despotism, so that when a missionary went to them with the gospel they could not believe him to be sincere, and instead of receiving the message of mercy which he took them, they would answer, you do not believe that gospel yourself, for you preach one thing and practice another: for the Indians consider all white men professed Christians. The encouraging of the Indians in a bloody and destructive war, has entailed on them evils which will be felt for many generations. And after these Indians had wasted their

they numbers, and suffered all the horrors of a barbarous and
 This inhuman war ; and after having scalped hosts of American
 children, to please a set of relentless aristocratical tyrants,
 a few settlers, to please a set of relentless aristocratical tyrants,
 the pur- how have they been rewarded for their unnatural and cruel
 nity. butcheries ? Their lands have been craftily, if not unjustly
 on of taken from them, and means have been employed to send
 lished them towards the Rocky Mountains. Remember, I am not
 as car- blaming the King of England for all these diabolical deeds.
 were Living, as he did, four thousand miles from the scene of this
 uction evils consequent on a nation or empire, where *the few* go-
 means vern *the many*. Neither do I blame a majority of the Bri-
 ture, tish people. Such were the corruption at their elections,
 d that and the combined power of the nobles and clergy, that a
 duced tory parliament and ministry were always secured. The
 , after tories not only oppressed the king's colonies, but the people
 curse at home ; and justice was almost as difficult to be obtained
 s, the at home as abroad. Therefore, *the people* were not to
 nomy, blame, they remonstrated against the American tories and
 e civi- war, but to no purpose. The blame of these cruelties can-
 a fruit- not justly be laid on any, except an haughty aristocracy,
 ency : linked with a worthless, wicked, established clergy, whom
 robbery the people were forced to maintain.

What a picture does the church of England present us !
 A dissenting minister will go among the people for his sup-
 port, like a gentleman and a Christian. He will for himself
 and his brethren, say unto the people, "we shall feel oblig-
 ed to you if you *will* assist us in our maintainance, and in
 the erection of our churches : " and the people will say,
 "we will help you : " but the church of England clergy, as by
 law established, authoritively send their proctors to demand
 their tithes and dues, and the archdeacon gets churches
 built and repaired, and saddles the costs on the people : and

in any case, if the people refuse to pay, constables and armed soldiers are sent to force the money from them, or to take their goods. Any nation that thus "submits to be a land of slaves, deserves to be a land of ruin."

It has been reported that the Americans have at different times driven the Indians from their lands, but nothing can be more false, as the Americans have invariably purchased the lands of the Indians. The Indians have often broken their treaties and waged war with the Americans; and before the Americans have taken up arms, they have always offered to the Indians terms of peace. The Canadian Tories have often reported that the Yankees were driving the Indians west of the Mississippi and seizing their lands, and also murdering those who resisted, all of which is false and foul. I will make an extract from the President's speech, which the Canadian Tories call republican bombast.

"The plan of removing the aboriginal people who yet remain within the settled portions of the United States, to the west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished and prosecuted; with as much vigour as a just regard to their circumstances will permit, and as fast as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with civilized community and prosper. Ages of fruitless endeavors have at length brought us to acknowledge this principle of intercommunication with them; the past we cannot recall, but the future we can provide for. Independently of the treaty stipulation into which we have entered with the various tribes for the right they have ceded to us, no one can doubt the moral duty of the govern-

ment of the United States, to protect, and if possible to preserve and perpetuate the scattered remnants of this race, which is left in our borders. In discharge of this duty an extensive region in the west has been assigned for their permanent residence; it has been divided into districts, and allotted among them, many have already removed, and others are preparing to go; and with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from lake Michigan to Florida, have entered into engagements, which will lead to their transplantation. The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality.

A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility and capacity to support an Indian population, the representations are highly favorable to these districts. The Indians are removed at the expense of the United States, and with certain supplies of clothing, arms and ammunition, and other indispensable articles; they are also furnished gratuitously with provisions for the period of a year, after their arrival at their new homes. In that time from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labor; if they choose to resort to that mode of life; if they do not, they are on the skirts of the great prairies where countless herds of Buffaloes roam, and a short time suffices to adapt their own habits to the changes, which as changes of the animals destined for their future food, may require. Ample arrangements have also been made for the support of schools: in some instances Council houses and Churches are to be erected,

dwelling constructed for the chiefs, and mills for common use.

Funds have been set apart for the maintainance of the poor; the most necessary mechanical arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c. are supported among them. Steel and iron and sometimes salt, are purchased for them; and ploughs and other farming utensils, domestic animals, looms, spinning wheels, cards, &c. are presented to them. And besides these beneficial arrangements, annuities are in all cases paid, amounting in some instances to more than thirty dollars for each individual of the tribe, and in all cases, sufficiently great if justly divided, and prudently expended, to enable them in addition to their own exertions, to live comfortably.

And as a stimulus for exertion, it is now provided by law, that in all cases of appointments of interpreters or the persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent; if such can be found, who are properly qualified for the discharge of the duties. Such are the arrangements for the physical comfort, and moral improvement of the Indians. The necessary measures for the political advancement, and for their separation from our citizens, have not been neglected; the pledge of the United States has been given by congress that the country destined for their residence, shall be *for ever* secured, and guaranteed to them.

A country west of Missouri and Arkansas has been assigned to them, into which the white settlements are not to be pushed; no political community can be formed in that extensive region, except those established by the Indians themselves, or by the United States for them, and with their consent. A barrier has thus been raised for their protec-

tion, against the encroachments of our citizens, and guarding the Indians, as far as possible, from those evils which have brought them to their present condition. Summary authority has been given by law to destroy all ardent spirits found in their country, without waiting the doubtful result, and slow process of a legal seizure. I consider the absolute and unconditional introduction of this article among these people, as the first and greatest step.

Half-way measures will answer no purpose, these cannot successfully contend against the cupidity of the seller and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States and these transplanted Indian tribes, and for the establishment among the latter; and with their own consent of some principles of intercommunication, which their exta-position will call for, that moral may be substituted for physical force, the authority of a few simple laws for the tomahawk, and that an end may be put to those bloody wars, whose prosecution seems to have made part of their social system.

After the further details of this arrangement are completed, with a very general suspension over them they ought to be left to the progress of events; these I hope will secure their prosperity and improvement, and a large portion of the moral debt we owe them will be paid."

I hope no man will call this speech to the congress, bombast. It is evident that the care and concern of the United States government, for the Indians, has been honorable, humane, and Christian. Though the extract which I have

made is long, I have no doubt but it will be read with interest and admiration by every lover of justice and humanity. It is a striking contrast between aristocratical tyranny, and the democratical justice of equal rights and fellow feeling. The prime attribute of an aristocracy is *oppression*, while that of democracy is *love*. "Thou shalt love thy neighbor as thyself;" and as I have made a quotation from the sacred volume, I would observe, that wherever bible religion is in operation, unshackled by the state, it will show itself by acts of justice, humanity and love : for the author of that blessed book, "is loving to every man," and "no respecter of persons." Those who are imbued with the spirit of this religion, can never employ untutored, barbarous Indians to scalp and massacre their fellow men and brethren, because they think differently, on politics, to themselves. And, therefore, I conclude, that those "Noble Lords," and "Right Reverend Bishops and Fathers in God," could not have in possession *any* of the religion of the New Testament ; but they had undoubtedly in possession much of the established religion of the state, which teaches them to exact tithes at the point of the bayonet, oppress the poor, scalp men and women, dash out the brains of infants, and traffic in human blood. When will the people remove, by physical force, these pampered religious dignitaries from the councils of the British empire, and no longer be priest-ridden, and disgraced in the eyes of the whole civilized world? Sir Francis B. Head and his tory associates are entailing on Upper Canada all the curses of an hypocritical, worldly, fulsome, established priesthood.

The prohibition from selling or using ardent spirits, mentioned by the President, among the Indians, under the fostering care of the American government, is both wise and philanthropic. These Indians cannot complain of the hard

dealings of the republican government. It is true that such a law has been passed in Upper Canada, but the law is merely nominal, none will execute it. The fact is, many of our magistrates are among the most drunken sots in the province, and will therefore allow the Indians to do as they do. Besides, a great portion of the merchants' traffic is in ardent spirits, which is always ten-fold more plentiful than bread; and further, these ardent spirits assist greatly in effecting corrupt elections, and must not be stopped in their good offices. Reason, religion, and conscience must all give place to tory misrule.

I have said thus much to show the true source from which spring most of the evils which are felt in Canada and other portions of the British empire; and also to convince the disgusting hierarchy and ignoble aristocracy of Upper Canada, that the United States government do not treat the Indians so badly as they have represented. It should be borne in mind that the republican government has not transported the Indians to a barren rock, and an inhospitable climate, but they have entered into a fair and honest agreement that the Indians shall have as good a place as ever an Indian foot trod, and the President's speech tells how well they are provided for. Compare the delightful country of the States Indians, to the inhospitable, rocky, barren desert north of Lake Huron, to which Sir F. B. Head wants to send our Upper Canada Indians, and the support they would be likely to have, should they go there. And then ask who treats their Indians the best? Upper Canada or the United States? An Indian said in reference to cultivating the soil on the north of Lake Huron, that they must have strong horses and ploughs to plough those rocks up. And their principal game are a few rabbits. The Indians there, live chiefly on fish. I hope our Indians have too much good

sense to go to such a wretched abode, and as far as I have conversed with them, and heard, I find they do not intend to go; they find they have crouched and fawned long enough, and that it is time they stood up for themselves.

But now, to give a further account of my travels: I left Toledo for Monroe, in the steamboat Andrew Jackson. We sailed down the river, past Manhattan, of which I have spoken before, as also of the mouth of Swan Creek, the refuge of the Indians. The wind blew strongly from the east.—The cabin was crowded with passengers, many of whom were very respectable. I remained on deck that I might have a better prospect of the country, which was pleasing as respects the crops and fruit, but the houses were chiefly French, and were low and ill formed. The land was low, not many feet above the level of the lake. After five hours we came to Monroe. A large marsh is between the town and the lake with a channel through it, that will admit of small vessels up to the town. Here they are building a fine wharf, which will extend to the main land, which is truly a great work. The town had a beautiful appearance from the lake; the houses are seen over the tops of the trees, some are built of brick and some frame. The trees about the town are honey-locust, apple, pear and peach, which give it a pleasing appearance. In this place Yankee enterprise was finely exhibited. I believe no people in the world equal the Yankees for an enterprising spirit. After a short stay at Monroe, we put out again on the lake, with an increase of passengers, principally American gentlemen and ladies. I considered these, *gentlemen*, on account of their politeness, and showing their good breeding, in their affability. I think Mr. Addison some where says, that, “true politeness is a desire to please,” if so, it is worth any thing to be polite. If Americans show more respect and polite-

ness to one than another, it is to those who have raised themselves by industry and enterprise. How differently do the aristocracy of Upper Canada act? Hear what Mrs. William Radcliff, of Adelaide, says of a respectable Canadian, in one of her letters to her friends in Ireland, which letters are published, and the book now lies before me.

“ We were comfortably entertained at Burford, and though much fatigued, set forward next morning by break of day for the next tavern, Putnam I think, a distance of forty miles, in the very wagon which had brought our friends there some time before. This was driven by the owner, Mr. Lyster, a very conversable and well-informed person, for his rank in life ; but all here consider themselves gentlemen and ladies—and this man, who, I must admit, was not troublesome or forward in his conversation, **BREAKFASTED AND DINED AT TABLE WITH US, WITHOUT COMPUNCTION OR APOLOGY.**” I am personally acquainted with this Mr. Lyster, and have some knowledge of the Messrs. Radcliffs, and I suspect that Mr. Lyster would hardly exchange his property for all the Messrs. Radcliffs’ “ estates” in Adelaide. How ridiculous to hear these personages talk of their “ stacks of chimneys,” (made of mud,) in their “ handsome house,” (a very common log house,) and their “ halls,” “ kitchens,” “ bed chambers,” and above all, “ drawing-rooms.” Having made the above quotation and remarks, I proceed. On board the steamboat, as I was a stranger, they showed me much attention and respect, and were willing to give me all the information they could, on the object of my journey.

The time passed away pleasantly in friendly conversation, and after dinner two gentlemen entered into discussion on the affairs of Canada. I listened with respectful attention and considerable interest, and found that they were pretty

well acquainted with the distracted state of the Upper Province. Sir. F. B. Head, the late elections, Orange mobs, with their clubs, and bloody deeds, as well as the encouragement given to them by government vassals, were severally discussed with ability. One of the gentlemen present observed to them that there was a Canadian in the company who had been travelling in the United States, and who would undoubtedly give them information on the subjects of which they had been speaking. These gentlemen said, had they known of my being present they would not have entered so fully into the subjects themselves, as I must be a critic in Canadian politics if I had entered warmly into the late election. I answered that I did not take a very active part in them, but I had witnessed some who received hard blows, and that the first time I had seen men in anger draw blood from each other, was when I beheld it follow the clubs of the Orange men: and that I hoped that I should never see the like again, rather than see which I would sooner be transported to the Rocky Mountains. Governor Colbourne told us, he would cause emigrants to come from Europe that would infuse British principles into the people of Upper Canada, but if that be the mode of planting, I hoped my head would never be ploughed up to receive such seed, and that by such a mode of planting, I was sure it would not grow. I had always thought that I was a British subject, but I found that I could not be one, without breaking my neighbour's bones, and therefore gave up the thoughts, as I cannot be an Orange club man.

These plain and broad expressions, spoken in an earnest manner, caused a general burst of laughter, for which the gentlemen apologized, and asked my pardon for their want of decorum. I proceeded: Ladies and gentlemen, you may laugh, but I am in earnest. One of the company acknow-

ledged their belief in my earnestness and sincerity, but as I had expressed myself so sententiously, he said it would have made a Bishop laugh. I replied, I hoped no bishop was in the company, for a Bishop, whether Catholic or Protestant, was the worst sight any country could behold. An Episcopal Methodist Local Preacher answered, Sir, you have cut deep and wide, you have touched a tender string. I replied, what I do, I do with all my might; for men that have strong minds and long consciences require to be hit hard. To be convinced of the truth of what I said they need only refer to the two churches in Europe, both of which claim to be Apostolical, and see the butchering of thousands of men, women and children, all at the shrine of tyrannical Bishops, and they would be convinced that what I had said was not too strong. And the apparent good, effected, which had been attributed to Bishops, was only like a drop of the river, compared with the evil they have done.—Ireland alone, which was but a speck on the globe, had within these last thirty years, lost upwards of twenty thousand of her brave people in the conflict for an infamous church establishment, or Episcopal ascendancy.—No sooner had England got rid of the sable darkness, and cruel bloodshed of a superstitious papish church, than the present English Church, equally haughty, domineering, bigoted, ignorant, and in many cases cruel, but more avaricious, usurped the throne of Episcopal dignity.

However, I requested to leave this subject and turn to politics. One of the gentlemen asked, what have you to complain of in Canada? The king makes your roads, appoints your magistrates and judges, and sheriffs, from whom come your jurymen and constables. Besides, your king pays your clergymen, and gives them one seventh of the lands in the province, has built you a college at Toronto, established fifty-

seven rectories for your spiritual welfare ; therefore, if your king makes you roads on earth and one to heaven, how can you complain ? After which he gave a sarcastic smile. I answered, he must be well acquainted with Upper Canada, or he could not so well describe it. He replied, I lived in Upper Canada twenty years, near Ancaster, and it was my lot to be poor. I am as well acquainted with the laws of Upper Canada as yourself, and the difficulties with which you contend, for I felt them myself. I removed to the United States, which your Canada gentlemen call a cage for rogues. After my arrival, I worked for fifty cents a day to support my family—by degrees I got on. I bought a town lot in Utica some years ago for a small sum of money. I sold the same for eight thousand dollars. I got on from one thing to another, worked hard, and lived frugally, and am now worth fifty thousand dollars. Had I stopped in Canada, I should not have been worth so much by many thousands. What I said to you concerning your laws, in a sarcastic way, was not to insult you. I do not wonder at your hard feelings against your oppressors. The effects of your jury laws I have seen to my sorrow. I well know how they operated on some persons, particularly on Robert Gourley, a reformer of the first stamp, he was a Scotchman. By the influence of a picked jury he was denounced an alien and transported across the Niagara river into the United States, which beat all the law I ever heard of. But we need not wonder at that, for the Governor of Upper Canada does what the King, his master, dare not do. The King of England dare not increase established churches, but your Governor and his council have saddled on you five churches. The Church of England, the Church of Rome, or Roman Catholic, the Church of Scotland, and two Methodist Churches, are all receiving support from the funds

of your province, without the consent of your assembly.— Why the king durst not do any such thing. Indeed, your house of assembly is a mere mock tribunal, as your upper house and council, tomahawk every bill that does not agree with their high principles, however much it is for the interest of the people. This is your situation at the present time. But I beg pardon, as I am monopolising the whole of the conversation to myself. I answered, go on sir, I am not ready yet. Well then, said he, the Wesleyan Methodist preachers have been the means of returning a tory house, and leaving out Mackenzie, the main pillar of reform and retrenchment.

I now answered this gentleman, that as it regarded Mr. Mackenzie being the pillar of reform, would argue that the reform strength in Upper Canada was very small, yet I was willing to give to Mr. Mackenzie the praise justly due to his exertions, and also wish him success.

As it regarded the Wesleyan Methodists having returned a tory house, I was not willing to admit, as nearly the whole of the Wesleyan members were staunch reformers. Yet it was true that a number of the preachers and a few of the members exerted themselves on the tory side, which I acknowledged reflected discredit on the body. And, as respect to Mr. Egerton Ryerson, it is universally admitted, that he was once, one of the best and greatest reformers in the province, as the Christian Guardian, which he edited, proves.— He was the untiring opponent of established churches, and did more than any other for the freedom and liberal welfare of the province.

However, it must be confessed that he is taking an opposite course at present, on account of which his former friends feel much pained. The reason of Mr. Ryerson's change in politics cannot be accounted for, except it be government

patronage, perhaps an expectation of clergy reserves. But perhaps it will be more charitable to suppose that Mr. E. Ryerson is convinced that toryism, aristocratical pride and selfishness, are more rational, scriptural, and beneficial, than those principles of reform, which inculcate equal rights, and free and liberal institutions. That his former course of advocating reform, especially in the church, was wrong.— That ministers of religion have a right to do as they please; and that passive submission to political and religious tyrants is imperatively required of the people. Also, that it is now found out to be right for ministers of religion to employ a great portion of their time in assisting Secretaries of State, Governors of Provinces and their Councils, to govern the people by despotism. However, to show that these were not Mr. Ryerson's sentiments at the time he wrote against Dr. Strachan, I will quote his own book. "No wonder that those divines who are constantly dabbling in politics, are a disgrace to the church, and a pestilence to their parishioners." I shall have occasion to make further extracts from this book before I have done. A sufficient proof that Mr. Ryerson's political course is not what it used to be, may be found in the following fact, namely: that a few years ago all the tory editors in the two provinces, were constantly at war with him; but at present, they are his staunch friends and eulogists. As there is such an evident change in the Christian Guardian and Conference, the people now-a-days turn over the old Guardians to see whether they agree with the present one.

I conceive that for a Methodist newspaper to advocate tory politics, is a renunciation of its principles and a sufficient sign of its having departed from the good old track in which its predecessors walked. The Christian Guardian formerly stood high in the estimation of the Methodist people, as well

as of a great portion of Canada ; but it has lost its lofty and well-earned eulogies from its former friends ; and instead of advocating the free and equal rights of the people and leveling its shafts against the establishment of an adulterous dominant church, it has suffered fifty-seven rectories, like canker-worms, to enter the root of the Provincial Constitution, by which the tree of prosperity, in this Province, will be blasted, yea finally destroyed, if these canker-worms be not taken away. I say that the Guardian has suffered these rectories to be established—for had the Christian Guardian kept up its former character, as the GUARDIAN of *equal rights*, and of civil and religious freedom, no tyrant would have dared to create such rectories. But the mighty have fallen through the corrupting influence of state patronage. I feel sorry that Mr. Richardson did not continue to be the editor, or some man of his principles and ability.

As regards the receiving of "Government Grants," which are stated to have been applied to the support of our missions, I am heartily sorry that they were ever accepted. Allowing that they were applied to the purposes of converting the Indians in Canada, to the christian religion, a God-like work, which no christian can oppose, but is bound to assist ; yet the support of the missions ought to be *voluntary*; and I conceive that the Governor or King, has no authority to dispose of public money, in such a way, without the sanction of parliament. But the great objection to the receiving of public grants, is, that they *bind* the receivers to the will of the donors ; and it is expected, that at elections, those who receive government support, will use their influence in favor of the government party.

As regards the influence of Methodist preachers at the last election, it might induce some to vote for the tory candidates ; however, in the London District we were successful

in returning reformers for every county ; so that six liberal members, from our district, in spite of Orange outrage, are now pleading the cause of equal rights, in the assembly.— Mr. Burwell, an ultra tory, got in for the town of London, through the coining of deeds, and the influence of a tory faction, chiefly in office. This Mr. Burwell well knew that he had no more chance of getting in for the county of Middlesex, and therefore, threw himself into the hands of time-serving office holders. But who would have thought that any Wesleyan Methodists would have voted for such a man as Mr. Burwell, who had done so much against Methodism. Ah ! but some deeds were pending on that side of the question, and therefore conscience cannot be listened to in such cases of self interest.

Such were my sentiments on Canadian politics, which I delivered to the gentlemen on board the steam boat, and to which they listened with attention. But when I supposed that I had finished my speech, many gentlemen urged me to go on. I therefore endeavored to show the value of such men as Mackenzie, Bidwell, Perry, &c. to the Province, though out of the Parliament ; and of Rolph, Duncombe, Parke and others who are laboring in the house. Also that the reformers of Upper Canada are not going to be turned aside from their duty, by the corrupting influence of apostate priests, the rascality of an Orange-mob, or the aristocratical villany of a corrupt government. I thanked them for their invitation to live in their country, but told them I had been laboring hard by my axe and other ways, to make Canada my *home*, and after all, my children were without education, and my industry and hopes were nullified. But if I could not get education for my children in Canada, I would go to the United States, and work as a day laborer

before they should go without it. At this expression, the whole cabin resounded with approbation.

I told them there would be a day of reckoning with the enemies of Upper Canada, and that that day was fast approaching. The demon-like usage which the reformers received from Sir F. B. Head's blood hounds, at the late election, is deeply engraven on every honest man's memory : and whenever that time shall come for a just retribution to overtake the tyrants of Canada and their vassals, woe will be their situation. We continued the discussion of these subjects until we were apprised of having reached Detroit, at 11 o'clock at night. But we were unable to obtain beds for love or money, and were obliged to lie on the floor or sit by the fire at an Inn. The daily flow of emigration through Detroit was not at all diminished from the time I left it on my way to Ohio. As we did not sleep much at the Inn, without beds, we conversed on different subjects. One of the company asked if Mr. Mackenzie was not very rich : to which I replied I did not know ; but I suspected not, as he had never been a favorite of government, and also the aristocracy did him all the harm they could : that I understood at one time, some of the "gentlemen" of Toronto went in open day-light to Mr. Mackenzie's printing office and took his press, types, and other apparatus, and cast them into the lake. If Toronto can produce such "gentlemen," I know not what kind of beings their blackguards are. Besides this, Mr. Mackenzie has received personal insult ; at one time, at Hamilton, he was beat on the head with an axe handle, and would undoubtedly have lost his life, had he not been rescued by his friends. When these tory gentlemen were brought to trial for their murderous abuse of Mr. Mackenzie, they were fined, I think, twenty-five pounds. Such is the

protection reformers receive in Upper Canada, by British law.

After we had spent the night at the Inn, we found the morning to be very rainy, but not too rainy for steam boats to bring crowds of fresh emigrants to Detroit for the far west. I walked through the city, and admired the enterprise of its inhabitants and the immense business transacted, after which I crossed the river into Upper Canada accompanied by Col. Adams. While walking down the river we observed to each other, what a beautiful situation the Canada side was for a city, yet all was dull: the Colonel observed, all was still as Sunday; and that he did not blame me for being dissatisfied with such a government. Here was one steam boat, but without passengers.—No pleasure trips on the Lake, or any thing that showed life and activity.

I parted with Col. Adams and Mr. King, with whom I had traveled a great distance, and whose company was agreeable, instructive and polite.

On Monday, 10th. Oct. 1836, I arrived safe at home, and found my family tolerably well.

The impressions made on my mind by the free institutions, amazing enterprise, and civil and religious happiness of the United States, will not be easily erased.

The United States of America will ere long be the most wealthy, the most powerful, and the most happy country in the whole world. In the short period since their independence, they have made more rapid progress in internal improvements, foreign and domestic trade and commerce, arts and sciences, jurisprudence, religion, and the great secret of making a nation free and happy, of any country in the history of the world. The United States are now become the wonder, the envy, and terror of Europe.

If it be asked what is the chief cause of prosperity in the

United States ? the answer is, their ELECTIVE INSTITUTIONS, the DEMOCRATIC PRINCIPLE, which runs through all their projects. They have no HEREDITARY rulers, no titled drones, no useless tax-eaters, no union of church and state; and as they are not jealous of the people becoming too wise to be governed, they encourage EDUCATION.

CAUSES OF BAD GOVERNMENT.

As all effects are produced by some causes, all political evils are attributable to some causes, which, if known, ought to be guarded against.

Nothing has a greater tendency to create political evils than hereditary succession in Rulers and Law-makers.

Dr. Paley thinks "An *hereditary monarchy* is universally to be preferred to an *elective monarchy*." That "A crown is too splendid a prize to be conferred upon merit." If monarchy be good at all, I would ask, whether a man chosen from a knowledge of his virtue and qualifications, be not more agreeable to common sense, than hereditary succession, by which we may have a wise man or a fool, a profligate youth or a young Miss in her dancing slippers.

To be governed by a genecocracy, at all, is a degradation to any country. How delightful to have a little boy or a little girl to be the sovereign of a great nation. What a glorious opportunity for an aristocracy to gain advantages over the people! Hereditary monarchy has been the means of many kings' losing their lives. When an heir to a throne, has been impatient to have the crown on his head, he has

by his own hands, or those of others, dispatched the reigning monarch; and feigned deep sorrow for the departed sire. And how often, when the *right* to a crown has been disputed, thousands of lives have been lost in the contest. Hundreds of years have been spent in bloody contest by the different European nations. What awful pictures do the histories of England and Scotland, present to a reflecting mind, of civil wars, concerning who should have the crowns.

If the office of king be so arduous and important, how is it that men will risk their lives, in contending for it? Nothing can be more silly, than for a man to stand forth amongst millions of people, and say;—I am the *wisest*, the most *virtuous*, and the best qualified to govern you: he ought to let the *people* judge of his character, and qualifications. This is equally applicable to all public officers.

When a ruler is chosen by a majority of the people, his office ought to be for a limited time: or so long as his conduct and abilities are good. Why keep a ruler in office when he is past performing the important functions: or induct a child into such an office when it cannot take care of itself? If it be said that there was such kings amongst the Jews; let it be remembered that it was not the will of God, but the people *would* have it so. They refused to be governed by the Almighty, and said, “make us a king to judge us like all the nations.” I. Samuel 8. 5. and when Samuel remonstrated with them, they said, “Nay; but we *will* have a king.” When the Lord could not turn them from their purpose, he said unto Samuel, “Harken unto their voice, and make them a king.” The Jews wished to have *hereditary monarchs*, “like all the nations,” and therefore they had their fill of them, as their history proves.

The wise choice of the people, of the presidents of the

United States, has materially contributed to the prosperity and happiness of that Republic. Were no other alteration at present to take place in the United States Constitution except in making a man President for life, and his children an hereditary succession, how speedily would that delightful fabric tumble down. That moment the blasting hand of death would be seen on every branch of that healthy constitution. I consider hereditary government is madness: for it supposes, because the king is wise and good, his children must be so also. Suppose a certain doctor is skilful, and he cures me of a sickness, but he dies, and under another sickness I apply to his son to cure me; and if he shall say I am no doctor, and I reply, pshaw ! your father was a good doctor, and therefore you must be also : would he not have me sent to an asylum for madness.

The fact of the case is, an Emperor, King or President, is nothing more than a chief Magistrate, and he ought to be chosen for his wisdom, virtue and public spirit, to execute the laws which are made for the good of *all*. And whenever the office is obtained for private honors and emoluments, and the people *suffer* it to be so, they may expect to be *slaves*.

Monarchical people are perpetually telling us, that the sacred Scriptures command us to "Honor the king;" but they forget to tell us, that St. Peter in the same verse, before he commands us to honor the king, commands us, to "Honor *all* men." If we "honor *all* men," we shall "honor the king," and if the king conduct himself with propriety, he will have the *respect* his office entitles him to; and christians will not be behind others in showing their respect. But they will not worship a king. How many idolatrous worshippers kings have; they will bow many times a day to an earthly king, but will not once bow to the king of heaven;

“Who worship the creature more than the creator, who blessed forever more.” *St Paul.*

HEREDITARY PEERAGE.

If hereditary monarchy be an evil how much worse must it be to have hundreds of hereditary peers; without whose consent, no bill can become law, or reform effected. This however is not the worst of a Peerage. In England, till very lately, a majority of the House of Commons were elected through the influence of the peers, consequently, there was no democratical principle in operation in the government. Such were the sterile minds, the apathetic souls, the fawning habits and the slavish fears of a great mass of the British people for ages, that it cost the reformers a mighty struggle to bring the democratic principle once more into operation. These people have now awaked as from a long night's sleep, and are astonished at their past conduct. That the British people should have suffered themselves to be taxed, starved, robbed, insulted, trodden under foot, murdered in their hereditary wars, and that for so many ages, is past accounting for!!!

It has been my deliberate opinion for many years, that an Upper House is *useless* and *vexatious*. And that *one* House of the people's representatives, with a chief Magistrate to execute the laws, are quite sufficient for all useful purposes. Why feed a set of men on the fat of the land, and pamper them in the lap of luxury, and give them powers and privileges by which they may insult and injure a whole nation?

To protect such an Aristocracy, standing armies are kept up, and navies are employed. Were it not for hereditary monarchies and peerage, very few soldiers would be required. The expensive and destructive wars carried on by England against the powers of Europe, were to support the hereditary titles and emoluments of the king and the aristocracy, to the disgrace and ruin of the people.

The war with America, made to enforce the tyrannical principle of taxation, without representation, cost England 129,123,091 pounds sterling. The expense of the French war beginning in 1793, and ending in 1815, was 1,427,219,964 pounds sterling, or nearly 50 millions a year on an average of twenty two years. The national debt of Great Britain, is at present 3,490,896,768 dollars; and her yearly revenue 228,849,600 dollars. These are some of the fruits of hereditary peerage, of the law of primogeniture. Again from 1815 to 1833, the cost of the English army, navy and other war matters was:—Two hundred and thirty millions of pounds sterling, and in a time of general peace.

The annual expenditure in salaries, pensions, sinecures, half-pay, superannuations, compensations, and allowances, is 9,457,989 pounds sterling.

We will now compare some of the expenses of England with those of the United States.

<i>United States.</i>		<i>England.</i>	
Officers of State,	15,680/	Officers of state,	816,600/
Diplomatic Body,	27,600	Diplomatic Body,	95,250
Consuls,	3,600	Consuls,	40,000
	Total		Total
	46'880/		941,850/

It is also clearly made out, that full half that every poor man earns in England, goes to the taxes; that is, goes to enrich and aggrandize an avaricious aristocracy. And because they cannot get satisfied with the taxes at home, they compass sea and land for colonies to increase their wealth and power. These colonies are governed by men who will support the aristocracy. Colonies are generally governed by a rod of iron. South America suffered long enough. The cord would not stretch any more, and therefore broke. And as the United States have broken off their yoke, England must take care how she governs Canada. Sir F. B. Head seems to be preparing Upper Canada for independence, very fast. Let him have another election or two, and the game will be up.

I shall now notice some of the evils endured by the people who live under hereditary government, besides the heavy taxes which I have briefly noticed. *Distinctions* in society is an evil of no small magnitude. We often talk of castes in India, and think the people foolish for not associating and marrying with persons of another caste; but what shall we say to a professedly christian nation like England or Ireland where distinctions are observed worse than in any heathen country. There are royal blood, noble blood, gentleman blood, tradesman blood, common labor blood, pauper blood, and beggar blood; and these often subdivided. For one of these grades to marry with another grade will not do. The higher look with contempt on the lower. How disgusting to a person of common sense and good feeling to hear the nobles and gentry talk of their birth and blood! "God hath made of ONE blood all the nations of the earth." But all this is the fruit of an aristocracy, the consequence of primogeniture. Upper Canada exhibits branches of this degene-

rate stock, sprigs of a *would-be* nobility : but the *people* laugh at their pretensions.

Another evil arising out of hereditary governments is deeply felt, in the **UNEQUAL LAWS** by which the people are governed, and the partial manner in which they are administered. The nobles have their privileges and exemptions, in consequence of their duties to be performed for the King. The taxes are heavier on the poor than on the rich. "The customs and excise alone," says Cobbett, "amount to forty-four millions out of sixty millions of pounds of the yearly revenue ; and the people of the middle and working classes pay five times as much as the higher classes, in proportion to their means." Then there are the game laws, which send more men to the *tread mill* than all other laws together. And how difficult for a poor man to get justice done him at a bench of magistrates, especially if he be a reformer. All this is a natural consequence of aristocratical influence in any country.

Ignorance is another awful evil felt by the poor under an aristocracy : for, if the people get once enlightened, they will soon burst through their shackles. Hence, the *christian* aristocracy always recommended a *sparing* education to the poor. To wholly deprive the poor of instruction, would be heathen ; and to enlighten them, would be to *emancipate* them. Therefore, they will tell the poor people if their children can get to read a chapter in the Testament, that will be quite sufficient for them.

Poverty and *vassalage*, also, are the legitimate offsprings of an aristocracy, which need no explanation to be understood.

To uphold such a hereditary government, an **ESTABLISHED CHURCH** is considered essential.

1. To give sanction to unjust and assumed prerogatives.

2. To give a religious coloring to State *marriages* and *divorces*. Who, but an Archbishop of the State, would have transacted this sort of business for Henry VIII. ?

3. State religion is required to carry on unnatural wars with neighboring states. For State Bishops always encourage war ; and if successful, they devoutly thank Almighty God, that they have been victorious—that they have put to death some tens of thousands of human beings for not doing as they wanted them.

4. Whatever unjust laws or unequal taxes are imposed, all is right, so long as the Right Reverend Fathers in God have given their approbation to them.

5. State religion is particularly useful in persuading the people to pay homage to an aristocracy—to bow with submission to hereditary Lords, and to keep the poor in their places.

6. Some of the evils of this State religion are seen in the hypocrites and infidels it makes, and *felt* by the millions it damns.

7. State religion always persecutes dissenters, and has made its millions of martyrs.

8. State religion is strongly objectionable, on account of the manner in which its ministers are *manufactured*. The people are never asked who they think would be likely to make ministers. All that these State priests have to learn to qualify them for the ministry, is, a monotonous tone of reading, a little writing, and a smattering of arithmetic. It is said that they are required to learn Latin, Greek and the Mathematics ; but I am told that the greater part of the Church of England clergy know very little of these things. However, I understand that dissenting ministers are great scholars—knowing many languages and many sciences.—When one of the aristocracy has several sons, and of too

high a caste or blood to send them to be tradesmen, then one must be an officer in the army, another an officer in the navy, and the greatest dunce, a parson. So that these parsons are chosen while they are boys, not by Christ or his church, but by the families of these children. They get them put into the priest's office for a piece of bread!

9. But State religion is objectionable on account of its *bigotry*. There is no salvation out of *their* church. This was the case with the Jews at the time when Christ was on the earth; and it has been so ever since with every state established church. In reading the history of England, we find that for hundreds of years, it did not matter whether Catholic or Protestant was in the service of the State, all dissenters had to suffer.

10. Religious establishments are oppressive in *exacting* their tithes and revenues. The present state of Ireland and England, is a demonstration of this fact.

11. Established churches are *voluptuous* in their living.

The Archbishop of Canterbury has 41,100*l* per year.

Bishop of Durham, - - - 61,700 “

Bishop of London, - - - 10,200 “

Bishop of Litchfield, - - - 12,500 “

Bishop of Ely, - - - 21,340 “

This money is sterling.

Besides, these bishops have from twenty to fifty livings each, and all the other bishops have many thousands a year. The bishop of Durham has TWO HUNDRED AND SEVENTY-FOUR THOUSAND TWO HUNDRED AND SEVENTY-FOUR DOLLARS a year, besides livings unknown. Rather a fat bishopric this. The whole yearly revenue of the English church is about 10,000,000*l*, or 44,444,444 dollars. These clergy cannot say with Peter and John, silver and gold have we none! Let it be borne in mind that this is the very sort of

church, nay, the very church Sir F. B. Head wants to saddle on Upper Canada.

12. But this established church is *impious* in her titles.—Our Lord does not allow his ministers to assume honorary titles. “Be ye not called *Rabbi*.” Rabbi was a title in the Jewish church equal to doctor. But we have now-a-days “Doctors of divinity.” And Christ says, “call no man father upon earth.” But we have now “Right Reverend FATHERS in God.” Again St. Peter says—“Be not *lords* over God’s heritage.” Yet we have “Lord Bishops,” and *lords* of parliament. And the Archbishops are on a par with the Dukes, “His GRACE the Archbishop,” &c. And we have our Lord Bishop of Quebec, and from accounts, Archdeacon Strachan is panting for the title and office; and if any thing can entitle him to the office of a Bishop, his sermon at London the last summer deserves it, as it was a genuine established church sermon. Another pernicious consequence of hereditary governments, is their fatal effects to the liberties of the people, at the times of elections. I need not spend time to convince my readers of this fact, as they had a demonstration of it at the last election in Upper Canada; and in England and Ireland for ages, through this principle, a mixed government in name, was neither more nor less than a pure aristocracy, which is, in many cases, worse than *despotism*.

Some may think that I have given too lengthy a description of hereditary evils, or evils arising out of the present and past tory governments of Great Britain, &c. But I wish to impress on the minds of my readers, that the present colonial policy of the government of Upper Canada, is, TO ENTAIL UPON THIS PROVINCE ALL THE EVILS UNDER WHICH ENGLAND AND IRELAND have been GROANING for CENTURIES!! And that if the people of this province, quietly

submit to the present doings of our provincial government, they will very shortly have to take the matter into their own hands, or leave the province. Shall we, on the continent of America, in the nineteenth century, tamely submit to the establishment of a dominant church, and suffer all other churches to be corrupted by government *Grants* or clergy reserves? Shall we suffer a vile and senseless aristocracy to pension themselves on our industry? and to allow them to convert us from free and independent citizens into *paupers* and slaves of an idle, ignorant, haughty and wicked aristocratical set of plunderers? And shall we submit to all this, at a time when South America is bursting through her fetters, and even Europe itself is preparing for liberty, but particularly when we have such an example of freedom and happiness in the United States?

I have detailed a few of the evils of the old country that Canadians may see what to expect from a high-flying tory faction.

I shall now refer to some of the evils under which the people are suffering, in

UPPER CANADA.

Firstly. From the Governors' being chosen for purposes opposite to those, which are for the welfare of the PEOPLE.

It is well known that the king does not choose his provincial governors, but merely sanctions the choice of his ministers. When a new governor is to be made choice of, the colonial secretary and his friends consider who they have to whom they are under some obligation or promises, and will second their policy in the colony, by keeping in office such and such men, and who will do all that they can to keep the people in ignorance of government tricks, and

keep them in proper subjection. We know, too well, the course pursued by ministers of state, to suppose that the welfare of the people is the chief object in view, in the choice of governors. The darling church must be kept up, land companies must be obliged, and the interests of the tory party must be supported ; and particularly, *democracy* must be kept down.

Canadians ! do you think that the *welfare* of the *people* has been the chief object in view in the choice of your late governors ? particularly in the choice of Sir F. B. Head ? I trow not ! Would it not be more consistent with common sense, that a man from among us here, should be chosen to be our governor, who is well acquainted with Canadian affairs than to have an ignoramus sent us four thousand miles distance ? So long as we have such governors as we have at present, we may expect such governments.

Secondly. In the next place I would observe, we suffer from an **IRRESPONSIBLE** executive council.

The people of this province are now fully convinced that the governor chooses an executive council, merely to screen himself ; and that the council is of no real utility to the province. That the governor seldom consults them, but acts despotically. Indeed, of so little utility are the executive councillors to the province, that a select committee of the late house of assembly in their report on the subject, say—“The country were ignorant how much the affairs of the province had been conducted by the arbitrary will of the lieutenant governor himself, with no other counsel than the secret suggestions and recommendations of unsworn, irresponsible and unknown advisers.” Again they say, “Much and justly as the people of the province had been dissatisfied with the condition of our public affairs, they were nevertheless not aware of the extent to which the unconstitutional

proceedings of the lieutenant governors of this province had been carried."

"Every day, however, discovers new cause of complaint on the one hand, and the contemptuous indifference with which all complaints are regarded on the other." On the appointment of Messrs. Dunn, Baldwin and Rolph, the same committee say—"Your committee are forced to believe that the appointment of the new councillors, was a deceitful manœuvre to gain credit with the country for liberal feelings and intentions, where none really existed; for it was notorious that his Excellency had really given his confidence to, and was acting under the influence of, secret and unsworn advisers." Such was the opinion of a select committee of the late house of assembly; and as the subject has been so ably discussed in the province at large, I have no doubt, but this set of mock councillors is fully understood by all.

Upper Canada suffers in the next place from what is called the legislative council, or house of peers. I have, in a former part of this work, expressed my dissent from the doctrine of an upper house; and if an upper house is proved to be an evil in England and other places in Europe, it is felt a more *oppressive* evil in Upper Canada. It is of little use to the people's choosing a reform house of assembly, when all their bills of liberal measures and improvements are tomahawked by the *lordly* legislative council. Were I disposed to argue the doctrine of an upper house, I would ask, wherein the wisdom of such a house surpasses the wisdom of the people's representatives? or why the people should be so deluded as to elect representatives, and suffer a handful of tory tax-eaters to nullify all their deliberations, and to send them home as fools? Has not England been suffering for centuries from an haughty, domineering peerage? And shall we, on the continent of America, who

have set such examples to the world—the continent on which so many victories of freedom have been achieved—bear it any longer ?

My Canadian friends ! are we any longer to be duped by a proud oligarchy, who are feeding on the blood of an infant settlement ? Of what further use is it for us to contend with an Orange mob, and get our heads broken and blood spilled, if after all, our representatives are to be insulted, and stigmatised as rebels, disloyal, and by every opprobrious epithet ?

Talk of a mixed government, indeed ! The *three estates* ! ! yes, we have three estates—a *tory*, an *aristocracy*, and an *oligarchy*, the compound of which is a pure DESPOTISM ! ! ! As for our democracy, it is useless, and I verily think our king has very little to do with the matter.

In the first instance we have a constitution sent us, to which we are obliged to consent. In this constitution a high or upper house is palmed on us, *above* us, and *independent* of us. This oligarchial house is the great source of all the evils we endure. Remove then the cause, and the effects will cease ! Make this house ELECTIVE, if we must have it, or else dash it to the ground.

Closely connected with the above evil, and, indeed, interwoven with it, is the influence of the PRIESTHOOD.

1. In a dominant established church. For though Canadians boasted, till very lately, that there was no church establishment in Canada, yet they are now made to understand that fifty-seven rectories are given them as an earnest of more : for it is not unlikely that ere long the fifty-seven will be increased to five hundred and seventy, or perhaps a greater number.

Now, no man of common sense believes that any civil government establishes a church for the sake of spreading

the gospel; but merely because it is impossible to keep together a despotic government without a state priesthood. A free government requires no established church, and in very deed, *they cannot exist together. A free government, and a pure christian church, can no more be united than heaven and hell:* for said Christ, "my kingdom is not of this world." And farther, *a free government, and an impure church cannot be united:* for the church will destroy the *freedom* of the state !!! Any evidence required on the above facts will be found in that luminous speech delivered in our house of assembly on the 14th Dec. 1836, by Doctor John Rolph, which speech contains a flood of light on church establishments, sufficient to convince any man, except those whose eyes are blind by *established* gold or silver dust, that to unite church and state is an attempt to unite God and mammon. These religious ministers who receive government bounty, are considered *State servants*, and as such must please their patrons. But St. Paul says. "If we strive to please men, we are not the servants of Christ." Consequently, such will have to reckon with the master whom they have served. I have been long of the opinion, that the continued degraded state of the heathen world is chargeable to established churches; and that the devil is more successful by getting state churches established, than by all other ways put together. The rapidity of the gospel before Constantine professed the christian faith, and the slowness of its progress since, is one strong proof. Established church ministers, are generally too idle and worldly to become missionaries, and their luxuries need all the money they can get, without sending it abroad. Dissenters have shoved a few into the field, but only a few; it takes too much to shove them and convert them.

2. The government of Upper Canada, found it out some

time since that their own power united with the church, which had for ages been so successful an ally with the government of the British empire elsewhere, was not sufficient to bear up against the democracy and religious dissenters of Upper Canada. Therefore a plot more fatal than the gunpowder plot, was contrived to entangle the most influential religious dissenters in the meshes of tory politics, by *government grants*. *A thousand pounds*, currency, looked so very tempting, and the sound so delightful, that even the Wesleyan Methodists (Itinerant preachers) were so captivated, that notwithstanding their *liberal* principles, and their former declarations, the tory bait was too much for them. That these preachers were not always disposed to receive such grants, (at least when they could not get them,) hear what the Rev. Egerton Ryerson says in his book, called "claims of the churchmen and dissenters," or "with respect to the support afforded to religion by the civil government, matter of fact proves that it can answer no beneficial purpose. The church of Christ never was so *prosperous* and so *pure* as she was in the first three centuries. She was not only without the aid of the civil government, but was most violently opposed by it."

"We can derive no weight or solemnity from human sanction. "The kingdom of God, says Jesus, is within you." It is divested of that external pomp and splendor which are calculated to excite the admiration of the world; and why then should a union with worldly men, and worldly policy, be considered essential to its diffusion and establishment? Is it not plain that whoever insists upon this heterogeneous union degrades the religion of Jesus, and displays an ignorance of its gracious power? Is this not making christianity a pension upon political benevolence, rather than the power of God unto salvation? (Rom. 1. 16.)

A tool of the state more than "a bright emanation from heaven." "No wonder then that the power of religion when clogged with the selfish contrivances of men, is always weakened."

Mr. Ryerson must have been converted by something more powerful than a steam engine, to write like the above, and so soon after, thankfully accept of government grants.

"Ah, cursed lust of gold, when for thy sake, the fool throws up his interest in both worlds." But Mr. Ryerson will answer, I have not received the "grant," the missionaries have. But he cannot deny that his brethren of the same church have received the money, and that he has sanctioned the reception. Through the influence of "grants" Mr. Ryerson is now in England pleading the cause of Canadian Tories, writing letters to the Colonial Secretary, recommending an executive councillor, &c. &c.; and we are all of us satisfied that those long letters on Canadian politics, published in the Times, are from his pen.

But now let us hear what Mr. Ryerson says in his book on serving tables, page 109. "And what shall we say of those clergymen who neglect their pastoral charge to engage in other employments,—who leave the house of God to serve tables? shall we be silent while Heaven weeps, and the church of God which he has purchased with his own blood, bleeds at every pore?" May we not transcribe Cowper's lines from his (Mr. Ryerson's) own book, and say,

"The sacred function in your hands is made
Sad sacrilege! no function, but a TRADE!"

Why talk about being set apart for the ministry? My being more closely connected with the Wesleyan Methodists than with other sects, I think it right and fair, to begin at home; I also equally condemn other bodies of *christian* name, who receive the *bribe*. I would observe further,

that my sentiments on government grants, are I believe, the sentiments of a vast majority of the members of the Wesleyan Methodist Church.

3. The dominant church, which is never sufficiently gorged with wealth, did in the reign of George III, contrive to get a bill passed in the English Parliament by which *one seventh* of the whole Province of Upper Canada was set apart for a *Protestant Clergy*. The lovely, pure, and Apostolic established church, conceiving that they were the *only constitutional clergy*, made a mighty grab for the whole of the Reserves; and have been reaping the fruits of these Reserves, at least of as many as they could sell and lease, ever since. But the Dissenters finding themselves getting stronger, called themselves *Protestant Clergy* also; and they are pushing their points for a slice of the reserve loaf, and so successful have they been, that they are every day expecting their several *slices* to be given them by LAW! It is not certain whether any of the churches will refuse them; we are assured that those who have petitioned for them will not. Now, it is well known, that the church of England would never consent that others should share with them, if they could help it; but as they cannot, they have even consented that their dear prostitute sister, the Roman Catholic Church (Protestant or not) shall have a portion with themselves, because they cannot help it. But what shall we say to the established clergy's consenting to the Wesleyans' having a piece also? What a change must have taken place since Mr. Ryerson wrote his "Claims of the Churchmen and Dissenters!" Doctor Rolph observes, "what a powerful *solvent* is money." In the Christian Guardian of 1831. No. 15. E. Ryerson & W. Smith, Editors, they have the following words:—"We will now say that we would sooner the Episcopal Church should

have *the whole of the reserves* than that they should be *divided* or given to any other denomination." They surely could not mean their own Episcopal Church, as it was at that time. But, O! this *solvent!*

Well, cannot the government preserve Upper Canada from claiming her independence without *prostituting* the religion of Christ to the unhallowed purposes of aristocratic misrule and tory tyranny? And will the christain people of Upper Canada submit to be so *priest-ridden* as to allow it? If the reserves be accepted by the denominations mentioned in the report of a select committee of the house of assembly, then the political slavery of this Province will be secured for some time longer.

4. These reserves and grants will make those ministers who receive them, worldly minded, and intent on pleasing their political patrons instead of profiting the people; for which reason I hope every good man will look out for fresh quarters. For as Mr. Ryerson observes in his book, page 111, "Every man must be originally free in regard to religion. It is his own eternal interest which is at stake. If he go wrong he is the sufferer, if right, he derives all the benefit." In concluding my remarks on this part of the subject, I will insert a few lines of poetry from Mr. Ryerson's book.

"Inventions added in a fatal hour,
 Human appendages of pomp and power,
 Whatever shines in outward grandeur great,
 I give it up *a creature of the state.*
 Wide of the church, as hell from heaven is wide,
 The blaze of riches and the glare of pride,
 The vain desire to be entitled *Lord,*
 The worldly kingdom and the princely sword.
 But should the bold usurping spirit dare,
 Still higher climb and sit in Moses' chair,

Power o'er my *faith* and *conscience* to maintain,
 Shall I submit and suffer it to reign?
 Call it the church, and darkness put for light?
 Falsehood with truth confound, and wrong with right?
 No! I dispute the evil's haughty claim,
 The spirit of the world be still its name;
 Whatever call'd by *man*, 'tis purely evil,
 'Tis *Babel*, *Antichrist*, and *Pope*, and *Devil*."

One of the features of an aristocratical government, is, the worldly spirit it infuses into religious communities. Such is the religious excitement at the present day, that it becomes the duty of christians to enquire what have been the principal causes of commotions and divisions in religious societies? I have paid considerable attention to this subject, for some years past; and have come to this conclusion,—*that the chief causes of disturbances and divisions amongst religious denominations, have generally, if not always, been, the Power and Riches of the Clergy.* It is therefore necessary to examine how far the Scriptures authorize ministers of the gospel to claim exclusive *power* and *wealth*; and how far the experience of christian churches, will, after eighteen hundred years trial, allow such preachers to exercise arbitrary sway, as lords over Christ's vineyard? And whether it would not be more scriptural and safe to make ministers on a level in church government, with other members of society; and also to support them in such a way, that the ministry will not be sought after for worldly gain? or whether it would not be best to leave them to support themselves, except when they are employed as Missionaries and in other particular cases?

It has been said that "a revival of religion had never been continued in any church for fifty years together, previous to Methodism." And if Methodists link themselves with the state; their spirituality will be gone also. Now it

cannot be the will of God that religion should revive a little while and die away into cold formality. There must be a cause for religious declensions in any church. Doctrines and discipline have generally been settled by preachers; and causes of prosperity and decay have uniformly been decided by the same authority. Hence preachers, who have generally been governors could never discover any mismanagement in themselves, but have always laid the blame upon the *people*.

Nothing is more common among men than an ambitious thirst for power, and riches are thought necessary to support that power.

This very principle turned angels into devils, and the same principle has made political tyrants in abundance.—The usurped powers of religious ministers have been shown in the following ways :—

1. By their *titles* and *offices*. The New Testament is silent about archbishops, archdeacons, deans, &c., yet these are the most distinguished officers in the modern christian established churches.

As for *Lord* Bishops, we know right well, they have their titles and powers from man or woman. Let us hear what Queen Elizabeth says about it in a letter to one of the bishops.

“Proud Prelate—I understand you are backward in complying with our agreement; but I would have you know, that I who *made* you what you are, *can unmake* you; and if you do not forthwith fulfil your engagements, by God, I will immediately unfrock you.

“Yours, as you demean yourself,

“ELIZABETH.”

What an amiable lady this Elizabeth must have been! and what a contemptible creature in office we see in a Lord

Bishop of the Church of England! Believing that the manufacturing of State Bishops is justly looked upon with contempt and disgust, by every reflecting mind, I will make a few remarks on what many serious christians are puzzled with, viz : the propriety of bishops *at all*.

All who have paid any attention to the mention of bishops in the New Testament, cannot but have observed that bishops were not employed to watch over the *preachers*, but over the *people* ; and that the vain notion of bishops being superior to preachers has no sanction in the scriptures :—that the ordaining prerogative supposed to belong exclusively to them, is a fond, proud fiction.

Mr. Isaac, in his "Claims," says—" *There is not the slightest evidence, in the whole of the New Testament, that the Apostles ordained either co-adjutors or successors to themselves in the apostolic office* in the form of consecrating bishops ; and in the Church of England, Acts xiii. 1—3. is referred to, and is therefore, no doubt, the best authority the bishops can produce to countenance their practice. Upon this transaction let it be noted :—1st. It is full as probable that Saul and Barnabas were set apart by the whole church, as by the prophets and teachers, since no individuals are particularized as sending them away. 2dly. There are only five officers mentioned in the account ; and as two of them were set apart for the mission, there were only three, if the people be rejected, to perform the ordination, namely, Cyrene, Lucius and Manaen. But all the five were officers of the same rank before this ordination took place. They are all quickly and indiscriminately called prophets and teachers. Now, if Saul and Barnabas were put into another and superior office by this laying on of hands, which must be admitted, or the ordination was of no value, and so not worth contending about, then this case

proves that equals are authorized to elect and ordain their own superiors—a principle this, which traces the origin of church power to the PEOPLE—the people may make teachers, teachers bishops, &c. This strips their lordships, the bishops, of nearly the whole of their assumed importance.—3dly. At this famous ordination, no spiritual powers are given, either to preach the gospel, or to govern the church,” &c. Again Mr. Isaac says—“A few grains of common sense, and the spirit of christianity, are better guides in these matters, than all the *infallible priests* the church has ever produced,” and “That class of officers in the Wesleyan societies, denominated *leaders*, have been more objected to than any description of officers in any other community.—These leaders answer to the presbyter, bishops of the primitive christian,” &c.

I have made these quotations from a respectable source, in consequence of the Methodists' having got it into their noddles that they must be like the old dame established church. If christianity be brought to its original simplicity, it must be stripped of its aristocratical *orders*.

2. This bishop-making has been the cause of another evil, viz : special *qualifications* ; that is receiving the Holy Ghost from the finger-ends of these ordaining bishops, without which, baptism and administering the sacrament of the Lord's supper cannot be performed.

3. None, except those who have had the holy touch on their heads can have a voice in the government of the church. In the Wesleyan conference, common sense, piety and long experience are no qualifications for church legislation, “being set apart for the ministry,” is the great qualification required. The priesthood alone must govern the church.

4. These petty, foolish, and unscriptural notions are in

exact accordance with hereditary peerage. There are some pretended liberals in politics, who are great Tories in church government; but if liberal principles cannot be carried through civil and religious government, it is time to give them up. It is conceded that the New Testament is silent on church government, and how the priesthood can claim the exclusive power of governing, I am at a loss to know. The fact is, that the people have a right to appoint their own preachers, and to govern their own churches. And whenever the preachers exclude the people from church government, it is manifest that they act from selfish motives, and ought to be treated as the enemies of natural, scriptural and inalienable rights of man, and democracy in religion is essential to its welfare, while aristocracy in religion is its ruin.

Upper Canada has been suffering to the present time from the high price of land. Tories are fond of money, and they will get the last copper a poor man has. The wisdom of the United States in selling their land for one dollar and twenty-five cents per acre, has done much to populate that republic: while in Canada land is three dollars per acre.— People in the old country have been told of the superior advantages enjoyed in Canada compared with those enjoyed in the States. And from such insinuations thousands have availed themselves of British institutions and British benevolence, but have found out to their sorrow that the tender mercies of these wicked Tories are cruel. Instead of the resources of the province going to make roads, canals and other public improvements, the wants of an idle aristocracy have been so many and so pressing, that like a horse-leech they have never had enough. Hence, our roads have been in such a wretched condition, that persons had to wait till they were made good by frost and snow before they could

travel from home. Also, the expense of getting goods up to the stores, through want of good roads and canals, has been attended with so much expense, that people were not able to purchase goods when they arrived. Companies have, at different times, attempted to obtain bills to construct rail roads and canals, but their patriotic designs have as often been thwarted by the government. Sinister motives have triumphed over public good. Therefore, after people have been pulling against wind and tide for years, they have been obliged to give up the helm and all, to the boisterous winds of tory misrule, which have soon wafted them to the shores of a free and happy republic. I have been toiling so many years against these vexatious winds that my strength and patience are nearly exhausted.

The Canada Company is another nuisance which has been a pest to the province ever since it was established.

1st. In taking the land money to England. What a piece of consummate tory wisdom to rob an infant colony to enrich a set of pampered government sychophants! If this money had been retained in the province to improve it, then perhaps, thousands of emigrants would have settled in Canada, who are now in the States.

2d. The insulting conduct of this company's officers or agents, has been so abominable, and no means of redress have been afforded, that settlers have been obliged to leave and take shelter amongst better people. But we need not wonder at this, for the very nature of toryism is insulting. Toryism is so ill bred, so proud, so haughty and so mean, that it needs only to be seen to be hated; but to feel its dominant influence would drive a sane man mad.

This Canada company have been incorporated as the tools of a corrupt tyrannical government. And I should think they answer Sir Francis' most sanguine expectations, par-

ticularly at elections. The alien laws, also, have been passed to aid in the keeping up of aristocratical injustice.

No man who is not a British subject can have any inheritance in the kingdom of tories. The alien laws were made to prevent the Yankees from intruding on the privileges of a Canadian oligarchy.

The following notice from Mr. Gowan, the great Orangeman, on the 22d December, 1836, shows in what light aliens are held at the present time.

“Mr. Gowan gives notice, that he will, on the second day of January next, move for leave to introduce a bill to prevent aliens from filling any office in this province, whether in the gift of the crown or the people.”

I transcribe the following from the St. Thomas Liberal, on Gowan's alien notice.

“When we consider that many of the first and most enterprising settlers in this province were aliens; when we take into account, that it is their skill, industry and perseverance, in the midst of unspeakable privations, that we are indebted for opening roads, subduing the interminable forest and making the wilderness a fit habitation for man; and when we further add, that some of our best merchants, tradesmen and mechanics are still aliens, we will be astonished if this infamous bill be entertained by the house.— That Gowan should bring it forward, is not at all to be wondered at; it is natural, and a necessary consequence of his Orange predilections. Who is so ignorant as not to be aware of the historical fact, that until lately, the principles which now actuate Gowan and his clan, made the people of Ireland ‘aliens in their native land!’ They were not allowed to hold a lease of land, much less to retain a fee simple estate. They were prohibited by law from *filling any situation either in the gift of the crown or the people.* They

were not permitted to keep a horse worth five pounds. For the law was, if one of them happened to have a horse worth, even five hundred, and one of the ascendant faction wanted it, the owner *was compelled to give it up on the payment of five pounds!!!* They were prohibited from all the blessings of education and civilization, and to crown all, to murder one of them, was considered an affair so trifling that it was atoned for by the paltry fine of four pounds!!! while, if one of these aliens murdered one of Gowans, (that is one of the ascendant party,) he was hanged like a dog."

'This is a fair sample of tory ascendancy, the curses of an aristocratical gang of tyrants. And we see what we have to expect from an Orange faction; robbery, bloodshed and death, are trifles with Orange-men. A few more Gowans in the house of assembly, and Sir Francis will have obtained all he requires to carry on a government more despotic than that of Russia.

The want of education is felt in Upper Canada, as much as any other thing. Mr. Norton's bill which he lately brought into the house of assembly, to appropriate the clergy reserves to education, was lost. And if it had passed the assembly, it would never have passed the legislative council. The liberal members deserve our thanks for their exertions, prompted as they were by the very best and most enlightened principles. But so long as this province is governed as it is at present, education will not be encouraged; for to educate the people, is to set them free. Tories guard as strictly against the people's being educated as they do against radicalism; for liberal principles and education are ONE. "Gentlemen's children must be scholars, hence a king's college is supported for them, but tradesmen and mechanics' children have no right to be learned!" So think all tories, and so they act. Let the children of this

Province be taught the English language correctly, geography and history, the mathematics and the most useful branches of philosophy, and they will of themselves learn political economy, by which they will be qualified to fill important places in the state. Then there would be no need of those fears which every father must feel, when he expects soon to leave the world, that his children will be kept in political slavery. Also if our children were well educated, they would not be exposed to the machinations of a corrupt priesthood, but would themselves be able to occupy useful posts in the church, when they embraced real religion: and profit more when they heard the gospel preached. Education affects both the present and future generations. It is for us to say, whether our posterity shall be free and happy, or poor, ignorant and miserable wretches. And the man that does any thing to prevent education, is a nuisance, a pest, and a degrader of humanity, and deserves to be treated ten fold worse than a public robber.

Barbarity and ignorance are co-partners, hence the wars carried on between uncivilized nations, are more cruel and destructive of human life, than wars between enlightened nations. Had a New Zealander witnessed our late election he would have concluded that our Orange clubmen were greatly behind himself in point of civilization. To beat a man's brains out for thinking differently on politics, is what no New Zealander would do, or any other human being, except an Orangeman, of the only true and apostolic, holy established church of England.

How exactly the church and state agree in preventing the people from becoming learned, and in keeping them in subjugation! But let us cheer up, for the night of tory darkness is nearly over and the day of liberal light is at hand. Already do we see the political sun peep above the horizon

of distinctions, and his progress towards the meridian of free and political mid-day will be rapid. For no sooner will this sun have reached the zenith of his glory than the *People* will say, "Sun stand thou still"!! and decline not!!! The liberation of Canadians, from the fangs of an usurping oligarchy, is as *certain* as the *emersion* of a star, hidden by an occultation with the moon, or the re-appearance of day to the polar regions after a long winter's night. Torpid as have been the energies of the people of Canada through a long night of a cold political winter:—the spring is already seen by the vegetation of the human *mind*, breaking the bud, and giving us an earnest of abundance of fruit. We shall soon have the fruit of a well directed education, the fruit of an industrious, patriotic, and liberal community. And instead of being half starved in leaking log-houses, miles distant from each other in the small openings of a vast forest, we shall have comfortable dwellings in the midst of a wealthy, happy and thick population.

The sovreign majesty of the people will accomplish this, through a kind providence. We have no good thing to expect from the tories, unless it be thought good to be oppressed, trodden under foot, maltreated, enslaved, and priest-ridden.

Let us keep wide awake, and not suffer the progress of liberal principles to be retarded by the policy of Sir Francis Head and his hirelings; but look to our interests, the interests of our children and the prosperity of Canada. The present period is fraught with events of vast importance both to Upper and Lower Canada. Things have lately taken place in Lower Canada which were not dreamed of by the tories in their fast slumbers. But the approach of a tremendous thunder storm is beginning to create fears which were not anticipated. The elective fluid has been created

by a regular chemical colonial policy; and its discharge will astound, if not destroy those who caused it. And our Upper Canada tory legislature are quite disposed to bring about their ears the same apparent ruin. The property, happiness, liberty and lives of *the people* are nothing to the self interest of these mock Constitutionalists:—even the religion of the Savior must be *marred, prostituted*, and destroyed to accomplish the hereditary interests of unprincipled men. But as the day of Canadian reckoning is at hand, the perpetrators of these political evils will be brought to justice; and then shall the sun of prosperity shine with increasing lustre on this country so richly endowed by nature. When this reckoning comes we shall get rid of a set of ignorant, selfish, tory magistrates and commissioners of the courts of requests by which justice is perverted, and people prevented from seeking their rights. We shall also get rid of another evil, viz. Sheriffs and Deputy Sheriffs chosen as they are, for base political purposes, by which juries are corrupted, or chosen partially or for particular ends:—and another and a great evil we shall get rid of, I mean—Orange-mob elections.

POLITICAL TERMS EXPLAINED.

ARISTOCRACY. Walker says Aristocracy means “That form of government which places the supreme power in the Nobles. That is, *a few shall govern the many*. And these **FEW** claim it as their hereditary privilege. I suppose these *Nobles* have been regularly descended from the Dukes of

Esau, and the uninterrupted succession has never been broken. What form of ordination they have I know not. But forsooth they are of noble blood, for they are Nobles. Now suppose Drs. Cary and Morrison, the one brought up a shoemaker and the other a carpenter, were placed in contrast with some of these Nobles, how gloriously would these mechanics out shine the Nobles!—Aristocracy indeed! if we have not had enough of such an *ocracy* it is fitting we should. I feel much pleased that the British and Irish people are about to bring these aristocratical gentlemen to a level with tradesmen and farmers. Nothing effectually can be done for the good of the people till this disgusting term be blotted from the statute books. In conclusion, I cannot give better definition than by adopting the words of General Foy, a distinguished orator in the French Chambers, who gave the following striking definition. “I can tell what it is,” said he; “Aristocracy in the 19th century is the league, the coalition of those who would consume without producing, live without working, know every thing without learning any thing, carry away all the honors without having deserved them, and occupy all the places of government without being capable to fill them.”

TORY. Walker says, Tory is a cant term from an Irish word signifying a SAVAGE. the name of a party opposed to that of a Whig. Johnson says, Tory is one who adheres to the ancient constitution of the state. Now as a savage is generally shunned so ought a Tory to be shunned; and as the ancient constitution was a very bad one, it shows Tories to be very bad men in striving to keep it up. All who are at all acquainted with the history of England, know what partiality, distinctions, civil wars about kings, general profligacy, changing religions, priestcraft and ignorance used to prevail in the ancient times; and if Tories want all this to

come over again, they ought to be dealt with in a summary way. If this be a tory he is an enemy to God and man.—No wonder that the priesthood want old days to come over again; for then they would wade in wealth and roll in luxury.

LOYALTY. Walker says, Loyalty is “Firm and faithful adherence to a prince.”—So long as a prince reigns by the consent of the people, they have a right to adhere to him in every thing the constitution enjoins—while a people keep the laws, a good prince will be satisfied; but if a prince wants to govern a people with a rod of iron, to rob and enslave them, then free loyalty will consist in keeping those laws they themselves have consented to. However, loyalty in Upper Canada, as explained by the tories, means entire *submission* to a petty set of tyrants in the governor’s employment; a loyalty, of which I hope I shall never be guilty.

LIBERAL. Walker says of the word Liberal, “Not mean, not low in birth; becoming a gentleman, munificent, generous, bountiful.”—How many poor men there are who act politely or gentlemanly, who are generous and bountiful, and show that they are well bred, or well educated in the art of good behavior. Liberal men want a liberal government, they wish to be placed on an equal footing with *all*, but not above *any*. Liberals conceive that all men are entitled to equal rights and privileges, and for one man to set himself above another, is childish folly, it is vain, unjust and wicked. What Liberals are striving to accomplish, is to give every man that which is *just* and *equal*—to throw open the doors of education, civil offices, and religion to *all*. The principles of liberality, have been banished from civil and religious governments, by aristocratical pride and selfishness; and the mighty contest in which the Liberals are engaged, is to restore justice order and harmony. But

such is the perversion of truth and righteousness, by tory ascendancy, that we are told, that Liberals are striving to create disorder, and injustice. But as God is no respecter of persons, but loving to every man, and has made of one blood all the nations of the earth:—Liberal men think they are doing right while laboring to destroy petty distinctions, partiality, injustice and hereditary peerage. *Superiority* and *inferiority*, between man and man, have no place in the creed of Liberals.

RADICAL. Walker says Radical means, “Primitive, original.” Johnson says, “Primitive, implanted by nature.” Radicals, then want things to be brought to their primitive or original state:—or that which is implanted by nature. Now it is in the nature of every man to be a MAN, and not to be degraded to a brute. Radicals have no need to be ashamed of their name, as it imports nothing bad, but that which is consistent with human nature, consistent with the freedom and happiness of any nation. The word Radical is heard with trembling, by every Orangeman, every Tory, every fat-fed tax eater. And why is a Radical so terrible an enemy to a Tory? Because a Radical is exerting himself to bring political matters to their primitive, original state; to elevate man from his degraded situation to that lofty state which he was destined to fill. A Radical Reformer is the best friend of human nature. If the pensions, the sinecures, and the fat offices of the Tories were taken from them, they would be Radicals themselves. When Lord Gosford came to Lower Canada, and manifested a desire to do right, the Tories took up their rifles against the king and the people. Fine Constitutionals indeed! But Radicals are not for the sword, but for reason and peace.

DEMOCRACY, is that form of government, in which the sovereign power is lodged in the people. Let us suppose any

number of persons, in similar circumstances, emigrating to an unhabited country, and after arriving there all mutually agree to be subject to certain rules or laws, for their general welfare. They would choose proper persons to administer justice, one of which would be the chief magistrate. But surely this chief magistrate would not be allowed to govern them as he pleased, to roll in ill-gotten wealth, and make the people slaves to his passions. The people would not all at once prostrate themselves before this magistrate and kiss his hands, and a thousand other ridiculous and degrading things. This must be a work of time, corruption must have time and means. The fact is, these people would keep the reins of government in their hands, until corruption and intrigue wrested them out. Democracy is undoubtedly the only form of government, consistent with common sense, in accordance with every feeling of an honest heart, and the happiness and prosperity of any country. Let education be encouraged, and a strict guard placed against corruption; and then democracy will be as lasting as the world.

There is one subject which I have omitted in my description of the United States, viz: Slavery—I mean Negro slavery. I did not omit it because I connived at it, but because I wished to place it by itself. The trafficking in human flesh and blood, is a trafficking at which my heart revolts; and that any part of the United States should continue Negro slavery, is to be deeply deplored. Slavery is a blot on humanity, cruel, unjust, wicked, degrading, dangerous to any country, the fruit of an aristocracy, and the offspring of hell; and that this foul evil was brought upon America and the West Indies by an English aristocracy. I have, in another part of this work, shown that slavery, or the stealing of human beings, was commenced under the sanction of

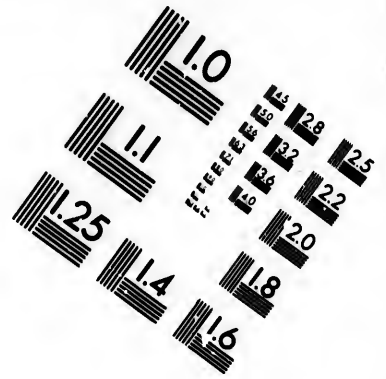
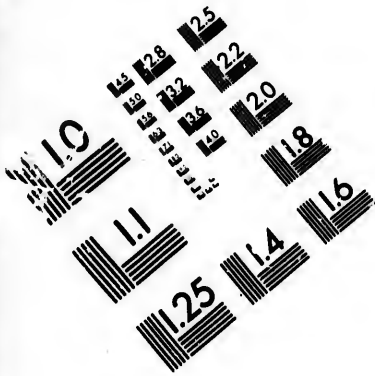
the English *nobles*, the bishops, lords, and principals of the aristocratical party. This slave trade was carried on at the time of the American revolution, and when the independence of those states was settled, the Americans were left in possession of a great number of Negro slaves, made so by an English hereditary government.

These slaves being considered as chattels, were a valuable property, and enabled the Americans to carry on an extensive trade. And nothing but a clear conviction of the evils and danger of slavery could induce slave holders to let go such a property. However, I am fully persuaded that the time is now come when slavery must be abolished in all its features. Many of the States have got rid of this foul blot, and the other States, I have no doubt, will very soon do the same.

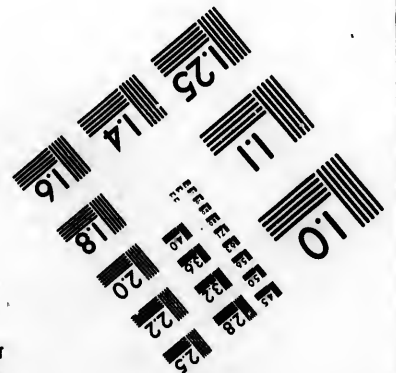
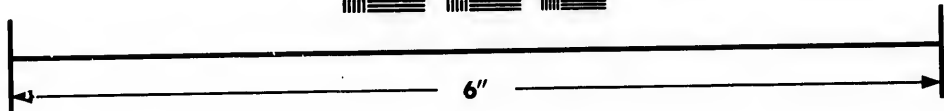
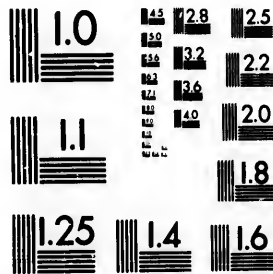
Having made the above remarks on the evils arising out of hereditary systems, &c., I will now observe, that these evils are guarded against in a democratical government.—As a proof of this assertion, I refer to the United States, in which none of the evils are to be found, except Negro slavery, which was entailed on them by the English aristocracy, and which evil, I believe, will speedily be removed.

One of the chief reasons why the United States are not corrupted in their government, is, their being without a national or state established church. The principle of free contributions is practiced in the republic with the happiest effects. The ministers of religion, there, have no advantages to derive from the friendship of the government, and therefore, no means are employed to secure that friendship: they remain independent of statesmen, yet they are the servants of all. If there be any thing to complain of in the United States, as regards religion, the cause is from a foreign country. A general impression prevails in Canada,





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that the Methodist Episcopal Church is not so liberal as it formerly was ; and the cause is attributed to the influence of the English Wesleyan Methodist Conference. The last General Conference of the Methodist Episcopal Church, laid further restrictions on the local preachers.

I, myself, protest against Episcopal ordination, yet if it be considered by that church to be essential, or very useful to the preachers, and that the local preachers were formerly favored with that blessing to render them more useful, and it was not considered unscriptural to ordain local preachers, surely it cannot be very wicked to ordain them now. Oh ! but it is said, the conference can do without the local preachers being ordained now, as they have such abundance of itinerant preachers. There is no doubt of one thing, that the English Conference are instilling their high church principles into the American Episcopal Methodists : and so sure as the high church notions are imbibed and acted on, so sure will that church retrograde.

However, I am happy to bear my testimony to the zeal and piety of the religious ministers in those parts of the States where I travelled. As a government church is a government curse, I was happy to find a country without such a curse. The contrast between Canada and the States, is deeply degrading to the former, and highly honorable to the latter.

As there have been different modes of worshipping God in every age of the world, and as christians are not agreed either in faith or practice, it is presumption in any civil government to say which mode is the best. All that religious denominations need from the civil power, is, protection as citizens. This protection is afforded in the United States. But wherever a dominant church is supported by the state, the other denominations will not be properly protected.

I have already observed that the choosing of juries in Up-

per Canada is a bad mode, as the sheriff can be influenced to choose a jury to answer any purpose. In the States it is very different. While travelling in Ohio, I learned that their juries were chosen at their yearly meetings; about two for each township are required, and the people choose two of the most discreet men they have. Then the names of all these jurors are put on tickets into a box, and before the time these jurors are required to serve, this box is shaken in the presence of the officers and the people, and the first fifteen names taken out are the grand jurors, and thirty-six more are drawn in the same way for the petty jury. By this method there is no possibility for corruption. Were the same plan practiced in Canada, we should not have the causes of just complaint we have at present. The people of Ohio in having the choice of their law-makers have good laws. So effectually are all the rights of Americans guarded, that however disposed an individual may be to practice fraud, he has no secret corner in which he can benefit himself by injuring others. In the United States every thing is done in OPEN DAY LIGHT. As trial by *jury* is considered the great bulwark of British liberty, the juries ought to be chosen free from suspicion. In England, the sheriffs are not so likely to be corrupted as they are in the colonies; yet the method of choosing juries in the United States is infinitely better than that of Great Britain; and until Canada shall have a better system of choosing public officers and jurors, the people can never be secure from injustice.

The great interest taken in the education of the youth of the United States, forms a prominent feature in the wise and disinterested government of that republic. Not only are all children principally educated at the public expense, but working colleges are endowed and supported in such a way, that a young man without learning, can enter one of these

colleges, and by working three hours a day on the college farm, can support himself and obtain a liberal education. One young man, with whom I had the pleasure of travelling, explained to me the nature and benefits of these colleges, and told me he had received all his education in one of them, and from what I could perceive in him, his attainments were considerable.

If a young man have a thirst for the streams of science and is anxious to drink at the fountain of knowledge, but is so straitened in his circumstances that he has no hopes of assistance, let him turn his eyes to the god-like institutions in the United States, which have been established by a philanthropic people. There he will be welcomed—there he will be assisted—there he will be blessed. These institutions of learning are above all praise, and will, more than any other thing, make the United States the greatest, and the happiest country in the world.

However a young man may pant after learning in Canada, he will pant in vain, except what he may obtain by his own unassisted efforts. The colleges in Canada, are set apart for persons with long, full purses, or favorite tories. And the Wesleyan Methodist chartered Academy is not likely to be within the reach of nineteen-twentieths of the Methodist people. Tory or not tory, Lord Glenelg will not consent to endow it. However, it may turn out some A. M., L. L. D. and D.D. which will add greatly to the pomposity of the church. Mr. Ryerson's extensive labors with Downing-street officers, will add but little to the welfare of Upper Canada. Methodist preachers are equally as useful with the simple Mr. as with Rev. or L. L. D. or D. D.

If the Methodist people would exert themselves to support good schools for their own children in their own neighborhoods, instead of supporting an academy or college, from

which they cannot possibly derive any benefit, it would show they loved their own children. But to support a chartered academy for the good of the rich, and neglect their own families, shows a want of prudence.

“ If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.”—1 Tim. 5. 8.

If the Coburg Academy were like the working colleges in the United States, then indeed it would be a blessing to the province.

The pre-eminent educational institutions of the United States are sufficient to induce emigrants to reject Canada as their future home, and settle where learning is equally afforded to the poor as well as to the rich.

Instead of the clergy reserves being given to support education, we hear they are to be given to ESTABLISH SIX CHURCHES to torify the whole province : so that in time to come, no Liberal shall dare to approach the hustings at elections. This will be a glorious triumph for the Tories. Reformers of Canada, will any of you be members of such government corrupted churches ? Will you sanction such a prostitution of christianity ? But I need not ask; you will not ! Not a single honest Liberal will smother his conscience and belie his profession, and thus put thieves and robbers into the temple of Christ. No man who values his character, his country and his God, will ever become a Judas and sell his Savior for pieces of silver or clergy reserve lands. Were it necessary to enter into the argument of established church being right or wrong, I would engage it with confidence of success ; but the subject has been settled years ago. That state established churches are unscriptural and unholy, was sufficiently proved in the Christian Guardian, and in Mr. Ryerson's “ Claims,” years since.

Any man that believes established churches to be wrong, and continues a member of such church, is, in fact, a practical idolator, "and no idolator shall have any inheritance in the Kingdom of Christ and of God."

Every enlightened man, whose eyes are not blinded by money or prejudice, knows state churches to be wrong; and therefore, if the church of which he is at present a member should receive clergy reserves, or state support, he will at once leave that church.

If all the six churches to whom the reserves are to be given, receive them, Sir F. B. Head will be the representative head of SIX CHURCHES at one time—a greater office than any man ever filled before in the world.

Sir Francis will have a universal faith; that a creed is both right and wrong; that the church of England is the holy apostolic church, and yet a heretic; that the Roman Catholic Church is the only true and infallible church, and yet the scarlet whore and antichrist; that the church of Scotland is right in her Calvinism, and the Methodists are right in their Armenianism. Sir Francis will say with the Cameleon.

"My children,

"You all are right, and all are wrong."

All this is very easy for a true bred church of England man, whose creed was well described by Pitt, the eloquent Earl of Chatham, in a speech delivered in the House of Lords, 1772, in the defence of Dissenters, against the Bishops, particularly against Dr. Drummond, Archbishop of York. The eloquent Earl said, "Whoever brought such a charge against Dissenters without proof, defamed." After a pause, he felt the workings of a generous and indignant enthusiasm, and thus proceeded:—"The Dissenting ministers are represented as men of *close ambition*—they are so,

my Lords; and their ambition is to keep close to the College of fishermen, not of cardinals; and to the doctrine of inspired Apostles, not to the decrees of interested Bishops. They contend for a spiritual creed and spiritual worship. We (Church of England) have a CALVINISTIC creed, a POPISH liturgy, and an ARMENIAN clergy. The Reformation has laid open the scriptures to all; let not the Bishops shut them again. Laws in support of ecclesiastical power, are pleaded, which it would shock humanity to execute. It is said, that religious sects have done great mischief, when they are not kept under restraint; but history affords no proof that sects have ever been mischievous, but when they were oppressed by the ruling church. What are the Dissenters in Canada to do if they are to be oppressed by *many* ruling churches. Six Churches and one tory state will be *seven* plagues poured out upon them.

This hypocritical love to all these churches, is a manifest plot against the liberties of the people. If the six churches accept of the reserves, every man that loves his children and liberty, will have to leave the Province. But the State parsons care very little about the largeness or smallness of their congregations, so long as their State loaf is large.

Some people are wondering why members of the different churches do not petition the parliament against the reserves being given to support or enrich the priesthood. I think I can tell them the reason:—every reflecting christian member has made up his mind, that if his minister be so base and unfaithful as to desert his charge for the love of filthy lucre, he is not worth petitioning about.

It has become a fashionable employment for the priesthood in Canada to preach in favor of government grants and reserves:—but Mr. Isaac says in his "Ecclesiastical Claims," "No person is silly enough to believe that the

blustering of a wicked priest, in favor of an establishment, blows from a conviction of its apostolic constitution, and an anxious concern for the interests of religion. It is a matter of no consequence to him, whether the national creed be true or false, good or bad. It is enough for him, that he gets some hundreds, perhaps thousands, a year by it. Demetrius and his friends roared out most lustily, "Great is Diana of the Ephesians!" But he explained to them the principle which inspired this holy transport. "By this we have our gains! our craft is in danger." The priesthood have had their wealth, by sometimes serving one sort of God and sometimes another. The present cry in Upper Canada, is, "Great is Sir Francis Bond Head of Kent!!!" Now if these gentlemen be asked, why they cry out so lustily, they will answer, by this means we expect to have great riches, in Government Grants and Clergy Reserves.

Having thus expressed my opinion on the difference between aristocratical and democratical governments, and shown some of the fatal effects of the former and the blessings of the latter; and particularly the injurious consequences of an alliance between Church and State, as also the course reformers ought to pursue in reference to the affairs of Upper Canada, I cannot refrain from expressing a strong conviction, that notwithstanding the present darkness of the political atmosphere of this province, a brighter day will soon be ushered in. Yet it must be remembered that however sanguine our hopes, however earnest our desires, and however necessitous our circumstances, nothing but *united exertion* will accomplish what Canada requires. Let no reformer degrade himself by crouching and fawning; this is not a day for dereliction of duty, but for manly independence.

The following letter contains such a luminous picture of the political degradation of Canada, and embodies the principles contended for in this work, that I feel persuaded all true reformers will be pleased at seeing the affairs of this province portrayed in so masterly a manner. In reading the letter, we discover an old friend, with whom we have often associated, and whose eloquence has both charmed and instructed us—and whose rare talents have been so constantly employed against despotism, and for the accomplishment of free and equal rights.

FROM THE CHICAGO DEMOCRAT.

To the Editor of the Liberal, St. Thomas, Upper Canada.

DEAR SIR—I mentioned in my last some of the general causes of the depressed state of the colony, and of the vast prosperity enjoyed by the people of these States. I shall, in this, be more particular. It would be necessary for you to live in the United States, and witness the workings of our systems in order to appreciate the influence of freedom in developing the mental and physical resources of a nation.— You would likewise see more clearly the debasing effects of colonial establishments. You are so habituated to the abuses of that system at present, that they lose their enormity, as the feelings of a spectator are blunted by frequently witnessing executions. It is a very prevalent opinion that Republicans are only adapted to an enlightened people, and this opinion is to a great extent true. But it should be remembered that one of the most obvious and immediate effects of republican institutions is to generate and diffuse intelligence. This effect is inseparable from the system. When every individual in society is called on frequently to perform cer-

tain duties, it presupposes them capable, in the first place, of performing these duties ; but the act of discharging them is calculated to enlighten the mind, as to their nature.—When every individual in the state has a voice in electing public officers, or in dismissing them for bad conduct—when their judgments are appealed to on every question of public policy, foreign or domestic—when they are habituated, for a length of time, to study the bearings of public measures, and the conduct of public characters, or to fill public offices themselves—when in addition to this, an unbounded field is open to ambition—when genius, talent and moral rectitude are certain means of attaining to the highest offices and honors in the state, it would be contrary to the laws of nature if intelligence were not generally diffused and intellect cultivated. This I consider one of the most beautiful traits in the republican system. It calls forth the intellectual energies of the nation, and every individual acquires an increase of resources by the augmentation of knowledge. In this point of view how do your people stand ? You are directly the antipodes to us. We have the greatest possible inducements to acquire knowledge. You have the least.—Your people enjoy but one political right, that is electing members to parliament every four years, and not one in twenty has a vote. The King has the appointment to all other offices from the judge down to the constable, and these offices are not confined to the talented and meritorious, but to the sycophantic and servile ; of this fact you have sufficient proof. Your people therefore not being called on to perform public duties, pay but little attention to their nature, nor have they inducements to educate their children, in hopes of their obtaining honors or eminence. But independently of these general considerations, your government is directly hostile to education. The bill passed last session,

granting 5,650 pounds for common schools was sent home by your Governor for the King's consent. A similar fate awaited a similar measure in Lower Canada, and 1500 schools were closed in consequence. The Jesuit's College in Quebec was converted by the same system into a barrack, and its ample funds seized and appropriated, for other purposes. Are not these sufficient proofs that your rulers are hostile to education, and wish to debase the people? You are little better than slaves if you cannot employ your own money to educate your children, without sending to England for permission from the King. Ample provision was once made, from the public lands in Upper Canada, for general education, but these were also spoiled, part of them bestowed upon favorites, and the remainder set apart for endowing a sectarian college in Toronto. Our government, on the contrary, consider general education of paramount importance; they have made a provision of about two millions of dollars, for the education of all classes of youth, in this state, without distinction of creed or party.— These are the operations of republicanisin and monarchy in regard to enlightening the human mind.

The structure of our government is as different from that of yours as can well be imagined. We elect all our officers; you elect none. We confide to our officers but the smallest quantity of powers necessary for the discharge of their duties; the powers and patronage of your rulers are almost unlimited. Our officers are all responsible to the people; yours are irresponsible and beyond their control. You have no Constitution for their direction. Our Governor must be a resident of the state, acquainted with the people and identified with them in feelings and interests; your Governors are strangers sent from England, ignorant of the country and the genius and wants of its inhabitants.

These are important points of difference, diametrically opposed to each other, and of course, if one be the perfection of good, the other must be the maximum of evil. I shall leave you to make a choice. Any man at all acquainted with the nature of governments, or the workings of human passions, must see in a system like yours the seeds of many species of abuse and corruption. You have for your present Governor a Poor Law Commissioner, from a county in England; a man, vain, imperious and tyrannical, as is the case with all persons of ignoble soul, when elevated to office; and whose recommendation was, (says a London paper,) that he found out the smallest possible quantity of food that would keep the soul and body of a pauper together.

He came to the country ignorant of its situation, and his first act was to dismiss the Executive Council, for having the audacity to think, that in obedience to their oaths, they had a right to give him advice on the affairs of the Province. And his next prominent act was to dismiss the House of Assembly, for daring to remonstrate with him on the same subject. This was tyranny with a vengeance.—He came out a professed Reformer, and forthwith became a despotic Tory. He refused to sanction the education bill, the road bill, the war losses bill, and various other measures of great importance. They were all tomahawked at his arbitrary dictum. Think you that we entrust any such power to any man or body of men? Not at all. The rights of our people are too dear to them, and too well understood to be confided to the caprice or folly of individuals; we have a rule of conduct, a “Lex Seresta” for every department, beyond which they dare not go. Such was the commencement of Sir Francis Head’s administration; his subsequent conduct was worthy of the beginning. He issued writs for

a new election, and lest he should fail in securing a majority in his favor, he manufactured a sufficient number of voters, by granting them free deeds of portions of the public lands. He thus employed the public domain of the country to bribe and corrupt the people, and he succeeded. In addition to this, riots, bloodshed and every species of intimidation were made use of systematically, fomented and headed, in most instances, by his officials and partizans. Judges, Marshalls, Sheriffs, Constables, looked with complaisancy at this open violation of law; and regardless of their oaths encouraged and set them in motion. I can appeal to every honest man in that country, as to the truth of this statement. Thus were your dearest rights violated, and your only security against oppression, the elective franchise, wrested from you by the strong arm of tyranny. You have virtually no representation. You live under a despotism as distinctly marked as Turkey or Russia. The Governor has absorbed the powers of the other two branches in his own person, and treated his Council with the utmost contumely. But will the people submit? Or are they insensible to every feeling of principle or patriotism? Charles the X. of France lost his Kingdom for invading the rights and franchises of the people; and his ministers were sent to the dungeons of Ham. Will you submit to an invasion more gross, and tyranny more open and profligate? I trust not. Remember the maxim of Lafayette, "For a nation to be free it is sufficient that she wills it." I trust you will combine vigorously and assert your rights; constitutionally seeking justice, but determined at all hazards to obtain it.

You have seen the President's message. What a splendid exposition does it give of the prosperity of this nation. How luminous in argument—how eloquent in style, and what a fatherly solicitude does the old Chieftain manifest,

at the close of his career, for the rights and liberties of the people. When will the despots of Europe be able to congratulate their subjects on a similar state of public and private prosperity?

A TRAVELLER.

Chicago, January 2, 1837.

In conclusion, I will make a small extract from the immortal Milton, on the danger of prelaty in alliance with the state, although Milton does not make his boast of being a prophet, or the son of a prophet—yet the language is purely prophetic, although written near two hundred years ago.

“I ADD one thing, to those great ones that are so fond of prelaty. This is certain, that the gospel being the hidden might of Christ, as hath been heard, that ever a victorious power joined with it like him in the Revelation that went forth on the white horse with his bow and his crown conquering and to conquer. If we let the angel of the gospel ride on his own way, he does his proper business, conquering the high thoughts and the proud reasons of the flesh, and brings them under to give obedience to Christ with the salvation of many souls. But if we turn him out of his road, and in a manner force him to express his irresistible power by a doctrine of carnal might, as prelaty as he will use that fleshly strength which ye put into his hands to subdue your spirits by a servile and blind superstition, and that again shall hold such dominion over your captive minds as returning with insatiate greediness and force upon your worldly wealth and power, wherewith to deck and magnify

herself, and her false worship make havoc of your estates, disturb your ease, diminish your honor, enthral your liberty, under the swelling mood of a proud clergy, who will not serve or feed your souls with spiritual food—look not for it, they have not wherewithal, or if they had, it is not to their purpose.

“But when they have glutted their ungrateful bodies, at least, if it be possible that those open sepulchres, should ever be glutted, and when they have stuffed their idolish temples, with the wasteful pillage of your estates, will they yet have any compassion on you, and that poor pittance they have left you? will they be but so good to you as that ravisher was to his sister, when he had used her to his pleasure? will they but only hate you and so turn you away? No, they will not—they will not favor you so much. What will they do then? I will tell you, (for most of you know it already,) that they want nothing to make them true Merchants of Babylon—as they have done to your souls, they will sell your bodies, your wives, your children, your liberty and your parliaments—all these things, and if there be aught else dearer than these, they will sell at an outcry, in their pulpits, to the arbitrary and illegal dispose of any one that may hereafter be called a king, whose mind serve him to listen to their bargain, and by their corrupt and servile doctrines bring on our ears to an everlasting slavery, as they have long hitherto, so will they do their best to repeal and erase every line and clause of both our great charters.”

* * * * *

“And indeed they stand opportunely for the disturbing or the destroying of a state, being a knot of creatures whose dignities, means and preferments have no foundation in the gospel, as they themselves acknowledge, but only in the Prince’s favour, and to continue so long to them, by

pleasing him they shall deserve; whence it must needs be they should turn all their intentions and services to no other ends but his, that if it should that a tyrant should come to grasp the Scepter, here are his spear men and his lances; here are his fire locks ready; he should need no other pretorian band nor pensionary than these, if they could once with their perfidious preachments awe the people.

“For although the prelates in time of popery were sometimes friendly enough to Magna Charta, it was because they stood upon their own bottom, without their main dependance on the royal nod: but now being well acquainted that the protestant religion, if she will reform herself rightly by the Scriptures, must redress them of all their gilded vanities and reduce them as they were at first, to the lowly and equal order of presbyters, they know it concerns them nearly to study the times more than the text, and to lift up their eyes to the hills of the court, from whence only comes their help.”—*Milton's Prose Works, Page 52.*

“So that when all is done, and belly hath used in vain all her cunning shifts, I doubt not but all true ministers, considering the demonstration of what hath been here proved, will be wise, and think it much more tolerable to hear, that no maintenance of ministers, whether tithes or any other, can be settled by statute, but must be given by them who receive instruction; and freely given, as God hath ordained. And indeed what can be a more honorable maintenance to them than such, whether alms or willing oblations, as these; which being accounted both alike as given to God, the only acceptable sacrifices now remaining, must needs represent him who receives them much in the care of God, and nearly related to him, when not by worldly force and constraint, but with religious awe and reverence, what is given to God, is given to him; and what to him, accounted

as given to God. This would be well enough, say they; but how many will so give? I answer, as many, doubtless, as shall be well taught, as many as God shall move. Why are ye so distrustful both of your own doctrine and of God's promises, fulfilled in the experience of those disciples first sent? Luke xxii. 35, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said No-thing." How then came ours, or who sent them thus destitute, thus poor and empty both of purse and faith? Who style themselves ambassadors of Jesus Christ, and seem to be his tithe-gatherers, though an office of their own setting up to his dishonor, his exacters, his publicans rather, not trusting that he will maintain them in their embassy, unless they bind him to his promise by a statute-law, that we shall maintain them. Lay down, for shame, that magnificent title, while ye seek maintenance from the people: it is not the manner of ambassadors to ask maintenance of them to whom they are sent. But he who is Lord of all things, hath so ordained: trust him then; he doubtless will command the people to make good his promise of maintenance more honorable unasked, unraked for. This they know, this they preach, yet believe not: but think it as impossible, without a statute-law, to live of the gospel, as if by those words they were bid go eat their Bibles, as Ezekiel and John did their books; and such doctrines as these are as bitter to their bellies."—*Milton's Prose Works*, page 436.

ROBERT DAVIS.

Nissouri, February 24th, 1837.

E R R A T A .

Page 13, 8th line from top, for "railed," read "rolled," &c.

Page 23d, 2d line from bottom, for "Shanes," read "Shane," &c.

Page 25, 9th line from top, for "one thousand five hundred," read
"one million five hundred thousand," &c.

Page 50, 2d line from top, for "you," read "your," &c.

&c.
' read

