

The Rev. S. R. Ward commenced his address by a very eloquent description of the attractions Canada held out to emigrants, and he stated that its population was increasing at an enormous ratio, and that thousands of Englishmen, Irishmen, and Scotchmen were continually pouring into the country. He then pointed out the necessity that the foundations of the colony should be placed on a firm and a sound basis, and that it was a question of the deepest importance for the country to determine, whether, by its assistance to Canada, that colony should be founded in righteousness, or whether, through neglect, it should be suffered to grow up in ignorance, and, thus become a reproach to us. He then entered upon a consideration of the important trust which had been committed to our hands in the numerous colonies which belonging to us. We had colonies, he said, in every part of the globe, and they were not unimportant colonies either as regarded their extent of territory, their enormous agricultural and commercial resources, the great moral influence which they were destined to wield, their contiguity to the heathen countries of the world, or the facilities by which through their means these countries could be reached. On the last of these considerations he more particularly dwelt. He had no doubt that Britain would exert every influence in her power to develop the commercial resources of her colonies, but—when we knew that the children of this world were in

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their generation wiser than the children of light—a doubt might be fairly entertained whether so much care would be sued to develop their moral resources. God, however, seemed to be raising up the British people for some great purpose. They were, for instance, the rulers of the great Australian colony, which was so situate that it could not exist without exerting great influence on the benighted people in that portion of the globe. If to those who went thither to dig gold, we gave knowledge and an appreciation of the hidden treasures and the power of Christianity,—if, as fast as population concentrated there from all portions of the globe, we took care they were made acquainted with the laws of Christ through his gospel,—if, as fast as the population teemed on the island, the gospel was taken to their doors—the effect for good, first upon the island itself and then upon the surrounding islands, South-Eastern Africa, and Southern Asia, could not but be great indeed. If we only saw how great were our responsibilities, growing out of our advantages, for the evangelization of the world through the medium of our colonies, we should be more earnest in the important work which we had to do. He submitted that it was a cause for thankfulness that God had given to Great Britain such colonies, through which we could reach the heathen world. The rev. gentleman then referred more particularly to the Canadian missions, and the

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great importance of encouraging and assisting them, as a means of counteracting the ill effects of, and ultimately of removing the evil of, slavery. He had no hesitation in saying that the British American colonies adjoined the very worst country on the face of the earth; and he would give them his reasons for making that statement. It was a country making the greatest pretensions to religion and progress,—the United States, he meant—and yet it was a country that held one-sixth of the population in just such a manner as sheep and oxen were held in England. There was not a Catholic country on the earth in which such laws existed prohibiting the education of slaves, as in some parts of the United States. Indeed, those very territories which were obtained from Spain in 1805, and formed into States, had laws such as disgraced no Catholic country, as he would prove by-and-bye. The sole reason of the war with Mexico was the same as that of Cain's murder of his brother—"because his own deeds were evil and his brother's righteous." Mexico had freed her slaves, and for that reason, and that alone, war was declared against her. When Spain was at war with her colonies, and the Mexicans were about to make an attempt to deliver Cuba and Porto Rico from the Spanish yoke, the American Government declared that if they proceeded to carry out such intention, they

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would oppose them by force of arms; the reason alleged being that the freeing of the slaves in those islands would produce disaffection amongst the slave population of the United States. The rev. gentleman then proceeded to mention the various efforts made by the United States, in their negotiations with this Government, to obtain permission to capture runaway slaves in Canada. In 1827 a communication was sent to Downing-street to that effect, but no notice whatever was taken of it; and again in 1842, when the Ashburton treaty was concluded, endeavors were made to smuggle into it a clause to the same effect, but without success. The United States, he said, was a Christian country, and yet it prohibited the circulation of the Bible amongst slaves, under severe penalties. An agent of the Bible Society, when in Louisiana, was upon one occasion about to bestow a copy of the Scriptures upon a poor slave, when he was arrested and brought to trial for the *offence*, and was only acquitted because the jury believed his strenuous assertion, that he was ignorant of the existence of such a law, to be true—the judge cautioning him never again to interfere with institutions which “were as dear to the people of the State as religion itself!” In that same State, if a person taught a slave to spell the name of Jesus Christ, the punishment for the first offence was a fine of £100, and for the second

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the penalty of death. The lecturer then went on to state that his parents were born slaves; that his father had been stabbed in his arm with a penknife up to the handle for making a trifling mistake, and had had his back so lacerated with the whip that his mother had been obliged to wash it with brine in order to prevent mortification. He was himself born a slave, and that circumstance, perhaps, had given some tinge to his statements; his audience might, therefore, believe or disbelieve them as they thought proper. Now, it was not a barbarous country in which these scenes took place; but it was a nation which professed to be guided by the Bible, and at the same time peremptorily refused it to 500,000 families. The speaker then described the condition of the blacks in Canada. He said he was happy to say that the preaching of the gospel was attended with great success amongst them, and that they were as loyal as any of her Majesty's subjects. The same might be said of the West Indies, and he could give the testimony of missionaries that in no other portion of the British empire had the Christian religion so controlling an influence as amongst the negroes. Now he would tell them of the ruin of the island of Jamaica. Twenty years ago the slaves were freed by the British Government, but had previously to serve an apprenticeship of seven years. They had, however, the option of becoming free at

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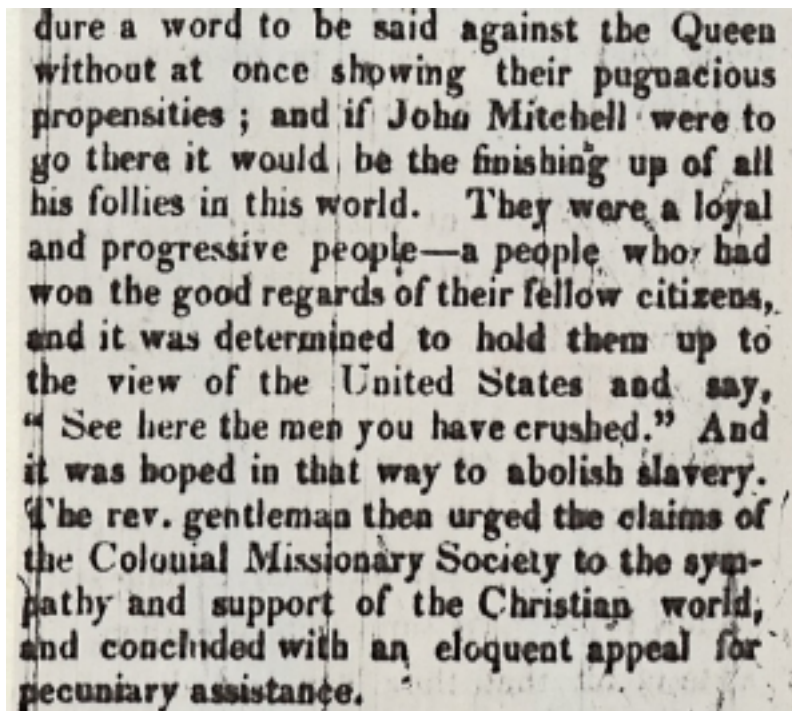
once by paying their masters the value of their labor for that period; and many of them did so by paying the rate of 3s. per day. When, however, the term of the apprenticeship expired they were told that their labor was only worth about 1s. 6d. a day. They went to work at these low wages and by great economy saved enough to enable them to purchase land; and there were now 100,000 of them who owned on the average about three acres each. The consequence was they soon found out that by working for themselves they could earn £50 per acre, while their former masters only offered them from £13 to £18. They therefore preferred to be their own masters, while the old proprietors talked of the laziness of the negroes and said the country was being ruined. These facts he had lately discovered in the course of some business transactions he had had in Jamaica. The speaker then proceeded to describe in glowing colors the enthusiastic loyalty which characterised the free negroes in Canada. He said he had seen in the papers that John Mitchell, the recreant Irishman, proposed to go and invade Canada. A Tory paper, however, had quietly remarked that they had fugitive slaves enough in Canada to attend to him, and that they would, as the saying was, "blow him into the middle of next week," if he was foolish enough to make his appearance there. The negroes would not en-

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