

taken to the purpose for which the money when levied ought to be applied.

It is the imposition of the tax which is to create the stimulus, and to produce the good result wished for. The way in which the money so raised is to be applied, if not inconsistent with the general welfare, is of no less consequence to the Province. In order to secure the levying of the tax therefore, the purpose to which the proceeds are to be applied might fairly be made a matter of compromise with the opponents of the measure.

It has been proposed to apply the produce of the tax to the support of the common schools of the district in which it is levied, or to the making and upholding of the bye roads of the neighbourhood. To either of these most important objects it might fairly, equitably and beneficially be applied. But there is another object to which I am anxious to draw the attention of your Excellency, as deserving of the serious attention of the Provincial authorities, and as one upon which the proceeds of such a tax might be expended, with a view at once to the general welfare of the Province, the health and prosperity of the localities in which the unimproved land is situated, and the individual interests of those to whom it rightfully belongs.

(To be Continued.)

[From the Boston Daily Advertiser, September 1.]

EXECUTION OF JOHN W. WEBSTER.

The last scene of the horrid tragedy, which has agitated the feelings of this community for the last nine months, was brought to a close yesterday. From the moment when the surprising disappearance of Dr. Parkman excited the apprehension that a dreadful crime had been committed, and still more from the period when suspicion began slowly and reluctantly to attach itself to Dr. Webster, and to excite the most painful feelings, by successive developments, until on the final trial it was fixed on him beyond the power of doubt, down to the present time, when the criminal has expiated the offence by the punishment awarded to such a crime, for the protection of society, by all civilized nations, this subject has been almost daily brought to the public attention, and harassed the feelings of our community. Such were the circumstances of the case, that in the minds of all reflecting persons, as well as of the Executive of the Commonwealth, the interposition of the prerogative of pardon would have been entirely inconsistent with a due administration of justice, and consequently the event of yesterday became inevitable.

The officers of justice have executed their painful duty with all the delicacy and consideration for the unhappy condition of the prisoner and of his friends, which was possible, and in a manner creditable to their humanity as well as to their discretion and prudence. We copy the following particulars of the execution and the preparations for it, from the evening papers.

The Traveller says that after Dr. Putnam left the prisoner at 9 o'clock on the previous night, he conversed with his watchmen, Constable Jones and Jail officer Leighton, chiefly on religious subjects, until midnight. He then fell asleep, but did not sleep soundly. He occasionally awoke, conversed, and again fell asleep. After Dr. Putnam left, he continued to read passages from the Bible, until exhausted, when he requested Mr. Jones to read to him. Many passages referring to his case, and condemnatory of his peculiar offence, were marked in his bible; and in other books pieces of poetry of similar tenor. He seemed to rejoice that his days of suffering and trial were about over, and that he had been granted time for repentance. He regretted, he said, to leave his friends, but he was unworthy of them. He selected several verses of poetry to be read to him, that had reference to the dangers of dissipation in early life.

The prisoner partook of a slight breakfast, of which he invited two officers of the jail to partake, and afterwards furnished them with cigars, but he did not smoke himself. At this moment the condemned criminal was singularly calm, manifesting more self-possession than the officers themselves were enabled to command.

The scaffold was erected in the morning about sunrise, in the centre of the jail yard, near which are about twenty houses from which a view of the gallows may be had. All these, except that of the jailer, which was empty, were covered with spectators. The number of tickets issued for the admission of witnesses within the jail yard was about 250. A party of reporters who arrived from New York, on the preceding evening were furnished by the Sheriff with tickets of admission. We copy the following from the Transcript:

At a quarter past nine the religious services commenced in the cell, in the presence of Sheriff Eveleth, the jail officers, the legal witnesses summoned for the occasion, and the reporters of the press.

The prisoner knelt before a chair in the centre of the cell; Dr. Putnam standing in the door way, and addressing the throne of grace. The prayer occupied seven minutes. After a brief but touching allusion to the solemn and melancholy character of the occasion, he prayed fervently for the prisoner, commending him to the mercy of an all-wise and beneficent God. He expressed his belief that the prisoner was prepared, so far as sincere contrition for his offence and prostration of soul in humble supplication for forgiveness, and reliance upon the Saviour's promises, could qualify him for his departure.

Mr. Putnam then prayed fervently for the family, that the same grace and mercy might sustain them in their great affliction, and enable them to support it with resignation and humble hope. He prayed that this terrible example might have a salutary effect on the whole community, in teaching them the danger of unrestrained passion, and inspiring humility and self-distrust.

The officers of the land, whose duty it would be to carry the sentence of the law into effect, were also remembered in his prayer; and he asked, that while they might perform their painful functions with firmness, it would also be in a spirit of tenderness and compassion for their fellow-being, who was about to pass before a higher tribunal, where justice would be sure to be tempered with mercy; and he hoped that some of the spirits, which would preside in that higher court might shed its benign influence to aid them on this trying occasion.

After again fervently commending the prisoner to divine mercy, the services were concluded without further ceremonies, and the company retired from the building.

The gallows was surrounded by some 150 persons, including several sheriffs and deputies from abroad and a large police force. But few members of the bar or of the medical profession were present. The windows of the bar or of the medical profession were present. The windows of the surrounding houses, with the exception named, were crowded by persons of both sexes and of all ages. The tops of the adjacent buildings, the sheds, out-houses, and every available point of view were occupied. The rear windows of the houses on Lowell street, all had their eager throngs of spectators. Probably they numbered about a thousand.

At 25 minutes past 9, Sheriff Eveleth, and his deputies, Messrs. Coburn, Freeman and Rugg, mounted the steps of the scaffold, in the jail yard, followed by the prisoner, supported by Dr. Putnam, and by jailer Andrews and Mr. Holmes, a turnkey.

The prisoner took his stand upon the trapdoor, or drop, and immediately under the rope which depended from the top of the gallows frame. He was dressed in a black frock coat, buttoned up in front, black pants and shoes, without any neckcloth, and only a portion of his shirt-bosom visible. He immediately entered into conversation with his spiritual adviser, which he continued as long as practicable, and with apparent calmness and composure.

Deputy Sheriff Coburn called the attention of the witnesses, &c. to the reading of the Executive death warrant, which was next done in an audible manner by the Sheriff—who, with his officers and the assembly, generally, remained with uncovered heads during the reading, with the exception of the prisoner.

The prisoner was then seated, while Mr. Andrews proceeded to confine his elbows by a strap, which also passed around the body and tied the hands crosswise in front. Another strap was bound around the legs, just above the knees.

After the prisoner had again risen upon his feet, the rope was drawn down and adjusted around his neck by Deputy Sheriff Rugg. The knot was placed a little behind the right ear; and the rope being by accident drawn too closely, the culprit's countenance became flushed and his eyes filled with tears, when the noose was instantly slackened.

The black cap was drawn over the head by Messrs. Rugg and Holmes; thus shutting out forever from the prisoner's mortal vision the sunlight and blue sky of this fair summer day.

The flushed appearance of the prisoner's face continued as the cap was descending; and, to the last moment, he turned his eyes sideways upon Dr. Putnam, who stood at the left, leaning upon the railing, and much affected.

Sheriff Eveleth announced, that in the name of the Commonwealth he should now proceed to carry into effect the sentence of the law, and immediately placing his foot upon the drop, the prisoner fell some seven feet and a half; and his mortal career was at an end. This took place at 25 minutes before ten o'clock.

The body swayed slightly to and fro; and, in a few seconds after the fall, there was a spasmodic drawing up of the legs once or twice. Beyond this there was no observable struggle; nor was there any subsequent agitation or quivering of the body.

After hanging thirty minutes, the body was examined by Doctor Henry G. Clark, City Physician, and Dr. Charles H. Stedman, of the Lunatic Hospital, South Boston; and they informed the Sheriff that life was extinct.

The Sheriff then announced the fact to the assembly, and after thanking the witnesses for their prompt attendance, he dismissed them from further service.

The body was taken in charge by Mr. John Peak, undertaker, placed in a black coffin, and conveyed to the cell recently occupied by the prisoner.

Professor Webster left no special communication for the public; nor did he retract to the last any statement made in his confession to Dr. Putnam.

He has however, left a number of letters, addressed to various parties; and some of them may be hereafter communicated for publication.

UNION OF THE COLONIES.

We approach this important subject once more, but with some diffidence,—diffidence occasioned, not by the impracticability of the measure, nor by a single doubt as to the benefits that would accrue, but by the hopeless apathy of the people. For heartless, soulless stupidity upon all public questions, commend us to New Brunswickers. Were a host of locusts on the frontiers, ready to pounce upon the land and devour every vegetable production on its face, and they could be turned aside by a little energy and unanimity of action, Bluenose would not stir; he would let them come, and grumble at his luck. Luck! Yes, Bluenose was born under some hostile planet, and is forever *unlucky*. Twenty years ago he commenced quarrelling with the Mother Country, and chuckled at the thought of some petty savings he was going to make, forgetting that his staple export was protected in England by a differential duty of *forty five shillings a ton!* Ever since he has been repudiating, and demanding self-governing powers, and yet he grumbles because the protective duties are abolished—he is *unlucky* that England does not treat him as the same pet child he was in 1830! He inhabits as fine a country as there is on the globe—a country with a healthy climate, gloriously wooded and watered, a fertile soil, extensive intervals, fine undulating uplands, rich ores of various kinds underneath, and the bays and harbours glittering with the finny tribes; but what has he done? He has foolishly sacrificed the most valuable of his forest trees; the lands he has cleared he has exhausted by a ruinous system of agriculture; his ores are untouched; and foreigners enter his bays and catch his fish. He cannot fish; he cannot farm; he cannot mine; he is *so unlucky!* Fortunately his intervals are inexhaustible, and he ekes out a living by cutting and selling hay. But he complains that he wants trade—he wants markets for his produce, although we never could discover why he cannot sell fish in Portugal, Spain, Italy, and South America, and sell farm produce to any extent in England,—only that he is *unlucky!*

But Bluenose is disheartened; he looks across the line and watches the prosperity of the New Englanders,—a people occupying a geographical position infinitely inferior to the Lower Provinces, having inferior soil, inferior fisheries, and no mines; Bluenose sees their prosperity, and sits down and grumbles at his luck. But how does it come that the Americans are so prosperous? No one knows better than Bluenose; he will answer you readily that their prosperity arises from *union, protective duties, and energetic action and perseverance*; but he lacks the three ingredients—*he is unlucky!* What is there to prevent the extensive, healthy, well-watered and fertile North American Colonies from uniting, and, by nursing their *home trade*, rivalling the American Republic? Nothing! Or rather, nothing but energy. The League in Canada have acted nobly, and we believe their doctrines are rapidly gaining ground; but in this Province, we repeat that at present the task of the Journalist is a hopeless one,—the people lack energy; or, to quote their own words, they are *unlucky*.

Every true British subject in America should exert himself to the utmost to procure a union of the Colonies. Do we wish to preserve the British name among us? do we wish to be united to, and live under the protection of the most powerful nation in the world? Do we wish to share her glory, receive from her the men of God preaching the doctrines of Gospel purity, and revel in her literature? Then let us unite, for without union we shall be swallowed up by the greedy, slave-holding Republic,—by a country that denies in her treaties that she is a Christian Nation! Are we Protectionists? Then let us unite, for the protective principle can never be fully carried out in a country that is too small, or too thinly populated to live within itself. Are we Freetraders? Then let us unite, for the principal object of the freetraders at present is to obtain reciprocal free trade with the United States, and if the colonies were united, we should be in a position to demand and enforce what we now beg for in vain.

One thing is certain; the colonies need but to ask the British Government for the power to form a federal union, and it would be cheerfully granted. In fact we have seen various hints thrown out, showing that it would be

agreeable to all parties in Parliament. But there is a rumour now current in Halifax of the utmost importance if true,—the *British North American* of the 23rd inst. says it is rumored that the British Government have decided to give such guarantee as shall lead to the immediate construction of the Halifax and Quebec Railway, provided the colonies will consent to a federal union. We like the guarantee prodigiously, and like the proviso still more.—Should this rumour prove correct, Bluenose's unlucky days are nearly at a close, for the rising generation will possess the antidotes to ill luck—*union and energy*.—*F. ed. Amaranth.*

(From the Bytown (C. W.) Orange Lily.)

JESUITICAL PROCEEDINGS OF THE PRIESTS OF CANADA.

"Hon. Mr. Ross presented the Report of the Committee to whom was referred the Correspondence on the alleged grant of an Indian Reserve on the river Gatineau, to the Roman Catholic Bishop of Bytown. It stated that the Correspondence had been carefully read, and that the Provincial Secretary had been examined; and the opinion of the Committee was, that the Government did not intend to make the grant in question."

The above notice of the Report of the Committee appointed to investigate the iniquitous proceedings connected with the contemplated grant of 60,000 acres of land, on the River Gatineau, to the Bishop of Bytown, we take from the proceedings of the Legislative Council of August 2nd; and from the ambiguity of its style, we consider it merely a further attempt at mystification, rather than a denial of the damning imputation that the Government intended to prostitute the powers of their position by robbing the country to enrich the Church of Rome—a church, or rather a system of wickedness, already endowed and fattened by state patronage, in Canada, in a manner alike disgraceful to the Ministry and dangerous to the interests of the people.

By the correspondence, published in the Gazette of August 9th, the whole mystery of the iniquity was revealed; and it is clearly shown that the famous Jos. Eugene, Popish Bishop of Bytown, was to become the trustee for the Indians to receive the grant, of whose temporal interests (as Roman Catholics) that Jesuit dignitary avows himself the guardian. After such a declaration, it is time for every Papist to awake from their lethargy—it is high time for them to enquire into the nature of a tyranny that claims the right to interfere in their temporal concerns. Why, if those Popish tyrants are not restrained and checked in the arrogance and wickedness of their pretensions, they would soon establish the Inquisition in Canada—their religion has been established by a mercenary, popery-enslaved Government here already.

But to return: If the conduct of the Government was not disgraceful in the extreme, and totally unworthy of men laying claim to common honesty of purpose, would Mr. Leslie have resorted in the manner he did, to falsehood and equivocation, when the matter was brought up by the Hon. Thomas McKay? If it was not the secret intention of the Government to grant the land in question to the Roman Catholics, through the agency of the mitred foreigner, Jos. Eugene, why not say so? If it was, why not have the manliness to avow it, even though his Satanic Majesty should blush at the magnitude of the iniquity? In this villainous transaction everything has been falsified. Twenty families of Indians have, through the assistance of a large pair of *green Jesuitical spectacles*—Mr. Leslie and Jos. Eugene—been magnified into a thousand, and even the letter to the "Great Chief," purporting to be written by some head Beaver-trapper named "Pakenawatik," we consider very far from genuine. It looks more like a Popish fabrication, and who knows, that Jos. Eugene himself is not the veritable author of it?

Now that the unheard of iniquity of the whole proceedings has been exposed, and the Bishop of Bytown with his servile parliamentary allies have been exhibited in their true character, revealing to the eyes of the astonished public, a conspiracy of the darkest kind laid by Jesuit cunning and treachery, for the purpose of accomplishing an extensive public robbery, we do not think the Government will dare to lend itself to the consummation of such a reckless and desperate transaction. The present Ministry has already patronized and endowed Popery to an extent that renders their term of power, an era in the history of Canada marked by a curse, and it is to be hoped that the cup of Legislative iniquity is full.

A LIBERAL OFFER.

The following generous proposals have been submitted to Roman Catholics in the United States. Has any bishop or priest responded? Will any one respond—there, or in these lands? We trow not.

TO ALL ROMAN CATHOLICS.

1. One hundred dollars reward, to any Roman Catholic who will find in the New Testament, a single instance of private auricular confession to either priest or apostle.
2. Two hundred dollars reward, to any Roman Catholic who will point out a single passage in the Scriptures, which states that the Bishops of Rome, either as the successors of St. Peter or in any other character, were to be in their succession the Heads of the Universal Church.
3. Three hundred dollars, to any Roman Catholic who will prove from the Scriptures, that use of images was recommended either by Christ or his apostles.
4. Four hundred dollars reward, to any Roman Catholic who will discover in the Scriptures, a single instance of an apostle or Christian offering up a prayer to God through Christ, to be delivered from eternal flames, by the merits and intercession of a Saint! See R. Missal, p. 527, ed. 1840.
5. One thousand dollars reward, to any Roman Catholic who will furnish a single text of Scripture, in which Christ or his apostles, or the evangelists, called the blessed Virgin Mary, "the Queen of Heaven," "the Empress of the Universe," "the Mediatrix between God and Man," or in which the apostles prayed or directed the Church to pray to her at all.