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TRIUMPH OF CHRISTIANITY OVER INFIDELITY.

BY JOSEPH JOHN GURNEY, ESQ.

The following narrative, affords a striking example of the benefit which often arises from a kind and conciliatory conduct even towards those who have wandered far in the paths of error. It will also, I trust, be interesting to the reader, from the account which it contains of one of the many signal triumphs of Christianity over infidelity.

Lord S— is the possessor of a large estate at M—, a populous manufacturing village in the north of England; which, some years since, was notorious for the prevalence, amongst the lower classes of inhabitants, of revolutionary and infidel principles. This nobleman, when paying a visit to M—, in the course of the year 1824, (his own residence being at a distance,) called upon the weavers in their own cottages, made himself familiar with their habits and sentiments, and endeavoured to show them the danger and folly of the irreligious notions which many of them had imbibed. At the same time, he showed them much kindness; and on his departure from the village, encouraged them freely to communicate with him, on any subject that might affect their welfare. For this purpose, he condescended to select as his correspondent a journeyman weaver, of good talents, and sober religious character, by name, Amos Ogden, who was authorized at all times to address his worthy landlord, in case of need, on behalf of himself or his poor neighbors.

Soon afterwards a sum of money, bequeathed by a lady, was entrusted, under her will, to a gentleman resident at M—, to be distributed among the poor inhabitants of the parish, according to his discretion. This gentleman, from an honest but misguided zeal in a good cause, determined to restrict the belief thus provided, to those of his poor neighbours who were loyal in politics, and orthodox in religion. Such a restriction was by no means calculated to conciliate persons of a different description; and it happened, rather unfortunately, that it was the means of excluding from all benefit of the lady's charity one Robert Kenyon, who was suffering under a very aggravated degree of distress. This poor man had drunk deeply of the polluted streams of Radicalism and Deism; but was now afflicted by a mortal illness, and was reduced, under the pressure of it, to a state of peculiar misery and want.

The watchful Amos Ogden lost no time in communicating the circumstances of the case to the benevolent Lord S—. Lord S— declined interfering with the arrangements of the gentleman, in whose hands was placed the fund for distribution; but generously remitted the sum of five pounds, for the immediate relief of poor Kenyon and his family. Within a few weeks of the receipt of this gratuity Kenyon died; and the following truly remarkable letter was addressed to Lord S— on the occasion, by his humble correspondent:—

M—, March 3d, 1823.

My Lord,

In compliance with the request of my late friend, Robert Kenyon, I now write to acquaint you with his death, which took place on the 27th February.

To the latest moment of his life, he retained a grateful sense of his obligations to you, for the comforts he enjoyed through your means; and his last request was, that I would write to you in his name, and acquaint you with the change produced in his mind with respect to religion. But that you, my Lord, may fully understand the matter, it may be necessary to give you a general view of his opinions on this subject, previous to the change above alluded to, with a few of the circumstances which tended to confirm those opinions; and then state the causes which, so far as I know, effected the change in question. And first, with respect to his religious opinions, he maintained that religion consisted in loving his Maker; and that this love could only be shown by the constant endeavour to promote the happiness of his fellow-creatures. Concerning religion, as by law established, namely, Christianity, he entertained doubts. How God could justly impute Adam's sin to his posterity, he could not conceive; how God could, consistently with the attribute of mercy, require the death of Christ, as an atonement for the sins of the world, he could not understand. The doctrine of the new birth, justification by faith, (or the knowledge of salvation by the remission of sins,) and sanctification by the Holy Ghost, he regarded as chimerical notions, entertained only by religious fanatics; in short, he was ready to inquire with Nicodemus, "How can these things be?" These sentiments certainly resulted from his having read the Deistical publications of the day; but that which in his

view pointed the shafts levelled against Christianity, (and which tended greatly to confirm his opinions,) was the manner in which, in certain cases, church benefices are disposed of. You, my Lord, have not forgotten the time when, nor the character to whom, the vicarage of R— was given: this one instance, out of many that I could name, tended more fully to confirm his objections to Christianity, than any arguments advanced by its most inveterate enemy. In this state of mind he continued until the day on which I received your Lordship's donation. Up to that time he had fondly cherished the hope of recovery; but when that hope failed, he began seriously to examine the foundation of his future prospects. His mind was thus occupied when I gave him the proof of your Lordship's good-will. I think I told you of the panic that seized him on that occasion. Under such circumstances, we need not wonder if a cause which your Lordship would deem trivial in itself, produced an effect of the greatest moment. I allude to the following passage in your Lordship's letter:—"And with a view of affording this poor man (reformer or not) some relief in his wretched situation," upon this passage he emphatically observed, "How unlike Mr. —! This is Christianity!" It was now that his prejudices yielded to that light which discovered to him the errors of his past life. He now felt himself tied and bound with the chain of his sins. The remembrance of them was grievous; the burden of them intolerable. So great was his distress, that he roared out from the disquietude of his soul. His situation could no longer remain a secret. At his earnest request, Christians of various denominations were called in to advise and pray with him. They rejoiced over him as a brand plucked out of the fire; whilst infidelity stood confounded at seeing one of her champions at the Saviour's feet. He remained thus suspended between hope and despair during the space of nine days. He was at length enabled to lay hold on the hope set before him; and to testify God pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. As a testimony of the abhorrence in which he held his former opinions, he gave orders to burn his books; which was accordingly done. He retained a comfortable hope in the mercy of God, through Christ, to the end of his life, and died in peace. He was interred on the 29th of February, attended by upwards of eighty persons from M—, and the neighbouring townships, who were all previously acquainted with your Lordship's generosity, and the good effects it produced.

Is not this, my Lord, the most effectual means of raising the affections of the lower orders to a due regard for the ancient nobility of the land?

That your Lordship may long remain the benefactor of the human race, is the sincere wish of Your Lordship's obedient, humble servant,

AMOS OGDEN.

The hand-writing and general appearance of this letter plainly indicated the humble condition and education of the writer. The force and neatness of the style in which it is composed could therefore be ascribed only to his superior talents.

A respectable member of the Society of Friends, who lives within a few miles of the village of M—, kindly undertook to examine into the truth of the circumstances; and the result was completely satisfactory, as relates both to the genuineness of the letter, and the authenticity of the history which it details. The following additional particulars were communicated by this gentleman:—"When Kenyon's friends were assembled round him at his request, after he had given orders for his Deistical books to be burned, and had fully expressed the confidence which supported his mind, that he was about to enter the regions of eternal happiness, he lay still. One of them put a question to him as to his state. He was too much exhausted to reply, but raised his hands and eyes towards heaven, with a smile of sweetness and serenity, indicating a very elevated state of feeling. He then applied his fingers to his pulse in his wrist, closed his eyes, and quietly departed without again opening them."

Such was the peaceful close of a man who had once disputed the great truths of Christianity, because he could not understand "how these things are;" but who, under the terrors of impending death, was brought to humble himself before God, and was graciously enabled to find a sure refuge in Christ. No sooner did he understand the practical efficacy, than he freely admitted the divine authority, of the religion of Jesus.—*The Amethyst.*

* The gentleman to whom was entrusted the distribution of the legacy.

From the Wesleyan Methodist Magazine for Jan. 1832.

HINTS ON THE PUBLIC WORSHIP OF GOD.

It is well known that things appear very differently when viewed abstractedly from what they do when viewed relatively. We look, for instance, at a church or chapel, and see merely a building composed of various materials; but if we look at it as a place of religious worship, a house of God, in which his name is recorded, where his people worship him, and where he condescends to manifest his gracious presence, we feel a reverence for the place, and a sacred awe rests on the mind. With such feelings we should regularly attend the worship of God. Our feet (our affections) should be kept when we enter his house; and our heart should glow with gratitude, that an opportunity is given to worship at his footstool.

The exercises of the mind suited to such a place are prayer, praise, and due attention to the word preached. Prayer is to be made to God for the free and full forgiveness of past offences; for the healing of all our backslidings of heart; and for the ample supply of the Holy Spirit, that we may be fitted for every good work and word.—God's house is a house of prayer; and all those who attend it should be found in the spirit of prayer. We should also enter into his courts with praise, be thankful to him, and speak good of his

name. The numberless benefits vouchsafed to us, providential and gracious benefits, call for thanksgiving to Him who is the Giver of every good and perfect gift. If praise be not offered to God by us, we rank among the unthankful, and must share in the rebuke given to the nine lepers: (Luke xvii. 17.) a rebuke which we should fear to incur; a censure which we should dread to merit. Due attention to the word preached is also required of those who tread the courts of the house of the Lord, in order that they may understand divine things, receive the truth in the love of it, hide it in their hearts, and be preserved from every evil way. Attention is necessary in order to discern what portion of the sermon is more immediately applicable to us, as shewing us our numerous defects, our great unworthiness, our utter helplessness, our peculiar privileges, our obligations to be wholly devoted to God. This attention to the word is not given by those hearers who indulge a wandering eye, looking to see who is present, how individuals are dressed, or how they behave; nor by sleepy hearers; who take no proper pains to keep awake in the sanctuary; nor by such as are turning over their hymn-books while the word of truth is delivered. Neither can those give due heed to the things which are spoken, who suffer their thoughts to wander, who are forming plans of business, or ruminating on the transactions of past life, and bring, in thought, the merchandise of the world into the house of God. Attentive hearers mix prayer and faith with hearing; they aim to understand what they hear; to profit by it; and to transcribe the truths of the Gospel into their lives. It is true that persons may hear with some degree of attention, who do not hear in the spirit of prayer, but mount the seat of judgment to decide on the accuracy of the speaker, the nature of his gesture and action in the pulpit, the energy of his address, or his want of feeling. Possibly those may readily go from the seat of judgment to the chair of the scorner, and treat eternal truth with disdain, speaking evil of things which they know not. Thus the pride and vanity of their hearts are rapidly matured and they become ripe for everlasting destruction: while the meek and lowly of heart receive instruction under the same ministry, are made wise unto salvation, and gain a meekness for the heavenly inheritance. To the former, the servants of God are the savor of death unto death; but to the latter the savor of life unto life.

The nature of divine worship requires punctuality in attending it. Ministers should set an example, and never be one minute after the time appointed. The plea for delay, that the people are not come, is frivolous; for if they once delay five minutes on that account, they may have occasion to delay ten the next time; and the cause of Christ be reproached by the multitude. But if Ministers ought to be in time to begin the worship of God, the hearers should attend in due time to what is the Lord's service, whether of praise or prayer. This would encourage Ministers in their arduous work, and tend greatly to help devotion through the whole time of worship. But when persons get a habit of attending irregularly, it strongly provokes a want of prudence in arranging domestic affairs, and a want of piety in not being present at the commencement of the service. Praise is offered to God, but they are not present to engage in this delightful employ; prayer is presented to the throne of grace, but they are not in time to unite in this blessed exercise. Some of these hearers, if they may be so called, come into a place of worship without a blush, even after the text is named, to their own shame, to the annoyance and serious injury of devout hearers, and to the great grief of those who steadily occupy the pulpit. All hearers ought to be present when the service begins, to unite in every part of it, that they may neither be interrupted, nor interrupt others in their devotion, but gain all possible benefit.

From the New York Evangelist.

PRAYER MEETINGS.

For a prayer-meeting to be profitable, it is necessary that those who attend it, but especially those who lead in it, should have a just view, or what is a better expression a right sense of prayer.

The instructions of the scriptures concerning prayer, are very simple, but very explicit. Upon this most deeply interesting of all subjects, there is the greatest possible clearness and certainty. The slowness of our belief seems to be provided against; and perverse as is our misunderstanding of religious truth, it is still wonderful, that prayer should be misunderstood. Our Saviour says, "Ask and it shall be given you; seek, and ye shall find." "For every one that asketh, receiveth; and he that seeketh findeth." One illustration which he uses, is, a son asking his father for bread, adding the declaration that God gives more willingly good things to them that ask him. Another illustration is, a neighbor calling at midnight upon his friend for three loaves, and the latter at first refusing to rise at that hour from bed, but at last yielding to importunity. Another illustration is, an unjust judge administering justice to a widow, to get rid of her persevering solicitations. Another illustration is, a woman applying to our Saviour himself for relief to her daughter, receiving with meek acquiescence his repeated reasons for refusing her request, but insisting that it may nevertheless be granted. Another illustration is of the blind man seeking restoration of sight, and increasing his cries the more he was charged to be silent. These are our Saviour's lessons containing infallible truth. I cannot see how this truth can be mistaken, or rendered more intelligible. It appears to me that all the perplexity upon the subject of prayer has arisen from the exercise of human ingenuity concerning it; and that there can be no obscurity or doubt on the mind of any one, who confines himself to the simple, plain, but full, instruction of the word of God. A description of prayer according to this instruction is, one feels want, and knows that God, and he only, can supply this want, and that it is his privilege, according to God's gracious appoint-

ment, to ask him for this supply; he therefore under this feeling and in this confidence, addresses prayer to God. His prayer may not be granted; but his want presses him; he must obtain a supply, and he can obtain it only from God; it is his privilege to ask him for it, and this is his only resource; hence he becomes importunate, and gives over praying only on obtaining the supply sought, or upon the removal of his want in some other manner.

This appears to me to be the scripture view of prayer. To the question, whether prayer is answered, and what prayer is answered, so gravely discussed, the proper answer is, that the matter does not admit of question. All prayer is answered, and always. It may be answered, either by granting the supply sought, or by removing the feeling of want, or by giving grace to bear it in comfort. But that prayer is answered, (I mean all prayer,) appears to me certain. This follows as a consequence from the truth of God directing prayer, as necessarily as any corollary follows any demonstration in mathematics. God directs prayer; why—that it may be answered. It would not be truth directing prayer, if prayer were not answered. In the essential character of prayer, it asks, that it may receive; it asks under a sense of want, that this want may be supplied.

I have been surprised, to see a distinction made between prayer; as if some prayer was answered and some was not. I have been more surprised at a more extraordinary position, that whether prayer is answered, depends upon the exercise—the greater or less degree of strenuousness. All prayer is the same. The wants out of which it arises may be various. We may want more grace; we may mourn over souls, whom we see in the ruins of the fall, in the full light of truth, and want their salvation; our hearts may break within us, when we see a church without any life, and we may want a revival. Prayer is the same; asking God for what we want. Much evil arises from the supposition, that there may be different kinds of prayer. On this supposition, mockery, vain words, are substituted for prayer. We grow in sin in the use of means intended for growth in grace. We are in full contentment, when we should be in deep distress. We are abusing the time and opportunity, which we ought to employ with all diligence.

When I say, that all prayer is answered, and always, I exclude from my idea of prayer all petitions, which do not proceed from a sense of want, with confidence in God, that he can supply this want, and that it is our privilege according to his gracious appointment, to ask him for this supply. All other petitions to God I regard as trifling, offered either to exhibit oneself, or in the performance of a task; being in the first case profane declamation, and in the last, unhallowed drudgery. On this point, there can be no doubt. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," 1st Sam. xvi. 7. Our words in prayer are for ourselves and our fellow beings, not for God. He requireth "truth in the inward parts;" and if, while we are uttering our words in supplication, there is no prayer in our hearts, we are mocking, not praying. How much awful sin is there in this very matter! How humble, penitent, and careful should we be! How ought we to watch!

Upon the view here taken, the scriptures abound in illustration. Is it said that a sense of want is essential to prayer? "Thus said the Lord, ye shall seek me and find me, when ye shall search for me with all your heart," Jer. xxix. 13. This describes such a feeling want of God's presence, that there can be no satisfaction without him. When we seek with all our heart and soul, we are in a state of distress through want of what we seek for. This is the description of prevailing prayer, "if thou seek with all thy heart and soul," Deut. iv. 29—xxx. 2. 1st Kings viii. 48. Psalm xcii. 14. "Is it said to be essential to prayer, that we know that God, and he only, can supply our want, and that it is our privilege, and according to God's gracious appointment, to ask him for this supply? The language of inspiration is, "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him," Heb. xi. 6. "But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord," James i. 6, 7. These scriptures may be familiar to all who read this essay. But have they come to them in any thing more than the letter? What more instruction do we need? What more instruction can we have? Let the simple truth which they present, take hold of our minds and guide us. The effect of treatises on this subject, is to lead off the mind, through philosophical speculation, from plain truth, to divert itself with ingenious error.

A LAYMAN.

WHAT IS A GENUINE REVIVAL?

Has, with the most judicious Christians, become a question of vital importance. A mistake in this matter, amongst those who take the lead in building our evangelical churches, may be attended with very unhappy consequences. There are some valuable observations on this subject on our first page, entitled, "Signs of the Times."

There is one idea, however, not included in the observations, which we think by no means unimportant,—the danger to which persons are exposed, who deceive themselves in reference to their own character, and make a false profession of religion.

The gospel. The first class are the careless, wayside hearers, led captive by Satan at his will.—The second, are those who hear the word and receive it with joy, but have "no root in themselves," and endure but for a season. This is a most alarming statement; and perhaps this is the class, from which are more unsound professors and self-deceived persons than from any other.—And it is easy to account for this, from the dispositions of some who are ready to decide at once on apparently sudden conversions.

There are not a few, who are remarkably captivated with the wonderful, and the marvelous and who are greatly fascinated with the rapid progress of moral causes and effects. These persons seem to possess a pre-disposition to be imposed upon. And if the countenance of one who has been dejected and anxious is suddenly lit up with a cheerful smile, they are ready at once to decide that this is an indication of the joy of faith.

Now we do not mean to intimate that this may not be the case. We firmly believe that the renovation effected by the Spirit of God, or that change of disposition in which the will is gained over to the love of truth and holiness, is instantaneous. What we would guard against is, the decision in this matter with haste and rashness.—For as their is a proneness in our deceitful hearts to "think of ourselves more highly than we ought," some may be ready, on obtaining the favourable opinion of one reputedly pious, to become satisfied with a false hope. In what hazardous circumstances are such persons placed. They are received as members of an Evangelical church, and are considered to be persons of genuine piety. They are accustomed to think thus of their own moral character, and to feel a degree of safety, as to their hope of salvation. When those who are strangers to religion are solemnly addressed from the pulpit, and warned to "flee from the wrath to come," these self-deceived professors do not consider that they are meant; for they are numbered with the pious. How fearfully are their minds thus closed against conviction, and in what a fatal slumber are their consciences! This was the perilous state of the old Pharisees. When our Lord told them, that "for judgment he came into this world, that they which see might see, and that they which see might be made blind," with great self-righteous confidence they asked him, "Are we blind also?"—We hence see the necessity of carefully adhering to scriptural tests of moral character, and especially to that of being rooted and grounded in the truth!—*(Christian Watchman.)*

I WILL SHAKE ALL NATIONS!

The fulfilment of all Prophecy is drawing to a close. The period when the Angel shall place one foot upon the sea, and the other upon the land, with his hands lifted to heaven, and swear that time shall be no longer, cannot be far in the fearful future. We certainly stand upon the evening of time—its morning and mid-day have passed away, and the night draweth on. If Bishop Butler's remarks are true, that the natural and moral world have a striking connection with each other, and that when we see great changes in the one, we may look for them in the other,—a great revolution in the moral world is near.

Indeed, God seems to be "shaking all nations." At home, we have to be sure great prosperity as a nation, and great revivals in the church,—yet a few days since and innocent blood was shed by the massacre of whole families—and now, some of the nightest questions that have been heard since the Revolution, agitate the land. Abroad, the pestilence has swept away its fifty millions, and yet the destroying angel is not stayed—he still travels in the greatness of his strength—and who can tell if his heavy tread shall not be heard upon our own shores, if it be not already here. The throne of France has been shaken, and it still trembles—and the man who sits upon it may soon be powerless. Within a few years her streets have been twice washed with innocent blood, and the hue is still there. Freedom is not hers, altho' every fabric built by monarchy is mightily shaken. Poland, after bleeding to death half her citizens, starving others, is in ruins, and has given up the ghost. Her resurrection is nearly as distant as that of the just. England, where the life-blood of freedom of thought and Religion has flowed most freely, in the old world, is now visited by the scourge of all the earth.—And who can tell, with all her wisdom and greatness, that she is not slumbering upon a volcano, whose eruption may plunge, in a moment, all her political greatness in ruins.

The Autocrat of all the Russias still holds his sceptre; but a few more shocks in Europe, and who can say, that it shall not be wrested from his grasp! Germany is slumbering, excepting in literature; but all eyes in Europe look upon her beautiful Rhine and Elbe, as the Lion upon his prey.

Amid, however, the convulsions of the earth—and, we may add, the contending worlds above us—the furious sweep of the broad trail of comets—the Christian is safe; his strength is "more than the munition of rocks." Let each for himself find the "secret place of the tabernacle of the Most High, and he shall be hid under the shadow of the Almighty."—*Me. W. Journal.*

ROMAN CATHOLIC BIBLE.

The authorized version of the Roman Catholic Bible was thus advertised in Cork in 1814.

"A new, superb, and elegant edition of the Catholic Bible, now published in Numbers and Paris, by J. A. McNamara, Cork, under the patronage of his grace the most Rev. Dr. O'Reilly, Roman Catholic Lord Primate of all Ireland; his grace the most Rev. Dr. Troy, Roman Catholic Archbishop of Dublin; his grace the most Rev. Dr. Murray, Coadjutor Archbishop of Dublin and President of the Royal College of Maynooth; the Roman Catholic Bishops of Cork, Waterford, &c. &c. &c., containing the whole of the books in the sacred Scriptures, explained and illustrated with Notes or Annotations according to the Catho-

The total number of new cases which occurred in other parts of the Kingdom during the six days ending February 23th, was 31, died during the same time 12 recovered 30, remaining 100; which is said to be a decrease of about one-sixth, in the aggregate, as compared with the returns of six days previous.

The grand total of cases from the commencement is reported to be 5,460, deaths 1,600.

THE REFORM QUESTION.—The Times of the 25th says, the King has granted to Earl Grey, authority to create as many Peers as may be found necessary to carry the Reform Bill in the Lords. An evening paper of the same day, in alluding to the above, remarks: "We have reason to know, that no creation of Peers will be necessary for the purpose of carrying the second reading of the Reform Bill. In the Committee, however, it may be necessary to create Peers, in order to prevent the failure of the Bill, either through an increased strength of the anti-Reform Party, or the lukewarmness of some of the declared supporters of the measure. Having the authority of the King to create Peers, it is not probable that Earl Grey will expose the Bill to danger by the non exercise of the powers with which he has been entrusted."

The division on the question of including tower Hamlets, Middlesex, in Schedule C, or in other words, of giving the metropolis additional representatives in the House of Commons, took place in committee of the whole, on the evening of the 25th Feb., and was as follows: Ayes 316, Noes 236. Schedule C is called "the enfranchising Schedule," and comprehends Birmingham, Manchester, Leeds, the Metropolitan Districts, &c. The debate preceding the division above referred to was a warm one. The measure was opposed by the Marquis of Chandos, Sir E. Sugden, Sir George Murray, and others. It was stated, that the members who would represent the metropolis, should the bill pass, would be twenty-two in number. It was supported by the Chancellor of the Exchequer, and by Mr. Macaulay, in a very eloquent speech.

The list which we have seen of the names for and against the second reading in the House of Lords, gives a majority of ten to the Government. This list was made out by persons who had good opportunities of ascertaining the real state of the case, and as it is subsequent to the circulars of the Noble Duke, there is no probability of any material change in favor of the Anti-Reformers. It is the intention of Ministers to adhere firmly to the clause for increasing the number of the members of the metropolis.

In the House of Lords there was a stormy debate on the evening of the 27th, in which Lord Grey was assailed on several topics, by the strength of the opposition.

In answer to a question by the Duke of Wellington, relative to the time that elapsed between the reception in Jamaica of an order in Council, authorising the Governor to proclaim martial law in the island, and actual exercise of that power by the Governor, Lord Grey explained, that he had accompanied his despatch with a circular letter, in which he recommended that only "a very sparing use should be made of such an extraordinary remedy." The Albion an opposition paper observes, "the event has proved the folly of such a half-and-half policy. Lord Belmore kept the Proclamation in his pocket from July to December, fearful, no doubt, of using the 'extraordinary remedy' until a very extraordinary occasion—the insurrection broke out, and property of British subjects, to a great amount, was destroyed. But for the Colonial Minister's ill-judged circular, the Jamaica revolt would not have taken place."

The sentence of the Court Martial on Capt. Warrington, for his conduct at the Bristol riot, was, that he be cashiered, but recommended to mercy. The King confirmed the sentence, but in consequence of recommendation, allowed Capt. W. to sell out.

ABSTRACT FROM THE EARL OF HARROWBY'S CIRCULAR LETTER.

"Lord Harrowby, in his circular letter to the Tory Lords, states as his reasons for voting for the second reading of the Reform Bill, his belief that Lord Grey has full power from the King to create Peers to any extent, and that he will have an unanswerable justification for resorting to that strong measure of the Bill in a second time rejected; which event would be followed not by resignation of Ministers, but by the prorogation of Parliament, and an immediate creation of Peers."

"They could then expect no modifications, whereas by yielding to the second reading, they would then be able to make in the committee such alterations in the schedules and qualifications as would, if not render the bill harmless, at least extract a great part of its venom."

"Besides, a second rejection of the bill would strengthen the Ministers, as it would be impossible to form an Administration to succeed them, the Duke of Wellington & Sir Robert Peel having declared against any return; and without some sort of reform the country never would be satisfied."

"That other results advantageous to the Tories would be gained. If the bill passed, with these alterations, and a dissolution took place, the ministers would suffer from the unpopularity which would attach to them for having by their weakness permitted the efficiency of the bill to be impaired. They would be deserted by the zealous reformers, and despised by all parties; their influence over the country being thus annihilated; it would be very easy for old influences to regain their former strength; the people would gradually get into better humour with the Tories; and the return of the Duke of Wellington and Sir R. Peel to power become then safe and practicable."

FRANCE.

At the sitting of the Chamber of Deputies on the 25th Feb. M. Teste, appeared at the tribune to present the report of the committee, on the proposition of M. Portalis relating to the repeal of the law of Jan. 10th, 1816, prescribing the ceremony to be adopted on the anniversary of the death of Louis XVI. (Jan. 21st), as amended by the Chamber of Peers. The report was exceedingly brief. Repelling any insinuation that they wished to suppress the proper feeling of regret awakened by the recurrence of the day, they recommended the total repeal of the law. M. Salvette moved that the question should be taken without debate, which was generally seconded from the right. It was ascertained that a quorum was present, and the vote for taking the question immediately was unanimous. It was so taken, and on the first section of the Bill, as amended by the Chamber of Peers, which enacted that on the 21st Jan. in every year, the Courts and public officers should be closed in sign of mourning, but one member, M. Andre du Haut Rhine, rose in its favor. All the others rose simultaneously in opposition. Deep silence prevailed during the whole of this proceeding.

The second section, abrogating the law of Jan. 18th altogether was adopted after a ballot by a majority of 236. Ayes 202, Noes 236.

Considerable sensation was produced at the same sitting, by the resignation of M. Thierry Poux, one of the Deputies which the President conceived to be couched in terms so exceptional, that he requested the Chamber to decide whether it should be read. It was put to vote, and a majority decided that it should be read. It was in these terms:

"M. Le President.

Being desirous of disavowing any identification with the majority of a Chamber, which makes itself the accomplice of a disastrous system, and of the deplorable acts of an anti-national minister, I have the honor to transmit to you my resignation," &c.

A NEW CREATION OF PEERS.—It is stated that it has been determined to put an end to the systematic opposition manifested by the Chamber of Peers towards the Lower House, by "the immediate creation of a considerable batch of Peers, selected principally from the Centres, but partly from the Extremities, of the Chamber of Deputies. The names of Messrs. Jars, Rambuteau, Koye, Collard, Odier, Dellesert, Lobeau, Etienne, Humann, Lafitte, Lamarque, Lafayette, Dupont de l'Eure, Clausel, Bignon, and Salvette, are mentioned as likely to be included in the list."

HOLLAND AND BELGIUM.

In the House of Commons, on the 22d of February, Lord Palmerston inquired of the Hon. Bart. who had given notice of a motion relative to Belgium, whether it was his intention to bring forward the motion on the day named.

red to be informed whether Government had received any communications relative to the proposed expedition from the French ports to Civita Vecchia and Ancona. Lord Palmerston replied, that he could not promise that the ratification of the three Powers would actually take place before the 28th, as the time was so extremely short, but he had no doubt whatever that the ratification would be given, and that at no distant period.

PORTUGAL.

DON PEDRO'S EXPEDITION.—The "The Echo de Rouen" says—"A considerable number of voluntary enlistment for the expedition against Don Miguel have lately been effected at Paris. The first division of these volunteers, known by the name of 'Independents,' is to set out for Havre on the third of next month, under the command of Capt. Edw. Chauvin. Captain Mariana, will depart for the same place with the second division on the 15th March. Finally, the Independents, who have been engaged at the estaminet Deschamps, rue Dauphine, will set out for the same destination towards the end of the same month."

Letters from Madeira of the 20th of February, state confidently, that Ferdinand was determined to assist Don Miguel to the utmost of his ability. It is said on the authority of letters received in London, that 40,000 Spaniards were at Badajoz, for that purpose.

The intelligence from Lisbon is to the 19th of February. It is stated in the Lydon Courier that Don Miguel had ordered all Portuguese clerks and all Portuguese, employed by English residents, to quit Lisbon immediately.

An edict was issued on the 8th, "ordering all the Portuguese and foreign vessels in the Tagus, off Lisbon, to remove to a distance, in consequence of the batteries of the capital as well as those on the other banks of the Tagus, being about to practice firing. Hitherto the French and English ships of war have been to careen and exercise their guns, but this edict forbids their firing except for necessary signal. It remains to be seen whether the French and English Admirals will submit to this interdiction."

Miguel was making great efforts to call together a large force. It is mentioned that a large number of recruits had been brought from the interior, which were called volunteers. But, as a strong evidence of their voluntary submission, it was found necessary to chain them together to prevent desertion. Letters from Madeira of the 4th speak of another rumour of a revolt among the troops in favour of Don Pedro, but it rests upon slight authority. There has been a plot discovered, and all accounts agree that Don Pedro has only to show himself and the island will declare the young Queen.

HOME DISTRICT ASSIZES.

The Assizes for this District commenced at the Court House in this town on the 2nd inst. and closed on the 14th. The criminal cases were comparatively of a moderate description—several civil actions as usual, but none of particular interest. The following is the Chief Justice's charge to the Grand Jury, which we publish at the request of the foreman.

Gentlemen of the Grand Jury.

The number of criminal charges appearing in the Calendar at the present assizes, is more moderate than has of late been usual. With the exception of two cases which I do not feel it necessary to make the subject of particular remark, they are all charges of Larceny, an offence of which, I believe, we may reasonably conclude that there is less hope of being able entirely to suppress it, than any other of those crimes which come under the cognizance of Courts of Justice.

It is with sincere pleasure that I congratulate you on the first step being taken towards the foundation of a Penitentiary, or of such other establishment for the employment and correction of convicts; as the information which the Legislature has taken measures for obtaining, shall show to be the most proper.

Some institution of this kind it is really necessary to provide, before much can be prudently done, for mitigating the apparent rigor of our criminal code. In its actual administration, the criminal law of England cannot be justly called severe. On the contrary it has obtained from enlightened persons of all nations the praise of moderation, and mildness, as well as of perfect impartiality. It is from the number of offences to which very severe punishments are assigned—that is, for which they may be inflicted, that our criminal law, or the criminal law of England, for they are happily the same, has been sometimes described as harsh and even sanguinary.

In England they have lately done much to redeem it from this reproach, and we may venture to follow in their steps, whenever we shall have the means of carrying into execution such sentences as will punish really, and not nominally, at the same time that they tend to the reformation of the convict. For want of these means, it has seemed almost necessary to retain the power of deterring persons from committing flagrant crimes, by the impending terror of capital punishment, which may be carried into effect, unless averted by the exercise of the Royal mercy.

All men, however, will concur in thinking that it is more desirable to place matters, on such a footing that the punishment shall both be, and appear to be, commensurate with the guilt.

The Grand Jury of this district at the last assizes, after a minute investigation into the state of the jail, and the condition of the prisoners, were at the pains to state the result of the investigation very fully, in the hope that whatever could be amended, would be, as it certainly ought to be, for the sake of humanity, and for the good of society.

The most important subject to which their attention was given, was the expediency of providing a general asylum for the insane, their great want of observing the incongruent and distressing consequences of being compelled to receive these unhappy objects within the walls of the jail. The measure which they contemplated, can, of course, be accomplished only by the Legislature, and it is satisfactory therefore to know, that it has engaged their earnest attention.

In the mean time I will refer this presentation of the last Grand Jury upon this, and upon other points to your attention during the present assizes, in order that you may consider whether, under the circumstances that exist, any thing more can be done than has been done by the Sheriff, and the Magistracy of the district for insuring the safe and proper custody of prisoners, and for preserving due order in the jail.

I have no doubt, gentlemen, of your being fully aware that your duties are not necessarily limited to the cases on the calendar. Whatever other charges may be preferred to you by the Crown officers, or by any of your fellow subjects, or whatever other crimes may have been committed within the knowledge of any of you; it is equally incumbent on you to inquire into—except such minor offences as come properly within the cognizance of the courts of Quarter Sessions.

These should, in general, be left to be disposed of by that tribunal, but there may be some cases of that description which in your judgment, or in that of the crown officers may require, from their peculiar circumstances to be brought before this court.

The great increase within this district in the number of people, and in the value of property requiring the security of the laws, demands an increased vigilance in those to whom the administration of justice is committed. Those laws, there can be no doubt will be found perfectly effectual for the protection of society, so long as they shall be administered without "fear, favor, or affection."

The court, or the crown officers, will be happy to afford you, gentlemen, every assistance in the discharge of your duty.

From the Canadian Emigrant.

SHOCKING OCCURENCE.

DEAR SIR,—I was called upon on Sunday morning the 18th ultimo, to attend at Baldoon in the Township of Sombra, to hold an inquest on the body of Thomas Drouillard, who was killed on the evening before by John Reynolds. When I got to the house of J. Reynolds about seven o'clock in the evening of the same day I found Reynolds also dead.

I shall now attempt to give an account of the shocking occurrence. On Saturday morning the 17th ultimo, Thomas Drouillard came to the house of Mr. W. Jones about day-break, apparently in a great fright; and told Mr. Jones that some one was after him to kill him. As soon as Mr. Jones got up and made some enquiry of said

D. found him not to be in his right mind. Mr. Jones asked him what the matter was? his answer was nothing, only he had a great deal of trouble with his brother. Mr. Jones told me that he said a great deal to him with a view to calm his mind, among the rest he said to him, if I send for your brother to come here and see you, will you be reconciled, and make up all differences between you? He said he would. However Drouillard did not wait for his brother to come, but after a while slipped out and took to the woods. Mr. Jones called to him but he would not stop. Mr. Jones and two or three others followed after him through the woods and swamps for three or four hours, but all to no purpose, they could not overtake him. After which Mr. Laughlin McDougal took up the chase, with two or three others through the woods and swamps but could not overtake him. Drouillard from his own house on Walpole Island where he lived, must have travelled a distance of at least ten or twelve miles, through woods and swamps before he came out at the house of John Reynolds where the shocking deed was perpetrated.

The examination of Mrs. Reynolds, wife of J. Reynolds. Said when he (Drouillard) came to their house it was about five o'clock P. M. Her husband was not very well. He was in bed. Drouillard commenced talking with her, and as she thought, apparently calm enough, but complained of being very much agitated. Mrs. Reynolds was acquainted with D. but her husband was not much. She asked him what was the matter, he answered that he had a great deal of trouble with Mr. Reynolds, that the people of Baldoon were all cursed, and that he was going to change places. She said the family were not at all alarmed, although D. appeared to be crazy at times. No other person was in the house but Reynolds, herself, and the children. She said she went to bed early in the evening, that she had taken a sleep, when she was awake by the noise of a scuffle between her husband and Drouillard. Her husband called to her and said that Drouillard had stabbed him mortally. On getting up she saw Reynolds down on the floor, and Drouillard over him, holding him by the hair of the head with one hand, and a knife in the other. She put her knee on one arm whilst Reynolds wrenched the knife out of his hand, and threw it away from him. Drouillard then dragged Reynolds towards a corner in the house where there was an axe, which he got hold of; witness seized the axe; Drouillard finding he could not get it away from her, seized another axe with his hand, and then drew Reynolds near to him. She also seized that one by the handle, which prevented him from striking her husband with it. Drouillard then got down by the side of her husband on the floor, with his knees on the breast of Reynolds, still holding the axe, at the same time seizing him by the throat with the other hand, and by the hair of the head with his teeth. She said by this time her husband appeared to be almost exhausted. Reynolds called to one of his children to bring him a knife, which he did, both being then down, Reynolds took the knife and held it in his hand, and died with his mouth full of the hair of the man's head. The hair was yet in his mouth when the inquest was held on Monday the 19th inst.

The knife was a large Indian Scalper, it was the cause of both their deaths.

The examination of Mr. Laughlin McDougal. He heard in the evening that Drouillard was at the house of John Reynolds; fearful that some mischief might be done by Drouillard, he thought it best to have him secured in some way, for which purpose he sent one of his boys down to Mr. Jones a distance of 3 or 4 miles, to let Mr. Jones know where D. was, and that it would be best to have him taken care of. Mr. Jones immediately sent Antonio Labadie up to Mr. McDougal, and they both went up to John Reynolds, a distance of 3 or 4 miles. When they got to the house and went in Reynolds was lying on the floor. Is that you Mr. McDougal, said Reynolds; it is, said Mr. Dougall, ah! said R. you come to late; he saw some few minutes sooner you might have saved all this, I have just cut Drouillard's throat, and I am mortally stabbed. Mr. McDougal asked where D. was, and he said R. lay on the floor. Mr. McDougal put his hand on Drouillard's body and he was very warm, apparently the breath had just left him. Reynolds said "he was too strong for me," Mr. McDougal asked Reynolds if he thought a doctor would be of any service to him, R. said he thought not, "however you may try, I am a dead man," said R. "and the Lord have mercy on me." Mr. McDougal asked Reynolds how this happened, he said through the evening Drouillard said to Reynolds that he was getting crazy, and wished R. to let him, which he did; after the fit was off of him he begged of Reynolds to untie him which he did. Reynolds tied and untied Drouillard three different times, at his Drouillard's own request. After loosening him the third time Drouillard looked very wild, and the forehead and neck were sticking in the jamb over the fire place. Drouillard caught the knife, apparently in a great rage and made at him, Reynolds fled and gave him five wounds in the body three of which were mortal, before the knife was wrenched out of his hand as before stated.

When Mr. McDougal came to the house of John Reynolds, he thinks it was between ten and eleven o'clock at night. Mr. McDougal then set off for me, and at the same time to get a doctor. Reynolds lived until Sunday the 18th in the afternoon about half past 4 o'clock. I got there about 7 o'clock in the evening of the same day, the wife of John Reynolds was a good deal hurt by bites which Drouillard gave her in the scuffle.

Mr. Laughlin McDougal deserves a great deal of credit for his exertions on this unfortunate occasion.

Drouillard and Reynolds have both left large families to be provided for. The verdict of the Jury was, that "John Reynolds in defence of his own life killed Drouillard, and that J. Reynolds died in consequence of the wounds which he received from Drouillard."

I am in great haste, Dear Sir,

Your obedient servant,

GEORGE P. KERBY.

Camden, 21st March, 1832.

His Excellency the Governor in Chief, in Council, has issued a proclamation appointing Friday the 4th of May as a day of public fasting and prayer, to be observed throughout Lower Canada.

Upper Canada.—The York papers of the 28th ultimo give an account of the riotous proceedings at the public meeting of the 23d, different from that extracted in the Gazette from the Courier of the 24th. From the accounts given by both parties of the proceedings of this and other public meetings throughout the province, it is clear that things have arrived at a pitch in Upper Canada which will require a change. The British Government will never consent that a resort to violence should be countenanced.—Quebec Gazette.

(From the Presbyterian of Philadelphia.)

CURE FOR THE CHOLERA.

Adopted by the Jews of Wisnec. Of 240 individuals in this Town attacked by the disease all were saved, with the exception of two who refused to submit to the plan.

Take a pint of strong spirits of wine, and half a pint of good white wine vinegar; add to them one ounce of powdered camphor, one ounce of the flower of mustard, a quarter of an ounce of ground pepper, a teaspoonful of bruised garlic, and lastly, half an ounce of powdered cantharides; mix them well in a bottle, and expose it for twelve hours to the sun, or in some warm place, frequently shaking it. As soon as a person is attacked let him instantly be put in bed and kept very warm, let his hands and feet be rubbed powerfully and uninterruptedly with the liniment made warm. During this operation he must take a glass of strong drink, composed of two parts of chamomile flowers, and one part of baln mint. Persevere in this course, and at the end of fifteen minutes, at the utmost, the patient's head and body being kept well under the bed clothes, he will break out into a profuse perspiration, and must be kept in that state two or three hours, but on no account must he be allowed to fall asleep. After this remove the extra covering from the bed, and he will fall into a slumber, which may last six or eight hours, and be attended by a gentle perspiration; when he awakes he will find himself weak, but the disorder will have entirely left him, and he will require nothing but rest and moderate diet to restore him to perfect health.

Great care must be taken after the operation of rubbing that the patient does not so much as lift a finger above the bed clothes, for the slightest chill whilst the perspiration is on would cause instant death. When there is cramp in the stomach apply dry bags of bran and ashes, very hot, to the pit of the stomach, and then apply a bladder of hot water to the region of the navel. The great point is to produce a strong perspiration, and to keep the circulation of the blood to the surface of the body, from which part the blood is drawn at the commencement of the attack, and thrown with frightful violence on its inward parts.

Population in Great Britain.—The population returns have been printed by order of parliament. From the summary of this document, that the population of England was, in 1810, 8,331,434; in 1811, 9,538,827, being an increase of 14 1/2 per cent; in 1821, 11,321,437, being an increase of 17 1/2 per cent; and in 1831, 13,039,338, being an increase of 19 per cent. The increase within the last thirty years has been 4,757,904. The summary of the annual value of real property in England, was £48,744,622; in Wales, £2,153,201; and in Scotland, £6,652,653; making a total of £57,550,476. The population of Wales stands thus: in 1811, 611,788; in 1821, 717,428; and in 1831, 805,936. That of Scotland as follows: in 1801, 1,599,068; in 1811, 1,805,588; in 1821, 2,093,456; and in 1831, 2,364,867. The summary Great Britain is as follows: in 1801, 10,942,646; in 1811, 12,009,864; being an increase of 13 1/2 per cent; in 1821, 14,391,631, an increase of 14 per cent; and in 1831, 16,537,398, an increase of 15 per cent. The population of London was in 1801, 864,845; in 1811, 1,009,546; in 1821, 1,235,494; and in 1831, 1,464,003—males, 634,441; females, 769,628. The population of Ireland is stated to be 7,734,000; being an increase of 13 1/2 per cent upon the census of 1821.

Population of Ireland.—Return of the population of the several counties in Ireland as enumerated in 1831.

County Carlow 81,576—Dublin 183,042—Dunblin City 203,553—Kildare 108,041—Kilkenny 163,283—Kilkenny City 37,741—King's 144,029—Longford 112,391—Louth 108,168—Drogheda Town 17,365—Meath 177,327—Queen's 145,843—Westmeath 136,799—Athlone Town 11,369—Wexford 182,891—Wicklow 122,301—Total 1,927,976.

Munster.—County Cork 258,263—Cork East Riding 407,935, do West Riding 292,424, total 700,459—Cork City 107,007—Kerry 219,269—Limerick 233,505—Limerick City, including St. Francis Abbey, extra parochial, 66,576—Tipperary 402,566—Waterford City 28,821—Total, 2,165,193.

Ulster.—County Antrim 304,601—Carrickfergus town 3,699—Armagh 220,531—Cavan 228,050—Donagall 298,104—Down 352,572—Fermanagh 149,555—Londonderry 292,426—Monaghan 135,532—Tyrone 302,343—Total, 2,293,183.

CONNAUGHT.—County Galway 139,427—Galway Town 33,120—Leitrim 141,303—Mayo 367,665—Roscommon 239,932—Sligo 171,508. Total 1,348,077.

SUMMARY.—Provinces—Leinster 1,927,976—Munster, 2,165,193—Ulster 2,293,183—Connaught 1,348,077. Total 7,747,325.

George Hatchett, Population Enquiry Office, Dublin, January 13th, 1832.

MARRIED.

On the 27th ult. William Ashman to Miss Jane Maria Griggs both of Trafalgar.

On the 26th ult. Lorenzo Hopkins to Miss Catherine Davis at East Street.

On the 26th ult. Oliver Fish to Miss Mabel Harriett of the same place.

DIED.

On the 5th inst. after a short illness, in the township of Vaughan, Sophia, wife of Washington Peck, aged 37 years. She had been a member of the Methodist Episcopal Church about six years, and in the approach of death, was steadfast in the faith, manifesting entire submission to the will of God, and that the sting of death was removed.

"The righteous hath hope in his death."

She has left a partner and 3 children to mourn their loss. In Adolphus town, on Monday 13th March, Harriet, daughter, expected to have been taken with an apoplexy &c. He died near his own barn—his brother-in-law who was near, hearing his groan ran to him, but it was too late—he had expired. Brother Outwaters was a steady, unflinching, energetic, frank and lively follower of the blessed Jesus. For some years he appeared to live in reference to eternity daily. He was a member of the Methodist Episcopal Church, and a lover of his doctrines, discipline and economy—the cause of Christ he attended his class meeting, and was never known to be more engaged and alive to God—he exhorted with propriety and power, and it was an interesting time to be present as well as to him.

Brother Outwaters, I may venture to say, is generally lamented by all who knew him. As a friend, he was firm, constant and warm; as a husband, tender, affectionate, and devoted; and as a Christian, he was sincere, faithful and devout. He was left a wife and a large circle of friends, with the church, to mourn his loss—but our loss is his eternal gain—he is gone to reap his reward. This is a loud call to "be ready."

Letters received at the Guardian Office, during the week ending April 18.

J. C. Davidson, S. Huntington, W. Griffith, T. Demorest, J. D. Gilbert, A. M'Paul, M. McDonnell, J. Bailey, "Pater Familias."

Dr. E. A. BIGELOW, DENTIST,

WILL leave York in a few days; those wishing to consult him professionally, will please call on him immediately, at his room at the Ontario House, York, April 18th, 1832. 126

NOTICE.

THE subscriber, having retired from business, requests all those who are indebted to him to call on Mr. Thomas Carrifrae, junr., and settle the same, on or before the first day of June next, as after that period all Notes and Book Accounts, remaining unpaid, will be given to an Attorney for collection. And if there should be any persons having demands against the undersigned, they will please call and have them liquidated.

THOMAS CARRIFRAE, Senr. York, 18th April, 1832. 127-4w

LONG POINT FURNACE,

NOW in operation, and will probably continue till next January.

STOVES, of an improved Pattern, and HOLLOW WARE, will be sold WHOLESALE, at reduced prices. Also, Pig and Scrap Iron, at 27 1/2 pence per Ton.

J. & B. VAN NORMAN. Normanton, 14th April, 1832. 127-8w

SHAKERS' GARDEN SEEDS.

RECEIVED direct from New Lebanon, warranted of the growth of 1831 to be had either by wholesale or retail of

E. LESSLIE & SONS. Agents for the Society. York, 28th Feb. 1832. 120

FRESH CLOVER SEED, for sale by E. LESSLIE & SONS. York, 28th Feb. 1832. 120

OILS & COLOURS, for sale by J. W. BRENT & Co. King-Street. 119-1f

SHAKERS' GARDEN SEEDS, for sale by J. W. BRENT & Co. King-Street. 119-1f

ALMANACK FOR 1832.

THE CHRISTIAN REMEMBRANCE—A handsome pocket volume of 135 pages, elegantly printed—price 10d. each or 9s. per dozen.

E. LESSLIE & SONS. York, March 12th, 1832. 122-6

FUNERAL HEARSE.

ROBERT PETCH, Carpenter and Joiner, Upper George-Street, York, begs to inform the public that he keeps a HEARSE, handsomely fitted up, for Funerals.

R. P. will promptly attend all orders in the line of an UNDERTAKER, on the shortest notice. Jan. 18, 1832. 114-6m

CONVEYANCING, &C.

VAUX respectfully informs his friends and the public, that he proposes to execute deeds, bonds, indentures, agreements, wills, &c. with correctness and despatch, and on the most reasonable terms.

Office, Yonge-street, 2 doors South of Lot or Dundas Street. York, 29th Feb. 1832. 120-1f

AUCTION.

TO BE SOLD BY AUCTION, On Saturday, 28th April instant, at noon, on the Premises, the whole of that extensive, valuable, and well-known establishment, the

STEAM-BOAT HOTEL.

With all the houses, out houses, stables, &c. &c. thereto belonging.—TERMS will be made known at the time of sale.

Poetry.

A PRAYER.

(From the "Remember Me," By BERNARD BARTON.)
 When clouds obscure Life's starry sky,
 And angry waves around me swell,
 When gusty winds around me high
 The tempest's coming horrors tell:
 What time my spirit sinks with fear,
 Toss'd, helpless, on a stormy sea,
 Vouchsafe, O Lord, my prayer to hear;
 In mercy, then, REMEMBER ME!
 Nor less when skies above are calm,
 And flowers around their blossoms spread,
 Blessing each breeze with odorous balm,
 As on a thornless path I tread:
 O in an hour so blest and bright,
 If such may ever come to me,
 Suffer me not to take my flight,
 But, gracious God, REMEMBER ME!
 Whether my state be high or low,
 My portion poverty or wealth,
 If pining sickness I must know,
 Or thou mayst bless my days with health,
 May all thy gifts of good and ill
 My heart with thankfulness to thee;
 And when thou prov'st with needful ill,
 Then, Father, then, REMEMBER ME!
 In weal, or woe; in bliss, or bale;
 In heights or depths, whatever my lot,
 If earthly friends my trust should fail,
 Be thou the Friend that falters not.
 While yet I draw life's vital breath,
 Grant me, O God, to live to thee;
 And in the solemn hour of death,
 For Jesus' sake REMEMBER ME!

STANZES.

Where's the man who seeks for fame?
 Haste!—the laurel give him—
 Unfold the scroll and write his name,
 'Tis all the grave will leave him.
 Where is he who toils for gold?
 Give!—let bright alloy it
 When a few brief days are told,
 No more can he enjoy it!
 Where's the bosom swells with pride
 Spare! I would not wound it—
 For death shall twine at even-tide
 His mean, scant garment round it!
 Where's the heart on pleasure bent?
 Pour—a double measure—
 Health and life to-morrow spent—
 Gone will be the treasure!
 Where's the soul that looks above
 Pleasure, gold and glory—
 Such as earthly passions move—
 Such as live in story?
 Take each cup of joy away,
 To others filled and given—
 Oh, what are all these baubles—say—
 To him whose home is HEAVEN!

LINES.

The silver chord in twain is snapped
 The golden bowl is shattered
 The mortal mould in darkness wrapped,
 The words funeral spoken:
 The tomb is built, or the rock is cleft,
 Or delved in the grassy clod,
 And what for mourning man is left?
 O what his left—but God!
 The tears are shed that mourned the dead,
 The flowers they were are faded;
 The twilight dews have veiled the sun,
 And hope's sweet dreamings shaded—
 And the thoughts of joy that were planted deep
 From our heart of hearts are riven;
 And what is left us when we weep?
 O what is left—but HEAVEN!

Miscellaneous.

EARTHQUAKES.

Earthquakes are certainly the most terrible appearances of nature. Whole cities have frequently been swallowed up by them, and many thousand persons have in a few moments, in the midst of pleasures and sins, been called to answer for their crimes before a righteous God, and palaces, and cottages, temples and theatres, have been involved in one general ruin, and a lake appearing where a city stood. It is not therefore, at all surprising, that the learned and the rude should have attempted to find out the natural cause of these most awful visitations. They have generally been attributed to the explosion of subterranean air. This opinion has met with an opponent in Dr. Stukely, who conceives they are occasioned by the electric fluid rushing along the surface and probably communicating with that which is within. In combating the opinion of those who contend that subterranean air is the cause, he mentions the earthquake which happened in Asia Minor, A. D. 17, which destroyed thirteen cities, and affected an extent of country three hundred miles in diameter. Had this, he says, proceeded from a subterranean cause, it must have moved an inverted cone of solid earth three hundred miles in diameter, nine hundred in circumference and about two hundred in depth, which all the gunpowder that has been made would not be able to stir, much less any vapours which might be supposed to be generated so far below the surface. Who is to decide when learned doctors disagree? Let us now hear what the unenlightened nations have to say on this subject. Of all the great phenomena, earthquakes have always made the most opposite impressions on their minds, and gave rise to the most contradictory notions, some regarding them as joyful events announcing happiness, others as alarming tokens of the fury of the Gods.

The Kopts break out into exultation at the appearance of an earthquake, as they imagine that heaven is opening, and that every celestial blessing is about to light on the land of Egypt, in order to procure the inhabitants a plentiful supply of rain. The Kamschatkales account for earthquakes by the driving of an infernal deity beneath the earth. The earth is shaken, they say, when the dog that draws this deity scratches himself, or shakes off the snow from his side! The tribes of the North believed, that at the time of an earthquake, poison dropped in the face of the malignant deity, who is fastened to a rock, and that furious with the smart, he shakes the foundations of the earth! The people of Chili run with wooden platters on their heads, and a supply of provision for several days, to a certain mountain, by which, according to an ancient tradition current among them, they should be kept floating above the waters of a general inundation, and as they apprehend an earthquake will produce this flood, and the waters rise high as the sun, therefore to prevent that orb from scorching their heads, they cover them with wooden platters.

The reader has here a choice of opinions on this subject, and is at perfect liberty to choose, or even to reject the whole of them. Indifference on such a subject is no crime; but there are subjects on which he must decide. There are questions of the most solemn import, and

which every one must answer for himself. Take the following as a specimen—
 "Jesus Christ came into the world to save sinners. What evidence have I that he is my saviour? 'If any man be in Christ he is a new creature.' Have I passed from death unto life, have all things become new? If so, then the fruits of the spirit will appear in my conduct, the glory of God will rest upon me, and the joy of the Lord will be my strength."—*Monthly Repository.*

MILTON'S ACCOUNT OF THE MANNER IN WHICH HE LOST HIS SIGHT.

In the words of Milton there are many afflicting references to the loss of his sight: a calamity which must have been extremely painful to a man of his literary taste and habits. In regard to the immediate cause of this affliction he says, "When I was publicly solicited to write a reply to the defence of the royal cause; when I had to contend with the pressure of sickness, and with the apprehension of soon losing the sight of my remaining eye: and when my medical attendants clearly announced, that if I did engage in the work, it would be irreparably lost, their premonitions caused no hesitation, and inspired no dismay. I would not have listened to the voice of Esculapius himself from the shrine of Epidauris, in preference to the heavenly monitor within his breast. My resolution was unshaken; though the alternative was, either the loss of my sight, or the destruction of my duty."

In a letter addressed to Leonard Philaria, the Athenian, and written in the year 1654, he thus describes the manner in which he lost the power of his sight:—"It is now, I think, about ten years since I perceived my vision to grow weak and dull. In the morning, if I began to read as was my custom, my eyes instantly ached intensely; but were refreshed after a little corporeal exercise. The candle which I looked at seemed, as it were, encircled with a rainbow. Not long after the sight of the left part of the left eye (which I lost some years before the other) became quite obscured, and prevented me from discerning any object on that side. The sight of my other eye has now been gradually and sensibly vanishing away for about three years. Some months before it entirely perished, though I stood motionless, every thing which I looked at seemed in motion to and fro. A stiff cloudy vapour seemed to have settled on my forehead and temples, which usually occasions a sort of somnolent pressure, upon my eyes, and particularly from dinner till evening. So that I often recollect what is said of the poet Phineus, in the Argonautics:—

A stupor deep his cloudy temples bound;
 And when he walk'd he seem'd as whirling round;
 Or in a feeble trance he sleep'd lay.

"I ought not to omit that, while I had any sight left, as soon as I lay down on my bed, and turned on either side, a flood of light used to gush from my closed eyelids. Then, as my sight became daily more impaired, the colours became more faint, and were emitted with a certain inward crackling sound, but, at present, every species of illumination being, as it were, extinguished, there is diffused around me nothing but darkness, or darkness mingled and streaked with an ashy brown. Yet the darkness in which I am perpetually immersed, seems always both night and day to approach nearer to white than black; and when the eye is rolling in its socket, it admits a little parcel of light as through a chink. And though your physician may kindle a small ray of hope, yet I make up my mind to the malady as quite incurable; and I often reflect, that, as the wise man admonishes, days of darkness are destined to each of us. The darkness which I experience, less oppressive than that of the tomb, is, owing to the goodness of the Deity, passed amid the pursuits of literature, and the cheering salutations of friendship. And if, as is written, 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' why may not any one acquiesce in the privation of his sight, when God hath so amply furnished his mind and conscience with eyes? While he so tenderly provides for me, while he so graciously leads me by the hand, and conducts me on the way, I will, since it is his pleasure, rather rejoice than repine at being blind. And my dear Philaria, whatever may be the event, I wish you adieu with no less courage and composure than if I had the eyes of a lynx." While this great man was thus enclosed in impenetrable darkness speaking of his eyes, he says, "So little do they betray any external appearance of injury, that they are as unclouded and bright as the eyes of those who most distinctly see. In this instance alone I am a dissembler against my will."

"THE RIVER JORDAN."

[The following article was translated for the Episcopal Watchman, from the "Youth's Friend," a paper recently established by the Rev. Mr. Brewer, at Smyrna, in Asia.]

"The only large river of Palestine in the Jordan, which has its source in the little lake, Phalar, at the foot of Mount Libanus. After passing under the ground, a considerable distance, it rushes forth with great violence at Cesarea Philippi, afterwards runs four hours (leagues) further, and discharges its waters into lake Meromia."

"In the spring, lake Meromia, when its waters have risen, extends six miles, or the distance of two hours, in length, and three and half miles in breadth. In summer it is almost dry. In some parts it (the bed of the lake) is sowed with rice, but generally, it is covered with rushes, which afford a shelter, and hiding place for beasts."

"The Jordan, leaving lake Meromia about four hours (leagues) distance, enters Gennesaret so frequently referred to in the Holy Scriptures, which is called also the sea of Galilee, or Tibérias. The waters of this lake, which is sixteen miles long and five broad, are pure, and full of fish. It is surrounded by fruitful hills, and by mountains, from which many streams descend."

"The breadth of the Jordan, at its leaving Lake Gennesaret, is upwards of one hundred and fifty feet, and its depth seven feet. It runs with many windings through the plain, which takes its name of the country about Jordan, from this river. It receives from the West five streams, which are but little known. From the East it receives the Tabboc, the Jezer, the Kerith, and the torrent [brook] flowing only in summer, Acacia, which takes its name from the valley so called."

"The Jordan has its source from the perpetual snows of Antilibanus. Hence, in the time of reaping, which is about the end of April, when it receives the dissolving snows of that mountain, it runs with violence, and overflows its highest banks,

Near to Jericho the river divides into two branches. The water channel is, all the year, seventy to eighty feet broad, and has generally, ten to twelve feet depth. It is said, however, to be in some places, occasionally fordable. The course of the river is from North to South, and its length from Cesarea Philippi, until it enters the sea of Sodom is about one hundred miles, or thirty three hours, and half that distance from the place where it leaves the lake Gennesaret."

PROSPECTUS of a Weekly Newspaper, to be printed at Cobourg, and called THE REFORMER.

EDITED BY JAMES RADCLIFFE.
 Established for the diffusion of Political Intelligence, and advancing Agriculture, Commerce, Domestic Manufactures, Religion, and Science in general.

The advantages of a public free Press, properly conducted, and employed in the defence of popular rights, have been so long acknowledged, and are so well understood, that any additional testimony is scarcely requisite. It is the boasted palladium of our liberties and rights; the protector of good Government, and the guardian and friend of every free institution. Intimately blended with the existence, and necessary to the prosperity of every free state, as it serves to define and defend the mutual obligations by which the social compact is held together. Where a free press is patronized, the Arts flourish, and Science pours forth all her treasures around us. Ignorance, superstition, and tyranny, shrink and retire before it. In the enjoyment of this blessing, the people can neither be misguided or misgoverned long. The disclosure of abuse and wrong is but the first step to their redress. A reference to the history of every free government in both Hemispheres, will sufficiently confirm the truth of these facts.

The name given to this paper will shew its leading design. It will advocate REFORM; reform in the Constitution, and in the various branches of Colonial Administration. Our opinions will respond to those of His Majesty; our tenets will be the test of our loyalty; and the measures of His Administration will be those we shall espouse and defend. By this course, it will appear whether the advocates of reform are to be ranked among the loyal or the disaffected.

A Government which secures to the people its full share of influence in the administration of affairs; which maintains an effectual check and control over its Executive; and which is exercised for the good of the people: that Government is a good one; and such the Government of Upper Canada ought to be; and to render it such, will be the prime object of our humble endeavors.

The want of such a paper as the REFORMER has long been felt and loudly called for in the District of New-Castle. In this paper, both public men and public measures will find a vigilant observer; and every civil and ecclesiastical claim will be scrutinized with fidelity. This course is always salutary, but pre-eminently so at the present crisis, when every effort is used, and every engine set at work, which interest or artifice can employ, to aggrandize a selected few at the expense of the many.

Taught by the examples of History, and following the counsels of the wisest Legislators and Patriots of ancient and modern times—The Reformer will strenuously resist every attempt to distinguish, by immunities and privileges, one religious sect, or more than one, as dangerous, mischievous, and impolitic. Christianity, in our opinion, requires neither secular influence nor secular aid; resting on the basis of eternal truth, it claims the right to promulgate its doctrines, and asserts no higher commendation than the useful and exemplary lives of its professors. Equal right and equal protection, is all a State should grant; and less than this it may not withhold, without paramount treason against the Laws of God and the indefeasible rights of man.

The columns of the Reformer will furnish the earliest and amplest Foreign Intelligence. This department will not be the least interesting to an emigrant people, whose early recollections and associations endear to them the Country of their birth and the beloved home of their fathers. Every event connected with the mighty struggle for reform, against the encroachments of an overgrown aristocracy in the mother country; and all the evils of its unwieldy and expensive Religious Establishment, will be fully and faithfully communicated.

A devoted attachment to the person of His Majesty; a veneration for the Constitution, and submission to the Laws of Great Britain will be warmly pressed upon our readers; and the superior advantages resulting to this Province from a permanent connexion with the Parent State will be advocated and form one leading design in this publication.

In Upper Canada, and in this District especially, the prospects of general improvement are opening around us, and present a scene so cheering, that every attempt to carry it forward, in its career of successful industry and enterprise, will be among the most desired parts of our editorial exertions. The field is vast, and its resources unlimited. A genial atmosphere, a grateful soil, abundant springs, navigable waters, improving commerce, and a growing population, distinguished alike for industry and love of independence; all warrant the delightful anticipation of a widely extending and a prosperous country.

All articles calculated to advance our Agricultural, Commercial, and Manufacturing interests, will be carefully and regularly published. To promote domestic comfort, based on domestic economy, and the practice of religion in the discharge of every relative duty, will form not the least valuable part of our endeavors.

The REFORMER will abstain from all interference with the peculiar tenets by which the several religious bodies in this Province are distinguished. The utmost deference will be paid to the right of private judgment, as inalienable in every man, inherent in his nature, and uncontrollable by any earthly authority whatever. This right will neither be questioned or disturbed, and as unanimity cannot be obtained, the spirit and the practice of universal charity will be inculcated.

We are not insensible to the difficulties and responsibilities of our undertaking. Fully aware of the widely differing opinions about on questions of general policy, and the various claims which are advanced on the one hand, and resisted on the other; it will be our fixed determination to steer wide of all irritating and offensive personalities: it will be, not to provoke, but to conciliate; not to augment the number of our enemies, but to enlarge the circle of our friends and the friends of good Government, that our labors will be devoted. Vulgar and abusive epithets are not the weapons we shall wield: they cannot serve, but rather injure the cause we defend; nor are we ambitious of entering the lists with those antagonists, whose strength lies not in argument but in invective. But if we should be rudely assailed—should our intentions be misrepresented, our opponents may find that we shall neither tamely nor quietly submit to be thus attacked; but with the firmness and the temper which a righteous cause never fails to inspire, we shall throw back their reproaches and leave the decision to the justice and good sense of an impartial and discerning public.

CONDITIONS.

The Reformer will be printed on a large sheet, with entirely new type.
 The price will be 12s 6d. in advance, or in one month from its issue; 15s. at six months, or 17s 6d. in twelve months.

It is expected that the first number will appear about one month from this date.

Cobourg, March 21st, 1832.

STORM'S CELEBRATED MACCOBOY

SNUFF, for sale by J. W. BRENT & Co. King-Street.

READY MADE CLOTHING, Dry Goods, &c.

WILLIAM LAWSON returns his sincere thanks to his friends and the public, for the very liberal patronage he has met with since his commencement in business, and informs them, that he has now on hand an extensive assortment of Ready made Clothing, all made up in his own shop, and in the best style of workmanship: Also, Cloths, Vestings, Fustians, Bombazeens, Norwich Crapes, Merinos, Bombazettes, Flannels, Blankets, Carpetings, Calicoes, Cottons, Shawls, Handkerchiefs, Muslins, Lace, Ribbons; Gentlemen's Hats, a superior article direct from England; Ladies' Beaver, Leghorn, Straw, and Velvet Bonnets; small Wares, and a variety of other articles—all which he will sell at extremely low prices, at his Brick Store, South side King-Street, nearly opposite the Gaol.
 York, Decr. 19th, 1831. 1101f

Wholesale and Retail Store;

In the House lately occupied by Mr. Wm. Russell, on the corner of Yonge and Lot Streets, YORK.

KING BARTON takes the liberty of informing his friends and the public, that he has opened a Store in the above place. He has a large and well selected assortment of Cloths, Flannels, Blankets; Flannels, red, white, &c.; Bombazettes; Bombazeens; Lace; a variety of Winter Shawls; fine rich do., of different kinds; Shirtings; Grey and Printed Calicoes; Magariz, Merinos, Marsellos, Quilts, Tabby Velvet, Gros de Naples; black and colored Petershams, of the best description for top Coats; a large assortment of ready made Clothes; Hats, and Caps of all kinds, from 2 to 40s. Very fine Linen Shirts, made in the best style; Guernsey Frocks, Hosiery, Mitts, Woolen, Doe Skin, and Furs. Groceries, Hardware, Crochery, &c. &c.

Having imported a great part of the above Goods, and purchased them in the lowest market, he doubts not but he will be able to sell on terms highly satisfactory to such as may call to purchase.
 No second price.
 Nov. 10th, 1831. 1041f

JAMES M. STRANGE is now

opening an extensive assortment of
 DRY GOODS, HABERDASHERY, &c.
 and an assortment of children's Beaver Hats & Bonnets, which he will sell at unusually low prices.
 York, King-Street, 7th Decr. 1831. 108

NEW GOODS,

AT WHOLESALE AND RETAIL.

R. ARMSTRONG respectfully informs his numerous customers and the public in general, that he is now receiving his Fall and Winter supply of Goods, a amongst which is a very extensive assortment of Superfine, Fine, and Common Broad Cloths, Cassimeres, Flannels, and Forest Cloths, together with a large and general supply of other seasonable Goods. As a part of the above are of his own Importation, and were carefully selected and purchased at the Manufacturers in England for Cash, they will be sold unusually low, either at whole sale or retail, for ready money.
 Please call and examine for yourselves.
 York, 18th Nov. 1831. 1051f

WHOLESALE ESTABLISHMENT

IN YORK.

THE Subscribers beg to intimate to the merchants and dealers of Upper Canada that they have made arrangements to open a wholesale dry goods establishment at York on the 1st May next in connection with and under the same firm as their house in Montreal.

They expect by the earliest spring arrivals, a complete assortment of Cotton, Linen, Woolen and Silk Goods, British and Foreign, which they will sell at Montreal prices.

WM GUILD, Jr. & Co. 1231f

Montreal, 16th Feb. 1832.

J. W. BRENT & Co.

Druggists and Apothecaries,

NO 3

COMMERCIAL BUILDINGS,

KING STREET YORK.

WE have on hand an extensive assortment of Drugs, Patent Medicines, &c. &c. which they offer for sale, wholesale and Retail on reasonable terms.

DYE STUFFS,

Logwood, Cam, Brazil, and Nicaragua Wood, Madder Fustic; Press, Papers, and Tensar Hooks.

J. W. BRENT & Co. 1191f

King-Street.

CO-PARTNERSHIP

FORMED.

The friends and customers of the late Wm. Mone Apothecary &c., and the Public in general are respectfully informed that the business will be carried on under the name of

HAMILTON & HUNT.

In soliciting a continuance of the patronage of the Medical Gentlemen and the public (which was so liberally extended to the late Wm. Mone since his commencing business here in 1820) the subscribers pledge themselves to endeavour to merit the same by persevering in the same course by which it was obtained; by keeping none but genuine Articles, and by prompt attention to any commands with which they may be favoured.

Their medicines are exclusively of English importation (thru' the well known House of J. Beckett & Co. Montreal).

The Apothecary and compounding department will be conducted by Mr. Hamilton Licentiate of the Apothecaries' Hall, Dublin, whose experience in the business for 14 years he trusts, entitle him to the confidence of those who may require Prescriptions or family receipts carefully prepared.

W. P. HAMILTON. 1191f

CHARLES HUNT.

York, 14th Feb'y, 1832.

FORWARDING.

THE Subscribers have rented from the Hon. Charles Jones his large and convenient YELLOW STORE at this place, where they will be prepared, at the opening of the Navigation, to RECEIVE and FORWARD PRODUCE to Montreal, on the most favorable terms.

They have also taken convenient STORES at Montreal, where they will be in readiness to RECEIVE and TRANSPORT MERCHANDISE of every description, without delay, to any part of Upper Canada.

Their Boats will be new, and navigated by sober and experienced men.

Respectfully soliciting a share of public patronage, they pledge their best exertions to merit it.

W. L. WHITING & Co. 1251f

Brookville, March 20, 1832.

New Saddlery & Harness Manufactory,

KING-STREET, YORK, U.C.

ALEXANDER DIXON, SADDLER, &c., respectfully informs the gentry and public of Upper Canada, that he is constantly supplied with the best description of the most fashionable SADDLERY, imported (by himself) from Great Britain direct, which he will dispose of on the most reasonable terms.

April 11th, 1832. 1261f

Office of the Cobourg Harbour Company, 1st March, 1832.

THE Directors of the Cobourg Har-

bour Company are desirous of entering into contracts for the formation of a substantial breakwater in front of the harbour. Engineers and other persons who are willing to contract for a work of this nature are invited to examine the Harbour and offer an estimate of their terms. Application must be made on or before the first day of May next, at this office.

By order of the Directors.

(Signed) GEORGE M. BOSWELL.

1231f. Secretary.

Notary Public, Auctioneer, and Land Agency Office.

THE Subscriber begs leave to inform the Public, that he has removed his office to the village of Darlington Mills, in the Township of Darlington, where conveyancing and writings of all descriptions are done as usual, with neatness, correctness, and despatch, and he wishes to impress on the public mind that so serious a thing as conveyancing, should be entrusted to none but those who are legally appointed for that purpose; he will pay the greatest attention to the interest and commands of his employers in the Auction line, and attend to sales in any part of the Newcastle District, or the townships of Whitby and Pickering, in the Home District; for the accommodation of the public, he will have two public sales of Land at his office on the first Monday of July and January in each year. Deeds for land sold through this Agency, forwarded with the payment to Grantors for their signatures, without the trouble and great expense of personal attendance. Arrears of Assessment may be paid through the medium of this office; correct information given respecting the soil, timber and water, nearest distance from a travelled road and mill, present value and remarks on the probable rise in value. Lots intended for disposal, with a description of the same, forwarded to the subscriber's care will meet with due attention. His commission and other charges will be such as his employers will consider moderate.

Letters post paid and marked with red ink "Land Affairs," enclosing 7s 6d. for incidental expenses, will be immediately attended to.

J. SCOTT. 1181f

Darlington, Feb. 6th, 1832.

LOOKING GLASSES, PRINTS &c. &c.

King Street, a few doors East of Yonge Street.

ALEXANDER HAMILTON, Gilder, &c.

Respectfully returns thanks to the Ladies and Gentlemen of York, and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business, and hopes by unremitting attention to business and a sincere desire to please, to merit a continuance of their generous support.

He has constantly on hand Malagany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c.
 York, Nov. 5th, 1831. 1031f

JOHN MILLS begs leave to return

his sincere thanks to the inhabitants of York and its vicinity for past favors, and informs them that he has removed to King-street, near the corner of Yonge-street, where he keeps constantly on hand, wholesale and retail, a general assortment of

HATS AND BONNETS,

of his own manufacture, and makes to order on the shortest notice. He also keeps on hand a variety of FUR CAPS.

Hats and Bonnets cleaned and altered.
 N. B. The highest price given for all kind of Furs.
 York, Nov. 4th, 1831. 1031f

UNION FURNACE;

SIGN OF THE GILT PLOUGH,

OPPOSITE MR. T. ELLIOT'S INN, YONGE-STREET,

YORK.

THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight. The Subscriber is constantly manufacturing

MILL IRONS AND MACHINERY CASTINGS

of superior workmanship, and all such Castings in general as are made in common Coppla-Furnaces; also has on hand a variety of Plough Patterns both new and old; amongst which is one lately invented by himself, of a medium shape between the common and Scotch Ploughs; and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country.

All those wanting work done at this Foundry, either Cast or Wrought, may depend on having it done by steady and experienced workmen.

AMOS NORTON, Agent.

York, February, 1832.

There will be on hand, the ensuing season, an Extensive Assortment of STOVES & HOLLOW-WARE, both Wholesale and Retail.

1181f. A. N.

SHEPARD Keeps on hand a constant

WARRANTED CAST STEEL AXES,

Inferior to none in America, which he will dispose of by wholesale or retail.

He will make liberal deductions from his low Retail prices to wholesale purchasers; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmers generally to obtain a supply of his superior Axes.

York, November 26th, 1830. 11f

CARDING MACHINES.

LYMAN JUDSON, of the township of

Young, Johnston District, manufactures both Double and Single Carding Machines of the best quality, and will promptly forward them according to order to any part of the Province accessible by water, at the most reasonable prices and liberal terms of payment.

Orders to be addressed to

LYMAN JUDSON, Union Village, P. O.

October, 1831. Johnston District, 99.12m.