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EXTRACTS FROM WATSON'S LIFE OF WESLEY.

(Continued.)

First organization of the Wesleyan Connexion into a body, distinct from the Established Church.

"In 1756 he printed an address to the clergy, plain, affectionate, and powerful; breathing at once the spirit of an apostle, and the feeling of a brother. Happy if that call had been heard! He might perhaps be influenced in this by a still lingering hope of a revival of the spirit of zeal and piety among the ministers of the established church; in which case, that separation of his people from the church, which he began to foresee as otherwise inevitable, he thought might be prevented; and this he had undoubtedly much at heart. Under the same view it probably was that in 1764 he addressed a circular to all the serious clergy, whom he knew, inviting them to a closer co-operation in promoting the influence of religion in the land, without any sacrifice of opinion, and being still at liberty, as to outward order, to remain 'quite regular, or quite irregular, or partly regular and partly irregular.' Of the thirty-four clergymen addressed, only three returned any answer. This seems to have surprised both him and some of his biographers. The reason is, however, very obvious: Mr. Wesley did not propose to abandon his plan and his preachers, or to get the latter ordained and settled in curacies, as proposed a few years before by Mr. Walker of Truro; and the matter had gone too far for the clergy to attach themselves to Methodism. They saw, with perhaps clearer eyes than Mr. Wesley's, that the Methodists could not now be embodied in the church; and that for them to co-operate directly with him, would only be to partake of his reproach, and to put difficulties in their own way, to which they had not the same call. A few clergymen, and but few, still continued to give him with fulness of heart, the right hand of fellowship, and to co-operate in some degree with him. Backward he could not go; but the forward career of still more extended usefulness was before him. From this time he gave up all hope of even a formal connexion with even the pious clergy. 'They are,' he observes, 'a rope of sand, and such they will continue;' and he therefore set himself with deep seriousness to perpetuate the union of his preachers. At the conference of 1769, he read a paper, the object of which was to bind the preachers together by a closer tie, and to provide for the continuance of their union after his death. They were to engage solemnly to devote themselves to God, to preach the old Methodist doctrines, and to maintain the whole Methodist discipline; after Mr. Wesley's death they were to repair to London, and those who choose to act in concert were to draw up articles of agreement; whilst such as did not so agree were to be dismissed 'in the most friendly way possible.' They were then to choose a committee by vote, each of the members of which was to be moderate in his turn, and this committee was to enjoy Mr. Wesley's power of proposing preachers to be admitted or excluded, of appointing their stations for the ensuing year, and of fixing the time of the next conference. This appears to have been the first sketch of an ecclesiastical constitution for the body, and it mainly consisted in the entire delegation of the power which Mr. Wesley had always exercised, to a committee of preachers, to be chosen by the rest when assembled in conference. The form of government he thus proposed, was therefore a species of episcopacy to be exercised by a committee of three, five, or seven, as the case might be.—pp. 201, 202.

Mr. Wesley in the Seventy-Second year of his age.

"In his seventy-second year, he thus speaks of himself, 'This being my birth-day, the first day of my seventy-second year, I was considering, how is this that I find just the same strength as I did thirty years ago? that my sight is considerably better now, and my nerves firmer than they were then? that I have none of the infirmities of old age, and have lost several I had in my youth?—The grand cause is the good pleasure of God, who doeth whatsoever pleaseth him. The chief means are,—1. My constantly rising at four for about fifty years: 2. My generally preaching at five in the morning, one of the most healthy exercises in the world: 3. My never travelling less, by sea or land, than four thousand five hundred miles in a year.'—p. 230.

(From Mr. Wesley's Journal.)

"Tuesday 17. We dined at Mrs. L.'s, in such a family as I have seldom seen. Her mother upwards of seventy, seemed to be continually re-

joining in God her Saviour. The daughter breathes the same spirit; and her grand-children, three little girls and a boy, seem to be all love. I have not seen four such children together in England. A gentleman coming in after dinner, I found a particular desire to pray for him. In a little while he melted into tears, as indeed did most of the company.—p. 239.

"Thursday 26. Our friends having largely provided us with wine and fruits for our little journey, we took boat in a lovely morning for Utrecht, with Mr. Van K.'s sister, who in the way gave us a striking account. 'In that house,' said she, (pointing to it as she went by,) 'my husband and I lived, and that church adjoining it, was his church. Five years ago, we were sitting together, being in perfect health, when he dropped down, and in a quarter of an hour died: I lifted up my heart and said, *Lord, thou art my husband now*; and found no will but his.' This was a trial worthy of a Christian; and she has ever since made her word good.—p. 241.

Unanimity of the Methodist Conference, and its mode of doing business.

"Ecclesiastical history does not, perhaps present an instance of an equal number of ministers brought into contact so close, and called so frequently together, for the discussion of various subjects, among whom so much general unanimity, both as to doctrines and points of discipline, has prevailed, joined with so much real good will and friendship towards each other, for so great a number of years. This is the more remarkable, as by their frequent changes from station to station, opposite interests and feelings are very often brought into conflict.—It admits candidates for the ministry, on proper recommendation from the superintendents and district meetings; examines those who have completed their probation of four years, and receives the approved into full connexion, which is its ordination; investigates without any exception, the character and talents of those who are already in connexion year by year; appoints the stations of the year ensuing; sends additional preachers to new places; receives the reports of the committees appointed to manage and distribute various funds; reviews the state of the societies; and issues an annual pastoral address. At the time of the meeting of the conferences, beside the Sunday services, public worship is held early in the morning; and in the evening of every day, except Saturday, which is usually attended by great multitudes. The business of each conference, exclusive of that done in committees which meet previously, occupies, on the average, about a fortnight in every year.—p. 244.

Mr. Wesley's Labours.

"These extracts are from the Journal of 1787, when Mr. Wesley was in the eighty-fifth year.—The labours and journeys of almost every day are similarly noticed, exhibiting at once a singular instance of natural strength, sustained doubtless by the special blessing of God, and of an entire consecration of time to the service of mankind, of which no similar example is probably on record, and which is rendered still more wonderful by the consideration that it had been continued for more than half a century, on the same scale of exertion and almost without intermission. The vigour of his mind at his age is almost as remarkable; the same power of acute observation as formerly, is manifested; the same taste for reading and criticism; the same facility in literary composition. Nor is the buoyant cheerfulness of his spirit a less striking feature. Nothing of the old man of unrenowned nature appears; no forebodings of evil; no querulous comparisons of the present with the past;—there is the same delight in the beautiful scenes of nature; the same enjoyment of conversation, provided it had the two qualities of usefulness and brevity; the same joy in hopeful appearances of good; and the same tact at turning the edges of little discomfits and disappointments by the power of an undisturbed equanimity. Above all, we see the man of *one business*, living only to serve God and his generation, 'instant in season, and out of season,' seriously intent, not upon doing so much duty, but upon saving souls; and preaching, conversing, and writing for this end alone. And yet this is the man whom we still sometimes see made the object of the sneers of infidel or semi-infidel philosophers; and whom book-makers, when they have turned the interesting points of his character and history into a marketable commodity, endeavour to dress up in the garb of a fanatic, or a dreamer, by way of rendering their works more acceptable to frivolous readers,—the man to whose labours, few even of the evangelical clergy of the national church have the heart or the courage to do justice; forgetting how much that improved state of piety which exists in the establishment, is owing to the indirect influence of his long life of labour, and his successful ministry; and that even very many of themselves have sprung from families where Methodism first lighted the lamp of religious knowledge, and produced a religious influence. It will indeed provoke a smile, to observe what effort often discovers itself in writers of this party, when referring to the religious state of the nation in the last and present century, to keep this apostolic man wholly out of sight, as though he had never existed; feeling, we suppose, that because he did not conform to the order of their church in all particulars, it would be a sin against their own orthodoxy even to name him as one of those great instruments in the hands of God, who, in mercy to these lands, were raised up to effect that vast moral and religious change, the benefits of which they themselves so richly enjoy. This may be attributed not only to that exclusive spirit which marks so many of the clergy of this class, even beyond others, notwithstanding their piety and general excellence, but to the Calvinism which many of them have imbibed. The evangelical Arminianism of Wesley, has been forgiven by the orthodox dissenters; but, by a curious anomaly, not by the Calvinistic party of the church. It is probably better understood by the former.—pp. 269, 270.

From the Christian Advocate and Journal. METHODIST PREACHERS IN PERILS BY SEA.

For the purpose of attending the Genesee Annual Conference at Lundy's Lane, U. C., some years since, I set out in company with the Rev. Charles Northrop, and took a passage in the Ontario steamboat at Ogdensburgh, destined for Lewiston, Niagara Co., the distance of 300 miles, in which we had a very pleasant and interesting passage. We returned in one of the common vessels of the lake, in company with the Rev. William Case and Rev. Truman Dixon. For two days we were moored in front of Little York, having no wind but a few land breezes. But on the third evening an unexpected gale filled our sails, and the breeze increasing to a mighty wind, we sailed down the lake with great velocity. But in the great commotion of the waters we anticipated no disastrous event. The commotion of the waters, however, under the quick succeeding gales, and the struggles of the hurried vessel, together with the novelty of the scene, which was heightened by the gradual approach of darkness, forbade my retreat to the cabin to join my companions in the slumbers of the night, consequently I remained on deck indulging myself in serious meditation until nearly midnight, when my attention was called to a distant light, nearly in front of us. I immediately inquired of the captain if we were not approaching some vessel. He said he thought it must be the great Canadian steamboat, which he called the King of the Lake, which in our late struggle with England, was a ship of war, mounting seventy-four guns, but since its close had been converted into a steamboat, and was now freighting up and down the lake. He said he would direct our vessel so as to give us a fair prospect of King George as he passed by. I asked what distance he thought it was from us, he said eight or ten miles. I suppose the deception was owing to the peculiar state of the atmosphere, for to our unutterable surprise, the next surge rolled us furiously against the unyielding monster: why it did not at once bury us in the waters beneath, none but an Almighty Providence can tell; the first complaint was a blow and a word; by which he broke off our boom, stove in the bow, tore away our anchors, and stripped every sail from the masts, which left nothing but a trembling wreck. It however, fastened itself by some means to the great anchor chains of the steamboat, so that it remained beating itself against the side of its unfeeling conqueror. In the mean time the screams in the cabin together with those in the fore-castle, mingling with the rattling of the breaking crockery and glass, and the night cracking of the vessel, keeping pace with the horrid oaths and blasphemies from those on the steamboat, rendered it a scene horrible beyond description. I however found myself on the deck of the steamboat, which was the first of my recollection after the collision, which I have ever deemed little short of a miracle it being from ten to fifteen feet from the deck of our vessel up to the railing of the steamboat.—Every soul on the wreck were making their escape as fast as possible, and although the Canadian Captain, like an unfeeling tyrant, was wishing them at the bottom of the lake, &c., he was at the same time giving directions for assistance to those below. The Rev. Gentlemen were hurrying to secure their baggage, and handing it to me, as I had suspended myself for that purpose, as well as to aid their persons in escaping the wreck. All having made a safe retreat to the steamboat, excepting the captain and brother Case, who were detained a little, I began to hope that all would be well, when at this dreadful moment the wreck broke loose from the steamboat, and the troubled waters appeared to be furiously engaged to separate the two vessels. The unfortunate individuals, beholding their critical situation, called aloud for assistance, but the forbidding waters rendered it impracticable. I stood for a few minutes with my spirits paralyzed, catching the last appearance of the departing wreck, containing one of the worthies of the nineteenth century, and conveying its contents, as I supposed, to a watery grave. Repeated calls from the wreck, which seemed to penetrate the very heavens, were to me like the last agonies of despairing hope. I retired a little to resolve on the last alternative, which was to try to save them by means of one of the small boats, and feeling an uncommon witness of the Divine approbation, I resolved to make an appeal to the humanity of the captain, for one of his small boats in which to find the wreck, and aid those unfortunate men. But upon the proposition, he poured upon me a volley of oaths and anathemas too horrid to relate. I told him I had a friend on that wreck, whose life was too useful to the world to be lost. But, said he, would you risk your own to save his? I told him I would. He said he wished he could persuade himself to believe he had such a friend. I said, perhaps you are a stranger to that principle which unites the missionaries of the cross of Jesus. Ah! said he, I have always understood that these Methodists like each other better than all the world besides. But, said he, my small boat cannot live on this sea a minute, therefore you had better make yourself contented. I told him nothing but an absolute refusal would silence my intercession, consequently he consented; and the arrangement being made, I said to brother Dixon, all will be well. Yes, said he, if we stay where we are; and to my utter astonishment not one of the whole crew or of the passengers would join me, except a colored man and one other, who did not seem to care whether he lived or died. Under these embarrassments they let us down into the boat, and we shoved off. Knowing that much depended on every blow of the oar and paddle, I took the stern, and put the colored man to the oars, and the other on the bottom of the boat. At first my faith well nigh failed me. The lake boiled like a cauldron, and our little craft trembled to its centre. These together with the darkness of the night, and the howlings of many waters, rendered it a scene not easily to be forgotten. To return to the steamboat was impossible, and the uncertainty attending the wreck, called up some reflections to which I had hitherto been a stranger,

the steamboat had now collected its steam, and was leaving us. We were now on the broad lake in a common skiff, in a dark night, fifty miles at least from any port. We continued our direct course for half an hour or more, when I thought I discovered a small light, and supposed it to be upon the wreck, we pursued it with all diligence, until we arrived within call of the vessel, and gave them a salute, which was returned with joy.—With some difficulty we reached the deck, and made our small boat fast to the stern. I inquired 'What is the prospect?' 'Uncertain,' was the reply. My next inquiry was, what had been their feelings since they left the steamboat; they said they had entertained some hope that relief would be afforded by some means from the boat; but when they raised their steam and went on, the last remnant of hope vanished, and the only alternative, was to do all they could to preserve the wreck; and though human probability was against them, yet, said brother Case, I have not entertained a doubt but God would provide means for our escape, consequently my mind has been as calm as though I had been in the sanctuary of the Lord. He said he had an impression for a day or two past that he should be called to some uncommon trial of his faith, but by the overruling providence and grace of God, he should come out as gold tried in the fire. Upon which, he put his arms around me, and said, 'Brother, be of good cheer, we shall get safe to land.' We then went to work at the pumps, and to clearing the deck as fast as possible; and in the space of two hours we were able to raise the main sail about half way up the mast, which gave such an impetus to the vessel, as to take us on, at the rate of eight or ten miles an hour. We still considered ourselves in great danger; for we knew if the vessel out-lived the sea, we must pass a certain chain of islands called the Ducks; and how near we had approached them was mere conjecture; consequently, the fear of dashing against some one of them, or unfortunately striking the wrong channel, was, through the remainder of the night, a source of constant anxiety. But when the long wished for morning dawned, we found we had not yet arrived in sight of the much dreaded islands. A moment's reflection on what we had passed the preceding night, together with our present prospects, humbled us in the dust before our great benefactor. We retired to the cabin, and poured out our souls in thanksgiving to that being who had sustained us even in the seventh trouble.

The majesty of this morning transcended any thing I had ever witnessed. I thought I could fully comprehend the saying of the inspired Psalmist, 'If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me.' The lake presented vast columns of moving mountains and heaving valleys, over which we were passing, without any variety of change or prospect. The wind had ceased its roaring, and with a strong and steady breeze cleared away the fogs and vapours of the morning. We now had but little to fear, except the lulling of the wind into a calm, or its changing to an opposite direction; but realizing no farther disaster, we happily came to anchor at Cape Vincent, where the good people received us courteously.

Yours, in much love,

THOMAS GOODWIN.

[From the New England Christian Herald.]

"O LORD, REVIVE THY WORK."

Christians frequently pray with the prophet, "O Lord, revive thy work." But do we all rightly understand this language? Did the prophet pray that the heathen—that sinners might be converted; or that his covenant people might be reclaimed from their backslidings, and brought to worship and serve the only living and true God, spiritually and acceptably thereby manifesting to the world that there is a God in Israel—a God continually and intimately present with his people? A God whose power is irresistible, whose justice is inflexible, and whose mercy unbounded, who will by no means acquit the impenitent, nor will ever leave, or forsake, or withhold, any good thing from those who walk uprightly. I will not attempt to answer the above questions, nor would I be understood in the following questions to suppose that it is not possible to backslide so far from God as not finally to be reclaimed. On the contrary, I believe a soul, though born again, created anew in Christ Jesus, may so neglect duty, restrain prayer, quench the Spirit, and walk after the flesh, and finally to be a cast away. Yet I do believe a revival of God's work means arousing and calling forth into zealous, continual and efficient activity, that principle breathed down from heaven into the human soul, by which it was regenerated and made a temple of the Holy Ghost.

If this be correct, how important the prayer, "O Lord, revive thy work." This prayer should be continually going forth from the heart of every child of God; for who ever knew the work of God spreading by the conversion of sinners, unless there was in some individuals of the church, or in the church generally, this cry, and this cry continued too, till God did answer it, and revive his work in the souls of those who thus prayed, and discover to them, in a measure, the value of a human soul, the danger of losing the soul, the importance of seeking, and seeking now, its salvation? When God does thus revive his work, O what a love of souls exists; what an earnest desire for the salvation of sinners; how we tremble for them when we reflect to what they are exposed; yea, how frequently does sleep depart from our eyes when we reflect that they stand as on the verge of eternal woe, while Jesus, the glorious Saviour, stands with arms outstretched, inviting them to himself, promising pardon, peace, and salvation.

With these exercises of heart, and with these views, who would not pray, and labor, and exhort; who would not deny himself, take up his cross and labour for souls, and thus come up to the help of the Lord against the mighty? We read in God's book of the work of faith, the labour of love, and the patience of hope.

O that these graces may be in us, and abound, that the work of faith may be accomplished in us, that we may labour for the salvation of souls.—Labor in love—love to God—love to his truth and cause, and love to the souls of our fellow men.—And while we thus labour, may the Lord enable us to believe, and hope, and patiently wait the salvation of the Lord; in the morning sowing seed, and in the evening not withholding our hand.

ANECDOTE OF A REVIVAL IN WALES.

The following anecdote was related to me last year, by a Welsh minister who knew the circumstance well: In a country district of the county of Glamorgan, in South Wales, there was in 1829 a great revival of religion. In that neighborhood lived an old farmer, a widower, who had two children, John and Sally, grown up to man and woman's estate. The farmer was utterly ignorant of the Gospel, and had brought up his son and daughter accordingly. The revival however excited such general attention, that Sally determined to go one evening to the chapel to see "all about it." Thither she went, and the Lord graciously met with her, and she went to her almost heathen home, rejoicing and singing the praises of Christ. The farmer was very wroth at this, and felt himself and family disgraced by the madness of his daughter. He expostulated with her on the impropriety of her conduct, and besought her tenderly not to visit the conventicle again.—When he saw that he prevailed nothing, he used very severe threatenings, and still failed to dissuade her from her purpose of attending the chapel. On the next occasion of preaching, she went to the chapel, and when the father knew of it, he became frantic with rage, and ordered his son John to go to the chapel immediately, to bring out his sister, and to take a cord in his hand, forcibly to constrain her to come out, should she prove refractory. John went to the chapel, found it lighted up and crowded with a throng of people. He tried to push in, and having obtained an entrance, looked all around for his sister. John could not in the crowd see his sister; but God saw John, and the arrow at a venture reached his heart, and he began to cry for mercy and praise divine grace. In the mean time the father could not account for the dilatoriness of John in not bringing home his sister, and he determined to proceed himself towards the chapel to help him. When the old man put his head just within the doors, the first thing he saw, was John in the midst of the crowd, all in tears, and brandishing the cord he had taken to constrain his sister home, and speaking out in the highest strain. Exasperated now to the highest degree, he resolved to make towards him, and after much pushing, he approached near enough to hear him shout, "Oh Lord give religion to my father too—give religion to my father too." The old man became quite subdued; he pushed no farther—he sat down at the feet of Jesus, in his right mind, in less than six weeks the father, John and Sally were received at one time into full communion with the church.—N. Y. Observer.

RELIGIOUS RETIREMENT.

If we look back on the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance; and that habit has more force in forming our characters, than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. Hence it is, that the world, by constantly pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How, then, must we correct this influence, and by faith overcome the world, unless we habitually turn our attention to religion and eternity? Let us make them familiar with our minds, and mingle them with the ordinary stream of our thoughts; retiring often from the world, and conversing with God and our own souls. In these solemn moments, nature, and the shifting scenes of it, will retire from our view, and we shall feel ourselves left alone with God. We shall walk, as in his sight: we shall stand, as it were, at his tribunal. Illusions will then vanish apace, and every thing will appear in its true proportion and proper color. We shall estimate human life and the worth of it, not by fleeting and momentary sensations, but by the light of serious reflection and steady faith. We shall see little in the past to please, or in the future to flatter. Its feverish dreams will subside, and its enchantments be dissolved.

From these seasons of retirement and religious meditation, we shall return to the active scenes of life with greater advantage. From the presence of God we shall come forth with our passions more composed, our thoughts better regulated, and our hearts more steady and pure. Let us not imagine that the benefit of such exercises is confined to the moments which are spent in them; for as the air retains the smell, and is filled with the fragrance of leaves which have been long shed, so will these meditations leave a sweet and refreshing influence behind them.—R. Hall.

From the New-York Evangelist. PRAYER.

MR. EDITOR.—All men pray. But all do not pray aright. There are two kinds of prayer, the prayer of faith and the prayer of fear. The Christian prays because he loves, reverences and believes God. The wicked pray because they fear punishment from a holy, just, and powerful being. The one holds communion with a heavenly Parent, and feels a delight and peace which the world cannot give nor take away. The other dreads the invisible power from which he cannot escape. The good man prays alike in sickness and in health, in prosperity and in adversity. The wicked pray only when calamity is feared, or when it actually comes upon them.—The righteous say "Our Father," and the sinner wishes in his heart there was no God. The former would be desolate and miserable if there were no God, and the latter would blot Him out of existence. Apprehensions of death calm the mind of the pious, and they go

you wish to go into the presence of their God & Saviour; and the same apprehensions alight the wicked, they cry unto him only while death appears near, and are afraid to see God. In health the infidel profanes the name of God, as a reproach upon the sacred Jesus, and in danger wrings his hands in agony, and like Paine exclaims, "Lord Jesus save my soul!" What saith God to his believing, praying, children?—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And what saith he to the wicked?—"When your fear cometh as desolation, and your destruction as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer."

CHRISTIAN GUARDIAN.

Wednesday, March 14, 1832.

"ABSURD ADVICE TO THE INDIANS."

The following are the communications, upon the authority of which His Excellency the Lieutenant Governor reproached the Methodist Conference with the "absurd advice," of its Missionaries to the Indians.—The two first of the following letters, were enclosed by Mr. Secretary McMahon to Mr. E. Ryerson, and referred to in his (Mr. McMahon's) note, marked No. 5, published in the 112 number of the Guardian.

(From Capt. Anderson, Indian Agent at Coldwater, to Col. J. Givens, Chief Superintendent of Indian Affairs.)

Indian Department, }
Coldwater, 4th July, 1831. }

SIR: I have the honor to enclose herewith for the information of His Excellency, M. General, Sir John Colborne, copy of letters from Mr. Alley stating the advice given by a party of Methodist Ministers to the Yellow Head Tribe of Indians at the Narrows. I have explained the purport of the letter to Yellow Head who fully admits its correctness.

I have the honor to be,

Your most Ob. Hble. Serv't,
T. G. ANDERSON,
C. S. I. A.

(From Mr. Alley, Government Farmer among the Yellowhead Indians, to Capt. Anderson—referred to by Capt. A. in the above Letter.)

(Copy)

Narrows, Lake Simcoe, }
July 1st, 1831. }

SIR: Having been informed that my name was made use of by the missionary preachers of the Methodist Church, in a manner tending to shake the Indians' confidence in me by their asserting that I received \$500 per annum; that I was useless to them, and that the money came out of theirs; I put the question to the Chiefs whether my information was correct, to which they replied in the affirmative, and further stated:

That they (the preachers) not only censured me, but those who were doing the most good for them; that they (the preachers) asked the Indians what they were to do with those carts, horses, oxen, &c. sent to them? I will tell you said one, take them down to the lake and throw them into it, they are good for nothing—all the Government does for you is good for nothing.

To the preceding advice, Chief Yellow Head replied: yesterday you preached very well and prayed very well; and told us what was good, but to-day you give us bad advice, and all you say is bad. All we want to know from you is to know how we are to go to heaven; and not any thing about our horses, carts, oxen, &c. I then satisfactorily confuted their false assertions regarding myself, whilst those respecting their carts, horses, oxen, &c. being good for nothing, and all that Government does for you, &c. no argument was requisite to prove the falsehood thereof, as but a few moments previously they had substantially proved their benefits by the receipt of nine barrels of Flour (1764 lbs.) being the produce of the transport of Goods, belonging principally to Mr. Andrew Mitchell of Penetanguishene, and exclusive of teamsters' wages, and the hire of an extra wagon. The Indians were perfectly satisfied.

Chief Yellow Head further said: "I never hear any Indian speak bad of you, or of what is done for us, the Governor tells us go home be all christened, and be good friends, be kind to every one; that was good advice, but the ministers tell us bad. Yesterday his heart was white and clean, but to-day it is black and dirty."

The foregoing was stated and interpreted through Henry Solomon in the presence of another interpreter, and a number of witnesses who can be brought forward if required to prove upon oath the correctness of my statement.

With great respect,
I have the honor to be,

Sir, Your ob't. humble serv't,
(Signed) GERARD ALLEY.

Captain Anderson, }
S. I. D. Coldwater. }

True Copy, T. G. ANDERSON,
C. S. I. A.

(The following copy of a letter from Capt. Anderson to Col. Givens, was enclosed in a note from Col. Givens to Mr. Ryerson.)

(Copy)

Indian Department, }
Coldwater, 12th Decr. 1831. }

SIR: I have the honor to report to you for the information of His Excellency, M. General, Sir John Colborne, a circumstance which has transpired regarding our intended School.

It appears from expressions used by Mr. Currie, the Methodist Missionary, at a Council or meeting of the Indians whom he collected on Saturday for the purpose, that John Aisance was induced to apply to me for information; he accordingly came with a few of his young men and some of the Potaganesees, and enquired under what arrangements the school would be conducted and whether Mr. Currie would be admitted as Teacher. In answer I briefly stated that Mr. Rowe had been sent by His Excellency to teach the school, that the plan of instruction which he would pursue had been determined upon, that books, &c. had been imported for the purpose, and that he (Mr. Rowe) would be head Teacher; if Mr. Currie or any other person qualified were inclined to assist in teaching, we should be happy of their services.—I made the same remarks with regard to the females' school which Miss Clarkson was retained to teach on the same system.—And in conclusion assured them that my instructions were, under no pretence to interfere or influence the children to one party or sect more than another and it was perfectly understood to be His Excellency's directions that each denomination should bring up its children to its own manner of worship. The Indians returned perfectly satisfied with this arrangement.

Having commenced a Sunday-School yesterday Mr. Currie favoured us with his assistance and appeared much gratified that such a commencement had been made, but, near the time of dismissal he (Mr. Currie) asked if he could have an interview with me in the morning, at which he requested that Mr. Miller, the Minister from the Narrows and Mr. Rowe, might be present. At nine o'clock this morning the two Missionaries with a few Indians came. Mr. Currie opened his subject by making the same enquiries in substance which John Aisance had made on Saturday, to which I made some replies.

Mr. Currie then made a Speech of some length, the purport of which was to insist that we were intruders, that we had commenced an Establishment on ground that they had pre-occupied, that we were forcing from their school children whom they had christianized, that this establishment was raised at the expense of the Indians, that the Church of England never had done any good to the Heathen, and finally that he would protest against our arrangements.—After this Mr. Miller put the questions to Mr. Rowe which will be found at the conclusion of his letter to me herewith inclosed, with an assumption of authority that amazed me;—Finding that I could not reply with coolness, to such unparalleled effrontery I remained almost silent; but Capt. Hamilton, who happened to be present, could not avoid expressing his surprise at their unjust arguments—the interview was closed by their asking me whether I would give up one of the two rooms in the school-house to their use exclusively, to this I replied, I would not take upon myself to answer decisively until I had communicated the subject for His Excellency's information, but that I did not believe His Excellency would accede to such a request.

Since writing the above I have distinctly asked John Aisance, and the Potaganesees whether it was their wish to have their children taught in our school by the teachers provided by the Governor, to which John Aisance replied, that on the Missionaries leaving my house this morning he (John Aisance) was asked by them to go to their quarters, that when he got there they had a paper written to send to the Governor praying that one of the school-rooms might be given up to the Methodists and wished him to sign it, which he positively refused to do, adding, that the Governor was providing a certain means of instructing their children with which he was well satisfied, and that he was determined to send his children to the Governor's school, —the Potaganesees are of the same opinion.

I would beg leave to observe that if Mr. Currie's sole object was to improve the Indians' condition he would, instead of opposing any means which might be proposed to ameliorate their condition, gladly receive it, that it appears to me there can be no better plan organized than that proposed by His Excellency effectually to relieve them from their present miserable condition, and to bestow upon them lasting benefits, and if that plan is steadily followed up it cannot fail to produce in the minds of the wandering Tribes a desire to be made partakers of the blessings of civilized life.

The school house will, with the exception of stoves, be ready to receive boarders next week, and as it is not impossible to expect the stoves and pipes from York before February, I would beg leave to request, if it can be done, an order to obtain the use of two stoves and pipes until the spring from the Barrack Department at Penetanguishene.—If this cannot be done, and His Excellency would be pleased to authorize my purchasing pipes, I could manage with brick and clay to make stoves that would answer for the present.

I have the honor to be,

Your most Ob. Hble. Serv't,
T. G. ANDERSON,
C. S. I. A.

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I have the honor to be,

Your most Ob. Hble. Serv't,
T. G. ANDERSON,
C. S. I. A.

Colonel J. Givens, }
C. S. I. A. }

N. B. A day school has been opened in my house at which Methodist and Catholic children attend.

(From Mr. Rowe, the government School Teacher, to Capt. Anderson—referred to in the above by Capt. A.)

(Copy)

Indian Establishment, }
Coldwater, 12th Decr. 1831. }

SIR: In compliance with your wishes, I have the honour to communicate my views of the purport of the conversation in the interview which took place this morning between yourself and the Methodist Missionaries of this place and the Narrows, agreeable to their request, at which by their desire I was present.

I have also annexed three questions and my replies thereto which were asked and with the answers taken down in writing by Mr. Miller the Missionary of the Narrows. As these are from recollection, there may be some trifling difference in the wording, but the matter is the same.

Mr. Currie, the Missionary of this place, requested to be informed the intention of the Government concerning the School, and in answer to your reply that you had not yet received express directions from His Excellency the Lt. Governor, but that in your idea it was intended that the internal arrangements and plan of Education to be pursued were to be regulated by me, and that any assistance he might render would be considered a favour by us both;—he expressed his disapprobation of such a plan, he did not wish to be head of the school, but he wished to stand on equal footing with me, and by this arrangement he considered he was to be made a kind of secondary teacher, he wished to have his (the Methodist) scholars, and me to have mine, and to have such scholars in separate rooms. On this statement I considered it to be my duty to remark, that far from wishing him to be put under my direction, I did not consider him to be a teacher but a minister, and instead of supposing I was to hold a higher station than himself, I thought his office as a minister raised him much above me, that I should be most happy at all times to receive and be grateful for his assistance in the school, and also should think it right that he, as a minister, should when present, open and close the school with prayer; but in regard to the arrangements and plan of education I could not conscientiously entrust that to any other person.—I was sent to take the management of the school, & should not feel I was doing my duty if I failed to adopt any measure, which I might consider would be the means of effecting the desirable and intended object, the speedy instruction and ultimate benefit of the Indians in general. This did not satisfy Mr. Currie, who stated this would be making him no teacher at all.

I have the honor to be,

Sir, Your much obliged and ob't. serv't.,
CHARLES J. ROWE.

T. G. ANDERSON, Esq.,
C. S. I. A.

Questions and replies referred to in the foregoing Letter.

Ques. By whom were you sent up here to teach the Indians.

Ans. The Governor.

Ques. In your interview with His Excellency, did he examine you respecting your qualifications and religious views?

Ans. Not Mr. Hamilton, my predecessor in the Establishment had previously satisfied His Excellency on those subjects.

Ques. Did His Excellency mention his wish that the Methodist children should leave their present Teachers and come to you?

Ans. No, he did not.

I would here remark that in a former part of the conversation it was distinctly stated by me that His Excellency had expressly named, in the interview I had with him, that he (the Governor) wished, if possible to combine with the Methodists for the benefit of the Indians, and not to oppose them.

CHARLES J. ROWE.

DEFENCE OF THE MISSIONARIES.

Mr. Ryerson handed all the above communications to the Rev. Jas. Richardson, P. E., Superintendent of the Indian Missions within the bounds of his District, who examined into the statements which they contain, and made the following report.

(From Mr. Richardson to Mr. Secretary McMahon.)

York, Feb'y 22nd, 1832.

SIR, Having the superintendence of some of the Methodist missions in this part of the Province the present year, and receiving from Mr. Ryerson, the Editor of the Christian Guardian, copies of letters from Capt.

Anderson, and Mr. Alley, to His Excellency the Lieutenant Governor, complaining of certain advice said to have been given to the Indians at Lake Simcoe by some of our preachers; I was led, while on my late visit to that mission to make enquiry respecting the same; and now have the honour to transmit, for the information of His Excellency, the testimony received, both from the preachers, and the Indians themselves; and in doing so, I beg leave to offer for His Excellency's consideration, a few remarks in relation to the same.

It will be perceived that some of the testimony serves to show, that the advice given by the preachers has been either misunderstood, or wilfully misrepresented by those who have reported on the same to His Excellency; particularly with respect to the more serious parts of it.

Mr. Alley represents the preachers, as advising the Indians to take their carts, horses, oxen, &c. and throw them into the lake; this would be absurd indeed; but it clearly appears, from all the information I could obtain that it is altogether incorrect; inasmuch as they were only advising the Indians against purchasing horses, and waggons; because, in the present state of the roads, want of feed &c., they would not only be useless, but a bill of cost; and therefore they could be of no more service to them, than if they were thrown into the lake. As to carts and oxen, it appears that they had none about which to advise.

As to what Mr. Alley says with respect to their receiving 9 barrels of flour, I think it is very evident, that it was not for the use of their teams, but for the privilege of the road, which the Indians had made to Cold Water; and, therefore, the intimation in Mr. Alley's letter looks like a *devis*, on the part of those who sold them the horses and waggons, to induce His Excellency to believe they were beneficial to them, and consequently, that the advice of the preachers was the more absurd. Painful as it is to me to make this observation, yet, I am led to it from the positive and unanimous information I received on that subject.—

I beg leave to call the attention of His Excellency to that part of the evidence, which relates to the charge, that the preachers told the Indians, that all that the Government did for them was good for nothing; as, if this charge were true, it would be altogether unjustifiable. But I trust, that His Excellency will believe from the inclosed testimony, that all that the preachers intended was, to guard the Indians against having their minds and hearts so attracted by the things which were done for their civilization, as to draw them off from the more important concerns of their souls; and I doubt not but it will be admitted, that such cautions are not improper at times, even to the Indians, who, in common with their fellow men, are in danger of "having their affections placed on things below, and not on things above;" to the injury of their progress in religion.

I would next observe, that other of the enclosed testimony is given to justify the preachers in giving the advice they did. They admit that they advised the Indians to apply to His Excellency to remove Mr. Alley, from a conviction that he was of no use to them as a farmer, and that his example was pernicious, and that he had imposed on them in selling them the horses, harness &c. Whether they were justifiable in forming such an opinion of him, His Excellency can judge, after reading the enclosed documents.

With respect to the Council which has given rise to the present unpleasant discussion, I would say, that I have no doubt but it was well meant on the part of the preachers, and that they thought it was called for from the circumstances of the times; but at the same time it was altogether unauthorized by the Superintendent of our Missions. And we have endeavoured to obtain as impartial an investigation of it as was in our power, that His Excellency might be informed, as correctly as possible, of the true state of the transaction.

The Missionary Society of our church, in the commencement and progress of their arduous labours among the Indians, have had but one object in view, viz. the improvement of the moral, and consequently, of their civil condition. And the Agents employed in this work have found it necessary, to pursue a plan peculiar to the Methodists, and to exercise a strict discipline, over all connected with them, and it therefore, must be obvious to His Excellency, that they cannot but view with concern and grief the employment of persons at the places where their missions are established, who allow themselves in any practice at variance with those strict rules which they consider necessary to the prosperity of their Missions, particularly the use of Ardent Spirits. The Indians have been rescued by the blessing of God on the exertions of the missionaries, from the extreme ignorance and vice, and the good which has been effected can only be perpetuated by a continuance in the use of those means which have hitherto proved successful, and therefore they cannot but feel much concerned for the consequence of any interference, which would have a tendency, either immediately or remotely to deprive them of that control, which they have hitherto exerted over their schools and missions.

When the documents were first put into my hands, I saw the propriety of a speedy and close investigation of the charges contained in them; as we highly disapprove of our Missionaries doing or saying anything to the prejudice of the Government in the minds of the Indians, and should be sorry to see any thing arise that would tend to weaken that confidence in the same which they ought always to possess.

I have the honor to be,

Sir, Your most ob't. humble servant
JAMES RICHARDSON, P. Elder.

Act'g Sec'y. to His Ex'y. the Lt. Governor.

(Proceedings, &c. containing statements of the Indians, referred to above.)

(Copy No. 1.)

Narrows, Lake Simcoe Mission, }
2nd February, 1832. }

Proceedings of an Inquiry into the truth of certain statements, made by Capt. Anderson and Mr. G. Alley, of the Indian Department, to His Excellency Sir John Colborne, implicating the conduct of certain Missionaries of the Methodist Episcopal Church, taken before Wm. Case, General Superintendent, and James Richardson, Presiding Elder of said Church.

Proceeded first—respecting the charges contained in Mr. Alley's letter, of the 1st. July last, to Capt. Anderson.

Smith Shilling (an Indian,) being called, says,—

That he was present, at a certain time last summer, which from various circumstances, appears to be the same to which Mr. Alley alludes, when some of the missionary preachers had a conversation with the Indians at the Cove. The missionaries or preachers who were present, were, C. R. Allison, James Evans, and David Wright. That James Evans told them that Mr. Alley was of no service to them in showing them how to work. That their corn was growing among the trees—that the money which was paid to him was useless—that it would be better to expend it in having a vessel or boat on the Lake, as they appeared to have reaped no benefit from having him among them—that the horses bought from him were useless, because they were lazy and would not work.

That Mr. Allison said, see what a large wagon you have, the horses cannot draw it—it is of no use to you, if you had the money, you could lay it out for better things. That he said, he understood the horses cost 200 dollars, and that was too much for them—that they might buy a yoke of oxen for that money, and that the oxen would be of much more benefit to them; and then he referred them to the Indians at Cold Water, where they had got 3 yoke of oxen for about that sum.

That he did not hear any advice given to take their horses, oxen, &c., and throw them into the Lake; but that the laying out of the money for such things had, was as useless to them at that time, as to throw it into the lake.

Being asked, whether any of the preachers said that all that the Governor was doing for them was good for nothing? Shilling replied—That he did not hear them say that; but that they observed, that what the Governor was doing for them, was of minor importance to the things of religion; as those related only to this world, but these to eternity and the salvation of the soul.

William Snake, (an Indian,) being asked respecting the advice said to be given by the preachers, at the time referred to, particularly in relation to throwing the wagon, &c., into the lake, said, that he understood it to be the same as stated above by Shilling. And also, in relation to the charge, that the preachers said, that all the Governor was doing for them, was good for nothing; this witness confirmed what Shilling said as above; that is, that what the Governor was doing for them was of less importance than the things of religion.

James York, (an Indian,) says he was present, and heard the conversation between the missionaries and the Indians, and that what is related by Shilling as above, is correct, excepting that Mr. Allison told them as he understood, that their wagon was of no more use to them in that place, while the roads were in their present state, than if they were thrown into the lake.

Other Indians being asked the same questions, said, in relation to the advice about the wagon, the same in substance with that which is stated above, and that what the preachers said, respecting what the Governor was doing for them, was, that it was nothing compared with the things of eternity.

Smith Shilling here observed, that he told John Sunday, the Interpreter at the conversation, at the time referred to, that he (Shilling) was afraid, that as so much was said about these things, the Indians would not understand, and there would be some mistake.

The above Indians being asked what "Yellow-Head" replied to the missionaries, said—That as the missionaries had expressed fears, that the Indians would be persuaded to leave the Methodists and join the Church of England, Yellow-Head replied, that what you said yesterday, made us feel happy in our hearts, but what you now say to-day, (alluding to the above fears,) makes us feel bad—and he said, that he would always continue in that way of religion in which they were first converted.

The above Indians being asked for what Mr. Mitchell paid them the 9 barrels of flour, mentioned in Mr. Alley's letter, say it was for the privilege of the road to Cold Water.

The Chief Yellow-Head, being called and asked respecting the advice given by the missionaries to the Indians, says—"The missionaries did not advise to throw the horses, waggons, &c., into the lake, but they said that they might as well have the money that was given for them, thrown into the lake, as for the service those things would be to them, at the present time. He also says, he understood them to say, that what the Governor was doing for them, was nothing compared to the things of religion. He says he replied to the missionaries, that the day before, they felt well, and happy in their hearts all day, but then they felt disagreeable and sorry, from what they heard them say."

Yellow-Head further says, that Mr. Alley sold them harness without buckles, but which was tied together with strings, and full of knots, and the neck yoke wanting of a strap, which was supplied by a piece of rope.—That the harness is so old and bad that they cannot use it, and that they paid Mr. Alley 220 dollars for horses and harness.

These statements of Yellow-Head, were confirmed by Chiefs Nahneegeshung, Big Shilling, and Wahbone, who further say, that Mr. Alley was in the practice of sleeping liquor, drinking it himself, and dealing it out to others, and that when they passed him, he smelt like a keg of Whiskey.

Peter Ingersoll, (an Indian,) says he has frequently seen Mr. Alley chopping wood at his door on Sabbath morning.

Chief Yellow Head, further stated, that last summer Capt. Anderson told him, that the Methodists might now occupy the new School House, and that when the Teacher had prepared the house, and was commencing school, Mr. Alley came and turned him (the teacher) and children out, and forbid the Methodists using it.

Yellow Head together with the other Chiefs, also say, that they never told either Mr. Alley or Capt. Anderson, what is stated in their letters to the Governor; and that they never received any flour from Mr. Mitchell, or any other person, for the use of their team or teams of any kind; but that they received 8 barrels of flour and one barrel of pork among all the Indians, both at the Narrows and Cold Water, and that was given them for the privilege of the road that the Indians had made from the Cove to Cold Water; and that they have never owned any cart, and have had no oxen since last Spring.

Yellow Head further says, Mr. Phillips came out to Yellow Head Island before the Indians moved to the Cove, and said that the Governor sent him to take the School which was then established by the Methodist Missionary Society, under the care of Mr. Law. The Chief hearing this, sent 2 young men immediately to the Governor, to inquire respecting the truth of his being sent, and the Governor told these messengers that he had not sent Mr. Phillips to teach school among those Indians who had schools already established among them, but among those who were destitute.

At the time that the Indians were removing from the Island to the Cove, Mr. Alley came to the Cove and endeavoured to establish a School, taking advantage of the time that the Indians were moving, to commence his school, before the Missionary could transfer his from the Island, and he (Mr. Alley) too said, that the Governor sent him to teach school there. After he (Mr. Alley) had been keeping school two days, he went over to Cold Water, and returned, and then set off for York, saying he was going to the Government Office for books.—Yellow Head hearing this, immediately started for York, to see the Governor about the truth of Mr. Alley being sent, while he was present with the Governor, His Excellency sent for Mr. Alley, and told him that he did not send him to teach school among the Indians, but to teach them how to farm and to clear land. Mr. Alley then left the Governor, and since then, the Indians at the Cove have not been troubled with any further attempt to establish any other than the Missionary school there.

The before mentioned Chiefs also say, that the blacksmith belonging to the Indian Department in those parts has frequently been seen by them drunk, pitching heels over head, and enticing the Indian women to drink.

I certify the foregoing to be a correct interpretation of what was said by the Chiefs before mentioned.

(Signed,) JOHN JONES.

Extract of a letter from the Rev. C. R. Allison, late Missionary at Yellow Head Island, addressed to the Rev. E. Ryerson, dated Kilmarnock, Jan. 5th, 1832.

(Copy No. 2.)

"Believing that all the information that is possible should be forwarded, upon this very important subject, (respecting advice given by the Missionaries to the Indians,) I transmit the following facts to you, hoping that they will lead to a full investigation of the Missionaries' and Agents' conduct the past year, at the different stations."

"Some time in the latter part of last June, I received information that Mr. Alley had written to Capt. Anderson a letter, in which he stated that the Missionary in Lake Simcoe Mission had given the Indians 'absurd advice' in reference to His Excellency's plans for their improvement. Hearing this, I went immediately to see Capt. Anderson but did not find him at home. I left word with Mr. Currie, Missionary at Mahjedsuk, to wait on Capt. Anderson and get a copy or the contents of Mr. Alley's letter as far as it related to my advice to the Indians, and communicate it to me; but this Capt. Anderson refused, saying that it was an official document and therefore he had no right to let it be seen. He added that when he received the letter he was much displeased; but when he talked with John Sunday on the subject, who was the interpreter, and who contradicted the statements in the letter, he was satisfied."

A few days after this, Capt. Anderson sent the same account to His Excellency, at the request of Mr. Alley, as he (Capt. Anderson) told me and several others before I left the Mission. Without making any comment upon the conduct of the Agent (Capt. Anderson)

say that; but that they observed, that what the Governor was doing for them, was of minor importance to the things of religion; as those related only to this world, but these to eternity and the salvation of the soul.

William Snake, (an Indian,) being asked respecting the advice said to be given by the preachers, at the time referred to, particularly in relation to throwing the wagon, &c., into the lake, said, that he understood it to be the same as stated above by Shilling. And also, in relation to the charge, that the preachers said, that all the Governor was doing for them, was good for nothing; this witness confirmed what Shilling said as above; that is, that what the Governor was doing for them was of less importance than the things of religion.

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Other Indians being asked the same questions, said, in relation to the advice about the wagon, the same in substance with that which is stated above, and that what the preachers said, respecting what the Governor was doing for them, was, that it was nothing compared with the things of eternity.

Smith Shilling here observed, that he told John Sunday, the Interpreter at the conversation, at the time referred to, that he (Shilling) was afraid, that as so much was said about these things, the Indians would not understand, and there would be some mistake.

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The Chief Yellow-Head, being called and asked respecting the advice given by the missionaries to the Indians, says—"The missionaries did not advise to throw the horses, waggons, &c., into the lake, but they said that they might as well have the money that was given for them, thrown into the lake, as for the service those things would be to them, at the present time. He also says, he understood them to say, that what the Governor was doing for them, was nothing compared to the things of religion. He says he replied to the missionaries, that the day before, they felt well, and happy in their hearts all day, but then they felt disagreeable and sorry, from what they heard them say."

statements of the Indians themselves") whilst the Indians were labouring without any one to instruct them. He went but once, during planting time, to the island, and spent an hour or two; after which he positively refused to give the Indians any more instruction whilst labouring on the island: and kept his word!

I have also admitted, Sir, that some "advice" was offered relative to "horses." It was nearly as follows: Brethren, sell your horses, and request your Father the Governor to purchase no more for you, until on have roads whereon to use them, and provision whereon to keep them.

Now, in order to justify the "Missionary Preachers" offering this advice to the Indians, I would remark, that the horses particularly alluded to on the occasion were a span, sold by Mr. A. to the Indians, and paid out of their annuities; and that, according to the judgment of persons acquainted with the horses, they were purchased at nearly double their value.

Furthermore, these horses were unnecessary. They were a burden imposed upon the Indians. They were a source of expense to them in their present uncertain state; and whilst their families were in want of bread, they were purchasing hay at twenty dollars per ton, and the horses doing nothing for their support.

The Indians were consequently under the necessity of applying to His Excellency for money, to be deducted out of their annuities, to purchase hay to keep these horses alive until spring, when Mr. A. himself declared that he would not give \$25 for them.

These brief observations I consider will satisfy every reasonable person, that the "advice" given respecting "horses" was not extremely "absurd."

At the time supposed to be alluded to in Mr. A.'s letter, I saw a number of persons, who, I was informed, were in Government employment, in a state of boisterous intoxication, particularly on the Sabbath; when during divine service in the forenoon, we could hear them, in the Government storehouse on the lake shore, where they were drinking, hollering, and yelling like wild Indians, and on our leaving the place of worship, we met six or eight, who were reeling to and fro, and using very abusive and profane language.

I am,
REVEREND SIR,
Yours respectfully,
JAMES EVANS.

To Rev. James Richardson,
P. E. M. E. C.
(From Mr. Currie, Missionary Teacher at Collwater, (heretofore Mahjusk Mission) to Mr. Richardson.)
(Copy No. 4.)
Cold Water, Feb'y 4th, 1832.

Rev. Sir,
Having seen documents written by T. G. Anderson, purporting to be reports for the information of His Excellency Sir John Colborne, and finding said documents to contain some misrepresentations concerning myself personally, I have thought it necessary to correct the same, and submit them to you.

1st. I called no council or meeting of the Indians, on Saturday morning of December 10th, 1831, as Mr. Anderson has stated, but merely had a private conversation with the Chief John Asance, thro' my interpreter.

2nd. I did not say that "the Church of England had never done any good among the heathen," but I said, that I did not think that the Church of England had ever effected much good among the Indians of Canada.

3rd. There was no paper written to His Excellency, neither was the Chief requested to sign any paper at all on that occasion.

Yours, &c.,
(Signed,) JAMES CURRIE.
Rev. James Richardson, P. E.
(From Mr. S. Rose, late Teacher at the Narrows to Mr. Richardson.)
(Copy No. 5.)
Narrows, Lake Simcoe,
Feb'y 4th, 1832.

Rev. Sir,
Being requested to state what I know respecting some transactions at this Mission now under investigation, I beg leave to say, that the Indian school at the Narrows was frequently interrupted through the interference of Mr. Alley, the Government Agent. I mention but one instance out of several.

In the month of July last, Chief Yellow Head came to Mr. Allison and myself, requesting that the school might be removed to the new school-house; saying this was by the direction of Capt. Anderson. I accordingly removed my school thither, a day cleaning the house and erecting seats. On the day the school commenced, Mr. Alley came & forbade my occupying the house; as he appeared to be quite angry, I said but little, and went out to speak to Mr. Allison the Missionary. Mr. Alley then drove the children out of the house; after which I directed the boys to bring out our writing desk. Mr. Alley then nailed up the doors.

The Chief, being present, said he could not tell what it meant, and that I had better go back to the old house, which I accordingly did.

Whether Mr. Alley was qualified to promote the civil or agricultural improvement of the Indians may be inferred, from the circumstance of his frequently making too free use of ardent spirits.

As far as I am capable of judging, I could see very little in the management of Mr. Alley that showed he had either much knowledge of, or disposition for farming. He did, (though not frequently,) go out with the Indians to their work; but then he would generally go to sleep while the Indians were at work; and at one time, he was aroused from his slumbers by the side of a log, by Capt. Anderson, to whom he excused himself, by saying that he had the head-ache; on which the Indians afterward sardoniously remarked, that he had the head-ache very often.

I might mention more of the irregularities of Mr. Alley, as well as the misconduct of others apparently under the influence of ardent spirits; but these I defer for a future occasion if necessary.

I am,
SIR,
Yours respectfully,
(Signed) SAMUEL ROSE,
late Teacher in the Mission school.

To Rev. James Richardson, P. E.
(From Mr. William Law, late Teacher at Yellowhead Island, to Mr. Richardson.)
(Copy No. 6.)
Whitchurch, 6th Feb'y. 1831.

Rev. Sir,
For your information, I would make the following statements:
I had the charge of the Mission School on Yellow Head's Island, in the year 1830, when Mr. Alley attempted to take the school from under my instruction: Mr. A. informed me, that it was the Governor's request, that he should take out of my school, the first class, in order to teach the most forward boys, the higher branches. Mr. A. succeeded in persuading several of the boys to attend at his house on different occasions, but finding they were not willing to desert my school, he offered them money to induce them to do so, if any reliance can be placed upon the statements of the boys.

Capt. Anderson called the Chiefs together at Mr. Alley's house, and on my coming, I was informed by Capt. Anderson, that he (Capt. A.) had been conversing with the Indians respecting Mr. Alley taking part of the school, as it was the Governor's wish, but, as the Indians were not satisfied with the arrangement, there should be no more about it. On another occasion, the Chiefs informed me, that Mr. Alley pressed them to let him take part of the school, stating that, the Governor had sent him for that purpose. To which the Chief Yellow Head replied, I cannot hear you, for one person came before, who stated, that the Governor sent him to teach school, and when I saw the Governor, he said he never sent him, and the Governor told me that I must not mind those bad birds which fly about.

The "person" spoken of by Chief Yellow Head, was Mr. Phillips, who told me that the Governor sent him to teach the School, and on the Chiefs waiting on the Governor, they were informed by him, as they said, that he never sent Mr. Phillips.

How singular, that two persons should thus present themselves as government teachers.

Mr. Phillips informed me, that the Governor had engaged him for one year, and that he had promised him land whereon to settle.

The Chiefs said, the Governor denied the whole to them.

I am Rev. Sir,
Yours respectfully,
WM. LAW.

Rev. James Richardson, P. E.
There are other important communications on this subject—both for and against the Methodist Missionaries—which we shall endeavour to publish next week, when we shall make our own comments on the whole affair.

ANNIVERSARY OF THE YORK U. C. TEMPERANCE SOCIETY.

The first Anniversary of this Society was held on Monday evening last, in the Methodist Chapel in this Town. It was the most numerous meeting of the kind yet held in York, and the proceedings were highly interesting. Several addresses were delivered, much to the entertainment and profit of the meeting; among which was a very able appeal from Dr. Rolph. Dr. Rolph has long been, both by precept and example, a decided advocate of Temperance Societies. He assisted in forming, we believe, the second Temperance Society in the Province. His speech on that occasion was published in the 7th and 8th numbers of the 1st Volume of the Guardian. He has suffered himself to be elected President of the York U. C. Temperance Society for the ensuing year, in the place of the late much esteemed and lamented Doctor Seydell, who was the first President of the Society.

At the close of the meeting, 86 persons gave in their names as members of the Society—by far the largest number added at any former meeting of the Society—making a total of 253 members. Particulars of the proceedings of the meeting next week.

We cannot, however, close this notice without laying before our readers the following letter, read at the meeting by Mr. Wenhams. It was addressed to Mr. Wenhams, by the Rev. Wm. Rintoul, Kirk Clergyman in this town, who has justly grown in the esteem of all that are acquainted with him, since his arrival here.

My Dear Sir,
I beg that you will cause my name to be added to the list of the members of the Temperance Society this evening, as I am prevented from attending the meeting, by an engagement to preach in the country. I may mention, that for about 18 months, I have been acting in the principle of the Society, though I do not say, with undeviating consistency. During that period, I have travelled, and roamed more than I have done in any other equal period of my life; and you will readily believe me, when I say, that I have found a stinence from Spirits, to be any thing but prejudicial. My experience therefore, would recommend a continued abstinence, on the score of expediency. But I am now connecting myself with a Temperance Society on higher grounds—even from the conviction, that abstinence from ardent Spirits, except on conditions similar to those in which Laudanum or other drugs may be used, is a duty—and from the conviction also, that the associated exertions of those who are thus minded, are an important means for promoting temperance. The consideration of duty presses itself upon me, whether I look to the effects which must inevitably follow, on the common use of Spirits in society; or, whether viewing society as it is, I consider in what way much of the wretchedness which abounds in it may be abated and removed. It may be conceded, that ardent Spirits are in certain cases useful for refreshment;—yet, they are by no means necessary for this; and the ordinary use of them even to a moderate extent, leads in a great many cases to an immoderate use of them,—that is, it makes a great many drunkards. And this is the very state of things which exists in every country where ardent Spirits have been used for refreshment, and as a source of innocent exhilaration. Drunkenness prevails as the very result of a use of Spirits, which use was supposed to be temperate. And how fearful is the wretchedness which attends drunkenness,—passing all the capacity of description to exaggerate. We see men raving in the streets, and ready to rush on any man, or to commit murder or self-destruction. We see the innocent diseases which hospitals can present, and the most hideous crimes which law can punish or restrain. We see poverty and beggary—the broken-heartedness of relations—and many other woes, which mark the drunkard's progress in society, and all these are the fruits of drunkenness—and what we cannot see, his alienation from God; the cords of sin which bind him, and in so far as his actual condition goes, his ruined destiny for eternity,—these are woes transcendently greater. Now, however much it may seem like an attempt to wash the Ethiopian white, to attempt to prevail on drunkards to renounce the use of ardent spirits—it is in vain; that their rescue from hell itself, hangs wholly on their repentance. And who is he, who can convince them of their repentance, even by such an affecting consideration, would allow them, in the restoration they might possibly ask—an occasional glass of their favourite liquor,—would not heavenly wisdom sternly demand the absolute renunciation of the indulgence? And if this is the demand of wisdom, in reference to those who are already sunk in the all but hopeless abyss of drunkenness; surely she must demand nothing less from those who are already verging to this state. And thus to me at least, it seems that the recovery of the fallen, as well as the safety of those who now stand, alike require that we should renounce the use of ardent Spirits altogether, except in those cases happily few, in which they may be useful as a medicine. Happily these views are every where obtaining advocates; and I do not doubt that the men who first set themselves to awaken the profane Church to the sin and danger of the use of ardent Spirits, in the way that they were long used without challenge, shall yet obtain an honorable and lasting memorial in the Church of God.

I may mention, that I was pleased at observing an indication of the progress of what is called the Temperance Cause in the Highlands of Scotland. Few men will have more prejudices to renounce in attaching themselves to this cause than the natives of the mountains and glens of Caledonia—for the praises of their Mountain Dew is embodied in many a song—and every traveller tells of the abundance in which it flows at their hospitable tables. Yet, when we read, as I read lately in an Edinburgh paper, that the Marquis and Marchioness of Breadalbane, have become members of the Abstinence Temperance Society, and have prohibited the common use of spirits in their castle, we may be led to conclude, that even from Highland Cot and Hall, the *Peat Reek* in its worst form, shall yet disappear. There are not a few in Upper Canada both from the North and the South of the land of the Campbells who may be disposed to think more favourably of Temperance Societies, when they hear that Breadalbane's chieftain has become a member of one.

You may my dear Sir, make your own use of this fact, and the foregoing remarks at the meeting this evening.

I remain,
Yours, with Christian esteem,
WM. RINTOUL.

Catholic Meeting.—It was mentioned in our last week's paper that the primary object of the Roman Catholic meeting held in the Court House failed—the majority of the Catholics being evidently in favour of reform. On Wednesday last hand-bills were stuck up in different parts of the Town, announcing another meeting of the Roman Catholics at noon on Monday the 12th instant. The Roman Catholic Bishop arranged his congregation on the subject last Sunday, from the *consecrated Altar*, exhorting all the males to attend, assuring them that he himself should be present.

Accordingly a large number assembled at Nevin's Tavern on Monday, when great confusion took place by reason of the Bishop's ordering the Catholics to put a number of Protestants out of the room. Finding that he could not carry his measures at the public meeting, the Bishop called upon his votaries to follow him to his own house. About 50 or 100 followed, and on arriving at the Bishop's lodgings, his Lordship took his stand at the door, which

he guarded some time against the intrusion of either Catholics or Protestants who were not in favour of his measures. The company was then introduced into a back narrow room, (which our informant says, reminded him of the Inquisition,) where certain resolutions were read and pronounced carried, and an address in praise of Sir John's Government, &c. was presented, which nearly 100 (all present but two or three) signed—dreading the Bishop's Fugacity more than any terrors.

Our informant (who was a credible eye-witness) says, that there was a considerable murmuring among the Catholics at the proceedings, because the resolutions were not put to vote, but pronounced carried as soon as they were read. One of the Catholics got up to speak, but the Bishop pulled him down and forbade him.

This Bishop receives £2000 and his Priests £750 a year from Government for their valuable services, while several classes of Protestants are proscribed; this Bishop is one of the Legislative Councilors recommended by Sir John Colborne, who cannot endure the "prostitution of sacred places to the party spirit of the hour," or "secular interference" by Ministers of the Gospel. Yet doubtless the Bishop's loyal address, will afford His Excellency "the greatest satisfaction." Has U. C. come to this? Is this the means by which it is to be governed? Is this the way the Temperance Friends are to be fought over by the public revenue, to uphold a policy which the public condemn? nay, of which the Catholics themselves, unwearied, evidently disapprove? more anon.

ANTI REFORM MEETINGS.—A meeting has lately been held in the Town of Kingston, which it is said adopted resolutions and an address against reform. The last Canadian Watchman states, that a barrel of Whiskey was placed in front of the Court House during the meeting for the accommodation of all without distinction or restraint. It appears therefore that whiskey and anti reform are on good terms.—Another meeting has been held in Hallowell, (county of Prince Edward) a majority of which, it is stated on doubtful authority, voted against reform.

REFORM MEETINGS.—A public meeting was lately held at Vienna (County of Middlesex) at which resolutions were unanimously adopted in favour of Reform, and condemning the proceedings of a majority of the Provincial House of Assembly. A numerous and respectable meeting was lately held at Smithville, (Grimsbey, county of Lincoln) at which place resolutions were passed, corresponding with those adopted in the Counties of Lenox and Addington. We have no room for these proceedings as requested. In compliance with particular request, we publish the resolutions of another meeting held in the county of Lincoln, as expressing the sentiments of the inhabitants who live on the Welland Canal.

CLERGY RESERVES.—An extract from a despatch of Lord Goderich to the Governor of Lower Canada, will be found on the last page. It expresses the same sentiments on the subject, which those in this Province, who have been denounced as "republicans, incendiaries," &c. have always maintained. From this despatch it appears that the revenues of the Clergy Reserves have hitherto been expended in collecting them!!!!

The communications on Indian affairs (which it appeared necessary to introduce into this day's paper) have excluded our editorial remarks as well as our usual variety of other articles.

IF Several Temperance Reports, Obituary notices, &c. are unavoidably postponed.

LATEST NEWS FROM EUROPE.

English papers have been received at New York to the 19th of February. For the summary below we are indebted to the Commercial Advertiser of the 2nd instant.

GREAT BRITAIN.

Cholera.—Our former reports were of January 12. In the present before us, there is an hiatus of two days. The following is from the report dated January 25.—Sandwich, new cases, 1, remaining 2. Newcastle, new cases, 16, recovered 18, died 5, remaining 75. Gateshead, new cases 2, no recoveries, died 1, remaining 17. Walker, 1 new case, died 1, other particulars not stated. North Shields and Tyneworth, new cases 5, no recoveries, died 1, remaining 17. Houghton and Helton, new cases 5, recovered 6, died 1, remaining 18. No reports received from other places. A case of spasmodic cholera is reported to have occurred at Durham, and which terminated fatally.

The House of Commons met on the 17th January. The Lord Advocate gave notice that he should introduce the Reform Bill for Scotland, on the 19th.

The London Convention expressly decided that the Emperor of Russia ever made any pledge to ratify the treaty of conference, on the 24th articles; if by virtue of his so doing, the King of Holland would be ill treated.

A London paper of the 17th, states, that a courier arrived in Paris on the 15th, announcing that both the Russian and Austrian cabinets had determined not to ratify the treaty of conference, and as the Prussian Cabinet had refused to do so, but with a condition, it was thought impossible that the ratification could be exchanged by the 31st time fixed. But as Paris dates might be six days later than the 15th, this wants confirmation.

London, Jan. 27.—Stock Exchange, Twelve o'clock.—There has been a good deal doing in Consols this morning, which opened at 84; they are now 83 3/4 for the present, and the market is quiet for Thursday, and 84, buyers for the next. We have no news; the publication is again directed to the forthcoming debates on the Reform question, and the expected creation of new Peers.

Average price of Grain for the week ending Jan. 6.—Wheat, 55s. 1d.; Barley, 35s. 6d.; Oats, 22s. 0d.; Rye, 35s. 5d. Aggregate average of six weeks, that governs duty.—Wheat, 55s. 1d.; Barley, 35s. 5d.; Oats, 22s. 0d.; Rye, 37s. 4d.; Beans, 38s. 6d.; Peas, 44s. 2d.

IRELAND.

Dreadful outrages had been committed in the County of Limerick. Several officers and supposed informers had been nearly murdered.

FRANCE.

In the French chamber of Deputies the Budget continued the prominent topic of discussion. Seizures of the French newspapers continued to take place.

The Revolution says:—"It is rumoured that the 165 Deputies who signed the protest against the use of the word spirit, have resolved not to make their appearance at the hall to be given by M. Perier. This is an act of national justice, which will meet with the approbation of all France. True patriots can have nothing in common with a Minister who has brought destruction on his country."

POLAND.

Prince Paskewitch had published an ordinance, and a Commission had been established, to regulate the aid to be furnished to destitute Polish officers, from which those promoted during the revolution were to be excluded.

SPAIN.

Madrid dates of the 10th Jan. give further accounts of the removal of troops from the north, for the purpose of concentrating them on the Portuguese frontier, to act, in case Don Pedro should effect a landing. Mr. Salmon, the minister of foreign affairs, died on the 10th. M. Calandran has taken the portfolio ad interim.

UPPER CANADA.

PUBLIC MEETING IN LINCOLN.

At a meeting of sundry inhabitants of the township of Stamford, for the purpose of discussing the subject of submitting petitions to His Excellency the Governor, in relation to the proposed bill to amend the Commissions of the United Kingdom of Great Britain and Ireland, a address of certain grievances; Jacob Upper, Esq., of Toronto, was called to the chair, and the following resolutions were adopted:—That the Charter in a few brief remarks explained the object of the meeting, and Mr. Beardsley one of the members of Lincoln, in an able and lengthy address, explained the propriety, importance and necessity of the measures detailed in the petitions above alluded to; and offered the most manly and able arguments, showing how justly the future improvement, prosperity, and freedom of this Province depends on realizing, at least the leading object, set forth in the Petition now introduced to the home government. The following resolutions were deliberately considered, and unanimously adopted, viz. 1. Resolved, That this meeting do appreciate the many substantial blessings and privileges they enjoy in common with their fellow subjects of this Colony, by virtue of that glorious bulwark of freedom, the British Constitution. 2. Resolved, That we have great pleasure in this public manifestation of our approbation of the public conduct of our most Gracious and Beloved Monarch, William the Fourth, and of the conduct of those

wise and patriotic Ministers which our Most Gracious Sovereign hath wisely called around his person and government, to wield the destinies of this great and powerful empire.

3. Resolved, That as British subjects it is our impious duty at all times to have a watchful eye towards the safe keeping of those inalienable or hereditary privileges common to Englishmen by virtue of that great Magna Charta their Birth Right.

4. Resolved, That whenever we know or have reason to believe that our inalienable privileges are impaired or appear to be in danger of being impaired, that it is our first and most important duty as British subjects publicly to meet and to devise lawful and constitutional measures to prevent any such encroachments, or attempts at such encroachments as may have been, or are likely to be made upon the ark of our glorious Constitution, that it may thereby be handed down to generations yet unborn, as a blessing made and matured by the wisdom and patriotism of our ancestors.

5. Resolved, That we know and have reason to believe that many of the Acts of our Colonial Legislature are by no means conducive to the prosperity of the present, or future generations of this Colony; therefore it is our incumbent duty to devise all lawful ways and means to prevent whatever may be detrimental to our prospective present and future.

6. Resolved, That it is the opinion of this meeting that the Legislative Council of this Province is a barrier to the passage of laws essential to the welfare and good government of the same; and that constituted as it now is, the people can never be fully and efficiently represented.

7. Resolved, That most of the political evils which afflict the people of this Province proceed from the rejection of Bills by that body, which have been passed in the House of Assembly, and that the people can never conceive their rights to be fully secured, until the Legislative Council, or rather its elective body, be abolished.

8. Resolved, That the Legislature of this Province in granting to the principal officers of the civil government three permanent salaries, has manifestly encroached on the independence of the people, and nearly destroyed the constitutional power of the House of Assembly to elect the principal officers of the civil government.

9. Resolved, That the enormous loans of money granted to the Welland Canal Company, without providing ways and means for the liquidation of their amount has entailed upon this Province such an enormous debt as will begeth upon its resources, and consequently is to the people, prevent many valuable improvements, and ultimately lead to direct taxation, and consequently will affect the landed proprietors.

10. Resolved, That the interests of the Bank of Upper Canada are intimately connected with the Executive Government of the Province, and give to the Government a powerful political influence, and therefore the Executive Government should be entirely independent of the people, who voted for it, whether ignorant of its pernicious effects, or from unworthy motives, are no longer entitled to the confidence of the country.

As a committee for forwarding the objects of the said meeting were nominated: For Niagara, Messrs. David Thorburn, Wm. Woodruff, and Wm. Wynne; For Stamford, Philip Garner, George Row, William Forsyth, and William Peterson.

For Thorold, Jacob Upper, Amos Bradshaw, William Orr, and Geo. Marfat; For Pelham, Lewis Wilson, Moses Brady, Samuel Beckett, and Henry Scurr.

February 27, 1832.
For the Christian Guardian.

CIOLEA MORBUS IN ENGLAND.

Extract of a letter from a Father in the "Old Country" to his son in the new.

As to cholera morbus, don't believe the half of what you hear. The farther it is off, the worse it appears. I do not think it kills more in proportion to the population than the Typhus fever, and many other maladies which are thought little about, because they are common."

Mr. Editor.—I choose thus to give publicity to the foregoing,—influenced by charity,—imagining it may have the same effect in alleviating the unnecessary anxiety of many of your readers, as it has had in lessening my own.

I am, &c., with every wish for a wider circulation of your good and useful paper.
York, 12th March, 1832.
J. L. P.

To Captain Carfrae, and the York Fire Company.
The revised Statutes of the Province and the Journals of the House of Assembly.

With Mr. W. B. Jarvis's M. P. respects as a token of his sentiments of the usefulness of that company to the Town and its vicinity.

To W. B. Jarvis, Esquire, M. P.
SIR,
I am directed by the Members of the York Fire Company to return you their sincere thanks for the handsome present you were pleased to make them, which they receive as a token of great respect.

I remain, Sir,
Your most obedt. servt.
DAVID PATTERSON,
Secretary.

AWFUL EFFECTS OF INTemperance.

A few days ago, a soldier of the 79th Regiment who was returning home from this town in a state of intoxication, had the misfortune to fall overboard, at 8 o'clock, P. M. when he was found to be absent, none were sent in search of him, but brought no intelligence. Next morning a few more men were sent to search, and found him in a lime kiln on the edge of the road, leading betwixt the King's wharf, and the garrioon. His feet were frozen to such a degree, that the unfortunate man lost his leg a little below the knee. He has a wife and one child.

Also, some few weeks ago in the above mentioned Regiment, a young man who was addicted to ardent spirits, went to bed drunk. Early next morning, to the awful surprise of his comrades, he was found dead. We have to regret that the man alluded to, nine months previous to his death, was to all appearance, a pious man. An awful warning to backsliders.

Letters received at the Guardian Office, during the week ending March 14.

D. Loggie, J. Willson, A. Green, M. Smith, J. Norris, M. Whiting, P. Seratch, J. S. Atwood, J. Swail, J. Elcott, D. Gardner, G. Ferguson, H. Shaler, F. L. Walsh.

MARRIED.
On the 6th inst by the Rev. Jas. Norris, Mr. Matthew Jones to Miss Mary Elford, both of the township of Darlington.

On the 10th inst by the Rev. Geo. L. Pelver, both of Kingston, to Miss Julia Maria eldest daughter of Mr. Theodore Bruckert, of Kingston.

In Grantham, by the Rev. James Clarke, on Tuesday the 22nd ult. Mr. Horatio M. Camp, of the firm of Nonson & Camp, merchants, Elmville, (Grand River), to Miss Caroline Dietrick, daughter of the late Capt. Jacob Dietrick of the former place.

At St. Catharines, by the Rev. James Clarke, last week, Mr. John Comer, barrack sergeant, of Niagara, to Miss Ellen Clarke, of the same place.

At the River Trent, on Monday the 20th ult. by the Rev. Michael Brennan, Mr. Alexander McDonald to Miss Elizabeth Rork, both of the Trent.

On Sunday, the 10th ult. by the Rev. Patrick Foley, Mr. George Doherty, of the township of Brockville, to Miss Elizabeth Rork, both of the Trent.

On the 9th ult. by the Rev. Ezra Healey, Mr. Amos Nettleton, to Miss Sidney Hodges, all of Augusta.

On Monday, the 20th ult. by Rev. R. D. A. M. Mr. James Main, of Ontario, to Miss Anne Peterson, of South Gower.

On Long South Island, on the 7th ult. Mr. Jacob Hennessey, to Miss Elizabeth Nelson, eldest daughter of Mr. Robert Nelson, both of Cornwall.

At Onashook, on the 1st inst. Mr. Isaac Stevens, of Mills Roche, to Miss Ann Waldriff, eldest daughter of John Waldriff, Esq. of Onashook.

By the Rev. Jas. Black, on Feb. 1st, Mr. Robert Bessy Junr. of Grantham, to Miss Susan Freeman, of Enniskillen.

At Beverly, on the 22nd Feb. Mr. Henry Kitchen, to Miss Elizabeth Elliot.

DIED.
At Ancaster, on the 25th Feb. suddenly of the Scarlet Fever, Patrick, son of Mr. John Atkinson, aged 3 years and 4 months.

At Beverly, on the 25th Feb. Harriet, youngest daughter of Mr. Nathan Howitt, aged 2 years and 5 months, of the scarlet fever.

Suddenly at Gainsborough Feb. 7th Mr. Peter Mac. He had experienced religion at an early age among the Methodist and became a member of that church; his death was truly interesting, as in his life was to be seen the christian triumphing over his last enemy.—Communicated.

At Smithville, Feb. 8th, Mr. James Flowering, a Blacksmith. He had been for some time a respectable member of the M. E. Church—his last illness was very severe and lingering, which he endured with Christian resignation and died in peace; he was a devoted and useful member of that church; he was a native of Ireland, and was a member of the Society of Friends. He was a native of Ireland, and was a member of the Society of Friends. He was a native of Ireland, and was a member of the Society of Friends.

On the 28th Feb. Mrs. Maria Clinton, wife of Mr. John Clinton, and daughter of Mr. Harward Emery, aged 19 years, after a short, but usually severe illness which she bore with great christian fortitude—she experienced the pardon of her sins during the last summer, and was enabled during her last hours to warn all who visited her, to seek for a better world, and particularly her physician and some of her relatives who were strangers to the peace which she enjoyed—she retained her senses—called her young friends around her, and then an affectionate farewell, then her happy spirit which was waiting for the coming of the summons winged its way to join the blood washed throng, and left a disconsolate husband, a blooming infant, and a large circle of friends and relatives to mourn their loss.—Cox.

At Eridand, in the Newmarket District, on the 18th February, in the 32nd year of her age, Miss Tryphena Grover, second daughter of John Grover, Esq. of that place.

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Poetry.

REGARD DUE TO THE FEELINGS OF OTHERS.

There is a plant that in its cell
All trembling seems to stand.
And bends its stalk, and folds its leaves
From each approaching hand;
And thus there is a conscious nerve
Within the human breast,
That from the rash or careless hand
Shrinks and retires in dread.
The pressure rude, the touch severe,
Will raise within the mind
A nameless thrill, a secret tear,
A torture undefined.
O, you who are by nature formed
Each thought refined to know!
Repress the word—the glance that wakes,
That trembling nerve to woe;
And be it still your joy to raise
The trembler from the shade,
To bind the broken and to heal
The wound you never made.
When'er you see the feeling mind,
O, let this care begin;
And though the cell be never so low,
Respect the guest within.

DUTY OF THE PEOPLE OF UPPER CANADA TO PETITION THE BRITISH GOVERNMENT ON THE STATE OF PUBLIC AFFAIRS.

As we stated in our last, we are enabled to lay before our readers a copy of the resolutions adopted at the meeting held in the counties of Lenox & Addington. These resolutions, we believe, speak the sentiments of a great proportion of the people of Upper Canada; and the Petition founded on them is one which meets our entire approbation. Whatever may be said to the contrary, (and much has been said by hiring and venal presses), there are defects and unprovided cases in our constitutional charter which have led to many and great abuses. These abuses it is our interest to have rectified; and it is a duty which we owe to ourselves, as well as to his Majesty's Government to point them out, that proper and efficient remedies may be applied. That the Imperial Government desire the people in Canada to enjoy every national liberty and have their affairs managed in a way most congenial to their wishes, is what we most firmly believe. But the great difficulty is to ascertain what those desires are. It is but reasonable to suppose that great weight is attached to the representations of the head of the Government here. If that head therefore be corrupt or labour under improper influences, or be guided by men having an interest in preserving the present state of things, the representations passing through such a medium are not likely to be such as the people of the province may be desirous of having made. Hence the necessity for the people directly petitioning the British Government, when there is reason to believe their affairs have not had that fair construction put on them which they desire. A case of this kind now most clearly exists, as it is evident from the reasons assigned in the petition to which we have alluded. Is it not therefore proper that a correct delineation of the true state of public sentiment should be laid at the foot of the Throne?—The right of petitioning is one of the greatest privileges which we, as a people, enjoy. And shall it be said that for exercising this important right, the inhabitants of Upper Canada are to be branded with disaffection and disloyalty? Shall it be said that the men who fought and bled in their country's cause and their descendants (than whom a people more firmly devoted to the principles of the British Government does not exist) are not possessed of the true feeling of British subjects? Shall it be said because we have complaints to make of Colonial mismanagement, that we are the less attached to the principles of liberty established and maintained by our ancestors? Never with truth. But it has been falsely and basely again and again reiterated by those who fatten on the spoils of their country, and whose existence is based on corruption and misrule, that those in this Province who have advocated their country's dearest rights, are inimical to the British Government;—that they are disaffected and disloyal.—Base calumniators! Ye care not what rights ye destroy, what burthens are laid on the people, what distress ye cause to the lowly and unprotected, if ye can but maintain yourselves in the smiles of the powerful and wealthy that they may dole out to you a pitiful compensation as the reward of your deception and duplicity!

That "this happy portion of His Majesty's" dominions should enjoy "great and growing prosperity" is no reason why we should not ask for the removal of those evils which we know do exist. If we be prosperous while labouring under difficulties of no small magnitude, how much more so will we be when they shall be removed? And if we are not a people "in great and growing prosperity" how necessary is it that those causes which operate against us should be removed? Take the matter as we will, so long as we are satisfied that an improper course is pursued in the administration of the Colonial Government, (and few who are conversant with the state of the Province, will say that we have nothing to desire), the necessity as well as the duty of petitioning His Majesty is apparent. At all events, whether His Majesty comply with the prayer of the petitioners or not, so long as nothing is asked for, which if granted, could injure the country, there can no harm arise from making the request. Then why so great a clamour should have been raised against the Petitions circulated throughout the Province last summer, it would not be so easy to divine were it not known, that like the Ephesians of old, feared the destruction of their goddess, so the faction in this province, who have hitherto lorded it over the people, were in great consternation lest their power should be weakened by the exposing of their political iniquities. Any thing would suit these people better than an appeal to the Home Government. "Come to us—Petition the Legislative Council and House of Assembly and all will be well." But the people have in vain petitioned, and are enjoined on their representatives the necessity of adopting some important measures which are within the power of the Legislature. There is, therefore, no course so proper to be adopted as the petitioning of the Imperial Government for such a reform in the administration here as will eventually lead to the accomplishment of those measures which are the most desirable for the good of the country, and which will have the effect of long retaining this Province a prosperous and happy appendage of the British dominions.—For the accomplishment of these objects, we, therefore, recommend to the inhabitants of the County of Leeds, the adoption of a petition sim-

ilar to the one got up in Lenox and Addington.—A number of sheets with the necessary alterations and in proper form for receiving signatures, will be struck off by us, for the use of those who are disposed to take an interest in the matter.—*Brockville Recorder.*

CLERGY RESERVES IN THE CANADAS.

The following is an extract of a Dispatch from Lord Goderich, the Colonial Secretary of State, to the Governor of Lower Canada, dated Nov. 21, 1831:

"With respect to the Clergy Reserves, I have no hesitation, whatever in stating, that I entirely concur with the Assembly, in thinking that they form a great obstacle to the improvement and settlement of the Province, without being productive of any corresponding advantage to make up for this inconvenience. During the forty years the system of making these Reserves has existed, the total amount of the income they have afforded has not equalled the expense incurred in their management. I find by a Report made by Sir James Kempt, that in the year 1827, the expenses of collection and management exceeded the proceeds, by £53 3 6, that in 1828 and 1829, the first years in which there has been any surplus, the nett proceeds were £177 15 6, in the one, and £217 18 0 in the other. For the year 1830, I have no account of the sums actually received, but although I find that, out of the half million of acres, at which the Reserves in Lower Canada are estimated, nearly 100,000 are under lease, at a nominal rent of £1190 currency, Judging from the example of former years, I should not anticipate that the clear income which has been obtained has been greatly improved. There seems, indeed, every reason to believe, from what has been experienced, not only in Canada, but in the Australian Colonies, that land, in countries where so much remains unappropriated, can only be profitably occupied by those who have the stimulus of personal and permanent interest. Hence, the income derived from landed property, retained in the hands of Government for any particular purpose, is trifling, compared to the inconvenience it occasions; the same sum raised in almost any other manner would be much less burthensome to the Colony.

"Under these circumstances I cannot entertain a doubt, that an end should immediately be put to the system of reserving a seventh of the Waste Lands of Canada for the support of a Protestant Clergy; that which would be an objectionable mode of raising a revenue for any public purpose, is still more strongly to be condemned as a provision for the Ministers of Religion, since it must have a direct tendency to render odious to the inhabitants, those to whom their good will and affection are so peculiarly needful. Such are the reasons which have led me to the conclusion, that the continuance of the present system is inexpedient, and in a separate Despatch I have detailed the measures it will be necessary to adopt, for the purpose of causing these revenues to revert into the general mass of the Crown Estate, when they will be managed by the same officers, and according to the same rules."

Spread of Intelligence in France.—Of the rapid spread of intelligence in France, some idea may be derived from a statistical table for the department of Seine, which had been published, and in which it is stated, that toward the close of the fourteenth century, there were no more than sixty teachers in Paris: forty for boys, and twenty for girls; and that it is not more than forty years ago, that the number of persons in all France who were able to read was not estimated at more than 7,000,000. At the present day it is computed that there are upward of 16,000,000. In 1770, four reading rooms were sufficient for the wants of the whole capital. Now there are about 1000.

In England, according to Lord Brougham, the number of schools between the years 1818 and 1828, increased in the proportion of 21 to 10.—*Evening Post.*

University in Glasgow.—In the English and Scotch newspapers, many electioneering paragraphs appeared previous to the election of Lord Rector of the University of Glasgow—it is an office of honor; and we remember well the excitement produced in elections there. The contest was decided in November last for a new Lord Rector. On looking over our late files of English papers, we find that the candidates proposed were Mr. Hume, M. P., Mr. Henry Cockburn, Solicitor General for Scotland, and Mr. Lockhart, editor of the Quarterly Review. After a keen and well contested struggle, the friends of Mr. Cockburn obtained a triumphant majority. The following was the state of the poll at its close: Mr. Cockburn, 203; Mr. Hume, 170; Mr. Lockhart, 89.

Effect of Music on the elbows of Tailors.—The effect of music on the senses was oddly and wonderfully verified during a late general mourning in London. A tailor had a great number of black suits, which were to be finished in a short space of time—among his workmen there was a fellow always singing rule Britannia, and the rest of the journeymen joined in the chorus. The tailor made his observations, and found that the slow time of the tune retarded the work; in consequence, he engaged a blind fiddler, and placing him near the workshop, made him play the lively tune of Nancy Dawson. This had the proper effect—the tailors' elbows moved obedient to the melody, and the clothes were sent home within the prescribed time.

Schools in France.—It appears that the present number of Elementary schools in France is 30,796 of which 29,618 are Catholics, 904 Protestants, and 62 Jewish. The aggregate number of children instructed, is stated to be 1,372,296 in winter, and 681,005 in summer.—*Nat. Gaz.*

Mrs. Hannah Moore.—Our readers will be pleased to learn, that this "venerable and very highly distinguished ornament of her age and country," (now in her 87th year), is still alive and sufficiently well to take an interest in passing events.—*Ep. Rec.*

Economy of Stale Bread.—The London bakers in their answers to the questions put to them by the Committee of the House of Commons in England, appointed during the scarcity of the year 1801, to devise means of affording relief, asserted that three stale loaves were equal to five fresh ones.

Cost of the Polish Campaign.—It results, from official data, that the losses of the Russian army, either on the field of battle, or in lazarettos and

hospitals, have amounted to 180,000 men. In this enumeration, the capture of Warsaw alone appears to have cost 30,640 lives.

Debtor Laws in England.—The fraud, impoverishment, and desolation resulting from the administration of the debtor laws, are almost incredible. From returns of affidavits of debts, it appears in two years and a half, 70,000 persons have been arrested in and about London, the law expenses of which amount to no less than half a million sterling.

Clerical Magistrates.—A great change is determined on by government in the issuing of new magisterial commissions for Ireland. All clergymen and lawyers who practice at the bar are to be excluded.—*Dublin Journal.*

M. Giustiniani, a Roman (Catholic) ecclesiastic, and belonging to a family which had the distinction of furnishing a Pope, has become a Protestant. With the view to the ministry, he has made application to the company of pastors at Geneva, to be permitted to undergo the necessary examination, and his application has been accepted.

Lotteries have been abolished by a formal decree, on the 2nd July, in the Canton of Neuchâtel, Switzerland.

MAN OF FASHION.

What is a modern man of fashion?
A man of taste and dissipation!
A busy man without employment!
A happy man without enjoyment!
Who squanders all his time and treasures,
On empty toys and tasteless pleasures;
Visits, attendance, and attention,
And courtly arts too low to mention.
In sleep, and dress, and court, and play,
He throws his worthless life away:
Has no opinion of his own,
But takes from leading beads the ton.
With a disdainful smile or frown,
He on the raffish world looks down,
The world, his friend and he,
And all the rest are nobody.

C. WESLEY.

THE BIBLE.

—Let thy Word prevail,
Oh! let thy Word prevail, to take away,
The sting of human nature. Spread the Law,
As it is written in thy holy book,
Throughout all lands; let every nation hear
The high behest, and every heart obey;
Both for the love of purity and hope
Which it affords to such as do thy will
And persevere in good, that they shall rise,
To have a nearer view of Thee, in heaven.

SALE OF CROWN LANDS.

THE tract of Land situated between Puslinch and Bevelley, recently surveyed by Mr. David Gibson will be offered for sale by Public Auction at the Court House, in the town of York, on Saturday the 24th day of March next, at 11 o'clock, A. M. on the following conditions, viz:—

The purchase money to be paid by four instalments with interest; the first instalment at the time of sale, and the second, third and fourth instalments at the interval of a year between each.

PETER ROBINSON,
Commissioner of Crown Lands Office,
York, February 20th, 1832. 119.5.

CLERGY RESERVES.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorised to be sold during the ensuing year. The Commissioner is compelled by his Instructions to decline for the present receiving any more applications for the purchase of Clergy Reserves.—And to prevent disappointment he requests it may be distinctly understood that applications received after this date can be of no benefit to the applicant as to preference or otherwise.

PETER ROBINSON,
Commissioner of Crown Lands. 117.4f.

NEW GOODS.

THE Subscriber grateful for the support he has received since his establishment in York, begs leave to acquaint his friends, patrons, and the public generally that he has received his Fall supply of genuine

WINE, TEAS, GROCERIES, &c.

Comprising a variety of almost every article—and in addition to a choice assortment of prime and ordinary Wines in wood, he has in bottles,

Fine Old Madeira, direct from the well known House of Howard, March & Co.

do. do. East and West India, do.

do. do. Tinto and Malmsay, do.

do. do. Pale, Gold color, and Brown Sherry,

Champaigne, the favorite *Jays brand* and others,

Old Scotch, Bachelors, Santers, and Hermitage,

LaFite, Latour, and Medoc, Claret,

Pennet's best Montreal Cider,

Hibbert's and Dunbar's Porter, quarts and pints,

Leith and Dunbar's Pale Ale.

—ALSO—

Now receiving from Montreal a large addition to his stock of
CHINA, GLASS, AND EARTHEN WARE,
Ordered expressly for this market, consisting of Superb China and Earthen Ware, Dinner and Desert Service, Breakfast and Tea Sets of splendid new Patterns, Alabaster and China Chimney Ornaments, rich Cut Glass Dishes, Decanters, Claret and Water Jugs, Wine Tumblers, Lamp shades and Chimneys, &c. &c.—all of which too numerous for detail, *Ladies and Gentlemen* are respectfully invited to call and examine.

Likewise, at *Montreal Prices*, Twenty Hogsheads assorted Earthen Ware for *Country Trade*, packed at the Manufacturer's and not liable to breakage in transport, like crates.

York November 29, 1831. WILLIAM WARE. 107.4m.

TWENTY THOUSAND Feet of WALNUT LUMBER.

from 1 to 4 inch thick, for sale by
York, Sept. 30th, 1831. E. E. GILBERT. 98.4f.

FOUND on the Eighteenth of December last in the back part of the Township of Percy, a Bay Colt, two years old last Spring. The owner is requested to prove property, pay charges and take it away.
Percy, Feb. 13th, 1832. WILLIAM WILSON. 119.4f.

FRESH CLOVER SEED, for sale by
York, 29th Feby. 1832. E. LESSLIE, & SONS. 120

STORM'S CELEBRATED MACCOBOY SNUFF, for sale by
119.4f J. W. BRENT, & Co. King-Street.

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, 29th Feb. 1832. 120

J. W. BRENT & Co.

Druggists and Apothecaries,
NO 3
COMMERCIAL BUILDINGS,
KING STREET YORK.

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 Taster Hooks.
J. W. BRENT, & Co. King-Street. 119.4f

JEWELRY, PLATED GOODS, PERFUMERY &c. &c.

R. JACKSON begs leave gratefully to acknowledge the liberal support he has met with, since his commencement in the above line, from the Ladies and Gentlemen of Kingston and the public generally, and likewise to assure each, that it will be his constant study and unremitting attention, to merit a continuance of their patronage.

R. J. has now on hand a small assortment of good Jewellery, Plated Goods, Perfumery, &c. at usually low prices; and in expectation of an excellent assortment of the best Sheffield Plated Goods, and London Jewellery. Low's Perfumery, &c. of the most approved kinds, by the first Spring arrivals; likewise, a good assortment of Ladies and Gentlemen's Writing Desks and Dressing Cases, furnished with the best materials: also, Ladies' Work Boxes, Diaper Lamps, Ground Glass Shades, Chimneys, Tea Trays, Double and single Percussion Flint Guns, Patent Lever and Common Shot Belts and Pouches, Pigeons and Wilks' powder, patent Shot, and a good assortment of the best fishing tackle.—All the above, and various other articles, will be had from the manufacturers and sold unusually low.
Kingston Feb. 25, 1832. 120.3w.

NEW GOODS.

AT WHOLESALE AND RETAIL.

J. R. ARMSTRONG respectfully informs his numerous customers and the public in general, that he is now receiving his Fall and Winter supply of Goods, amongst which is a very extensive assortment of Superfine, Fine, and Common Broad Cloths, Cassimers, 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 *Manufactures in England for Cash*, they will be sold unusually low, either at wholesale or retail, for ready cash.
Please call and examine for yourselves.
York, 18th Nov. 1831. 108.4f

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; Bombazons; Laces; a variety of Winter Shawls; fine rich do. of different kinds; Shirtings; Grey and Printed Calicoes; Magris, Merinos, Marseilles, Quilts, Tabby Velvet, Gros de Naples; black and colored Petershams, of the best description for top Coats; a large assortment of ready made Cloths; Hats, and Caps of all kinds, from 2 to 40s. Very fine Linen Shirts, made in the best style; Guernsey Frocks, Hosiery, Mitts, Woollen, Doe Skin, and Furs, Groceries, Hardware, Crockery, &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. 104.4f

NOTICE.

THE Subscriber is now receiving a large and well selected assortment of GOODS of the first quality, consisting of **HARDWARE** of every description.

GROCERIES, DRY GOODS, &c.
SINGLE, DOUBLE, AND COOKING STOVES WITH TINS.
ALSO—A very large assortment of English, Swedes, and Three Rivers' Bar Iron, of all sizes, Hoop Iron, Small Cable Chains, Anchors, Sheet Iron, Tin—Castings, Bake Pans, Pots, Sugar Kettles, Pot Ask Coolers, Tea Kettles, &c. &c. All of which will be sold unusually low for Cash.
The public are requested to call and examine.
PETER PATTERSON,
York, Market Square, Nov. 23rd, 1831. 107.4f.

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

READY MADE CLOTHING,

Dry Goods, &c.

WILLIAM LAWSON returns his sincere thanks to his friends and the public, for the very liberal encouragement 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, Bombazettes, Norwich Crapes, Merinos, Bombazettes, Flannels, Blankets, 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. 110.4f

JOSHUA VAN ALLEN,

TAILOR,

RESPECTFULLY informs his friends and Customers, that he has removed his establishment to that central and commodious Shop one story above the Store of Mr. J. R. Armstrong, King Street, and immediately adjoining the Guardian Office.

York, Sept. 24, 1831. 97.4f

HARDWARE,

WHOLESALE OR RETAIL,

A GENERAL and Choice Assortment, constantly on hand, and FOR SALE, by
JOSEPH D. RIDOUT.
York, King-street, Jan'y. 1832. 114.4f

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. 103.4f

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. 12, 1832. 114.6m

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 wishes to impress on the public mind that so serious 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 command of his employers in the Auction line, and attend to sale in any part of the Newcastle District, or the township 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 Grantor for their signature, 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. Lot 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.
118.13

Darlington, Feb. 6th, 1832.

LOOKING GLASSES, PRINTS &c. &c.

(Neurgate-Street, North West from the Court House, nearly opposite Upper George-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 Mahogany 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. 103.4f

NEW SADDLERY AND HARNESS MANUFACTORY.

ALEXANDER DIXON, SADDLER, &c. most respectfully informs the County of York, and Upper Canada, that from the liberal encouragement he has experienced, it has induced him to commence business in the above line in one of his new Houses, situated on the South side of King-Street, a few doors East of Yonge-Street. He hopes, by strict attention, and a well assorted Shop of the most fashionable Saddlery Goods imported (by himself) from Great Britain direct, to merit a share of public patronage.
He has just received an extensive assortment of English Leather, Saddle trees, Bits and Bradoons, Snaffle bridles, Horse blankets, driving whips, Carriage and Gig harness mountings of the latest patterns, &c. &c. &c. N. B. Every description of cart and wagon harness will be particularly attended to, from which, it is presumed, that every possible satisfaction will be given in this department of the business.
York, Dec. 9th, 1831. 110.4f

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 Copola Furnaces; also has on hand a variety of Plough Patterns both night and left handed; 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.
YORK, February, 1832.
There will be on hand, the ensuing season, an Extensive Assortment of STOVES & HOLLOWWARE, both Wholesale and Retail.
A. N.

SHEPARD Keeps on hand a constant

supply of

WARRANTED CAST STEEL AXES,

Inferior to none in America, which he will dispose of by retail or wholesale, as may be desired.
H. Shepard 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 20th, 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.
Johnston District. 99.12m.

NOTICE TO JOURNEMEN SADDLERS.

WANTED immediately, two Journeymen Saddlers or Harness Makers—those acquainted with both branches will have the preference; and none need apply, except those of steady habits.
C. W. PAGE.

Who has also on hand a few gross of notes and accounts, to exchange for ready money upon reasonable terms, if applied for immediately.
C. W. P.
York, U. C. Jan. 28th, 1832. 116.4f

SHAKERS' GARDEN SEEDS, for sale by

J. W. BRENT, & Co. King-Street. 119.4f

BOOKBINDING AND STATIONARY.

Mrs. M-PHAIL begs leave to announce to her friends and the public, that having employed a competent person, she will carry on the business of her late husband, Bookbinding, in all its various branches; and that she will continue the Stationary business, with a general supply of all articles in that line as usual.
York, July 27 1831. 90.4f

BOOKBINDING.—E. LESSLIE &

Sons beg to inform their friends and the public in general, that they are prepared to execute orders for Bookbinding of every description, and on the most reasonable terms.
York, 8th July, 1831. 85.52