

THE WIFE'S COMPLAINT.

(From the Nottingham Journal.)

Oh! these Railroad Speculations! and this mania after gain, I think the time is fully come, when wives may now complain, Talk of German wool and Polka, neumatic tastes, and singing, What are they to the fearful life from Speculation springing!

My husband, once he was so gay, but he's altered now, He looks so fit he bore the weight of Nations on his brow, I used to love his countenance, th' expression there will tell, Without my ever asking him, if things are going on well.

His head seems quite bewildered; 'twas but the other day Instead of boys, he bid me send "the Glo'st" out to play; And when I asked for dinner, "the Glo'st" was beef soup, or fish? He said, "My love, some Exeter, or any shires you wish."

To watch him with the newspaper, a terror 'tis to me, He reads, and mutters "Sheffield's up, and Midland's down, I see, Great Western's, what a rise they're making, oh, I kept that lot, On an advance like this, I should ten thousand pounds have got."

"Twas only yesterday I asked him covering for the hall, He turned and said, "The woman's mad, and there's been such a fall— A difference of five hundred pounds, to me, on what they eat."

"Th' strange, I never hear of gains, but only what he's lost, But then if things are going well, he is so pleased and kind, And answers yes to all the wants my memory can find; A silver one, a ten-pound note, my girls now look to get; But somehow things are sure to change, and I've not had them yet."

Again, he knows no queer a set, 'tis seldom "How d'ye do," But "Well, Sir, shares are looking up—in Dovers nothing new— Good time to buy South Western, now they've had a little fall, Perhaps should you near my office pass, you will give me a call!"

I really hate the name of shares, and railroads I detest, For dabbling in these things ruins the husband's rest; Tantalus-like, he lures for gain, which, when within his grasp, Eludes the touch, and for a time the happy chance is past.

Of all the ills which break man's rest and cause an anxious thought, Oh! none are equal to those cares by Speculation wrought; It ruins the peace, disturbs the mind, unites for social life, In fact, with every evil known, is Speculation rife.

I'm sure the time is fully come, when wives may now complain, And raise their voice against the love of striving after gain. A Christian land no more is ours, when gambling is become A settled trade, and brings its woes in every happy home.

Dristol, 1845. H. D. H.

THE FORCE OF PREJUDICE.

(From "Religion as seen through the Church.")

It was a warm afternoon in July; the sun was fast sinking behind the western hills; the labourers were returning from the field; and all nature, refreshed by the evening breeze, seemed to unite with the birds in their vesper song of praise to Him who has graciously promised that "seed-time and harvest, cold and heat, summer and winter, day and night shall not cease." Twilight was fading away, and the deeper shades of night came creeping on, when the arrival of a stranger interrupted the train of reflections into which the stillness had involuntarily drawn me.

A female, dressed in the plainest garb, and apparently advanced in life, was slowly wending her way along the lane which led to the porch where I was sitting. After introducing herself, and accepting the rites of hospitality proffered her, the old lady gave the following account of her life, which the writer believes to be perfectly true:

"I was born," said she, "in the town of —, in Connecticut. My mother died soon after I grew up, leaving to my father the entire management of the family. My brothers, one by one, emigrated to the west, and my father at length determined to follow them. By the advice of friends, I married Mr. —, who had long resided in the neighbourhood, with whom I passed several years very happily. But at length pecuniary embarrassment overtook us; my husband was taken sick, and the skill of the physician and the kind attention of friends, were of no avail— He survived but a few days, and I was left a helpless widow without any means of support.

"My only resource was to work for my daily bread, and accordingly I spent my time in spinning for those persons in the neighbourhood who were willing to hire me for this purpose.

"In consideration of my helpless condition, many gave me employment, and I was enabled to live very comfortably.

"Previous to my husband's death I had joined the Presbyterian society in our town, whose religious services I continued regularly to attend. About this time an Episcopal church was established in the neighbourhood, and I had a great desire to gratify my curiosity by witnessing their mode of worship, which I had been taught to regard as the height of formality.

"My friends, understanding my wishes, besought me not to throw myself into the way of temptation, but avoid all intercourse with the Episcopalians, whom they declared to be no better than Romans, and whose ways were sure to lead to destruction.

"I was at first awed by these declarations, and thought it my duty to obey. At length I could restrain myself no longer, but determined, like Nicodemus of old, to go by night. I accordingly went to the Episcopal church. The congregation had already assembled. The clergyman was accustomed to deliver an evening lecture during the week, and this happened to be one of these occasions. Instead of dull forms and heartless ceremonies, which I had expected to hear, I found the people audibly uniting in the Lord's Prayer, publicly confessing their faith in the Apostle's Creed, reverently hearkening to the word of God, fervently responding at the conclusion of each petition for deliverance from danger, guidance through life, and consolation in death; and when the prayers were ended, all standing up to sing to 'the praise and glory of God,' one of the Psalms of David. The clergyman delivered an excellent sermon, on the nature and necessity of baptism, and that sacred ordinance assumed a reality and importance to my mind which it had never done before. I returned home delighted with what I had witnessed, but was afraid to tell my friends where I had been. The next week I attended again, and was still more and more confirmed in my former opinions.

"I thought now that I would give anything in the world if I could converse for a short time with the Episcopal clergyman.

"An opportunity was at length afforded me, and every doubt which I had hitherto cherished was removed by this interview.

"Besides the beautiful and solemn services, which at first had attracted my attention, I now found many other things to admire.

"Here was a church, tracing its origin back to apostolic days, and using the same 'form of sound words,' in celebrating the praises and invoking the blessings of God, which saints and martyrs, and confessors, hundreds of years ago, had left a rich legacy to their children. Instead of being Romish in her tendencies and practices, she disclaims all allegiance to the pope, and acknowledges no supreme head but Jesus Christ, the great 'Shepherd and Bishop of souls,' who laid 'in Zion a precious corner stone,' and upon 'the foundation of apostles and prophets,' reared a 'glorious church.'

"The divinely appointed ministry—the daily administered sacraments—and the ancient and scriptural liturgy, are the chief points which attracted me to the Episcopal Church, and induced me to connect myself with it.

"Soon after I had taken this step, my friends heard of the course which I had been pursuing, and they were greatly incensed against me. Finding it impossible to satisfy me, as formerly, they deprived me of the opportunity of earning my bread, as I had previously done.

"I was now at a loss what to do. I could obtain no more assistance here, and after mature deliberation, determined to seek aid from my brother, who lived in Western New York. I accordingly set off on foot, with only one shilling in my pocket, to accomplish a

journey, which, under the best of circumstances, would prove fatiguing to one unaccustomed to travelling like myself. Several clergymen of the church, to whom I told my story, administered to my necessities, and gave me commendatory letters to others of their brethren. In this way my daily wants were supplied, and after walking many a weary mile, I reached my brother's house. He was a good substantial farmer, who lived entirely within himself, and knew very little about what was going on in the world.

"As he only expected to hear from his relatives when they were in distress, he took it as a matter of course that we were all doing well; and was not a little surprised when I made myself known to him.

"He, however, gave me a hearty welcome, and seemed deeply distressed at my condition.

"The next day as I was conversing with my brother, he happened to ask me something about the Presbyterian church in —. I gave him the information he desired, and frankly confessed the change which had taken place in my own religious belief.

"As soon as he heard that I had connected myself with the Episcopal church, he seemed greatly enraged, and ordered me to leave the house immediately. I took my bundle and went without delay.

"My brother offered me no assistance, although at the time he turned me out he knew that I had only one cent in the world! May God forgive him, as I do!" said the poor woman, with deep emotion; and for a moment she was unable to go on with her story. At length, recovering her self-possession, she proceeded: "My heart sunk within me, and I knew not what course to pursue.

"I knew that my father resided in the state of Ohio, and knowing no other quarter from which to look for aid, I resolved to proceed thither on foot. I am uncertain whether he will receive me or not; but I 'go forth in the strength of the Lord God!' The Bible tells me 'the Lord will provide' for those who trust in him and hitherto that promise has not failed."

After resting herself for a day or two, the old lady again commenced her journey.

It would be foreign to our purpose to follow her through all the details of this, and the month of August was wearing away, before the wanderer reached her destination.

While yet at a distance from her father's house, she accidentally heard that age and infirmities had compelled him to give up his own establishment, and live with his son, who cultivated an adjoining farm— These were all the particulars she could gather, in regard to the condition of her friends.

It was now evident, and our traveller, with a mind distracted by many conflicting thoughts, quickened her pace as she drew nearer and nearer to the object of her search. At length she reached the farm-yard gate, and very cautiously approached the house. A trembling seized her weary frame—her heart beat violently, and she feared—she knew not what. She paused a moment, and heard a voice within the house which sounded strangely to her ears. It was the voice of supplication and prayer. The words were familiar and falling on her knees, the old lady united with her friends in worshipping God, in the language which the Church has taught her children to use.

A missionary, in his journey, had stopped for the night at the farm, and by request of his host was conducting evening service, and about to administer the holy sacrament of baptism to the younger members of the household.

We are forced to draw a veil over the affecting scene which followed the recognition of father and child, and freely confess ourselves unable to do it justice. Suffice it to say, that the old man and his son, like the daughter (whose history we have attempted to give), became attached to the church, and now that the family were providentially united once more, they continued to serve God faithfully here, and hoped to dwell with him in glory hereafter.

One word of application, and we have done. Instead of suffering prejudice to get the better of the judgment, and blunt the common feelings of our nature, how much more becoming a Christian would it be, to examine the grounds of his brother's belief before pronouncing sentence against him?

God forbid that we should sit in judgment upon others. We may, however, be allowed to lay down a rule by which we endeavour to regulate our own conduct. When a person of another persuasion candidly states the "reason for the hope that is in him," we listen with patience, and if convinced, are willing to allow that we are wrong. If his arguments prove inconclusive to my mind, I am more firmly established in what I conscientiously believe to be the "faith once delivered to the saints."

Is it an unreasonable wish that others might "go and do likewise?"

A VISIT TO BEMERTON AND BOSCOMBE, SCENES OF THE FORMER MINISTERIAL LABOURS OF GEORGE HERBERT AND RICHARD HOOKER.

(Continuation of Journey.)

As soon as we arrived in Salisbury, we made our way to the Cathedral which by its venerable grandeur strikes the spectator with sacred joy. Here it was that George Herbert usually worshipped twice a week, and for any thing that we knew to the contrary, his sainted spirit might be witness to our evening prayers and thanksgivings. How different was the life of George Herbert from that of the infidel Lord Herbert, of Chesham, his brother! Certainly it is God's grace only that enables men to lead holy lives.

An Episcopal See was settled as far back as 704 at Sherborne, in Dorsetshire, by Iona, the Saxon, whose kinsman Aldhelm was appointed to be its first Bishop. After the lapse of about three centuries, the seat of this See was removed to Wilton, then to Old Sarum, where Bishop Herman founded a cathedral, which was consecrated by Bishop Osmond, 1092— On account of the untowardness of the situation, and the insults the Clergy received from the soldiery in the castle, Bishop Poor was permitted in 1217 to fix his residence in the meadow called Merfield, where the present splendid cathedral was erected in forty-three years, and dedicated in 1258 in the presence of King Henry III. The style of architecture is one of the purest and best specimens of early gothic. How impressive are cathedral services here offered! It is truly enchanting to contemplate the perpetual round of holy duties and solemn services which we here witness, and which will continue to be performed when all present worldly turmoil will have gone by and be forgotten.

In the Close is a grammar school where the celebrated Joseph Addison received the rudiments of his education. Among the distinguished natives of Salisbury, we remember Henry Lawes, a composer of music; John Greenhill, a portrait painter; Chubb, a pestilential infidel; and James Harris, author of *Hermes*.

As Churchmen, we naturally chose for our sojourn an inn, which by its sign of Bell and Crown offered us a faint emblem of our constitution of Church and State. Hence we started on the following morning, which was much the same as that of the previous day, for the village of Boscombe, about six miles distant. We passed by the site of Old Sarum, which forcibly brought to our recollection the records of the past, when King Stephen coerced Bishop Roger and his Clergy by a garrison, when disputes were settled by the sword, and when stubborn feudal rule was the order of the times. Interesting sacred topics formed the theme of our conversation as Gumbleton, Porton, and Boscombe came successively in our view. We were now on the scene of Richard Hooker's labours, and in order to gain all the information we could respecting him, we called on the Clergyman, as we did at Bemerton, who kindly showed us the interior of the church, which is dedicated to St. Andrew. When we

east our eyes on the neat churchyard, and wistfully viewed the sacred edifice in which the week, judicious, and venerable author of the *Ecclesiastical Policy* officiated, the idea was forcibly presented to us, that it is not situation that gives imperishable renown to the talented and pious, but their own distinctive qualities of heart and mind which the Giver of all good has imparted to them. The interior as well as the exterior of the church has undergone many alterations and repairs since Hooker's days. We saw part of the house in which this true servant of God lived, and were told of a tree, whose removal took place some years ago, which, it is reported, was planted by him in the Parsonage garden.

Hooker was born of honest but humble parents at Heavitree, near Exeter, in 1539. His meekness and consideration were soon conspicuous, as well as his gravity, subdued earnestness, modesty, and wonderful penetration. It was in a great measure owing to the renowned Bishop Jewel, who was born 1522, at Budea in the parish of Bernerher, in Devonshire, that he was prevented devoting himself to business, and had the means secured him of prosecuting his studies. The godly Bishop allowed him a pension for seven years before he entered college, and then by his influence procured him many favours. Hooker's journey from Oxford to Salisbury, on his way to Exeter to see his mother, is well known, on account of the interview he had with the Bishop, who lent him his walking-stick, which he joyfully called his horse. Hooker lost his kind patron in 1571, took holy orders about 1581, when he preached at St. Paul's Cross, London, which was much more prominent than the sequestered Boscombe, but he was as ready to serve God in privacy as well as in public. He became Incumbent of Drayton Beauchamp, and Master of the Temple, where by his sound and ponderous learning he completely vanquished Travers and his followers. In 1591 he retired to the secluded retreat of Boscombe, in order to be at leisure, that he might make a full, complete, and everlasting refutation of all the evils and objections of the dissenters. To this place he was presented by the Archbishop of Canterbury. Here he composed the first four books of his immortal work, which has never been answered, and never can be satisfactorily answered by the lovers of schism. Our spirits were refreshed by standing on the place where a work of such piety, soundness, and erudition was conceived and executed, which has stayed, and will ever tend to stay, the disorders of the Christian world. In 1595 Hooker left Boscombe for Bishop'sbourne, in Kent, where he died in 1600, and where he was buried— Thus was he man of poverty and mean condition so raised up, and fitted, and taught of God, as to be one of the most able champions of God's holy Church, and a most eminent exemplar of all the Christian graces. How sincerely and ardently did he seek God in private, in order so far to deny himself as to quit a high station and a learned audience to minister in a poor country parish to a poor and ignorant people! But, amazing is the Providence of God, by this step the Church was enriched with an irrefragable defence against seceders, just as she had been before blessed with Jewel's *Apology* against the papists.

After our musings and wanderings at Boscombe we passed through Allington to Amesbury, where we visited the church, and saw a fellow mortal consigned to the earth, while the animating service of Mother Church was solemnly read by the worthy Vicar. All Christians should be united together in love and affection, walk in the one and sole way to glory, and should keep within the prescribed limits of the Church, which is God's own institution. We were sorry to think that disunion should prevail, which is so utterly contrary to sacred Scripture, even in a parish where the Clergy are every thing one could wish. The man whose funeral we attended was, we understood, that called a Methodist. We then walked to the new and elegant house of Sir Edmund Antrobus. After luncheon at the inn, we set off for Tilshead, and soon met Mr. Canon Hamilton, and his fair bride, who had that morning been married by the excellent Bishop of Sarum. The happy pair were proceeding at a rapid rate in a carriage drawn by greys. As they passed we rose up in our humble vehicle, took off our hats, and wished them every blessing. We then thought of the gladness that pious parents feel in the happiness and well-being of their children, and talked of the glorious union that marriage represents between Christ and his Church. At length we gained the remote downs, eat our dinner, reiterated the particulars of our journey, thanked God for every mercy, and then committed ourselves to sleep.

WM. DYER, } Clerks in the
E. STRICKLAND, } Diocese of Sarum.

Advertisements.

RATES.

Six lines and under, 2s. 6d. destination, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4d. per line first insertion, and 1d. per line each subsequent insertion. Advertisements made where parties advertise by the year, or for a considerable time, from the extensive circulation of *The Church*, in the Province of Canada, (from Sandwich to Gravelly) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain and Ireland, as well as in various parts of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

Advertisements from the City of Toronto, may be left in the hands of the Agent of this Journal, Thomas Chalmers, Esq., 144, King Street, and will be forwarded by him free from the charge of postage to the parties advertising.

Advertisements, without written directions to the contrary (post-paid) inserted in the *Church*, and charged accordingly.

EVERY DESCRIPTION OF JOB WORK. DONE IN A SUPERIOR MANNER. At the Office of "The Church."

BLANK KEYS AND MEMORIALS, KEPT CONSTANTLY ON HAND, WITH AND WITHOUT BAR OF DOWER, Handsomely printed on superior Paper and on Parchment.

EMPORIUM. UNDER THE PATRONAGE OF THE UNIVERSITY. W. H. EDWARDS, HAIRDRESSER AND PERFORMER, No. 2, ST. JAMES'S BUILDINGS, KING STREET, BEGS respectfully to acquaint his Friends and the Gentry of this City that he has recently fitted up

A PRIVATE DRESSING-ROOM for their convenience, and he hopes they will favour him with their patronage.

Also, a Room for the accommodation of Ladies and Children. He would mention that he has on hand a quantity of RAZORS, HAIR-BRUSHES, AND PERFUMERY.

A Composition for the certain cure of Ring-worms, RAZORS CAREFULLY SET. Private Entrance to the Dressing-Room, one door west of the Shop. Toronto, May, 1844. 359-4f

NEW ESTABLISHMENT. EASTON & WRIGHT, Importers of British and Foreign Dry Goods, GROCERIES, WINES, SPIRITS, &c. &c. KING STREET, COBURG.

THE ROYAL MAIL.
STEAM PACKETS, BETWEEN TORONTO AND KINGSTON, WILL COMMENCE THEIR REGULAR TRIPS ON FRIDAY NEXT, THE 18th INSTANT.

DOWNWARDS.
From Toronto to Kingston.
SOVEREIGN, CAPT. SUTHERLAND, Every Monday and Thursday, At Noon.
CITY OF TORONTO, CAPTAIN DICK, Every Tuesday and Friday, At Noon.
PRINCESS ROYAL, CAPT. COLCLOUGH, Every Wednesday and Saturday, At Noon.

UPWARDS.
From Kingston to Toronto.
PRINCESS ROYAL, CAPT. COLCLOUGH, Every Monday and Thursday Evenings, At Seven o'clock.
SOVEREIGN, CAPT. SUTHERLAND, Every Tuesday and Friday Evenings, At Seven o'clock.
CITY OF TORONTO, CAPTAIN DICK, Every Wednesday and Saturday Evenings, At Seven o'clock.

The above Steamers will call regularly at Cobourg and Port Hope, (weather permitting) on Mondays, Wednesdays, and Fridays, on their downward trip, at Windsor Harbor, and at Port Hope, on their upward trip.

Parcels and Luggage at the risk of the owners, unless booked and paid for as freight.

The proprietors will not hold themselves responsible for damage to Goods by accidental fire or collision with other vessels, in addition to the ordinary exceptions from liability. Money parcels at the risk of the owners thereof.

Royal Mail Steam Packet Office, Front-Street, Toronto, 14th April, 1845. 405

THREE TIMES A WEEK!
THE STEAMER AMERICA, CAPT. HENRY TWOHY, WILL, until further notice, leave Toronto for Rochester, THREE TIMES A WEEK, touching at Windsor Harbour, Oshawa, Darlington, Bond Head, Port Hope, and Cobourg, (weather permitting) commencing on TUESDAY next, the 22nd instant.

The America will leave Toronto every Tuesday, Thursday, and Saturday morning, at Eleven o'clock, and will leave Rochester Landing every Monday, Wednesday, and Friday morning, at Nine o'clock.

N.B.—No freight received on board after the second bell has rung for starting.

The America will leave Toronto for Rochester DIRECT, on Sunday Evening next, at Seven o'clock—to commence her regular trip from Rochester on Monday Morning.

Toronto, April 14, 1845. 404

THE STEAMER ECLIPSE, CAPT. JOHN GORDON, WILL, until further notice, leave Hamilton for Toronto at 7 A. M. every morning, (Sundays excepted) and returning, will leave Toronto for Hamilton at 3 P. M., touching at the intermediate Ports, weather permitting.

Hamilton and Rochester Steamboat Office, Toronto, April 10, 1845. 405

LANDS TO LEASE, ON FAVORABLE TERMS.

District.	Township.	Lot.	Con. Acres.
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FOR FURTHER PARTICULARS, APPLICATION MAY BE MADE TO THOMAS CHALMERS, ESQ., AT THE OFFICE OF THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO, 144, KING STREET, TORONTO, (at letter, post-paid.) 408

FASHIONABLE TAILORING ESTABLISHMENT.
No. 6, Waterloo Buildings, NEXT DOOR TO STONE'S HOTEL, TORONTO.

ROBERT HAWKE, in tendering his sincere thanks to his Friends particularly the Public generally, begs to inform them, that he keeps constantly on hand a well-selected stock of

West of England Broad Cloths, Cassimeres, Doerings, &c. &c.

WITH VESTINGS, IN GREAT VARIETY, Which he is prepared to put up to order in the most fashionable manner, and at moderate terms.

N.B.—Cassocks, Clergymen and Queen's Counsel's Gowns, Barrieters' Robes, &c. made on the shortest notice and in superior style.

Toronto, May 30, 1844. 359-4f

THOMAS H. EDWARDS, TAILOR, ROBE MAKER, AND DRAPER.
No. 2, CHURCH STREET, TORONTO.

IN returning his most sincere thanks to his friends and the public generally, for the liberal support hitherto extended to him, would beg respectfully to inform them that he has just received (per Great Britain from London,) a large assortment of Goods, adapted for the present and coming seasons, which, for quality and elegance, cannot be surpassed in the Province. Also, materials for University, Barrieters', and Clergymen's Robes, from ADAM & EDES, Robe Maker to Her Majesty's High Court of Exchequer, Chancery Lane, London. And as the advertiser has had considerable experience in Robe making, as well as all other branches of his business, he hopes, by attending attention to business, to merit that patronage which it will ever be his study to deserve.

Toronto, May 23, 1844. 385-4f

NEW ESTABLISHMENT.
THE Subscriber begs leave to inform the gentry of this city, and inhabitants generally, that he has commenced business as an

UPHOLSTERER AND UNDERTAKER.
AT NO. 94, YONGE STREET, THREE DOORS ABOVE THE GREEN BUSH INN.

Mattresses, Palliasses, Feather Beds, &c. &c. made to order; Church-Pews Lined and Cushioned; Funerals Furnished; Hearses and Palls kept for hire.

G. W. W. has also erected a STEAM APPARATUS for CLEANING AND RENOVATING FEATHERS, by which all mottos and insects are destroyed—grass, dust, and unpleasant odours are removed, and the feathers are expanded and restored to their original lightness. The above Apparatus is an improvement on the Machine known as 'Williams' Feather Renovating Machine.' All persons who consider their health and comfort, or who study economy, will find on trial perfect satisfaction, as those who have hitherto favoured him, have experienced.

CHARGES MODERATE.

GEORGE W. WILLIAMS, Bed can be returned the same day if required.

We, the undersigned, having made trial of the above Apparatus, do recommend the same to the public.

(Signed) WALTER TELFER, Surgeon, J. O. ORR, Surgeon, &c. &c. JOHN KING, M.D. ALEX. BURNSIDE, Physician.

Toronto, February 7th, 1845. 397-3m

Keep your Money at home, & encourage Home Enterprise.

TORONTO AXE AND TOOL FACTORY, RICHMOND STREET (LATE HOSPITAL STREET).

THE Subscriber tenders his grateful acknowledgments to his friends and the Public for the encouragement which he has received, and respectfully informs them that, having relinquished the Retail business in order to give his whole attention to Manufacturing (his Factory being now in full operation), he is prepared to execute any Orders he may be favoured with, and solicits a continuance of the favours so liberally bestowed, and pledges himself that no exertion shall be wanting on his part to give satisfaction.

A large assortment of Felling Axes (various sizes) always on hand; Broad and Hand Axes; Hatchets; Chiselling and Lathing; Do. Cast Steel Drawing Knives; Cast Steel Hammers; Steel-tripped do. Cast Steel Chisels, [all sizes]; Hoes, Coopers and Carpenter's Tools [of every description]; Ship-Builders' do. Cutlery and Surgeons' Instruments of every description made to order, as usual.

Every article manufactured in the above Establishment will be warranted not inferior to any in America.

Orders sent to Messrs. RIDOUT BROTHERS, & Co., who are Agents for the sale of Felling Axes, or to the Office at the Factory, will meet with prompt attention and liberal terms.

N.B.—Cutlery and Surgeons' Instruments, with every article article in the above line, repaired as usual, in the best manner, with despatch.

SAMUEL SHAW, Richmond Street, West of Day Street, Toronto, August 20, 1844. 381d

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. &c. COBURG, CANADA.
COBURG, CANADA. 388-4

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, King Street, Toronto.
ONE DOOR EAST OF RIDOUT BROTHERS & Co. December 1, 1842. 289-1y

DR. PRIDMORE, (Late of Newmarket.) OPPOSITE LADY CAMPBELL'S, DUKE STREET.
Toronto, 7th August, 1841. 7-4f

MR. BEAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND.
REMOVED TO BAY STREET, NEAR TO FRONT STREET, Athome for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 353-4f

MR. MEREDITH, SURGEON DENTIST, FROM ENGLAND, 239, KING STREET, NEAR CHEWETT'S BUILDINGS, TORONTO. 402

DENTISTRY.
DR. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravelly and Jackson's Store, Coburg, June 19, 1844. 362-4f

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON.
PREPARED THE FAMILY PRESCRIPTIONS CAREFULLY COMPOUNDED. July 14, 1842. 262-4f

MR. J. D. HUMPHREYS, (FORMERLY OF THE ROYAL ACADEMY OF MUSIC) PROFESSOR OF SINGING AND THE PIANO FORTE.
Toronto, Oct. 7, 1843. 330-4f

RIDOUT & PHILLIPS, WHOLESALE AND RETAIL GROCERS, AND DEALERS IN WINES AND LIQUORS, Wellington Buildings, CORNER OF KING AND CHURCH STREETS.
Toronto, February 2, 1843. 291-4f

EDWARD GEORGE O'BRIEN, GENERAL AGENT, Accountant and Notary Public, CHURCH STREET.
TWO DOORS SOUTH OF KING STREET, TORONTO. 332-4f

MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.
Toronto, June, 1844. 364

FOR SALE, BANK STOCK, LAND SCRIP, &c. BY EDWARD G. O'BRIEN, CHURCH STREET, TORONTO.
Current Prices of Bank and other Stocks, as well as rates of Exchange, &c., may be ascertained on application to the above. January, 1844. 339-4f

T. & H. BURGESS, MERCHANT TAILORS, (LATE G. BILTON) No. 138, KING STREET, TORONTO. 343

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, CORNER OF PRINCESS AND BARRIE STREETS, KINGSTON, AND KING STREET, TORONTO. 329-4f

G. & T. BILTON, MERCHANT TAILORS, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. [LATE T. J. PRESTON.] 297

THOMAS WHELFER, CLOCK AND WATCH MAKER, ENGRAVER, &c. 191, King Street, Toronto.
References for integrity and ability, kindly permitted to the Lord Bishop of Toronto. 370

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