Poetry.

HAMMOND.

"As to the forms of devotion appropriate to his extremity, he took care that they should not exclude the public ones, but still gave these a constant place; and when, in his sharp agonies, his friends betook themselves to their extemporary ejaculations, he composed those irregularities by saying, '*Let us call on God in the voice of his church.*'—*Fell's Life of Hammond.*

O, true and patient man! in dreary pain
Not shutting out the church with selfish feeling,
But thought expanding o'er the wide domain,
And praying for the universal healing;
Touch'd with her grief, his gentle, faithful heart
Prayed for the whole of which he was a part.

Obedient pilgrim! aye averse from straying,
Keeping the ancient, universal way
In sharpest agonies still meekly praying
E'en as the church had taught her son to pray;
Sure that the solemn litany *for all*
Would comprehend whate'er could *thee* befal.

How doth thy patience on the bed of pain
Reprove our idle and self-pleading mind,
For ever changeful, craving, wild and vain,
Restless some new contrivance still to find,
While at that gentle bondage we repine,
Which held so peacefully great souls like thine!

British Magazine.

Church Missionary Intelligence.

MISSIONS IN THE SOUTH SEA ISLANDS.

(*From The Church Intelligencer.*)

To consider *universality* a note of the true Church, appears to be a step fully justified by the *commission* which our Blessed Lord gave to his Apostles, and through them to their successors in every age.

When *universality* is said to be a note of the true Church, the meaning is, that the true Church is limited to no time, place, or condition of men; and therefore differs entirely in this respect from the ancient Jewish Church.

And although the principles laid down in the Prayer-book fully prove that the Church of England does possess *in theory*, this note of the true Church, yet we must acknowledge with sorrow, that she has not till recently exhibited *in practice*, to so great an extent as could be wished, this particular note of a true and living branch of the Catholic body.

Recently, however, thanks be to God, a better state of things has arisen amongst us, and the Anglican Church is now presented to her colonies at least in all the fulness and integrity of her Apostolic and primitive character.

Our Clergy in former times seem not to have been sufficiently impressed with the extent of that important part of the duties of the Priesthood which requires us "to seek for Christ's sheep that are dispersed abroad, and for his children that are in the midst of this naughty world, that they may be saved through Christ for ever."

About the commencement of the South Sea Missions, the majority of Churchmen seemed to give little heed to the Apostolical principles of the Church on this subject, and to act as though they considered Missionary exertion quite incompatible with sound Churchmanship and orthodoxy, and that such attempts might very properly be left to the more forward and enthusiastic zeal (such was the phrase) of the fanatic or the seceder.

Hence a painful feeling will come over our minds in reading the volume before us,* when we observe the sad neglect of golden opportunities by the Churchmen of those times; and it will occur to us that if men of equal zeal, piety, and benevolence, with the South Sea Missionaries, had gone out as the ordained servants of a pure and living branch of the Catholic Church, to labour in strict accordance with her soul-inspiring Liturgy, her Primitive Ceremonial, and her Apostolical Episcopate; the most glorious results, by the help of God's blessing, might have been reasonably anticipated.

The three orders of Bishops, Priests, and Deacons, by which for 1,500 years all persons bearing the Christian name were invariably governed, would have presented to the heathen a fixed and orderly system of Church Government, as a blessed substitute for that of his own idolatrous priesthood, and the blessings of an ancient substantive and Holy Liturgy would have been manifested in sanctifying the impure ideas of a barbarous people, in giving them reverent and devout expressions to employ in their devotions, and in supplying them with creeds which embody the primitive and true interpretation of Scripture, as handed down to us by the Church universal in its best and purest days.

To the lack of these unspeakable advantages, in their attempts to evangelize the South Sea Islanders, may doubtless be attributed, *in a very considerable degree*, the very small success which attended the labours of these zealous and self-denying men; and that this is really the case will appear the more likely, when we reflect that when the Missionaries had exposed the follies and wickedness of heathenism to the inquiring savage, they had no fixed, tangible, and substantive system to offer him, in lieu of the fixed and established ceremonial of idolatry which he had left; and the untutored savage was left to grope his way after the meaning of Holy Scripture from the fluctuating oral teaching of individual Missionaries; or to entertain the most erroneous views of the Bible, by studying it without a guide; and forming ideas of its life-giving communications, strongly coloured with his own base and degrading superstitions, a result which his former habits of life must have rendered unavoidable.

When, therefore, we reflect that all these deficiencies might have been supplied, if the Churchmen of those times had but faithfully acted out the holy principles of the Church, surely we shall be disposed to say "Remember not, Lord, our offences, nor the offences of our forefathers."

Although these times of torpor and inaction, have, *in some measure*, passed away from the Anglican branch of the Church, and the crowning reproach of our not being a Missionary Church, has now happily ceased to be true; yet, at the same time, it must be acknowledged, that MUCH, VERY MUCH, remains to be done.

That VERY MUCH remains *to be* done, will appear plainly to all who reflect that our principles, if fully acted out, would lead us to send, not to our colonies only, but also to heathen nations, Bishops, Priests, and Deacons; that so the Church being presented unto them in her full and Apostolic integrity, our countrymen might be sanctified before the heathen among whom they sojourn, and the pagan mind might find a glorious, holy, and firm resting place, after it had been delivered from the fixed, organized, but unholy rites of paganism.

As the volume before us will afford ample opportunity of illustrating our remarks by reference to examples, we will proceed at once to the examination of its contents. In the early part of chap. iii. there occur the following important observations:—

"At an earlier period, and when as yet the desire to bring the heathen within the pale of salvation was recognized as the most sacred and most powerful of all inducements that could lead men to act or to suffer, many dangers were braved by Christian Missionaries, who thought it not too much to travel on foot through savage nations, with the precepts of the Gospel in their hands, and its warm benevolence in their hearts. No one can read, without admiration for his zeal and self-denial, the labours of Francis Xavier, who journeyed into far countries, and encountered all the perils incident to an unprotected residence among the fiercest barbarians, that he might convey the knowledge of the cross to the remotest provinces of India. Inspired by a generous love for mankind, and encouraged by the predictions of the Divine Author of his faith, the true Christian has at all times endeavoured to extend the influence of its humanizing doctrines and exalted hopes to all the ends of the earth. The command of the Redeemer to propagate his religion was in the first instance cheerfully obeyed by the Apostles, who, in defiance of the opposition that was marshalled against them, bore the message of truth and good will into all the nations known in their days, to the Greek and Roman; and as the world became enlarged by new discoveries, their successors carried the same comfortable tidings far beyond the ancient boundaries of geographical science into those regions where the sun was supposed to rise and set. Nor is there reason to believe that the authority of Christ, though continually increasing, has yet approached near to its utmost limits. On the contrary, the present state of the world affords a strong presumption, independently of the numerous predictions contained in the Bible, that the Gospel will become the universal religion of mankind. Several Christian states have been for ages sending forth large and flourishing colonies into every quarter of the globe. Mahommedans and Heathens are not doing the same." pp. 90, 91.

The following extract directs our attention to the origin of the South Sea Missions:—

"That pious, though rather eccentric person, Selina, Countess of Huntingdon, contributed not a little to the generous efforts, which marked the close of the eighteenth century, in favour of the gentle savages of the Pacific, whose manners had fascinated the rough seamen by whom they were successively visited. Actuated by a strong desire that a knowledge of the Christian religion should be conveyed to them, she is said on her death bed to have exacted from a clergyman, who had co-operated with her in other schemes of benevolence, a promise to make some attempt to realize it. In 1795, the Missionary Society was formed, the main object of which was to disseminate the light of divine truth over all the dark regions of the earth. The following year saw thirty teachers embark in the Thames, on board of a ship called the *Duff*, under the command of Captain Wilson, whose name is favourably associated with this most generous project. On the 23d of September, they left the shores of Britain, and in the beginning of the succeeding March, they descried the bold outline of Otaheite on the verge of the horizon."—pp. 100, 101.

The zeal, energy, and plans of civilization recorded in this interesting volume, will supply lessons of instruction to all persons engaged in missionary exertions; whilst *the very limited success compared with the labour expended*, undeniably proves the imperfections of *the religious system* to which they belonged, and shows at the same time, *the great importance* of sending forth labourers equipped with the Liturgy, the Ritual, and the Apostolic Succession of the Church.

"Of the thirty persons sent out in the *Duff*, many were qualified to teach the useful arts, or to exercise them in their own behalf. The directors inform us that they were desirous to obtain some possessed of literary attainments; but they were not less solicitous to procure adepts in such manual occupations as would make them most acceptable to the heathen in that state of inferior civilization to which they had advanced." P. 101.

The following extract relates to Otaheite:—

"The daily occupation of the teachers, those of them especially who followed some mechanical trade, kept the curiosity of the natives in a high state of excitement. The erection of a sawpit, and the cutting of a tree into a number of boards, filled them with delight. But when the forge was erected and the anvil first employed, their gratification was only equalled by their wonder. The whole process of working iron, the flying of the sparks, the hissing when plunged into water, created astonishment in their simple minds. Nor were they less pleased than surprised at the facility with which a bar of iron was converted into adzes, hatchets, spears, and fishing-hooks. It is related that Pomare went into the shop one day when the smith was at work, and after gazing with ecstacy for some time, was so overcome with wonder and delight, that he caught up the artisan in his arms, and disregarding the soiled state of his person and clothes, most cordially embraced him, even to the extent of rubbing noses. But the Missionaries did not devote all their time to such pursuits, however beneficial. While the labours of the sawyer, the carpenter, and the smith, were gradually raising them in the estimation of the people, they failed not to consecrate several hours every day to the acquisition of the native languages." Pp. 136, 137.

The following extracts relate to New Zealand:—

"Waimate could soon boast of an infant seminary, where the children were at once taught to read and to acquire habits of industry. A school for youths was established, in which the usual lessons were given from six till eight in summer, and from seven till nine in winter. The remaining portion of the day is devoted to the work of the settlement, all of which is done by natives, under the superintendence of the lay members of the mission; for, excepting a millwright to erect a mill, and a blacksmith to prepare the iron implements, no European has been employed in manual labour. Upwards of fifty thousand bricks were burnt, most of which were used in building chimneys; while more than seven hundred thousand feet of lumber were felled, and sawn up into planks, boards, and scantling. Three substantial weather board dwelling-houses, forty feet by twenty, with skilling at the back, and returned at the ends, have been erected, likewise stables for the accommodation of fourteen horses; stores, carpenters' shops, blacksmiths' shops, outhouses, eight or ten weather-board cottages, twenty feet by fifteen, and a spacious chapel, capable of holding from three to four hundred persons. The mission houses are fenced in with palings, and surrounded with more than thirty acres of cultivated land. Such, we are told, was the state of Waimate early in 1834, the commencement of its fourth year. The whole of the ground within the fences was broken up, part of it laid down with clover, and part with grass. Other portions were appropriated to orchards, well stocked with fruit-trees,—or to vegetable gardens, as well for the use of the Missionaries, as for the families of the married natives. In the open land, or what might be properly called the farm, there were nearly fifty acres sown with wheat, barley, oats, maize, and lucerne. Justly is it remarked by Mr. Yate, that a prospect more pleasing could not meet the eye of a philanthropist, than the sight of the British plough breaking up the deserts of New Zealand, under the direction of indigenous labourers. The introduction of ploughs and harrows, all of which were made at Waimate, did, without doubt, constitute a momentous era in the history of that country. Till these implements were brought into use, the people little knew what their land was capable of producing, as only small portions had been brought into cultivation, owing to the great difficulty of working it with the hoe and spade." Pp. 353, 354.

"But of all the triumphs of civilization, there is nothing so gratifying as the progress of the people in letters and religious principle. They have aided in the translation of the Liturgy into their own language, and accordingly can worship God in the public assembly, in a form of words used by the most enlightened nation in the world. The Church at this time, says he, is crowded to excess by an attentive and devout congregation, and I have seen hundreds pressing for admittance, for room could not be obtained. How many happy Sabbaths have I spent at the Waimate! and how my inmost soul rejoiced as I have seen the once deluded people of the land, listening with delight to the sound of the church-going bell, and hastening with willing feet to the house of the Lord.—There is something peculiarly pleasing in the sound of a bell amidst the wilds of New Zealand." P. 354, note.

The following passages bear testimony to the inestimable value of our venerable Liturgy in furthering the great work of converting the heathen.

The next following extract refers to Otaheite:—

"The Missionaries who had fled returned to Otaheite, invited by the same people who formerly expelled them. From this period their congregations often exceeded four hundred. The more intelligent among the catechumens were, at their religious meetings, requested to read a portion of scripture; and some of them also wrote the prayers which they used in Church. Mr. Nott has given a translation of an excellent form of prayer used by Pomare on one of these occasions." P. 159.

Now we would ask what stronger *practical* testimony could possibly be given to the value of the Liturgy of the Church, by men whose religious system led them to reject it?—surely none.

The following extract relates to Pitcairn's Island, and contains the most striking testimony to the value of the Liturgy:—

"The Honourable Captain Waldegrave, who was there in 1830, says:—'I never was so forcibly impressed with the blessings of a Liturgy, as I was at Pitcairn's Island. Adams, the patriarch, could read, but until the latter days of his life he could not write; yet after the slaughter of his shipmates and the Otaheitian men, he reared up all the children in the fear of God, through the instrumentality of the Bible and Prayer Book. He could not compose prayers, but he could read them to the little assembled flock; he read the beautiful prayers found in the Prayer Book of the Church of England; from it also he taught the catechism, the commandments, and all the Christian duties. So strongly attached were they to this service, that no dissenting minister could be admitted; they drew from it as from a well-spring of life, and will not obtain water from any other source."—Pp. 203, 204.

The following passage relates to New Zealand:—

"My mind is more than ever convinced (says the Rev. W. Yate) from my ministerial experience in New Zealand, of the essential value of a Liturgical Service to a people so uneducated and so unused to prayer. In this incomparable 'form of sound words,' as well as in the Scripture, we are led to place our whole dependence upon a reconciled God through a crucified Redeemer. Christ, and Christ alone, is then made the foundation of our hope of pardon and of everlasting blessedness; and I believe that the sacred truths found in our Book of Common Prayer, which are constantly sounding in the ears and falling from the lips of the natives, have been one of the grand means of bringing them to their present state of mind. Translated into the New Zealand language, our Liturgy is most strikingly beautiful. When any strange natives come into the chapel and hear it, they say, 'Ah, these are not native prayers. If we did as these persons pray for us to do, we should be very different from what we are; we should cast away our sins; we should believe in their God, and be like them in all their doings.'"—P. 417.

"We willingly remain unacquainted with the style or import of prayers which may have been offered up from time to time by the sensual Otaheitian, or the sanguinary New Zealander, when newly converted to the true faith; but we can appreciate the full amount of contrast implied in the exclamation, when the Liturgy was first heard, 'these are not native prayers.' Hence the philanthropist at home, who takes pleasure in supplying the means by which so many praiseworthy efforts are made to turn the interesting tribes of the South Sea from darkness to light, will not have to fear in regard to New Zealand a repentance to be repented of—a conversion which, in order to be effectual, must be renewed in principle as well as in form."—Pp. 418, 419.

To the impartial and unprejudiced mind, there cannot be a stronger attestation to the value of the Catholic system, as it is developed in its primitive purity by the Anglican Church, than *the facts* recorded in the volume before us. For whilst on the one hand the very small success which during twenty years these zealous and self-denying men obtained in the South Sea, proves the inefficacy of a religious system which discards the Liturgy, the discipline and the succession of the Church; the numerous relapses into heathenism of Roman Catholic converts, on account of too great readiness in admitting candidates to Christ's holy baptism, proves the equal inefficacy of a corrupt type of the Church system on the other. And *the results* of the missionary labours of both Roman Catholics and other dissenters recorded in this volume, bear the strongest *practical* testimony to the value of the ordinances, the doctrine and discipline of a Church restored to the purity of the primitive model, as *an instrument* in the hands of God for turning sinners from darkness to light, and from the power of Satan unto God. The necessity of a *well defined, substantive, and pure system* like that of the Church, to take the place of the *substantive but impure system* of paganism, *as an instrument* in converting the heathen, may be fairly inferred from the following passage:—

"In the first stage of their conversion, and before the veil was entirely removed from their faces when reading the Scriptures, they took a great interest in the ceremonies of the Mosaical law, as bearing some resemblance to the usages to which they themselves had been accustomed. On this ground they were naturally led to inquire whether their contrition would not be more acceptable with God, were they to rend their garments, and cover their heads with ashes, than by uttering a simple expression of sorrow for their offences."—P. 72.

Now the answer which his principles would direct the true Churchman to make to such an important question as this, would be, that the ceremonial of the Mosaic law bore *in many respects* a striking *analogy* to the ceremonial of a more perfect dispensation, and that if the particular acts of using sackcloth and ashes were not retained as the outward symbols of repentance, the Church does require, *over and above* a "simple expression of sorrow for our offences", *the strict performance* of self-denial, fasting, restitution and almsgiving, as the *outward and visible tokens* of that *inward* contrition and sorrow for sin which God will not despise.

We cannot close the volume before us without being strongly reminded of the softening and humanizing effects invariably produced by the religion of Christ, wherever it has been found to prevail; especially where it has prevailed in its purity and ancient integrity. Consider the dreadful condition of those among whom human sacrifices, in their worst form, murders and wickedness are found to prevail; what people can suffer more deeply the effects of injustice than those whose creed gives unchecked liberty to all the corrupt feelings of the heart—demands no self-denial, no holiness of life, no purity of thought—requires no departing *from*, but permits unrestrained indulgence *in* everything which tends to reduce man to a level with the beasts, and to tear from his brow the holy image of his Maker? On the other hand, wherever the Christian religion is found to prevail, the outward condition of the people becomes greatly ameliorated; and they are generally found to practise more justice between man and man than they were formerly known to do. If then these be the proved and undeniable effects of the spread of Christ's kingdom upon earth, will not every philanthropist be anxious to support the Church of England in her labour of love, by supplying her with the means to enable her to act out to their full extent, and in their ancient integrity, her pure and Apostolical principles?

There is no clime so distant, no region so far removed from their kindred and friends, that the inhabitants of Great Britain do not make their way; and so great is the spirit of enterprise among our countrymen, and their zeal in pushing their earthly fortunes, that the most remote and hitherto unexplored countries are now becoming colonized by them. The wonderful rapidity with which people are now enabled to move from one part of the world to another, makes the present time a period of no ordinary interest; and whilst men of the world are looking upon these events as a powerful means of furthering the improvement of commerce, and of an easier communication with the most distant nations, the thoughtful Christian, who is accustomed to observe the signs of the times, cannot fail to discern in them likewise a mighty machinery, made ready to our hands, for supplying the ordinances, the liturgy, and the succession of the Church, in all the fulness of their Apostolical integrity, to our countrymen in distant lands, that so they may be sanctified before the heathen among whom they dwell—wonderful, indeed, are the opportunities of spreading the faith once delivered to the saints, and transmitted to us from the earliest times, which are now put into the hands of the people of England; and let us take good heed that we neglect them not: to whom much is given, of them will also much be required; and to whom men commit much, of them do they expect the more.

If, then, with these remarkable opportunities of lengthening the cords, and strengthening the stakes of Christ's Holy Catholic Church, we shall be found as a nation to neglect them, the time may come sooner than we think, when the sun of our earthly prosperity will set to rise no more; and when it will be emphatically said of us, England was the first of the nations, but her last end shall be that she perish for ever.

On the other hand, if we are found faithful to our trust, and use our utmost exertions to cause the Redeemer's kingdom to come; the blessings of the Catholic Church, which our contributions may assist in imparting to others, will return sevenfold into our own bosom, and we shall have the satisfaction of reflecting that we have done our best to send the bread of life to the inhabitants of those dark places of the earth, where there is a famine not of bread and of water, but of the word of the living God.

NEW ZEALAND.—The following is an extract from a private letter just received by a gentleman at Windsor from the Rev. W. C. Cotton, chaplain to Dr. Selwyn, the Bishop of New Zealand, who left England in the early part of last year. The letter is dated from "Waimate, Bay of Islands, New Zealand, August 18, 1842:

"Waimate is the central station of the missionaries, and is situate about thirteen miles inland from the Bay of Islands, which is one of the finest harbours in the world, lying almost at the north of New Zealand, on the eastern side. The situation is pleasant, and consists of a large tract of table land, which was chosen because those at home thought they might succeed in teaching the natives farming; but there has been very little done in this respect, the people being too desultory in their habits.—They are a fine race, always cheerful and ready to talk with you, and have a wonderful facility in learning to read. They teach each other, so that everything one man learns is quickly spread all over the country. The avidity with which they ask for paha-puka, or books, is very remarkable; and they not only ask for them as curiosities, but also read them and learn them by heart.

"I read prayers for the first time in Maowri (the native language) last Sunday, and got on pretty well. I shall soon have to preach in the same tongue, for the clergyman who has the charge of this place is going to a new station.

"The church is large and built of wood. There were between 200 and 300 present yesterday.

"The way in which the Maowries make the responses is singular. They all keep exactly together, so that their voices resemble a heavy surf heard at a distance. They will, I dare say, chant well some day when they are taught; but at present their singing is the most extraordinary and outrageous thing you can possibly imagine. They scream out at the very top of their voices, and in some of their tunes, when they go down from one note to a lower one, they make a most extraordinary slur, just like the sound produced from the violin on running the hand up."

NEW CHURCHES.—There was every prospect of the elegant edifice of St. Paul's Church at Auckland being speedily completed at the date of the last advices; and the little band of sincere Christians who made it their early care to provide for the duties of religion will soon be called upon to witness the first consecration of a temple to the worship of the Almighty in the new laid capital of New Zealand. The Right Rev. the Lord Bishop of New Zealand was to have preached a sermon at the temporary church, in aid of the funds for the completion of the building; his Lordship had presented, from his own private purse, the princely donation of 250*l.* towards that object. His Excellency Governor Hobson had granted a site for another church on the centre of Albert Hill, the foundation of which was shortly to be laid—a third site was to be appropriated in due time. His Excellency had also been pleased to grant eight acres of land, including the burial-ground then in use, as a cemetery for the use of the members of the Church of England, and a corresponding allotment to be divided for the use of the Roman Catholics, Presbyterians, and other sects.—*Church Intelligencer.*

* *Polynesia; or an Historical account of the Principal Islands in the South Sea, including New Zealand.* By the RIGHT REVEREND M RUSSELL, L. L. D. & D. C. L. (Bishop of Glasgow). London: Simpkin & Marshall. Edinburgh: Oliver & Boyd. Post 8vo.

Advertisements.

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A YOUNG LADY, of considerable experience in Tuition, is desirous of attending a family or families at their own residences She undertakes Music and all the usual branches of a Polite Education.

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Toronto, November 24, 1842. 281-tf

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N. B. Three or four Ladies can be accommodated with Board &c. at £35 per annum. 284

EDUCATION.

MRS. DICKSON begs to intimate to the inhabitants of Toronto and neighbourhood, that she has opened a Seminary in Newgate Street, next door to Mr. Ketchum's, for instruction in the undermentioned branches of Education:—English Grammar, Geography, Writing, Arithmetic, Plain and Fancy Needle-work, German Fancy Work, Knitting in every variety of form;—and hopes that from her long experience in tuition, she will merit a share of public patronage

TERMS moderate. REFERENCE for character and abilities, to the Lord Bishop of Toronto.
Toronto, 25th July, 1842. 264-tf

MRS. A. R. LAWRIE,
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Time and *Style*, so very essential to a *just* and *effective* execution of Vocal or Instrumental Music, particularly attended to.

Mrs. L. takes this opportunity to state, that she is ready to receive Engagements for her Son (and *Pupil*) as Pianist to Music or Quadrille Parties. He has attended the fashionable circles in London with entire satisfaction.
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A LADY accustomed to Tuition is desirous of meeting with the above situation. She is capable of instructing her pupils in English, French, and Music. Address, post paid, to A. B., care of Messrs. H. & W. Rowsell, King Street, Toronto. 278-tf

UPPER CANADA COLLEGE.

THE Third Annual Public Examinat on of the Candidates for the Exhibitions, founded by the Council of King's College, will commence on Thursday, January 4th, 1844.

NUMBER OF VACANCIES, 1844.

Four—tenable for three years; to two of which (the 3rd and 4th) is attached exemption from College dues for Tuition—to one (the 2nd) in addition to the above, the annual stipend of £10—and to one (the 1st) exemption from College dues for both board and Tuition, with liberty to commute the privilege of Boarding for an annual stipend of £20.

SUBJECTS OF EXAMINATION, 1844.

Greek: Valpy's Delectus. Latin: Extracts from Ovid's Fasti in "*Electa ex Ovidio et Tibullo*" Eton, 1840, pp. 107 to 138.—These are to be considered as text-books, on which questions in Grammar, Prosody, History, Geography, and Mythology, will be founded.—Geometry: Euclid's Elements, Book I. Algebra: to Simple Equations, (inclusive,) and Arithmetic.

EXTRACT FROM THE REGULATIONS.

1. "All candidates to be eligible, who shall produce testimonials of good conduct and qualifications from the Principal or Head Master of any Institution for education in Canada.

2. "The above testimonials to be lodged with the Collector of U. C. College one month before the first day of Examination.

3. "The names of the successful candidates to be published, specifying the schools at which they were educated."

JOHN McCAUL, LL.D.,
291-6t Principal U. C. College.

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July 14, 1842. 262-tf

DR. PRIMROSE,
(Late of Newmarket,)
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Toronto, 7th August, 1841. 7-tf

Mr. S. WOOD,
SURGEON DENTIST,
CREWETT'S BUILDINGS,
KING STREET.
Toronto, February 5, 1842. 31-tf

A. V. BROWN, M.D.
SURGEON DENTIST,
No. 6, BAY STREET.
Toronto, December 31, 1841. 26-t

MR. HOPPNER MEYER,
ARTIST,
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FIRST DOOR WEST OF YONGE STREET.
Toronto, June 24, 1842. 51-t

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Clock and Watchmakers, Jewellers, and Silversmiths,
West end of King Street, and next door to H. & W. Rowsell's, Church Printing Office,

BEG leave to return thanks to their friends and the public generally, for the distinguished patronage evinced towards them; at the same time beg to inform them, that they have just received, direct from the Manufacturers, a large addition to their Stock, viz.:—Gold and Silver Lever and Verge Watches, Jewellery, Plated Branches, Cruit Frames, Cake Baskets, Trays, Toast Racks, Candlesticks, Wine Coolers, Communion Services, Snuffers and Trays, Tea Sets Egg Stands, &c. &c. Also Gold, Silver, and Steel Spectacles, Thimbles, Pencil Cases, &c.; Solar Lamps, Britannia Metal Tea and Coffee Setts, Work Boxes, Writing Desks, and Dressing Cases; Spiked Walking Sticks; also a Canteen, containing 77 oz. of Spoons, Forks, &c. &c.; 7s. per oz.; also 19 doz. Nests Crucibles, 1s. 3d. per Nest; all of which they are determined to sell at unusually low prices for Cash.

N. B. Chronometers, Clocks, and Watches, repaired. Jewellery, Silver Ware, &c. made and repaired. 285-3m

WM. STENNETT,
MANUFACTURING SILVER-SMITH,
JEWELLER AND WATCH-MAKER,
STORE STREET, KINGSTON,
AND
KING STREET, TORONTO:

DEALER in Silver and Plated Ware, Gold and Silver Watches, Clocks, Gold and Gilt Jewellery, Jet Goods, German Silver, Britannia Metal, and Japanned Wares, Fine Cutlery, &c.

Watches, Clocks, Plate and Jewellery carefully repaired, Engraving and Dye-Sinking executed.

☞ *The highest cash price paid for old Gold and Silver.*
July, 1842. 262-tf

ALEXANDER HAMILTON & JOSEPH WILSON

TENDER their sincere thanks to their Friends and Customers, as well as the Public generally, for the liberal patronage with which they have been favoured in their individual capacities since their establishment in Toronto; and conceiving it mutually advantageous, and as likely to enable them more promptly and energetically to prosecute their business, they have entered into Partnership—and now offer themselves, under the Firm of HAMILTON & WILSON, to execute any work in the

Painting, Glazing, Carving, and Gilding,
CABINET MAKING,
UPHOLSTERY, OR PAPER-HANGING
BUSINESS.

Window and Bed Cornices, and Ornaments in Gold or Fancy Woods made to order, of the latest patterns; also, Gilt Mouldings for bordering rooms; Looking-Glass Plates silvered and reframed; Portrait and Picture Frames, of all kinds—Gilt, Walnut, or Mahogany.

And as none but Workmen of integrity and ability will be employed, they have no doubt, as hitherto, of giving perfect satisfaction to those who may favour them with their orders, at No. 5, Wellington Buildings, King Street, or at the Corner of Yonge and Temperance Streets, Toronto.

The Subscribers offer for sale several hundred patterns, composing the best, as well as the cheapest, selection of English, Irish, French, and American PAPER-HANGINGS, ever imported into this Province.

A CHOICE SELECTION OF FIRE-BOARD PATTERNS.

HAMILTON & WILSON,
5, Wellington Buildings, King Street, Toronto.

N.B.—Paper-hanging neatly and promptly attended to as usual.
Toronto, August 17, 1842. 271-tf

CABINET-MAKING, UPHOLSTERY, AND PAPER-HANGING.

THE Subscriber returns his grateful thanks to the Gentry and Public in general, for the kind support he has received from them for these last twenty-two years, and begs to inform them that he is still carrying on the above business at his old stand, No. 44, Yonge-street.

Curled Hair Mattresses, either in Linen or Cotton Ticks, warranted of the best English Curled Hair, at 2s. 8d. per lb.

Best price given for live Geese Feathers.

EDWARD ROBSON.
Toronto, April 13, 1842. 41-ly

JOHN HART,
PAINTER, GLAZIER, GRAINER AND PAPER-HANGER,
(LATE OF THE FIRM OF HART & MARCH,)

RESPECTFULLY returns thanks for the kind support he has received while in copartnership, and desires to acquaint his friends and the public that he has Removed to the house lately occupied by Mr. POPPLEWELL, No. 233, King Street, two doors east of Mr. Rowsell's, where he intends carrying on the above business, and trusts, by strict attention and liberal terms, to still merit a continuance of public patronage.
Toronto, 26th May, 1842. 47-tf

THOMAS J. PRESTON,
WOOLLEN DRAPER AND TAILOR,
No. 2, WELLINGTON BUILDINGS, KING-STREET,
TORONTO.

T. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best

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

ALSO—a selection of SUPERIOR VESTINGS, all of which he is prepared to make up to order in the most fashionable manner and on moderate terms.

☞ Cassocks, Clergymen's, and Queen's Counsels' GOWNS, Barristers, ROBES, &c. made on the shortest notice and in superior style.
Toronto, August 3rd, 1841. 267-tf

FASHIONABLE TAILORING ESTABLISHMENT.
REMOVED.

ROBERT HAWKE, in tendering his sincere thanks to his friends particularly and the public generally, begs leave to inform them that he has *Removed his Tailoring Establishment*, from his old stand, East side of the Market Square, to

WATERLOO BUILDINGS,
FOUR DOORS WEST OF THE CHURCH OFFICE,

and solicits a continuance of that support which he has heretofore received His constant study shall always be to give to his customers general satisfaction.

N.B.—West of England Cloths, Cassimeres, Buckskins, Vestings, &c. &c., of the best description, always on hand, which will be put up in the newest fashion and best style, with neatness and dispatch.
Toronto, May 6, 1842. 45-tf

G. BILTON,
WOOLLEN DRAPER AND TAILOR,
128, KING STREET, TORONTO.

ALWAYS on hand a good supply of West of England Cloths, Cassimeres, Vestings, &c. &c., *which he imports direct from England.*

☞ NAVAL AND MILITARY UNIFORMS: CLERGYMEN'S GOWNS AND BARRISTER'S ROBES, made in the best style.
Toronto, 27th April, 1842. 43-tf

TORONTO AXE FACTORY,
HOSPITAL STREET.

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establishment, formerly owned by the late HARVEY SHEPPARD, and recently by CHAMPION, BROTHERS & Co., where he is now manufacturing **CAST STEEL AXES** of a superior quality. Orders sent to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW.
Toronto, October 6, 1841. 15-tf

OWEN, MILLER & MILLS, Coach Builders, King Street, Toronto, and Store Street, Kingston. All Carriages built to order warranted twelve months. Old Carriages taken in exchange.

N.B.—Sleighs of every description built to order. 47-t

ENGLISH BOOTS AND SHOES.

JUST RECEIVED, by consignment, nearly 4,000 pairs of the above articles, made to order by some of the best manufacturers in Europe, and which the Subscriber feels assured require only to be examined to be pronounced the largest, most varied and elegant assortment ever imported into Canada.

The stock consists, in part, as follows, viz:—

Ladies' Boots, in Silk, Merino, Prunella, Cloth, Morocco, fur trimmed and lined; Ladies' Shoes, in Morocco, Silk, Prunella, Kid, Bronze and Black; together with a beautiful assortment of Victoria Slippers, of the latest fashion, Dressing Slippers, in Worsted, Velvet, Morocco, Carpet, Lamb Skin, &c. &c. Gentlemen's Dress Morocco Boots (patent fronts), Cloth ditto, Clarence Boots in great variety, Wellington ditto; Patent Dress Shoes, Albert's Dressing Slippers, and an elegant assortment of Children's Boots and Shoes.

☞ *To be Sold WHOLESALE AND RETAIL.*

JAMES FOSTER,
4, City Buildings, Sign of the Golden Boot.

N.B.—A separate Ware-room is fitted up for the use of Ladies.
Toronto, July 29, 1842. 264-tf

RIDOUT BROTHERS & Co.
IMPORTERS OF BRITISH HARDWARE,
ARE RECEIVING AT THEIR
BIRMINGHAM, SHEFFIELD, & WOLVERHAMPTON
WAREHOUSE,
CORNER OF KING & YONGE STREETS, TORONTO,
NEW SUPPLIES OF
Iron, Steel, and Shelf Hardware Goods,

DIRECT from the Manufactories in England, which, with their Stock previously on hand, will comprise an assortment including every article usually forming a part of the Ironmongery business, and which they offer to Country Dealers at their old credit terms of six months, for approved paper, or in Retail at their customary low prices
Toronto, September, 1842. 270-tf

RIDOUT & PHILLIPS,
WHOLESALE AND RETAIL GROCERS,
AND
DEALERS IN WINES AND LIQUORS,
Opposite the City Hall.
Toronto, February 2, 1843. 291-tf

JOSEPH B. HALL,
GENERAL AGENT & COMMISSION MERCHANT,
WHOLESALE DEALER IN AND IMPORTER OF
LIQUORS, WINES, TEAS, FRUITS, GROCERIES,
DRY GOODS, &C.
AGENT FOR LERICA, ELDRIDGE & JONES, OF MADEIRA.
FRONT STREET, KINGSTON, CANADA.
May 20, 1842. 46-tf

SANFORD & LYNES,
WHOLESALE AND RETAIL GROCERS,
CORNER KING AND YONGE STREETS,

BEG to announce to the Public that they have LEASED those Premises lately occupied by Messrs. ROSS & Co., and have laid in a well selected and choice Stock of Teas, Wines, and Spirits, with a general assortment of articles in the Line, which they offer low for cash or approved credit.
Toronto, February 23, 1842. 34-tf

Earthen, China, and Glassware Establishment,
No. 10, New City Buildings,
NEARLY OPPOSITE THE ENGLISH CHURCH,
KING STREET.

THE Subscribers are now receiving, at the above premises, an extensive and choice assortment of every description of WARE in their line, among which are handsome China, Tea, Breakfast, Dinner and Dessert Sets; Japan and fine Printed Earthenware Sets of ditto, fine Cut and Common Glassware, and a large supply of Ware suitable for Country Stores. Persons wishing to purchase will find it their interest to call.

JOHN MULHOLLAND & Co.
Toronto, October 30, 1840. 17-tf

UNIVERSITY HOUSE,
179, KING STREET.

W. M. WESTMACOTT begs to inform the Ladies and Gentlemen of Toronto and its vicinity, that he will receive by the first ships a choice assortment of FANCY AND STAPLE DRY GOODS, suitable for the approaching season.

Pulpit and Church Furniture imported.
May 12 1842. 45-tf

LAND SCRIP.

ANY persons having Land Scrip to dispose of, will find a purchaser, by applying to the subscribers,

STRACHAN & CAMERON,
Barristers, King Street, Toronto.
21st January, 1843. 290-tf

TO SETTLERS AND OTHERS,
Wishing to send Money to their Friends

THE CANADA COMPANY, anxious