

Poetry.

COMFORT FOR THE CHRISTIAN MOURNER.

Jesus saith unto her, thy brother shall rise again.—St. JOHN, XI. 25.

From Bethany a mournful cry
Arose to greet our Lord,
That Lazarus, his friend must die
But for the Saviour's word.

To him the weeping sister came,
Her soul oppressed with grief;
Yet nursing hope's expiring flame
That he would give relief.

His presence seemed to calm her care,
Though bitterly she cried,
Lord, if thou had'st been with us here,
My brother had not died.

Now must her sorrow hand be laid
Her prayer was not in vain—
The Saviour speaks! Lo, thou shalt see
Thy brother rise again.

Before him meekly bending low,
We hear the mourner say,
In simple faith, O Lord, I know
That at the last great day

He who is gone again will rise,
The bonds of death cast by,
And dwell with thee above the skies,
In immortality.

I know that my Redeemer lives,
And on the Earth shall stand;
I feel that He my brother gives
A place at His right hand.

O Christian mourner, comfort take,
Nor let regret be heard;
Let Martha's faith your own awake,
To trust a Saviour's word.

Through gone to their eternal home,
Your loved ones do not sleep;
The Spirit and the Bride say, Come,
Through Jordan's waters deep.

MIRANDA.

POPERY IN GERMANY.

(From the New York Journal of Commerce, translated from the "Schneepost," a German paper.)

A WORD TO THE PAPISTS IN GERMANY, AND TO NONE OTHERS.

Followers of the Roman hierarchy! I have served among you, and have seen how you deal with mankind, and what your purposes are. Truth, as a word, you make use of, but it does not dwell in your hearts; pity and love you speak of, but they are both strange to your bosoms. The Pharisees, as they are characterized in the Gospel, are harmless children compared with you, Jesuits and mental tyrants! For the high priests and the clergy of the Jews oppressed only the Jewish nation; but you have to answer for the unhappy fate of many nations. By whose fault, especially, was the blood of the Germans shed under Henry the 4th, and during the war that, through 30 years, wasted Germany? By whom, especially, was Poland ruined; and by whom, at a more recent period, were France and Spain deluged with calamities? By the dominating spirit, the avarice, the immorality and the artifices of the Roman hierarchy, whose instruments presume to style themselves the fathers and instructors of the nations. Those who have never become acquainted with these instruments, certainly, will be apt to give credit to their sweet language, and look upon them as Angels of light, the messengers of peace and salvation. But what blessing and happiness do they afford? What morals does the world owe them? What do they mean by their flattering language?—What have they made of religion, to render the nations happy? But the fog is dispersing, and the chains of the mind are breaking. This you are well aware of. Hence your outcries of murder! Yes! it is done!—The government of imposition and superstition has come to an end. I will prove it to those who are ignorant of it. Look at the effect which my opposition against you, in describing in plain words, as I did, your destructive course, had on the nations, the German as well as others! You cannot but know that they rose with enthusiasm; you may perceive it still at the present moment. What did you do? You came forth with curses and hatred from the pulpits!—In your wrath you cried out for help from the Censor, your sad invention against the press. You thought of dungeons, and probably something worse still. And against whom was all this intended? Against me, and all those who advocated the cause of truth and the abused religion, and gave utterance to the distress, the long suppressed complaints and lamentations of the people. And, verily, if it depended upon you, who call yourselves the apostles of love and light, I and many others would see the light of day no more.

In your ecclesiastical papers you call me a false prophet, a traitor, a Jew, a perjurer, an invigilator, a demagogue, a communist, and Heaven knows what else; for your holy pulpits you slander me. But what good does all this do you? None at all. It rather does you harm. And who am I in comparison with you? Quite a plain man, without riches, without power, a man who has no other home but the hearts of his friends, and the majority of the people whom you have abused. A man to whose conscience, however, it was revolting to impose upon the people, who was ashamed of being a hypocrite, and disdained your benefices. A man whom you have dismissed from his office, and excommunicated like a criminal, because he spoke candidly against the abuse of religion, and the imposition upon men. But what power have you over me? None! The people will trust you no longer, because they have experienced too much of your deception. The majority of the people agree with me. As regards the small portion who still suffer themselves to be deceived by your priest-crafts, your riches, and by fear and terror, they will forsake you as soon as they discover the protectors who contend for them.

It is a contest for the deceived portion of the people, for the abused priest, the abused religion, and for them I will stand, as well as as long as I am able, and the courage of victory swells my bosom. I would encounter you, papists, though you were twice as many. Do you fancy that I am afraid of you threatening?—May the first shiver of fear take life from me; for I am ready to die. The cause that is at stake, is worthy of the life of a man,—it involves the liberation from Rome. O, you fancied that you would swerve me from the way of right and virtue. Sooner you might attempt to stop the earth in its orbit. But as you could not deny the truth of what I had said, you resorted to the meanest calumnies to destroy my influence; which, however, were not believed by the people, who know that you tell lies. If I wished to defend myself from your slanders, I would not do it in the way you have made your attack. But, if I were to mention the sins with which many among you are laden,—the public and private offences with which report charges many of you, and which are proved against you,—if I were to rehearse all this, how could you bear the weight of it?

Some have attempted to answer thee; and, by silly arguments, intended merely to deceive the people, have justified the veneration of the coat. Even this I find it needless to enter upon; for the terrible abuse which was practised at Trier, can never be justified. All the doctors and deans of cathedrals in the world, with all their wit, cunning and rhetoric, could not prevent common sense. What justification can there be at the bar of reason? If the pilgrims at Trier exclaim, "Holy Coat, pray for us," this is and ever will be idolatry; and if bishop Arnold received vast sums of money from the pilgrims, this is and always will be an injustice, an infamy, which the plainest countryman who is able to think, will never excuse. Dr. Ritter may recount the whole number of relics since the time of our Lord, and even from the creation of the world, —he will not be able to deny that at Trier there was a "Holy Coat, pray for us;" and that this is unchristian. Though Dr. Balzer were ever so witty, and moved to tears by the "Christian poetry" that he dis-

covers in the pilgrimages to Trier,—no moral man will find "Christian poetry" in the immorality and indecorum that occurred in Trier. Dr. Ritter and Dr. Balzer may proclaim, Ronge is not the author of the letter, but it was written by a farmer near Neisse, an evangelical tutor, or even by a whole society in Breslau, and Ronge has only given his name to it,—they thereby only show that they are fit for such a deception. The hearts and reason of millions cannot easily be deceived. As for me, I care not for the loss of authorship, since you will afford me an opportunity to repeat and defend what I have said. Finally, the prebendary Forster may write 10,000 more sermons against the press, and in favour of the idolatry of Trier,—it will be labour lost. You have prognosticated that you, Doctors, with and without poetry, with and without artifices. O! you will suffer for the sins of centuries, if you continue as you have commenced. The farce is at an end. You want, further, to be the teachers of religion; yet you practise usury with religion,—such usury will be met with in common life. You want to be preachers of the Gospel,—that Gospel that says, "And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Matthew 21st, 12—13. And you attempt to excuse a bishop's receiving such a great deal of money from the poor credulous mass. You claim the names of teachers of the people, and advocates of education, civilization and humanity; yet you defend the horrible absurdity of venerating, nay, worshipping a garment—a garment whose original ownership you can prove,—in such an infamous manner you condemn reason, the heart, education, freedom and morality. Verily, such contempt neither reason nor the human heart will bear! Your efforts will be in vain; the Roman government can rule and tyrannize no longer, although you pretend that it will stand for ever. Humanity is the Church of God, and in it the Spirit rules. To this Church I have sworn allegiance, and not to a Roman bishop.—Bear this in mind, and do not cry that I have violated my oath. You, papists, verily, daily turn perjurers to mankind. Your proper business is, to tell the truth, and act according to truth; to reconcile men to each other, and render them more perfect; but you do the contrary. By your luxurious mode of living, the people become poor; your example leads them to immorality; you repress every aspiration of the mind, and frequently divest the people of the dignity of human nature. You are not only perjurers to all mankind, but traitors also to your native country. You were begotten and born by German fathers and mothers; you are sustained by the labour of your German fellow-citizens, and you hail the German as your mother tongue; you partake of the productions of German minds, and reap the best fruits from the field of German industry and art; you live with your fellow-citizens in German provinces; you inhale the air of Germany; you call the German mountains, rivers, and regions, your own; you have a share of every thing; and yet you are no Germans, but obsequious servants to the Roman bishop, only degrading your German brethren. Ponder upon this, read history, look into practical life, and you will find that the Roman empire is near its end, and that the Jesuit can no more exist among us. The hour had come; the way had lain before you; you could decide; the question was, "Roman, or German; servants, or free men; hypocrisy, or truth; hierarchy, or Christianity." But you were not inclined to listen to the voice of your religion, or conscience, or reason, or nation. You wish to remain servants and instruments of the Roman bishop on German soil; you mean to oppress your fathers, mothers, brothers, sisters, nation and country—to oppress them more and more. Therefore I proclaim in the name of my nation, you have alienated yourselves from your fellow citizens! Go, then, to the home you have chosen in preference to your native land; go to Rome, and assist her to bear up against the burden of blood and tears and the curse of the nations, which rest upon her. Depend upon it, the hour is nearer than you imagine. Soon other priests and communities and teachers will rise up against you. The spirit is already approaching with the roaring of a storm; soon it will have overturned your fair structure; the chains of reason and the heart will break, and the people behold the day-light of truth and freedom of thought. Spring has set in; its balmy air breathes over the earth. I felt it in my heart and mind, before I saw the shooting seed. I shall never give over, until the work is accomplished that I was urged by conscience to commence. I have become more courageous by reason of your slanders,—more courageous in the name of my nation, that has so long been suffering wrong and unfaithfulness from you, but which has now become bolder and more resolute, and will ultimately triumph, united in brotherly concord and power.

January, 1846.

JOHN RONGE, THE GERMAN REFORMER.

(From the Continental Echo and Protestant Witness.)

J. Ronge (pronounced Rongny) was born in 1813, at Biochowsk, in Prussian Silesia. He is the son of a worthy peasant; his childhood was passed in the fields, keeping his father's flocks. "During these long hours of solitude," he tells us in a book just published, entitled "My Justification," "in this simple pastoral life, learning the catechism and Bible history by my flock, my thoughts frequently turned towards religious subjects, the life to come, my present destination.—These reflections often left with me deep impressions of sadness."

Having received elementary instruction at his village school, and passed through the classes of gymnasium of Neisse, young Ronge repaired to the University, where he commenced his theological studies. In 1839 he entered the seminary, and it was there, from what he tells us, that his eyes were opened to the religious and moral state of the Roman clergy. He describes to us the time he passed in this suffocating atmosphere, as a sort of hell, where he felt day by day his moral liberty wither away with all the faculties of his mind, his heart, and even his physical strength. "The confidence I had in the spiritual guides of the people was torn from me when I saw closer how they acted. I was horror-struck to see how religion was abused to enslave the people. The most bitter indignation possessed me when I saw with my eyes that tissue of hypocrisy with which Rome girdles us in from the cradle to the tomb. I then myself felt the burning impression of these chains of a bondage I had never known, and I soon perceived the moral sufferings of my companions in misery—sufferings the more bitter as they dared not avow the cause of them; for it is the policy of the Roman hierarchy to enclose within her bonds even thought itself, and its art is to make them weigh heaviest on the lower clergy. It is towards this end that their whole education is directed, and when the mind is curved beneath the yoke of this slavery, it becomes impossible, to most of them, ever to free themselves from it.—The true arsenal of the shackles is the seminary; it is there that the indelible seal of slavery is impressed on the young man. Obedience, an absurd, blind obedience, such is the first law of Rome."

Mr. Ronge became chaplain to the little town of Grottkau, where he courageously set himself to work, and acquired the confidence of his parish, finding his delight in the instruction of the young, there free and happy. His sacerdotal bark sailed on prosperously, passing lightly by certain ceremonies of the Roman worship repugnant to the pilot. Suddenly it split against a rock, that rock was—an article in a newspaper.

The following was the cause of the deprivation of Mr. Ronge—a deprivation about which the Roman Catholics have made a great noise, to weaken the terrible blow he has given to Romanism by his letter to the Bishop of Treves. The diocesan chapter of Bres-

lau had elected to the bishopric of that city an aged man, respected and loved for his moderation, gentleness of disposition, and comprehensive views. But it was precisely because of this, that, for two years, he acted as his confirmation to the See had in vain, been looked for from Rome. What the whole diocese thought and whispered Ronge had the courage to say aloud. He asked the public, in a letter signed, "A Chaplain," what could be the reason of the Court of Rome for depriving a diocese for two years of its first pastor? He asked, why this insult was inflicted on a venerable old man; he asked why the chapter that had elected him was silent; he asked, finally, "If they expected the return of the time when, to be made a bishop, it was requisite to send a mule laden with gold to Rome?" *Inde ira!* Ronge was deprived of his office, without being either heard or tried, notwithstanding a remonstrance signed by forty members of his parish, and headed by the authorities of the town. No doubt, if Ronge had been willing to immerse himself again in the seminary, there to do penance in his *exercitii spiritualibus*, and to retract the truths he had written, as the chancellor of the diocese formerly intimated to him, he might, perhaps, have reinstated himself in the good graces of his superiors. But Ronge had had enough of it; he took up his pilgrim's staff, gently bade farewell to his parish, and thenceforth enjoyed the privileges of a free man, honestly gaining his bread as tutor in the family of a magistrate.

After his letter to the Bishop of Treves, Ronge was degraded and excommunicated by a decree of the chapter of Breslau. What is most honourable to him is, that, besides the hearty testimony of his whole parish to his zeal and his irreproachable conduct, his superiors have not been able to assign any other motive for their very severe acts than his two letters; no other reproach was found against him. We mistake; the decree of deprivation mentions another delinquency. It is, that Ronge wore a coat too short and a beard too long.

M. Ronge published at the same time with his "Justification," an energetic "Appeal to the Lower Clergy," which he concludes by calling for a Christian, German Catholic worship, conformable to the Gospel, to be celebrated in the mother tongue of the people, and freed from the inquisitorial yoke of auricular confession.

LETTER FROM DR. REGENBRECHT, PROFESSOR AT THE UNIVERSITY OF BRESLAU IN PRUSSIA.

In consequence of the recent exertions of the Catholic clergy of our country, and the spirit in which the Chapter of the Cathedral of this city partook in them, my conscience urges me, as a solemn duty, to give you the following declaration, with all the frankness and uprightness which the sacredness of the subject requires. When, 30 years ago, by the valour of the German armies and the decision of the sovereigns united for the liberation of the country, the Pope was restored to his chair, the unprejudiced, it is true, did not expect that from that quarter the cause of intelligence would be promoted; but, on the other hand, it was considered an unfounded fear, that the Papal government could find blind instruments for mental slavery among the clergy educated at German Universities. The Pope had first to inflict the stigma of heresy upon men who, by an apostolic conduct and an untiring zeal in investigating the truth of Christianity, gave an example to the German nation,—men like M. Sailer, L. Hug, G. Hermes, and others,—before he could expect to establish his dominions in Germany. Matters progress with time. The high clergy complained of political restriction. Now they have obtained liberty and patronage in abundance. But, what use do they make of such liberty and power?—It is their aim to perfect the Kingdom of Christ on earth, or to establish peace among the different professors of Christianity? No! But they strive to strengthen the Pope and his commander of the Jesuits, for restraining the civil and political freedom of the nations, for suppressing every free motion of intelligence, for obscuring the light of science. The pure, simple, popular doctrine of the Gospel, they think, is dangerous to the people. It must be converted into a system of scholastic subtleties and Jesuitical ambiguities, that the people may receive it only by the mediation of the priests, as may agree with the hierarchical policy. Rome will rule; and to this end, the nations must be kept in blind faith and darkness, that they may need such guidance. Only obscure the minds, the sentiments, chain the courage, be cunning enough to sow the seeds of suspicion in the hearts of the monarchs; then you have opened the way for the Jesuits, and prepared the field for the artifices of their policy. Do these words sound too harsh for the ears of men who, from fear of the Pope, basely deny their better knowledge derived from the cultivation of sciences, to do homage to the most injurious superstition? Look at the Apostles of the Lord; they brought with their salutation of peace, the beneficent message of redemption from the power of sin and error, to all nations; and the power of truth removed the idols from the altars. In our day, too, men inspired by the word of God, courageously expose their lives in the deserts of Africa, to abolish the service of the Fetish, disgraceful even to coloured men. What are our clergy doing, since they are again invested with riches, splendour and power? They place an old trumpery, as a Fetish, on the altar, for an ignorant, credulous mass to reverence and worship! A clerical body, without shame, excuse their crime in a sacred place. A clergyman of great abilities uses his whole eloquence to arm Heaven and Hell and the powers of this world, against men who obey the first commandment of God sooner than the presumption of priests; his holy zeal of condemnation overpowers him so much that he not only condemns as impious, men who, as faithful citizens, by earnest words, contend for the development of political and civil conditions, and against hierarchical arrogance, but also, in the sacred place, he denounces them to the worldly power as degrading the dignity of the king, consequently as persons guilty of high treason.

In other dioceses signatures are collected to solicit from the German confederates, and also from the monarch, protection against the *wicked press* which a few years ago, rendered them useful services against the very power which now is to suppress it. But, why do not the clergy summon the power they possess? Have they not a million of servants? Why do they not cause this army to advance? Such an army concentrated, would be able to kill, by a single attack, the disagreeable free German spirit. Such a fight would, at least, be honest and open. But, in no veracity among men to be despaired of, when we see learned men attempting to show us that there is in theory a great difference between reverence and worship? Have those gentlemen never visited a place of pilgrimage, never observed among the credulous, uneducated mass, the natural power of sentiment, and the errors of a tormented conscience? If they will speak their own convictions, every one of them will confess that he does not himself believe in the practical exercise of that abstract theory. But why should the people not be deceived, if it is done only for a pious purpose? Why, for instance, should the miraculous coat not have killed, miraculously, during 1800 years, the moths, the mites, and the whole little army of insects? Even admitting that in Christ's time such an artificial fabric could not be made at all, (and Christ certainly would have employed the money in a more christian way than for such a luxurious and expensive dress,) this scruple vanishes; for the coat manufactured itself, hid itself during the destructions in the city of Trier, and, so this wonder, indeed, is not near so miraculous as the blood of the St. Januarius in Naples, as the table-cloth of Christ which I have seen myself with St. John in the Lateran, or, even, as the Chapel of Loreto which was carried across the Adriatic ocean, at night, by a couple of angels. May God preserve for us poor Germans, en-

lightened and pious rulers, and not suffer the active endeavours for intellectual and moral education among our people to cease. Then, such a state of things as exists in Italy and Spain, countries so blessed by Heaven, will not threaten us. Christianity will spread more and more light through the darkness, if we do not cease to worship God in our minds and in truth.

With these words I take leave of the Church whose endeavours I cannot reconcile with the spirit of Christ. May it please God to afford me further help.

Advertisements.

RATES.
Six lines and under, 2s. 6d. first insertion, and 7d. each subsequent insertion. Ten lines and under, 3s. 6d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4s. per line first insertion, and 1d. per line each subsequent insertion. The usual discount is 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 Gaspe, N. Nova Scotia and New Brunswick, in the Hudson's Bay Territory, and in Great Britain & 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, *THE CHURCH*, 14, King St. E., 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 till forbid, and charged accordingly.

EVERY DESCRIPTION OF JOB WORK.
DONE IN A SUPERIOR MANNER
At the Office of "The Church."
ALSO,
BLANK DEEDS AND MEMORIALS.
KEPT CONSTANTLY ON HAND,
WITH AND WITHOUT BAR OF DOWER,
Handsomely printed on superior Paper and on Parchment.

DUNDAS FOUNDRY AND MILLWRIGHT ESTABLISHMENT.

THE Subscribers, in returning thanks to their customers and the public for the support they have hitherto enjoyed, beg to announce they have now added to their extensive works, the manufacture of

FRENCH BURN MILL-STONES, of the best quality. They continue also the manufacture, to order, of

STEAM ENGINES, BOILERS, &c.
and are prepared to undertake the erection or furnishing of MILLS or other MACHINERY, in any part of the Province. Constantly on hand, and for sale on reasonable terms.

GRIMES' PATENT SMUT MACHINES, (of which the sole right in Canada is held by JAMES B. EWART, Esq.) Packing Presses, and Mill Machinery of all kinds; Boulding Chutes, Screen Wire, Thrashing Machines, Ploughs and Stoves of various patterns. &c.

JOHN GARTSHORE & Co.
Dundas Foundry, 1st Feb. 1845. 397-6w

NEW ESTABLISHMENT.

THE Subscribers beg 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, Pillows, Feather Beds, &c. made to order; Church-Pews Lined and Cushioned; Furnerals Furnished; Hearses and Lids kept for hire.

G. W. W. has also erected a STEAM APPARATUS for CLEANING AND RENOVATING FEATHERS, by which all moths and insects are destroyed—grease, dust, and unpleasant odours are removed—the Feathers are extended 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.
Beds 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. Q. O'NEIL, Surgeon, &c. &c.**
" **JOHN KING, M.D.**
" **ALEX. BURNSIDE, Physician.**
Toronto, February 7th, 1845. 397-3m

GOODEVE & CORRIGAL, IMPORTERS, KING STREET, COBOURG.

BEG to inform their friends and the public, that they are now opening a large and extensive assortment of GOODS, selected by one of themselves in the English, New York, and Montreal Markets, the whole of which having been bought for cash, they feel confident their prices will be as low as any house in the Province; amongst the Stock will be found—

Linen and Woollen Drapery, Hosiery, Haberdashery, Muslins, Lace Goods, Furs, &c. &c.
Teas, Sugars, Coffee, Cocoa, Fruit, Sauces, Pickles, Oils, Wines and Spirits, Ale and Porter, Dye Stuffs, &c. &c.
Plain and Fancy Stationery, Account and School Books, Perfumery, Crockery, Glassware, &c. &c.
To an early inspection of which G. & C. would recommend their friends, as they are determined to sell at a very small advance for CASH.

ALSO:
A good assortment of choice North-West Buffalo-Robes.

Cobourg, November, 1844. 383-1f

SPRING GOODS.

THE undersigned has opened a few packages of GOODS, imported late last Fall for the early Spring Trade, containing Men's London and Paris Hats; Cloth Caps; Straw Bonnets; Coloured Muslins, and Muslins de Laines; Balmaines; Laces, Silk, and Satin Shawls; Parasols, and various other articles.

P. PATTERSON.
Toronto, 4th March, 1845. 399-2m

NEW ESTABLISHMENT.

EASTON & WRIGHT,

Importers of British and Foreign Dry Goods, GROCERIES, WINES, SPIRITS, &c. &c. KING STREET, COBOURG.

RESPECTFULLY intimate to the Inhabitants of Cobourg and surrounding country, that they have commenced business in the West Store, MR. SCOTT'S NEW BUILDINGS, corner of King and Division Streets, with an extensive stock of **SEASONABLE STAPLE AND FANCY DRY GOODS**, bought in the Home Markets under the most favourable circumstances by a person of judgment and experience, and expressly intended for the trade of this place.

In purchasing their heavy Stock of
Teas, Groceries, Wines, Spirits, Glassware, &c. they have been particularly careful to exclude inferior qualities altogether; and they come before the public to solicit their patronage with confidence, promising that their prices will be UNIFORMLY LOW, the most strict attention paid to the wishes of their patrons, and the skill in business acquired by long practical experience, made subservient to their interests.

100 Dzs. TTS Ground-blown FLINT TUMBLERS, 9s. 9d. per dozen.

Cobourg, 4th November, 1844. 382-1f

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 and the Public generally, begs leave to inform them, that he keeps constantly on hand a well-selected stock of

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

WITH
VESTINGS, IN GREAT VARIETY.

Which he is prepared to put up to order in the most fashionable manner, and on moderate terms.

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

Toronto, May 18, 1844. 359-1f

THOMAS H. EDMUNDS,

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 moderate terms, cannot be surpassed in the Province. Also, materials for University, Baristers', 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. 385-1f

EMPORIUM.

UNDER THE PATRONAGE OF THE UNIVERSITY.

W. H. EDWARDS,
HAIR-DRESSER AND PERFUMER.

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

HAZARDS, HAIR-BRUSHES, AND PERFUMERY.

—ALSO—
A Composition for the certain cure of Ring-worms.
HAZARDS CAREFULLY SET.

Private Entrance to the Dressing-Room, one door west of the Shop.

Toronto, May, 1844. 359-1f

CARVING, GILDING, LOOKING-GLASS & PICTURE-FRAME MANUFACTORY.

A FEW DOORS WEST OF THE MARKET, KING STREET, COBOURG.

SIMON MUNRO

RESPECTFULLY begs leave to announce, that he has opened, in the TOWN OF COBOURG, an establishment for the above Business,—such as Carving, Gilding, Looking-glass and Picture-frame Making; House, Sign, and Ornamental Painting; Glazing, Graining, Marbling, Paper-hanging, &c. &c.

Gilt Window Cornices; Rich Ornamental Frames for Oil Paintings; Plain Gold, and Walnut and Gold Frames for Prints,—made to order, and on the shortest notice.

Prints, Maps, and Oil Paintings, Cleaned and Varished in the best style.

Gilt Mouldings, for bordering rooms, always on hand.

Orders from the Country punctually attended to.

Cobourg, 12th June, 1844. 361-1f

HAMILTON NAIL WORKS.

THE above Works having been in full operation since last Summer, the Subscribers are now prepared to supply their Customers, and the Trade of Canada West, generally, with their very superior

CUT NAILS.

A stock of which they have been accumulating on purpose for the Spring business.

RICHARD JUSON & Co.

RICHARD JUSON & Co. also announce, to the Merchants of the Western Districts, that they have at all times on hand a very extensive stock of

SHELF AND HEAVY HARDWARE, which they offer, by Wholesale, on the most favourable terms.

By the first Spring arrivals, they expect very large importations, including

IRON, TIN PLATES, AND OTHER METALS, and will be prepared to do the HARDWARE BUSINESS on the most extensive scale, and to offer the greatest advantage to Customers.

Wholesale and Trade Warehouse, Hamilton-st. 1st March, 1845. 399-4m

JOHN HART, PAINTER, GLAZIER, GRAINER AND PAPER-HANGER.

(LATE OF THE FIRM OF HART & WOOD.)

RESPECTFULLY returns thanks for the kind support he has received while in partnership, and desires to acquaint his friends and the public that he has removed to the house lately occupied by Mr. Thompson, No. 233, King Street, two doors east of Mr. Rowland's, where he intends carrying on the above business, by strict attention and liberal terms, still to merit a continuance of public patronage.

Toronto, 24th May, 1845. 47-1f

JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON.

THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has removed to

No. 4, VICTORIA ROW, (his former Shop having been partially destroyed by the late fire in King Street), where he hopes, by close diligence and punctuality in