

PASSION WEEK IN MEXICO.*

On the earlier days of the week the interest of the scene thickened hour by hour. A large proportion of the population of the valley repaired to the city; and the streets were crowded with all classes, from the poor half-naked Indian of the pure Otomie or the Mexican race, whose sole covering was a dingy woollen or goat-skin blanket, and straw hat, jacket, and calico pantalons reaching to the knee, to the wealthy paysano, or country gentleman, whose costly apparel might be valued at upwards of five hundred dollars.

The cathedral, a noble and stately structure, with two ornamented towers, rises to the east; the splendid palace of the viceroys on the north; the house of Cortez, and a number of equally palatial buildings, to the south; and a range of fine edifices, with a basement of lofty arcades to the west. The removal of the circular balustrade, the amphitheatre, and the equestrian statue of Charles the Fourth, has left the range of the eye over the broad tessellated pavement of the spacious area without obstruction.

At the close of the day in question, a portion of the area in front of the portales or arcades, and before the palace, appeared covered by slight erections of bamboo frame-work, thatched by matting, and shut in by a profusion of green branches and palm-leaves. The more spacious were devoted to the sale of refreshments, and liquors of various kinds—lemonade, pinade, a liquor called chea, and pulque; or for that of dulces, for which the city is celebrated. They not infrequently formed a booth of twelve or fourteen feet in length, with seats and tables for the use of the customers.

The crowd thickened, and the bustle in the Plaza increased every hour. The incessant sound of the innumerable bells, and the rolling of carriages, were really fatiguing to the ear. But when the Cathedral clock tolled the hour of ten on Holy Thursday, a change came over the scene. The regular shops were shut, not a bell was to be heard. The carriages of every description disappeared from the streets; not a horse or mule was to be descried; but innumerable crowds of both sexes, and of all classes, rich and poor, were seen intermingling on the same level, and pouring, morning and evening, in one unbroken stream, through the thoroughfares, and under the portales.

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All the damas of the city, dressed in black, and shrouded in their mantillas, repaired on foot from church to church, according to the fashion which enjoins them to visit as many as possible within the prescribed time of humiliation.

This state of things lasted for forty-eight hours. In the principal churches, the high altars were despoiled of their rich load of ornaments, or completely veiled by dark-coloured drapery; and the organs were as mute as the bells: while in all others constant illumination, and the display of gold, silver, and tawdry ornaments, was fatiguingly splendid.

But do not deceive yourself: though there was an absence of many of the ordinary sounds, the city was not silent. The trample of thousands of feet, the march of stately and interminable processions, and the hum and clamour of innumerable voices, filled the ear, both in the ordinary tones of conversation, and exerted to their utmost pitch, as they energetically, yet lovingly called the attention of the passing to their commodities. "Aquí hay judías!" "Here's your sorts! white fish!" belled one. "Pato grande, ni alma! pato grande, venga usted!" "A great duck! O my soul, a great duck,—come and buy!" responded another.

You may further understand that the interior of the churches were no more the theatre of silence than the streets without, when I tell you that in addition to the incessant stream of worshippers which poured along their pavement from one door to another the live-long day, in many of them waltzes, boleros, and polonaises, from harpsichord or organ, were the accompaniment of the hasty devotion of the passing multitudes.

All these sounds you may conceive, for they were, after all, but ordinary; but it is a moral impossibility for you to imagine the extraordinary hubbub produced by the sound of thousands of rattles, which filled the air from morning to night. They were to be seen in the hands of every individual of the lower classes, and of many of the upper; of every form of material,—bone, wood, and even silver; from the size of a child's plaything, to one which would out-grind half a dozen of our watchmen's rattles, and required both hands to wield. Many of the stalls in the Plaza Mayor were devoted to their sale alone, while others dealt in effigies of Judas Iscariot, varying in size and monstrosity from a doll of a foot long to the size of a human figure. Hundreds of them were seen tied together by the neck, and dangling from long poles by twenty and thirty in a cluster, over the heads of the mob.

At the corner of the market nearest the Plaza, where it happened that the principal rattle-vendors had encamped themselves, if you shut your eyes you might imagine yourself, after sunset, in the depth of a forest in the Florida, where a few million grasshoppers, cicada, and wood-bugs, were at their serenade.

And so it continued from sunrise to sunset. I believe myself within bounds when I assert, that we saw fifty thousand people collected in the great square morning and evening. Sometimes the mass was so dense that the booths were threatened with an overturn; and you were glad to gain the step of one of the palaces, from which you might look over the sea of heads at your ease, and desecrate the bunches of Judases hideously besmeared with red and blue paint, bobbing about over the level of the multitude. Then would come a stir at the other end of the square; and, with a long-drawn train of crucifixes, decorated banners, and tapers, the clergy of one of the great churches in the westward would defile into the crowded area, clearing their unimpeded way, as though by magic, to the great entrance of the cathedral, through a press where a moment before a dog could hardly have wormed his way. Some of these processions, on the afternoon of Good Friday, were more gorgeous and splendid in their aspect than any I had witnessed in Italy itself, and apparently interminable. They were revolting from the hideous and disgusting representations which they comprised of the sacred scenes of the passion. During the passage, the whole mass of human beings collected on the Plaza Mayor remained kneeling in silence. To what Divinity? My brain swims with the recollection of the press and glare, and the confused and intermingling pictures presented before us during

these two days; and I am totally unable to disentangle from the mass any connected event or spectacle worth detailing. The whole city seemed to reel under the influence of frenzy, and we were obliged to reel with it.—To see as much as we could, and to give no offence, were, I own, our principal objects. I remember an old woman—who happened to be my neighbour during the passage of one of the processions, who perhaps observed that I was not as ready with genuflection as the bystanders,—shaking a Judas, the size of a child of two years old, at me, by the scruff of the neck, and muttering to me with a scowl of hatred, "See! here is a countryman of yours!"

It was a rebuke which I felt merited; for what did I there? During this season every church and monastery had its peculiar service from morning to night. In the cathedral I heard several; and the music, accompanied by a small orchestra, was good as to composition, though indifferently performed. Within that noble structure I remarked nothing in the general style of the rites and services of a particularly undignified or revolting character; but to describe the orgies enacted in the generality of other churches could but be disgusting to you. The scenes of the passion were played and turned into comedy; while waltzes and contredances were played over the bier on which the effigy of our Saviour was laid out in state. On the evening of that day, after making the round of eighteen or twenty churches, we returned to our quarters, thoroughly fatigued and out of spirits.

At an early hour on the Saturday, preparations were made to terminate the season of humiliation! On going into the streets, we saw the Judases—which I omitted to tell you were, in fact, fire-works so disguised—hanging by thousands over the centre of the streets, and to the fronts of the houses. In the Plaza Mayor the booths had entirely disappeared; troops were drawn up before the palace, with the artillery in advance; and it was with the utmost difficulty I could make my way into the cathedral. Every part of its pavement was crowded. I had hardly made my way to the high altar, when the deep bell of the church tolled half-past nine; and the lofty roof and the impending dome resounded with the burst of sounds which instantly pervaded the great city from one end to another! Within, the trumpet and full organ mingled their burst with the clang of the great bells—the dark veil which had shrouded the high altar parted and rolled back, displaying the gorgeous pile of ornament which it had concealed. Without, the artillery thundered in the square—the bells of every church and convent through the city clang incessantly, and were answered by those in the towns and villages far and wide, the Judases exploded by thousands, and the multitude hailed the conclusion of the Holy Week.

Before an hour was at an end, the streets resounded to the roll of the carriages, and the sounds of innumerable hoofs; the calzadas and canals were crowded with Indians returning to their homes; the buyer and the dealer repaired to their traffic; the idler to his vices, and the gambler to the monte-table. The robber, exulting under his lightened conscience, betook himself to his stand in the pine-forest, to commence a fresh career of rapine; and the assassin to the resumption of his cherished schemes of blood and vengeance. The re-opening of the opera was publicly announced, and the citizens joyfully anticipated the commencement of bull-fights. And this is Christianity! and the worship of the only true God!—to introduce which, in place of existing superstitions, the blood of millions of the blind heathen of this vast region was shed by its Spanish conquerors! the plea for all the cruelties exercised against the Aborigines was their idolatry, and their inhuman sacrifices; and the most exaggerated statements, suited to excite the horror and extinguish the compassion of the bigoted Catholics of Europe, were found necessary, and were made, to palliate in some degree the undeniable enormities perpetrated upon the Indians.

The detestable character of the ignorant idolatry in exercise among the ancient race needs no demonstration; yet, at the present day, with the exception of the single item of human sacrifice as a part of the religious system, it may well be asked, by what has it been supplanted—fewer and more dignified divinities? a less degrading superstition? less disgusting ignorance? a better system of morality?—Who will dare to assert it? As to the charge of the inhuman rites, and the bloody festivals of the late generation of Aztecs—the magnitude of which, as asserted by the Roman Catholic historians, is almost incredible—no one offers to palliate them.

You are shewn, with obsequious eagerness, the huge round Stone of Sacrifices—you are told to mark the hollow for the head of the victim, and the groove which carried off his blood;—your ears tingle when they are filled with the number of those who are supposed to have been immolated upon its carved surface. You turn and see the huge and detestable figure of the idol goddess Teoyamiqui, before whom, as Spanish historians relate, the hearts of the victims were torn out:—yes!—but no officious cicero leads you to the court of the Dominican convent, and points out the broad perforated stone where the hundreds and thousands of poor, benighted, ignorant heathens expired at the stake amid smoke and flame. No one reminds you that, about the time the idolatrous worship of the Aztecs was extirpated in Mexico, the same inquisition, then in its first flush of power, burnt eighteen thousand victims at the stake in the old world, and consigned two hundred and eighty thousand to infamy and punishment scarcely better than death itself. The simple fact is, that, at the present day, dark as we consider it, the Roman Catholicism of Europe is light, when compared to that established in this country, and practised by its inhabitants.

A change of names—a change of form and garb for the idols—new symbols—altered ceremonials—another race of priests,—so much, and no more, has been effected for the Indians. The change was easily made. The ancient superstition abounded with fasts, feasts, and penances; so did the new. The whole system of the aboriginal religious hierarchy bears a singular resemblance to that which took its place under the domination of Spain. Even the monk found his vocation excited no surprise; the existence of regular orders of celibates of both sexes, whose lives were devoted to the service of certain amongst their gods, seems indisputable.

With the Indians, Teotl, the unknown God—"He by whom we live," as he was termed—whom they never represented in idol form,—is still the supreme Being, under the name of Dios. They continue to adore the god Quetzalcoatl, the feathered serpent, under the name of San Thomas. It is indifferent to them whether the evil spirit is called Diablo, or Tlacatecolotl. They retain their superstition, their talismans, their charms; and as they were priest-led under the old system, so they are kept in adherence to the Church of Rome by the continual bustle of the festivals, and ceremonials, and processions of the Church. But as to change of heart and purpose—a knowledge of the true God as a Spirit, who is to be worshipped in spirit and in truth—a sense of their degraded and fallen state as men, and an acquaintance with the truths of the true Gospel—its application to their individual state, and its influence upon their lives and characters,—they are as blind and as ignorant as their forefathers.

I should not think I were hazarding much, were I to say that all classes, high and low, participate in this darkness, to a degree which is truly almost incredible; and the proofs are, the countenance and support given to the degrading system, with its revolting, childish, and superstitious ceremonies; the low state of public and private morals; and the supine and contented ignorance, which they cherish with a jealousy which would be ludicrous, were it not lamentable.

The Garner.

THE ATONEMENT.

Is it then come to this? Must millions of millions of human beings, who have dwelt on this earth since the time of Adam, be all cast into endless torments? Is there to be sorrow in heaven over God's fallen creatures, and a jubilee among the devils for having ruined God's best work? Not so, my brethren. God himself has found the remedy: none but God could. He has sent his Son, to take our nature upon him, and to die on the cross, a ransom and a sacrifice for the sins of the whole world. Join with me in adoring the wisdom and the love of this great plan: its wisdom; for it has enabled God to pardon us, and yet to show how deeply he hates sin. Can any one pretend that sin is a light and trivial thing? When God before he pardoned it, sent his only Son into the world to die for it. If he had pardoned sin without a sacrifice, we should have been led to doubt whether sin was really displeasing to God. But God has required a sacrifice; and that sacrifice is the life and death of Christ. He has given his well-beloved Son to suffer in the stead of a rebellious world; and through this showing forth of the most awful justice, he publishes the fullest and freest pardon. There is a story told of an ancient lawyer, that, among the laws by which he endeavoured to uphold purity of life among his people, one was, that whoever committed adultery should lose both his eyes: having sinned through the lust of the eye, the eyes which ensnared him into sin were forfeit. Now it fell out that his own son was found guilty of adultery soon after. The father condemned him to lose both his eyes. So beloved, however, was he by the people, that all the city besought him to spare his son. At length he yielded. But how? He commanded the executioner to pluck out one of his own eyes, and then one of his son's. Thus the law was satisfied; yet the guilty son was spared the loss of his sight: and the lawyer, in the very act of setting aside the law, established it more firmly than ever.—The story of a human lawyer may help you to understand the manner in which God teaches us,—and teaches us too at the very moment when he is pardoning us,—that he cannot loosen or break the chain, which fastens sin and woe together. That chain remains unbroken: yet the criminal is pardoned; his outcast is invited back; the prodigal son is welcomed home to his father's house, and received again into full favour.—Rev. A. W. Hare.

WHAT IS TRUTH.

This is a question which the Bible will answer. God has not left his truth without a record, but has displayed it, for the inspection of all, in the pages of that sacred book, which was written for our learning. There the sage may gather wisdom, and "the wayfaring men shall not err therein." There is something in the Truth which Holy Scripture teaches, that is far above truth of every kind. Unassisted man laboured to reach it, but in vain. He imagined a model of perfect purity; and reasoned by the analogy of nature upon a life to come. But he knew nothing; and lived in doubt, if not in total blindness. "Where is the wise? Where is the scribe? Where is the disputer of this world?—hath not God made foolish the wisdom of this world?" Yes; a despised race first received the divine message; and to them alone, of all the nations of the world, was communicated, in all the stages of its progress, that truth which is "now made manifest by the appearing of our Saviour Jesus Christ; who hath abolished death, and hath brought life and immortality to light through the Gospel." The Truth, thus made known and confirmed, is a cheering communication, without which we should be "of all men most miserable." Whither are we able to turn for a sure anchor and support amidst the waves of a troublesome world, but to this Truth? And on what else can we depend for the restoration of life, with glorified bodies and renewed spirits, in an eternal world, when this shall have passed away? Is it not this Truth that has soled many a way-worn traveller, calmed many a vexed spirit, healed many a wound that time could not have healed; subdued the low and unworthy desire, smoothed the bed of sickness and of age? And how often has it enabled the dying Christian to experience that which is written, "Death is swallowed up in victory! O death, where is thy sting? O grave, where is thy victory?"—Rev. T. B. Murray.

THE PENITENT THIEF.

His words are, "Lord, remember me when thou comest into thy kingdom." The Apostle declares that "faith is the substance of things hoped for, the evidence of things not seen;" and what a brilliant illustration of this principle was it to realise, at such a moment, Christ as a king, the promised king, the Messiah which was to come! What was there, to the eye of sense, of the signs of royalty? What had there been in him, who was born in a stable, and had not, through life, where to lay his head?—What crown had he ever worn but a crown of thorns, what sceptre but a reed, and now on what is he raised? A throne? No, a cross; the most infamous badge of human contempt. Yet this dying malefactor is found, at this moment of the Saviour's deepest degradation, publicly to own and adore him as his Lord. And is it on the attainment of such a faith at our last hour, a faith which even Apostles failed to shew, that we are justifying our neglect of salvation? In fact the mind of this dying thief is absorbed in the objects of faith; the salvation of his soul, the honour of Christ, the spiritual welfare of his fellow-sufferer. Surely then we are warranted in saying, that his conduct expresses much more than the bare assent of the understanding to the truth of the Saviour's pretensions to the spiritual kingdom of Israel; we see in it a faith operative, and in the highest degree influential. His faith had all the essential qualities of saving faith: it brought forth all the fruit which his circumstances admitted of; and his example will condemn at the day of judgment, many who have for years made a Christian profession!—Rev. B. E. Nicholls.

JUDAS A WARNING.

If you have followed the character of Judas you will see that his special nature is that he was a self-deceiver; that he maintained a fair outward profession of eminent piety, and that not with any flagrant hypocrisy, nor with any settled or studied design to deceive others, but indulging in little sins; and deceiving himself more than he deceived any one else. Oh, what an insight does this give us into the deceitfulness of the heart of man; of that very heart which we are carrying about us! When we see an Apostle of Jesus ruined by his privileges; destroyed by his very gifts; is it any thing else than the voice of God saying to us,— "Let him that thinketh he standeth, take heed lest he fall." It can hardly be that there are not some such amongst us now; some who know the truth, but who do not practice it; who might be awakened, but that they do not know it; who are not indeed altogether easy about themselves, but who can quiet conscience by the thought of something which they do possess; while they are really by little sins driving the spirit of God from them, and hardening their hearts either for impotence or despair. How is it possible that the voice of a man can awaken such, when Judas could hear the voice of Jesus daily, and yet slumber on in deadly security? And yet, trusting in God's grace, I would once more try; and now therefore I beseech you in his name, to see what must be the end of such a course; how sure, how horrible! Oh search yourselves, for you have to do with a heart searching God; and trust not to your own teaching; but seek to lay open your hearts in prayer before Him; and to cry to Him, with the humbled Psalmist of old, "Try me O God, and seek the ground of my heart; prove me and examine my thoughts! Look well if there be any

way of wickedness in me, and lead me in the way everlasting."—Rev. S. Wilberforce.

Advertisements.

PRIVATE TUITION.

AN ENGLISH LADY without family (the wife of a medical practitioner) is anxious to receive into her family two young Ladies, whose studies will be conducted on the most approved system of Private Tuition.—They would be instructed in every branch of a sound English education, based on a strictly religious foundation, together with French, Music, and Latin, if required. Terms are moderate. The most respectable references can be given, and will be required. For further particulars, apply to the Rev. R. D. Cartwright, Kingston. 37-6w

THE JOHNSTOWN DISTRICT SCHOOL.

THE Principal of the above Institution respectfully informs the public, that in consequence of the increasing number of his pupils, he has engaged as an Academy the large and handsome edifice on "Court-House Avenue," Brockville, lately known as the Commercial Hotel. The accommodations are of a most superior description; the situation is airy and healthy; and the playground is unsurpassed by any in the country. Mr. William Miller, late student of Trinity College, Dublin, has been engaged as second Master. The terms for boarders are as follows. Theological pupils, £50 per annum: other pupils £30 per annum. Various extra charges, exclusive of school-books, from £2 to £3 per annum. Pupils are required to furnish their bed materials and towels; and to provide for their washing. The quarter consists of eleven weeks. No deduction for absence except in case of sickness. All payments for Board and Tuition must be settled quarterly in advance. Address (post paid) the Rev. H. Caswall, M. A. Brockville. 18-1f

MIDLAND DISTRICT SCHOOL.

THE Rev. R. V. ROGERS, Principal. Mr. C. B. TURNER, B.A., BALLIOL COLLEGE, OXFORD, Assistant. TERMS.—For Day Scholars, fixed by the Trustees.—The quarter having been entered upon the whole will be charged. For Boarders, £40 per annum. A limited number only will be taken. It is therefore requested that a quarter's notice be given previously to the removal of a pupil. Each Boarder is to provide his own washing, bed, and bedding, and silver dessert spoon. For further particulars apply, if by letter post paid, to the Principal. N. B.—The present term will end on Tuesday, December 24th, and the next will commence on Monday, January 6th, 1840. Kingston, U. C., December 11, 1839. 25-4f

A YOUNG LADY who has received a liberal education, is desirous of engaging as GOVERNESS in a family of respectability. She will instruct in the usual branches of a polite female education. Application (if by letter, post paid) may be made to the Rev. R. V. Rogers, Midland District School, Kingston, U. C. 30-1f

REMOVAL.

CHAMPION, BROTHERS & CO. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VAN NORMAN'S FOUNDRY, HAVE removed their business from 22 Yonge Street, to 110 A King Street, where their friends will find a well assorted Stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839. 26-1f

OWEN, MILLER & MILLS, Coach Builders, (from London,) King Street, City of Toronto. All Carriages built to order warranted 12 months. Old Carriages taken in exchange. N. B.—Sleighs of every description built to order. 47-1f

CHINA, EARTHENWARE AND GLASS.

THE Subscribers have recently received, direct from the first manufacturers in England, a very extensive assortment of China, Earthenware and Glass. SHUTER & PATERSON. 15-13w

COMMERCIAL BANK, M. D.

NOTICE is hereby given, that all Promissory Notes and Acceptances discounted and falling due at this Bank and its Offices, after the first day of April next, if not retired on the last day of grace allowed by law, will on the following day, be placed in the hands of the Bank Solicitors for recovery. By order of the Board. F. A. HARPER, Cashier. 14-28

TO BE SOLD OR LET

IN THE TOWNSHIP OF SEYMOUR.

THE South-East half of Lot No. 16 in the 7th Concession, containing 100 acres more or less of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon. Apply to B. Dougal Esq. Belleville, or to Robert Elliot, Cobourg. If by letter post-paid. January 1st, 1840. 27f

FOR SALE OR TO LET

IN THE TOWNSHIP OF SEYMOUR.

A FARM, beautifully situated on the west bank of the River Trent, consisting of 245 Acres of Land, 70 acres of which are under cultivation—with a new fallow of 7 acres just cleared and ready for a crop.

THE BUILDINGS CONSIST OF A GOOD LOG HOUSE,

36 by 28 feet, with good cellars and kitchen beneath. A back kitchen in the rear, a large wood-shed, store house and boiling house, and good piggery and poultry houses. A CAPITAL FRAMED BARN, just erected, 60 by 40 feet, with stabling and extensive accommodation for cattle beneath.

A beautiful living stream of excellent water runs between the House and Barn, and is well calculated for a Distillery, Tannery, or other works requiring waterpower. This Farm from being situated in the centre of the Township, and opposite to the only Ferry across the river for many miles, is admirably calculated for a Store or Tavern. The Post-Office is now kept there, and would be a great advantage to a person keeping a Store. There is a good Grist and Saw-Mill within a mile and a half of the premises. A portion only of the purchase money would be required to be paid down, the remainder to be secured on the Property.

For particulars apply to D'Arcy E. Boulton, Esq. Cobourg, or to the Proprietor, on the Premises. ST. JOHN C. KEYSE. Seymour-Weat, Oct. 14th, 1839. 24-1f

VERY EXTENSIVE STOCK OF SPRING DRY GOODS.

THE Subscribers beg to intimate to the Trade, that they are now opening out a more extensive and general assortment of

SPRING AND SUMMER GOODS,

Than they ever before imported.

This stock was laid in during the autumn,—a period of the year when goods not suitable to the coming Winter Trade can generally be picked up much lower from the English manufacturers than in spring, when such fabrics are in active demand; and last year, the extremely depressed state of the Home markets offered unusual inducements to purchasers, able to lay in stocks nine months in anticipation, and having a trade to justify their buying large lots.

The subscribers have been determined by the heaviness of the operation, and by the present prospects of the country,

To offer the greatest inducement to small as well as large cash buyers, appearing in Toronto with the opening of the navigation, to avail of the advantage now for the first time secured to the trade of Upper Canada, of being able to procure stocks of Spring and Summer Goods

AT THE COMMENCEMENT OF THE SEASON,

instead of after the proper time for sales is more than half over.

ISAAC BUCHANAN & CO.

N.B.—I. B. & Co. will also receive an assortment by the Spring ships, containing the newest styles in FANCY GOODS.

CY Street, Toronto, } 13w36
16th Feb, 1840. }

FALL AND WINTER GOODS.

THE SUBSCRIBERS respectfully announcing having now got to hand the most of their FALL GOODS, being by far the largest and best assorted Stock they ever imported, and which having been purchased on very advantageous terms, they are enabled to offer them much below the usual prices. The following comprises a part of their Stock, and Country Merchants would do well to examine it before purchasing elsewhere:—

- Broad Cloths, all colours and pieces; Plain and Fancy Cassimeres and Buckskins; Plain and Plaid Pilots and Beaver Cloths and Flashings; Tweeds and Gallishiel's Cloths; Plain and Twilled Prints, Ginghams, and Furniture Cloths; Blankets, Flannels, Baizes, Serges, Carpets and Rugs; Grey and Black Cottons; Plain and Twilled Striped Shirtings and Apron Checks; Turkey Stripes, Derrys and Druggets; A great variety of Tartans, Plain Shawls, and Handkerchiefs; Twill Sacking and Russia Sheetings; Onaburgs, Canvas, Brown Holland, Dowlas, Diapers and Huckabacks; Brown and Bleached Table Cloths; Linens and Lawns; Hats, Caps, and Scotch Bonnets; Hosiery and Gloves; Silk and Cotton Umbrellas; Gentlemen's Waterproof Cloaks; Lambs' Wool Shirts and Drawers; Silk and Cotton Bandanas and Barcelonas; Black Bandanas and Stocks; A large assortment of Small Wares, &c. Writing and Wrapping paper; 3-4 and 6-4 Plain and Figured Merinos; Printed Saxons and Robe D'Orleans and Muslin de Laines; Shawl Dresses and Fancy Evening Dresses; Plain and Figured Gros de Naples and Persians; Lutestring, Satin and Gauze Ribbons; Gauze Handkerchiefs and Scarfs, and Artificial Flowers; Black Lace and Black Gauze Veils; Black and Colored Silk Velvets; Bobbinets, Quillings, Tattings, Thread Lace and Edgings; Tissues and Filled Shawls and Handkerchiefs; Superior Furs, in Capes, Muffs, Boas, and Operas; White and Colored Stays; Book, Jaconet, and Mull Muslins.—Also Striped and Checked do. Muslin Capes and Collars.

Toronto, 26th Sept., 1839. ROSS & MACLEOD. 16-4

BRITISH SADDLERY WAREHOUSE.

Removed to Wellington Buildings, King-St. Toronto.

ALEXANDER DIXON,

SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the Gentry and Public of Upper Canada that he has just received [direct from England] a very extensive and Fashionable assortment of

SADDLERY GOODS,

equal in quality to any in the first Houses in Britain, which he is resolved to sell at the lowest cash prices, viz:— Ladies' Saddles, improved pattern. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddle-trees, with Spring Bars, &c. Silver mounted Carriage, Tandem, Jockey, and Ladies' Whips in great variety. Silver plated, Brass, and Japanned Single and Double Harness Furniture, latest Patterns. Horse and Carriage Brushes. Needham's Silver Plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, Cavasos, &c. &c. N. B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the Trade. Toronto, August 29, 1839. 15-1

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