(From the Church of England Magazine.)

MRS. COURTENAY-EDWARD-ALICE-ARTHUR. Arthur.-Mamma, what did Mrs. M'Donald mean yesterday, when she told you she had been to see some bells christened, when she was abroad?

Mrs. C .- Just what she said, my dear; she had been to see some bells christened—some church bells. Arthur.-Why, mamma, what nonsense; it is as bad as little Mary, last week, pretending to christen her doll, after seeing dear little Henry christened.

Edward .- Worse, I think, if I heard rightly what Mrs. M'Donald said; for she spoke of a bishop performing the ceremony, and a princess acting as godmother. What does it mean?

Mrs. C .- It means, my dear, that, among other almost incredible superstitions which have crept into the Romish church, there is actually a special service for baptising church bells.

Alice .- Mamma, it seems to me very shocking to profane the holy sacrament of baptism, by applying it to inanimate things. How could such a custom arise in any Christian church? Is it not very wicked?

Mrs. C .- It would take too long a time now to enter into the whole history; but the practice, gross as it has become, seems to have originated in the natural and proper idea of consecrating every thing devoted to the especial service of God by some religious ceremony. There are many curious particulars relating to bells in connection with the church. One of the first instances, however, we hear of baptising a bell was A. D. 968, by pope John III., who baptised the great bell of the church of Lateran. By degrees, additional superstitious rites were added, till godfathers and godmothers were appointed to answer for the bell, as in the baptism of Christians, giving it a new name, and clothing it in a new garment. It is, moreover, anointed with the chrism, or holy oil, and above, and that we must, exorcised by the bishop. They believe this gives them power to drive the evil spirits out of the air, to calm tempests, and to extinguish fires. The name of the priory of Little Dunmow, in Essex, were baptised by the names—the first, of St. Michael the archangel; 2nd, St. John the evangelist; 3rd, St. John the baptist; 4th, in honour of the assumption;

5th, in honour of the holy Trinity. Alice .- Well, mamma, I could scarcely have believed, though, that this custom should have continued until these days; surely, if they only looked into living members and with all its departed saints. For their bibles and used their reasons, they might see the folly of it.

Mrs. C.—Granting your position, dear Alice, you must recollect that, in the Romish church—so far as the laity are concerned—they are forbidden to read their bibles, or to exercise their reason in matters relating to the church.

Arthur.-But the bishops and the priests, they must know better; surely it is very wicked in them. Mrs. C .- It is impossible to estimate the power which early education, habit, and prejudice will obtain over the minds, not only of the good and pious, but of wise and learned men; especially where the first principle inculcated is blind, unquestioning faith. We, my dear children, have the blessed privilege of reading the word of God in our own tongue; and If we possess a great privilege in having been baptised into a purer branch of the holy catholic church. pray for the dying person. let us remember our responsibilities are in proportion; and, while we lament over the errors of others, let us take heed, while condemning their superstition, we are not ourselves wanting in zeal; above all, let us hold fast charity and humility.

Edward.-Manuma, I should like to hear something about bells. How did it happen they were

used in churches? I think likely to interest you about them. Bells And now, my dear children, I must leave you: if you down to hell in as feeble and frail a vessel hanging by as weak were used by the Romans, and among some other wish to know more of the subject generally, I can give heathen nations, to summon the people together on you books to refer to. different occasions. They are said to have been first applied to the purposes of Christian devotion, about about bells in the bible. Nola, a city of Campania*: hence it is supposed the names Nolæ and Campanæ were given them; the one referring to the city, the other to the country. In Britain they were applied to church purposes before the conclusion of the seventh century; and they were, thefore, used from the first erection of parish churches. There is something very affecting in the thought that, among all the changes and chances of so many centuries, religious as well as civil, the same sounds in each successive age have summoned the members of Christ's church, on each succeeding sabbath, to the worship of 'od. How many generations have lived and died and passed into eternity, who have listened to those bells which are even now sounding in our ears! But, to return. I will give you, Edward, an old Latin distich, describing the various uses of bells.

"Laudo Deum verum, plebem voco, conjugo clernm, Defunctos ploro, pestem fugo, festa decord

Now give us a translation into English. Edward .- I will try. It is this: "I praise the

true God; I call the people; I draw together the clergy; I mourn for the dead; I drive away pestilence: I adorn festivals."

Mrs. C .- Very well: this gives us some idea of ble; indeed, all of these are still in operation as yet uniting us evermore to the living church of Christ. the uses to which bells were supposed to be applicamuch as ever, except as regards the driving away pestilence. And now I will give you another; and this time I shall turn to you, r rthur, for the meaning. I must tell you these, or such like distichs, were frequently engraven on the bells.

"Funera plango, fulgora frango, sabbata pango. Excito lentos, dissipo ventos, paco crue

for a funeral." "Fulgora frango," "I break the to receive their symbol; and this is so far from abating any lightning." What does that mean?

Mrs. C.—The custom of tolling or ringing bells at

now for the rest. "Sabbata pango" -that's easy or else, because the sorrow is apt to increase by being appreenough-"I ring on the sabbath." "Excitolentos," hended to be a rare case, and a singular unworthiness in him "I excite the slow;" that means hurrying the people who is afflicted, otherwise than is common to the sons of men, who are behind their time. "Dissipo ventos," "I companions of his sin, and brethren of his nature, and partdisperse the wind-storms." "Paco cruentos," "I ners of his usual accidents; yet in final and extreme events, appease the cruel."

Alice. - What does that mean, mamma? power of bells to drive away evil spirits. You must the calamity swelled like the flood, and every man saw his and ready not only to grant, but to offer pardon. If now we bear in mind that these distichs were made, when friend perish, and the neighbours of his dwelling, and the rela- refuse it offering itself to us, it will refuse us hereafter, when

and rational motive Edward .- What does the "passing-bell" mean?

I often see it alluded to in poetry. Mrs. C .- The "passing-bell" was a bell rung, church. I believe, that it should cease as soon as the person is dead: this is intended as a precaution against the Romanist custom of praying for the souls

was guarded against. Arthur .- But is the passing-bell never tolled now? Mrs. C .- I believe, never.

Alice.-And yet it seems very right and charitable

to pray for dying persons.

* This is a vulgar error, with no real foundation,

are in death," and marks the oneness of Christian fel- when there is no variety of state, but an entire kingdom of

has not been abolished—only fallen into disuse. from the great dread of popery which, at different periods, has arisen; and which caused the disuse of heavens, and the crack of the dissolving world, when the whole heavens are the crack of the dissolving world, when the whole heavens are the crack of the dissolving world, when the whole heavens are the crack of the dissolving world, when the whole heavens are the crack of the dissolving world, when the whole heavens are the crack of the dissolving world which are the crack of the dissolving world when the whole heavens are the crack of the dissolving world when the whole heavens are the crack of the dissolving world when the whole heavens are the crack of the dissolving world when the whole heavens are the crack of the dissolving world when the whole heavens are the crack o some things in themselves not indecorous, but which fabric of nature shall shake into dissolution and eternal ashes. had been abused to evil purposes. Men are often Bishop Jeremy Taylor. led to mistake the reverse of wrong for right. But this brings me to what I wished to say especially in regard to our own church-bell, as they are now used; for, after all, our conversation does little good, unless sufficient proof that there are things which are not seen which we can derive some practical benefit from the various are eternal. Though it is a great presumption, that since God effects attributed to bells in our Latin lines, which has not fitted this world to our desires, he has fitted our desires

are still preserved among ourselves. still "Laudo Deum verum" (I praise the true God); of their being satisfied: but thus far we prove, from the things "Plebem voco" (I call the people); "Defunctos of this world being temporal, that they cannot make us happy. ploro" (I lament for the dead); "Festa decoro" (I And this makes religion to be a very serious concern, since all adorn festivals).

Edward .- And from the second distich, "Funera

times, "Excito lentos.' say that, by the church-bells, the church mixes and live for ever, and to be for ever happy! Is it not then very of life-its duties, its joys, its sorrows? May we that there is neither a life nor happiness which is eternal! It not, without superstition, call it a voice from the is, indeed, better not to be, than to be miserable; and therefore church, calling aloud to those who will heed-not, the thoughts of dropping into everlasting silence and darkness alas! as formerly, day by day, and hour by hour, but may be the refuge of guilty fear, but never can be a natural at least once in the week-to remember "the assem- joy or comfort to the soul of man, which longs for nothing so bling of ourselves together?" Does it not, on days of festivity, remind us that all good things come from sibly have to wish that there may be no other world, is, that

"In our hours of gladness,

Moreover, when we recollect that the same sounds given is usually that of some saint. Thus the bells are floating over the length and breadth of the landnay, on every distant shore where our church is established; that, from century to century, the same voice has been sounding on; does it not bring a sense of the unity of Christs's church, a feeling of brotherhood and charity, a deeper sense of the preponderance of of eternal over temporal things, of the perpetuity of that church which is our bond of union with all its myself, I never hear a church bell without some such thoughts coming over me, more or less; and I find them so grateful-and, I think, so beneficial-that I would willingly impart them to others.

Alice .- Mamma I think I understand you; and in future, when I hear church-bells, I will try to think so of them.

Edward.—Think how, Alice?

Alice.-Why, when they are ringing for church, I would think how many fellow-Christians are being called, as I am, to worship God in his holy church; and that "we are all one in Christ:" and when I hear them tolling, I will try to think how another soul has passed away to its everlasting doom, and that we none of us know how soon we may be called; and then to recollect that others-other Christians-are there we read-"Judge not, that ye be not jndged." in trouble, and that we are commanded to feel for one another; and, if there were a "passing-bell" I should

Arthur .- nd when the joy-bells ring, Alice? Alice .- O, then I would rejoice too: if for some beware that we fall not into error ourselves. Let us private cause—as a marriage—for the people themselves; if for any general rejoicing, with all the world, thanking God, who, sinners though we be, gives us so many blessings.

Mrs. C .- I am glad to find, Alice, you understand me so well. Be assured, the more you learn to extend your sympathies, the happier you will be-the

quite the earliest, historical mention of bells is in the Can you tell me where?

high-priest of the Jews had bells on his garment.

the horses, Holiness to the Lord."

dress of the high-priest? the contamination which for a while spread even 1535.) here; witnessing to us, even as a voice from the dead,

The Garner.

THE UNIVERSAL JUDGMENT. The persons that are to be judged; even you, and I, and all two years' space, till at the length Nathan the prophet at the the world; kings and priests, nobles and learned, the crafty and the easy, the wise and the foolish, the rich and the poor, Arthur .- "Funera plango;" oh! that is "tolling the prevailing tyrant and the oppressed party, shall all appear thing of its terror and our dear concernment, that it much increases it; for although, concerning precepts and discourses, the approach of thunder-storms is of some antiquity; we are apt to neglect in particular what is recommended in and for the most part their end miserable. Such was the sleep but it is supposed that the design was not so much to general, and in incidences of mortality and sad events, the of that rich man, who, having filled his barnes, and provided shake the air, and so disperse the thunder, as to call singularity of the chance heightens the apprehension of the store for many years, encouraged himself to sensuality: "Soul, the people to church to pray for the safety of the evil; yet it is so by accident, and only in regard of our imperfection; it being an effect of self-love, or some little creeping Arthur .- Well, there was some sense in that; envy, which adheres too often to the unfortunate and miserable; ners of his usual accidents; yet in final and extreme events, the multitude of sufferers does not lessen but increase the sufferings; and when the first day of judgment happened, that the first day of judgment happened, that the calamity swelled like the flood, and every man saw his friend perish, and the peighbours of his dwelling, and the public generally, that they will be fully prepared.

Now is the time, now he effect thete, now he stretcheth out him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out his arms, now he offereth mercy: come unto him and thou out h Mrs. C.—It applies, no doubt, to the supposed (I mean) of the universal deluge of waters upon the old world, great hath been thy sin; but God is full of compassion, prest, superstition had gained much influence; but, as in tives of his house, and the sharers of his joys, and yesterday's we offer ourselves to it.—Archbishop Sandys. the case of ringing in thunder-storms, we might pos- bride, and the new-born heir, the priest of the family, and the sibly be able often to trace back the origin to a pious honour of the kindred, all dying or dead, drenched in water and the divine vengeance; and then they had no place to flee into, no man cared for their souls; they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven; and so it shall be at when one of the congregation or parish was dying, to he day of judgment, when that world and this, and all that call on all who heard it to pray for the departing shall be born hereafter, shall pass through the same Red Sea, soul; and it is still ordered in the canons of our and be all baptized with the same fire, and be involved in the same cloud, in which shall be thunderings and terrors infinite; every man's fear shall be increased by his neighbour's shrieks, and the amazement that all the world shall be in shall unite of the dead; but it also proves the custom was not abolished at the reformation, though the abuse of it upon its own principle, and increase by direct appearances and intolerable reflections. He that stands in a church-yard in the time of a great plague, and hears the passing bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death, dressed up in all the images of sorrow,

Mrs. C .- It is, indeed, one of those remnants of of his sorrow; and at doomsday when the terrors are universal, catholic Christianity one cannot but regret the disuse besides that it is itself so much greater, because it can affright of. It served to remind us of all we most need re- the whole world, it is also made greater by communication and minding of ourselves, that "in the midst of life we a sorrowful influence; grief being then strongly infectious, Edward .- Why was it given up? for it seems it | world its subjects; and that shriek must needs be terrible, ment of Goods, adapted for the present and coming Mrs. C.—I cannot tell you exactly: but probably fearfully cry out, and the noise shall mingle with the trumpet

THINGS TEMPORAL AND ETERNAL. That the things which are seen are temporal, is indeed no to another world; and has not given us those cravings of Arthur .- Let me see: in the first place, we have nature merely to vex and torment us, without any possibility our hopes of happiness depend on it: for if religion cannot furnish objects adapted to our natural desires, nothing else can; plango;" "Sabbata pango;" and, I dare say, some- and therefore men should think soberly and naturally before they reject religion, and divest themselves of all the hopes they Mrs. C.—Well; does it, then, seem too much to have, or can have, of being happy. Who would not be glad to REMOVED to blends, as it were, religion audibly with all the affairs unnatural to see a man rejoice and triumph in the thoughts nuch as life for evermore. The only reason any man can poshe may with the more freedom enjoy this: and this must needs appear to be a wise reason, if we consider the value of this world, and the worth of these things, which are no sooner seen but they are gone, and their place is no more found. I should not wonder, were this world to last for ever, to see men of low and abject spirits setting up their rest, and giving up the hopes of more exalted glory and happiness; but now that the world must last but a little time, and we much less, to see men sacrifice their hopes of glory and immortality to the mean and poor enjoyments of this world, is such an absurdity as would puzzle any one to account for, who knew nothing more of man than that he is a reasonable creature. It is so little men gain by gaining this world, and so little they lose by losing it, that the concerns of this world would weigh but light in this question, were not men guided more by the violence of their passion, than either by reason or the regular desires of nature .- Bishop

MAN'S DANGEROUS SITUATION.

That man were put in great peril and jeopardy, that should hang over a very deep pit, holden up by a weak and slender cord or line, in whose bottom should be most wild and cruel beasts of every kind, abiding with great desire his falling down, for that intent when he shall fall down anon to devour him: which line or cord that he hangeth by should be holden up and for their convenience, and he hopes they will favour him with staid only by the hands of that man to whom, by his manifold their patronage. ungentleness, he hath ordered and made himself as a very enemy. If now under me were such a very deep pit, and that there be nothing whereby I might be holden up and succoured. but a broken bucket or pail, which should hang by a small cord staid and holden up only by the hands of him to whom I have behaved myself as an enemy and an adversary, by great and grievous injuries and wrongs done unto him, would ye not think me in perilous condition ?-yes, without fail. Truly all we be in like manner; for under us is the horrible and fearful pit of hell, where the black devils in the likeness of ramping and cruel beasts doth abide, desirously our falling down to them. The lion, the tiger, the bear, or any other wild beast, never layeth so busily wait for his prey when he is hungry, as doth these great and horrible hell-hounds, the devils, more in accordance with the will of him who is love. for us: their is none of us living but is holden up from falling WHOLESALE AND RETAIL GROCERS. brittle and frail than is our body, that daily needeth reparation, Edward.—Mamma, I do not remember any thing and if thou refresh it not anon, it perisheth and cometh to nought? and therefore Solomon, in the book called Ecclesiastes, year of our Lord 400, by Paulinus, Bishop of Mrs. C.—I apprehend one of the carliest, if not compareth the body of man to a pot that is brittle, saying, bible; though not applied to the same purpose as in time of thy young age, or ever the pot be broken upon the modern times, still employed in the worship of God. fountain. Oh, good God! how fearful condition stand we in if we remember these jeopardies and perils-and if we do not Edward.—I think I know what you mean; the remember them we may say oh, marvellous blindness!--your own madness never enough to be wailed and cried out upon. Mrs. C .- Yes, you are right. There is also an- Heaven is above us, wherein Almighty God is resplendent and other mention of bells in the bible, when the prophet abiding, which giveth himself to us as our Father, if we obey Zechariah, in foretelling the kingdom of Christ, and do according to his holy commandments; the deepness of says—"There shall be in that day upon the bells of hell is under us; our sins and wickedness be afore us; behind At home for consultation from 10 a.m. till 12 daily. us be the times and spaces that were offered to do satisfaction Alice, - For what purpose were the bells on the and penance which we have negligently lost; on our right hand be all the benefits of our most good and meek Lord, Mrs. C .- When he went into the holy of holies, Almighty God given unto us; and on our left hand the unhe wore them, that the people who waited without measurable misfortunes that might have happened if that might know it, and join in prayer; so that even there, Almighty God had not defended us by his goodness and meckyou perceive, they were associated with the worship ness. Within us is the most stinking abomination of our sins, of God. And now, farewell; and, when you listen whereby the image of Almighty God in us is very foul and deto the church-bells of your native land, thank God | formed, and by that we be made unto him very enemies. By you were born in a Christian country, freed from the all these things before rehearsed, we have provoked the dreadful clouds of superstition which have overshadowed the Majesty of him unto so great wrath, that we must needs fear purity of Christianity in other lands; think also with lest that he let fall this line of life from his hand, and the pot gratitude on those pious ceremonials-of whatsoever of our body be broken, and we then fall down into the deep kind-which, as they preceded, so have they survived, dungeon of hell.-Fisher, Bishop Rochester, (Put to death A. D.

THE SLEEPER.

Arise, thou that sleepest, whether it be in error or in sin .-This sleep is so pleasent, that all the world lieth in it, and hardly can shake it off. King David fell into it, and continued in it, sleeping very soundly, never lifting up his head for commandment of God, awakened him .- It is most dangerous to slumber long in sin. Custom of sin maketh sin familiar, so that at length we learn not to fear it at all, but rather to take delight and pleasure in it, with a kind of "greediness," to count sin no sin, to swallow it down without any remorse or contradiction. Their case is lamentable which are thus fallen asleep, keep your souls waking, and do not suffer them to take rest. "Awake, thou that sleepest," and takest thy rest; "Stand up from the dead, and Christ shall give thee light." It is time to awake; we have slept too long. God would not have us to sleep unto death, but to awake unto life; for he willeth not the

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Toronto, October 27, 1842.

EDITED BY J. P. CLARKE. ORGANIST OF CHRIST'S CHURCH, HAMILTON, (Formerly of St. Mary's, Glasgow.) Toronto, August 1st, 1844. 369

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July 5, 1843.

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FORWARDING, &c.

the Rideau Canal upwards, and River St. Lawrence downwards. Their Line of Steam-boats, Ericsson Propellers, (first introduced into Canada by them) Schooners, and Bar any in the country, will enable them to forward Merchandize, Produce and Passengers, on the Canal, Lakes and River, at as

In addition they would also beg to state, that they have leased from the Kingston Marine Railway Company, their spacious STONE STORE-HOUSE, foot of Gore Street, Company on the adjoining Wharf, which will be ready for occupation on the opening of the Navigation. These premises will afford them facilities for Transhipment,

low rates, and with as much expedition, as any other House in

Storage and despatch, superior to any they have hitherto occu-pied in Kingston, while the safety of Property stored in Fireproof Buildings, is too well known to the Commercial Public At Montreal, Brockville and Bytown, they will occupy the same extensive Premises which they have hitherto occupied.

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consigned to them from Great Britain. MURRAY & SANDERSON, Montreal. SANDERSON & MURRAY, Kingston and Brockville.

February, 1844.

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Cobourg, 12th July, 1843.



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From Toronto to Ringston: SOVEREIGN, Every Monday and Thursday, at Noon.

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Every Wednesday and Saturday, at Noon-From Kingston to Toronto: PRINCESS ROYAL.

Every Monday and Thursday Evenings, at Eight o'clock SOVEREIGN.

Every Tuesday and Friday Evenings, at Eight o'clock. CITY OF TORONTO, Every Wednesday and Saturday Evenings, at Eight o'clock.

Steamers arrive daily at Toronto from Hamilton and Niagara, in time for the above Boats to Kingston.

Passengers are particularly requested to look after their personal Luggage, as the Proprietors will not be accountable for any article whatever, unless Entered and Signed for, as received by them or their Agents.

Royal Mail Packet Office, Front Street, ? Toronto, 16th May, 1844. DAILYLINE

BETWEEN BUFFALO AND NIAGARA FALLS. The Fast-sailing Low Pressure Steam-bont EMERALD. CAPT. VANALLEN,

WILL leave Buffalo every day for Chippawa and Port Port Robinson, at 9 o'clock, A. M., and returning, will leave Chippewa, at 12 o'clock, P. M.,—except on Sundays, when she will leave Buffalo at the same hour for Chippewa only, and returning will leave Chippawa at 4 o'clock, p. m.

By this route, passengers leaving Buffalo at 9 o'clock, A. M., will have an opportunity of viewing Navy Island, Niagara Falls, and the splendid scenery of Niagara River, and arrive at Queenston in time for the boats proceeding to Toronto, Oswego, Rochester, Kingston and Montreal. Returning, will arrive in the Event Montreal of the Event Montre

reach Buffalo before 5 o'clock in the afternoon. Cars also leave Queenston in the evening after the arrival of the Steamer June, 1844. STEAMER TO OSWEGO.

THE STEAMER ADMIRAL WILL leave HAMILTON for Oswego, every Tuesday and Saturday, at 2 o'clock, P. M. Will leave Toronto for Oswego, every Tuesday, at 10 r. M. and every Saturday, at 7, P. M. Will leave PORT HOPE and COBOURG for OSWEGO, tonehing

at Wellington, (weather permitting) early every Wednesday morning.
Will leave Oswego for Toronto and Hamilton, every Mos-

Will leave Toronto for Hamilton, every Tuesday and Saturday, at 8, A. M. Toronto, May 30, 1844. The Steamer Eclipse,

CAPT. JOHN GORDON, WILL leave Hamilton for Toronto, at 7 o'clock, A. No. and leave Toronto for Hamilton, at 3 o'clock, F. No. Toronto, April 11th, 1844.

MONTREAL DIRECT. THE NEW LOW PRESSURE STEAMBOATS

CHARLOTTE, BYTOWN, and CALEBONIA, WILL leave KINGSTON for MONTREAL, descending all the Rapids of the St. Lawrence; and MONTREAL for KINGSTON, calling at all the intermediate Ports, as follows, vis:

DOWNWARDS: THE CHARLOTTE Leaves Kingston every Monday, at 2 o'clock, P.M.

"French Creek
"Prescott
Tuesday, 1 "A.M. Ogdensburgh St. Regis Coteau du Lac And arrives in Montreal the same day at 3 o'clock. THE BYTOWN Leaves Kingston every Wednesday, at 2 o'clock, P.M. Thursday, Prescott

St. Regis Coteau du Lac And arrives in Montreal the same day at 3 o'clock. THE CALEDONIA Leaves Kingston every Friday, at 2 o'clock, F.M. Saturday, 1 " A.M. Prescott Ogdensburgh St. Regis Coteau du Lac

Ogdensburgh

And arrives at Montreal the same day at 3 o'clock. UPWARDS: THE CHARLOTTE Leaves Montreal every Wednesday, at 6 o'clock, P.M. Lachine Thursday. Grenville Friday, Bytown Kemptville Merrickville 44

And arrives in Kingston the same Evening. THE BYTOWN Leaves Montreal every Friday, at 6 o'clock, P.M. Saturday, Lachine 44 Carillon Grenville A.M. Sunday, Bytown Kemptville Merrickville

Oliver's Ferry Monday, And arrives in Kingston the same Evening. THE CALEDONIA Montreal every Monday, at 6 o'clock, P.M. Tuesday, Carillon Grenville Wednesday, Kemptville Merrickville Smith's Falls

Oliver's Ferry Thursday, 4 " Isthmus " And arrives in Kingston the same day. These Boats being strongly built, expressly for the Naviga-tion of the River St. Lawrence, and having Low Pressure

Safe, Comfortable and Speedy Passage.
The Propellers Juno, Meteor, and Mercury, leave Kingsto and Montreal every alternate day.

Apply to the Captains on Board, or to

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time for the Eastern ears, and the Boats going West on Lake Erie. Passengers leaving Toronto in the morning and taking the Cars at Queenston and the Emearld at Chippawa,

44 A.M.

66 66

44 P.M.

Oliver's Ferry Saturday, Isthmus

MACPHERSON & CRANE.

Is published by the Managing Committee, at COBOURG, every Friday. The Church

Brockville.

346-tf

No orders for discontinuance will be attended to, unless accompanied (POST-PAID) with a remittance of all arrears in full.

P.M.

Kingston, May, 1844.

Tevery Friday.
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