ple view this one and the same fact. Thus Mr. Hume, Mr. MILNER GIBSON, Mr. COBDEN, Mr. HAWES, and Mr. EWART, appear to conceive that the people, religiously (or irreligiously speaking, is made up of a number of foolish or fanatical "sects," all of which are distinguished, so far forth as they are bodies or communities of men, solely by a belief in certain very unimportant propositions. Individuals, say they, may be "religiously and propositions. Individuals, say they, may be "religiously or the universal of the form in which it is should contain some, as it is should contain some—that it should contain some—that it should contain some thing of the form in which it is seen at home—that it should contain some thing of the form in which it is seen at home—that it should contain some thing of the form in which it is seen at home—that it should contain some thing of the form in which it is seen at home—that it should contain some thing of the form in which it is seen at home—that it should contain some thing of the form in which it is seen at home—that it should contain some thing of the form in which it is seen at home—that it should contain some, at least, of all the "Of the utmost difficulty.......... It was the duty of the master to see that the pupil not only learned words, but acquired time, was one, said Sir James Graham—
"Of the utmost difficulty.......... It was the duty of the master was not indeas. The rule, therefore, must be that the master was not indeas. The rule, therefore, must be that the master was not indeas. The rule, therefore, must be that the master was not indeas. The rule, therefore, must be that the master was not only learned words, but acquired time that give in the carried out in something of the foundations of all the seen at home—that it should contain some, at least, of all the seen at home—that it should contain some that it should contain some communities of men, solely by a belief in certain very unimportant propositions. Individuals, say they, may be "religious"—i. e. they may be kind, charitable and, upright; but churches or "sects" are essentially "theological," and not "religious"—i. e., speak of belief only, and not practice. And then they dare to say that these matters of belief, which they are pla-sed to term "theology"—i. e., the question whether or not be people committed to their charge and government do not believe the fundamental truths of the Christian faith —are and ought to be a matter of perfect indifference to a Christian Parliament. "Religious and theology," says Mt. Ewart, "differ as widely as justice and law." We accept the comparison, and reply, that as there can be no religion, without theology. Religion, at least Christian religion, implies faith, faith implies assertion, assertion implies negation, and negation implies difference. If religion is to be meddled with at all, there must be a choice. For what is the real state of the case? On the one hand the country is divided into countless religious communities, each differing from the other, and that in essentials; and that in essentials; and that the most helpless of sciently micromagnetics of the society which it left; the solemn rites of religion blessed its departure from its home; to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being to be at liberty to give it a doctrinal explanation, his duty being that of an expositor, laying before his pupil the TRIE AND COMPANY IT WITH ANY COMMENTS FAVOURABLE OR ADVERSE (Christian Paliament, "Relice to Method the contin hand the country is divided into countless religious communities, each differing from the other, and that in essentials; and one of which is divided from all the rest in common on the question of the duty of unity; and of which hodies all, or perhaps any two, cannot, as the logicians say, be true together—
On the other hand, is the State bound to provide for the spiritual install, as it is called, that Church which, whether from her inherent truth, or from the numbers of her children, or from whatever other cause, appeared to be best calculated to administer to this object. Now, we do not wish to insist upon establishment as an acknowledgement by the State of an exclusive possession of truth by the establishment is good for any thing at all, it is good for this—siz, to show that the Church establishment does not amount to this, it is good for nothing. Indeed every man of impartial mind must admit this; it was admitted, and justly, and much to his honor, by the Earl of Scantary, a Roman Catholic, in the course of the late debate. The Church herself can of course claim no impartial mind must admit this; it was admitted, and particular Church or sect." He is to explain—we beg admit this; it was admitted, and particular Church or sect." He is to explain—we beg admit this; it was admitted, and particular Church or sect." He is to explain—we beg admit this; it was admitted, and particular Church or sect." He is to explain—we beg admit this; it was admitted, and particular Church or sect." We will pay Six J. State in the course of the late debate. The Church herself can of course claim no such as the continuation of the color of the late debate. The Church herself can of course claim no such as the continuation of the color of the late debate. The Church herself can of course claim no must admit this; it was admitted, and net true and obvious meaning of a stream and color of the late debate. The Church herself can of course claim no must admit this in the colonial particular Church or sect." We will assume the colonia naid the country is divided into countries. rengious community to be done when the true dealing does not happen to be the became a colonist; a set of notice proprietors established Caroties, each differing from the other, and that in essentials; and obvious one, which all sects on this side insanity must allow lina, and entrusted the framing of its constitution to John wound to look to the wants and instruction of the whole community. What then is to be done? Surely, the duty of the State is this—first to offer at least to every one whomsoever the means of a sound religious education. Can any man deny this? But if "religious," it must be definite, for Christian religion implies faith, and faith implies recognition of truth and falsehood. We ask again, can any man (except Mr Hume or Mr Ewart) dare to deny the duty of this recognition by a Christian community? Further, if definite, there must be a choice; but the State has already chosen, for she has assented to the principle of an establishment. Can any body, we ask again, deny this fact? It cannot, indeed, be attacked without proceeding to impugn the propriety or existence of any State establishment whatsoever, of any sort or description. But leastly it is said you thus compal people to receive instruction. lastly, it is said, you thus compel people to receive instruction which is contrary to their conscientious belief, and thus do violence to their consciences. We answer—true, if the reception of this religious education were compulsory; but it is not so in the present case: by the proposed bill, no one need, on behalf of his children, accept of it, unless he pleases. Now this, we say, is the real state of the case; and this is the principle of the Government measure. We affirm, that as against the Dissenters, no principle is assected by that measure one tittle beyond what is already involved in the existing, the undentable was inspection of Church and State; and that as inspection of the constitution was to transfer to the new society the frame-work, and them turn to the page of history, and behold, as the constitution was to transfer to the new society, the details of which were to be filled up from time to time, as occasion should arise, according to the plan and experience pursued at home. Those downfal of the Monarchy. The Puritary of the Same results; or it is a fable to say that history teaches by example. Men change their means, not their ends; their developed who denied at home. The constitution was to transfer to the new society, the details of which were to be filled up from time to time, as occasion should arise, according to the constitution was to the complete in all its parts, of the old society, the details of which were to be filled up from time to time, as occasion niably existing, relations of Church and State; and that as against the Church (we except certain details), no demand is made of her which she cannot conscientiously concede. She is not asked to suppress, or matilate, or compromise her teaching; but all who will are allowed to exercise their natural and single features and one will be the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from this country as the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to enforce. His argument, in brief, was, that the persons sent from the obligation of supporting the proposition which he was anxious to indefeasible right of withdrawing themselves, if they think that

judged by the number of paragraphs which they affect. The clauses in that measure affecting education extend from the 16th to the 18th, and from the 50th to the 77th, inclusive.

Now, all this the Dissenters have and enjoy in the most complete Many of these of course merely provide machinery, and are such that no reasonable being, admitting the principle of the But we have yet to learn that religious liberty includes a Many of these of course interly provide married principle of the such that no reasonable being, admitting the principle of the bill, could possibly entertain any serious objection to them.

But we have yet to learn that religious liberty includes a commentation of civil duties and obligations, and that a Dissenter, is not to bear his share of the public and possibly entertain any serious objection to them.

But we have yet to learn that religious liberty includes a commentation of civil duties and obligations, and that a Dissenter, is not to bear his share of the public and proposes to alter the 16th, 17th, 18th, 57th, 58th, and 59th, and the commentation of the general welfare, in a way of which he may not individually of the general welfare, in a way of which he may not individually which he wished to have stated that "his object was to obtain the abrogation of the furtherance of public and national interests, to the advancement of the general welfare, in a way of which he may not individually which he wished to have stated that "his object was to obtain the abrogation of the furtherance of public and national interests, to the advancement of the general welfare, in a way of which he may not individually which he wished to have stated that "his object was to obtain the abrogation of the furtherance of public and national interests, to the advancement of the general welfare, in a way of which he may not individually which he wished to have abrogated was the oath of allegiance. He is reported to have stated that "his object was to obtain the abrogation of the furtherance of public and national interests, to the advancement of the government of the public and national interests, to the advancement of the public and national interests, to the advancement of the public and national interests, to the advancement of the public and national interests, to the advancement of the public and national interests, to the advancement of the public and national interests, to the advancement of the public and national interest to expunge, with or without the introduction of an equivalent, the 52d, 53d, 55th, 60th, 71st, 72d, 73d, and 74th—comprising, in tact, pettry nearly the whole of what has been made the subject of any complaint. It is not easy wholly to under stand the force or nature of all the alterations which it is proposed to concede; but we are inclined to say that they leave the bill pretty much what it was before—not unendurable, in consideration of the evils which the Home Secretary hopes to meet by it, but still demanding the most jealous caution on the part of the Church, and those attached to it. Without laying any stress on the late alterations, we cannot but view the bill as founded on a principle which, when reduced to practice of the general welfare, in a way of which he may not individually approve.

Is the Dissenter prepared to say that educating the children of the principles of the Church of England is no benefit? If not, will he then tell us upon what intelligible to make the proposed to concede; but we are inclined to say that they leave the bill pretty much what it was before—not unendurable, in consideration of the evils which he wished to have abrogated was the oath of abjuration. He thought no one would contend that this oath was not in the bighest degree ludicrous and absuration, the thought no one would contend that this oath was not in the bighest degree ludicrous and absurant at the present time, when the mount of the contend to have his own cludder of the proposed to be abolished; and Sir T. Wilde said, "There were a few lines it is proposed to be abolished;" and Sir T. Wilde said, "There were a few lines in the oath of abjuration. He thought no one would contend that this oath was not in the bighest degree ludicrous and absurant at the present time, when the proposed to concede; but we are inclined to say that they leave the bighest degree ludicrous and absurant at the present time, when the highest degree ludicrous and saturation of the could not see the use of retaining the most interest. The th

her. We suspect that if some gentlemen, who pride themselves on the educational movement of the last few years, and

of conscience to stipulate for the appropriation of taxes and
selves on the educational movement of the last few years, and
poor-rates before they pay them.

withstanding the plausible manner in which he writes, furnished
us with sufficient grounds for thinking that a loyal Romanist selves on the educational movement of the last few years, and think of directing it by act of Parliament, as if it were a military uniform, or a system of official book-keeping, were obliged of the Dissenters, by a fair and honest surrender of what can

of course form the other. A merely secular education—nay, even the total separation of secular and religious teaching, though supported by a few theorists and some Mechanic's Institutes, is scouted by the nation—denounced at once by the Church and by all the more earnest sort of Separatists. Even made in some sense religious. The problem of course has been to frame such a system of at least quasi religious education as, on the one hand, the Church shall neither oppose as an enemy, on the one hand, the Church shall neither oppose as an enemy, on the other, the more very refuse to administer as an ally;—on the other, the nor even refuse to administer as an ally;—on the other, the Dissenters shall not indignantly reject as a tyrannical attempt in, that duty which they know." in the highest terms of the firmness shown by the ladies who were so long immersed in the water below deck, and who were only relieved from that situation by opening hales over their

as would be necessary to appease the wakeful suspicions of her adversary. And each, perhaps, is jealous of committing too much and too irrevocably to the hands of Government, because of which seemed to be salved over. The elements which are meant to coalesce are irreconcileable. The elements which are standing; the intelligible and understood fact is, that what the cause of emigration, as a means of inplaces of the standing; the intelligible and understood fact is, that what the cause of emigration, as a means of inprinciples to denounce. It is not a matter of words—it is not even a matter of creed—it is a matter It is not a matter of words—it is not even a matter of creed—it is a matter of moral feeling and principle which is, in fact, and will be proved by farther experience to have been from the beginning, in question. It may be thought visionary and impractical to think that conflicts of moral principles are involved in teaching dull children to read. It is far otherwise even now; and it will become daily less so as your educational system becomes more perfect, and your readers, in consequence, mote susceptible for good or for evil. Take the important.

It is not a matter of words—it is not even a matter of creed—it is a matter of words—it is not even a matter of creed—it is a matter of words—it is not even a matter of creed—it is a matter of moral feeling and principle which is, in fact, off a few straggling paupers to Canada or Australia. Nor did unable to give the Address of the Reverend and learned gentle unable to give the Address, the ceremony of graduating the stream of Water runs across, near the centre of the Lot.

Apply to—

GEORGE CROOKSHANK,
Students was gone through. The following are the names of the wind seven of the centre of the Lot.

Apply to—

GEORGE CROOKSHANK,
Students was gone through. The following are the names of the graduaters:—Charles Boucher Bellew 1.

Toronto, 25th May, 1843.

LADIES' BOARDING AND DAY SCHOOL

LADIES' BOARDING AND DAY SCHOOL

#### THE DISSENTERS AND THE EDUCATION BILL. (From The John Bull.)

common and deeper hatred towards our venerable and apostolic at home." (From The Times of the 3rd May)

Monday evening produced Sir James Graham's alterations in the Factory Bill in deference to the outery of the Dissenters. And certainly those alterations are considerable, if judged by the number of paragraphs which there from the produced in the factory Bill in deference to the outery of the Dissenters. And certainly those alterations are considerable, if judged by the number of paragraphs which there for the considerable, if indeed by the number of paragraphs which there for the considerable in all these spiritual matters of conscience," and "religious liberty."

What is liberty of conscience? Liberty to profess any faith wisdom in them, and when they shall be adopted as the ground work of colonization, we may anticipate happier prospects both for the colonies and the mother country.

lief in her own functions -her inadequate, yet growing will and power to perform them—and the inability of any other education, any institution for national good, if the Church of England be identified with it." This stretch of sectarian preand power to perform them—and the inability of any other body or authority to perform them in spite of or even without sumption was reserved for the men who now make it a matter kind; the author of the article in question has, however, not-

tary uniform, or a system of official book-keeping, were obliged to descend into the history of particular school-houses and school masters and school-boys, they would stare not a little to find how much of this vaunted progress was directly due to the efforts of individual parish clergy men. Paralyse the clergy, and the education of the poor (as matters now stand) would be at a stand still. The clergy—and laity too—of the Church should go forth to be at a stand still. The clergy—and laity too—of the Church store to the weapons with which the Church should go forth to battle. She has, or ought to have, nothing to concede, except to the store of the church should go forth to battle. The clergy—and laity too—of the Church should go forth to battle. be at a stand still. The clergy—and laity too—of the Church of England may do less than they ought, but they do far too much not to be indispensable, and are daily doing more; and they form the only body of which all this can be said.

This body, so conscious of its own power and duty, present one side of the Home Sceretary's difficulty. The Dissenters of course form the other. A merely secular education—nay, are the stall expension of secular education—nay, are so that they form the other. A merely secular education—nay, are so that they form the other. A merely secular education—nay, are so that they may seem two.

Dissenters shall not indignantly reject as a tyrannical attempt to force Church doctrines, or at least Church influences, down the r throats by act of Parliament.

Is the undertaking possible? We think not. The Dissenters, though in 99 individual cases out of 100 little disposed to deprive their children of the benefit of a good school because the master is a good Churchman and teaches the catechism, are still less inclined to fix themselves by hard irrevocable law in the Church's hands, certainly not till those hands are well tied, once and for ever. They would only accept her ministrations as the passive instrument of the Home Office—if even

more susceptible for good or for evil. Take the important question of civil and religious independence—remember the modes in which modesty—self-reliance—insubordination—credulity—obedience—enthusiasm—and twenty other habits of mind in and about which lie the true differences between the Church and Dissent may be checked or encouraged, and think whether it can be expected that one party should bind itself permanently and systematically to submit, we do not say to the doctrines, but even to the influences of the other, except under guarantees which it would be absurd to ask, and indeed

We cannot follow Mr. Buller through the able reasoning with the able reasoning of civil and religious independence—remember the modes in which modesty—self-reliance—insubordination—credulity—obedience—enthusiasm—and twenty other habits of colonization will in the end certainly repay the parent state all the loss and outlay of the first colonization, and bring with it a remedy for much of the distress under which that parent state may labour. Perhaps we do not go along with him to the full extent his own zeal carries him. But we cannot without the Processional brether. The ceremony was opened and concluded with prayer. There were theses by the several students in the full extent his own zeal carries him. But we cannot without the Processional brether. The ceremony was opened and concluded with of the distress under which that parent state may labour. Perhaps we do not go along with him to the full extent his own zeal carries him. But we cannot without the Processional brether. There were theses by the several students in the conclusion of the Principal and medical gentlemen, before the Mrs. Gilkison, at he with the newly received practitioners on the nature and duties of their professional brether. The ceremony was opened and concluded with one of those commodious brether. The ceremony of graduation took place.—Montreal Courier, 27th Mrs. Gilkison, at heavily to enhounce to the involution of the principal and medical gentlemen, bef more susceptible for good or for evil. Take the important | We cannot follow Mr. Buller through the able reasoning OSCAR DUNN. Dr. HOLMES afterwards addressed the newly

Now, doubtless, there is much difference of opinion as to the real position of the country relatively to religion. Yet, of course, the position in which we stand must necessarily be, not a matter of opinion, but of fact; and the difference of course arise from the different methods in which different people we wish one and the same fact. Thus Mr. Hume, M

masses whom they sent out, that was required to justify a government in transferring a large portion of the community to distant lands. They were not justified in expatriating a number of their fellow-subjects, unless they were prepared to give If there be any who believe that the Church can be despoiled them the benefit of all the institutions which they lived under binding men to their mother country, and he considered that Look at their present rancour, excited by this Bill. Look possible for them to escape from the obligation of supporting

These sentiments may provoke the sneers of the latitudira-

#### THE OATH OF ABJURATION. (To the Editor of The St. James's Chronicle.)

Sir .- On Thursday week, Sir V. Blake moved in the House

emeet by it, but still demanding the most jealous caution on the part of the Church, and those attached to it. Whithout have a stracked to it. Where religious objections do not prevail, shall be proven where religious objections do not prevail, shall be proven the bill as founded on a principle which, when reduced to practice, will run the highest take either of merging into something worse, or failing to work at all. It is an attempt to obtain difficulties which we far are insupersible.

What are the elements with which. Sir James Graham has to deal? First, the Church—which, as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be the true Church, which as holding herself to be farmed the propersion of the state. Where does the Discovery to the proportion of the State. Where does the Discovery to the proportion to make the prime with his off the gall and principles of the proper of the subtleties of metaphysical divinity, which will be dealed the Catholic Magazine, and published in the proportion of the state. Where does the Discovery the whole is an elaborate article, headed, "The last of Month proportion of the State. Where does the Discovery the whole is an elaborate article, headed, "The la

assent to the proposition of Sir V. Blake that the oath of adjuration is, "in the highest degree, ludicrous and absurd."

I am far from intending to impute to Sir V. Blake, as a Romanist, any ulterior purposes, in this matter, of a sinister kind; the author of the article in question has, however, notwithstanding the plausible manner in which he writes, furnished us with sufficient grounds for thinking that a loyal Romanist should, as a matter of delicacy, be the last person to move for the abolition of this oath.

April 12.

taken to England in the Warspite: Lady Bagot and the fa- STAPLE AND FANCY DRY GOODS,

TO THE MEMBERS OF THE EASTERN CLERICAL SOCIETY. Dear Brethren,—You are respectfully reminded that the next meeting of the Association is appointed to be held (D.V.) at the Parsonage, Williamsburgh, Wednesday, June 14th. HENRY PATTON, Secretary.

Rectory, Kemptville, May 2nd, 1843. Aggregate Population Return for the Huron District, for the year 1843.

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TOWNSHIPS.	Over sixteen.	Under sixteen.	Over sixteen.	Under sixteen.	Deaf and Dumb. Insane.	Insane.	Church of England.	Church of Scotland.	Church of Rome.	British Connexion.	Unitarians.	Episcopal.	Canadian Wesleyan.	Open Connumion.	Close Communion.	Free Will.	egationalists	the Charch of	Presbyterians.	Independents	Menonists.	l'unkers.	Quakers.	From thinkers	184	Restorationers.	Mormons.	Lutherans.	Christians.	No profession of religion.	Total number in each Township.
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TOWNSHIPS.	Number of Acres.	Uncultivated.	Cultivated.	Square or hewed timber, on two sides, of one story	Additional fire-places.	of two stories.	Additional fire-places.	ire-places	Brick or stone houses of one story.		Frame, brick, or stone houses, of two stories.	Additional fire-places.	Grist-mills wrought by water, with only one pair of stones.	Additional pair of stones.	Saw-mills.	Sind Horses.	Horses three years old and upwards.	ars old and up	Milch Cows.	Horned Cattle, from two to four years old.	, with four wheels, kept	pleasure.	Gigs, 'r	Waggons kept for pleasure.	Distilleries.	Amount of valuation of Property.	·Y	
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Office of the Clerk of the Peace, Goderich, 15th May, 1843.

THE ANNUAL GENERAL MEETING

OF THE Church Society of the Diocese of Toronto, WILL be held in the CITY of TORONTO, on WEDNESDAY, the 7th JUN Toronto, May 4, 1843.

# University of King's College.

THE first Matriculation of Students will take place on THURS-DAY, June 8. at Eleven, A.M., and the Inaugural Lectures will delivered on the following day. Cickets of Admission to the Hall may be procured on or after une 5th.
ofessors in the Faculty of Arts will commence their Courses

The Professors in the Faculty of Arts will commence their Courses of Monday, June 12.

Those, who are desirous of attending particular Courses, though not Members of the University, may, under certain restrictions, be definited by License, on applying to the Vice President and conforming to the Regulations, regarding Occasional Students.

The Vice President will receive Candidates for admission, as herefore, at his Chambers in the former Parliament Buildings.

The arrangements for opening the School of Medicine are not yet completed, but it is expected that it will be in full operation in Michaelmas Term, which will commence on October 5th.

JOHN McCAUL, LL.D. Vice President, Kings College. DR. GEORGE R. GRASETT.

Newgate Street, near the Rectory, Toronto.

The remains of Sir Charles Bagot have been conveyed from cingston, on their way to New York, whence they will be SHELF HARDWARE,

MOFFATTS, MURRAY & CO.

Cutlery, Nails, Chains, Scythes, Sickles, &c. &c.

Toronto, 29th May, 1843.

SMITH & MACDONELL, WHOLESALE AND RETAIL FINE WINES, LIQUORS AND GROCERIES,

West End of Victoria Row, Toronto.

## SITUATION

WANTED FOR A STEADY ENGLISHMAN.

## GOVERNESS.

THE Friends of a young Lady are desirous of obtaining for her Situation as Governors to two or three young children, in a re

DISSOLUTION OF PARTNERSHIP. THE Partnership heretofore existing under the Firm of H. & J. McCallum, is this day dissolved by mutual consent. HENRY McCALLUM, JAMES McCALLUM. Toronto, May 3rd, 1813.

The affairs of the late Firm will be settled by James McCallum, to whom all accounts are to be paid, and who will grant acquittances.

THE Subscriber begs leave respectfully to inform the Public that he will in a few days commence business on his own account, in one of Elliot's buildings, a few doors East of the Market, where he will keep constantly on hand a good assortment of Groceries, Liquors, and Teas, to which he invites the attention of families and country contempors. HENRY McCALLUM.

TO BE SOLD OR RENTED,

THAT delightfully situated COTTAGE residence, on Division Street, one is the from the Church and Post Office, now occupied by Mr. Neville. The house contains Dining and Drawing Rooms, tive good Red Rooms, China Closet, large Kitchen, Wash House, a Rain Water Cistern under, which holds a six months' supply, with Pump attached a very extensive Wood House adjoining Wash House, a capital Well of Water, Cellar under a greater part of the house.—Also a large Barn and Three Stall Stable, Cow House, &c. &c., all of which are new. Attached to the House is a good Garden, well stocked with all kinds of Eruit Trees, &c. &c. The Garden, Lawn, and Stable Yard contain Two Acres. The House commands a beautiful view of the Lake and Harbour.

A Farm of 56 Acres of Land adjoining to be sold or rented.

For further particulars, apply to D'Arcy E. Boulton, Esq., or J. C. Boswell, Esq., Cobourg, M. F. Whitehead, Esq., Port Hope; John Verner, Esq., Post Office, Montreal; Messrs, Rowsell, Toronto; or the occupant on the premises.

303-tf Cobourg. April 26, 1843.

Articles of Church Decoration.

THE Subscribers expect to receive from England, about the first week in June, sundry articles for Church Decoration. The following is a List with the grices in Currency, and being a consignment they can be sold for ready money only. Parties desirous of purchasing, are requested to make early application, as of some articles a single specimen only is sent, and of none will there be more than two. A DOUBLE DAMASK "FAIR LINEN CLOTH FOR

THE COMMUNION TABLE." 

ALTAR CLOTH.

An ALTAR CLOTH exactly the same in pattern as the above, of Ingrain Woolles Damacak. The Colour is permanent, and it may be washed by the ordinary process without injury to the texture.

Size and price the same as the linen. WHITE LINEN COMMUNION CLOTH.

A more elaborate WHITE LINEN COMMUNION CLOTH. Has on the centres of the top and front the Sacred Monogram, highly ornamented and encircled with a rich "Gloria." At the front corners emblematic "Crowns of Glory," connected round three sides by a richly wreathed border of "Grapes, Corn, and Vine leaves." This Cloth is manufactured of the finest quality of Satin Damask, and in the following sizet: 

ALTAR CLOTH.

ALTAR CLOTH.

An ALTAR CLOTH of similar design with the above, in a mixed naterial of pale yellow Linen Thread, and of Ingrain Crimson Wool, roducing a rich and elegant effect—the plain portion of the Cloth eing Crimson, and the figure, Gold Colour. The texture and consrs will retuain uninjured after washing. This will be found to unite appropriate and elegant design, with great durability and economy.

2½ yards long. £3 0s.

3 yards long. 3 15s.

3½ yards long. 4 10s.

NAPKINS.

A long narrow NAPKIN. or "MANPLE," used at the Communion and Font—of fine White Linen, enriched with a wreath of "Grapes, Corn, and Vine leaves," and an antique Chalice in Damask. The ends finished with a deep fringe.

Price 7s. 6d.

A NAPKIN, or "CORPORAL," to cover the PATEN and CHA-LICE, of the finest White Linen Satin Damask. This is quite plain, with the exception of a rich emblematic border, composed of alternate Mitre and Crosiers, with the sacred Monogram and an Eastern Cross

Lawn SURPLICES, £2 10s. and £3 5s. Armazene Chaplain's SCARF, (two folds) £1 10s.
do. do. (three folds), £2 2s. 6d.

N. B.—A few Baptismal Fonts are also expected about July.

H. & W. ROWSELL, 163 King Street, Toronto.

STEAM BOAT NOTICE.—1843.

STEAMER ADMIRAL,

CAPT. W. GORDON. THIS new and superior Steamer will, until further notice, leave Hamilton for Toronto at 7 o'clock A.M., and returning will leave Coronto at 3 o'clock P.M., touching at the intermediate Ports.

### STEAMER GORE,

CAPT. ROBERT KERR. This well and favourably known Steamer will, until further notice, ave Toronto for Hamilton at 8 o'clock A.M., and returning leave tamilton for Toronto at 2 o'clock P.M. s from the West can by this arrangement have sufficient sact business at Toronto, and return the same day, by the Paner Admirat.
The above boats run in connexion with the Royal Mail Steam Fackforming a line from Hamilton to Montreal.
N.B. All baggage at the risk of the owners, unless booked and aid for.

For further information apply to Messrs, GUNN & BROWNE, and ABEL LAND, Esq., Hamilton; and at Foronto, at the Steam oat Office, or to the Captains on Board.

E. S. ALFORT, Agent.

Hamilton and Rochester Steam Boat Office,

10th May, 1843.

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## THE STEAMER AMERICA,

CAPTAIN HENRY TWOHY, WILL, until further notice, leave TORONTO for ROCHES-TER, at half-past 10 o'clock, on the arrival of the Hamilton teamer, every Monday, Wednesday, and Eriday Morning, touching weather permitting) at Darlington, Bond Head, Port Hope, and Coill leave ROCHESTER LANDING for TORONTO, touching

obourg, Port Hope, and other intermediate ports, (weather per-ng,) every Tuesday, Thursday, and Saturday Marnings, at 9 lock.

Parcels and Luggage at the risk of the owner unless booked and dor; and the owner of the steamer will not hold himself respondle for any damage to property on board, occasioned by accidental coor collision, dangers of the navigation, &c. or by reason of its ng carried on the deck of the steamer.

Passengers by this route may reach Boston or New York within hours from Toronto, and 44 hours from Hamilton.

E. S. ALPORT, Agent, amilton and Rochester Steamboat Office, Toronto, 13th May, 1843.

1843.—ROYAL MAIL STEAMERS. THE PUBLIC ARE INFORMED THAT THE FOLLOWING ARE THE ARRANGEMENTS FOR THIS SEASON:

LAKE ONTARIO, BETWEEN KINGSTON AND TORONTO Princess Royal, Colcleuch; Sovereign, ELMSLEY; City of Toronto, Dick;

From Kingston: PRINCESS ROYAL; At 8 o'clock, Evening-Monday and Thursday, SOVEREIGN; At 8 o'clock, Evening-Tuesday and Friday,

CITY OF TORONTO; At 8 o'clock, Evening-Wednesday and Saturday, -and arrive at Toronto early next day.

From Toronto: SOVEREIGN: At 12 o'clock, Noon-Monday and Thursday, CITY OF TORONTO; At 12 o'clock, Noon-Tuesday, and 12, Noon, Friday, PRINCESS ROYAL; At 12 o'clock, Noon-Wednesday and Saturday, -and arrive at Kingston early next morning

#### The above Steamers call at Cobourg and Port Hope each way. oronto, May 4th, 1843. BANK OF UPPER CANADA.

OTICE is hereby given, that the Books of Subscription for the new Stock of the Bank of Upper Canada, as authorized by the orincial Act 6th Fetoria, chapter 27, will be opened on Monday first day of May next, at the following places, viz:—
Toronto,..... at the Bank of Upper Canada.

Kingston..... Office of the Bank of Upper Canada.

Montreal ..... Agency of do

Agency of do Office of Japhen Sank of Upper Canada.
Office of Jacob F. Pringle, Esq.
Office of Alphens Jones, Esq.
Office of J. G. Irvine, Esq.
Agency of the Bank of Upper Canada.
Agency of do.
Gore Bank. Office of the Bank of Upper Canada. Office of do. Agency of do. CONDITIONS.

These Books will be closed on the thirtieth day of June following. Ten per cent. on the amount subscribed must be paid at the time subscribing; but Subscribers may pay up their whole subscription ent Contingent Fund will be divided amongst the holders By Order of the Board, THOS. G. RIDOUT,

Bank of Upper Canada, Toronto, 5th April, 1843.

### NOTICE.

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.

Authorised by Act of Parliament to grant INLAND MARINE ASSERANCE. THIS Company will be prepared, on the 25th instant, to take risks in the MARINE DEPARTMENT, as empowered by Act of the Provincial Legislature, 6th Victoria, cap. 25.

The Rates of Premium, and other information, may be obtained at this Office, or of the undermentioned, who have been appointed Agents of the Company, and are authorised to grant Assurance, either in the FIRE on MARINE DEPARTMENTS, in the name and on behalf of the Company, viz.:

T. W. BIRCHALL, Managing Director.

HOME DISTRICT

MUTUAL FIRE INSURANCE COMPANY. THE ANNUAL MEETING of the Company for the Election of Directors for the ensuing year, will be held at the Office of the Subscriber, No. 7, City Buildings,

ON MONDAY 5TH JUNE NEXT, on Monday 5th June NEA1,
at 10 o'clock, A. M., when a statement of its affairs will be submitted.
By order of the Board,
J. RAINS, Secretary.
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BELLEVILLE BAZAAR.

NOTICE is hereby given, that a Bazaar, for the purpose of adding the funds for the erection of a Parsonage House, in this Town, will be held in Belleville, in the month of September next, under the direction of a Committee, composed of the following Ladies, viz.: Mrs. Breakenridge, Mrs. E. Holden, Mrs. G. Bleecker, Mrs. C. Herchmer, Mrs. B. Dougall. Mrs. Baldwin, Mrs. T. Parker, Mrs. Bartlett,

Contributions to this Bazaar may be sent to the Committee before the end of the first week in September next, with the price attached to each article by the donor. THE SEVEN SERMONS,

PREACHED AT THE CONSECRATION AND RE-OPENING OF THE PARISH CHURCH OF LEEDS.

I. By the Right Rev. George Washington Doane, D.D., Bishop of New Jersey.

II. By the Rev. William Dodsworth, M.A.
III. By the Rev. Walter Farquhar Hook, D.D.
IV. By the Rev. William Gresley, M.A.
V. By the Ven. Archdeacon Misgrave.
VI. By the Rev. John Jebb, A.N.
VII. By the Ven. Archdeacon Wilberforce:—

In one Volume, handsomely printed, with sed lines encircling each page, price 18s. For Sale by— Toronto, May 18, 1843.

HEYNES' VIRGIL. JUST received 3 copies only Publii Virgilii Maronis Opera Notis
ex editione Heyniana excerptis illustrata. Accedit Index Maittairianus. Oxford edition. Price £2 5s.
H. & W. ROWSELL,
163, King Street.

TO LET, The Premises No. 2, Waterloo Buildings,

KING STREET TORONTO, AT PRESENT OCCUPIED BY H. & W. ROWSELL, THEY BEING REMOVING TO

No. 163, KING STREET.

THE Premises are large and commodious, with good yard, (in which is a Well.) Coach-house, Stable, back Store-house, &c. &c. There is a good Cellar, the full size of the Store, and also an excellent Brick-vaulted Cellar in addition, rendering the Premises well adapted for a Grocery or Wholesale Store. Apply on the Premises. Possession can be given as early as may be desired. Toronto, 2nd March, 1843.

BIRTHS. At Fort Erie, on the 17th May, Mrs. J. Windeat of a daugh er At Sandwich, on the 8th May, Mrs. Holland, widow of the fate E.

At Sandwich, and Holland, Fsq, of a daughter.
On the 24th May, Mrs Stafford Lightburne, of a son.
At Picton, on Saturday the 27th May, Mrs. Charles Bockus, of twin sons.
On the 20th May, the wife of the Rev. John Grier, Rector of MARRIED.

MARRIED.

In St. Mark's Church, Niagara, on the 25th May, by the Rev. T. Creen, Rect-v, Walter Willson, Esq., of the firm of Willson and Charles, to Miss Sarah Burwell Lee,—all of Niagara.

At Toronto, on the 17th May by the Rev. A. Sanson, James Marsh, Esq., of Yonge-street, to Miss Mary, eldest daughter of D. McDougal, Esq., of Niagara.

At Quebec, on the 20th May, at the Cathedral, by the Rev. Geo-Mackie, Mr. K. H. Poole, to Maria Sophia Wilson, eldest daughter of Mr. John Wilson, both of that city.

LETTERS received during the week ending Thursday, June 1st: -Lord Bishop of Montreal; Col. B. Young [the copies sent]; Major Townsend; A. Cook, Esq., P. M. [rem. in full vol. 6.]; C. Neville, Esq. [shall be duly attended to].