

SCRAPS FROM MY JOURNAL.

NO. V.—HAMBURG.

In Hamburg every thing seems intended for use, little or nothing for show. Its public buildings have little to attract observation, and, though an ancient city, its antiquities command little attention. Of the sixteen Churches which it contains, eleven are very small, and five large; and of these latter, those of St. Michael and St. Peter are remarkable for their elegant spires, and that of St. Nicholas for its fine chimneys. The established religion is the Lutheran; but all sects and denominations have perfect toleration; from the Jew to the Roman Catholic, all are invited here to exercise their industry, and left to find the road to heaven in their own way.—The consequence is, that there is very little appearance of any religion. On Sundays, you hear the bells of the churches tolling in the morning, and the streets are pretty quiet till eleven or twelve o'clock, but then the hubbub begins. Shops are opened, the Cafés are crowded; if the weather be fine, a large part of the population resort to the country taverns, where regular tables d'hôte are prepared on this day; and in the evening, the theatre, the opera, and the ball-rooms are crowded.

The Exchange is a singular looking building, being like nothing but a large ball-room propped up upon wooden pillars. To what uses the air-propped room is devoted, I cannot say; but the merchants assemble under its shade and in the open space immediately around it. Here, for about an hour each day, a great many people are collected; more, indeed, I should think, than ever upon the Royal Exchange in London. This would seem to indicate, what I believe is the fact, that the business of Hamburg is more subdivided, and that, directly or indirectly, a greater proportion of its merchants are interested in foreign bill transactions.

Great part of the business of the city is, however, transacted in the Börsen Halle, which is crowded from the morning till late in the afternoon, and may be called the Stock Exchange for the paper credit of continental Europe. It is a large and long room, lighted from the roof by a multitude of little windows. Upon entering, you encounter a low railing or bar which runs all across, and outside of which are sold cakes, liquors and cigars; of these last the consumption is immense, for, though the room within is so crowded as literally to present the appearance of a moving mass of human beings, yet every individual is smoking; every one has in his mouth either a cigar or a pipe. The odour and the smoke, accumulated in a covered room, from so many human vomitories, can be more easily imagined than described; indeed the scene, looking from the bar, would sometimes put me in mind of a mussel bank in a fog covered with sea fowl, pecking, and twisting, and getting their suppers before they go to roost.

Upon the left hand side, nearly half way to the top, is a staircase which leads to the News Room and Library of the Börsen Halle. These are contained in two rooms, where you find all kinds of Newspapers from every country, and in every language; and also English, French, and German Magazines and Reviews. The library contains a considerable collection of books, consisting chiefly of useful publications in French and German; the whole establishment being very well got up, and creditably managed. One side of at least one of the rooms is composed almost entirely of glass windows, whence, as you can over your newspaper, you can ever and anon look down upon the noisy crowd in the Börsen Halle below, and inhale the perfume of the tobacco, which, though not of a nature to stimulate, to "thoughts that breathe and words that burn," is, I doubt not, equally useful, as a narcotic, to still the wild spirit of speculative enterprise, and produce in its stead that calm composure of contemplation, which befits the calculation of nice variations in the exchanges, and the balancing of mercantile credit over half the world.

The Bank of Hamburg is nearly as celebrated as that of Venice, and more so than that of Amsterdam. It is entirely a bank of deposit; issues no promissory notes or bills; and advances money on pledges of jewels, but not on discounts. The object of its institution, which took place in 1619, was, to establish a permanent and uniform currency, and so place the exchanges with foreign countries upon a stable footing. Before its establishment, all money transactions took place in metallic currency, which, being composed of the coins of all the neighbouring princes and states, was both complicated, from the diversity contained in such a mixture, and was also of very uncertain value, from the rapid deterioration of these foreign coins, to which it was impossible that any effectual check could be applied. Deposits are received, not in current money, but in bullion, regularly assayed, and of a certain degree of fineness. The bank is very seldom required to make any issue of specie. When a merchant makes a deposit, he receives credit for the value in the books of the bank; this he makes use of, not by withdrawing the specie from the bank, but by giving to his creditor a transfer order on his account. In this way, the amount of the credits in the bank, which are possessed by the Hamburg merchants, may be considered as representing the mercantile capital of the place, which is made circulating and available by means of these transfer orders or checks. The profits of the bank arise from a charge of two schillings on the mark, or about four-ninths per cent, and from the interest arising from advances on jewels.—Bank money, being of a permanent value, soon came to be of greater price than the mixed and uncertain coinage in common use, and it still bears generally a premium or agio of nearly 25 per cent. This agio varies, however, according to the demand; if, from the increase of such transactions as are usually settled for in bank money, it becomes in request, the agio increases, and the reverse. The affairs of the bank are conducted with great publicity.

The situation of Hamburg, and the vast extent of its water communications, render its trade chiefly, if not almost entirely, one of transit. Its value is enormous, amounting, if you add imports and exports together, to the surprising sum of about fifteen millions sterling annually. The duties, which are levied by the city upon this vast trade, are almost nominal, being about one-eighth per cent on exports, and one-half per cent on imports. The whole revenue of the corporation is about £150,000, of which about one-fifth is derived from the customs, and four-fifths from assessed taxes.

The constitution of Hamburg has about as many checks and counter checks, as had that of Venice in her palmy days. Its executive power, consists of a senate of twenty-eight members, who receive annual salaries, and who, though they have no right of hereditary succession, have that of filling up vacancies in their own number. The citizens act by delegation in different ways; by a commission of fifteen, called the council of elders; by the council of sixty; and by the assembly of one hundred and eighty. Each of these bodies has a right to confer with the senate. The senate has the sole initiative in making laws, and their adoption or rejection depends upon these representatives of the citizens. To be a citizen in the legislative sense, one must be of the Lutheran faith, and hold property to the value of about £240 sterling, if within the walls, and double that amount if without them. For the purposes

of trade, citizenship is, however, very easily acquired; for this very obvious reason, that the prosperity and almost existence of the town depends upon its being made a rendezvous for foreigners.

Hamburg was founded in the ninth century by Charlemagne, and was originally a fort called Hammenburgh. The excellence of the situation which his sagacity selected soon attracted trade and drew a population around it. For three or four centuries it struggled slowly to importance, till about the year 1200, it formed that association with Lubeck which was the commencement of the Hanseatic league. Its progress then became more rapid, and its history was henceforth inseparably connected with that of the confederacy of which it was the origin.

That singular league was, like many other anomalous combinations in the middle ages, called into being by the same necessity for protection and redress of injuries which produced knight errands in chivalry, the Santa Hermandad, in Spain, and the dread tribunal of the Vehm, in Germany. About the twelfth century the European world was in a state of confusion; some of its more northern states were almost wholly barbarous, and inhabited by people knowing little either of law or religion, while the rest was parcelled out into feudal monarchies, tormented by a turbulent array of unruly Barons. In either of these, property and trade were alike insecure. The barbarian cared little about the trader or the rarities which he dealt in, and the Baron was too fond of replenishing his exhausted exchequer by the easy plunder of a merchant's wares. Law had then no moral force; and therefore it was necessary that physical power should be brought forward to enforce quiet and security. We observe accordingly that all the earlier trading communities rose into importance solely by combining the might of the sword with their mercantile speculations. Venice, Pisa, and Genoa originally carried their trade only where their fleets could make them respected and no farther, and so was it with Hamburg.

While such a condition of affairs operated as a general stimulant to the combination of power with merchandise, the Hanseatic league seems to have been specially called into existence by the transition state of society on the coasts of the Baltic. In the eleventh century, these were nearly a terra incognita. But shortly afterwards, the Kings of Denmark, the Dukes of Saxony and other Princes, conquered Pomerania and the German shores; and the Teutonic Knights did the same by Prussia and Poland. Pending such conflicts, mercantile transactions were attended with double peril, and therefore, that advantage might with safety be taken of the changes which were thus producing, a close union was entered into between Hamburg and Lubeck; which proved so successful, that their alliance was eagerly courted by other cities. In the fifteenth century, the confederacy comprised nearly eighty cities, and the power of the league was so great as to become an object of fear and jealousy to many of the European Princes. In London, as the merchants of the steelyard, we find them lending money and presenting large gifts to the kings and nearly monopolizing the trade of England; and we see them also vested with the same authority and splendour at Novogorod, in the interior of Russia, while at every intermediate point along the northern seas, and even far in the interior, their factories were established and flourishing.

Such was the mercantile source and progress of the Hanseatic league; as noble a combination of merchants as the world ever saw. But we should do them great injustice if we considered them as a body caring for nothing but trade; thinking of nothing but gain; making friends of nothing but the mammon of unrighteousness. While they managed their concerns with the nicest calculation of profit, while they stimulated the population of northern Europe to more severe toil, their vessels might be more fully laden with the produce of this labour; the pennants of their navies and the flags of their factories carried healing in their folds, and scattered with every breeze the seeds of gentler arts, of peaceful industry and comfort. "In order to accomplish their purpose, of rendering the Baltic a large field for the prosecution of commercial and industrious pursuits, it was necessary to instruct men, still barbarous, in the rudiments of industry, and to familiarize them with the principles of civilization. These great principles were laid down by the corporation, and at the close of the fifteenth century the Baltic and the neighbouring seas had, by its means, become frequented routes of communication between the north and the south. The people of the former were enabled to follow the progress of the latter in knowledge and industry. Towns and villages were erected in Scandinavia, where huts only were before seen; the skins of the bear and the wolf were exchanged for woollens, linens and silks; learning was introduced, and printing was hardly invented before it was practised in Denmark, Sweden," &c.

RIVIGNUS.

PASCHALI, THE WALDENSIAN.

Negrino and Paschali exercised their ministry in Calabria, in comforting the persecuted people among the woods and mountains. But when the sufferers were so closely hunted, we could hardly expect the preachers to escape. At the instance of the inquisitor, they were both apprehended. Negrino was starved to death in prison at Casueza. At this place Paschali was detained in confinement eight months, whence he was sent prisoner to Naples, with the view of being conducted to Rome. The patience with which he endured the cross, appears from the sensible and ardent letters which he addressed to the persecuted church of Calabria, to his afflicted spouse Camilla, and to the church of Geneva. In one of these he describes his journey from Cosenza to Naples:—"Two of our companions had been prevailed on to recant, but they were no better treated on that account, and we know not what they will suffer at Rome, whether they are to be conveyed, as well as Marquet and myself. The Spaniard, our conductor, wished us to give him money to be relieved from the chain by which we were bound to one another; yet, in addition to this, he put on me a pair of handcuffs, so strait that they entered into the flesh, and deprived me of all sleep; and I found that, if at all, he would not remove them until he had drawn from me all the money I had, amounting only to two ducats, which I needed for my support. At night the beasts were better treated than we, for their litter was spread for them, while we were obliged to lie on the hard ground, without any covering; and in this condition we remained for nine nights. On our arrival at Naples we were thrust into a cell, noisome in the highest degree, from the damp, and the putrid breath of the prisoners."

He was next sent in bonds to Rome, at which place his brother arrived from Coni, with letters of recommendation, to ask his liberty. With difficulty this brother obtained an interview with him, in the presence of a judge of the inquisition. He gives the following description of this first interview:—"It was hideous to see him, with his bare head, and his hands and arms lacerated with the small cords with which he was bound, like one to be led to the gibbet. On advancing to embrace him, I sunk to the ground. 'My brother!' said he, 'if you are a christian, why do you distress yourself thus? Do you know that a leaf

cannot fall to the ground without the will of God? Comfort yourself in Christ Jesus, for the present troubles are not to be compared with the glory to come.'

"No more talk!" exclaimed the judge.

"We were about to part, my brother begged the judge to remove him to a less horrid prison."

"There is no other prison for you than this."

"At least show me a little pity in my last days, and God will show it to you."

"There is no pity for such obstinate and hardened criminals as you."

"A Piedmontese doctor, who was present, joined me in entreating the judge to grant this favour; but he remained inflexible."

"He will do it for the love of God," said my brother.

"All the prisons are full," replied the judge.

"They are not so full but that a small corner can be spared for me."

"You would infect all who are near you by your smooth speeches."

"I will speak to no one who does not speak to me."

"Be content, you cannot have another place."

"I must then have patience," replied my brother.

In Paschali we see an instance of the power of the gospel supporting the soul in the most protracted sufferings. In a letter to his former hearers, like another Paul in his second epistle from Rome to Timothy, and like him, when about "to be offered," he thus expresses himself:—"My state is this: I feel my joy increase every day as I approach nearer the hour in which I shall be offered as a sweet-smelling sacrifice to the Lord Jesus Christ, my faithful Saviour; yea, so inexpressible is my joy, that I seem to myself to be free from captivity, and I am prepared to die, not only once, but many thousand times, for Christ, if it were possible; nevertheless, I persevere in imploring the Divine assistance by prayer, for I am convinced that man is a miserable creature when left to himself, and not upheld and directed by God." Shortly before his death he thus addressed his brother:—

"I give thanks to my God, that, in the midst of my long-continued and severe affliction, there are some who wish me well; and I thank you, my dearest brother, for the friendly interest you have taken in my welfare. But as for me, God has bestowed on me that knowledge of our Lord Jesus Christ, which assures me I am not in an error, and I know I must go by the narrow way of the cross, and seal my testimony with my blood. I do not dread death, and still less the loss of my earthly goods; for I am certain of eternal life, and a celestial inheritance, and my heart is united to my Lord and Saviour." When his brother urged him to yield in some degree, with a view of saving his life and property, he replied, "Oh! my brother, the danger in which you are involved gives me more distress than all I suffer or have the prospect of suffering; for I perceive that your mind is so addicted to earthly things as to be indifferent to heaven."

At last, on the 8th of September, 1660, he was led to the conventual church of Minerva, to hear his process publicly read; and the next day, the 9th of September, he appeared, with the greatest fortitude, in the court adjoining the castle of St. Angelo, where he was burnt in the presence of the pope and a party of cardinals. Pius IV. wished to feast his eyes with the punishment of that man who had maintained the pope to be an antichrist; but he and his cardinals could have wished either that they had been in another place, or that Paschali had been mute, or the people deaf; for the martyr expressed many sentiments from the word of God against the pope, which caused him considerable uneasiness. In the midst of the flames, he courageously censured his prosecutors, summoning them to appear before the throne of the Lamb, to give an account of their cruelties and barbarities, and of their heresies, superstitions, and idolatries, with which they have defiled the church. The martyr caused these dignitaries to gnash their teeth with rage; he deeply affected all the other witnesses, and died fervently calling upon God.—*Blair*.

The Garner.

A CAUTION AGAINST SCHISM.

The best sheep have shortest legs; their commendation is not to make haste in straying away. He that "hasteth with his feet slowness;" that is from the station in which God has placed him. If we have abounded in good works, and done God never so good service, we are as guilty in the eyes of God as they that crucified the Lord of life himself, if we violate his spouse, or read the emptiness of his Church.—When God had made but an hedge about Job, yet that hedge was such a fence as the devil could not break in; when God hath carried a wall of brass, and a wall of fire about his Church, will thou break through that wall, that brass, that fire? Paradise was not walled nor hedged, and there were serpents in Paradise too; yet Adam offered not to go out of Paradise till God drove him out; and God said that he would have come in again if the Cherubims and flaming sword had not been placed by God to hinder him. Charm the charmer never so wisely (as David speaks), he cannot utter a sweeter, nor a more powerful charm than that, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" and "we receive this child into the congregation of Christ's flock." There is a sweet and powerful charm in the *ego te absolvo*. "I absolve thee from all thy sins;" but this blessed charm I may hear from another, if I stray into another Church, but the *ego te baptizo* I can hear but once; and to depart from that Church in which I have received my baptism, and in which I have made my contracts and stipulations with God, and pledged and engaged my sureties there, deserve a mature consideration; for I may mistake the reasons upon which I go, and I may find after, that there are more true errors in the Church I go to, than there were imaginary in that I left.—There belongs much consideration, and a well-grounded assurance of fundamental errors in one Church, and that those errors are repaired, and no other as great as those admitted in the other Church, before upon any collateral pretences, we abandon that Church, before upon any collateral pretences, we abandon that Church in which God hath sealed us to himself in baptism.—*Dr. Donne*.

SUPERSTITION AND PROFANESNESS.

Where superstition prevails on one hand, profaneness will always get ground on the other; and the very reason why religion runs so low on this side, is because it runs too high on that: for how contrary sever these two virtues seem, yet they are contrary, but just like East and West, they lie directly in a line, and meet exactly in a point; where the one is the other commonly begins. And accordingly we may observe that when a superstitious man grows weary of that burdensome folly he seldom fails to turn atheistical and profane; when a profane atheist is frightened from his vice he commonly runs into superstition, and from an ignorant unreasonable course of sin, he flies to an ignorant injudicious state of penance.—And of this truth there are too many and too notorious proofs. We might instance not only in single persons of all religions, but in whole nations and churches in the world, where the conversation is nothing else but a continual succession, as it were, of these extremes to the other,—a continual succession, as it were, of Carnivals and Revels,—where debauchery and superstition govern by turns, and 'tis hard to say which is the most abominable of the two. One day shows men extravagant in their vice, and the next as foolish in their penance; and thus their whole life is divided between drunkenness and disease; and all the spiritual physic which they take is but to prepare them for another riot.—*Bishop Hickman*.

THE SCEPTIC AND THE CHRISTIAN.

If Christianity be false, then indeed is this life a perfect labyrinth; a flat, and stale, and unprofitable scene of guilt and misery; of power exerted without an object; of energies, of hopes, of sympathies, terminating in nothing. If, on the contrary, it be true, all then around us is order, regularity, and symmetry; a necessary and beautifully contrived intermediate step in a creation slowly but securely ripening into perfection and purity. Listen to the sceptic, and we have no acknowledged moral law, but the mere suggestions of our own fancy, and our arbitrary and fluctuating speculations upon the dignity of virtue, and the deformity of vice. Consult the Christian, and he will point to the tables of an inspired law, admitting of no misinterpretation or compromise, as his inflexible rule of conduct. According to the one belief, this imperfect world is, for aught we know, the whole object of our existence. According to the other, it is a state of trial and of wholesome discipline, in which our faculties are matured and improved previously to the commencement of a better. Believe those, and our highest pleasures savour of bitterness. Hear these, and our most excruciating sufferings are consecrated by a blessing, as bringing us nearer to God. There we have a capricious and gratuitous creed, admitting which to be true, we must acknowledge history to be false. Here a dispensation guaranteed by all the analogies of our nature; by unbroken tradition; by the operation of miracles; by the preaching of eye-witnesses; and by the blood of martyrs.—*Rev. Dr. Shuttleworth*.

CHRIST'S HUMAN SYMPATHIES.

God approaches us in the form of man, and in the character of a friend and brother. He meets our sympathies. He presents to us every familiar feature and lineament of a common nature, so that we see, as it were, ourselves, only in brighter exhibition, in Him. His bosom seems to heave, and his heart to beat, as ours do. He is touched with the feeling of our infirmities, and tempted like as we are. He has human affections within his spotless breast, and (may we not add?) tastes and relishes for innocent enjoyments, corresponding to all that is pure within us. He is observant of, and often turned to, the simple objects of the surrounding scene; from the rising of the universal sun, to the drapery which adorns the wild unheeded flower. That children were interesting to His mind, appeared on more than one occasion. When they brought infants to Him, that He should touch them, and when He beheld the artless group of little ones around Him, and saw the earnest, anxious looks of the mothers, who had, in all probability, led them there; his heart seems to have been much engaged. That he was both affected and excited by this touching scene, appears from His sharp rebuke of those who would have kept these children from Him; from the energy of his declaration, that "of such is the kingdom of God;" and from the parental tenderness with which "He took them up in his arms, put his hands upon them, and blessed them." That he was alive more-over to the claims and endearments of special attachments and peculiar friendships, we learn from His allowing a place in His own bosom to the disciple whom he loved; and from His mingling His tears with those who wept around the grave of Lazarus. The ties of kindred and bonds of natural affection, were closely entwined around His feeling heart. Nor is it possible for imagination to conceive a more touching proof, that He was not insensible to these soft impressions, than that amidst the agonies of the cross, the case of His mother engaged His thoughts, and pressed upon His mind. He who during His own pilgrimage had neither home, nor "where to lay his head," was, while in the last pangs of struggling nature, employed in securing some humble shelter for His only earthly parent. "When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" One who knew him as St. John did, was at no loss to take his meaning. "And from that hour, that disciple took her unto his own home."—*Rev. H. Woodward*.

CHRIST'S SECOND COMING.

He cometh, indeed! But how changed! how different his appearance from what it was! How shall we be able to conceive of it as it deserves, to raise our thoughts from the voice of the tender babe in the manger, bemoaning our sins that brought him thither, to the voice of the Son of God, from which the heavens and the earth shall fly away, and no place be found for them any more for ever! Yet so it is. Behold, he who came in swaddling clothes, cometh with clouds. He who came to preach the day of salvation, cometh again to proclaim the day of vengeance. He who was led as a lamb to the slaughter, leads his ten thousands to the prey, as the lion of the tribe of Judah. He who cried not, nor lifted up his voice against his enemies upon earth, thunders with the glorious voice of his excellency against them from heaven. He who never broke a bruised reed, rules the nations with a rod of iron, and breaks them in pieces like a potter's vessel. He who quenched not the smoking flax, extinguishes the great lights of the world, darkens the sun, and turns the moon into blood; commands the stars from their stations, and the dead from their graves; shakes the powerful heaven, and the foundations of the earth, and all hearts that are not fixed on Him.—*Bishop Horne*.

THE CHRISTIAN'S KNOWLEDGE.

Let the infidel abandon his irksome superiority over the brute, if such is his will, but our lesson has been taught in a loftier institute. At the foot of the cross, in all humility and in adoration, we have learned at once the depth and the height of human nature; we have learned to think all wisdom but foolishness for the knowledge of Christ; all purity but sin, unwashed by his atonement; all hope in earth, of all hopes the most miserable, but in the faith of his blessed resurrection: content to bear the struggles of life, as his commands; and submitting to the grave, with a consciousness that it can sting no more; "sown in corruption, to be raised in incorruption; sown in dishonour to be raised in glory; sown in weakness, to be raised in power."—*Rev. Dr. Croly*.

Advertisements.

A GENTLEMAN, who has received a Collegiate education, and who has had several years experience in the tuition of youth, is desirous of being employed in some respectable families as Private Tutor, or as Assistant in a Classical School in any part of this Province. Unexceptionable references, from some of the most influential gentlemen of this city, in whose families he has officiated in the above capacity, can be addressed. Address A. B., care of H. Rowell, this office. 13-5w

THE Subscriber respectfully informs his friends and the public, that in addition to his former business, he has commenced the manufacturing of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by first rate workmen. 13-5w

Storkkeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. 13-5w

SAMUEL SHAW, 120, King-Street. 13-5w

MRS. J. WALTON has removed to the House in New Street lately occupied by E. Goldsmith, Esq., and is now prepared to give instructions on the PIANO FORTE, (on the approved system of her late brother Mr. Alex. Duff, of Montreal) to a limited number of Young Ladies. Terms may be known on application. 2w-15

October 10, 1840. 13-5w

SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookbinder, King Street, Toronto. 14

HAT, CAP, AND FUR HART. CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS, from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840. 11-4f

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A CARD.

J. HUGHES begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a comfortable room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand, or made to order on a short notice. Toronto, September 17, 1840. 12-4f

STATIONERY AND SCHOOL BOOKS. THE Subscribers have always on hand a large and general assortment of PLAIN, FANCY, AND MISCELLANEOUS STATIONERY, consisting, among other articles, of—FOLIO POST, QUARTO POST, FOOLSCAP, POTT, AND NOTE PAPERS, of every description and quality, Quills, Black Pencils, Slate-pencils, Ink, Ink-powders, Drawing Paper, Drawing Pencils, Cards, Wax, Wafers, Memorandum Books, Copy Books, &c. &c. which they import direct from the English and Scotch manufacturers, and can supply to Merchants, Stationers, and others, on advantageous terms. Their stock of SCHOOL BOOKS is also extensive, having received large supplies of those of general use in Canada, and published cheap editions of Murray's large Grammar, Murray's abridged do., Walker's Arithmetic, Manson's Primer, the Primer, by Peter Parley, Jones and the Canadian School Atlas, containing ten coloured maps, and ANK ACCOUNT BOOKS of every description for sale, or made to order to any pattern. ARMOUR & RAMSAY, St. Paul Street, 12-4w

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufacturers in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE. SHUTTER & PATERNON, 13-12w

AMERICA AND THE AMERICAN CHURCH. BY the Rev. Henry Caswall, price 12s. 6d. for Sale at Henry Rowell's, King Street, Toronto. 13-12w

JUST PUBLISHED. BY Henry Rowell, Toronto, CAMERON'S DIGEST, of cases determined in the Court of Queen's Bench, from Michaelmas Term, 10th George IV. to Hilary Term, 3d Victoria. Price—10s. Toronto, August 27, 1840. 8

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry Rowell, at "The Church" Office, England, a new edition of THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Common Prayer Book. Price—one penny each, or six shillings per hundred. Toronto, August 27, 1840. 8

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING SKETCHES OF THE GEOGRAPHY, ANTIQUITIES, AND PRESENT condition of EGYPT AND PALESTINE. A few copies of the above work, price 2s. 9d. each. HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto. 13-12w

FAMILY AND INDIVIDUAL PRAYERS. Just published, Second Edition, price 1s. 6d. FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. James Thompson, Agent for the British and Foreign Bible Society, sold at the Bible & Tract Depositories in Toronto, by Messrs. G. W. Baker, & Jackson. These prayers are recommended by various Ministers, whose testimonials may be seen prefixed to the book. 43-6m

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches; in Latin, Greek, Mathematics, &c. A French master is engaged to attend the School. The business of Mrs. GROMBIE'S Seminary will be resumed on the same day. Mrs. C. can accommodate three or four additional in-door pupils. M. C. GROMBIE, P. H. D. S. Toronto, August 11, 1840. 6

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:—Male Department—Tuesday, August 18th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWALL, Brockville. 41f

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will become payable on the shares registered in the Colonies, on and after the Third day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid in the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of Shares can take place. By Order of the Court, (Signed) G. DE BOSCO ATTWOOD, Secretary. 21f

London, June 3, 1840. 21f

DR. CAMPBELL will attend to