...to seek to promote God's glory by the removal of evil; there is room for all the ...ces that can be brought into requi... ...e needed, and good men ought ...st to help forward a good work. ...ce what has already been the ...s movement—how it has taken ...e glare with which fashion had ...d the drinking customs of society ... it was not now deemed neces... ... exclude men from *decent* society ...ly because they disowned strong drink, but that a man might be a total abstainer and yet not be deemed a fool—we must admit that something had already been attained, and that the cause was, even on this showing, progressing. It had been ...pted to bear them down by ridicule, ...tempt had signally failed. They ...likened to the seekers for the ...'s stone, the believers in alchy..., and other dreamers of ... but the comparison was not ... these fancies had passed ...like froth on the waters, the ...ence was progressing with ...making head against the inveterate opposition of wealth and fashion, appetite and interest, so giving proof of the soundness of the principle; and, by the help of God continued the Rev. speaker, we will maintain it to the end against all gainsayers.—(Applause.) The advocates of the cause were, however, anxious to have all men with them, and they desired that all would examine the subject in the light of God's word, and if they could not ...e their way, let them not at least blind ...mselves, nor excuse their estrangement ... account of alleged errors in the ma...ement of particular branches of the ...ciety, for which they would not be held ...ccountable. Let opposers either show us a better way or join our standard.—Temperance men were desirous of finding a better way if such were to be found, the *best* way, and then to have a strong pull and a pull all together, and with His blessing men should have cause to say, that ...helped us to do good in our day, ...n we have mingled in the ... Much ...ause.)

...Rev. gentleman having concluded the address, which we have given a *very imperfect*... again came forward, saying he must say a word in conclusion. He proceeded ...ve that the principle of Religion and Total Abstinence was the same. He should tremble to be found forwarding a cause he could not pray God to bless. He besought his auditors now to ... in reference to this matter as in the sight of ...ould soon be their judge—spoke of the ...temperance by which the neighbor... ...aracterised—of what he had himself ... on the route from Hamilton, the coach ...ng passed a single tavern without the ...tor calling for liquor—and finally impressed ...n the Societies the necessity and magnitude ...ork in which they were engaged, he ...em to more united and more strenuous ... in a cause the most benevolent and self-... the world had ever witnessed; and, warn... ...yers of the wrath of God denounced ...l who should persist, despite the con... of conscience, to oppose or retard a work ...ntly of God, he emphatically prayed God ...ide all present by his counsel while here, and ...y to bring them to glory. Dr. Burns' address,—more especially the peroration,—was listened to throughout with deep attention, and appeared to make a solemn impression on all who were privileged to hear it.

Temperance Glee—Air, "Maltese Boat Song," by the Choir.

Music by the Band.

Mr. J. Lindsay said he ... in his native land listened with admiration and delight to the eloquent appeals of the Rev. Dr. Burns, but never had he experienced these feelings in a higher degree than on the present occasion; and he felt ...s if it were unpardonable in so humble an ...dividual as himself presuming to open ... after the cause had been so ably ...ed and sustained by their venerable ... who had now addressed them, but ... knew that the cause was one which ...e dignified by the advocacy of the ... as well as of the highest in the land ...peared not before them as one ha... bad or weak cause to sustain—as ...ding on the sand. No! he felt that ...l on a rock, and that the cause was ...ainst which the gates of hell could ...prevail.—(Applause.) Mr. L. here adverted to his admiration of the benevolence and self-denial which had animated Dr. Burns, at his advanced period of life, to go forth into the wilderness to proclaim the great principles of Total Abstinence as the only efficient means for reclaiming the inebriate, and preventing the uninitiated from becoming the victim of intemperance. In all ages of the world great men had come forth the advocates of great principles, tending to promote the happiness of mankind. These had been dignified with the title of Reformers—after ...es had reverenced and lauded them, and ... names came down to us adorning with ...els. When we saw the frightful vices ...mperance was propagating, the crimes ... was perpetrating, the ruin she was ...plishing, we should do all in our ... to stay her progress, to effect her ...truction, and dare the world's opposition in the work. The philosophy of drunkenness was a vast and exciting subject. From the earliest times, nations and their ...stitutions had been defiled by this all-...ailing vice. The heroes of ancient ...ece and Rome had poured libations to the Dagon of Intemperance, while their poets had sung his praises; the soldier had found a potent ally in the wine-cup, and to it the assassin had resorted for strength to accomplish his deeds of blood. He rejoiced to see such men as Dr. Burns, despite the world's frown, despite many opposing influences, coming boldly forward ...o aid the friends of humanity in this high ... prize. Oh! let us catch the high ...ration of such leaders, and follow as ...es soldiers engaged in so glorious ...se, in the full assurance of victory. ...s glad to see so many happy faces, ...ny friends who had met to celebrate ...d to assist in emancipating the ... worse than negro bondage; ...me to aid the poor drunkard struggling with his besetting sin, like Laocoon in the folds of the serpent. And how many (continued Mr. L.) offer no opposition to the destroyer, but pass down to the grave in apathetic indifference, the victims of *moderation*, believing all is right. He quoted the cases of many great men who had been struck down by intemperance—dwelling on the case of Robert Burns, whose genius he extolled, while he mourned his habits of inebriety. He who had shown the might that slumbered in a peasant's arm, and proclaimed the rights of humanity in "A man's a man for a' that"—what might he not have been, but for the Circean witchery of the bowl!—Mr. L. went on to prove, by a variety of arguments, the evils of drunkenness; and from the criminal calendars of our towns and cities, and the coroner's inquests and newspaper reports, the large amount of misery and destitution consequent thereon. He argued that Nature herself, through all her works, in the habits of all her creatures, was on the side of those who rejected intoxicating drinks, and showed her indignation at such as violated her laws, by plucking the roses from their cheeks and planting them on their nose. The speaker here drew the picture of an inebriate reeling under the influence of strong drink—the tyrant of his household, the destroyer of his family's peace, the pest of the neighborhood, the outlaw of society—pointing to the contrast between such a one and the brutes. Horses drank but to allay the cravings of nature, the [illegible] sought the brook to assuage their thirst; but man—man, created in the image of God, drank to satisfy the demands of a worse than brutish appetite. The speaker, after making several classic allusions to the strength of the [illegible], asked who were the opponents of the cause? None dared openly to oppose it—its enemies had sense enough to hold their tongues, while they sought silently and insidiously to retard its progress. Mr. L., remarking on the beautiful situation of Guelph, and the prosperous appearance of the adjacent country, said it depended almost entirely on the exertions of Temperance men now, whether it should [illegible] a sober and moral population, or be the residence of a drunken and degraded people. Rather than the latter should be its fate, it had been well it had remained a wilderness, tenanted by the red man or the wolf. He spoke of the responsibility that rested on society, and the duty owed to posterity; of the scenes of drunkenness he had witnessed in Glasgow, New York, &c., and of their consequences as detailed in the Police reports of these and other great cities. Bar-rooms he defined as Man-traps set to catch the unwary, and depicted tavern-keepers as clapping their hands and hurraing in the prospect of victims. There was, he said, a rail-road from the tavern to the poor-house, and most paupers could trace their ruin to the bar-room. Commenting on the treatment and language generally used by the tavern-keeper to his *exhausted* customer, he told of some of Cruikshank's "Illustrations of the bottle," and quoted the finale of the inebriate almost denied Christian burial—

"Rattle his bones over the stones—
He's a poor drunkard whom nobody owns."

The speaker went on in energetic language to depict the woes the world had suffered under the baneful despotism of alcohol. He sought illustrations in ancient and modern history, in the wars of the Crusaders, in the campaign of Bonaparte in Russia, in many a tale of misery handed down by history, but seemed to be able to find none that might fittingly portray the fearful havoc of this destroying angel. He entreated the slaves of the bowl to abjure their besetting and enslaving habits, and, in pity to their children yet unborn, to renounce the cup which blinds while it poisons both body and soul. Some were dispirited, he said, by the idea that a long period must elapse ere the conquest could be finally achieved. You may not live to see the day, but is it nothing to you that your children's children shall walk in freedom—that future generations shall arise to bless you for your exertions in this God-like cause? Strong Drink (continued Mr. L.) is not necessary to inspiration; Milton and Bunyan wrote under the inspiration of the God of Truth, not of the fiend of intemperance. Nor is it necessary to Christian practice; Howard and Fry walked in the footsteps of their great Master—went about doing good—without the aid of alcoholic stimulants.—(Great Applause.)

"The Old Oaken Bucket"—Air, "The Flower o' Dumblane," by the Choir.

Music by the Band.

Rev. Mr. Griffin, after some preliminary remarks, said:—There is scarcely a subject to which it is more difficult interestingly to direct the attention of public assemblies, than that of total abstinence; not, he believed, because the public generally attach no importance to the matter—not that they do not see that their interests, the interests of their families, the interests of their country, are closely connected with its prosperity; but that the subject has been so fully discussed, the principles of the society are so well understood, the powerful reasons that press it upon our consideration are so distinctly recognised, and every feature of its constitution has been so clearly presented, that he undertakes a hopeless task who attempts to throw any fresh light upon the subject.—To that task he had not the presumption to address himself. As all the material has at one time or another been worked into the edifice, (continued Mr. G.) it only remains for us, on such occasions as these, to put you in remembrance. As Scotia's well-known poet inquired, "Shall old acquaintance be forgot and never brought to mind?" so we are disposed to say, "shall these noble principles which we have cherished—which in by-gone days were so fully pressed upon our attention—and which, under the blessing of God, have done so much for us and ours—shall these noble principles be forgot and never brought to mind?" Unanimously we respond, "No, never!" and although much has been said about the awful consequences of the sin of drinking, although the misery produced by it has been presented to our mind in almost every possible form, we ask, is this a reason why we should now refuse to open our ears to the piteous, the mournful, the distressing cries of suffering humanity? Is this a reason why we should refuse to open our eyes upon the dark scenes of wretchedness and woe, which are so continually presented to us? Is this a reason why we should discontinue our exertions, which in days that are past have been signally honored in removing a vast amount of human misery, and planting in the breasts of so many thousands, such blessed consolations for the present, and such animating hopes for the future? Nay, but these are the very reasons why we should redouble our exertions in the cause. Instead of being assigned as an apology for folding our arms in idleness, we ought to consider the success that has accompanied our efforts but as a motive to more zealous and untiring exertions. It is not the time to cease to labor when our work is before us, and when the means of accomplishing that work have been placed within our reach. For what purpose have such glowing descriptions of human wretchedness been afforded, and why have such clear illustrations of the doctrine of Total Abstinence been given? Not, surely, that we should remain unmoved; but that we should be animated to press forward a work which will afford ample room for the display of all the benevolence of the human heart, and that will put to the test the capabilities of that system, the professed object of which is to make drunkards sober and useful, throwing its broad shield around the youth of our country, and protecting them from the ravages of the destroyer. To you who have not yet taken part with us, we would say, Enter into the field and try [illegible] the principle of our nature [illegible] have more benevolence than you need—Greatly are we mistaken if you will not be obliged to enter into scenes that will call forth the deepest sympathies, and stir up all the commiseration of the human soul. Yes! let this Total Abstinence system to work amongst tipplers and drunkards, and let it derive its energy from the Spirit of the living God, and then shall we see what it is capable of accomplishing. There is no danger in connecting yourselves with the enterprise; its long history refuses to afford a solitary instance of a single individual sustaining injury in consequence of such connection. You can lose nothing—you may gain much; you may secure many a valuable member to society, many a husband to the wife of his early affections, many a father to his destitute children, many a member to the Church, and many a saint to Heaven. You may gain much by identifying yourselves with this movement—you shall lose and may suffer much by standing in opposition to it. This cause has suffered much from the determined opposition of both saint and sinner. Satan has succeeded, I remark it, well, much better than his most sanguine expectations, in his efforts to interrupt the workings of this system; he has obtained the assistance not only of his own subjects, (that was to have been expected,) but also no small number of the subjects of the King of Heaven. It was to have been expected that the greatest opposition would be made to the progress of this cause, as every good work has been opposed since time began; but it was not to be expected that men whose hearts are imbued with the principles of the Gospel would be found numbered among the enemies of a cause whose chief characteristic is that of benevolence. In the history of this institution, the strangest fact presents itself—righteous men at war with a righteous cause. Satan deriving aid from men in all ranks of society, and of every description of character; some opposing it from self-interest, and some opposing it upon principle. Certainly this ought to be a matter of serious consideration with the man whose life is devoted to the service of Christ. He ought to know that no unholy cause, no matter however it wear the garb of righteousness, can ever prosper; and consequently, if this Institution be evil, it must soon totter to its fall, and that too without an effort on his part to effect the overthrow; but if it be holy, it shall withstand the most determined opposition. The reason that [illegible] offered why he would not oppose the religion of Christ, and why he [illegible] others to restrain, bears with peculiar force upon this cause, and is sufficient at least to induce Christians not to raise the hand of resistance, "If this thing be of men it will come to nought, but if it be of God"—what, then? nor men on earth, nor fiends in hell can resist its progress—it must roll onwards through the midst of its enemies over every land, and every sea, until it sways its sceptre over an universal empire. Carefully should the whole matter be weighed before the servant of Christ assumes the character of an antagonist, "lest," unexpectedly and to his great sorrow, "he be found to fight against God." And serious as this matter unquestionably is, there is no Christian who uses intoxicating drinks as a beverage but must be considered an enemy. It avails not that he say, "I raise no opposition to your exertions; I breathe not a syllable to its discredit, but rather recommend it to the consideration and favorable notice of all;" for who does not know that actions ever speak louder than words? What our blessed Saviour said to his disciples respecting those of whom they complained as not following with them, may be said with great propriety in reference to those men who, while they refuse to co-operate with us, at the same time make the greatest professions of kindred sentiments and aspirations—"He that is not with me is against me." These men are *not* with us in their feelings, their views, nor in what is of more account, their practice; and consequently they must be against us. Holy men we verily believe many of them to be, yet have they formed the most erroneous conclusion[illegible] holy men, but unfortunately standing side by side with distillers, grog-sellers, tipplers and drunkards, as common enemies of this cause, the cause of humanity. The Temperance Movement has certainly sufficient attractions to press it upon the attention of all classes of the community, it has claims not only upon the support of the followers of the Lamb, but upon men of every possible description of character, and in all possible circumstances of life. It attracts not by pompous display, or noisy achievements—but, like the religion of Christ, whose interests it promotes, and to which in every respect it bears so strong a resemblance, silent and unobserved it penetrates into the heart of society, and conveys its blessings in rich abundance through unseen channels, the results of which are clearly seen in the altered temporal circumstances and moral reformation of individuals and of families. There is a principle at work which heals many a serious breach in the church—which restores to usefulness many an important member of the community—which saves from destruction the wealth of the opulent—which augments the scanty store of the poor—which strips off the rags of the wretched, and sends them out into the world in comfortable apparel—which gives an air of cheerfulness and comfort to many a domestic circle—which cements in blissful union discontented and divided families—which in a thousand different and unseen ways promotes the temporal and spiritual prosperity of thousands of communities, and augments the power and wealth of the nations. Say not that it is religion only that accomplishes these important changes. It is indeed religion, but religion employing Total Abstinence as the instrument. We ask for no more satisfactory evidence that she enjoys the Divine approbation than the success the result of her exertions. And these are the [illegible] that recommend our principles to the attention of every Philanthropist, of every Christian. These are the attractions they possess, and which we [illegible] believe are sufficiently powerful to [illegible] every properly constituted mind to [illegible] adoption. It is a most consolatory [illegible] and that even in this age of [illegible] society has not prevented [illegible] attractions in vain to [illegible] Hundreds [illegible] in our own neighborhood, and thousands [illegible] in the world, are uniting their energies in [illegible] extending its influences, and whose high and laudable ambition it is, because all who are suffering from the dire effects of drunkenness to participate in the benefits which our association distributes amongst all her [illegible] sons and daughters with profuse liberality. It is the business of Temperance men to hold fast that whereunto they have attained, [illegible] allowing no discouragement or reverses of fortune to damp the ardour of their devotion, or affect the strength of their attachment. At the same time, it is well [illegible] to calculate on and to be prepared for [illegible] reverses. Look at the history of the religion of our blessed Saviour. With what [illegible] unexampled prosperity were the exertions of its disciples attended for a season! but how soon were these bright prospects darkened by the clouds of adversity, and how long and how dark was that night of error in which our religion was shrouded [illegible] how deeply was she buried in the [illegible] corruptions of the dark ages! But, behold! she outlives these reverses—she rises up from her polluted grave, [illegible] by the corruptions that covered her [illegible] and now that the shades of a long protracted night are withdrawn, she appears in all her native loveliness, and exerts all her [illegible] native vigour. From this important fact [illegible] gather instruction and encouragement in every good work. [illegible] times may be anticipated, reverses similar to that which our holy religion has [illegible] endured. To some extent [illegible] in appearances at least we may have already entered into those [illegible] which [illegible] were taught to expect. Now is [illegible] the time for union and effort; and as others [illegible] before us, for whose memory we cherish [illegible] most sacred regard, have honored this cause by their consistency and benefited it by their noble and self-denying exertions; [illegible] "Let us walk by the same rule and mind the same things," taking advantage of every possible circumstance to promote the progress of this glorious enterprise [illegible] with tears to the drunkard, and with petitions to the throne of heavenly grace, for [illegible] a blessing on our self-denying efforts—and finally ascribing every beneficial result of our labors to God who "giveth the increase."—(Much Applause.)

Temperance Hymn—Air, "Scots wha hae," by the Choir.

Music by the Band.

Mr. R. McLachlan.—*Mr. Chairman and Gentlemen*:—It is a strange and [illegible] fact, that the greatest discoveries in science, morals, literature, and the arts, have, on their first announcement to the world, been received with determined and malignant opposition; for there has always existed a class of men who are the declared enemies of all improvement. These, my friends, are the stand-still party—these are the immovables, who worship everything which is old and antiquated.—Everything which is silvered over with the dust of antiquity begets in them a species of idiotic veneration; injustice and tyranny they are willing to defend, merely because these have been established upon earth. The brutish vice of intemperance they defend, like old Shylock, quoting Scripture while they do so. Because war and misery, because intemperance and immorality have existed time immemorial, according to their philosophy, they ought to exist for ever. Social improvement, or the idea of leaving the world a little better than they found it, they do not understand, or look upon it merely as a dream of benevolent enthusiasm; and it is a fact old as the days of Socrates, that they have hunted and hounded to death almost every moral reformer. Little more than a century ago, they fired the fagot on which women, merely because they were wrinkled, old, and poor, were immolated for the imaginary crime of witchcraft. 'Tis the same class of mind which now opposes the teetotal movement; and I have not the least doubt that, when our children's children read the horrid annals of intemperance, they will regard these individuals with something of the same feeling in which we now look back on the ghost-seeing, witch-burning, saint-killing, old immoral blackguards, who have all along been a stumbling-block in the way of improvement.

After contrasting the above class with the progressive party, Mr. McL. went on:

Let us select from the vast catalogue of misery which intemperance has entailed on society one solitary picture—that of the poor prostitute. I do not insinuate that intemperance is the cause of all the prostitution which exists in society; but I do assert that it is the cause of a large proportion thereof. Is there in nature a more melancholy object than a woman who retains nothing of her sex but the name—who retains none of that virtue and modesty which it is the glory and pride of woman to possess and exhibit to such an extent, that, though weaker, both physically and mentally, than her lord, yet, from the strength of her moral nature, she is in fact the ruler of society, and without her man would be a grovelling savage? But the prostitute has thrown all womanly attributes aside, and is in fact a fallen angel; and yet that bloated bawd, who stands on the public streets proclaiming both body and soul for sale, was once, perhaps, the pride and beauty of her native village [illegible] clasped her to her bosom, and fondly hoped that her daughter's [illegible] then had [illegible] and offered up prayers to the throne of God for her preservation as fervently and as sincerely as though she had been heiress to the throne of Queen Victoria. Did virtuous females but know the awful load of sorrow, shame, and suffering endured by their fallen sisters, methinks that self preservation would induce them to contend with the destroying angel, and resolve to taste not, to touch not, the accursed poison.

The speaker, addressing himself to the more youthful part of the assemblage, went on to point out the propriety of storing their minds with useful knowledge, from the fact that when intellectual enjoyments were awanting, the lack was too frequently supplied by artificial stimulants; and urged them to the pursuit of knowledge, from its capability of conferring on them the power of holding converse with the great and the gifted of every age and every clime—men who though dead still speak—whose spirits in fact still walk the earth and hold communion with [illegible]

Temperance Glee, by the Choir.

Music by the Band.

Rev. R. J. Williams moved "That the grateful thanks of the meeting be offered to the Rev. Dr. Burns, and the other gentlemen from a distance, who have on the present occasion so ably advocated the cause of Total Abstinence." Mr. W. regretted that want of time prevented him from enlarging upon and discussing the subject of Total Abstinence. Until last night he had not supposed that he should be enabled to take part in the Temperance Festival, having the intention of being to-day in a distant part of the county on professional duty. Since he became aware that he should have an opportunity of witnessing the present demonstration, he had devoted several hours of the night to the preparation of material for an address. He mentioned this in proof of his hearty good will to the cause; for the arguments and eloquence of the aged and venerable gentlemen who had to-night addressed them with so much acceptance, had left but little to be supplied; yet the material was inexhaustible, and notwithstanding these good arguments of his friend, and the classic allusions and powerful appeals of others, something might still be urged in advocacy of the cause they were met to promote. He looked to another opportunity of upholding the propriety and advantages of the principle of Total Abstinence in their presence.

Mr. D. Savage, in seconding the motion, said, that although he had previously had the pleasure of hearing Dr. Burns, when hundreds hung on his lips as if spell-bound, he had never listened to him with so much gratification as on the present occasion. He was glad he was not one of the Rev. gentlemen present who stood opposed to the cause of Total Abstinence, and who must have writhed under the severe castigation administered by the different speakers; and he would not be surprised if, on the ensuing Sabbath, some whisperings might escape their lips in commendation of the "good cause of Temperance." A convincing proof of the power of the worthy Doctor's arguments was to be found in the fact, that since the commencement of the meeting seventy-five names had been added to the list of pledged teetotallers. (Applause.) Drunkards are exclaiming "Curse the Drink," resolving to break from the thraldom in which they have been held, and to join our ranks. Mr. S. then alluded to certain individuals of intemperate habits who had recently applied to him with the intention of signing the temperance pledge, and whom he had counselled to delay and think over the matter, fearing that unless thoroughly convinced of the propriety and necessity of the act, their reformation would be of short duration; he hoped these persons were present to-day, to benefit by the convincing arguments and powerful appeals addressed to the meeting. In reviewing the history of the great Temperance Reformation, he could not but mark its progressive character. First, there had been the Temperance Movement in England commenced some five-and-twenty years since, and which was then thought capable of accomplishing all that was desired, but which failed to realize the expectations of its promoters; next came the more stringent requirements of Total Abstinence; and now, as a climax, we have "The Sons of Temperance," who, in addition to the hold obtained on the conscience, had a powerful grasp on the pocket, requiring an initiation fee and weekly payments, which [illegible] forfeited by a violation of the [illegible] and this latter association had made proof of its efficiency, inasmuch as while the older societies were alleged to have lost 50 per cent. of their members, The Sons of Temperance had retained ninety-five per cent. of the thousands who had joined them. He most cordially seconded the vote of thanks.

Finale—National Temperance Anthem, "God Save the Queen," by the Choir and Band.

The Rev. R. J. Williams closed the proceedings with prayer and benediction.

In the evening, Dr. Burns delivered an argumentative and eloquent address to a crowded auditory in the Free Church, from 1st Cor. chap. vi, verses 19 and 20,—so concluding a Festival, the remembrance of which will be long cherished by the friends of Temperance in this vicinity, and which has already resulted in a large accession of members to the Society in this place.

REMOVAL.

F. W. GALBRAITH

RESPECTFULLY informs his customers and the public generally, that he has removed from his late residence to the Shop next door to Mr. Harris' Bakery, between Mr. Sandilands' Store & Thorp's Hotel, Market Square, where he intends keeping on hand and making to order, Saddles, Bridles, Harness, Trunks, and most other articles connected with his trade.

Spurs, Curry Combs, Horse Brushes, Mane Combs, &c. constantly on hand.

F. W. G. would add that the strictest attention will be paid to all orders; and he respectfully solicits a continuance of that patronage with which he has hitherto been favored.

Guelph, July 30, 1850. 162-3m

Great Reduction in Prices of

BOOTS AND SHOES

GOW & ORME respectfully announce to their friends and the public generally, that they have now on hand the largest and best assorted Stock of Boots and Shoes ever offered for sale in Guelph, which they will sell at the following unprecedentedly Low Prices:—

Gents' Calf Boots,	20s	Ladies' Cashmere Bo[illegible]	[illegible]
Kip do.	17s 6d	Prunella	7s 6d
Cowhide do.	13s 9d	Calf	[illegible]
[illegible] do.	[illegible]	Patent Slips	[illegible]
Slips	[illegible]	Common do	[illegible]

Misses', Boys', and Children's Boots and Shoes, proportionately low.

G. & O. would invite inspection of their present stock of Morocco and Patent Leathers, and French and English Calf which will be found of excellent quality and well adapted for Ladies' and Gentlemen's Fine Dress Boots, and which they are prepared to make up in the newest and most fashionable style, and on the shortest notice.

Guelph, May 1, 1850. [illegible]

REMOVAL.

THE Subscriber begs to inform his friends and the public in general that he has removed his

TAILORING BUSINESS

TO THE PREMISES

NEXT DOOR to the HERALD OFFICE,

where he hopes by moderate charges, punctuality, and good workmanship to merit a share of their support.

☞ Furnishings cheap for Cash.

ALEXANDER EMSLIE.

Guelph, 26th Feb., 1850. 140-[illegible]

BOARDING SCHOOL.

WILLIAM WETHERALD, having been engaged for some years in private as well as public Tuition, respectfully intimates that he can accommodate a few additional Pupils, to whose domestic comfort and literary progress the closest attention will be given.

The course of instruction embraces the following branches:—English grammatically, Writing, Arithmetic, Book-keeping, History, Geography, Latin, Geometry, the theory of Land Surveying, and Algebra.

Terms for Board and Tuition.

	PER ANNUM.
For boys under 12 years of age,	£13
Between 12 and 16	16
Above 16	20

Eramosa, 6th month 7th, 1850. 155-1y

BURLINGTON

LADIES' ACADEMY.

THE SIXTH ACADEMIC YEAR of this Institution will commence on Thursday, *the fifth day of September*, under improved circumstances.

For particular information, see Circular, which may be obtained by application to

D. C. VANNORMAN, A. M.,
Principal.

July 9, 1850. 160-6w

EDUCATION

MR. JOHN FRANCK, Assistant Master in the Guelph Grammar School, respectfully announces that he is prepared to receive a few more Boys as Boarders, whose Education will be conducted under the joint superintendence of the Head Master and himself.

Mr. F.'s residence is situated close to the Town of Guelph, and within a short walk of the new Grammar School.

Guelph, July 9, 1850. 159-tf

BACON AND OATS.

A large quantity of the above for Sale for Cash.

JAMES LYND.

Guelph, [illegible] July, 1850. 160