

# The Herald

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\* The following Sermon was delivered at an Ordination held in Quebec, the day before its author left that city on his way to the Red River. A request for its publication having been made to him by the twelve gentlemen ordained, with which it was scarcely possible for him to comply at the moment, it was suggested that he should do so upon his return; and it is in compliance with this desire that the Sermon now appears in the columns of the *Herald*.

## A SERMON,

PREACHED IN THE CATHEDRAL CHURCH OF QUEBEC, ON THE 12TH OF MAY, 1844, UPON OCCASION OF AN ORDINATION, IMMEDIATELY BEFORE THE DEPARTURE OF THE AUTHOR FOR THE RED RIVER, IN PRINCE RUPERT'S LAND.

BY GEO. F. MOUNTAIN, D.D., LORD BISHOP OF MONTREAL, AND RECTOR OF QUEBEC.

"Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you."—2 Cor. x., part of the 15th and 16th verses.

These words are spoken by the Apostle in connection with his disclaimer of all desire to interfere with the ground occupied by other labourers in the same cause, or to imitate persons who, measuring themselves by a false standard, were prompted to set up unfounded and arrogant pretensions. For his own part, he simply wished to serve that holy cause and to assert for himself only what the interests of that cause required that he should so assert; and this he would assert in a decided tone. In these dispositions he is ready to go to any region where, without prejudice done to what he may leave behind, there is a promise that his labours can be beneficially applied; and, in the present instance, he expresses a hope that matters were in such good train among the Corinths, and as his own ministry had left such effects among them, he is not only to place him soon at liberty to enter a new field of action, but greatly to encourage him in such a project.

Taking this passage in conjunction with the context and in all the bearings which the text itself comprehends, there are points in which it will not apply to the purposes which I now have in hand, but excluding those particular points from our present contemplation, the words will serve, with an obvious aptitude, to introduce some brief notice, which may possibly be regarded as, for my temporary separation from my charge, and they will also be found susceptible of an application to the solemn occasion of this day.

My brethren, I am going, if it please God, to regions very far beyond you. I am going into a part of the Hudson's Bay Territory. Not as an Apostle,—we should indeed boast of things without our measure, were any of us in these days to assume such a designation,—but, in all humility, and with whatever consciousness of cause for self-abasement, we are all most distinctly bound, and they are so in a manner peculiar to ourselves—who are in occupation of the Episcopal office, to make the Apostles our pattern, and, according to the measure of our ability, to do what in our circumstances we have reason to judge that they would have done. Let me not be here misunderstood. I do not mean to represent the enterprise which is before me as one which is charged with peril, or in which I shall be exposed to severity of hardship and toil; neither do I wish to communicate an impression that it is one, with reference to the effects to be anticipated from it, which is of great magnitude or of dazzling importance. It is but an humble and confined labour, after all undertaken, I hope, in the way of duty before God; but having no other objects than, first, to carry the ministrations of the office just mentioned into a country where, in connection with the Protestant faith, there is, at this moment, a pressing want of them, and no local provision for affording them exists; and, secondly, to promote by such a visit, if it please God, the design of procuring for the children of the Church a permanent Episcopate to watch over their spiritual affairs upon the spot. I go with the approbation of my Metropolitan, the Archbishop of Canterbury, and have arranged all preliminaries with other authorities concerned,—the Church Missionary Society, which maintains our few Missionaries in that region, and the Hudson's Bay Company, who are to afford me every possible facility for the voyage. My own correspondence with the Missionaries, and the publications of the Society just mentioned, represent the number of persons requiring Confirmation as very large, and there is an Ordination, although I believe of but one subject, to be held. The population under the charge of our Missionaries consists partly of whites, partly of Indians, and partly of persons of mixed blood, but the country, which is described as open to evangelization, the fields which are whitening already to the harvest, are stated to exceed Russia in extent of surface. In preparation for this undertaking, I have, through the goodness of God, very recently completed, by journeys made at intervals, the visitation of my own Diocese, and have supplied the ministrations of my office to every corner of it in which there is a station of the Church. And I have to be thankful that, as my valedictory act, I have, in the solemnity of this day, provided for leaving behind me three additional labourers in the portion of the vineyard committed to my inspection, besides advancing nine others to the grade of Priesthood.

These are explanations into which, although they may not be exactly in the usual style of an address from the pulpit, I have judged it expedient to enter, upon the eve of my departure to so vast a distance, and the interruption of my duties in this Diocese and in this Parish for a space possibly of nearly four months—circumstances respecting which it may be desirable in some quarters to afford satisfaction. I will not say, for I will not suppose, to remove dissatisfaction. A visit to Europe on private business, or even for the object of some relaxation from labour, for an equal length of time, would probably be no subject of comment; and I consider that I am only doing, upon a larger scale, what is constantly done by our own Missionaries here, who, although their proper charge may abundantly fill their hands, are prompted to strain a point in order to supply once in a while the spiritual destitution of other settlements, being unable to resist their appeal. Let me then, my brethren, have your hearty good will and your prayers,—they are not few, I hope, among you who do pray for your Ministers,—in the task which I have undertaken. If I go to aid and encourage those who preach the Gospel in regions beyond you, and to perform other duties which they have not received authority to perform,—follow me there with your devout remembrance before God,—not for my sake, but for the sake of the Church, for the sake of souls, for the sake of Christ, who bought that Church with his own blood, and ransomed those souls from the sentence of wrath. On my side, go where I will, I have you in my heart, and so I trust you will believe; and God forbid that I should, anywhere or at any time, sin against the Lord by ceasing to pray for you. It would have been a great satisfaction to me if I had been allowed to bid you individually farewell at your own homes; but this act and all acts, at any time, of a similar kind, except to a very limited extent, have been forbidden to me by the pressure of other and still multiplying duties, and it has been rendered impossible that pastoral visiting from house to house should form part of that smaller share of the parochial labours which remains in my own hands.—It is indeed difficult, in a city like this, for any of us to do this as fully, effectually, and systematically as we could desire.

I have spoken more than I could wish in this place, of myself. Before I proceed to the other branch of our subject, I must speak a very few parting words to you, my brethren, respecting some duties of your own, and some interests which you have to maintain in this parish. Not, as I am well persuaded, that my yoke-fellows will be wanting to you in any point, who will have the whole charge during my absence, nor that my individual influence is to be regarded as essential for the furtherance of these objects,—but I wish to stamp them with my recommendation, whatever that may avail, before I leave you. I shall not expatiate upon the grand topics of the pulpit,—the points doctrinal and practical which form the leading features of the Christian Religion; but there are subordinate helps, there are subsidiary engines in the machinery of the Christian system, as well as active developments and organized plans of Christian beneficence, which must not be overlooked: and suffer me to hope that if your faith is increased, it will so prompt you to avail yourselves of these means and opportunities of good, that I shall be abundantly enlarged and disembarrassed of solicitude upon these points, in proceeding to the regions beyond you, and being separated from you for an unusual length of time.

I pass now to a different application of our text: *Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you.* Let us consider our Apostolic Church as personified, and put into her mouth these Apostolic words. Where or when can there be a Church by whom such a sentiment ought to be considered more congenial, or the expression of such a hope more appropriate to her own case? A hope that, having ample grounds for a reliance, under God, upon her own efficiency at home, she should be placed by her people in a condition to carry the same blessings abroad, and specially to do the work for which God has appointed her, in carrying them into her own distant dependencies. My brethren, we do not say that the Church or her people have always done their duty in this point: the wealth which is in the hands of her people might do much greater things for the cause of God over the world, than she has yet done; but new energies have been aroused within her, and we who are here should be very ungrateful to complain, since a Society of the mother country has kept for us a light in Israel, and not suffered us here to die in behalf of our poor settlers in the wilderness. The great majority of those whom you have seen this day invested with their commission receive, through the efforts of that Society, their title to labour and their means, such as they are, of support. It is by that Society that these Messengers are provided to preach the Gospel in the regions which we occupy, and that Society does the same for other regions far beyond the bounds of the British Isles, which God has committed to the hands of England. And indeed there is no limit to the work but the limits of the globe itself: *The Lord, even the most mighty God, hath spoken and called the world from the rising up of the sun unto the going down of the same*—from the farthest east to the opposite west. And look at the commission given to the Church: *Go ye into ALL THE WORLD, and preach the Gospel to every creature.*

Preach the Gospel: yes, my brethren, who have vowed yourselves this day to the service of God, that is your task. Proclaim the good tidings,—these are precisely equivalent words—the *good tidings of great joy, which shall be to all people.* Press the truths of the Gospel in such a manner, bring alive yourselves to all the magnitude of the message, bring them so home to the hearts of sinners, that they shall feel them to be good tidings indeed. Make them feel, high and low, rich and poor, one with another, make them feel that they are sinners, and sinners who have immortal souls: convince them that sin carries a curse with it from all holy God,—that there is a day of doom in which this curse will take its final effect, and a world to come in which it must be felt for ever. Then they will be prepared to rejoice if you can show them a way to flee from the wrath to come, if you can bring them an overture of peace from their offended God, if you can satisfy them that *he hath found a ransom*, if you can set before them the method by which he can be just, and yet the justifier of them that believe in Jesus,—if you can pour into their souls the deep and intimate conviction that, once having embraced that great salvation and effectually abiding in that holy covenant, their life is hid with Christ in God, and there is laid up for them a crown of glory which fadeth not away. O how happy will be your task, if you shall be permitted to win them back to their father's house, and to make them partakers of the comfort of his grace; if acting for Him who sent you, your hands shall open to them the gate of mercy, and introduce them to the inheritance of glory, so that you shall present them at the last day as your joy and crown of rejoicing before the Lord. O how happy if you could bring only one, over whom the Father of the whole family in heaven and earth, yearning with the bowels of eternal mercy, would say, *It is meet that we should make mercy and be glad: for this my son was dead and is alive again; and was lost, and is found.*

It must not be supposed, however, that the whole amount of your instructions from your Master, and the entire circuit of your labours in his service, are circumscribed within the compass of simply delivering these warnings and this message of love. All must be in connection with this—all must be subordinate to it—nothing must be done, in any department of your ministry, without keeping this in view. But there are other points all comprehended in your commission. *Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.* Baptism is specially mentioned, as giving introduction to the covenant, constituting the initiatory rite of our religion;—but the other sacrament, with all the duties either of religious observance or of practical operation in common life, are manifestly comprised in the things which Christ had given in command to the Apostles. These, therefore, you are to teach them to observe. In the sacraments of our religion may be invested, in some eyes, with properties and effects which savour of a superstitious charm, but certainly they are in others, most unduly and most hurtfully depreciated—so depreciated that it seems impossible to conceive any perpetual ordinance to have been solemnly instituted by divine authority, if it meant no more, and carried no more obligation, and conveyed no more blessing than are attributed to the sacraments, (and especially to the sacrament of baptism,) by many believers of modern times. In this estimate of the ordinances, the wording and the professor of a high spirituality are often precisely met: it must be the endeavour of the Clergy, acting upon their different minds in different ways, to correct the error in both. They must, according to the pledge which has been here rendered this day, "Give their faithful diligence always to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the commandments of God, so that (observe this) they may teach the people committed to their charge, and charge with all diligence to keep and observe the same."

DISCIPLINE is here mentioned, and discipline is well lost. Not irrecoverably—for it is the ordinance of God, and we may well hope that, in his good time, it will be restored in its full efficiency and its salutary influence upon the Church. Ecclesiastical powers, in themselves not only legitimate, but conferred by the hand of God, have been abused in evil times, and these have become associated in the minds of men, with the idea of corruptions in religion,—and where those corruptions are rejected, have sunk into a name. I apprehend that it is to this just exercise of discipline, to the reconciliation of penitent sinners with the Church which they have scandalized, and to their exclusion from spiritual privileges when they afford ground for such scandal, that the words are mainly to be referred which the Church only transfers from the bible to the prayer-book, where the Bishop conveys the commission which he has himself received from the beginning, *Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained.* This is part of Christ's commission to men—and the forgiveness and retention of sin which it speaks, must therefore be understood in a different sense from that forgiveness and condemnation which are reserved to the hands of God, (although in these also he uses men as his instruments, and their very preaching is the *savour of life unto life, or the savour of death unto death.*) Considered as above, then, the use of the words, far from exciting any prejudice against the Church, should only excite a regret that they have become, in a manner, practically powerless. And yet not wholly so. Discipline, for example, may still be so far exercised that the Clergy may find means to debar improper persons from the holy table, to enforce at least some modified observance of the Canon respecting the qualifications of sponsors, and to prevent at least any needless relaxation of other venerable rules.

Finally, the commission, as we have seen, comprehends the teaching of ALL things whatsoever Christ hath given in command to the Apostles. And what has Christ, among other things, commanded, expressly with reference to teaching? *Whosoever shall break one of these least commandments (the commandments of the moral law), and shall teach men so, the same shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.* So his holy Apostle in the charge which he gives, in the person of Titus, to all Christian Ministers: *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God be careful to maintain good works.* The Clergy are therefore to labour, not only in the doctrinal part of religion, not only in pressing the acceptance of proffered mercy, but in direct, plain, earnest instruction in common practical duties; and these indeed are the things which the same Apostle proceeds to commend after saying,—*Speak unto the things which become sound doctrine.*

And now my brethren, both of the Clergy and of the Laity, I bid you for a time farewell. I do not take leave of you as if I had any expectation of not returning; in all human probability, I shall be ministering again in this place within the time which I have already mentioned. This may be, however, the last time of my addressing you. So the case may be, at any time, when I separate myself from this congregation, to visit the different portions of this Diocese. So the case may be on any Sunday, with all ministers, with reference to the Church where they are appointed to serve. We can look back upon the past, (and we cannot see, for the space of one week, the space of one hour, into the future; but we can resolve, if any future be granted to us in this world, by the grace of our God, to redeem the time. Whatever may be in store for us, let us now part with reciprocal blessing; and, in words which have perhaps too often passed our lips without sufficient correspondence, at the moment of faith and devotional affection in the heart, let me say, THE LORD BE WITH YOU, while you breathe the silent vow for me in return, AND WITH TRY SPIRIT!

## THE SIN AND DANGER OF LUKEWARMNESS.

(From a Sermon preached 9th May, 1844, by the Rev. Dr. Hook, Vicar of Leeds.)

And what are we Churchmen doing? We are certainly animated by an increasing activity, devotion, and zeal. Blessed be God, by the voluntary contributions of our higher ecclesiastics, much in this respect is beginning to be done; but much more, and that more systematically, remains to be done: large sacrifices must be made by the bishops and clergy; large sacrifices, very large sacrifices, must be made by the Christian laity. If you wish to hand down to your children the blessings which belong to that pure and reformed branch of the Catholic Church, which, rightly administered, is indeed the purest portion of the Christian vineyard, equally removed from superstition and from irreverence—if you wish to extend its blessings through the length and breadth of the land, you must sacrifice much. And this is no time, my brethren, for slumber: if we love the Lord Jesus, we must be up and doing: they may be angered upon them from their easy slumbers, when we call upon them to awake and arise: the clergy may be angered when we tell them that more is required of them than to live respectably, to preach eloquently with the enticing words of man's wisdom, to declaim on platforms, and to rush into controversy with one another: the laity may be angered when we tell them that something more is required of a Christian than to sit in judgment upon a preacher, to criticize sermons, and with a domineering spirit to maintain a certain class of opinions: when we exhort them to acts of self-denial, and bid them, instead of praying others to do what they ought to do themselves, to take up the cross that they may devote themselves to the cause of a crucified Master. But by all who are in earnest, the warning cry must be raised, and we must tell each man to dread, as he would dread the loss of his Saviour's love, the accusation, *Thou art lukewarm!*

I have said that the charge of lukewarmness, when brought against a Church, has reference, not to its institutions, but to its members. At the time of the reformation it was in her institutions that our Church required to be reformed; in a season of lukewarmness, the reformation is needed in her members, in her clergy, and in her laity—in ourselves, my brethren.—Let us each of us have regard to one individual, even to himself; let us vindicate ourselves from the charge of lukewarmness, by a zeal and enthusiasm in the cause of our Glorious and most Blessed Master, controlled only by those rules of moderation which the Church has laid down; and when all the members of the Church, or the great majority both of clergy and laity, have ceased to be lukewarm, of lukewarmness, the Church itself can no longer be accused. Remember, my brethren, that if a whole Church may be rejected because it is lukewarm, if it may fall and its candlestick be removed out of its place,—much more shall this be the case with respect to individuals: with respect to those who, without entirely renouncing, never seriously believe the doctrines of the Church; who, without completely disregarding, attempt not universally to obey the precepts of the Gospel; who, without totally relinquishing, do not cordially adopt or uniformly act upon the principles of religion; who, without absolutely denying, do not practically observe the sanctions of Scripture; who, without scornfully despising, do not confidently depend upon the promises of Christ; who, though they do not always forsake the

House of their God, or attend there with the wanton levity which we have sometimes with sorrow to observe, yet are not regular in their attendance on the ordinances of religion, nor take part in them with habitual seriousness; who, although they admit the general importance of Christianity, do not experimentally feel it; who, without abandoning the principles of the Church, or those high truths for which Confessors bled and Martyrs died, yet, from motives of worldly interest, or under the impulse of worldly fears, to avoid persecution, or to escape ridicule, neglect steadily, consistently, and fearlessly to support the glorious cause.—These are the lukewarm, those who think of self instead of Christ and His Church,—those, who say Lord, Lord, but do not attempt to do the will of their Father which is in Heaven; these, who though not against Christ, are not decidedly with Him; these, who have Jacob's voice but Esau's hands;—these are the lukewarm; these are they who beat the air and waste their time for nought; who have enjoyed so much of divine illumination as to see the path of life, and to admit the necessity of walking in it; who have been under that preventing grace of God, by which the Holy Ghost would press those motives on the conscience; who have gone, as it were, to the top of Calvary and seen the dying Lamb in His agonies, the stupendous sacrifice of God Incarnate, whose minds have melted into penitence, almost kindled into love, and have still hesitated,—have lukewarmly neglected the salvation they would not coldly reject, and when nothing less than the agony and bloody sweat, the Cross and Passion of their Incarnate God would suffice to obtain for them the possibility of Heaven, when the Holy Ghost has been ever present to convert their hearts of stone into hearts of flesh,—have remained only one degree better than civilized heathens, doing only what mere men of good morals would do under any circumstances, even though they had never heard the name of Christ; these are the lukewarm; and the lukewarm will in the last day be rejected by Him who is the only Saviour, and whose words, *Depart from me, for I know you not,* imply everlasting misery.

It is time, my brethren, to have done, and to have done for ever, with supposing religion to be merely important; with wishing carelessly and lukewarmly that its blessings may be ours, without any vigorous effort on our part to realize them; with acknowledging its duties and its claims, while we neglect to perform and meet them. It is no time to hesitate when all is at stake; no time to delay our choice between life and death, between heaven and hell, when that day may come unawares, which will take the question out of our hands and decide it for us; ay, and if we continue amenable to the charge, *Thou art lukewarm!* decide that we are undone for ever. The fact is, my brethren, that Christianity must be to us every thing, or it is nothing: it must attend us at all times and in all places; whether we eat or whether we drink, or whatsoever we do, at our going out and our coming in, at our studies, our business, our relaxations, above all, in the sanctuary, we must be very zealous in our Master's work. We must remove from ourselves and so from our Church, all suspicion of lukewarmness; schools, missions, charities, churches, and church services, all are to be zealously supported by all who love the Lord Jesus, by all who have the Good God for their Father, and our own dear Church, once polluted, now reformed, and our own lukewarm, now rising into life and energy, for their Mother. Of wealth, and time, and thought, we must all contribute make, and let us each dread before all things the charge once brought against the Church of the Laodiceans, *Thou art lukewarm.* So may we do away the evil effects of past lukewarmness, and the Lord our God may even yet give us His blessing; so may our candlestick, instead of being removed, be burnished bright, and its light still shine before men to the glory of God the Father.

## WARNING TO INCENDIARIES.

A GOOD SERMON.

In pronouncing sentence on some of the prisoners, convicted of the heinous crime of arson at the Suffolk Assizes, who were transported for life, or for terms of 20 and 15 years, Mr. Baron Alderson delivered the following deeply impressive address:—Prisoners at the bar, you are now called upon, all of you, to receive that punishment which the justice of this country requires this court to award in regard to the several crimes of which you have been respectively convicted. We have together carefully gone over and examined your cases—we have together weighed what punishment it is due to the country that we should award—and I am to announce to those who were tried before me, as my learned brother (Williams) will do to those who were tried before him, what is the result of our joint deliberations, for on this occasion I was anxious, and he was anxious, that we should take the same view of the case, and that the same species of punishment, and the same measure of punishment, should be awarded by us in both courts. And with a view to show how solemn an occasion we regard this to be, we have felt it expedient to be both of us present. And I wish to address you all—and through you those who may hear me in this court—and would to God I could be heard by all those who, like yourselves, have been carrying havoc and desolation through the homesteads of this previously happy country! Would that my voice was heard by them, as well as by you and the persons in this court, that they might warn them of the consequences to which their crime tends! Depend upon that though the season of retribution may arrive slowly it will come surely! In your case it is come—in theirs it is not. It is probable it will arrive to them in this world, and assuredly it will arrive to them in the world to come—most assuredly! What you have done, as you thought, in the darkness of night some of you—others when no eye saw you—when no ear heard you—the Providence of God has made as manifest as the light.—Here you stand to answer for it. You thought yourselves secure—but here you are! They think themselves secure—but here they will probably be! And what profit had you in those things whereof you are now ashamed? Other crimes have at least some miserable palliation, in that they give to the person who commits them some pleasure or some advantage in life; but you—what pleasure have you? What advantage have you found from the gratification of your unmixed malignity of passion? Did you gain anything by it? Was the destruction of your neighbour's property—the ruin of his children—the destruction of all belonging to him and all around him—was the happiness you destroyed in his home-stall and his house—was that of any advantage to you? Or think you that you have any pleasure in the remembrance of the unoffending animals sacrificed to your feelings of revenge?—of the horse that perished in his stable, the kine that died in the stall, the sheep that perished in the fold, and the faithful dog, the guard and companion of his master, destroyed in the kennel? Think you these things will not rise up against you on Almighty God's judgment day hereafter, when you will have to answer at that tribunal where there will be no doubt—where there will be no dispute—where this and all the other crimes you have committed in the flesh will be made manifest as the sun at noon day? I beseech you think of these things while you live, in the time spared to you, lest you think of them only in the awful day of God's judgment! But in this world you must abide your punishment, and that will be very, very, severe! You may think, and people like you may think, that the punishment of transportation, which alone the law allows us to award, is a light punishment, but you are mistaken, fearfully mistaken; it is a punishment which I fear to contemplate, and which makes my blood run cold when I think of it. In the punishment which you will have to undergo, you will be excluded from your families, your friends, your country; your lives will be most miserable; you will have to go to a country where you will meet with nought but unmixed villainy and wickedness, and with men whom the justice of the country has cast out as most unworthy to remain here. You will meet with them only. In that society there will not be a mixture as in society here, of good with bad, but the bad will remain in painful isolation and connection together, a forest of that hereafter where the bad will congregate alone. That society will be a hell upon earth, and that it is which, as I said, makes my blood run cold when I think of it. This, nevertheless, will be your portion. It is my bounden duty to tell you, and to warn through you those who may hear me, who may have committed crimes like those you have committed, that they are by no means light crimes, and that to them is awarded a punishment most severe and painful.

CONVERSION FROM POPERY.—We are happy to state, on the authority of a correspondent at Dingle, that the work of reformation is happily progressing in that district. A Roman Catholic Priest, the Rev. Mr. Brasby, who was one of the foremost to put down the reformation at Dunurion, west of that town, has happily been arrested in his career by the truth, and is now preparing for the ministry of the Protestant Church, under the Rev. Chas. Gayer. We heartily concur with our correspondent in the observation with which he concludes this gratifying intelligence:—"It is a great matter of rejoicing, or rather, I should say, thanksgiving to God, that a Priest should be brought out in the midst of a people who are daily forsaking Rome."—*Achill Missionary Herald.*

THE PRESENT CONDITION OF POLISH AFFAIRS.—As for the Roman Catholics of the empire,—their position is a sad, though it may be a providential one. They form a third part of the population of these kingdoms, and they have no organized force in the Legislature; no body of opinion with which they are more or less identified; no common apprehension of the disorders and remedies of our condition. And yet we have persons of energy in connection with the dangers of the time; and at a crisis when every thing within and without seems rushing to destruction by reason of the universal abandonment of Catholic principles of morals and polity, nine millions of Catholics professing the same religious faith, and having gone to sleep over their duties, and have no word to utter upon the chances and methods of renovation and decay. Twenty or thirty Catholic representatives, and no Catholic doctrine in either House except what comes from the Protestants,—the English and Scotch legislators and advisers of the Crown, and no voice lifted up on religious grounds in behalf of God's justice against the many iniquities that defile and pollute the air! Twenty or thirty Catholic legislators, and not a dry place to be found for the sole of the foot amidst this universal deluge of rottenness. And yet we have persons of energy, and who, "Oh, if England were to become Catholic what fine things we should see! All the disorders of the time would be cured, and the frame of things would be entirely reformed and mended!" Alas, we answer now, as we have answered before, that the political condition could not be saved, unless it was informed and made living by the more energetic and loftier impulses than any of which we have given symptoms. What a field is there in English politics, at the present day, for any one Catholic of culture, common sense, high feelings of justice, and unflinching intrepidity! What a field! and how unworked!—*Tablet [Romanist Journal].*

judgment! But in this world you must abide your punishment, and that will be very, very, severe! You may think, and people like you may think, that the punishment of transportation, which alone the law allows us to award, is a light punishment, but you are mistaken, fearfully mistaken; it is a punishment which I fear to contemplate, and which makes my blood run cold when I think of it. In the punishment which you will have to undergo, you will be excluded from your families, your friends, your country; your lives will be most miserable; you will have to go to a country where you will meet with nought but unmixed villainy and wickedness, and with men whom the justice of the country has cast out as most unworthy to remain here. You will meet with them only. In that society there will not be a mixture as in society here, of good with bad, but the bad will remain in painful isolation and connection together, a forest of that hereafter where the bad will congregate alone. That society will be a hell upon earth, and that it is which, as I said, makes my blood run cold when I think of it. This, nevertheless, will be your portion. It is my bounden duty to tell you, and to warn through you those who may hear me, who may have committed crimes like those you have committed, that they are by no means light crimes, and that to them is awarded a punishment most severe and painful.

## Ecclesiastical Intelligence.

IRELAND. TRINITY COLLEGE, DUBLIN. On Monday, 3rd of June, being Trinity Monday, the annual election of Fellows and Scholars was held in Trinity College. Joseph Galbraith, A. M., James McEvoy, A. B., and Samuel Haughton, A. B., were elected Fellows; and the following gentlemen were elected Scholars of the College.—James (Edward Graves); Beaupre (Walter); Pooler (James); Harrison (Michael); Kirkpatrick (Richard Carr); Bell (James); McDonnell (Ronald); Henry (Joseph); Shelton (Robert); White (Finch); McDevitte (William Alexander); Simelir (Robert Sharpe); Evans (Thomas Walter); Doyle (Wm.).

VICAR-CHANCELLORS' PRIZES. The following Students obtained Vice-Chancellor's Prizes for compositions on the subjects last given out:—*For Latin Prose*.—D. McBlaine (Frederick W.) Sch. (John). *Greek Verse*.—Langley (Thomas B.) English Verse.—Chaunter (William B.); Meredith (William F.); Davis (Samuel W.) Sch.; Langley (Thomas B.).

DOWNEY'S DIVINITY PREMIUMS. Prepared Compositions.—D. Evans (John), first premium; D. Kidd (Robert), second premium; D. Leit (Thomas); Dr. Hall (Henry Francis); Ds. Bannister (John), extra premiums.

Estempe Speaking.—D. Smith (Edward); Ds. Shaw (George); Ds. Hall (Henry Francis).

Reading the Scriptures.—D. Wakeham (John), first premium; Ds. Hall (Henry Francis), second premium; Ds. Floyd (Thomas), extra premium.

THE PRIMATE'S HEBREW PREMIUMS. In the Middle Class.—Middle Bachelor: Ds. Reichel (Charles P.) Sch. Junior Bachelors: Bannister (John), Ds. Posnett (Robert). In the Junior Class.—Junior Bachelors: Ds. Wakeham (Henry), Sch.; Ds. Fitzpatrick (William); Ds. Carroll (Denys), Sch. Senior Sophisters: Mr. Syngé (John); Hunt (Fitzmaurice); Parnell (Richard).

BISHOP LAW'S MATHEMATICAL PREMIUMS. Ds. Collins (Matthew), first premium; Ds. Allman (George), second premium.

IRISH PREMIUMS. Ds. Skelton (Thomas Watson); Maguire (Robert); Hamilton (Timothy).

PREMIUMS AT THE END OF THE LAST TERM. The Primate's Hebrew Premiums. In the Roman Catholic College.—D. Wakeham (Henry), Sch.; Ds. Fitzpatrick (William); Ds. Carroll (Denys), Sch. Senior Sophisters: Mr. Syngé (John); Hunt (Fitzmaurice); Parnell (Richard).

BIBLICAL GREEK PREMIUMS. Ds. Twigg (Thomas), Sch., first premium; Ds. Meara (William H.), second premium.

MODERN HISTORY PREMIUMS. Heron (Denys C.), first premium; Batt (Narcissus), second premium.

CONVERSION FROM POPERY.—We are happy to state, on the authority of a correspondent at Dingle, that the work of reformation is happily progressing in that district. A Roman Catholic Priest, the Rev. Mr. Brasby, who was one of the foremost to put down the reformation at Dunurion, west of that town, has happily been arrested in his career by the truth, and is now preparing for the ministry of the Protestant Church, under the Rev. Chas. Gayer. We heartily concur with our correspondent in the observation with which he concludes this gratifying intelligence:—"It is a great matter of rejoicing, or rather, I should say, thanksgiving to God, that a Priest should be brought out in the midst of a people who are daily forsaking Rome."—*Achill Missionary Herald.*

THE PRESENT CONDITION OF POLISH AFFAIRS.—As for the Roman Catholics of the empire,—their position is a sad, though it may be a providential one. They form a third part of the population of these kingdoms, and they have no organized force in the Legislature; no body of opinion with which they are more or less identified; no common apprehension of the disorders and remedies of our condition. And yet we have persons of energy in connection with the dangers of the time; and at a crisis when every thing within and without seems rushing to destruction by reason of the universal abandonment of Catholic principles of morals and polity, nine millions of Catholics professing the same religious faith, and having gone to sleep over their duties, and have no word to utter upon the chances and methods of renovation and decay. Twenty or thirty Catholic representatives, and no Catholic doctrine in either House except what comes from the Protestants,—the English and Scotch legislators and advisers of the Crown, and no voice lifted up on religious grounds in behalf of God's justice against the many iniquities that defile and pollute the air! Twenty or thirty Catholic legislators, and not a dry place to be found for the sole of the foot amidst this universal deluge of rottenness. And yet we have persons of energy, and who, "Oh, if England were to become Catholic what fine things we should see! All the disorders of the time would be cured, and the frame of things would be entirely reformed and mended!" Alas, we answer now, as we have answered before, that the political condition could not be saved, unless it was informed and made living by the more energetic and loftier impulses than any of which we have given symptoms. What a field is there in English politics, at the present day, for any one Catholic of culture, common sense, high feelings of justice, and unflinching intrepidity! What a field! and how unworked!—*Tablet [Romanist Journal].*

ELECTION OF CHURCHWARDENS.—A decision of the utmost importance to parishes was given by the Archdeacon of Gloucester, at his visitation to Bristol, for the purpose of swearing in Churchwardens. The facts of the case were these:—The select vestry of the parish of St. Philip and Jacob, in the city of Bristol, had met without notice on Easter Monday, and elected churchwardens for the year ensuing. The parishioners entered a writ against their being sworn into office, upon the grounds that, by the Ecclesiastical law, the right of election lay in the Minister and inhabitants, and not in the Churchwardens and Vestry; and, secondly, that the vestry meeting was illegal, having been held without public notice, and three days and a publication in the church, which are essential to the legality of all vestry meetings, by the 58th of George III. cap. 69. The vestry defended their election as having been made according to an ancient custom, of 200 years' standing. The Archdeacon held that the election was bad for both the reasons assigned, and the new Churchwardens were not sworn in. It might be well to remark, that for a custom to be good it must have existed from the first year of the reign of Richard the First, that is 1189.—*Bristol Mirror, copied by the Bath Herald of June 15, 1833.*

"THE ANCIENT CURE" is an Ecclesiastical Catechism, and also very ancient, having existed prior to the reign of Henry the Second. The name is derived from "Curia de Ares," the Curia being held formerly in Bow Church. It is now held by Doctor Chapman.

WISER REPROOF.—When Bishop Aylmer observed his congregation inattentive, he used to read some verses out of the Hebrew Bible, at which the people naturally started with astonishment. He then addressed them on the folly of inattentively listening to the discourse of their pastor, when they were inattentive to matters in which their interests were deeply involved.

## COLONIAL.

DIOCESE OF NEWFOUNDLAND.—MISSIONARY SHIP. In a letter addressed by the Bishop of Newfoundland, shortly before his departure, to the Provost and Fellows of Queen's College, Oxford, and the other contributors to the fund for ecclesiastical purposes in Newfoundland, his Lordship has submitted the following suggestions, which it is proposed to apply. Amongst the particular wants of this diocese was set forth the need of a vessel to be always at the disposal of the Bishop for his periodical or occasional visits to the different parts of his diocese, and to be fitted up for the purposes of Diocesan management, and of conveying settlers on the coast might be invited, in turn, to attend and partake of the different ordinances of religion at the hands of a chaplain or missionary, when the vessel was engaged for the Bishop's special purposes. This was stated in the letter to the Provost and Fellows, and the Bishop should be provided with a ship or yacht. The late Bishop represented in strong terms, the difficulties and disappointments which he suffered for want of such accommodation. In a letter written towards the end of last year he says, "The difficulties that await me are heavy and manifold. . . . To traverse the 1200 miles of the most stormy and dangerous seas in the known world I have no facilities afforded me. In these visitations an open boat must frequently be my transport, and a fisherman's hut my lodging." The peculiar want thus strikingly set forth has now been supplied through the munificence of the Rev. Robert Eden, Rector of Leigh, and the Bishop presented to the Bishop a schooner, "The Hawk." This vessel, fitted up most commodiously for the purposes above-mentioned, was expected to sail yesterday, 12th inst. for St. John's, Newfoundland, carrying back to the Rev. Mr. Chapman, who has been engaged in Missionary labours throughout the diocese of Newfoundland for upwards of twenty years, Mrs. Chapman, and several young men who go out as catechists and candidates for orders. On Saturday last, the 10th August, the vessel, then lying at Blackwall, and ready for departure, was visited by the Lord Bishop of London, who expressed the gratification which he felt under all the circumstances of his visit, and his entire approval of all the arrangements made for bringing out the good purposes for which the vessel was designed.

In an affectionate exhortation, addressed especially to the young men who were going out as catechists and candidates for orders, and concluded with prayer, his Lordship reminded them of the privileges and duties of the office to which, under the direction of their Church Pastor, they would, by God's will, be called in that province of Christ's holy Catholic Church to which they were about to sail. He requested them to assure the Bishop of Newfoundland of the affectionate sympathy with which he and all persons connected with his diocese were ever distinguished by the Bishops and other members of the Church in England; and commended them to the protection of the Great Head of the Church during their approaching voyage, praying for His blessing upon all their undertakings.

There were present, upon this most interesting occasion, Mrs. Blomfield and family; W. Cotton, Esq., Governor of the Bank of England, and family; T. D. Acland, Esq., M. P., and Mrs. Acland; Mrs. Eden and family; C. Crawley, Esq.; D. Brooking, Esq.;—Wade, Esq.; the Rev. J. S. M. Justice, Adm. of the Court of Admiralty; C. B. Dalton, Robert Eden, John Evans, Dr. Grant, Ernest Hawkins, C. Marriott, Wm. Scott, &c.

On a beam facing the companion-ladder is a brass plate, bearing the following inscription:—"This schooner was presented to Edward, Bishop of Newfoundland, by Robert Eden, M.A., Rector of Leigh, in the Diocese of London, in the year of our Lord MDCCLXXIV."

## RIGHT OF FREE WARREN.

(From the Hampshire Chronicle.)

One of those scenes connected with the ancient usages of free warren and free chase, and not very frequent in the middle ages, was renewed, not designedly, but from a conjunction of circumstances, on Tuesday last, in the magnificent domain of Highclere Castle. We learn from old records, that great free warren meetings, attended with many picturesque incidents, and generally of frequent occurrence; but these have now utterly disappeared, in consequence of the extinction of almost every free warren in the kingdom. The free warren of Highclere, however, remains. Confirmed by repeated grants from the early Sovereigns of this country, and standing undisturbed in its possessors, it has survived, from age to age, an almost solitary instance of the old Norman chaces, with its feudal privileges unimpaired. These rights have, however, been recently disputed, and their solemn confirmation last week by the Judges assembled at Winchester, has produced great local excitement, and has given rise to a somewhat unusual historical interest, and which has probably had no parallel in England for ages past. The public are already aware of the circumstances attendant on this free warren litigation. On Saturday, the 6th of this month, judgment was pronounced by the Judges in a full court.—The Earl of Carnarvon being himself present; and after a detailed exposition of the case, the law was discharged, and the right of free warren and free chase was fully established. A decision upon a question which had so long agitated this part of the country, and which received such a public approval by different parties, by joy appears to be the preponderating sentiment in the Highclere and Barghclere manors, and we believe also in the other portions of the free warren, where the popular qualities of the noble family of Herbert are highly estimated.

Tuesday, being the day when it was understood that Lord Carnarvon would return, a multitude of persons spontaneously assembled on the great Winchester road, on the verge of the Highclere domain, determined to welcome his lordship to the hall of his ancestors, after a journey of great length, and to receive and to accompany him to his residence. The road and adjacent woods were so great, but it speedily increased, and swelled eventually into thousands. We observed, besides magistrates of the immediate district and other gentlemen, private friends of his lordship, members of respectable tradesmen from Newbury, and from other parts of the county,



of the Mamelukes, were performed with a coolness and design quite distinct from the ordinary excesses of Oriental vengeance.

The administration of Egypt was conducted with the same stern impartiality to all but the rank and file of the army.

FRANCE AND ENGLAND.—A cabinet Council, summoned by the Earl of Aberdeen, was held at the Foreign Office on Tuesday, Sir Robert Peel and others of the Cabinet Ministers

It appears that the Russian army engaged against the warlike tribes of the Caucasus has lately sustained considerable reverses.

THE ARRANGEMENTS made for extending the communication with India and China, are understood to be as follows:—There is to be a communication with Bombay as at present.

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vision is made for the imprisonment of persons in cases of fraud. The anxious solicitude shown by the West of England, in relation to this alteration, in the law will be duly appreciated by their faithful subjects.

IMPROVEMENTS AT WINDSOR.—It has just been determined by her Majesty's Commissioners of Woods and Forests to take down the old dilapidated houses in the lower ward of Windsor Castle, the residence of the five Military Knights, and to erect a noble terrace on the site of these houses, to be open to the public, affording extensive and highly picturesque views over St. Leonard's and the Great Park.

NAVAL ARCHITECTURE.—The committee of naval construction, having completed the labours required of them by the Admiralty, at Chatham Dockyard, have departed to Devonport, Mr. Cresce to Portsmouth Dockyard; Mr. Read, the other member originally appointed, left Chatham some time since, having been appointed assistant master shipwright at Woolwich, vice Ablett.

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BOARDING SCHOOL, FOR YOUNG LADIES, BY MRS. GEORGE RYERSON. TERMS PER QUARTER: TUITION in the following Branches of Education, viz.—Reading, Writing, Arithmetic, English Grammar, History, Geography, the use of the Globes, French, and Needlework.

UNIVERSITY OF KING'S COLLEGE. MICHAELMAS TERM, 1844. MATRICULATION. THE Vice-President will examine Candidates for admission, at 2 o'clock on Mondays and Wednesdays during the month of October.

NEW DRY GOODS AND GROCERY ESTABLISHMENT, No. 2, Throop's Buildings, Division Street, (Next Mr. Caldwell's and opposite Colborne Hotel).

EDUCATION. MISS FELTON begs leave to announce to her Patrons, friends, and to the Inhabitants of Canada West, that on the 18th of September next she intends opening a Boarding School, for the Education of Young Ladies, in the beautiful and healthy town of Hamilton, District of Gore.

SMUT MACHINES, known as "GRIME'S PATENT," may be seen by reference to the office of the Registrar of the Province, where his Title is duly recorded.

BOOKS. ALL the new and Popular Books, Cheap Publications, Reviews, Magazines, English Reports, Newspapers, &c. &c., which may be found the following, viz.:

WANTED. AN ASSISTANT in a School, a Person of Lady-like manners, and good English Education. She must be competent to instruct in History, Geography, &c. A Lady possessing greater attainments would be desirable, but the above-mentioned attainments are indispensable.

WANTED. A C. VERNER, A.B., Master of the Wellington District Grammar School, begs to inform the public that he is prepared to receive a few BOARDERS; to whose conduct and improvement strict attention will be paid.

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UNIVERSITY OF KING'S COLLEGE. MICHAELMAS TERM, 1844. FACULTY OF THE LAW. A COURSE OF LECTURES will be delivered by W. H. BLAKE, B.A., Professor of Law, on Wednesdays and Fridays, at 8 o'clock.

UNIVERSITY OF KING'S COLLEGE. MICHAELMAS TERM, 1844. FACULTY OF DIVINITY. THE Professor of Divinity will give Lectures to Occasional Students, in St. Luke's Gospel, in the Book of Common Prayer, and in select Fathers of the Church, on Wednesdays and Saturdays, at half an hour after noon.

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NEW WORKS, JUST RECEIVED AND FOR SALE BY H. & W. ROWSELL, 163 KING STREET, TORONTO. MEMOIR of the Life of the Right Honourable Lord Selkirk, G.C.B., with a Narrative of his Administration in Canada; edited by his Brother, G. Poulett Scrope Esq. M.P.

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JOHN BROOKS, BOOT AND SHOE MAKER, FROM LONDON. THANKFUL to his friends and the public in general for the very liberal support received since he commenced business in this city, begs leave to intimate that he has REMOVED to No. 4, VICTORIA ROW.

OPHTHALMIC, Spectacles & Mathematical Instrument Maker, No. 2, Victoria Buildings, ADMIRALTY BRITISH NORTH AMERICAN BANK, KING STREET, TORONTO.

HORSE-SHOEING AND FARRIERY. THE SUBSCRIBER returns his sincere thanks to the inhabitants of Cobourg and vicinity, for their liberal patronage since his re-commencement in business, and begs to inform them that he has added to his establishment an extensive assortment of SPECTACLES, adapted to every sight with the reach of artificial assistance.

TO BE LET OR SOLD, A most desirable residence for a Private Family, A PROFESSIONAL GENTLEMAN, Or the Captains of Vessels navigating Lake Ontario.

FOR SALE, A most valuable property, beautifully situated on the Lake Shore of Lake Simcoe, Township of Georgian, being "THE BILGARS," the property of the late CAPTAIN BOURCHIER, R.N.

NOTICE TO THE PUBLIC, THE SALE of the Eleven (say Sixteen, as per land-bills), BUILDING LOTS, on the East bank of the River Don, near the City of Toronto, advertised in the fourth page of this journal, will be sold by Auction, on Tuesday, the 11th day of June next, at Eight o'clock precisely, at Mr. Walsby's Auction Room.

FOR SALE, A NEW and well built Stone Cottage, with five Acres of good land, beautifully situated in the romantic and thriving village of Ancaster, and distant but seven miles from the important town of Hamilton, District of Gore.

FOR SALE OR LEASE ON MODERATE TERMS, A HOUSE and OUT OFFICES, conveniently and comfortably arranged, in the vicinity of Cobourg, with or without about fifty-five acres of Land, one mile from the Church, Market, &c. A plank sidewalk passes the door.

General Agency Office, WILLIAM HEBURN (late Registrar of the Court of Chancery, Canada West) has opened an Office at No. 7, Rue St. Laurent, Montreal, where every description of business connected with the Public Office, Land Agency, and other matters, and Commercial Agency of every kind, will be promptly attended to.

THOMAS BILTON, WOOLEN DRAPER AND TAILOR, NO. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

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