

EDUCATION AND OUR UNIVERSITIES.

In the nomenclature of the past generation, the communication of knowledge was synonymous with education—it still continues so in the vocabulary of many. To diffuse knowledge amongst the people is the darling idea of our modern educators. It is almost as much the current notion of education amongst us, as restraint among the Spartans. For its sake, the most established principles have been abandoned—the most sacred alliances have been dissolved. To facilitate the diffusion of useful knowledge, man has put assunder what God has joined together. Because the Church, whom its Lord commanded to teach all nations, refused to teach its children in ignorance of Christ's religion, its inalienable rights must be invaded by secular power—it has even derived charter must be cancelled—its claims of eternal right must be scoffed at and trampled on, as the dreams of antiquated superstition. The state usurps the office of teacher; but the fundamental truth, the philosophia prima, must be suppressed, because it would make a difficulty in the way of diffusing useful knowledge. Useful knowledge—i. e. knowledge from which is systematically excluded that knowledge which is eternal life—TO KNOW THEE THE ONLY TRUE GOD, AND JESUS CHRIST WHOM THOU HAST SENT.

than could be found in any district of England, but besides, a very considerable number of the sons of the humbler farmers are both expert mathematicians, and well-grounded Greek, Latin, and sometimes even Hebrew scholars. The country abounds with pedagogues, of the very lowest class, and in the direct penury, but often admirable scholars, and enthusiasts in the pursuit and love both of scientific and literary pursuits. And yet, the moral state of that district remains, alas! too fearfully the same. The Calculus and the Digamma have no tendency to prevent the association. The schoolmasters are not only the centres of knowledge, but often the nucleus around which gather the demons of incendiarism, burglary, and murder!

is the most glorious employment, next to devotion, of man's immortal mind. But can no central system be found, which gathers into itself these dissevered principles? The fathers of philosophy were not the patrons of error; they had each of them some ray of truth, which reached them through the clouds from the sun of the Divinity. We have in revelation the glorious edifice which contains each goodly stone, which they severally prized as their summum bonum.

higher tone of mind than the pursuit of knowledge for the sake of some extrinsic reward. Our University system employs the premia laevi as an occasional stimulus; it strives, by its direct instruction, to form such tastes as will find in knowledge its own reward. It communicates to the developing faculties the germs of knowledge.

ters of no moment; that, so long as a man acts sincerely up to what he believes, he has as good a chance of salvation, for he is as likely to be right, as his neighbour; and that morality (so called) is perfectly independent of, and infinitely more important than, religious belief. This is, I say, the avowed doctrine of the great majority now in America; and, as long as such is the case, outward morality may, indeed, prevail to a great extent (and I freely admit that in no country have I seen more appearances of it than in New England), under the influence of traditional habits, enlightened self-interest, and the law of conscience; but there is no religion. No man can be said to believe in a religious system if he believes at the same time that another religious system has an equal chance of being true in the points of difference which exist between them; for all religions profess to be (as to their distinctive tenets) exclusively true, and (as profound doctrines) to be believed as necessary to salvation: indeed, it is impossible to conceive a religion that should not do so; such a course would be not only shallow and unphilosophical, but self-contradictory and suicidal. This is pre-eminently the case with respect to Christianity; the apostolic epistles are filled with passages which, had they been written by a modern theologian, would have been branded as most intolerant and uncharitable: there they stand, however, witnessing against the indifference which I have described, proclaiming that if an angel from heaven preach any other gospel he shall be accursed; and commanding us not even to bid God speed to any that "bring not this doctrine." But this is not all: scepticism, with respect to "peculiar religious opinions," is quite inconsistent with a strong uncompromising faith in what is supersensual and eternal; the same mind which rejects the evidence for the former cannot accept cordially, and become fully convinced of, the latter. Men are generally unconscious of this themselves; their consciences tell them that they ought to have a religion, and to act by its dictates; and they think they do so, when they are, in fact, only acting as any prudent, sensible, long-sighted person would act, if there were no world beyond the grave, and no law revealed from heaven. Self-denial, self-sacrifice, not temporary but permanent, to live and to feel as a stranger and a pilgrim upon earth, and to look upward and forward for a reward and a home—these constitute the true tests of religious earnestness; and of these, though I know there is little at home—compared with what is in vogue in the United States—I maintain that America presents even where opinions or appearances. I am not trusting to my own limited observations in arriving at this conclusion: I find in M. de Toqueville's work an assertion of the same fact; he says that, in fact, in a different way, and attributes it (like every thing else, according to his theory) to the operation of equality. I, on the contrary, am inclined to think that the materialism thus admitted to exist may chiefly be traced to the prevailing indifference with respect to religious creeds; and that this indifference, again, is intimately connected with the compulsory neutrality of the government in religious matters. In public schools, in the halls of the legislature, in national institutions, all religions are placed upon an equality; chaplains are selected indiscriminately from each, as the majority of the day may happen to determine, (one year, perhaps, a Roman Catholic, and the next a Unitarian); and the smallest preference of one religion to another, that is, the recognition of any definite, objective truth, would not be admitted for a moment. Now, this complete neutrality, entering, as it does, into so many parts of the system—every part, in fact, where men act in a corporate capacity, under the actual circumstances of the United States, even to suggest an alteration or a remedy; but surely the effect upon the public mind must be very prejudicial to earnestness and zeal; and without earnestness and zeal religion is a name—a lifeless form.

the country. I reply, that I am perfectly aware that a great majority of the people profess some religion—it is decent and proper so to do; an American, generally speaking, likes to see his wife and children go to meeting on Sundays (though he is not a great "church-goer" himself), and subscribes to his minister's salary as he does to the maintenance of the district school, or the village fire-engine, because he thinks him a useful instrument in promoting order and civilization, and the "public good." What I complain of is, not the absence of nominal, but of real, heart-felt, unearthly religion, such as led the puritan non-conformists to sacrifice country and kindred, and brave the dangers of the ocean and the wilderness, for the sake of what they believed to be God's truth. In my opinion, those men were prejudiced and mistaken, and committed great and grievous faults; but there was, at least, a redeeming element in their character—that of high conscientiousness: there was no compromise of truth, no sacrifice to expediency about them; they believed in the invisible, and they acted on that belief. Every where the tone of religious feeling, since that time, has been altered and relaxed; but, perhaps, nowhere so much as in the land where the descendants of those pilgrims live.

BISHOP HOBART.

(From the Evergreen.)

There was something wonderfully winning and attractive in the social character of the Bishop, and even in the peculiar cast of his manners. He seemed formed for the enjoyment of society and the delights of friendship. Ardent in his feelings, frank and undisguised in the expression of them, generous, affectionate, and confiding, he captivated all hearts, and bound those to him who were of congenial taste and temper, as with links of iron. His manners were in harmony with his disposition, full of freedom, cordiality, and warmth. No one who has seen him, though but for a moment, will ever forget the benignant and playful expression of his countenance, the heartiness of his greeting, his words of kindness and good will.

These observations apply chiefly to the northern and central States. In the south and west I have good reason for thinking that there are very considerable numbers who profess no religion.

count?" The Right Reverend Dr. Fennelly has solicited our Chaplains to be authoritatively limited in their public ministrations in our hospitals "to the preaching of that which is salutary to the patients, a good moral discourse." This Minister of Christ wishes you to be compelled to preach a good moral discourse to the sick, and it may well be, the dying; to those, the larger portion of whom their own follies and vices, have most probably, brought to that place, from whence some may very shortly be carried to their graves. Instead of teaching those poor sinners to wash their bed and to water their couch with tears; or instead of comforting them with the blessed assurance, on our Master's authority, changed them in His displeasure, will bear the voice of their weeping and receive their prayer, if offered in the name and for the sake of the sinner's only Saviour, they are to be mocked with "a good moral discourse," as most appropriate to a hospital!

We presume not to judge others; to their own Master they stand or fall; but assuredly we shall be Anathema, dear brethren, cursed of God and of many perished souls, if we preach anything any where, and more especially at a death-bed, but Jesus Christ and Him crucified, the Way, the Truth, the Resurrection and the Life.

THE CHURCH.

COBourg, FRIDAY, JANUARY 31, 1845.

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On our last page will be found the Pastoral Letter of the Lord Bishop of Exeter to the Clergy of his Diocese,—urging upon them the obligation and benefit of a uniformity, as exact as possible, in the manner of conducting Divine Worship. We understand that much excitement has been produced by this Letter, and that many remonstrances have been conveyed to His Lordship against its purpose and object,—from lay-members of the Church especially. We confess our unfeigned surprise at this; for to our mind the Letter in question contains nothing upon which to build up a rational grievance, even in these grievance-hunting times. His Lordship simply urges uniformity in the manner of conducting the worship of Almighty God,—as tending most practically to edification, and as serving to remove every thing like the appearance of collision or disunion in a matter where, above all things, there should be oneness of sentiment and oneness of action. To effect this, he advises, as the most safe and the only practicable course, a strict and literal adherence to the prescriptions of our invaluable Book of Common Prayer; and, where a doubt as to its correct interpretation may arise, to appeal to the proper ecclesiastical authority for its solution.

With the general spirit and object of this Memorial we entirely coincide: we may dissent from it in some particulars, but of its general tenor and recommendations we heartily approve. We have often ourselves advocated what is here suggested in regard to the order of Deacons; and we are persuaded that its adoption, under such regulations as the wisdom of our prelates may decide upon, would tend immensely to the improvement of all orders and conditions in the community which it is the design of the holy institution of the Church to bring about. A standing complaint in regard to the working of its admirably conceived system, is the want of hands to maintain it in the fullness and perfectness of its organization; and the multiplication of the order of Deacons, according to the plan here suggested, would, we believe, meet the deficiency, and correct the evil, which is so generally lamented. Nor, while it appears so judicious in practice, can any thing be more Scriptural in principle: we have it very clearly represented in the analogical institution of the Levites under the Mosaic dispensation: the ordination and peculiar office of Deacons at an early date in the Christian economy, gives force to the recommendation of the present Memorial; and the universal practice of primitive Christianity, as detailed in its whole history, shows how distinctively the order of Deacons stood forth and was maintained, and how essential this distinctiveness was to the well-being of the Church.

The revival of this Order, or rather of the full and complete operation of this Order, would obviate, we conceive, the necessity for that lay assistance which is recommended in this Memorial, but which we consider objectionable where it is ever made to supersede the ministrations of those whose sole and distinctive office it is to serve the Church of God. Where it is impracticable to procure a sufficiency of clerical ministrations, then, and only then as a case of urgent necessity, should the exercise of any portion or degree of them by laymen be permitted: the Church always stands forth more distinct in its sacredness, when all its officers bear a sacred commission; but where by ministrations, within the proper precincts of the Church, are recognized or permitted, (except in cases of absolute necessity) there is always a risk that men will come to feel that what is allowed in lower or subordinate matters, may be safe and lawful too in what is higher and more essential.

In regard to the procuring of funds for meeting this increased provision of ministers,—for the sequestration of Church property since the Reformation, from sacred to secular uses, has lamentably crippled her resources and diminished her means of national usefulness,—we consider that a general revival of the Offerings Collections would amply supply this demand. Christians have only to understand their duty upon this point, and they will not be slack in contributing, for God's cause and service, their "alms and oblations." It was so in the primitive times; and if we have the faith of our fathers, we can hardly fail, in this particular, to manifest their practice also.

On our first page will be found an extract from a work which we have long been desirous of introducing to the favourable notice of our readers,—we mean the publication entitled "Letters from America," by J. R. GODLEY, Esq.

Mr. Godley, a young gentleman of simple means and excellent education,—a graduate too, we believe, of the University of Oxford,—made a visit to this continent in the summer of 1842, that he might judge for himself of the condition, civil and religious, of this new world, and ascertain, from personal observation, how far it is an eligible place of settlement for such of his countrymen as might be compelled to leave their native land, and try their fortunes in another and less populous region. The results of his observations are embodied in a series of Letters written to his friends in Ireland,—composed without art or restraint, but evincing a clear judgment and sound discrimination, much kindness of temper, and a decided religious feeling.

Mr. Godley has evidently acquired a sound religious education, and he uniformly expresses himself as one who knows the value of Church privileges, and the importance of making them to bear upon the practical and every-day business of life. He laments,—as every enlightened and well-educated Churchman must be supposed to do,—the apparent indifference which prevails, well nigh all over, to the great and fundamental principles of Catholic truth and unity; but he expresses his opinion upon these essential and vital points in a gentle and Christian tone,—without any harsh condemnation of those whose sin,—separation is often better than their iniquity, but with an earnest deprecation of the Erastian sentiment that truth and error, unity and division, are things indifferent, or that one or the other may be harmlessly adopted as antecedent prejudice, custom, or taste may direct.

It has been a general, and perhaps not an unfounded complaint, that most writers on America have indulged in too much of a spirit of sarcasm and railery,—making too little allowance for the peculiarities of a foreign people; and not considering that a country as yet in the childhood of its existence, and struggling

with a thousand physical and moral difficulties, cannot be expected to exhibit that refinement in national feeling or taste which can only attach to people whose institutions have long been settled and established, and whose conventional rules have grown into consistency and strength through the lapse of centuries. Mr. Godley is not one of those who indulge in this ungenerous spirit; and no American, we are sure, can peruse his book, without strong impressions of the kindness of heart and high religious principle which animate its writer. And at the same time that the stamp of "reverence" is upon all that is uttered by Mr. Godley, we find no starchy sentimentality,—no affected display of spiritual elevation; all that he says is simple and natural; and he can, when the subject allows it, diverge into a strain of playful humour and harmless railery, which evinces that a man may be religious without being morose, and that he does not necessarily abandon his religious impressions because he is happy to discourse of the world.

The book is too expensive, we fear, for general circulation; but our persuasion is that the dissemination of the views and statements it contains must do much good in England, and in the British dominions generally.

We are enabled to favour our readers today with some further particulars of the life and death of our late estimable friend, MR. CARTWRIGHT, from the pen of a correspondent. Although in this article some facts are repeated which were included in our own brief sketch last week, it is, we admit, more full and graphic than the account we ourselves attempted to give, and will be read, as every thing pertaining to the life and death of that good man must be,—with unabated interest and satisfaction.

Our valued correspondent, "A CATHOLIC," will excuse us for expressing it as our opinion, that the publication of the article he has sent us would not be judicious at the present moment.

We have the same to say of the able communication of DR. GAMA,—though we coincide in the general tenor and spirit of the views he has expressed.

Our Travelling Agent is now engaged in his tour through Kingston, as far as Cornwall inclusion, embracing also the Bathurst and Ottawa Districts,—in prosecution of the collection of the dues to this Journal. We trust that our subscribers in that quarter will be prepared to settle their respective accounts with him.

Communications.

THE LATE JOHN S. CARTWRIGHT ESQ.

(By a Correspondent.)

The recent death of this lamented gentleman, which was announced in *The Church* last week, and the prominent position which he occupied in the Reformation throughout the Province, will no doubt interest a brief account of his valuable life,—a life short in duration of time, but long in its influence upon his fellow-men.

JOHN S. CARTWRIGHT and his twin-brother, Robert, were the youngest children of the late Hon. Richard Cartwright of Kingston, a member of the Legislative Council of Upper Canada, who died at Montreal in 1815. Mr. John Cartwright was born at Kingston on the 17th day of September 1804, and his brother on the following day. Their father, a man of superior abilities and love of literature,—gave to all his children the best education which could be procured at the early period of their lives; and he was, along with their most excellent mother, the daily example of a Christian life. The brothers were sent to the District School at Kingston, where, under the tuition of first Dr. Whitelaw, and afterwards of the Rev. John Wilson, (now of St. Charles, Dorset, and in England, in 1820, the subject of this notice went to Toronto (then York), and became a student-at-law with Mr. Attorney General Robinson, the present Chief Justice; while, shortly after, his brother proceeded to Oxford, to study for the Church.

Mr. Cartwright, in the Legislature of the Province, took an active part in his studies, reading hard, and attending faithfully to the office business. Here, too, was formed a steady friendship and affectionate esteem between master and pupil, which remained constant till the grave. Aided by the advice of his distinguished master and the blessing of his father, he was, in 1827, admitted to the bar, and took a warm and paternal interest in the son. Mr. Cartwright was assisted in steering clear of the thousand temptations which assailed a young man of his warm feelings and liberal views, by the advice of his distinguished master and the blessing of his father, he was, in 1827, admitted to the bar, and took a warm and paternal interest in the son. Mr. Cartwright was assisted in steering clear of the thousand temptations which assailed a young man of his warm feelings and liberal views, by the advice of his distinguished master and the blessing of his father, he was, in 1827, admitted to the bar, and took a warm and paternal interest in the son.

In 1827, Mr. Cartwright went to England, and for the better knowledge of his profession, he studied in the law at Lincoln's Inn. He remained about three years, during which time he visited the Continent, and, with a friend, travelled through Switzerland and a part of Italy on foot. He returned to Canada in 1830, and commenced the practice of his profession in his native town, as a well read and promising lawyer.

In 1831, Mr. Cartwright was elected to the Provincial Council, and in 1834, being warmly urged to enter public life, he contested a seat in the Provincial Parliament for the incorporated Counties of Lennox and Aidington with Messrs. Bidwell and Perry, and at that time was unsuccessful. He was, however, elected to the same office in 1835, and he remained in the Council until 1836, when he was elected to the office of Attorney General, in connection with Mr. DeLor, and was elected by a considerable majority. This election was hailed as a great triumph, throughout the Province,—the defeated candidates being prominent leaders in their party. In 1832, the late Hon. Richard Cartwright, who had been elected to the same office, was elected to the office of Attorney General, in connection with Mr. DeLor, and was elected by a considerable majority. This election was hailed as a great triumph, throughout the Province,—the defeated candidates being prominent leaders in their party.

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any one that, after a struggle of two hundred years, during which time we groined under the iron grasp of Rome, was compelled to retire within her own borders, without a single blow, or a single drop of blood, to her strength one furter, ss. Calais excepted, which she lost by the misrule of a popish King. What, then, she would ask, do we owe to Popery? Her baneful dominion had cast a gloom over the world, so that "darkness covered the earth, and gross darkness the people." The leprosy of sin had reached her core, pervaded her whole system, contaminated her very vitals. As was the fountain, so was the stream. Such was she then, such is she now; the leopard may change his spots, or the Ethiopian his skin, but popery is and will be the same under all circumstances, who has set her signet on her brow, and the impression is ineffaceable. Has our relative situation been improved by the importation of popish bigotry, or our social state benefited by the influx of jesuitism? Do you want a refutation of it: look to those countries over which she has reigned, and see her spirit's despotism. See her reflected in the miseries of my native country, the fairest spot that ever the sun of heaven shone upon, possessing the richest soil and every internal resource that is calculated to make a people happy and contented. Contrast one part of that otherwise favoured and happy land, the other, where she has reigned, in the north, where the soil is poor, but the people protestants, who witness happiness and comfort; in the west, with a rich and alluvial soil, where popery prevails, you see nothing but rags and misery, rapine and murder. What, then, I demand, do we owe to Popery? Let the spirit's darkness of our wretched countrymen answer; they have asked a fish, she has given them a serpent to poison their happiness here, and jeopardize their eternal safety hereafter. Was ever the cradle of liberty rocked in the cell of a Monk? Was ever a shaft of national glory raised from the gloomy cells of the Bastille or the racks and wheels of the Inquisition? Never, it is an absurdity to suppose it: spiritual tyranny was never the parent of national liberty, nor can it ever be. Do I not speak a truth clear as the sun at noon-day, that England and France, and the United States, owe their actual possession of a Church establishment? This establishment has stood alike, pure and unsullied, amidst the rude storms of adversity and the flattering gales of prosperity. Behold her in the great rebellion of 1648, when anarchy and confusion reigned; when the people, in the name of the Saviour, were lighted and fanatics, under the specious name of reform, inbrued their hands in the blood of our King, and brought to the scaffold the highest dignitary of our Church, and say, has she not stood the test? The apostles of rebellion well knew that to break down their idol was to destroy monarchy, to shew their impious hands, and through the breach rebellion rushed in and stormed the throne.

Owing to the good providence of God, this state of things was of short continuance; the national will long felt and acted in accordance with the principles of the Church of England, and the English nation, tired of that length, which promised greater liberty and a purer religion, welcomed, unconditionally, their rightful Sovereign, and with him that Established Church under which she had been prosperous and happy.

Do we want to know, how firm to it in the revolution of 1688, when a weak and bigoted King essayed to rivet the chains which had been happily broken from the necks of Englishmen, and to establish the religion of Rome, in the plenitude of its power, its intolerance, its absolutism, and its intolerance? Let us look to the nation's rights and a nation's religion? The Churchman, who dauntlessly manned the walls while the statesman was silent and the soldier looking on? The Churchman, who were immured in dungeons as the representatives of British rights? The Churchman, who were always firm to their trust, were prepared to suffer the loss of friends, of liberty, even of life itself, in the cause of that religion so lately sealed by the blood of a Cromwell, a Ridley, a Hooper, a Latimer, and that Noble Army of Martyrs, who have died for our Pastors, and for our Country.

These are truths which no one will have the temerity to contradict. With what feelings, then, I would ought we to regard those who would rob us of our University, that nursery of Protestants, where our children are taught to love their country, to love their King, to love their God, and to love their fellow-men? The Churchman, who dauntlessly manned the walls while the statesman was silent and the soldier looking on? The Churchman, who were immured in dungeons as the representatives of British rights? The Churchman, who were always firm to their trust, were prepared to suffer the loss of friends, of liberty, even of life itself, in the cause of that religion so lately sealed by the blood of a Cromwell, a Ridley, a Hooper, a Latimer, and that Noble Army of Martyrs, who have died for our Pastors, and for our Country.

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The Church Society in account with the Bank of Montreal.

Table with columns for Date, Description, and Amount. Includes entries for 1844, 1845, and 1846.

cha'man, who, after a few remarks on the importance of the Church Society, and the great benefits derivable from its operations, called upon the Secretary to read the Report.

Table with columns for Date, Description, and Amount. Includes entries for 1843, 1844, and 1845.

The Rev. T. B. Fuller then read a very ably drawn Report of the contents of which furnish matter of congratulation for the present, and of hope for the future.

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A Sermon was preached in the Church of Georgetown, October 27, 1844, in aid of a fund for the support of the Clergy of this Diocese.

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NEW CHURCH AT MOUNT PLEASANT.—The members of the Church of England in Mount Pleasant are taking steps to erect immediately a church in their neighbourhood.

Table with columns for Date, Description, and Amount. Includes entries for 1843, 1844, and 1845.

CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Collections made in the several Churches, Chapels, and Mission Stations throughout the Diocese, towards the formation of a Fund for the support of the Widows and Orphans of the Clergy in this Diocese.

Table with columns for Date, Description, and Amount. Includes entries for 1843, 1844, and 1845.

THE MONTHLY GENERAL MEETING OF THE Church Society of the Diocese of Toronto, will be held at the Society's House, 144, King Street, Toronto, on Thursday, February 6th, at 3 o'clock, p.m.

Table with columns for Date, Description, and Amount. Includes entries for 1843, 1844, and 1845.

EDUCATION FOR YOUNG LADIES. IN THE PRINCIPLES OF THE CHURCH OF ENGLAND. AN ENGLISH LADY, the wife of a Clergyman holding an official station in Toronto, who resides into her family a few young ladies to educate with her daughters.

ANNUAL SUBSCRIPTIONS AND DONATIONS

Table listing names and amounts for annual subscriptions and donations.

To the Church Society, by the members of the Church of England and Ireland in the Townships of Georgetown and North Guelphville, for the year 1844.

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HOUSE OF ASSEMBLY. ROUTINE BUSINESS. CLERGY RESERVES. The following Petitions have been presented, praying that the proportion of the Clergy Reserves pertaining to the Church of England be placed under the management of the Church Society of the Diocese of Toronto.

ATTACHMENT OF SALARIES. A brief discussion arose on the merits of a Bill, providing for the attachment in case of debt, of certain official salaries.

LAW OF IMPEACHMENT. This was succeeded by a debate—of which we are only able to lay before our readers the substance—relative to a subject of considerable importance.

HERON DISTRICT TAX BILL.—We gave in our last statement in reference to this bill, embodying the speeches of Mr. Baulton and Dr. Dunlop, in the Assembly, the former being entirely against the measure, and the latter in its favor.

POSTSCRIPT. Arrival of the Cambria. By the arrival of the steam-ship Cambria, we are put in possession of news from England up to the 3rd January.

BOARDING SCHOOL, FOR YOUNG LADIES, BY MRS. GEORGE RYERSON. TERMS PER QUARTER. Tuition in the following Branches of Education: 4 s. d. English Grammar, History, Arithmetic, English Grammar, History, Geography, the use of the Globes, French, and Needlework.

WANTED IMMEDIATELY, an experienced workman as Tailor. Apply to J. H. JONES, Cobourg, No. 25th, 1844.

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JOHN NIMMO, Agent for The New York Alliance, The Old Countryman, and Chambers' Edinburgh Journal, No. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO.

TO THE LADIES. THE MISSES MACKENZIE, Milliners & Dress-Makers. Began leave to tender their grateful acknowledgments to the Ladies of Exeter and its vicinity, for the very liberal patronage they have received from them since their commencement in business.

WANTS A SITUATION. A S. B. Book-keeper in a respectable Establishment, a Gentleman who, from more than twenty years' experience in Mercantile business, is perfectly qualified for the office.

SITUATION WANTED. A MIDDLE-AGED MARRIED MAN, of active business habits, & desirous of employment as SALESMAN and Clerk in any Wholesale Establishment, or would prefer taking charge of a Country Store.

NOTICE. I S. hereby give notice, that a Meeting of the Stockholders in the Colonizing Harbour will be held at the Office of the Company, at Cobourg, on Monday the 3rd day of February next, at noon, for the purpose of electing Directors for the year next ensuing that date.

MR. MEREDITH, SURGEON DENTIST, FROM LIVERPOOL, ENGLAND, LATE OF NIELAND. BEGINS to receive the Ladies and Gentlemen of Toronto that he has made this City his residence, and from long experience and a thorough knowledge of his profession in all its branches, he proposes to merit a share of public patronage.

UPHOLSTERER AND PAPER HANGER, No. 100, KING STREET, TORONTO. A FEW DOORS EAST OF THE MARKET. MATHESON & MICHIE beg respectfully to announce to the public, that they have commenced business in the above premises, where they have had in an extensive Stock, comprising every article in the GROCERY BUSINESS, carefully selected from the best makers, and on such favourable terms as will be found to be advantageous to those who may favour them with their patronage.

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. &c. COBOURG, CANADA. COBOURG, DEC. 18, 1844. 388-1f

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