

Original Poetry.

Carmina Liturgica;

HYMNS FOR THE CHURCH.

N. B.—These Hymns are "fitted to the Tunes used in Churches, &c. being of the same Meter with the received Version of the Psalms of David."

XCI.—SAINT JAMES THE APOSTLE. P. M. (AS THE 27TH PSALM.)

The Collect. GRANT, O merciful God, that as Thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient to the calling of Thy Son Jesus Christ, and followed Him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow Thy holy commandments, through Jesus Christ our Lord Amen.

I. JEHOVAH, Be Thy Name adored!— Through the Martyrs braved the sword:— Through TAIEB, O God, they "died in faith!" Faith held before their longing eyes, Her glorious Crown—a goodly Prize— And hnd them taste "the cup" of death.

II. "The holy Church," this Day, proclaims The word of Truth, fulfilled by JAMES:— We view the Saint "baptized" in blood: We see him gain the Martyr's Meed, And "drink" of JESU'S Cup "indeed." We see, and yield all praise to God!

III. Salome's Child, for TRAY DEAR NAME, Was counted meet "to suffer shame,"— And find the joy by Martyrs prized;— Among "the twelve," the FIRST was he, Dear Lord, to send his faith in Thee;— The FIRST to be in blood "baptized."

IV. To us, O God, vouchsafe Thine aid, That, like as JAMES THE GREAT obey'd, And straitly follow'd "Christ the Lord," So we, forsaking worldly thrall, With ready mind may hear Thy Call, And evermore obey Thy Word!

* St. James the Great, or the Elder, was one of the sons of Zebedee, and brother of St. John. His mother's name was Mary, otherwise Salome, a kinswoman of the blessed Virgin. He was the first of the Apostles that suffered martyrdom.—Dr. Nichol's Epistle (Acts xii. 2). b Gospel (Mat. xx. 23) with the Epistle. c 1 Pet. i. 11. d The Collect. e Mat. iv. 22.

LXI.—THE SEVENTH SUNDAY AFTER TRINITY.

The Collect. Lord of all power and might, who art the Author and Giver of all good things, Grant to our hearts the love of Thy Name, increase in us Thy religion, assist us with the grace of Thy great mercy, keep us in the same; through Jesus Christ our Lord. Amen.

O God, the Source of pow'r and might! O God, the Fount of life and light! First Cause of good!—Thy gifts impart, And "graft" Thy love in ev'ry heart! Make TRUE Thy love to blossom there, And fruits of faith and hope to bear:— O keep the Graft by day and night, From harmful land, and deadly blight.

II. Engrafted Love, alive within, Doth make the deadly deeds of sin;— Love makes the heart in fruit abound;— Love spreads our Father's Name around, And shows that hearts, once all defiled, By nature, like the olive wild, Renew'd of God, in grace shall grow, And bloom in these, His courts below.

III. Through Love Divine the saints fulfil Their LORD's command; (the MASTER'S Will), "Made free from sin," 'g redeemed' and blest, They love to do each high and best;— They know that DEATH is all the price And payment made to slaves of vice;— While LIFE ETERNAL is Heaven's Award To them that love and serve the Lord!

IV. Great God of might, Thy pow'r impart To ev'ry faint and loving heart! Let all, refresh'd with high and best, Endure the toil and bear the strife!— This barren world,—this desert place— Can never yield the food of grace:— LORD JESU, feed our souls on Thee!

a The Collect. b Isaiah xxxvii. 3. c The Epistle (Rom. vi. 21). d John xv. 21. e Psalm xlii. 14. f The Epistle (Rom. vi. 22). g Psalm cxvi. 153. h The Epistle (Eph. v. 2). i The Gospel (Mark viii. 1). The multitude miraculously fed in the wilderness.

DARBY RYAN, THE WHITE-BOY.—No. V.— CONCLUSION.

(From the Church of England Magazine.)

"The same great gentleman from Dublin told us too, the story of our wrongs, and how we were kept in slavery for many a long year, until O'Connell began to get us our rights. We were murdered and kilt, and pitched into the water; the mother and the child, the old man and the maiden; none were spared by them bloody Sassenachs. And now, says he, 'boys, I have got the ball at your feet; and if you don't kick it, I sky-high, why, you're not Irishmen, that's all.' I looked into his face, and saw that it was the gospel; he true; and sure enough it was true as the gospel: he nodded to ev'ry word of it. Indeed, the newspaper, we get on a Sunday, and which Tim Danoghue reads for us all before mass, under the great tree just outside the chapel-yard, has been telling us the same things for many a day, but somehow it never came so home to me as it did this morning."

"I don't think my good comes of reading that paper, Darby. Ever since it came down it has put out-of-the-way thoughts in all our heads; and none of you are as contented with your own house and homes as you used to be. For myself, I'd rather be minding my prayers and my duty. Indeed, I wonder father James lets you read it at all, particularly just before mass."

"Why, woman, it was father James got us the newspaper himself; and it's at one of the things that we have for the riot which we pay the association?" "That night Ryan left his house a little after dark, and did not return until near morning. His wife passed a tedious and anxious night. It was the first time he had absented himself from her since their marriage, without her knowledge of the place to which he was gone, and the business in which he was engaged. But now, connecting the words which fell from him in the morning, the speeches which were made in the chapel, the violent invectives which were written in the weekly newspaper against the landlords, the clergy of the established church, and the orange-men, by which were understood the protestants generally; connecting all these circumstances with her husband's absence, a certain foreboding of coming evil oppressed her mind. It was the first feeling of real unhappiness that she possessed, except that arising from illness, almost in the whole course of her life, and she turned to her sleeping child and wept over him as if some great misfortune had already befallen her. Who can say that it had not?"

Their object, at first, seemed very undefined. It appeared more a preparedness for future action than present insurrection. Houses were attacked for arms; and when obtained, they were carefully concealed.—If the arms were given up unresistingly, the gang generally departed peacefully, as if their sole object were thus effected. Many of the gentry procured an immunity from these nightly visitors by sending, as openly as possible, all their arms to the nearest market-town, to be kept for them at the military barracks or at the police station. Some, whose position and means permitted them, soon took an opportunity of leaving the country. They usually waited for a little time, not wishing that it should be said or thought that fear had anything to do with their departure; although such fear might have been among the most reasonable of human failings. Others boldly braved the storm; yet, doubtless, were not less disgraced with that state of things which placed them and their families in constant solicitude. Soon after it was begun to attack the houses for arms, threatening notices were sent. If the steward of a gentleman, or farmer, made himself obnoxious, either by an over-assumption of authority, or by a too diligent zeal in his master's service, a notice was frequently posted up at the gate, sometimes even on the hall door, at the head of which was rudely made, with a pen, the figure of a death's head, cross bones, and a coffin, telling the steward to prepare for death, unless he left his place. In some instances these threats were put into execution; and, at last, few wished to vent their servant's lives by retaining him after the posting of such notice. From notices respecting stewards, threatening messages as the affix gathered strength, was soon conveyed, by some midnight hand and paper, to masters and landlords; until, at last, whatever may have been their primary object, the sole end and aim of these self-elected legislators seemed settled down into one steady and untrifling pursued repose. Those who originally gave the impulse may have had no deeper design than to stir up the people, and "agitate" in order to accomplish some political scheme; it is scarcely possible to suppose that, after the trial of strength in 1798, when arms were really measured between Ireland's millions and a few of England's soldiery, or after the failure of the brave and gallant, but misguided and ill-fitted, Robert Emmett, in 1804; at a time, too, when England was involved in foreign wars, and her enemies many and imminent; after such great failures, backed as the Irish insurgents then were by England's distresses and the power of France, it is scarcely possible to suppose that any great purpose to rebel against England, and form Ireland into an independent state, could have existed in the minds of any. The people were excited by the expectation of great good to themselves from the accomplishment of certain political measures. Thus it was fondly believed among them that Roman Catholic emancipation would immediately cause the extinction of tithes, and ultimately the depreciation of rents. Great was the people's disappointment when they found themselves deceived, and, the favourite measure carried, that tithes remained still to be paid, and that rents were still unaltered. The real tithes had long ceased to be collected: an acreable charge had for some years been laid upon the land: one shilling an acre in some districts—from two to three in other more favoured spots, were the sums usually paid. Mr. Goulburn's tithe composition act, which effected this change, was esteemed a boon; and the tithe rent-charge was as cheerfully and willingly paid as any other tax upon the land. The payment of the priests of another creed did not then seem to affect the consciences of any; and in almost every instance the protestant clergyman was esteemed a friend and a benefactor by his poor Roman Catholic neighbour and parishioner; and, where temporal relief was required, he was appealed to more frequently than even the Roman Catholic pastor himself. But, after the enactment of the emancipation bill, a great change passed over the people. They saw their strength; they had proved it; and, when no benefits resulted to themselves from this long-expected political measure, they saw no reason why that strength should not be exerted to procure by other means the desired advantages. A great and unusual combination against the payment of the tithe rent-charge was entered into; the people refused to pay, the law was put in force, the lands were distrained, a public auction called, but, on the day of sale, none came to buy. The cattle were driven off into the neighbouring town, to be sold at the public market; but some unseason hand was found to have branded the word "tithes," on each animal; and none were found hardy enough to become the purchasers. This resistance to the payment of a just debt, this moral breaking of the law by its evasion, was no doubt defended by the Romish priesthood through some subtle casuistry. The confessional questions upon the eighth commandment were, no doubt, put as usual: the breach of it in this instance was declared perhaps venial or pardonable: the conscience ought not to be burdened by payment for the support of an adverse and heretic creed; and, although the land had been let by the landlord at a lower rent in consequence of this tax, yet it did not seem to enter into the minds of the Romish priests that, before they absolved their penitents from their sins committed against the laws of God and man, restitution should have been made, if not to the clergy, at least to the landlord.

Having obtained their triumph, (which for a time was total and complete) over tithes or rent-charge, the people directed themselves to the next grievance which they expected would have been remedied by the relief bill, but from which now they saw they had no hopes of redress unless by their own legislation, and by the exertion of that combination and force they had been taught so well to use. This grievance was the payment of rent. Not that it was excessive.—There were, no doubt, cases in which the rents were too high; but these formed the exception, not the rule. From a pound to thirty shillings an acre—the Irish acre being considerably larger than the English—was the rent commonly paid, unless in very favoured spots, as in the neighbourhood of towns, or where some local circumstances enhanced the value. A careful, industrious peasant could support himself and family upon five or six acres, if the land were in fair condition and tolerably farmed; but, if there were bad farming and little industry, a real and practical grievance arose. The landlord would seek to obtain his rent, to meet his own engagements, or to spend it in a foreign country. A portion would probably be paid, and an arrear suffered to hang over until the next rent-day. Arrears would thus accumulate, until an ejection took place as an inevitable consequence. To prevent these ejections now became the determined and sole object of the ribbonmen. We be to the landlord or the agent who could be found bold enough to serve a notice to quit; and we be to the unfortunate man who would take the land thus dispossessed of its former tenant: his death was certain.—Innumerable instances might be furnished: no sex, nor age, nor condition, nor creed was spared: Romanist or protestant, gentleman or peasant, liberal or Tory, friend of the people, or reputed enemy, all shared alike a common fate, if they dared to transgress the laws of their midnight legislators. The command went forth that no land should be taken over another's head; and certain punishment was inflicted on the transgressor. Men were shot in the face of day on the public road, and in the presence of hundreds of people; and the murderers coolly walked away, as if they had done some meritorious action. Not a voice would be raised, nor a step made by the bystanders to arrest the perpetrators of the dreadful crime: hundreds of pounds might be offered for such evidence as would lead to their conviction, and not a man came forward to obtain a reward which would have made him rich for life. The reason of this was very obvious; he should either abandon his country for ever, or his own life would inevitably be forfeited.—When the combination reached this frightful extent, those

who had mainly contributed to raise its giant form wished to arrest its progress. They were then unable. They had taught the people to evade the laws, and to despise them; and the rights and laws of ribbonmen were as much enforced against the Romish and liberal landlord or middleman, as against those who had been so frequently called the enemies of the people.

What remedies can be applied to such a state of things? Three may be employed with some effect:—education, employment, and residence. The moral influence of a gentleman residing on his own estate is often of more value than the money he expends there. When these three remedies are well applied, it may be hoped that agitation, that bane of Ireland, will cease. English capital flow into the country, and the right of property no longer be obstructed, either by the ribbon system or any other illegal combination. Under these circumstances all efforts should be used to educate, and thus to civilise the people. If they will not become protestants, try to make them Christians: if they will not read the whole bible, give them as much as they will take; if they will not have the authorised version, give them the Douay translation: if they will not suffer their children to attend the schools of the Church Education Society, get them, if possible—if the children are taught there anything of that love which they owe to God and to their neighbour, if they are taught to reverence the laws of their country, to be subject to principles and powers, and to obey magistrates, if they are taught even that murder is a crime—get them to attend the national schools.—Better there than no where. Doubly it may prove the avowing of another and a brighter day.

Jewish Intelligence.

TESTIMONIAL OF RESPECT TO THE MEMORY OF THE LATE BISHOP ALEXANDER.

Letter of condolence addressed to Mrs. Alexander, signed by thirty-two Jewish converts at Jerusalem. The friends of the late Bishop of Jerusalem, will peruse the following communication with great interest. It shows that while many of the friends of Israel in this country, have followed the example set them by the venerated Prelate, who preside over our Church, in England and in Ireland, those of the same of Israel, who are united with us in the bonds of Christian fellowship, and worship the Lord on the holy hill of Zion, have also been led to express, though in a different way, the same sentiments of affectionate respect and deep regret, as are felt among ourselves.

The circumstance that thirty-one Jewish converts have united, in this letter, in expressing their sorrow at the loss they have sustained as a Christian congregation, in being thus suddenly deprived of their chief Pastor, makes it to be a most interesting and interesting document, which attested the endeavours of the deceased, for the benefit of his brethren according to the flesh.

"Jerusalem, Dec. 27, 1845. MADAM,—We, the undersigned, members of the House of Israel, and brethren after the flesh and Spirit to yourself and our much beloved, highly revered, and deeply lamented Bishop, with the loss of whom it has pleased the mysterious and inscrutable providence of God to afflict us all, beg leave to express to you our sentiments of the most sincere and heartfelt sympathy in your late bereavement. We will not attempt to comfort you by any severe affliction, for the loss of whom it has pleased the Lord to bereave you, we will rather pray to the God of all consolation, who has graciously pledged himself never to leave nor to forsake his own, that he may verify in you the precious promises of the Gospel, so that it may become your privilege to realize all the blessings which bestow in the sole prerogative of Him, who is emphatically called the Comforter.

Next to yourself and your dear family, we consider ourselves the chief mourners; for we feel both collectively and individually that we are bereaved of a true Father in Christ, but also a loving brother and a most kind friend. The sanctity and benignity of his manner, which so greatly endeared him to all, and which gained him the highest and most entire filial confidence of every one of us, tends much to increase the keen sense we feel of our loss. The affectionate love he bore to Israel, which peculiarly characterised him, could not fail to render him beloved by every one who had the privilege of being acquainted with him; while his exalted piety, and most exemplary life and conversation, inspired in his hearers, and in whom he was raised to the highest dignity in the Church, he conferred the most conspicuous and the most precious blessing, but not the least, to the Jewish believers. With him captive Judah's brightest earthly star has set, and the top-stone has been taken away from the rising Hebrew church. But shall we repine at God's dispensations, because they are trying and painful to us? We glory in them, and we are glad to do now, that we implore the Father of all mercies to grant us grace to glorify him, by a dutiful submission and calm resignation to his holy will and pleasure.

"Our greatest consolation is, the firm conviction and assured assurance we feel, that our beloved Bishop is with Christ; he has indeed, fought the good fight of faith, and come off more than conqueror through Him who loved us, and gave himself for us: may we have grace given us so to follow his good example, that when we shall have washed our earthly course, we may together with him be made partakers of Christ's heavenly kingdom.

"As an apology for this obtruding ourselves on your attention, we beg to state, in conclusion, that reluctant as we feel by this means to remind you of your great loss, we think it but due to yourself and our dear Bishop, to bear witness to the sympathy we feel, and to express our sentiments with regard to the event which has at once made us mourners and orphans.

"That we may be pleased to shower down upon you and your dear family, the rich fulness of his choicest blessings, will be the constant prayer of Madam, "Your alk afflicted and sympathising servants, "ALEX. J. BEHRENS, ERASMUS SCOTT CALMAN, MELVILLE P. BERGHEIM, CHAS. S. ROSENTHAL, EMILY H. ROSENTHAL, JAMES SCHWARTZ, CHRISTIAN L. LERIA, (CHAZER), J. B. GOLDBERG, (BENJAMIN), E. J. HILFORS, GONBY JAMES JONAS, S. P. ROSENTHAL, M. J. EPSTEIN, HERMAN MARCUSSEIN, TEOBE CHRISTIAN DUCAT, A. DUCAT, ROBE DUCAT, J. LISSCHITZ MARCUSSEIN, JACOB SALEHI, M. LEVY MALLIS, A. DUCAT, J. M. FRANZ, GIORGIO ABRAHAM GONIAL, JOHANN WILHELM ROSENTHAL, JUDAH L. LION, JAMES MESSULHAM, MARIA MESSULHAM, ELIAH MESSULHAM, PETER MESSULHAM, CH. W. HAYES, CH. MAX UNGAR."

CALUMNIOUS CHARGE AGAINST THE JEWS IN BAVARIA.—ABDUCTION OF A CHILD. We have often had the painful task of recording instances of unfounded hatred and most unchristian dislike shown by those who disgrace the name they bear, as followers of Jesus, towards their Jewish neighbours. The case now before us shews a degree of deep-rooted malice, which we could not have expected to meet with, extensive and various as is the list of barbarous cruelties shown towards the Jews, of which history makes mention.

In the Jewish Intelligence for October last, we referred to some of the circumstances of this case, which occurred last summer at a village in Bavaria, where the criminal act was made an occasion for exciting the mob to a transaction against the Jews. A full account of the whole transaction has since appeared in the Gazette des Tribunaux, from which we extract the following particulars. It appears from the statements made on the trial of the delinquent that a little girl of the name of Friederike Voelcker, who was playing on the road-side near the village Egger, was induced to enter the carriage of a traveller who was passing and who immediately started off with her at full gallop. An alarm was raised by the labourers in the neighbouring fields, who had noticed the "transgression," and who asserted that they had noticed the word "Jew" chalked on the back of the carriage. It appeared therefore at once clear to their minds that the girl had been carried off by a Jew, and no doubt, as they thought for the purpose of murdering her and using her blood for mixing with the unclean bread used in the Passover. The news spread rapidly through the neighbouring village, and rumour soon added that the traveller was a Mr. Simon Eisenheimer, a Jewish physician, the owner of a beautiful country seat in the neighbourhood. The populace, armed with stones, flints, and pitchforks, immediately rushed towards the mansion, and were not a little astonished at finding Mr. Eisenheimer sitting tranquilly in his garden, reading. Nevertheless they were not deterred from their purpose, and he was surrounded by a mob of stones had already broken several panes of glass in the windows, when Mr. E. remonstrated earnestly with the furious mob, on the absurdity of their attributing to him the crime of which they were the guilty party. On coming up with the carriage, he discovered the missing girl seated in it by the side of the young man.—Having procured assistance, he gave the latter in charge. The girl, being interrogated, declared that she had been very well treated, and had fruit and sweetmeats given her by the young man, and that she was a Jew. He avowed with great coolness that he intended to murder the girl, in order to use her blood in preparing the unclean bread for the Passover. He persisted in the same story, and refused to answer any questions which were instituted by the magistrate soon showed that he had given a fictitious name, and also that he was not a Jew by birth, and had no knowledge whatever of the Jewish religion. The accused still refused to acknowledge his real name and intentions for fear of compromising the honourable family to which he belonged. As his obstinacy could not be overcome by direct means, the most active inquiries were set on foot to discover further particulars concerning Werner's news, and his medical profession. It was found that his name was Charles Theodore Werner, from Brunn, in Austria, and that he was a person of some fortune, who had been for some time a traveller for a sixth manufactory in Silesia. The accused now declared his hatred towards the Jews, but in the least not of his carrying off the girl, and gave as the reason why he had done the deed, that by so doing he had hoped to excite the people of Bavaria to exterminate the Jews.

The magistrate now caused inquiries to be made concerning Werner's medical profession, and his real name declaring him to be sufficiently sound mind to be at least legally responsible for his actions, further inquiries were made whether religious fanaticism or motives of a personal nature could have influenced him. Werner was proved to be a Roman Catholic, but in the least a devotee, and on the contrary he was indifferent about religion; it did not appear that he had ever been injured by a Jew, or had any particular transaction with any one of that nation.

Werner was declared guilty of abducting a child, and of an attempt to excite hatred and ill-will against the people of his Majesty's subjects, and condemned to the highest penalty, two years imprisonment with hard labour.

SIR MOSES MONTFERRONE'S MISSION TO RUSSIA. On Saturday night, the 28th February, Sir Moses Montferrone, President of the Board of Deputies of the Jews in England, left London for Ostend, on a journey to St. Petersburg, for the purpose of interceding with the Emperor of Russia, on behalf of the Russian and Polish Jews, who are suffering from the effects of a recent decree of his Majesty's subjects, and condemned to the highest penalty, two years imprisonment with hard labour.

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JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT BY CHEMISTS, DRUGGISTS, AND GROCERS. All of which he is prepared to sell, WHOLESALE AND RETAIL, On as Liberal Terms as can be obtained in Canada West. An able ASSISTANT has been engaged to superintend the Drug Department.

PHYSICIANS' PRESCRIPTIONS CAREFULLY PREPARED. Toronto, July, 1845. 416-1/2

RICHARD SCORE, 100, GERRY'S BUILDING, TORONTO. FASHIONABLE TAILOR, KEEPS constantly on hand a supply of WEST OF ENGLAND BROAD CLOTHS, CASSIMERES, DOBBERIES, and RICH VESTINGS, and hopes, by strict attention to business, to merit a share of public patronage and support. N.B.—JEWELLERY WORK done in all its different orders; also, Judges, Queen's Counsel, and Barristers' Robes, in the most approved style, and on moderate terms. Toronto, July 1st, 1845. 416-1/2

NOTICE. I hereby give notice, that D'ARCY E. BOUTLON, Esq. of Cobourg, Canada West, is sole Agent for the general management, superintending sale, and all other business, of the registered in the name of JACQUES A. BELLIN, PRINCE BARRISTER, Trustee of EUPHRASIE BARRIER; and that no sales will be recognised, or payments upon mortgages acknowledged, that are not effected personally with Madame Barrier, or her Agent, Mr. Boutlon. And all mortgages, or persons holding for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boutlon, who is authorised to collect and receive the same. New York, February 14, 1845. 398-1/2

D. E. BOUTLON, BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, AND MASTER EXTRAORDINARY IN CHANCERY, COBURG, CANADA WEST. 430-1/2

DONALD BETHUNE, JR. BARRISTER AND ATTORNEY-AT-LAW, Solicitor in Chancery and Bankruptcy, CONVEYANCER, &c. DIVISION STREET, COBURG, CANADA WEST. 432-1/2

WILLIAM A. GARRETT, ATTORNEY AT LAW, &c. &c. (Over the Store of J. V. BOWELL & CO.) COBURG, CANADA. 388-1/2

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 124, KING STREET, TORONTO, ONE DOOR EAST OF RIDOUT, BROTHERS & CO. 362-1/2

M. H. BAUMONT, Professor of Surgery in the University of King's College, FELLOW OF THE ROYAL COLLEGE OF SURGEONS OF ENGLAND, REMOVED TO RAY STREET, NEAR TO FRY STREET, At home for consultation from 10 a.m. till 12 daily. Toronto, April, 1844. 353-1/2

DR. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBURG. 418-1/2

J. W. HENRY, CHEMIST AND DRUGGIST, KING STREET, KINGSTON. July 14, 1845. 393-1/2

MR. W. SCOTT BURN, ACCOUNTANT, NO. 8, WELLINGTON BUILDINGS, KING STREET, TORONTO. Toronto, June, 1844. 354

BANK STOCK BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. 1423-1/2

LAND SCRIP FOR SALE BY A. B. TOWNLEY, Land and House Agent, 130, KING STREET, TORONTO. 1423-1/2

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