

English Ecclesiastical Intelligence.

DUNKESWELL NEW CHURCH BUILT BY THE SIMCOE FAMILY.

(From the Dorset County Chronicle, 10th November, 1842.)

The spot on which this abbey formerly stood, and on which part of its ruins still remain, has acquired considerable interest, from the fact that the present edifice has lately attempted to restore it; and as to some of the highest purposes to which ancient piety had in times gone by consecrated it. The abbey of Dunkeswell was originally founded as a monastery by William, Lord Bruce or Brewer, in the year 1121—and at that time made over by him to the accommodation of a body of Cistercian monks from Ford Abbey. Lord Brewer was in great favour during the several reigns of King Henry II., Richard I., John, and Henry III., the first of whom confirmed to him grants under his predecessor—in times of King William I. and Henry I. During the absence of King Richard I., in the Holy Land the Lord Brewer was entrusted with a commission of very special confidence, and afterwards engaged in diplomatic negotiation with the King of France, and subsequently in a military defence of the city of Exeter against the rebels. It appears that he employed his wealth and power in founding and supporting the interests of religious institutions as he had devoted the energies and talents which he possessed to the civil and military advantage of his country and sovereign. Besides Dunkeswell Abbey he was the founder of Tor Abbey, of a religious establishment at Poole, and of the priory of Bridgwater. His family had a peculiar interest in the abbey at Dunkeswell, and at his decease was interred by his own special request before the high altar in that abbey, in the year 1226.

The abbots so far preserved the spirit of the founder of their house, that in 1242 William Brewer, then Bishop of Exeter, as a relative of the founder, appropriated to the abbey the profits and revenues of the parish of Dunkeswell, acknowledging by deed the past benevolence of his grandfather, the monks of the monastery, and offering this gift with the object of means of continuing it. In 1297 King Henry III. confirmed all the endowments, and more especially those which came from the parish of Dunkeswell; and which is a very interesting fact he added also the revenues of Wolphere Church, a small dependent church in the parish of Wolphere, in which this was annexed to the more modernized name of Wolford, and was purchased by the late General Simcoe, whose widow and surviving family, inheriting the spirit of a long line of English ancestry have since dedicated to the service of God and the Church, a large portion of the very property which was so devoted before, and which yet remains close to the residence of Mrs. Simcoe, and within the grounds of Wolford, the consecrated chapel, again adorned with the work of pious hands, which, as Wolphere Church, was formerly served by clergy from the abbey of Dunkeswell.

That abbey, after having been successively governed by eight abbots, surrendered in 1529 to the Commissioners of Henry VIII., and was with its site, its cemetery, and other appurtenances, like many similar portions of church property, given to the then John, Lord Russell. It afterwards reverted to the Crown, and might be easily anticipated, little was left of its former grandeur, and not a vestige of its religious uses. A few fragments only have existed within the memory of the present generation. Part of a gateway and adjacent ruins, and a few low walls, formerly portions of the abbey church, but not a more than boundaries of meadow lands, are all that remained.

The new church. Not long ago the family at Wolford commenced a further stage for remains, with a view to the erection of a church on the site of the former abbey. They were amply rewarded by the discovery of monumental fragments and a large quantity of tiles, some in a very perfect condition; and on St. Matthew's day, the 23rd of the month, the New Church, standing upon some portion of the old foundations, and incorporating part of the ancient walls, the eastern end of which stands probably near the high altar, and the western part of the Lady Chapel, was consecrated by the Lord Bishop of Exeter, the service being performed by the Rev. John Clarke, of Claxton and Dunkeswell,—the sermon preached by the Rev. H. A. Simcoe, of Penhale, Cornwall, the only surviving son of the late General. A district taken from Dunkeswell, and adjoining parishes, is to be appended to the New Church, which is also endowed by the same benefactor. The present building is in the lancet or early-English style, the probable style of the former church,—and was erected from the designs, and under the superintendance of Benjamin Ferrey, Esq., architect,—whose works multiply rapidly, and appear to be uniformly excellent and appropriate to the style of the building. The present church is a simple structure, of from 50 to 60 feet in length, with a north aisle separated from the body by five piers with carved capitals, and intermediate arches. An open campanile, or bell tower, partly supported by a massive corbel, stands over the north transept, and is a fine specimen of the interior. The interior is peculiarly interesting. The windows in the north aisle being entirely of painted glass, and some portion of the southern windows also. Both these and the threefold eastern and side chancel windows are of the Gothic style of Christianity which pious ancestors of the faithful loved to devote and cherish. The corbels which support the principals of the roof have the same carved upon them. The stone altar, with its seven niches, and the carved oak chair by its side, the carved pulpit, and Reading Desk, the illuminated Sentences, Creed, and Lord's Prayer, arranged by the benefactor, the font, and a selection of the best of the tiles which had been dug up, bring back the mind to the beauties of the former house. The western end has on labels over the door-way the arms of the Diocese, supported by the arms of the ancient founder on one side, and the present benefactor on the other, surmounted by those appurtenances, which "Praise ye the Lord from generation to generation." The western window is circular and of painted glass, with a seven-fold star, of which each ray entwines itself with the rest, and terminates in a separate compartment, and is a very remarkable specimen of the Gothic style, and have their praises recorded, for the example and encouragement of others, it is well that such instances can be adduced to prove what may be achieved, where the desire is.

This edifice has been of comparatively small cost, and is ornamented by the most judicious and tasteful of hired hands. Our days, we trust, are free from many fearful evils, which abounded in those ages when some of our noblest religious edifices were reared. But we have had been in the habit of having occasionally to lament a want of reverence, and a want of respect for the sacred and holy things. It is very gratifying in such times to see that pious men and pious women are not ashamed again to employ their time and talents, their money and their labour in suitable decorations of the house of God, and in such instances, as the present, an unwillingness to replace a nobler by a meaner building, or a desire to avenge, by restoration, the spoliation which the church of our forefathers was compelled to suffer—and while we lament all her faults and errors, and desire and pray to be kept free from ourselves, it is a matter of joy to witness such attempts to consecrate the burying ground, in works of practical and self-denying piety and charity.

CONSECRATION OF THE HOLY TRINITY CHURCH, DUNKESWELL ABBEY.

This beautiful little edifice has been erected on the site of the Old Abbey, chiefly at the expense and under the direction of Mrs. Simcoe, who endows it, and her truly excellent family at Wolford Lodge, aided by the voluntary contributions of neighbouring friends to our Established Church, to enable the poor and necessitous, and those living at too great a distance from their parish church, to worship their God in His Holy Temple, and partake freely of the blessings offered in its sacred ordinances. The consecration took place on September 21st, and a large concourse of the respectable and influential families in the neighbourhood, as well as the villagers around, assembled, and the temple was filled to overflowing. At 11 o'clock the Lord Bishop of Exeter arrived from Wolford Lodge, attended by his Chancellor and a very large body of clergy. After the usual prayers and a short service, at which the present benefactor, the Rev. Henry Addington Simcoe, from Psalm xxxii. 16—"I will also clothe her priests with salvation, and her saints shall shout aloud for joy," after which the Bishop read the Prayer for the Church Militant, concluding this most interesting service with the blessing. His Lordship then proceeded to consecrate the burying ground adjoining, followed by the congregation, and the Church was immediately re-filled by the persons assembled on that occasion, who had not previously been enabled to attend, and who were so crowded as it was in every direction, the utmost order prevailed.—Blessed Gazette.

The ancient dedication was to "The Blessed Mary of Dunkeswell." The New Church is dedicated to the Holy Trinity.

The Garner.

Is not God consistent, harmonious in all his works, not having in his ways towards the children of men any variableness or shadow of turning? If he has revealed himself in one way towards the children of Israel, would he not be likely to reveal himself in the same way towards the children of the Gentiles? Let us remember that Judaism and Christianity are but parts of one whole—that they are not two distinct religions, teaching opposite truths, but one the foundation of the other, leading on even from Abraham and Moses to Jesus Christ. If, then, in the people of the Jews we behold the Almighty really

(if we may so say) avoiding all teaching by tradition; if we behold him revealing himself to Moses in the Moral Law, not trusting even him to repeat to the people, by word of mouth the Ten Commandments, but actually writing or engraving them with his finger on two tables of stone; and when we pursue their history still farther, and find all along that the law of God, and the prophecies of God, and all the history of God's dealings with them, were invariably committed to writing,—is it not a presumption that a traditional teaching is not acceptable in God's sight? For instance, in the book of Deuteronomy it is said of the king who might be appointed over the Israelites, that he should "write a copy of the law in a book." To Jeremiah God himself said, "Write the words I have spoken in a book." When the people returned from their captivity, Ezra began to teach them the law of God; but he did it not from his memory, or from what had been traditionally recorded among them, but he "read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." To these we might add many other similar examples of the extreme jealousy which appeared among the Jews against anything save that which was written; confirmed afterwards by our Saviour's continual rebuke of the Pharisees, that they had violated their tradition, and had encumbered and vitiated what had been written by their traditions. Put all this together, and then consider whether it would be agreeable with God's consistency in all his works, to make a revelation to the narrow and circumscribed people of a very small territory of the world, by writing; and then to make a revelation which was to apply to all the world, by the accident of oral communication. No—we may surely and safely infer that Almighty God, who is consistent in all things, and had decreed, that into the place of the Church of Israel the Church of Christ should succeed, would not leave that Church—his vineyard—his household—his beloved people—the disciples of his own dear Son,—at the mercy of such a transient and variable way of learning his will, as the mere oral communication of one man to another. Therefore, although the Christian religion began, as was natural it should begin, with the more exciting and stimulating method of a personal sympathy in the teaching of man to man by word of mouth; yet it soon came to pass, that the same apostles who preached orally, and were evangelists by preaching, were moved by the Holy Ghost to concentrate and gather together all the great points of each preaching, in HOLY SCRIPTURES, and so become Evangelists by writing. Rev. W. J. E. Deane.

THE PRAYERS OF THE RIGHTEOUS MAN. When the good man prays to God, his spirit is enlightened, his heart is enlarged, his views are full of immortality and bliss. He pours forth, indeed, the hopes and fears, the joys and sorrows of his soul. But he hath found a haven of tranquillity, in accordance with that good and perfect will of God, which to him is always acceptable. Nor is it for himself alone, that the good man prays; nor is it on himself alone, that he draws down the dew of the heavenly blessing. He is, indeed, the instrument of good to many; and, in that day, many shall arise, and call him blessed. His family, his friends, his country, the supporters of public order, the ornaments of social intercourse, the cultivators of pure and undefiled religion, all share in his devotions, and we may add are all benefited by his devotions; for the fervent energetic prayer of a righteous man avails much. But never is his piety more deep and calm, never does he imbibe a larger portion of our Saviour's spirit, than when his intercessions arise for those who have done or wished him evil; for those, who have persecuted him with injuries that he did not merit, or calamities that he did not provoke. He is, in truth, an universal blessing; reaping the fruit of Christian piety, in the happiness of a Christian temple; and largely diffusing that happiness around him; spreading the voice of joy and love, throughout the dwellings of the righteous; and entailing the divine blessing on those who come after him, to the latest generations. His words are noted in the book of God's remembrance; his prayers ascend as a memorial unto God.—Bishop Jebb.

THE UNITY OF CHRISTIAN CHURCHES.

All Christian churches are one by a specific unity of discipline, resembling one another in ecclesiastical administrations, which are regulated by the indispensable sanctions and institution of their Sovereign Christ. They are all bound to use the same Sacraments, according to the forms appointed by our Lord, not admitting any substantial alteration. They must uphold that sort of order, government, and ministry in all its substantial parts, which God did appoint in the Church, or give thereof, as St. Paul expresses it (1 Cor. xii. 28, Eph. iv. 11, Rom. xii. 7, Acts x. 28); it being a tenacious and dangerous thing to innovate in those matters which our Lord had a special care to order and settle. Nor can they continue in the church that have not retained divine and ecclesiastical discipline, neither in good conversation, nor peaceable life. In lesser matters of ceremony or discipline (instituted by human prudence) churches may differ, and it is expedient they should do so, in regard to the various circumstances of things, and qualities of persons to which discipline should be accommodated; but no power ought to abrogate, destroy, or infringe, or violate the main form of discipline, constituted by divine appointment. Hence, when some confessors had abjured Novatianism against Concilia, (thereby assigning a fundamental rule of the church, necessary for preserving of peace and order therein, that but one bishop should be in one church) St. Cyprian doth thus complain of their proceeding: (To act in any thing) against the Sacrament of divine ordination and catholic unity, once delivered makes an adulterate and contrary hold of the church. Foraking the Lord's priests contrary to the ecclesiastical discipline; a new tradition of a sacrilegious institution starts up. There is one God, and one Christ, and one church, and one set founded upon Peter by the word of the Lord; besides one altar and one priesthood, another altar cannot be erected, nor a new priesthood ordained. Hence were the Melitians [a sect which had separated itself from the church] rejected by the church, for introducing ordinations. Hence was Arianism accounted a heretic, for meaning to innovate in so grand a point of discipline, as the subordination of bishops and presbyters.—Dr. Isaac Barrow. [The word "sacrament" as used above, viz. "the Sacrament of divine ordination," does not convey the same meaning as when applied to the two great Sacraments of Baptism and the Lord's Supper. "In a general acceptance, the name of a sacrament," says our Book of Homilies, "may be attributed to any thing, whereby an holy thing is signified."—And the expression of St. Cyprian's, quoted above, of "one set founded upon Peter," assigns no supremacy to St. Peter, for, as St. Cyprian elsewhere says, "the other apostles were indeed that which Peter was, endowed with equal consociation of honour and power;" see also Eph. ii. 20.—Ed. Ch.]

WORLDLY BUSINESS.

We are not to make our duties a pretence for worldliness. In the permission which we have to supply our wants by labour, there is comprehended no permission for unlimited attention to secular business. Yet this is too frequently assumed. A very large proportion of those who are not observant of morality in their dealings with their fellow men, appear to act upon a persuasion that there is no bound fixed beyond which they may not pursue their worldly business, except those prescribed by their physical strength and the laws of justice and honesty. They act as if they supposed that it was quite right to embrace every opportunity of increasing their business in any way, and to any extent, in which they can secure a greater share of honest gain. And that if their strength is exhausted in their engagements, if their time is entirely occupied, and their days and nights are disquieted by anxious cares, it is rather matter of merit than of censure; they are only engaged in an attempt to provide for their families, or to place themselves in circumstances in which they may be removed from the temptations of poverty. It is very easy to decorate evil passions with splendid names, and to talk of industry, and a spirit of independence, when it would be more appropriate to mention pride and covetousness. But we are now concerned with the matter under one light only. When the heart is to such an extent as I have supposed, or to anything like such an extent, occupied with worldly business, is it possible to "attend upon the Lord without distraction" (1 Cor. vii. 35)? No; other things have taken the place of the one thing needful; the heart is entirely occupied by worldly cares; no place is left for the exercise of that filial dependence on God's providing care in which filial love to manifest itself. We must be moderate in the attention we pay to worldly business, we must not allow it to engross so much of our thoughts, as to throw any obstacle in the way of our spiritual proficiency, if we would "attend upon the Lord without distraction."—Rev. J. G. Dowling.

Advertisements.

WORKS ON EPISCOPACY. CHURCH GOVERNMENT. FOR SALE BY H. & W. ROWSELL, KING STREET, TORONTO.

The Rev. W. PAMPHLET TREATISE ON THE CHURCH OF CHRIST, with valuable Notes by Bishop Whittingham of Maryland. American edition, handsomely printed, A. Voisard, 2mo. 11s. 6d. 112 6

LETTERS TO A DISSENTING MINISTER OF THE CONGREGATIONAL INDEPENDENT DENOMINATION, containing remarks on the principles of that sect, and the author's reasons for leaving it, and conforming to the Church of England: by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

OF THE GOVERNMENT OF CHURCHES, A Discourse pointing at the Primitive Form, by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

THE OLD PATHS, A Work on Ecclesiastical Principles, by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

TRACTS ON THE CHURCH, forming class viii. of the Society's Book of the Church of England, containing Knowledge, and including Tracts by Chillingworth, Keble, Piddall, Stevens, Grimwood Taylor, &c. 12mo. 6s. 6d. 6 3

EPISCOPACY, A Treatise on the History of the English Reformation, by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

THE SAME (American edition), by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

PLEA FOR PRIMITIVE EPISCOPACY, by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

AMERICAN WORKS. EPISCOPACY EXAMINED AND RE-EXAMINED, by Bishop Doane. 8vo. 6s. 6d. 6 3

THE HOLY SCRIPTURES, containing the Holy Bible, with the Apocrypha, by the Rev. Mr. Thomas Chapman. 8vo. 6s. 6d. 6 3

THE FOLLOWING BOOKS AND TRACTS ON Church Communion and Ecclesiastical Government, MAY BE PURCHASED AT THE DEPOSITORY OF THE Church Society of the Diocese of Toronto, 144, KING STREET, TORONTO.

I. Tracts circulated by the Society for Promoting Christian Knowledge. Single Num. Single Hun. d. s. d. Answer to the question, Why are you a Churchman? by Rev. Thomas Chapman. 21 16 3 2 15 6

The Apostolic commission considered with reference to the authority of the Church of England, by the Rev. Mr. Thomas Chapman. 11 10 6 11 8 0

Apocryphal Institution of Episcopacy, from Chillingworth. 1 6 0 1 6 0

Authority of a Threefold Ministry in the Church of England, by the Rev. Mr. Thomas Chapman. 2 12 11 10 6

Decrees—proved from the New Testament, by William Hey, Esq. 2 12 11 10 6

Church Establishments, Lawful, Scriptural and Necessary, by the Rev. Mr. Thomas Chapman. 4 23 9 3 20 6

The Church of England before the Reformation, by the Rev. Mr. Thomas Chapman. 11 8 0 11 8 0

Claims of the Established Church of England to the Attachment and Conformity of Christian Churches in this Country, by the Rev. Mr. Thomas Chapman. 11 10 6 11 9 0

Nature and Government of the Church and the authority of the Bishop of the Ministry, by the Rev. Mr. Thomas Chapman. 21 14 6 21 12 3

Religious Establishments tried by the Word of God. 11 10 6 11 9 0

Treatise on the Nature and Constitution of the Church of Christ, by the Rev. Mr. Thomas Chapman. 2 11 3 11 9 6

Value and Excellence of the Book of Common Prayer, by the Rev. Mr. Thomas Chapman. 11 8 0 11 7 3

Young Churchman Armed, &c. 2 12 11 10 6

II. From the Protestant Episcopal Tract Society of the American Church. Single. Single. Answer to the question, Why are you a Churchman? by Rev. Thomas Chapman. 21 16 3 2 15 6

The Old Paths, &c. 2 12 11 10 6

On Christian Unity, by Bishop Seabury. 1 6 0 1 6 0

Episcopacy tried by Scripture, by Bp. Onderdonk. 2 12 11 10 6

Catholic Examination of the Episcopal Church, by the Rev. Mr. Thomas Chapman. 2 12 11 10 6

The High Churchman Vindicated, by the Rev. Mr. Thomas Chapman. 2 12 11 10 6

Principles of the Churchman, &c. 2 12 11 10 6

Richard Nelson's. 2 12 11 10 6

III. Miscellaneous. Tales of the Village—calculated to give a popular view of church principles, as opposed to Dissent. 4 8 0 4 8 0

Walter Carter, last day. 10 0 10 0

History of the Prayer-Book. 10 0 10 0

A Practical Directory for Religious Assemblies, by Dean Sherlock. 4 0 4 0

Orders of the Orders of the Priesthood, Perceval's Apology for the Episcopal Succession, Greeley's Portrait of a Churchman, &c. 4 0 4 0

Disquisition concerning the Government of the Anglican Church, by Bishops, Metropolitans and Pastors. 9 6 0 9 6 0

The Old Paths, by the Rev. J. B. Pratt, M.A. 8 6 0 8 6 0

Tolter's Treatise on Church Government, &c. 10 0 10 0

Lockyer's Works, 2 vols. 20 0 20 0

IV. From the Society for Promoting Christian Knowledge. The Church Society of the Diocese of Toronto HAVE FOR SALE AT THEIR DEPOSITORY, 144, KING STREET, TORONTO.

BOOKS AND TRACTS, The Society for Promoting Christian Knowledge. (Continued.) MISCELLANEOUS. Non-Subs. Subs. Adam's Private Thoughts. 1 6 1 30

Beard's (Bishop) Sermons, 2 vols. 24 0 24 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Bible Maps, on the Articles, 2 vols. 10 0 10 0

Non-Subs. Subs. Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

Paley's Works, 8 vols. 8 6 8 6

G. BILTON. WOOLLEN DRAPER AND TAILOR, 125 KING STREET, TORONTO.

ALWAYS on hand a good supply of West of England Cloths, Cassimers, Vestings, &c. &c. which he imports direct from England.

NAVY AND MILITARY UNIFORMS: CLERGY, GENTS, NAVAL AND BARRISTER'S ROBES, made in the best style. Toronto, 27th April, 1842. 42-1/2

FASHIONABLE TAILORING ESTABLISHMENT, REMOVED. ROBERT HAWKE, in tendering his sincere thanks to his friends particularly and the public generally, begs leave to inform them that he has removed his Tailoring Establishment, from his old stand, East side of the Market Square, to

WATERLOO BUILDINGS, FOUR DOORS WEST OF THE CHURCH OFFICE, and solicits a continuance of that support which he has heretofore received. His constant study shall always be to give to his customers the newest fashion and best style, with neatness and dispatch. N.B.—West of England Cloths, Cassimers, Vestings, &c. &c. of the best description, always on hand, which will be put up in the newest fashion and best style, with neatness and dispatch. Toronto, May 6, 1842. 45-1/2

THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO. J. P. respectfully informs his friends and the public, that he keeps constantly on hand a well selected stock of the best West of England Broad Cloths, Cassimers, &c. &c.

Also—a selection of SUPERIOR VESTINGS, all of which he is prepared to make up in order in the most fashionable manner and in moderate style. For further particulars apply to Mr. J. G. HOWARD, Architect and D. P. Surveyor