THE GREAT COUNCIL OF NICE. Letters of Lucius Comnenus, Acolyth of Corduba, to with Notes by a Country Parson.\*

LETTER III.

13TH KAL. Jul. This is the day, my Varro, appointed by the Emperor for the opening of the Council, and it has dawned upon us most brilliantly. Two hours have passed since the peep of dawn, and the sun is already high in the Orient. Full-orbed and cloudless was his rising; he has already filled the heavens with golden light; and the earth is smiling everywhere beneath the magic beauty of his beams.

The hour of meeting is the third past noon. At eight of the clock† the Bishops hold a meeting of consultation in the purple chamber, to receive the commands of the Emperor, and to determine upon the points to be brought forward and debated in the Council. It is believed that Constantine will be present at this conclave, as he was at those of yesterday and the day preceding. At the third hour, or nine of the clock, a service is appointed, at the principal Church of the Martyria, where the sacrament of the Holy Eucharist will be celebrated. I was present at prime service, at the rising of the sun, and felt a sweet satisfaction in the thought, that however the members of the Catholic Church may be separated by country or distance, they are always united together in the bonds of a common worship. This communion of the saints is a blessed privilege-dearer to us, even on earth, than anything else which pertains to our mortal life. How much dearer and more blessed will it be, my Varro, when we are for ever united in heaven.

My Lord Hosius informed me that Arius was summoned to the first consultation of the Bishops held two days since, and having obeyed the summons, was called upon to declare his sentiments, in order, if possible, that the difficulties might be arranged before they were proposed openly in the Council. Arius here boldly explained all his errors, and said "that God had not always been the Father, and that there was a time when the Son was not; that he was taken out of nothing, being a creature and a work like the others: he is in his own nature mutable; and it is by his free will that he continued good; and whenever he pleaseth he can change like other creatures. For which reason, God foreseeing that he would be good, gave him, by way of anticipation, those glories which he had ever since his virtue; so that he has become by his works what God foresaw he would be. This was saying that Jesus Christ was not true God, but God only by participation, like all those to whom that name is attributed. He added that he was not the word substantial of the Father and his very wisdom, by which he made all things; but that he himself was made by the Eternal Wisdom; that in every respect he is a stranger to the Father's substance; that we are not made for him, but he for us; when God, who was before by himself, had a mind to create us. That he was made by the will of God, like others, having no existence before; for he is not a proper and natural production of the Father, but an effect of his grace; he is not the natural and real virtue of God, but the Scriptures ascribe virtue to him in the same manner as to caterpillars and to other insects. He saith, moreover, that the Father is invisible to the Son, and that he has not a perfect knowledge of him, but only according to the measure of his being, which had a beginning; in short, that he is ignorant of his own proper substance."§

Such were the blasphemies of Arius, abominable even to mention. You may conceive, my Varro, something of the holy indignation with which these wild and profane statements were heard by the Bishops. I have foreborne repeating to you his worst expressions, for I dare not pollute my parchment with such gross irreverence. Suffice it to say, that although at the first, while partially ignorant of the views of those among whom he stood, he propounded his opinions hesitatingly and with much qualification, yet he soon changed his tone, for your heresiarch is always a bold man when he dares to be so. Deceived by that solem and respectful attention which grave and good men, such as the Catholic Bishops are, always accord to the revile the blessed Trinity. But he was soon most wisdom, and remarkably ripe in those scholastic atas being remote and alien from that of the Catholic student's brow. Indeed it was a rare thing for the altogether unknown; for the letter of the Emperor qualified for that office. to Alexander and Arius, exhorting them to be reconsuccessors of the Apostles. From these luminous records he brought an amount of evidence which was irresistible to the minds of all, except Arius and a few of his deluded followers. Even the learned Eusebius of Cesarea, who has been thought to adopt all the opinions of Arius, warmly applauded the efforts of Athanasius.

The history of the controversy thus far is briefly on a certain occasion, on the subject of three divine persons in the Trinity, remarked that this Trinity was of the Divine Nature. Arius, one of his presbyters,\*\*

\* From the Church Record.

† The later Romans computed time as the Egyptians of old, and ourselves at present, beginning at midnight, and reckoning 24 hours in the day. For the first five centuries, however, they knew no other distinction of time but that of morning, mid-day and evening. The subsequent introduction of the sun-dial, by Papirius Cursor, and of the water-clock by Scipio Nasica, ensured accuracy and minuteness.

‡ "No sooner had Constantine renounced the religion of his ancestors, than magnificent temples were everywhere erected. [Many of the pagan temples were transmuted to Christian Churches.] They were of two kinds. Some were erected at the graves of marcyrs, and hence called Martyria; the people assembled in these only at stated times. Others were intended only for the ordinary and common meetings for religious worship. The Lord's Supper was administered two or three times in a week, (though in some places only on Sunday.) It was also administered at the sepulchres of the martyrs and at funerals, whence arose afterwards masses in honour of the saints and for the dead." Mosheim I 235.

§ These statements of Arius are taken from his letters; see also

Mosneim 1 235.

§ Those statements of Arius are taken from his letters; see also osimus, i. cap. 17. Athan. Orat. in Ar. page 294. C. Fleury, Eccl. istory, book xi. p. 59. London, 1728.

¶ The substance of the letter addressed "The Conqueror Constan." The substance of the letter addressed "The Conqueror Constante the greatest, august, to Alexander and Arius," will be given here-

ter.

¶ Athanasius early distinguished himself in this controversy, and sing opposed to Arius at the first meeting of the Bishops, from that time took a leading part in the discussions.

\*\* The Abbe Fleury, Eccl. Hist. X. 28, (quoting from Epiphanius Socrates and Sozomen) says—"At that time Arius was not only a priest, but had also the care of preaching and governing a Church: for there were several at Alexandria, where the faithful met together. They reckoned nine in all: in each of which a priest resided, and explained

The Church of Arius was called Baucalis; copal dignity, and could not endure that Alexandria was priest to cavil at his doctrine, and an opport of the cavil at his doctrine, and an oppor of the cavil at his doctrine, and an opport of the cavil at his

a man much skilled in logic and the ancient art of P. Valcrius Varro, Sub-Deacon of the same City; declaration to be an approach to the famous dogmas it. Then proceeding to dispute with much warmth,

he said-that if the Father begat the Son, he who is begetten must have a beginning to his being; from as he proceeded. It is related by the old chroniclers, from the sword of the Conqueror, perished miserably whence it follows that there was a time when the Son was not, and consequently that he is derived from nothing. He added that the Son of God is his creature and his work, capable of virtue and vice by his own free will, and several other consequences of the erroneous principle which he laid down. This doctrine was new and unheard of till then. On the other side, Alexander taught, with the whole Church, that the Son of God is the same in dignity and substance with the Father.†

These novel and hitherto unheard of opinions excited many persons to enter into the controversy-for who does not know the fatal tendency of the human mind to run into error-into religious error especially, when once it begins to wander from the pure and infallible standard of Catholic truth? By a little spark a great fire was kindled. The evil which originated in the Church of Alexandria, pervaded the whole of Egypt, Lybia, and the upper Thebais. Numbers favored the sentiments of Arius, but no one defended them with more warmth and earnestness than Eusebius, formerly Bishop of Berytas, but who had now surreptitiously obtained possession of the Bishopric of Nicomedia in Bithynia, which he still holds. Alexander then assembled a numerous Council, in which Arius ter to the other Bishops, detailing these circumstances. As Nicomedia was the seat of the imperial residence, Constantine was thought to favor Eusebius, on which account many of the Bishops favoured his views. Scenes of great disorder and tumult, to the disgrace of the Christian name, followed not only at Alexandria, but in many other cities and provinces of the separated from the Church, for adherence to Meletius, one of the Bishops of Egypt, deposed by Peter of having offered sacrifice, in time of persecution, to the

greatly afflicted, and used every effort to suppress the light which now glared vividly upon the altar-screen His august and kind letter to Alexander and and window, from the burning town. Arius produced, as you well know, very little effect.

But God can bring good out of evil, light out of render up his treasures." darkness, and order out of confusion. In his wise and gracious providence, this heresy, together with the controversy with respect to the proper day of keeping God!" answered Edmund with solemnity. Easter, has been the means of inducing the Emperor the rising sun is fast dispersing, I am persuaded that the night and storm have been already exhausted of crevice unvisited, and bring me your report." their darkness and fury, and that henceforth we shall breathing in my ear those old prophetic wordsday of thy triumph! Let thy light and thy truth go ever onward, become ever brighter, till thy glory shall an inhabitant. cover the earth as the waters cover the sea.

communion with thee.

EDMUND OF DURHAM. (From the New York Churchman.)

Edmund of Durham, precentor and librarian of that discussion of religious subjects, he soon proceeded, in ancient abbey, was an ornament and a light in an unthe most bitter and blasphemous terms, to deny and lettered age. Although young in years, he was old in painfully undeceived. The Holy Fathers with one tainments which are often sought, but rarely acquired consent, stopped their ears and rejected the doctrine until time has strongly impressed his signet upon the Church. Their first and united determination was to abbey-seal to be given to so youthful a man. But the cling to the "faith once delivered to the saints." To early piety and worth of Edmund had rendered nugathe great majority of them these opinions had been tory all former rules, as he was otherwise eminently

It is hardly necessary to inform the reader, that ciled by our Lord Hosius, was not, as you know, ge- with the learned Churchman of old, Music was an innerally published. They had heard nothing in their dispensable and important branch of study. With secluded and widely separated residences, but the Edmund, this qualification was intuitive. His whole voice of Scripture, seconded and enforced by the uni- soul was musical. This world, he was wont to say, versal testimony of tradition. It was as if some black, would be but a blank to me, were it not for the exhilamonstrous shape of error had been suddenly conjured rating relief afforded through the sweet influence of up before them by the wand of an enchanter, to take music. An angel speaks to me in the concord of edly and sorrowing—yet not without hope—beside the place of that simple and beautiful image of divine tuneful sounds. God's constant choristers, are the his native stream, which once reflected her beauty, he truth to which their hearts and minds had ever paid lark and the nightingale; they teach me my matin and reverence. Some contended, indeed, that it was not vesper duties. Happy is the man that hath a chord expedient to follow the opinions of the ancients with- of melody connected with his heart! it will be his out enquiry-a futile objection, which Athanasius of solace, as well as the most ready channel through which Alexandria overthrew by appealing at once to the he can waft his orisons to heaven. In truth, a modern sacred writings, and the remains of the immediate poet has uttered the daily sentiments of Edmund:

Oh, what a gentle minstrant is music,
To piety—to mild, to penitent piety!
Oh, it gives plumage to the tardy prayer,
That lingers in the lazy earthly air,
And melts with it to heaven!
Rev. Henry H. Milman.

Frequently whilst presiding over the choir, which, under his skillful tuition, was the delight and admiration of all hearers, would his thoughts, like that glorious minstrel, King David, be enkindled with holy this. It seems that Alexander, Bishop of Alexandria, fervor, whilst his overflowing feelings readily found while conferring with his presbyters and other clergy, vent in tears. For it was in those moments that he eemed to listen to choral hymns from a celestial choir. He appeared to commune with a spirit-land. His not such as to destroy, or to militate against the unity | imaginary ear heard the "Angels cry aloud: the Heavens, and all the Powers therein," mingling their spiritual voices in one sublime and magnificent Te Deum. Thus his accordant thoughts wandered among Seraph hosts-among the unseen, the invisible: whose heavenly music seemed ever floating in harmonious cadences upon the pathless air; uttering their everlasting praises in strains inimitable, and beyond earthly conception.

But the sacred services of the abbey in which the precentor was so constantly engaged, was destined to a speedy interruption. The times were eventful and appalling. William the Conqueror was at this period busily engaged in subjugating and desolating the land. He had assigned a portion of the north of England to Robert Comyn, a Norman noble, and one of his chief followers, for conquest.

the Holy Scriptures; so that they were like our parishes at this time. The Church of Arius was called Baucalis; he had aimed at the Episcopal dignity, and could not endure that Alexander should be preferred before him. Finding nothing that he could blame in his conduct, he sought to cavil at his doctrine, and an opportunity thus offered for it."

\* In regard to the opinions of Sabellius, see Murdock's Mosheim, in loco.

In the year 1069 or 1070, Comyn entered the city man precaution and foresight seemed in vain—famine metaphysical reasoning, immediately pronounced this of Durham at the head of a body of soldiery. He and death continued to rage among the inhabitants. did not succeed, however, in making himself master Not only were they compelled to subsist upon the of Sabellius,\* who flourished in Lybia during the last of this stronghold of Anglo-Saxon domination. He most loathsome and disgusting food, but at length, century, adding that Sabellius taught that there were was overpowered by the native inhabitants, and entiredreadful to relate, human flesh! was actually devoured no separate persons in the Godhead, but that the Son ly defeated. This circumstance exasperated and with avidity; although not many hours afterwards, and Holy Spirit were only different manifestations of enraged William. He immediately put himself at the the wretched being who had subsisted upon the body head of his army, and advanced upon Durham in per- of his fellow man-was himself a corpse! Thus the son, laying waste the country with heartless ferocity gaunt remnant of the inhabitants who were spared that for sixty miles between York and Durham, not a in desolate and deserted dwellings, or laid themselves dwelling was exempted from his vengeance and savage down to die upon untilled fields, or by the road-side, fury. Fire, rapine, and desolation, marked the pro- without the consolation of a friend, or the decent rites gress of this fearful and sanguinary march of the of sepulture. Norman Conqueror. Blood and ashes sprinkled the green and sunny earth over which his iron footsteps horrors, looked daily for a mitigation of their sufferstalked, as it were, with resistless might.

ham, appear to have harrowed up the souls of the organize an opposition to William. But his plans Anglo-Saxon historians. They never spake of it but were frustrated, -his retreat discovered. He was with abhorrence. For they assure us he did not spare taken prisoner and cast into prison, where he died, as with abhorrence. For they assure us he did not spare civil or ecclesiastical edifice: neither church, dwelling, nor monastery,—nothing was held sacred, or escaped desecration. Their lamentations are as pathetic and as deep as were those of the Israelites of the completely blasted. They had seen their kindred the second the second the second that is affirmed by some of the ancient chroniclers, of a broken heart; by others, from starvation. Thus were secaped desecration. Their lamentations are as pathetic and as deep as were those of the Israelites of the completely blasted. They had seen their kindred the second the second the second the second the second that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of a broken the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by some of the ancient chroniclers, of the preson that is affirmed by thetic and as deep as were those of the Israelites of lief completely blasted. They had seen their kindred old, when the hosts of Sennacherib invaded the de- and friends fall and perish miserably around them. fenceless cities of Judah, and destroyed the land. It Their only expectations now were, to share the same was, in truth, a

"dark day of blood, When vengeance triumph'd and the curfew knoll'd."

When the Conqueror entered the city of Durham, all the ecclesiastics had left the abbey and fled to Lindisfarne, or Holy Island, save one-and that one was Edmund the precentor.

He was found kneeling at the altar by William, as he entered that venerable fane at the twilight hour. and his followers were deposed. He then sent a let- The heavy tread of iron and steel-clad warriors abruptly stalking up the solemn aisle, disturbed him not. He was intently engaged in prayer: in supplicating Heaven for his country's deliverance from the sword of her enemies. Whilst thus occupied, a rude salute from one of William's attendants aroused him from his devotions. He looked up and beheld the stern visage of the Norman King. But he quailed not beempire. The sect of the Meletians, who had been fore the fiery glance of him who was wont to intimidate all beholders, when he saw fit, with a searching glance. Edmund's cheek blanched not with fear; but Alexandria, for several reasons, among which was his rising from hiskness, he stood with unshrinking firmness before the imperious monarch, with eyes steadily fixed heathen divinities, espoused the cause of the Arians. upon this indomitable warrior, whose polished helmet The Emperor, when informed of these things, was and breastplate reflected back the crimson gleam of

"Where be thy associates and superiors?" sternly Alexander and Arius remained equally inflexible, and demanded William of Edmund. "Thy bishop, who the people disputed with still greater acrimony. How understands the subtle art of war so well? His brow often, my Varro, have we in our distant city of Corduba, should be encircled with the helmet, not the mitre. mourned over the dissensions which were rending the His hand should grasp the truncheon, not the crozier. Let him appear before us. We would have him sur-

"Neither bishop, brother, nor treasure, may be found within these walls. I am here alone with my

"Hah! Is it even so-alone?" echoed William. to assemble this great and glorious Council, and to "But let us first search these abbey nooks. These strengthen the Catholic Church in the ancient bonds | wily men have strange hiding places for treasures, as of unity and love. Like one who stands upon a well as for themselves. De Wilton and De Bracy, ountain-top, half enveloped in the dark clouds which look to it! Let it be your task to explore these secret hiding places-see that you leave neither cloister nor

The king amused himself in the mean time by exsee only the fair and green landscape, shining in the amining the interior of the abbey, and paused for cloudless beauty of the day. I seem to hear a voice some moments with his attendants, speculating carelessly over the tomb of St. Cuthbert. In a short time, "Arise, shine, for thy light is come, and the glory of the the party commissioned to perform the task of search-Lord is risen upon thee." Hasten then, O Lord, the ing the edifice, returned, informing William that every part of the abbey had been examined, and was without

The singular fortitude and resolution of Edmund. At one after the noon, my Varro, I shall again seek in remaining to guard and protect his chosen sanctuary, if possible, from profanation and pillage, had awakensentiment. Here were virtues displayed which, cruel of a tuneful and distant choir. All listened with and vindictive as the Conqueror was, he always commended, and never failed to recognise. It was a redeeming trait in his character. And these were the only traits he admired in others, or which ever softened his stern and flinty nature.

"Remain here in peace, since thou lovest solitude so well," said he, addressing Edmund. "Remain here: thou shalt be unmolested."

So saying, William and his retinue departed out of the abbey, leaving the precentor to the communion of his own thoughts. He heard the battle-trumpet without, but its discord entered not the quiet sanctuary.

The good people of Durham rejoiced when they heard of the heroic conduct of Edmund, and that he had resolved to live and die amongst them. It was his birth-place, and the very calamity which had now befallen it made its defenceless walls more precious in his sight. It was indeed his earthly Zion, over whose desolation he could not but mourn as he gazed upon her smouldering ruins; whilst, as he wandered dejectcould not refrain from uttering his lamentations aloud. And as he listened to the gentle murmuring of the river Wear, he compared his present desolateness to the children of Israel, who wandered by the waters of

Babylon, and sat themselves down and wept. But Edmund did not hang his harp upon the willows. There was much for him to do, and there was still song and melody gushing from his heart. Nor did he sink with heaviness, although there was calamity enough to affright the most undaunted spirit that ever lodged in man-for a second visitation had now come upon Dasham in the guise of famine! This was one of the attendant calamities brought upon this devoted city by the ruthless hand of the Conqueror. Famine, with its most hideous accompaniments, now added an accumulation to the long catalogue of wo which had already depopulated the city, and made it desolate. Who is there that can picture to his imagination the double horrors of War and Famine, and say that their calamities can be overdrawn? What pen so graphic as to be able to depict with accuracy, Starvation and Death? If there be one master of language sufficiently terrible to do it, we turn from the frightful and sickening delineation with shudderings and disgust. It must harrow up the soul of the most insensible person, merely to read the unvarnished tale of awful dissolution, caused by famine and despair. What must it be to witness-to experience it? Want and misery will make men desperate, brutal: but starvation-fiends! This dreadful exhibition, with all its unmitigated and sickening evils and acts, was beheld at Durham in the eleventh century. And now it was in the midst of this appalling scene, that the precentor Edmund, appeared to his afflicted townsmen like an angel of light. He devoted every moment to the sick and dying. He begged bread for the living, and divided his crust with the famishing, as well as buried the dead. With the aid of some of the most benevolent men of the town, he caused such provisions and necessaries for the sick as could be obtained, to be brought to the abbey for distribution. But all hu-

The inhabitants of Durham, notwithstanding these ings, and with a ray of hope for succor and relief. The The horrors of that desolating advance upon Dur- Bishop of Durham, in the mean time, endeavored to

A wretched remnant of these unfortunate people had gathered themselves together in a body, and proceeded to the abbey. It was an Easter-morning. Prostrated and dejected as they were, their hearts seemed elevated and glad, as they audibly exclaimed, "Christ is risen!" whilst approaching the sanctuary. After the solemn services of the morning were ended, the precentor distributed all the remaining food he had been able to obtain amongst them. It was but a morsel at best; but to starving men, it was like manna in the wilderness; each person looked upon it as if it were the last mouthful he was to eat on earth. As the recipients of the bounty of which Edmund had been constituted the almoner through secret friends, all stood gazing at their benefactor and friend with profound respect and moistened cheeks, he thus ad-

"Brethren and friends! I crave your attention for a moment. I would speak a few parting words with you. I am your townsman-a poor orphan boy, whom ou in charity-not my deserts-placed where I am. I have never forgotten your kindness, your benevolence, nor your bounty! I have endeavoured to prove myself worthy of the good opinion you had of me in boyhood. By study and labor, I have fondly hoped to be of some use, and not disappoint your expectations. Have I done so? The little learning I possess, has been devoted to God's service; and all the earthly treasures I possess, you will find hoarded in manuscript. These I bequeath to you as a dying legacy for your watchful care over me in infancy. I feel the hand of death upon me. Food I have not tasted these several days, that some one amongst you might receive one meal at least, upon this blessed Easter-morning. I have vowed to protect this sacred edifice and the dust of holy Bede from the hands of desecration. I have been enabled to do so. Do you continue to guard this temple when I shall be no more. Let not my death be a signal for the desertion of God's altar, the glory of our native town! Guard it, I beseech you, as long as each one of you shall remain upon earth, and God's blessing be amongst you, and remain with you always!"

With this brief speech and benediction, the parting spirit of the good Edmund winged its way to other worlds. He fell instantly upon the chancel pavement, with hands extended in the act of blessing his early benefactors. He was gently raised from the ground by the panic-struck bystanders, but life had fled. The precentor was no more!

At the precise moment of Edmund's decease, there vas heard by the assembled congregation, an ethereal strain of enchanting melody, like the blended voices mute rapture, surprise, and amazement. They recog-It was an Easter Hymn. nised the air instantly. posed by their departed precentor, in one of his happiest moments. In those times, men seldom troubled hemselves with accounting for the natural origin of things, but were disposed, or inclined, to set down strange coincidences to supernatural causes. And thus this mysterious music, whose melodious grandeur had excited their wonder and surprise, was attributed to unseen and invisible performers. Inquiry, however. would have soon set them right. This earthly, not celestial music, arose from a body of persons bringing supplies of food to the town. They were accompanied by the fugitive choir, who had taken shelter in Lindisfarne, or Holy Island, and who were now returning to their Zion, and thus hailed the familiar walls of the old abbey with hymns of praise and thanksgiving.

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REMOVAL.

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UPHOLSTERER AND CABINET MAKER. OF HOLSTERER AND CABINET MARBULE SINCERELY thankful for the liberal patronage he has received. Desires to acquaint his friends and the public that he has now REMOVED INTO HIS NEW BRICK PREMISES, corner of Yonge and Temperance Streets, (directly opposite his old residence), where he has flitted up superior accommodation for the carrying on of the above business, and hopes, by strict attention to the manufacturing of his good punctuality in executing orders entrusted to him, and reasonable charges, to still merit the kind support he has heretofore received, and that a continuance of their favours will be thankfully acknowledged by him.

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Feather Beds, Hair and Cotton Mattrasses, &c. furnished on the fortest notice. Window and Bed Draperies, and Cornices, of all esserptions, made and fitted up to the latest fashions with neatness and dispatch. Toronto, Nov. 1, 1841

BRITISH SADDLERY WAREHOUSE, WELLINGTON BUILDINGS, TORONTO, AND STORE STREET, KINGSTON.

A LEXANDER DIXON respectfully informs the Mill-a superior assortment of Saddlery, Harness, Whips, and Sec. imported direct from the best Houses in Great Britain, and which correlations. FIRST-RATE ENGLISH ESTABLISHMENT.

N.B.—Every description of Harness, &c. made to order, from the est English Leather, by very superior workmen. OWEN, MILLER & MILLS, Coach Builders, King Street, ronto, and Store Street, Kingston. All Carriages built order warranted twelve months. Old Carriages taken in exchange.

N.B.—Sleighs of every description built to order. THOMAS J. PRESTON, WOOLLEN DRAPER AND TAILOR

No. 2, Wellington Buildings, King-Street, 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, Cassimeres,
Doeskins, &c. &c.

Also—a selection of Superior Vestings, all of which he is prepared
to make up to order in the most fashionable manner and on moderate erms.

RGS Cassocks, Clergymen's, and Queen's Counsels' GOWNS
Barristers' ROBES, &c. made on the shortest notice and in superior

yle. Toronto, August 3rd, 1841. FASHIONABLE TAILORING ESTABLISHMENT, 128, KING STREET, TORONTO And King Street, Kingston, (opposite Bryce & Co's.)

REDUCED PRICES !!

T. BILTON respectfully inform their friends, the West of England Broad Cloths, Cassimeres, Diamond Beaver Cloths, Mixtures, &c.

Velvet, French Chine, Satin, & Marsella Vesting. They having bought for cash, at reduced prices, are able to take off TEN PER CENT of their usual charges.

Clergymen's and Barristers' ROBES, made in the neatest style. Toronto, July 14, 1841.

TORONTO AXE FACTORY,

THE Subscriber tenders his grateful acknowledgments to his friends and the public for past favours, and would respectfully inform them that in addition to his former Works, he has purchased the above Establi-hment, formerly owned by the late HARVEY SHEPPARD, and ecently by Champion, Brothers & Co., where he is now manufacturing CAST STEEL AXES of a superior quality. Orders to the Factory, or to his Store, 122 King Street, will be thankfully received and promptly executed.

Cutlery and Edge Tools of every description manufactured to order.

SAMUEL SHAW.

Toronto, October 6, 1841. HOME DISTRICT GRAMMAR SCHOOL THIS Institution will be re-opened, after the Christmas recess, on Monday, the 3rd of January, 1842.
The business of Mrs. Crombie's Seminary will also be resumed on the seminary will also be resumed.

M. C. CROMBIE, Principal, H. D. G. S. Toronto, 24th December, 1841. THE PHENIX FIRE ASSURANCE COM-PANY OF LONDON.

A PPLICATIONS for Insurance by this Company are requested to be made to the undersigned, who is also authorised to receive premiums for the renewal of policies. ALEX. MURRAY. Toronto, July 1, 1841.

BRITANNIA LIFE ASSURANCE COMPANY, No. 1. PRINCES STREET, BANK, LONI CAPITAL, ONE MILLION, STERLING. (Empowered by Act of Parliament.) PROSPECTUSES, Tables of Rates, and every information, may FRANCIS LEWIS, General Agent.

No. 8. Chewett's Buildings, Toronto. Mr. HOPPNER MEYER, Miniature Painter and Draughtsman, LATE STUDENT OF THE British Museum and National Gallery,

LONDON.
Office at the Corner of Temperance and Yonge Streets, Toronto. Mr. S. WOOD, SURGEON DENTIST, KING STREET, Toronto, February 5, 1842.

A. V. BROWN, M.D. SURGEON DENTIST,

KING STREET,
ONE DOOR EAST COMMERCIAL BANK,
One Toronto, December 31, 1841. WANTED.

A STUDENT in the profession of Dental Surgery, by D. A. V. BROWN, M.D. Surgeon Dentist. Toronto, December 31, 1841. DR. PRIMROSE.

(Late of Newmarket,)

OPPOSITE LADY CAMPBELL'S, DUKE STREET.
Toronto, 7th August, 1841. ORDERS IN CHANCERY,

REGULATING the Practice in the Court of Chancery in H. & W. ROWSELL, Toronto February 16th, 1842.

STATUTES OF CANADA. COPIES of the Statutes passed in the late Session of the Provincial Parliament, for sale by

February 16th, 1842. February 16th, 1842.

Is published for the Managing Committee, by H. & W. ROW-SELL, Toronto, every Saturday. TERMS:—Fifteen Shillings, Currency; or Thirteen Shillings and Six-pence, Sterling, per annum. ix-pence, Sterling, per annum. AGENTS—THE CLERGY in Canada, and Samuel Rowsell, Esq'r.

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