

(Continued from First Page)
his logical faculty, as well as his verbal resources by the alchemical agency of which he can at pleasure make black, white, and white, black. It is, one would suppose, utterly impossible, for any candid interpreter, to extract from the above forcible language any other than the simple meaning, which on reading them at once strikes the mind. Its correctness is placed beyond all doubt by himself by the use which he makes of it, for it is, because of the paucity of "godly, good, and hard working men, and consequently, because the Gospel of Christ is not proclaimed" in all godly simplicity and fulness, "that the necessity exists for a 'thoroughly Protestant Theological College in the Colony.' For otherwise it would not be needed."

As before observed, we do not want denial for proof. He may deny that this hard construction is his meaning, although he admits "that the substance of his speech is given with sufficient accuracy. But either this is his meaning, or it is not. If it is his meaning, we can easily understand his line of argument. It is by proving a want of men of the right kind to prove the need of an institution to produce them. But supposing this not to be his meaning, then it must be the opposite, for there is no intermediate sense allowable. On this latter supposition he would be admitting no necessity for the new "found" College. Either, therefore, the only "godly, good, hard working men" in the Colony are Evangelicals, and as Evangelicals are few, those godly, etc., men, are few, or godliness, goodness, etc., is not confined to the Evangelical, which at Islington, he denied, and at London, O. W., he admitted. If not confined then, to the Evangelical, he has in other men besides the Evangelical, the very qualities he desires to manufacture in the new-found College—those other godly, good, and hard-working men our existing Colleges have already produced and are producing, and thus, the Archdeacon inadvertently admits, that his mission to Islington is unnecessary.

But when there is much at stake, there is apt to be much incautious zeal betrayed. I should be sorry to say a single harsh word of the Archdeacon. He has given to the world his language—for criticism of course. His language expresses, it is to be charitably assumed his ideas. If it does not, it ought. But if it does, then as his object is to impart their ideas to us, and as we can only acquire them by an examination of his language, he must blame, not the critic, but himself, if he has been so unjust to himself and his cause as in haste to accomplish a purpose, to commit himself of error, inconsistency, or worse.

He is sufficiently philosophical to admit that when a man is deeply interested in an object, he is apt, in his eager pursuit of it to stumble over obstacles and hindrances in his path, which now and then seriously hurt him—no doubt cool reflection has convinced him that he has already suffered in this way.

And now a few words on another instance of his adroitness in shifting the ground of an argument. In his letter to the Record, in reply to that of "Presbyter" published in the same paper, he says: "I certainly intended my remarks to apply to Upper Canada, as may be seen only to Trinity College, Toronto." If this be not an inconsequential argument, I should like to know what it. Of course his remarks applied to Upper Canada, but most certainly also to Lower Canada—the words Upper or Lower Canada did not occur in his speech, but a word which included both—the word "Colony" and "Colonies generally." "Evangelical men are at a great discount in those Colonies generally" and "as this is the very first effort of the kind to establish a thoroughly Protestant Theological College in the Colony," &c., &c. These are his words, from which it is needless to argue that the two Provinces are included. But accepting his "explanation" that he intended the words to apply to Upper Canada, only, then he must have told only half the truth, in not including Lower Canada and its College and School or he did except Lunenburg, which he certainly does, if one may judge by his strongly worded commendation of it in his answer to Presbyter.

In this latter case he should not have used the word "Colonies" at all, and having used it, he can find no fault because the public put a just construction on the word. We have then got one College, at all events, that meets his views, and if so, what need is there of dividing one feeble strength, by building another, for he may be assured that this latter is amply sufficient for all his purposes. We have then one "thoroughly Protestant Theological College in the Colony;" and if so, why, in his Islington speech did he say that his was the very first effort of the kind to establish one. I cannot answer unless it be that the word kind refers to his method of establishing one. "The proof," he says that his remarks were intended to apply to Upper Canada, is that he made reference only to Trinity College. If then he made no reference to Trinity College, the word "Colony" would mean no place at all. Surely the Archdeacon would be justified in pronouncing the major communication on the most tyrannical in his new College, who would be guilty of an argument so grossly illogical. He spoke of the state of things in the "Colony," and illustrated it by reference to Trinity College, consequently, although Colony means the two Provinces, he meant only one! Beautiful!

* In his vindication of himself before the Synod of 1865, he said, "I was the only one who acknowledged that there are men in Canada, although not Evangelical, with whom he would not hesitate to work together." A most singular statement coming from the judge who pronounced sentence of almost a solemn condemnation on the whole Canadian Church, and placed evangelism by the side of "godliness, goodness, and hard-working," and by parity of reason, that which is not Evangelical by the side of their opposites. The conclusion then is that, to please the Synod of 1865 he told it he would not hesitate to work with men who are not Evangelical, and therefore neither "godly, good, nor hard working," but to please Islington what would he not say? The Archdeacon is certainly very amazing!

* As to Bishops' College, Lennoxville, I could find no difficulty in pleading for it in this country in 1865, as my own department—formed of Hebrew and Rabbinical literature—formed an important branch of the Divinity course. On two occasions (in 1847 and 1855) for several months together, I was the Acting Principal and Divinity Professor of the College, and I could always most conscientiously and cordially co-operate with my excellent and valued friend, the Rev. Dr. Nicoll, then Principal and Professor and Principal.

Would it not be much more commendable to admit at once his error, than thus strive to mend it? But to admit the error might be fatal to future efforts for the same cause at home.

"The object of his mission," he continued, "to this country was to raise funds for the establishment of a sound Evangelical College, from which men are to be sent forth to proclaim the Gospel of Christ in all godly simplicity and fulness, &c."

The case is no doubt a strong one. We have Theological Colleges in the Colony, but none of them are sound. Now let him prove that in this, he is correct, and he need not go to England for funds. In this country or Colony, he will find notwithstanding the many claims on its generosity, and its noble response to them, all that he wants—he will get it in six months. The Protestantism of our people is so ardent and so jealous, that he will find men ready and willing to place the means at his feet, if thereby they might provide an antidote to the active and insidious poison of Romanism, and by erecting an institution, such as he proposes, provide an effectual barrier against the incursions of error. There is no necessity to run across, as is too frequently done, to rich and generous, and I may add credulous England and whine and crawl, and beg for money to do that which we are able and willing to do, and are doing for ourselves—pretty reflection, indeed, this is on our intelligence, as well as on the sincerity and vigor of our faith.

Our people are nobly subscribing, witness the magnificent subscriptions of Quebec and Montreal in aid of Lennoxville School and College, towards our Colleges, believing them to be thoroughly Protestant, but after all they are only the dupes of the Bishops—the appointed guardians of the Church who have already been proved by their works—Montreal and Toronto, who patronize institutions really unsound, under cover of their transparent Protestant disguise. It has been the noble destiny of the Archdeacon of Huron to tear the mask of Pharisaical hypocrisy from the hierarchy of the land, and to save the Protestant faith from that destruction to which its chief protectors are consigning it.

To the Editor of the O. E. Gazette.
MURTON PARSONAGE, Aug. 29th, 1862.

Dear Sir,—The enclosed letter, written by a clergyman, who styles himself a staunch Evangelical—and who was present and took an active part in the proceedings of "the Oxford Church Congress"—appears to my mind to convey a very useful lesson to our Canadian Church—just now engaged in laying the foundations of her national existence—more particularly in the sentence which I have underlined, and which might seasonably be brought under the notice of the Church on the eve of the assembling of our Provincial Synod.

Every right-minded Churchman must earnestly deprecate the introduction amongst us of the party names, and the party spirit of the old Country. In one case it is suicidal, as in all cases it is highly objectionable. It cannot perhaps be wholly prevented, let it be the care of every one, who sincerely prays for the peace of Jerusalem, to do his best to mitigate the evils of these unhappy differences. Nothing will tend better to do this than the insisting upon the fact that they are only differences of opinion, which all parties are bound to regard with feelings of mutual courtesy and forbearance, and that we have a broad common basis upon which we can and ought to act harmoniously together. The writer of the enclosed letter perceives this and points it out as one of the results of the Oxford Congress that "they left with a better understanding of each other." May this happy effect result from the approaching meeting of our Provincial Synod, and may we learn more and more "to keep the unity of the spirit in the bond of peace."

Please to make any use of this letter you may think best.

I remain, Dear Sir,
Yours truly,
FRANKYER.

THE OXFORD CHURCH CONGRESS.

TO THE EDITOR OF THE RECORD
Sir,—In your Report of the late Congress at Oxford, which has just reached me here, there is an error of the press, which you must permit me to correct. The paper I read before the Congress was entitled "The Religious Element in our National Education, and the dangers which threaten it."

Permit me also, as a staunch Evangelical, and who was present throughout the whole proceedings, to express my conviction that if any Evangelical brethren will take that place and share in those gatherings which I believe will be accorded to them, they must be prepared to give great advantages to the Church. Men of Evangelical views were present in much more force than you appear to imagine. There are not a few serious questions connected with the general interests of the Church, and arising out of its present position, as the National Church of a rapidly increasing population, which can be most appropriately and most profitably discussed in such an assemblage. The fact that no authority attaches to these deliberations greatly aids the discussions, giving a freedom and ease which greatly promotes the full, thorough "ventilation," as it is called, of such questions. Many a view, which would otherwise have smouldered for a life in the bosom of the individual, here assumed shape and form,—to be dismissed as worthless, or to be taken up and improved on by others; much narrowness is got rid of, and the sound judgment of the great bulk of those present operates as a correction of the wild or impractical ideas which, but for so clear an exposure, might have not only long harassed the owner of them, but also his parish and his acquaintances. Of course some crude things will be said on such occasions, and some objectionable sentiments will be broached; but there will be, on the other hand, those present who can expose the fallacy, and refute or reply to the objectionable matter. I can truly say, that if the inquiries that were entered on at Oxford can at future Congresses be carried on in the same admirable spirit, and with the same temper and mutual courtesy, I augur great good to the Church. One result was obtained, over and above the light

thrown on certain particular questions—viz. that with a better understanding of each other, and a more cordial and hearty cooperation, a basis for the future united action of the whole Church. And surely these are days in which such a result is desirable. Assisted by so many from without, there is no fear of the National Church, if we but act together. And there is a great real base upon which as Churchmen we can act.

Finally, let me observe that the lay element (which is of such deep importance) was well and ably represented, and one feature was conspicuous in the speeches of these gentlemen, their conviction that over and above all other causes, if the clergy combine devotedness and consistency with genuine good sense and kindness of spirit, the interests of the Church will correspondingly advance; that, in a word, it is not "free and unappropriated Churches," or anything else which would do so much as the increased and increasing fidelity and devotion of ourselves as clergy. This great home lesson was over and over again read to us by some of the laymen who have proved themselves most deeply attached to the interests both of the Church and of our vast and increasing population.

May the Lord, the Spirit give us grace to gain and possess the land, for assuredly never was a nobler field before a church than that now lying stretched out before the clergy of the Church of England!

I am, Sir, faithfully yours,
W. ROBT. MORRISON,
Incumbent of St. James, Huron,
South Parade, Mandanua, July 22nd.

European Affairs.

(From the Belfast Correspondence of the Ottawa Citizen.)

BELFAST, 16th Aug. 1862.

The first stone of the new Parish Church of St. Andrew's, Dublin, was laid by His Excellency the Lord Lieutenant, on Monday, accompanied by a grand ceremony. The silver trowel used on the occasion was of an entirely new design, and of great beauty. The handle, which is surmounted by a silver figure of St. Andrew, is an octagon of bog oak, carved on each side with antique knots of different patterns, terminating in a Gothic column ornamented with ivy leaves. The blade is divided into three compartments, engraved artistically with medieval characters, and on the extreme edge are inscribed the words of the Psalmist, "Except the Lord build the house, their labour is in vain that build it. The building will cease, when it is laid." £12,735, and the design, which is of the early decorated period of Gothic architecture, has been furnished by one distinguished townsman Messrs Lanyon, Lynn and Lanyon, of Belfast. His Excellency was accompanied by Lady Grey and Lord and Lady Rivers, the Solicitor-General for Ireland, and an immense number of the aristocracy of Dublin, and as the morning was fine, and a grand platform was erected, ornamented with flags and lanterns—whilst the parochial choir aided with their music in giving effect to the scene—the ceremony came off with great éclat.

The vacant canopy has not yet been filled. The name of the deceased Erimate's country the Right Rev. Marcus G. Beresford, D. D., Bishop of Kilmore, has been mentioned in connection with the appointment, and the names of Dr. Fitzgerald and the Bishop of Killaloe, are added to those already reported in a previous letter. The truth is, it is a conjecture as to who will be exalted to the Primate's Seat. I see the Dublin Express and an English Rector of Ireland are quarrelling about the claims of English prelates, the former having pointed out very conclusively that all the good appointments, from the vice-regal down, have been filled by Englishmen, who continue, through the Government, to receive Benjamin's portion.

In the Ulster Hall of this town there has been a great Protestant demonstration, the meeting having been attended by not less than four thousand persons, hundreds (some say thousands) besides having sought admission in vain. The majority of them were Orange-men, of whom it is said 2,332 were present in addition to the 500 notables on the platform and orchestra. So much was the magnificent hall crowded that two-thirds had to partake of tea standing. The hall was decorated with flags and mottoes, one of which was prominent, "The Protestant Religion and the Liberties of England we will maintain." The red asses and other insignia of the Order (not to speak of orange lilies, which were often waved enthusiastically during the speeches) gave an imposing effect to the vast assembly. The chair was taken by Sir William Verker, Bart, M. P., amidst applause, which ultimately culminated in a Kentish fire. He spoke of the principles of the Institution as not hostile to any denomination of religionists, and of the honor which Government at one time (especially in 1793) had conferred on the Orange body, and contrasted its present persecuted position with its former glory. "What a change has taken place since then! Look at the state of Ulster in the past few days. Military and police sent down to it, and scattered throughout every part of it, and these sent to take care and watch over the Orange-men, and if they attempted to stir, lay hands on them. They lay hands on a poor loyal Orange-man in this County of Antrim, who happened to have an orange lily, or something of that sort, with him, and they bring him up in custody, and at this moment he lies incarcerated in the jail of Belfast." He concluded by introducing Mr. Whitley, M. P., who at great length addressed the meeting, and urged them to organize, and they would succeed in obtaining the withdrawal of the annual grant of £30,000 to Maynooth. To this and hundred sources he attributed all the murders and atrocities that had taken place in Ireland. He said it did not object to the faith of any man, but he could not encourage the continuance of a system that was subversive of all order, and the tendency of which was to root up Protestantism in those counties. The Rev. Dr. Drew, the Rev. Daniel Macaulay, Mr. William Johnston, Ballykibbeg House, Mr. Stewart Blacker, the Rev. Henry Henderson, the Rev. Dr. Miller, and the Rev. Hugh Hanna, afterwards addressed the meeting with great eloquence and effect. It is admitted by all the organs of public opinion in this country that the meeting was a decided success. I regard it as the result of the demonstration on Sunday, the 20th July, in Dublin, at the laying of the foundation-stone of the new Roman Catholic University, and the severe measure of the Government in keeping down the Orange Order on the 12th of July. The arrest of James McDowell, for

hosting an Orange banner on the 12th, and the denunciations to those who paraded colors and party emblems and played party music—Garryowen and White Cockade—on the 12th, too, when Protestants were engaged at work—have provoked this great Protestant demonstration. We tell Sir Robert Peel and Lord Palmerston's Government that this is not fair play—that this is a state of things that the Protestants of Ireland will not submit to—that they will not endure that Paul Cullen should be permitted to do in Dublin what James McDowell is not allowed to do in Antrim—that we must be free, that the Party Emblems Act must be swept away, and the Processions Act changed, and we must be free to go forth once more with our Orange banners and Orange files and drums, no man daring to touch us abroad." This sentence, from Mr. Johnston's speech, reflects the spirit of the meeting. The enthusiastic and prolonged cheers, Kent's fire, and waving of handkerchiefs and flags, prove the depth to which Protestant feeling has been roused in the North as the result of the Southern demonstration, and the course adopted by the Government. "Even-handed justice" certainly demands that if processions are to be kept down, it should be done without respect to persons or parties. On the same day the Rev. Dr. Cooke, Moderator of the General Assembly of the Presbyterian Church of Ireland, preached the anniversary sermon of the Relief of Derry in 1689. The day was inaugurated by the discharge of three pieces of heavy ordnance from the ramparts, the unfurling of flags, and the chiming of the Cathedral bells. Dr. Cooke preached to three thousand persons, and the Rev. Dean Tights had also a very large audience in the Cathedral. The Doctor took for his text the words, "This is the victory that overcometh the world, even our faith," and closed his eloquent sermon by the following peroration, worthy alike of the veteran orator and the occasion which inspired it—

"When the enemy, in power and pride, were crossing the river—when they endeavored to enter their gates, by a few brave souls, on that dreary though memorable day in December, 1688, closed the gates, and won for themselves a name worthy of a nation's everlasting remembrance. And when several of the stoutest in the city were willing to yield, by faith a few brave men resolved to risk their lives in defence of civil and religious liberty, and thus earned for themselves a patent of nobility which no King could ever bestow. Again, when your generals could barely muster 300 fighting men, by faith your fathers resolved to defend their walls against a numerous and well-trained army, and, when conscious of being nearly betrayed by the authorities, by faith the traitors were cast from the power and place they had forfeited, a new Government was organized, and proper means for defence were taken. When that new government would have capitulated, by both the gallant defenders of Derry refused to let their messengers pass the gates. When a savage foreigner drove your famished people under the walls, almost dead with weakness and hunger, by faith—the very victims of this cruelty called on your fathers, and exhorted them to continue the defence of the city, willing to sacrifice their lives and perish as martyrs in defence of their liberties, rather than allow their religion and privileges to be trampled under foot by a despot. By faith, when the teeblo garrison went forth to fight the enemy, the tender women loudly carried weapons to their friends, and mingled in the ranks, carrying water to the exhausted soldiers. And when hope was all but extinguished—when the eyes of the almost famished garrison looked to the fleet in the distance, and saw the ships like floating castles sailing in the rough below, and yet brought no relief, at the risk of his life, burst the barriers across the waters, and conveyed succor and relief to his famishing friends. And so, by faith, the walls of Derry stood unscathed, despotism passed away, and liberty and true religion triumphed. Let us hope for ever!"

The Emperor of the French is not expected now to make any political address to the Diplomatic body. The illuminating in the evening, promise, we are told, a marvellous effect. Electric light is to blend with a blaze of gas. An apparatus on the top of the Pantheon is to flood the capital with brilliancy.

Of Garibaldi's movements I have not much to tell you. It is said he wants to stir up the Italians, with a view not so much to light Austria as to unmask the French Emperor. He wants the Emperor to come out from his cave of silence, and so sets all Italy on fire with his speeches. He may not succeed in this. Again, it is said he wants to provoke, in person, a collision with the French at Rome, in order that, cut down or shot by them, his followers may be exasperated into measures of revenge. The new journal of M. de Guérinon says that France will, as regards the Roman Question, seek, first, the independence of Italy; secondly, the maintenance of the Papacy; and, thirdly, the influence of France. It is evident that public opinion is greatly divided in Italy, but as it is one aim, the aggrandizement of the nation, we hope that the followers of Garibaldi and Mazzini, and the friends of the premier, Rattazzi, will never carry their dissensions to the dangerous issue of civil war. The crisis, however, is not over in Italy. Clouds and darkness still hang over the land of the Caesars!

LOCAL.

Notice.—We deeply regret to be obliged to crowd out a great amount of valuable matter this week. We are sorry to be obliged to limit ourselves to our present sized sheet. We hope, ere long, to be able to give our subscribers an enlarged, or a double sheet. In fact, we shall be compelled to do so if our advertisements and subscribers go on increasing at their present ratio. Our success has gone beyond our most sanguine expectations. We attribute this to our impartiality and high toned Protestant Church Principles.

Enata.—In the Metropolitan's letter (in our last) instead of "that," in the sentence "I had those interviews," read "three."

In the leading article, in the sentence "that her eyes may be open," read "opened."

In the article "Conversions to the Church," put the paragraph beginning "Whilst we have the testimony," last.

(Copy.)

Testimonial to Dr Standley.
Dr. STANDLEY has this day operated on both my ears for deafness, with his usual success. I was DEAF 20 years, besides there being a constant rushing noise in my ears, which of times was very distressing to me. I was recommended to Doctor Standley, and after a short treatment, I am happy to say that I now hear as well as ever. The most wonderful part of the success is that there was no pain attached to the operation.—MAY GOD BLESS HIM!
WILLIAM BELL,
Bellefleur Farm, Nepean, 18th August, 1862.

COPY OF A LETTER.

I hereby certify, that Dr. STANDLEY has this day operated on me for Deafness, with the greatest success. I have been DEAF for years and within 15 minutes after the operation, to my utter astonishment and delight I regained my hearing.
Wishing to show him my gratitude, I hereby publicly thank him for the blessing I now enjoy. I am to young of age, and gave up all hopes of ever hearing again.
F. KING,
Court House Avenue,
Near the City Hall,
Ottawa, 12th August, 1862.

ANOTHER SUCCESSFUL CURE OF DEAFNESS BY DR. STANDLEY.

I hereby certify that Dr. Standley has this day operated on me for Deafness with his usual success.
I was quite deaf in my right ear for 30 years, and quite deaf in both ears at times, besides a roaring rushing noise in my head.
I can recommend him. There is no pain attached to the operation.
JOHN LANG, Sr.,
Ottawa, August 28, 1862.

ANTHONY O'REILLY, M.D.,
Graduate of the University Queen's College, Kingston,
CANADIAN LICENTIATE
Physician, Surgeon, and Accoucher
OFFICE—CLARENCE STREET, LOWER TOWN.

ARTIFICIAL EYES,
WHICH WILL BEAR THE
MOST CLOSE SCRUTINY,
Supplied by
A. STANDLEY,
OCULIST AND AURIST,
UNION HOUSE, OTTAWA.
Ottawa, August 7, 1862, 908x37-1y

Merchant's Hotel,
(Late New England Temperance House by Woodley)
COLLEGE STREET,
Opposite the College Garden,
MONTREAL,
BY J. BRIGGS.

WHO will be happy to have a call from all his friends and the public generally, and will devote himself to their comfort. The House is commodious, and in the proximity of the principal business parts of the city.
Meals at all Hours.
Terms, \$1.25 per day.
Montreal, June 18, 1862. 278-1f

BRITISH & AMERICAN
NEWSPAPER & MAGAZINE
DEPOT,
BUSSET ST., OVER DOOR FROM RIDEAU ST
OTTAWA CITY, C. W.

J. H. BARBER,
(SUCCESSOR TO JOHN SMITH)
BOOKSELLER BOOKBINDER,
Stationer & News Dealer,
AND WHOLESALE & RETAIL
Agent for all the BRITISH & AMERICAN
Newspapers and Magazines
HAVING Unequaled Mailing Facilities,
Country Subscribers can depend on being supplied with BOOKS, NEWSPAPERS,
AND MAGAZINES with punctuality and dispatch.
Country Dealers supplied with everything new on the Lowest Terms.
Ottawa, July 12, 1862. 232x53-6m

THE SIGHT! THE SIGHT!!
A New Discovery for the
PRESERVATION OF THE EYES
Periscope Pebble
SPECTACLES,
Invented by Mr. ALFRED ARCHER, Optician to the London University Hospital.

THESE Lenses do not in anything resemble those that have come hitherto before the public; they are Pebbles, and ground on an entirely new principle; they have all concave surfaces, however high or low the focus may be necessary, and are adapted to the person by the OPTICAL MIRROR, an instrument invented by Mr. ARCHER himself, which means the one-millioth part of an inch of light is made available by concentrating all the light rays in one focus, the light being made to impinge on one spot (the centre) of the Cornea, thus helping the impaired retina in its office.

None need Despair—All can find Help.
They are the best adapted for
PRESERVING THE SIGHT
And Strengthening those Delicate Organs
Let None Despair.
AS ALL CAN NOW FIND HELP AT

The Union House,
OTTAWA.
One month's trial allowed, and if not satisfactory they will be exchanged on the money returned. All Glasses are ground and adapted as they are wanted, and can be put in old bows, if desired. Of a few advantages which Mr. Archer claims for his invention he will name the following: 1st. By the use of these Lenses aged persons are enabled to see any length of time at the minutest work, either by day or artificial light, without injury to their already impaired sight, but with positive benefit to them. 2nd. These Glasses need never be exchanged, and will last a lifetime. 3rd. They being Pebbles they never heat the eye, and the contrary keep them always cool, however long they may be worn, &c., &c., &c.
Ottawa, 26th, 1862. 286-1f

TUTION.

THE REV. C. P. EMERY will receive in his Parsonage, on Monday, August 19th, applications for two or three Boarders. Terms known on application.
Ottawa, July 21st, 1862. 271-1f

RICHMOND ROAD SUNDAY SCHOOL, OTTAWA MISSION.

CONTRIBUTIONS of Books towards the formation of a Library for the use of the Children in the above School will be thankfully received at the Office of this Paper.
Ottawa, July 24, 1862.

Ladies' School,

THE MISTRESS FORBETT, daughters of Capt. John Forbett, late of the British Army, respectfully announce that they have opened a
BOARDING & DAY SCHOOL,
FOR YOUNG LADIES AT SORREL.

The second year of which will commence the first Monday in September next, 1862. They have had the experience of many years teaching in the

UNITED STATES,

with us

PUBLIC AND PRIVATE SCHOOLS.

If the 1st of next September they will have moved into a more commodious residence (than the one they now occupy) "ROYAL SQUARE." In offering many thanks for the patronage they have hitherto received, they solicit a liberal continuance. Boarders are requested to furnish their Bed, Bedding, Towels, Table and Tea Spoons, Knives and Forks.
TERMS PER ANNUM.
Payable Quarterly in Advance.

Board in English..... £20 0 0
Tuition in English..... 5 0 0
Music (Piano)..... 5 0 0
" (Vocal)..... 5 0 0
" French..... 5 0 0
Use of Piano..... 2 0 0
The ONLY EXTRAS are Washing and Fire Rent.
Sorel, July 24th, 1862. 31-1f

Ottawa Academy.

THE Next Term of this Institution will Commence on TUESDAY, the 26th of August. For particulars see Circular.
TUDCAN THOMPSON, Jr.,
Principal.
Ottawa, August 6th, 1862. 289-1f

T. IRELAND,

CARD AND SEAL ENGRAVER,
26, GREAT ST. JAMES STREET
MONTREAL.
Wedding, Writing, Invitation and Professional Cards Engraved and Printed.
Ottawa August 26, 1862. 296-1f

REMOVAL.

DOCTOR OLIVER MARTIN,
DENTIST.
RESPECTFULLY informs the citizens of this city and vicinity that he has REMOVED his office over the store formerly known as the LONDON MUSIC STORE,
CORNER STREET, CENTRAL OTTAWA
Ottawa, August, 1862.

TO THE READERS OF THE
"ONTARIO EPIS. GAZETTE."

THE SUBSCRIBER would respectfully call the attention of the Patrons of the "Ontario Episcopal Gazette," to his Stock of BOOTS AND SHOES, at the Ottawa Boot and Shoe Store, in Sparks Street, opposite Campbell's Hotel, sign c.

THE MAMMOTH BOOT.

He keeps constantly on hand a great assortment of the above articles, of the best manufacture, which he will sell at the smallest advance from cost. All Shoes purchased at this Establishment, are warranted for the workmanship, and all repairs free of charge. Shoes made and repaired neatly, and with dispatch. Noon, most of the goods sold at this Establishment, will be of his own manufacture; and his long experience in the above Business cannot fail to enable him to give perfect satisfaction to all who may favour him with their patronage.

F. G. CROSSBY,
Ottawa, August 7, 1862. 26-1f

Nothing like Leather.

GEORGE OFFORD.
In returning thanks to his Customers, and the Public generally, for their very liberal support for the last 6 years, would respectfully inform them that he has opened a
New Store, on Rideau Street,
NEXT DOOR TO S. HOWELL'S.
Where he intends keeping ALL KINDS OF
LEATHER and SHOE FINDINGS.
He will also keep an assortment of BOOTS and SHOES for the accommodation of his customers, and the Public in general, not wishing to come down to his Somerset Street Store.
He would also say, that from his knowledge of the Business, and superior facilities for buying, that the Public will find BOOTS and SHOES as CHEAP as the CHEAPEST in his Store.
N.B.—All kinds of WORK MADE TO ORDER at the shortest notice.
Ottawa, July 24, 1862. 286-1f

Agents for the Ontario Epis. Gazette

Antwerp..... Robt. Harris
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