

of the broad schools of theology, and not a few guesses have been made, which included clergymen ranked in all three. Passed over some eminent men who were thought to have excellent claims, the Premier's choice has fallen upon a Churchman of high personal character and amiability, but who has had hardly any parochial experience.—*Record*.

Among the questions which were briefly touched upon at the recent meeting of the Education Committee at Hull, was the very important one of the use of the Church prayers in Methodist chapels. There are only one or two chapels in London in which the Methodists from the provinces are provided with the mode of worship with which they have become familiar. The "prayers" have been introduced into all the new chapels, and many of the old ones, much against the wish of many of the worshippers. Mr. J. Holden made an offer which may possibly prove the beginning of a new order of things. He will give an extra £500 toward the fund for the erection of the new chapel at Westminster, conditionally on an undertaking being given that the Church prayers shall never be used in the building. As the subscriptions are not coming in so rapidly as the friends of the movement desire, this offer may perhaps be favourably considered.

DIOCESE OF MONTREAL.

The adjourned meeting of the Executive Committee was held on Wednesday, the 25th instant, at 12 o'clock, noon. There were present:—The Rev. Canons Bond, Loosmore and Bancroft; Revs. G. Slack, E. Duvernet, K. Lindsay, M. S. Baldwin, W. B. Curran, and the Secretary; Messrs. S. Bethune, J. Hutton, Treasurer; J. Spence, Dr. Smallwood, and C. J. Brydges. After reading the minutes of the previous meeting, the business next in order was the reading of the Treasurer's Report, which contained the following particulars: From January, 1868, to June, 1869, the Treasurer had received annual subscriptions and collections from the country \$2,865.23 From the city..... 3,267.61

Special collection:
Collected by the Secretary in the United States..... 793.00 Collected in Montreal..... 1,953.00 After sermons..... 528.99 Rev. G. Slack..... 50.00 By Rev. R. Lonsdell..... 59.84

The total expenditure for the first 18 months had been \$10,878, so that there was at present a small balance in hand, a most gratifying fact, and which speaks well for the liberality of the Churchmen of the Diocese.

The report of the Treasurer was a perfect model of its kind, for in a brief, but most satisfactory manner it gave the full particulars of the funds of the Society, so that at a glance the exact position of affairs could be understood.

We have received from Rev. Canon Loosmore, a printed form of the service to be used at the installation of the Most Rev. Ashton Oxenden, D.D., in Christ's Church Cathedral on Sunday morning, 5th, September 1869. The service will take place immediately previous to morning prayer. After the Bishop, has demanded and obtained admission into the Cathedral from the Dean, the procession will enter and proceed up the centre aisle singing the hymn, "Pour out thy spirit from on high." On arriving at the chancel the Bishop, Chaplains, Dean and Canons, will take their places within the rails, the rest of the procession standing without. The Bishop will then hand the act of consecration to the Chancellor, who after having read the same aloud will administer the oaths of allegiance and supremacy, and an oath to defend the rights and privilege of the Cathedral. After which the Dean will conduct the Bishop to his throne and say, "I, John Bethune, Dean of this Cathedral Church, do now induct, install and enthrone you, the Most Rev. Father in God, Ashton, Lord Bishop of Montreal; and the Lord preserve thy going out, and thy coming in; and mayest thou remain in justice, and sanctify, and adorn the place delegated to you by God. God is powerful, and may he increase your grace. Amen." The several parties will then retire to the places assigned them, and morning prayer will be said as usual.

The Young Men's Christian Association in connection with St. George's Church, have had a lively time of it during the last two meetings, arising out of a debate on the subject "whether the cause of Protestantism will be advanced by the disestablishment and disendowment of the Irish Church." The meetings were well attended by members and visitors, and the debate was conducted with a great deal of good feeling, and no small measure of ability. The speeches of Canon Bond, Messrs. Kellar, Thompson, Collins, Hamilton, Mudge and Kyte, were listened to with the deepest attention and received loud applause. Mr. Kellar's speech especially against disendowment did him much credit, and augurs well for his future success at the Bar. The debate was summed up by the President, the Rev. J. Carmichael, and the "Question" carried in the negative by a small majority. The last meeting was favored with the presence

of the Rev. Mr. Forbes, of Paris, who very kindly and ably stated his views on the subject, for the benefit of the Association.

The Rev. Septimus Jones, of Belleville, preached last Sunday at the Cathedral in the morning, and at St. George's in the evening. His sermons reflected the highest credit on the Reverend gentleman, as an earnest preacher of the gospel.

The Rev. W. Forbes, of Paris, France, preached last Sunday in St. George's, the Cathedral, and Trinity Churches, on behalf of the Colonial and Continental Society. His sermons were of a most interesting nature, and made a marked impression on all the congregations. The collections were large, considering that most of the wealthy members are absent at the sea side.

DIOCESE OF TORONTO.

The question of singing processional hymns, at the opening of the Church Service, has been taken up by Provost Whitaker, of Trinity College, plainly with reference to the Church of the Holy Trinity, Toronto, which is the only church in the Dominion where the custom of singing processional hymns habitually prevails. The Provost very properly considers jubilant hymns as inconsistent with the penitential character of the preliminary part of our service, and, whilst in every way wishing God-speed to a warm rendering of the Liturgy both in prayer and praise, demands that its character should not be interfered with.

Mr. Darling, Rector of the Holy Trinity, replies in a letter notable chiefly for its length and decided nonconformist tendencies. He states that "he has got beyond the stage" of feeling that the Anglican Liturgy is an "incomparable one," and that the reading of the exhortation 730 times in the year as the opening of our service, at daily morning and evening prayer, "approaches very nearly to an absurdity." Touched with Plymouthism, he questions the necessity of Christian people needing "confession of sin" twice a day, gives a slap at the modern nature of the penitential opening, and whilst opposing any change in the "Prayer Book," hopes that ere long authority will be given to clergymen to begin with the Lord's Prayer and end with the 3rd Collect, or in fact any way they like.

DIOCESE OF HURON.

NEW CHURCH.—The corner stone of the new Episcopal Church, in the village of Leechville, County of Huron, was laid on Monday, the 5th ultimo, by the Very Rev. Dean Hellmuth, assisted by the Rev. A. E. Miller, Incumbent. The ceremony was an impressive one, and was witnessed by at least 2,000 persons. The Rev. A. E. Miller has done good service in his wide parish. We wish him every success in his work, blessed not a little in times past.

MITCHELL PARISH.—The members of Trinity Church, in this village, are making considerable improvements on their place of worship. Rev. H. Caulfield is the pastor in charge, under whose guidance many have been led to the throne of grace. Since Mr. Caulfield's Incumbency much has been done to improve this parish, and before long we hope to hear of a good parsonage. Financially, the church is in a better condition than at any time heretofore, being totally out of debt and a small surplus still in hand, which is due to the exertions of the late churchwardens, Messrs. Hicks and Awty.

GORRIE.—Dean Hellmuth, assisted by the Masons and Orangemen of this district, laid the corner-stone of a new Church on the 2nd ultimo. The Dean made a loyal speech on the occasion.

CARRONBROOKE.—The Rev. H. Caulfield has erected a neat frame church in this village, and in the heart of a Roman Catholic settlement. Mr. Caulfield entered on its erection in the face of many difficulties, earnest church members being doubtful of the success of the undertaking. We are happy to learn that it is now open, and we are sure that, under such an earnest and eloquent preacher as Mr. Caulfield, we may expect good work to be done, even among the Roman Catholics.

The Rev. R. J. Roberts, one of the missionaries to the Six Nation Indians on the Reserve near Brantford, Ontario, is at present collecting for the Indian Mission, and has written to us asking for help from Montreal church people. The Mission to the Six Nations is altogether supported by an English religious board, called "The New England Society," and has for many years been ably ministered to by gentlemen whose names are household words amongst their red congregations,—the Rev. Canon Nelles of Brantford, and the Rev. Adam Elliott of Tuscarora. Mr. Roberts, who was appointed some years back assistant to Mr. Nelles, collected funds in England, &c., to build a new church for the Indians, and was (notwithstanding his feeble health) enabled to collect sufficient to erect one of the most perfect ecclesiastical structures in Canada, right in the heart of the green woods, and in the midst of the Indian settlement. He is now anxious to erect a parsonage, and hence his appeal. We trust that when Mr. Roberts comes to Montreal in November or December, that he will meet with a hearty response to his appeal from our

church members in this city,—that he will find no lack of pulpits from whence he may tell his story of God's good grace amongst our red brethren in the West.

KANYUNGAH.—The annual service and picnic in connection with the Sunday-school at Kanyungagh was held in St. Paul's Church, in the forest, on Thursday morning last. At the appointed hour a large number of Indian children assembled in the sacred edifice, accompanied in most cases by their parents and friends. Almost every seat in the commodious and handsome building was occupied. The Rev. R. J. Roberts, the resident clergyman, said the Morning Prayers in his usual clear and impressive manner, after which he distributed a large number of very handsome and valuable prizes to the deserving children. The Rev. D. W. Duane gave an appropriate address, in which he complimented the children on the neatness of their appearance, and urged the parents not to be weary in well doing.

The refreshments provided for the children in the school building, near the church, as well as the pleasing appearance of the school-room, reflects great credit on the Rev. R. J. Roberts and the ladies who assisted him in carrying out the arrangements. Mr. Roberts has been very energetic in his mission, and we wish him and all hard-workers in this good cause continued success.

NEW BRUNSWICK.

THE GENERAL ANNIVERSARY MEETING OF THE CHURCH OF NEW BRUNSWICK.—My first thought upon entering the City Hall, Fredericton, where this meeting was held, was—Is it possible that this is a public meeting of the church? The anniversary meeting of the clergy and lay delegates, with the churchmen of Fredericton, not numbering more than 200! The number was miserably small! There are not half a dozen country missions in the Province where as large a number would not assemble upon so important and interesting an occasion. May I suggest some of the reasons why so little general interest is displayed in these annual meetings?

I. The time and place are declared in the churches (I presume) on the Sunday previous, and those assembled in General Committee also receive due notice; but unless the public are more highly favoured than your humble servant, it received no intimation of who were to be the speakers, what the subjects, whether there would be a collection, and what the chief points of interest. Why would not the Committee of Arrangements issue a regular programme, with the hymns printed upon the back, and distribute them through the town the day before? I feel convinced, were this course taken, and the speakers well chosen, the audience might be increased five-fold.

II. The second reason for this small audience is found in the very indifferent speeches which, as a rule, are made upon these occasions, and this also is directly chargeable upon the Committee already named. The most able speeches made in Synod on Thursday morning, by both clergy and laymen, were sufficient to prove that the church is not behindhand in men of talent and eloquence; and if the public speeches are not "up to be mark," as all know they are not, it is because gentlemen do not receive sufficient notice to prepare their subject. One of those called upon to plead the cause of the Church, and interest the general audience on its behalf, publicly declared "that the only time for preparation allowed him was during the time his co-temporaries were collecting and declaring their ideas! Under such circumstances, men do not consider their reputation at stake, and while they do their best under the circumstances, it is after all but a jumbling of words, and neither attracts, interests, or edifies the many.

If gentlemen were invited three months before the anniversary, and the resolution they were to move or second then given them, how very differently they would feel bound to act. The public announcement of their names, in connection with definite subjects, would act as a stimulus, and ensure their best endeavors.

The most interesting part of the meeting was not the speech-making. Immediately after the last speech was concluded, the Rev. T. E. Dowling, after obtaining permission from the Chair to say a few words, suggested that on the principle of "strike while the iron is hot," a subscription paper be at once started, toward making up the deficiency of \$3000, offering \$20 himself. The suggestion was at once acted upon. Rev. Mr. Tippet immediately seconded it with a like sum, and in a very short time \$862 were raised! While the paper was being passed from seat to seat for names, the meeting became informal, and general enthusiasm prevailed. A clergyman who receives no stipend from the Society jokingly said he would resign his claim upon the Society as his subscription; and as the name of the clergyman was not at first known, there was quite an interest shown in ascertaining who was so liberal. Is it the Secretary who proposes to give up his salary during the present need? Perhaps it is Canon Harrison, who has re-considered the matter, and resigned the whole of his grant instead of one quarter only? If one can judge from the earnestness with which the Bishop asked for the name of the liberal person, his thoughts were somewhat in the same direction,—but the joke appeared when the name was given.

I cannot conclude without mentioning a

most interesting incident, which happened while the Executive Committee were in session next morning. I refer to a visit from His Honor the Master of the Rolls, who came with an offering of \$200 to add to the collection of the previous evening.

Yours truly,
P.

AMERICAN.

METHODIST CONVERSIONS, AND WHAT THEY AMOUNT TO.—A writer in the *Index*, speaking of the West Wisconsin Conference, says:

"There is, however, one unpleasant fact to which I wish to call the attention of the members of our Conference and many others who may be interested therein. According to our minutes, we have taken in since 1857, as probationers, 18,058, we have gained in membership but 6,418. Consequently some 12,000 have been dropped. We have gained but one member for every three probationers."

He may well add:
"This is also like carrying water in a sieve."

Rev. Dr. Lilienthal, a prominent Jewish Rabbi of Cincinnati, was lately invited by the Rev. Mr. Vickers, of the Unitarian Church, to exchange pulpits, and the invitation was accepted, the Jewish rabbi preaching in the professed Christian Church, and the professed Christian minister in the Jewish synagogue. Yet both were each denying the only Lord God, even our Lord Jesus Christ.

A new religious community—under the charge of Rev. Thomas Lake Harris, an Englishman by birth, at one time a Universalist Minister, has purchased 2,600 acres of land on the shore of Lake Erie, Chataqua County, N. Y. They number thus far about one hundred. Associated with Mr. Harris, as a leader, is an author, Lawrence Oliphant, late M.P. for Sterling, England.

A perfect social equality is enjoined between all the members of this strange community, who all work at the same tasks, and enjoy the same privileges. Their temporal affairs are under the control of nineteen trustees or directors, who can do nothing except by unanimous consent. Their religious belief is thus stated: "They reject the Trinity, but recognize Jesus Christ as the one and true God." Beyond this, there is nothing tangible in their tenets. Personal revelations from on high; a mysterious connection with the Godhead, which they call a divine respiration by which they recognize and reject the unregenerate." They have no church edifice or devotional services at the present moment, and it does not appear what ritual, forms of prayer, if any, what aspirations of praise, what means of religious instructions they will adopt.

The *Episcopatian* says: "Episcopal government has the warrant of Scripture; so has Presbyterian and Congregational." In other words, Scripture says; Bishops are superior to Presbyters, and have the power of ordaining and ruling them. Also, that Bishops and Presbyters are equal, and that there is no such power. Also, that neither of them have any power or existence, but the congregations have the sole power to appoint and create their pastors. All of which it is very satisfactory to know. Only we should like to have chapter and verse and authority for this remarkable exegesis.—*Churchman*.

PRAYING TO THE SAINTS.—The Romish are no longer to have the monopoly of praying to the saints. The *Methodist Home Journal* in its account of the proceedings of the late national camp meeting, says that at a season of great interest the congregation sang with fervor a familiar hymn, while Rev. J. S. Inskip, with both hands raised, "invoked the spirit of Wesley, Fletcher, and all the redeemed in heaven, to help them to accept the truth in all its length and breadth." The prayer seems to have been intended to benefit Methodists especially, since some of the most distinguished Methodist Saints were especially singled out. The practice of praying to Mary and the Apostles is really preferable, since all christendom is supposed to have some interest in those worthies. Another Methodist paper very properly disapproves Mr. Inskip's outburst: "This was probably well intended, but to thoughtful people away from the excitement of the occasion, it appears marvellously out of place. Possibly a hundred years hence it will be quoted to prove that the Methodists of this day were firm believers in the Romish superstition."—*Standard of the Cross*.

Many of the church edifices in the city of New York, are undergoing extensive repairs as usual, during the summer recess. The painters, upholsterers and carpenters have as much work as they can do.

CAMP MEETINGS.—The week has been quite an eventful one with the Methodist brethren. Two immense camp meetings are in progress, within a few miles of the City Hall, one at Merrick, L. I., and the other at Boulevard Grove, at the termination of Gates Avenue, Williamsburgh. If one may judge from external appearances merely, this form of religious revival is as popular, as it ever was, though if full credit be given to the statement of the *Methodist* newspaper (which is certainly good authority on the subject) it is

attended by many unseemly practices which go far to militate against its usefulness. One of these, is the tendency to make the whole thing partake of the character of a mammoth picnic, and to change what was originally designed for a strictly religious movement, into an occasion of merry-making and worldly gratification. And so, the question occurs, whether the camp meeting in the immediate neighborhood of great cities, is not really productive of more harm, one way and another, than good, and whether, therefore, it would not be well hereafter to restrict it to portions of the country where population is sparse, and where the temptations to transform it into Vanity Fair are not so numerous nor so irresistible as here.—*Episcopatian*.

CHURCH SUPPORT IN FASHIONABLE COUNTRY PLACES.—Our Bishops almost always remark upon the inadequacy of the support of the country clergy in their annual Convention addresses. They see and know and feel the real state of the case. The difficulty is to suggest a general and practical remedy and to bring forth inducements sufficiently strong to enforce those plans and remedies. Would it not in some measure afford relief if the thousands of the wealthy Church members who go into the rural districts would take this item of benevolence, or rather of justice and engaging duty, into the inventory of their Summer expenses. Let them appropriate their five, ten, one hundred or five hundred dollars to the maintenance of the religious privileges which they enjoy. All other benefits are expected only for a liberal compensation. The droppings of the chalybeate spring are costly; why should those of the sanguary be enjoyed without cost or thought? and so of all other appliances for comfort, for social enjoyment and the assertion of position and family. Let there be an equality and a consistency in our regards.—*Episcopatian*.

Editor American Churchman:

We extract the following from the "*Chicago Post*," which we are informed is in the main entirely correct:

"The attitude of Rev. Dr. Cummins, now Assistant Bishop of Kentucky, and formerly Rector of Trinity parish in this city, in regard to the present difficulties between the "high" and "low" division of the Episcopal Church, is well known in this community. It will be recollected that a few months ago he officiated in Christ Church, and preached in behalf of a new "low church" missionary organization against the expressed wish of the Bishop of this Diocese, claiming that he came simply as a presbyter at the request of the rector of the parish and not as a Bishop into the domain of another Diocese. It was thought that Bishop Whitehouse would not overlook this opposition to his wishes, but would bring the matter before the House of Bishops. Nothing, however, is generally known as to that. But now comes a new cause of offense.

"Dr. Cummins was invited by the authorities of Trinity to preach to his former charge, who regard him with general affection and admiration, during the absence of the rector, Rev. Mr. Sullivan, for the summer months. He accordingly filled the desk on Sunday before last, and in the morning preached a strongly anti-ritualistic sermon, in which he is reported to have said in substance: "I charge upon those who have introduced cathedral worship into the church the existence of the present troubles among us." As Bishop Whitehouse was the first to introduce this mode, at least in the West, the remark, as well, indeed, as much of the entire sermon, was taken by the friends of Bishop W. to reflect upon him, and to be calculated to stir up difficulty in his diocese.

"The Bishop seems to have so taken it, for on Monday he called on Mr. John Wright, the junior warden of Trinity, and advised him not to allow Dr. Cummins to occupy that pulpit. Mr. Wright accordingly telegraphed to Dr. Cummins not to come, and called a meeting of the vestry. This was held yesterday, six of the eight being present, and it is understood, three voting in favor of continuing Dr. Cummins' ministrations and three against it. Another meeting will be held on Friday, but it is quite certain that the reverend gentleman will not wish to return under the circumstances. Mr. Sullivan will probably be requested to return sooner than he expected to.

"Of the warden, Mr. Hilliard favors retaining Dr. Cummins, and Mr. Wright opposes it. Of the vestrymen present at the first meeting, it is understood Messrs. Goodrich and Hubbard sided with the clergyman, and Messrs. Chittenden and Allen took the opposite views. But even if the vestry should unanimously invite Dr. Cummins to continue his ministrations—which, under the circumstances, they will not do,—it is thought that he hardly would wish to return against the protest of the Diocesan authority."

We are further informed, that on the sixth Sunday after Trinity, at which time Bishop Cummins preached in Trinity Church, the Rev. Chas. E. Cheney took up a collection in Christ Church for the benefit of the noble Assistant Bishop of Kentucky; who, he stated, entirely agreed with him, Mr. Cheney, in his views on regeneration and in the position he had assumed.

It will be remembered that Dr. Cummins, during his Rectorship in Chicago, was known as a Conservative Churchman and expressed his approval of the Cathedral

system; and even after his elevation to the Episcopate, it was proposed, with his sanction, to found for him a Cathedral in Louisville.

We regret very much to see the attitude assumed by the Assistant Bishop of Kentucky. On a former occasion his visit was kindly discommodated by the Diocesan of Illinois,—that subsequently he should again visit Chicago, and there use expressions derogatory to the Bishop of Illinois, is unworthy of gentlemanly courtesy and fraternal propriety. Of this there can be no question.

We learn that the Rev. Edward Sullivan, the Rector of Trinity Church, was in no way privy to the act of those who invited Bishop Cummins to the pulpit, who, we cannot learn, were ever authorized by the vestry so to do.

Political.

THE ROOT OF IRISH DISCONTENT.

Those who wish to arrive at a just conclusion with respect to Irish grievances will do well to go a little further into the subject than English orators or writers care to take them. The common representation that Ireland is only "another Poland," that she is ruthlessly trodden down and oppressed by England, that the people are driven into exile by bad laws and ill usage, may suffice for the purposes of the agitator, but it will not bear investigation, and therefore ought not to be accepted by any one aspiring to guide public opinion. The fact that great dissatisfaction does exist in Ireland is admitted by all; the precise causes of it remain to be explored.

The tendency of English legislation for more than forty years past has been to do justice to Ireland. One by one the distinctions in the laws between the two countries have been quietly removed. The Roman Catholics no longer labor under any disabilities. They are eligible for the highest posts at the Bar, on the Bench, or in Parliament. The Irishman stands the same chance as an Englishman in winning his way to distinction in any path of life, so far as the laws are concerned. It is admitted that England has given Ireland an infinitely better system of national education than she possesses herself. The Irish national school books are invaluable for the purposes of self-education. A Roman Catholic college is endowed by the State, and even while the Protestant Church is being disendowed and disestablished, some provision is made for Maynooth. So far there is clearly no inequality of the law in favor of England and adverse to Ireland.

If we inquire still further into the details of the government of Ireland, we shall see cause for surprise at some of the concessions often brought against England, even in Congress, where—abroad at least—men are supposed to be moderately well informed. The roads in Ireland are kept up, not by imposing local burdens upon the people, but by imperial taxation—that is, by taxation paid by England. All public buildings in Ireland, and there are many very fine ones, are paid for out of the Consolidated Fund—the Irish people are not taxed for them. There are twelve Judges on the Irish Bench, and since we hear so much about the "farce of justice" as dispensed in Ireland, it is natural to suppose that most of these Judges are Englishmen. On the contrary, they are all Irishmen, and nine out of the twelve are Roman Catholics. They are selected from the most eminent men at the Bar. The resident Magistrates in the country are likewise Irishmen to a man, and their salaries are paid out of Imperial taxation. The members of the Bar are all Irish. The Police are every one Irishmen—12,000 of them; they are nearly all Roman Catholics, and they, too, are paid out of the Imperial funds. In England these expenses are met by local rates, for which every householder is liable. Thus far Ireland is better off than England. She is exempted from imposts which Englishmen are called upon to pay. The Irish pay no assessed taxes—an exemption, we need scarcely state, of the greatest possible importance. In fact, the people of England pay out of their own pockets for the expenses of government, for the roads, Judges, Police and Magistrates, and Ireland is not even required to bear any share of the common burdens of the nation.

All this is very unlike the way in which Poland is governed. We fail to see in the circumstances we have mentioned any evidence of that "grinding tyranny" which is said to have called the Fenian organization into existence. But where there is discontent there must be a cause for it, and when we look about for the cause we shall discover that it all turns on the land question. Now there is one popular misapprehension which ought to be corrected at the very outset. Nine people out of ten, if asked to define their ideas of the relations between landlord and tenant in Ireland, would say, "The landlord may at any moment evict his tenant—in other words, drive him from the farm which he has brought under cultivation, and upon which he and his family depend for support. This is a most cruel measure, and it ought not to be possible." We answer that it is not possible, and that it never occurs. A tenant cannot be evicted unless he has neglected to pay his rent for a year and a half, and then only after six months' notice. Six months' notice is required in every case. If any land-owner in New York State let a farm to a man who absolutely refused to pay rent for a year and a half, what would

he do? Let the defaulter remain on his land, consuming its profits, forever—or eject him? We think the landlord would eject his tenant. In Ireland the tenant so treated thinks he has a moral right to shoot the landlord dead. In short, he believes that he ought to be allowed to live on the land without paying for it. This impression is drilled into the minds of the people by the traditions of their race, and by the teachings of their compatriots here and elsewhere.

The sentiments which those famous Irish patriots, Wolfe Tone and Lord Edward Fitzgerald, avowed in the latter part of their careers, is, when all is told, the only one which goes to the very root of Irish discontent. It is this, "Let England and Ireland be two countries, independent of each other, neither of them desiring or asserting supremacy." The desire for independent self-government is at the root of all the Irish discontent. The Irish demand that the English shall cease to govern Ireland at all,—whether they govern it well or ill. Instead of this radical cure, which cannot be applied, the most thoughtful and the most advanced of English politicians suggest partial remedies which must utterly fail to extirpate the disease. Some of them are utterly impracticable, while others are capable of being carried into effect. But they all fall short of the only thing which will silence Irish complaint against English government—namely, the abandonment of English government altogether. That the Irish people would govern Ireland better than the English do, or that they would be any better contented permanently with their own government than they are now with that of England, is by no means certain. But it is quite certain that self-government is what they want. As a matter of course, this will not be conceded; and all the parties interested must, therefore, make up their minds to a continuance for some time longer of the chronic and clamorous discontent of the Irish people. The best thing they can do, under existing circumstances, very clearly, is to emigrate to America. And probably the best thing the English government can do short of granting them independence, is to aid them to emigrate.—*N. Y. Times.*

ANNEXATION.—Our cousins over the way have recently spent some good-natured breath in trying to make themselves believe that the British provinces are ripe for annexation to the great republic. They tell us that it would settle our little difficulties, financial and otherwise, and be a "big thing" for us. As for ourselves, they are not anxious for the transfer of title, oh no! but they would consent to the arrangement mainly out of their great regard for the principles of pure democracy which gush spontaneously from their bosoms. They pity our condition of vassalism to an effete monarchy, and would release us from the tyranny of the iron hand of Britain, &c., &c. To this end the ubiquitous "Carleton" wrote letters from Canada, noticeably mainly for their absurd mistakes. The *New York Herald* and other journals have given their gratuitous advice, and many well-disposed and kind-hearted people in the neighboring republic have had their sympathies excited for our condition. We owe them thanks, but at the same time beg leave to say that the majority of Canadians are so obtuse as not to fully appreciate the motives of their friends. Like our neighbors, we have our trials and tribulations. Like them, we do not always get good harvests; not unlike their present position, there is a dulness and stagnation of trade and manufactures; money is scarce; we have defaulting officials, but not on the magnificent scale of their compeers in the States; occasionally a bank collapses, but cannot compare with the swindlers of Wall street. On the whole, we are not so differently situated from our neighbors as we might be. It is true our national indebtedness is not so great, but the difference may very likely be made up in the course of a few years. So far as "liberty" goes we have the right to do pretty much as we like, and that is the embodiment of the democratic idea. Seriously, there is no such thing as an annexation party in Canada.—[*From the Stanstead Journal.*]

—But there are others who talk about "independence," and even one or two journals which advocate it. They seem to think that the action of the New Dominion has smoothed away all difficulties in such a path and rest their advocacy of it chiefly on the language used by some half-demented English Radicals in reference to "Colonial Emancipation." A late speech of the Governor General at Quebec, in which he declared that if Canada desired to separate from England, the latter would throw no difficulty in the way, was, for a time a perfect God-sent to those gentlemen. It seems now, however, to be pretty generally admitted that His Excellency said nothing more than has been repeatedly said by Ministers and Legislators during the last 20 years. Thus this chance of proving that Britain is resolved to get rid of us fails. By way of something to show that no such feeling exists in any force we would present the following extract from the *London Spectator*, one of the most ultra-Liberal journals in England, and which would, therefore, be most likely of all others to support such a scheme. The *Spectator* says, with regard to the relations of the Mother country to the colonies "we

venture to submit that the country should be asked whether it approves, whether it desires to become a Holland, whether it is willing, after all its sacrifices and in spite of its history, to reduce its dominion once more to a couple of petty islands in the north west corner of Europe, to surrender wilfully, and once for all, its status in the world. The people as yet have no suspicion that such a policy is in contemplation. It has never been presented to Parliament, never discussed, never made the subject of hustings speeches, never explained in one ministerial address to the electors." If this had come from a conservative journal, we would, of course, have been told that the view there taken was merely that of a "fossil Tory." But coming from such a journal as the *Spectator* it goes far to prove that the idea of "Colonial Emancipation" has not been generally adopted even by English Radicals. Meanwhile we would counsel Canadians not to show themselves ready to meet half-way the few there may be. It is certain that we are losers by the connection.—[*From the Bruce Review.*]

Scientific.

GLYCERINE.—Hardly have the echoes of the nitro-glycerine explosion in Wales died away when there reaches us from Brazil an account of an accident not less disastrous in its consequences, and quite as significant as to the dangerously sensitive character of this explosive. The *Brazilian Times* of the 23rd ultimo contains the following account of the occurrence:—Seven Brazilian victims have been added to the number sacrificed by that unsteady compound, nitro-glycerine. A quantity had been procured by the military arsenal for experiment, but its use was deferred upon the public works in progress, and orders were therefore given to get rid of it. Accordingly on the 9th six cans of it, containing 60 lbs., were taken in a launch to about a furlong's distance from the arsenal to be sunk in the bay, but, unhappily, on throwing out the first can it exploded, the explosion extended to the others, the boat was blown to pieces with six of the crew, and the seventh man was rescued only to die soon after.

POMPEII.—A painting has been found in a chamber adjoining the one which was opened at the time of the Princess Margherita's visit to Pompeii, which represents the Circus such as it existed not long before the eruption, and is the first of this kind which has been brought to light, as the Romans ordinarily selected mythological, rural, or purely ideal subjects. The representation shows that the amphitheatre was played with trees. The excavation is not above mediocrity. Near the Circus is to be seen a large edifice of which, hitherto, not the slightest indication existed. Commander Fiorelli is said to have the intention of immediately searching for this building, so as to complete the knowledge already possessed of the buried city. The painting has been detached from the wall on which it was executed, and will be removed to the Museum in order to be protected from the action of the atmosphere.

QUICKER THAN THOUGHT.—One of the most remarkable objects at the recent meeting of the mechanical engineers at Newcastle was the new chronoscope, for measuring the rapidity of a projectile within the bore of a gun, the invention of Captain Andrew Noble, late Royal Artillery, now of the firm of Sir William Armstrong & Co. This wonderful instrument is capable of measuring portions of time so minute that the human mind is as unable to realize them as it is to grasp ideas of infinity. To most of us, a second of time seems to pass very rapidly, and a clock denoting tenths of seconds is looked upon as a most accurate instrument. What shall we then say to a machine capable of dividing the second into a million parts?—to an instrument where the inaccuracy of the thousandth part of a second would be a greater comparative error than the loss of an hour a day by an ordinary watch? The chronoscope consists of six brass discs, each 36 in. in circumference, and about 1/2 in. thick. These are firmly secured to a spindle or axle, which is geared to a train of wheelwork, the whole being driven by a weight something similar to a clock weight. Each wheel travels five times as fast as the one immediately preceding it, so that every rapid motion of rotation is imparted to the discs, the rate of speed being measured by a clock or stop-watch attached to one of the slower-moving wheels. When the instrument is in full spin the discs are revolving at a rate of about 25 times in one second, and as they are 26 inches in circumference an inch of disc corresponds to about the thousandth part of a second, the tenth of an inch to the ten-thousandth part of a second, and the thousandth of an inch to the millionth of a second. The instrument is provided with a graduated scale, vernier or magnifier, by which the thousandth of an inch is read off. The passage of the shot in the bore of the gun is recorded on the edge of each disc by a tiny electric spark derived from a Ruhmkorff coil. A brass discharger is fixed in an ebonite plate; opposite each disc wires pass from this through electric battery and coil to the gun, where they communicate with the interior of the bore by means of screw plugs in the side of the gun. The shot cannot pass out of the bore without cutting the wires thus communicating with the inside, and as each wire is cut a spark is emitted from

the discharger, and the edge of the corresponding disc receives a mark on some prepared paper with which it is covered. Thus, let us suppose the gun to be fitted with six plugs each two inches apart, the first being in such a position that when the gun is loaded the front part of the shot just touches the first wire. The instant the gun is discharged the shot begins to move, and so breaks the second wire, and marks the first disc; it then breaks the second wire, and marks the second disc, &c., until it finally breaks the sixth wire, and marks the sixth disc. While, however, the shot was passing from the first to the sixth wire the instrument was revolving, and the sparks, instead of being in a straight line on the discs, will appear in a helix, the distance between each of them corresponding to the time taken by the projectile in passing from wire to wire. This most ingenious instrument has been in use for some months at Woolwich, and will be extensively used by the special committee on explosives during their experiments on the pressure of fired gunpowder of various descriptions in the bores of heavy guns.

—A party of the Neapolitan aristocracy had a moonlight fete in Pompeii about a fortnight since; supper was served in the Forum, and *tableaux vivants* were represented in the Temple of Jupiter after the substantial were disposed of. That which was most applauded represented a scene from Lord Lytton's "Last Days of Pompeii."

—A New York organ firm is filling an order for an instrument to go to Yokohama. It will be the first organ ever heard in Japan.

SILK CULTURE IN CALIFORNIA.—The *San Francisco Mining and Scientific Press* believes that, from the peculiarly favorable conditions of the climate of California, and its nearness to the silk-producing regions and cheap labor of Eastern Asia, the State is placed on an equality with the cheapest and best skilled labor of Europe in the production of silk. Three years ago there were only about 4,000,000 mulberry trees in the State, now the number cannot be less than 20,000,000. With regard to the present year's production of cocoons, the probability is that the number will certainly reach 75,000,000, and most probably 100,000,000, or more. One million of cocoons will weigh about one ton. Extensive preparations have been made for the permanent introduction of the business in the vicinity of Los Angeles, at San Gabriel Mission, in the counties of Yolo and Nevada, and in other portions of the State.

Miscellaneous.

"THE POPE'S INVITATION TO HIS GENERAL COUNCIL OF 1869."

The Rev. Dr. Cumming delivered a lecture on the above subject on the afternoon of Tuesday, in the St. George's Hall, Canterbury, Colonel Horsely in the chair. The Rev. Lee Warner, opened the meeting with prayer.

The learned lecturer commenced by saying there had not been a General Council held by the Church of Rome since the year 1564, and that the object of the forthcoming General Council was to discuss the subject of the Pope's infallibility. He then went on to say with what an eager eye the Pope watched England, Scotland, and Ireland; that Popery was, and had been, losing ground upon the Continent, while she was gaining fast in England and Scotland (alas! that such should be the fact in this great empire, which gained its present position by once boldly throwing off the shackles of Rome!) In proof of this statement, the learned doctor referred his audience to Austria, Italy, and Spain. He went on to say how very much rejoiced the Pope was at the liberality (?) of Scotland and England. The invitation, he said, was addressed to the patriarchs and other officers of the Greek Church, together with Protestant in general. The Rev. gentleman read the correspondence which took place between himself and Dr. Manning relative to the attendance at the General Council. Dr. Manning's reply to the Rev. gentleman was certainly courteous and civil, but, Jesuit like, evaded the point in question raised in Dr. Cumming's letter; and having been informed that higher authority than that of Dr. Manning was necessary for the required information, the Rev. lecturer stated that he applied to the Pope about a fortnight since, but had not yet received a reply; and that on the receipt of a reply, he should come down and treat them to an hour-and-a-half comment upon it. What the Rev. gentleman wanted to know from Dr. Manning was, whether or not he should have full liberty of speech accorded him at the Council, inasmuch as he is anxious to lay before them some important considerations. The Archbishop of Canterbury was, he stated, considered by the Pope as merely a superintendent of a district called Canterbury; and that the Church of England, and others, were simply civil institutions, without the sanction of any high authority, and whose ministers were not properly ordained. A letter was then read from a lady who lives at Rome, and who takes a great interest in Dr. Cumming, advising him not to hazard his life in attending it; for if he even managed to escape the intrigues of the Pope and Council, his life might be endangered by the poisoning, &c., of his food. Supremacy in England, said the Rev. lecturer, is Rome's great object; and then he stated that we

are verily living at a time when a great crisis is at hand. The Rev. gentleman kept the undivided attention of his audience for the space of an hour-and-a-half; and at the end of his lecture made an appeal of the Protestant Reformation Society, for which there was made a collection at the door. The lecturer was highly appreciated by his intelligent audience; and a vote of thanks having been passed to the worthy doctor by the chairman, the proceedings terminated with prayer. Considering the unfavourableness of the day the audience was very good, numbering about 300, and was equally represented by both sexes.

VANDERBILT'S WEDDING.—The arrival at London of Commodore Vanderbilt, the celebrated New York railway magnate and party on Friday morning, was the occasion (says the *Free Press*) of quite a flutter amongst the *quidnuncs* and gossips of the Forest City. His every movement naturally attracted observation, and excited the most wide and extravagant surmises. Every conceivable purpose from that of buying up the Great Western, body and breeches, to taking a dip in the modern Pool of Bethesda, the Sulphur Baths here, was discussed with painful gravity. What did he come here for, and what did he want? Had he anything to do with Sir Francis Hincks? Doubtful! Was he in any way connected with the great corn question, or the inspection of London volunteers? Not probable; and indeed every other conjecture seemed at fault, especially that of a local contemporary, in regard to his pursuit of the water cure. The Commodore preserved the most vexatious reticence, even his name did not appear on the hotel register and he kept in religious seclusion in his rooms, as if under strict medical injunction to avoid pernicious drafts and the still more afflicting effects of vulgar curiosity. But our little world went to sleep, fatigued by the heat of the weather and forgetful that so great a personage as an eighty million dollar capitalist with his stocks and his steamers, railroads and river palaces even paid us a visit and still more obvious of its purpose. Early on Saturday morning, however, the great question was answered. And the answer was that the Commodore had merely taken a temporary refuge in the respectability and quietude of the most flourishing city of the Dominion to consummate a marriage with a young, beautiful and estimable lady, and thus escape all the glare and heat, the fuss and feathers, the lace, vanity and oppressive stare of the New York fashionable world. And so it came about that at seven o'clock on Saturday morning, in a private parlour of the Tecumseh Hotel, Commodore Vanderbilt was married to Miss Crawford, daughter of the late Mr. E. Crawford, cotton broker, of Mobile, Ala., the Rev. W. Briggs, Wesleyan Minister of this city, officiating at the ceremony. The gallant bridegroom, whose summers are seventy-six, was dressed in plain black, wearing in his shirt diamond studs of intense brilliancy and great value. He is a noble-looking gentleman, erect in figure, active in movement, intelligent in expression, and almost courtly in bearing. As may be supposed from the fact of his years, his hair and whiskers are white; but he is so well preserved even amid all the cares and responsibilities of his position, that he looks to be not more than sixty-one or two years old. His bride is comparatively young, being but thirty years of age. She is of medium height and symmetrical figure, wearing always a singularly happy expression of face, which is one of gentle beauty. She was dressed in a simple travelling costume, and wore a blue veil on her bonnet, which was not lowered. The Commodore and his bride are second cousins. Among the witnesses to the ceremony were the mother of the bride, Mrs. Crawford, and Mr. Crawford, jun., her brother and his wife; General Braxton, Bragg and Judge Bragg; Mr. J. Tillingham, manager of the New York Central, of Buffalo, and Mr. Augustus Scher, the well-known lawyer of New York.

METHODIST CONFIRMATION.—*Zion's Herald*, of Boston, under the heading "A Good Custom," says: "Rev. A. J. MeKeown, of the Winthrop Street Church, in this city, has introduced what may be a novelty but should be a custom of the church. At the close of a sermon lately he called forward fifteen adult persons, six of whom had been baptized in infancy, the remaining nine not having received the ordinance. They all stood up together and took upon themselves the vows of the baptismal covenant, those who had been baptized in infancy thus ratifying and adopting the pious act of their parents as their own, and making for themselves a profession of their faith in baptism. This was an eminently proper procedure. Something of this sort is needed to complement and complete in the mind of the recipient, his infant baptism. It is this that the Episcopal Church has in confirmation, with this important difference, that that Church expects it of their baptized upon their coming to riper years as a matter of course, while the Methodist pastor should properly restrict it to those who profess to have experienced a change of heart." We are glad to see that the Methodists are recognizing the propriety of "ratifying and confirming" baptismal promises when "children have come to years of discretion." We wish, however, to correct a slight misapprehension. The Episcopal Church expects confirmation of her baptized as a

matter of course, but it does not any more than the Methodist pastors administer it without satisfactory evidence of proper preparation. Rome confirms all her baptized, and takes care to hurry through the whole process, including first communion, before the children have come to years of discretion sufficiently to hear it. The Episcopal Church does no such thing. What she expects, and very properly, is this, that the conscious turning to Christ as the Saviour, will, with proper instruction and care, follow in due time upon infant baptism, and she holds that this is the change of heart which is necessary, but she does not confirm without some reason to believe that it has taken place. Wherein we differ from our Methodist friends and others is that we do not divorce the sacrament from its purposes, but regard it as a divinely established means to an end. It is a covenant with mutual promises which "Christ for His part will most surely keep and perform," and which can be defeated only by the act of the baptized in putting a bar in the way.

VISIT A. J. PELL'S
GALLERY OF ART,
345 NOTRE DAME STREET,
In rear of Post Office,
MONTREAL.

AGENTS FOR THE CHURCH OBSERVER.

- Mr. Geo. Wilson.....Amherstburgh
- Rev. F. Harding.....Aylmer, Ont.
- Rev. R. V. Rogers.....Victoria
- Mr. W. D. Ardagh.....Barrie, County Simcoe
- Mr. Alex. Gavilliers.....Bond Head, Simcoe
- Mr. Schneider.....Carleton
- Rev. W. B. Evans.....County Gray
- Mr. A. Hewson.....Cobourg
- Mr. A. M. Ballantine.....Hamilton
- Mr. Reay.....Hudson
- Mr. Stacey.....Kingston
- Mr. J. C. Overall.....Belleville
- Mr. John Golden.....Kingsville
- Mr. E. A. Taylor.....London
- Mr. John W. Menke.....Nanticoke
- Mr. George May.....Ottawa
- Mr. J. M. C. Deslondres.....Pendleton
- Mr. Isaac Robinson.....Peterborough
- Mr. Highfield.....Quebec
- Mr. Thomas Owens.....Stonefield
- Mr. Henry David.....Stratford
- Mr. H. T. Lonsdale.....St. Andrews, Q.
- Mr. Wm. Drumm.....St. Johns, C. E.
- Mr. M. Caldwell.....St. Thomas, Ont.
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Church Observer.

"One Faith—One Lord—One Baptism."

MONTREAL, 1st SEPTEMBER, 1869.

ARRIVAL OF HIS LORDSHIP THE METROPOLITAN.

His Lordship the Metropolitan, Mrs. Oxenden and suite, arrived at the Bonaventure station yesterday morning, at 8:40 a.m., the train being due at 6:30. Several of the clergy and laity assembled at the station at that early hour, but the train being late, the assemblage increased, so much so that on his Lordship's arrival there was a large representation of the various city congregations. On the arrival of the train, the Dean and Canon Loosmore first entered the Directors' car, and after these welcoming his Lordship to his Diocese, Canon Loosmore introduced the clergy and laity present, his Lordship shaking hands with each gentleman as they passed through the car. His Lordship then entered his carriage with Mrs. Oxenden, accompanied by the Dean and James Hutton, Esq. Many of the clergy and laity followed in carriages through Beaver Hall, past the Cathedral, to his Lordship's residence in Drummond Street, where he courteously acknowledged the welcome given to him by the clergy and laity present, and appointed 2:30 p.m. to receive the address of the clergy in the Cathedral vestry. On Mrs. Oxenden stepping from the car to the platform she was presented with two beautiful bouquets by Miss Gault and Miss Sarah Macduff. The following Diocesan clergy were present at the station:—The Very Rev.

the Dean, Canon Loosmore, Rev. G. Slack, R.D., Rev. E. Duvernet, R.D., Canon Bancroft, Rev. J. Constantine, Rev. J. Fulton, Rev. F. Robinson, Rev. M. S. Baldwin, Rev. J. Carmichael, Rev. W. B. Curran.

Rural Deans Slack and Duvernet accompanied his Lordship from Quebec.

Among the laity present we noticed James Hutton, M. Gault, G. Macrea, S. Bethune, H. Roebuck, L. Davidson, C. Healy, J. C. Clark, H. Macduff, F. Gault, F. Mackenzie, E. E. Shelton, Captain Akres, C. Garth, W. Davis, B. Hicks, J. Radford, C. Rexford, &c.

ADDRESS OF WELCOME TO BISHOP OXENDEN.

The Address of Welcome from the laity of the Church of England to the Most Rev. Ashton Oxenden, D.D., Bishop of Montreal, and Metropolitan of Canada, will be presented in the Cathedral School House, this afternoon, at five o'clock, p.m. Members of the Church of England are invited to be present.

We give in to-day's issue the particulars connected with the arrival of our new Bishop and Metropolitan, up to the time of going to press. Addresses can but faintly express the deep feeling of thankfulness to God, and of cordial welcome to his lordship and Mrs. Oxenden, which pervades the clergy and the laity of the Diocese. Coming in the spirit expressed to his late flock the Bishop cannot fail to meet with success. His ripe experience, his love and moderation, will peculiarly qualify him for the post; and it only remains for the members of the Church to rally around him, and give him their cordial sympathy and co-operation.

It was just nineteen years ago that our late lamented Bishop, Dr. Fulford, arrived to take charge of this Diocese.

The Bishop of Quebec, Dr. Mountain, had been waiting several days for him at St. Johns. They met on the steamer and, after partaking of refreshment, proceeded, with a number of the clergy, to the Parish Church. How hallowed are the associations which cluster around that sacred gathering. We can in imagination see the Bishops, as they conversed together on the work that was before them. That work is ended, and they have entered into rest.

The Church in this Province is less in a transition state than it was at the time of the arrival of Dr. Fulford. It is now fully organized, with its Diocesan and Provincial Synods. The laity have an equal voice with the clergy in the administration of its affairs. Some of the Parishes have largely increased in wealth and influence, and the societies of the mother country are steadily and surely withdrawing their aid. The Church in Canada, like that in the United States, is now almost entirely dependent on the people. A higher order of culture, and a deeper tone of piety, will be looked for in the officiating clergy.

The Church, if it is to make progress, or even hold its own, must not fall behind any other Christian body in zeal and earnestness. A wide and enticing field is presented for its operations. In every part of the Dominion the want is felt of well-qualified clergymen. The North-west, destined home of millions, is calling to us to make ready for its demands upon our aid. Reverting again to the period of the meeting of the late Bishops at St. Johns, we recall the fact that the line of railroad which connected that town with Montreal was then the only one in the Province. Now we have the Grand Trunk Railway, under its able manager, extending over one thousand miles, ramifying in every direction, and are looking forward to connection, on British soil, with the Pacific ocean.

It is at this crisis in our history that the new Metropolitan comes among us. Again, we say, let the Church of the Dominion give him a welcome. Let his Lordship have time to learn his position and to get acquainted with the country before he is expected to take important action. We remember well the slow and cautious steps with which the late Bishop at first advanced. His name is held in high esteem and reverence by many who could not agree with him in all his theological opinions, or approve of all his measures. May he find a worthy successor in him who comes among us at the unanimous request of the House of Bishops and of the Clergy and Laity of this Diocese in Synod assembled, and let us add reverently, at the call of God.

THE METROPOLITAN.

ADDRESS OF THE CLERGY OF THE DIOCESE OF MONTREAL.

At half-past two o'clock yesterday afternoon, the Clergy of the Diocese of Montreal, met in the Cathedral Chapter House to present an address of welcome to their Bishop.

There were present the following clergymen:—The very Reverend the Dean; Reverend Canons Loosmore, Balch, and Bancroft; Reverends G. Slack, E. Duvernet, M. S. Baldwin, W. B. Curran, James Carmichael, I. Dart, J. Fulton, J. Braithwaite, J. Balfour, and J. Constantine.

And the following address was presented by them:—

To the Most Reverend ASHTON OXENDEN, D.D., Metropolitan of Canada and Bishop of Montreal:

MAY IT PLEASE YOUR LORDSHIP.—We, the Clergy of the Diocese of Montreal, thank God for the presence of your Lordship among us, and for preserving you and your family amidst the perils of your journey hither, congratulate you on your safe arrival amongst us.

We welcome you respectfully and cordially, as the Bishop of this Diocese and Metropolitan of Canada, and hasten to assure you of our conviction that, in so far as this Diocese is concerned, you will find the Clergy thereof right willing to respect, and yield the readiest obedience to the authority of the sacred office you hold.

Apart from the Diocese of Montreal in particular, the present position of the Dominion of Canada, at the commencement of a national existence, under the protection of the Imperial Government, must now be deeply interesting to you, as well as us; and the religious interests of the community will naturally engage your profound attention; we have all confidence in your wisdom and zeal for the enlargement and well-ordering of the Church of Christ, believing that the Divine Spirit, in disposing your heart to the acceptance of so high a trust as that which you have assumed, will guide and sustain you in your endeavours to build up the spiritual edifice.

We pray that God may long spare you, and bless your exertions in this new field of your labours.

We are, &c., &c.,

To which His Lordship returned the following reply:—

To the Very Rev. the Dean, and the Rev. the Clergy of the Diocese of Montreal:

MR. DEAN AND REVD. BROTHERS.—My first feeling on landing on the shores of Canada was that of thankfulness to Almighty God for His gracious providence in having called me hither, and for His special goodness in bringing me and my family in safety to this country, which we shall, from this time, regard with pride as our adopted home. I heartily thank God for this renewed instance of His mercy and loving kindness towards me.

But my heart is additionally cheered by those words of warm welcome which you have just expressed, and which I thankfully recognize as an earnest of the mutual good will and kindness which, since I trust, mark our future intercourse. And since you have chosen me to preside over you in my new and sacred office, I feel that I may confidently throw myself upon your generous and affectionate support in the discharge of the solemn duties belonging to it.

The state of the diocese at the present time, and of the Province generally, cannot but be deeply interesting to every thoughtful mind. And, although painfully conscious of much personal unfitness for the important work before me, I assure you that no effort will be lacking on my part to meet the spiritual wants of this Church, in which I am called to occupy so prominent a place.

I earnestly long that God may be pleased by His Holy Spirit to give me the wisdom and grace which I so much need, and to possess an abiding place in the hearts and prayers of my clergy.

Although as yet almost unknown to you, you will, I am sure, regard me as

Your faithful friend and brother,
ASHTON MONTREAL.

The Metropolitan then added that the above words were totally inadequate to express the warmth of his feelings.

The Bishop, accompanied by the Dean, proceeded to view the Cathedral, and seemed well pleased with its arrangements.

PROCESSIONAL HYMNS.

The Provost of Trinity College, Toronto, has, without naming Mr. Darling, the Rector of the Church of the Holy Trinity, been castigating that gentleman not a little on the above subject. The Provost maintains very properly that the opening of the Church Service is of a penitential character, and that it consequently breaks in on the spirit of the service to commence it with jubilant hymns, sung by a choir marching in procession from the vestry to the chancel. Much as Mr. Darling reverences the Provost, he cannot stand this rebuke. He dashes against this armed Goliath with all the earnestness and energy of a David, but somehow the stone does not fit the sling, or the sling the stone, for there is no doubt of it that the Provost has the best of it in every sense of the word.

Mr. Darling's arguments say more for his ingenuity than his logic. He states "we do not in any way commence divine service with singing." When we read this plain statement of facts we said to our selves, "surely the Provost has been rash in his delicate insinuation that Mr. Darling did commence in this manner; but when we read Mr. Darling's explanation of how he did not commence divine service with singing, we felt as if it was a pity that the Provost ever came in contact with so illogical and injudicious an opponent.

It appears that Mr. Darling, previous to service, gathers his choir in the school-room, where prayer is used before entering the church; and these private devotions are followed by the processional hymn, commenced in the school-room, and finished in the chancel. Now, says Mr. Darling, "It seems to me that our private devotions in the school-room, the choral 'Amen,' of which are heard in the church, might

just as well be regarded as the commencement of divine service as the devotional hymn, which we begin in the same place, but which we cannot end there for the simple reason that we are during its continuance proceeding to our places." This may be very plain to Mr. Darling, as the author of the theory, but surely any man of common sense must see that it in no way explains his assertion that "we do not in any way commence divine service with singing." Divine service is public. If Mr. D. sang his hymn in the school-room, and, after singing it, marched out of the room into the church, and commenced with the sentences, then, indeed his assertion would be correct; but when, on entering the church, his congregation rise and join in the hymn, taking part in it till the Amen at its close,—when they expect this hymn to be used as surely as the sentences that follow after, and, above all, when Mr. D. states that the orderly and reverential demeanour of our congregations require such a practice, it is folly to say that the service is not practically commenced when the choir enter the church. We do not wish to speak harshly of Mr. D., who, much as we differ from him, we are free to confess, is a hard working parish clergyman; but we cannot refrain from repeating that such an explanation says more for his ingenuity than his logic.

There are some other points in Mr. Darling's letter worthy of notice. He says "he has got beyond the stage of talking of our incomparable Liturgy"; that reading the exhortation 730 times a year "is something approaching very nearly an absurdity; and that it is a question with him whether Christian people need penitential confession twice a day." He also thinks it would be well, without altering the Prayer-Book, that authority would be given to omit, on many occasions the penitential opening of our services.

We hope that whatever alteration may hereafter be made in the Prayer-Book, or whatever parts of it may hereafter be left optional for using, that the opening of the service at all times will remain the same. Mr. Darling has studied deeply, no doubt, all such subjects as relate to the outward forms of religious life. Let him be careful, lest by word or pen he should interfere with that spirit of deep devotion which really constitutes one of the surest signs of "the life hid with Christ in God." Let him think less of the penitential character of our service, as viewed from the standpoint of A.D. 1552, and more of it as viewed in the light of the Psalmist's words—"For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed."

DEFECTIVE REGISTERS.

Day after day the importance of strict attention to the registration of births, marriages and deaths, by the clergy, is brought before our attention. Now it is a case in which some relative in England has died and left property to one in this country. The age and identity must be proved, but there is, unfortunately, no entry made in the register. Again, a father seeks for a son, who is in England, a foreign appointment, but the baptismal certificate is required, and none such is forthcoming. Another is kept out of his property because he cannot obtain the baptismal certificate proving that he is of age.

A contemporary, in a late number, gives an important letter, showing how little dependence can be placed on the registers of the clergy. Among other facts he states that several of the clergy have not sent any registers to the Court for a considerable period. The whole subject requires thorough ventilating. The same may be said of the marriage licenses. We have often called attention to this subject. Is there no remedy?

ACKNOWLEDGMENT.—The Rev. R. V. Rogers, of Victoria, Ont., thankfully acknowledges receipt of the following contributions towards the Church Fund at Port Ryse:—H. R. Beecher, Esq. London, \$2.45; anonymous from Toronto, \$5; B. H. D. Toronto, \$10.

TEMPERANCE.—A correspondent from the western part of the Dominion (a clergyman) concludes a recent letter with the following remark:—"I am glad to perceive from articles on the temperance question which have appeared in the Observer, that you are not afraid of discussing the subject of total abstinence."

Correspondence.

We are not responsible for any opinion expressed by our correspondents.

BISHOP OXENDEN.

To the Editor of the Church Observer:

SIR.—The services in the Quebec Cathedral on last Sunday were of a more than usually interesting character, in consequence of the presence of the Right Rev. Ashton Oxenden, Bishop of Montreal and Metropolitan, who had arrived early the same morning by steamer *Nestorian*. His Lordship was met by the deputation from Montreal, and also by the Rector of Quebec, with several of our clergy and laity. In the morning the Bishop attended the Cathedral and read the Ante-Communion service. The Rector read the prayers, and Canon Balch the lessons. The Canon also preached a most eloquent sermon, which was listened to throughout with the greatest attention by a large congregation.

In the evening a very large congregation assembled, as it was believed the Bishop would preach. The prayers were read in part by Rural Dean Duvernet, and part by the Rector of Quebec, and the lessons by Rural Dean Slack. The anthem was taken from the 40th Psalm.—"I waited patiently for the Lord," &c., and was beautifully rendered. The Bishop preached a most impressive sermon, from 33rd chapter of Exodus, 14th verse.—"My presence shall go with thee, and I shall give thee rest." His Lordship alluded in feeling terms, during the discourse, (which was extempore,) to the call of the Canadian Church,—to his departure from the land of his birth and his friends, who were so dear to him; but he would enter upon the duties of his office with the hope that the presence of Him whose call he had obeyed would go with him.

The sermon was listened to with the most earnest attention. The conclusion which all must have arrived at, was that Montreal is, indeed, fortunate in getting such a man for Bishop. May he live long to bear the title, and may the kind and hearty welcome and much kindness which he will, doubtless, receive from his whole Diocese, in some measure compensate him for the many sacrifices he has made in leaving his English home.

SUBSCRIBER.

Quebec, 30th August, 1869.

SCRIPTURE STUDY.—No. 2.

To the Editor of the Church Observer:

"Ninety and nine just persons which, need no repentance.—Luke 15, 7."

SIR.—I have heard and read with pain the extraordinary misstatements of preachers and commentators concerning the meaning of the three parables of our Great Teacher recorded in the fifteenth chapter of the Gospel according to St. Luke, and as I think a conscientious of the circumstances in which they were delivered, and the chief object had in view, will remove all mistakes about them, I ask your readers to look attentively at the chapter, however familiar to their minds it may be, and see that it tells us "all the publicans and sinners drew near unto him for to hear him." "The publicans," being employed in collecting the public taxes, and in many instances farming, or renting them from the government, were odious to the people, and no doubt were guilty of oppressive extortions; and the "sinners" were persons notorious for misconduct of various kinds; and when the pharisees and scribes, those self-righteous and hypocritical parties, so boldly denounced by the Baptist, and graphically described by the Lord Jesus, saw them kindly received by Jesus; "they murmured." As a satisfactory answer to silence all such murmurings, then and forever, the beautiful and appropriate parables of the Lost Sheep, the Lost Piece of Silver, and the man having two sons, were spoken and have been written.

Keeping in mind the teacher's object we see that he paints two portraits in each of the parables, one of the publicans and sinners, and another of the pharisees and scribes, the first being a perfect likeness in all the deformity of the originals; but the second drawn according to what the pharisees and scribes thought of themselves, as not "lost," never having "transgressed their Father's commandment at any time," and "the ninety and nine persons which need no repentance." The teacher acts thus to show if his accusers were what they said, "just persons," they did not need him, while the sinner did; as he also taught in Matt. 9, 11, 12, 13—"I am not come to call the righteous, but sinners to repentance," by which words he does not contradict the statement "there is none righteous, no, not one"; but teaches that if there are any righteous they do not want a Saviour.

I earnestly contend for the correct explanation of this portion of the faith once delivered to the saints, and implore the students of the passage to remember that it has no reference to Jews and Gentiles: to baptized christians keeping or breaking the baptismal covenant; or to a moral man contrasted with the immoral; but teaches the grand consolatory truth that the Lord Jesus "came to seek and to save that which was lost," and "him that cometh to him he will in no wise cast out"; in connection with which we learn that they who think themselves righteous make a Saviour unnecessary for them!

With regard to the "joy over one sinner that repenteth more than over ninety and nine which need no repentance," we must remember that all need repentance, and explain it in accordance with the previous explanation, viz:—If there were any men unfallen and sinless they would not display the glory of God (the chief source of joy in heaven,—see John 17, 24,) as fully as those who had been "lost, and were saved"; that the ascription of praise for redemption swells above that for creation, in

which angels, although not partakers of salvation as they had not fallen, bear their parts "saying with a loud voice, Worthy is the Lamb that was slain," while they do not sing "Unto him that loved us and washed us from our sins in his own blood!"

Yours, W. C.

CONFIRMATION.

To the Editor of the Church Observer:

Sir,—Last Sunday morning a confirmation was held in the Church of the Ascension, Hamilton, by the Lord Bishop of Toronto, when this interesting and impressive rite was administered to thirty-three young persons. Prayers were read by the Rev. John Hedden, rector of the church; the lessons, and the communion by Rural Dean Geddes. The first hymn was, "Come Saviour Jesus from above." A simple and impressive discourse was preached to the young by the Bishop, who took his text from St. Luke ii. 52; "and Jesus increased in wisdom, and stature, and in favor with God and man." He shewed from the Old and New Testament Scriptures, that sacredness was attached to the laying on of hands, as in the instance of Jacob pronouncing the patriarchal benediction over his offspring; and our Saviour's blessing little children. He also shewed that our Saviour not only came into the world to make an atonement for sins by his death, which he might have accomplished by a sudden descent from heaven: but also, to set forth by his life from the cradle, to the grave, an example for ours. He shewed that his appearance in the temple at the age of twelve when he assumed the responsibilities of his "Father's business" for himself, was in accordance with Jewish custom, and an example to the youthful members of his church that they should with befitting solemnity, publicly take upon themselves, the vows pronounced for them by their sponsors in baptism. He warned them of their three great adversaries "the world, the flesh and the devil," and shewed how they were to be resisted and overcome,—erecting a high standard indeed, but of which none could fail to feel the reality, if they intended in all sincerity, by God's help, to continue his faithful soldiers and servants to their lives' end.

The following hymn, sung with thrilling impressiveness by the choir concluded this interesting ceremony:—

"Lest we fall, lest we fall
Watch and pray!
Lest we hear the tempters call,
Watch and pray!
Stormy clouds are coming near,
Days of grief and hours of fear,
While ye wander far and near,
Watch and pray!
Sow thy field with golden grain
Rest ye not in sun or rain,
Unto these shall fall the gain
Watch and pray!"

"Lo! thy day is past the noon,
Watch and pray!
Lo! thy Master cometh soon,
Watch and pray!
Till ye leave the paths of sin,
Till thy sheaves are gathered in
Till the victor's crown ye win
Watch and pray!
Sow thy field with golden grain
Rest ye not in sun or rain,
Unto these shall fall the gain
Watch and pray!"

His Lordship held a confirmation in St. Thomas's Church in the evening.

Yours truly,
H. B. M.

ON MINING.

To the Editor of the Church Observer:

DEAR SIR,—Perhaps you would be kind enough to allow me a corner, to be occupied by your valuable paper, on the subject of the "Richardson Mine"—though it may not be considered altogether suited to the columns of a religious paper. However, as I have noticed a department in the *Observer* under the head "Scientific," I have ventured to send it to you for that department, should you consider it worthy of insertion. I believe the letter contains information which should be generally known, and may prove entertaining to many of your readers. If you find it too lengthy for one issue of your paper, you might divide it, so as to occupy whatever space you can spare in two or three successive issues.

Believe me yours truly,

S. LIGHTBURNE.

STIRLING, Ont., Aug. 24th, 1869.

THE RICHARDSON MINE.

NOTES BY THE WAYSIDE.

In October, 1866, Messrs. Schneider, Powell, and Berry, sank a shaft for copper, on the hill, on east half of lot 18, 5th Concession of Madoc, the property of Mr. John Richardson. They got some indications of copper, but none of any consequence. Some few particles of gold were found by them, but these not in sufficient quantity to raise their hopes, till they came across a pocket, about 12 feet long, 3 deep, and 4 wide. This was filled with sand of a black and red colour, well mixed with particles of gold. The value of the contents of the pocket was not known to the discoverers, till a party who had been some years in California came along, he asked them did they know what they were doing, when shovelling out the sand from the pit, and on their replying in the negative, he shewed them the richness of the pocket by washing the sand which was full of gold. Messrs. Verr and

Johnson, from Boston, U. S., having heard of the richness of the pocket, agreed with Mr. Richardson, on the 10th of December, to pay him for the hill, some 19 acres, on which the mine is, (\$20,000,) twenty thousand dollars, and to pay Powell, one of the above named parties (\$15,000,) fifteen thousand dollars for the mineral right, which he had on the east half of lot 18, 5th Concession of Madoc, 100 acres.

Verr and Johnson did not pay the money according to promise; whereupon, in January, 1862, Richardson, determined not to lose the sale of the mine, by their remissness, agreed to sell his right in the 19 acres to Messrs. Anstee, Nicholl, and St. Charles, for (\$30,000,) thirty thousand dollars—to be paid in one month; they agreeing also to pay Powell for his mineral right in the 100 acres aforesaid, (\$30,000,) thirty thousand dollars; he, Richardson, giving them a bond for the fulfilment of the contract on his side; Anstee, Nicholl, and St. Charles giving him a bond for the performance of their covenant—a condition of the agreement being, that if the said sums of money were not paid before the expiration of thirty days, the contract should be void—time being the essence of the agreement. They, suspecting the price agreed upon was altogether beyond the mark, before the expiration of the thirty days brought Messrs. Somers and Harding, from Chicago, to look at the mine. The latter then represented the matter to Richardson, stating that the price offered was too high, and would allow the purchaser no margin for profit, but that if he would consent to sell the hill at the price agreed upon by Kerr and Johnson, (\$20,000,) twenty thousand dollars, they would pay him that sum, and also give Powell, (\$15,000,) fifteen thousand dollars, for his right, and allow Anstee, Nicholl and St. Charles, each, a tenth interest in the Richardson Hill, and in the mineral right in the 100 acres. To this he assented.

Powell had, previous to the agreement last mentioned, agreed to give Richardson the half of all minerals which might be found on said east half of lot 18, and to work the lot at his own expense—he having the liberty, for ever, of extracting any minerals which might be found thereon: Richardson to be at no expense whatever. It being distinctly understood, however, between the parties, that if the land, (the 19 acres excepted,) was not worked for six months, Powell's right therein should cease.

Richardson agreed to allow Lombard, Harding & Co. to put a few shots in the mine previous to paying any money; therefore, to see if it, upon examination, would come up to their expectations, and to allow no room for them to complain, after they had paid their money, that the mine was not as rich as represented, they did so; and, being perfectly satisfied with its value, agreed to take it on the terms above mentioned. Immediately after this, Kerr and Johnson sold all their right and interest in the Richardson Hill (19 acres) to certain parties in Belleville. Then, these parties filed a bill in Chancery against Lombard Harding, Anstee, St. Charles, Richardson and Powell, and, at the same time, obtained an injunction from the Court to restrain them from working the mine till the dispute was settled. Lombard, Harding & Co. then declined to carry out their agreement with Richardson; but, on the latter declaring, if they would not adhere to their proposal, he would, at once, sell to another party; the matter was compromised by the former paying Richardson (\$15,000) fifteen thousand dollars in hand, the balance, (\$5,000) five thousand dollars, to be paid as soon as the trial was over, and agreeing to pay Powell (\$15,000) fifteen thousand dollars for his half interest in the mineral right of lot 18. Richardson agreeing, if Kerr and Johnson won the day, to refund the \$15,000 and remit the payment of the remaining \$5,000.

The trial came on at Cobourg in June, 1867. The matter was settled by a decree of the Vice Chancellor, in compliance with an agreement between all concerned, that the parties in Belleville, above-mentioned, should pay Lombard & Co., (\$35,000) thirty-five thousand dollars for a half interest in the Richardson Hill, including the mine, and a half of the mineral right formerly possessed by Powell in the same. The mine has since been worked, with fluctuating success, by the Richardson Mine Company, who have erected a crusher, and some very valuable machinery on the property, at a cost of some \$18,000.

It is useless to state how the mine has been conducted, or to allude to its financial management; let it suffice to say, that owing to the novelty of the affair, or the parties intrusted with the management, in some cases, not understanding their business, or the crusher not being quite what it should be, or for reasons not necessary to be mentioned just now, the mine has not paid expenses. It is strongly suspected, however, that it has been a very lucrative mine to some, but not to the proprietors. Having lived for more than two years in Eldorado, quite close to the Richardson Hill, I can safely testify to the richness of the rock, judging both from the rich specimens I have seen, and from the reports of reliable parties who have worked in the mine, and who say, that, the further they have gone down with the shaft, the richer and more studded with gold is the rock. I have seen several handsome specimens of quartz with the gold therein plainly visible to the naked eye, from other mines, but nothing equal to that from the Richardson Hill. I hear that the Richardson Mine property which has been advertised some months for sale, on account of judgments amounting to (\$19,500) nineteen thousand five hundred dollars, a debt incurred chiefly for machinery and the erection of a crusher, was sold by Sheriff's sale on Saturday last, at Belleville, for (\$12,710) twelve thousand seven hundred and ten dollars. This is considered far below its value, but still so low a price is not to be wondered at on account

of the general depreciation in the value of mineral property. In fact, to so low an ebb in public opinion has the name of our auriferous region come, that it should not be considered strange if few or none would invest in mineral property, no matter how rich; and from all appearances it will take some years before such property will bring its intrinsic value. It is sincerely to be hoped that the new owners are possessed of ample means to work the mine. If so, with a change according to the latest improvement for extracting the gold from the rock, in the present machinery which parties initiated in such matters think not perfect, and with judicious management and the constant eye of the proprietor or proprietors on the spot, I doubt not the mine will prove extremely valuable, and return handsome dividends. If a shaft was sunk to the depth of from 100 to 150 feet—some 15 or 20 feet to the east of the present shaft, I believe would be found the W. W. & S. E. lead, which is thought to be much wider and richer than the narrow lead, (the E. & W. lead) they are on; and if they could only strike the spot where the two leads cross, a thing not very difficult to find, it is very probable that the gold would be found in much greater quantities than heretofore. So far, no mine in the Quinté gold district has been found at all capable of competing with the Richardson. I do not wonder, independent of the reasons already suggested as the probable causes of its unprofitableness, at the unprofitableness of the mine, as all new enterprises, such as mines, manufactures, etc., generally speaking, have not at first come up to the expectation of the original proprietors, who, not succeeding, have been obliged to sell to other parties of larger experience, enterprise and means, children of fortune, under whom success has been achieved. It is true the mine is under, in fact, quite obscured by the cloud of adversity; but the natural seam, as we have lately seen, as soon as the shadow shall have rolled away, will appear brighter than ever, and shine, as it ought, being the pole star of our auriferous firmament, around which the lesser mineral luminaries play.

Hundreds have been disappointed in their expectation of finding gold—every man expecting to find it on his own farm, at his own door. We have seen the same depreciation in the value of mineral property, and have had just the same story to tell of blasted hopes, and blighted expectations, as is usually to be met with during the opening up of every mining country; so we need not complain, as we are only going through the mill of disappointment, and I fear will so continue, until by dint of perseverance on the part of miners, and proprietors of mineral property, and a firm determination thoroughly to develop the country, matters will be set to right. The fact plainly proves that there is gold to be had here, for the working, in paying quantities. I have made it my business to walk over a good part of Eleveir, Madoc, and Marmora, and therefore can form a pretty correct idea of the capabilities of these townships, in a mineral point of view. In Eleveir there is one mine in operation; one in Madoc; and one in Marmora. I am led to believe, both from observation and inquiry, that, on an average, in each township we shall have only from eight to ten paying gold mines; and I have been informed by parties well acquainted with, and who have resided several years in mining countries, that even this number in each township will pay well, and will be as large as can be found elsewhere. I fear not to say, as soon as a sufficient quantity of capital is invested in the Richardson Mine, and stockholders take a personal interest in the matter, by attending themselves, by turns, at the mine and crusher, and regulating matters so that no miner shall go down the shaft without changing every particle of his clothing, and putting on a dress suited to the business, and when he comes up, changing his dress again; and by adopting the same plan with every man going and coming to and from the crusher, as is usual in all mineral countries, and by such a change in the machinery connected with the crusher, and sinking a new shaft, as already suggested, gold will be found in paying quantities; and as soon as it is procured and melted into nuggets, public confidence will be restored, and the shares of the company will sell at a high figure.

Heretofore, generally speaking, the aim of our mining companies (I exempt the Richardson from this charge,) has been to find a small quantity of gold, and then sell out at a high figure to some witless wight, instead of waiting till their land was thoroughly developed by going down a proper distance and thereby showing the real value of the mine. In other mining countries they never think they have developed their mineral property till they go down 100 to 200 feet. In our gold district they imagine if they sink some 20 or 30 feet they will obtain gold in paying quantities, but the event shows their error. I know one party who has been in the Nevada Territory some fifteen years, and it is only now his company have begun to reap their reward in the shape of ingots of silver, some of which I have seen. At first they could get no purchasers for their mine, because it was undeveloped. Now that it has been tried, and its value become universally known, their shares command a high figure in the mineral market. They can procure an enormous price for their mine, but prefer working it themselves and relying upon its richness and monthly returns. I know another who has been in California some ten years, and, according to his account, (on his word I place implicit confidence,) he is acquainted with one mine there, the shares of which went down as low as \$2 each, and in one or two months after the same sold for \$20000 a share, and so have held their value to this day; and I see no reason why good mineral property, such as the

Richardson, and one or two mines now being worked in our district, should not prove, after a time, equally as valuable as those of our California friends.

(To be continued.)

THE CHURCH MUSIC OF THE FUTURE.

The London Orchestra, an excellent authority in musical matters, discusses the question of the Church music of the future as follows:

It is a hard and perhaps not a pleasant lesson for Bishops, Deans, and Canons to learn—that of being assured that there is and can be no service now-a-days without music being the first and necessary consideration—but learned it must be, sooner or later, by these distinguished gentlemen. Perhaps the sale to the amount of four millions of one modern hymnal (Hymns Ancient and Modern) may tend in some degree to open their eyes and direct their judgements. During the past week thousands and thousands of hymn loving folk have been crushed together at the opening of the new church of St. Mary Magdalene, in the Harrow road. The great interest has been the new hymns, although we do not altogether fall into ecstasies with the lyrics of the Rev. Dr. Monsell. Hymns of ten and twelve stanzas are much too long to be good, but Londoners, in the days of Queen Elizabeth, trolled out with all cheerfulness psalms of greater length—and the new congregation of the Rev. Mr. West, in the Harrow road do not complain. His church is truly one of the future—for it has no endowment—is one of rare beauty and high cost, and its daily services are communion at 7 and 8, matins at 10, communion at 11, evensong at 5 and at 8. Without music such things could not be, and with music such things are not likely to die.

The musicians made Luther and his communion, they made John Calvin and his communion, they made John Knox and his fraternity, and the foreigners attempted our metrical Psalter, but until our cathedral organists stepped in this Psalter had no hold over the national mind. Catholicism teaches dogma through creeds and hymns, antiphons, litanies and psalms; the several communions through metrical hymns; and dogma without song or music is of short influence and short life. The musician need not fear the Church of the future—whether state, free, patriarchal or otherwise. The musician has been invariably called in at every important change or advance in the progress of the Church, and he is now more actively engaged than ever. All he needs is the good will of the people, and the place in which they assemble. So long as Convocation cares not for music, the musician will not care for Convocation; and hitherto the musician has had a hundredfold more of power than Convocation. The musician has done something—Convocation has done nothing. The Roman Church has its own music; the English Church has not. The musician in this matter claims the right of private judgment, and interprets the Creed and the hymn as he pleases. His interpretation may lead to ritualism or to rationalism, or even to infidelity, for as he believes or disbelieves so will be his music, and eventually so will be the belief or non-belief of his hearers. Worship is "the tuning at the door," and if the tuner forgets not where he stands, and what is the other side of the door, it will be well with him and all of those forming the Church of the Future.

THE COOLIE TRADE.

From the Daily News.

The atrocities long perpetrated on the Coolie laborers in Peru, have at length attracted such notice that there is every prospect of a remedy being applied. It is fortunate for the unhappy beings that such friendly relations exist between the Government of the United States and China. It was through the good offices of Messrs. Hovey and Brown, United States' officers, that the poor Coolies in Peru contrived to convey a petition to Prince Kung, the virtual ruler of China, a statesman of great ability. It is the simple, unadorned tale of an oppressed race, narrating their griefs and afflictions in language quaintly and no doubt, truly told. It is possibly the first petition from a Chinese population which many of our readers have ever seen, and, as a curiosity we give it entire.

A respectful petition from the Canton Company the Company from Ku and Kang in China and the Tung-Shing Company, all composed of Chinese, who are in the distant land of Peru.

We, your humble servants, desire to inform you how we are deceived, despised and maltreated, and as if to Heaven, implore you to examine into our case. To us it

seems to be plain that the basis of all profitable trade, whether among Chinese or uncivilized countries, lies in placing great importance on loving the people, without distinction of those who may be at home or have gone abroad. We were all born in China, and left that region of courtesy and fair dealing because of extreme poverty to go away into other lands. It was the first year of Heifung's reign 1851 that the banditi and rebels in Kwantung prevented all laborers and crafts men finding employment, and it was that time that we met with persons seeking for workmen who were to embark at Macoa of Kumsing-moon (the anchorage north of Macoa). The contract was made at that time between the parties, the stipulations of which were fully pointed out, and can still be examined; but who would even have supposed that it would be thus perverted and altered? Within the last twenty years not less than several tens of thousands of men have successively come to this port, who requested and have sought for employment and protection, who have been engaged in pasturing cattle and feeding horses as their masters have directed them, or have tilled the lands and dug wells in compliance with their orders. Their toil has ceased not, morning or evening, and they have had no rest either in cold or heat.—These we know very well are the conditions on which we obtain our food and clothing; and does one suppose that we are unaware of the obligations that belong to those who employ us? On the other hand it is those unscrupulous foreigners who fawn on the rich and despise the poor, who bury all goodness and annihilate right, have made our contracts waste paper, and that look upon our lives as trifling rubbish. Our food and clothing and our wages are all doled out to us in the most meagre manner, so that we are weakened for want of food, and they refuse all consideration of our lot. These men are always harassing us with their provocations, to which they add blows and vituperation; or they fasten a conge on our necks, and drive us off to work to compel us to dig and plow when suffering with hunger and cold. If our masters treat us harshly their rulers are partial and, if anything, worse than the first. If we cry out from our griefs and wrongs, we are made to suffer more reproaches and outrages; so that at times we fear the violence which ends in death, and everywhere see the grief that drives people to make away with themselves. Yet, how can we forget the kindness of our sovereign and our fathers, which strengthens our hearts in the midst of our otherwise unendurable sufferings? Though there are a few kind masters and equitable officers who interest themselves in our welfare, they do not number more than one or two in ten, and after all cannot relieve our condition. If we are employed in shops or other kinds of trade, we find ourselves unable to clear ourselves of unjust charges made against us, of thievery and robbery, by unscrupulous men. If we go in the street the boys use vile language to disgrace and ridicule us. Thorns and briars meet us whichever way we turn, and everybody in our companies in this port (of Lima) feels as if they had fallen into a pit, from which there is no deliverance, so dreadful are our sufferings, and so far off seems our escape. We repress our feelings, for they are unutterable. We, therefore, come now into the presence of your Excellency, with the request that you will look upon our complaint with your powerful protection, causing us wanderers to leap for joy. In this our united and public petition we beg that your saving aid may be extended towards us like dewy shower falling on the distant wastes, reviving the dying and decaying plants. You will be to us like a lucky star shining along our road. Your compassion to us miserable people will lead us, alive or dead, to remember your kindness. The fragrance of our kindness will be transmitted to endless ages. Prostrate, we hand up our earnest statement. Tungchi, 7th year 11th moon Dec, 1868. The Americans have, in some respects, constituted themselves the defenders of China's international rights, and so fair a case for interference as the present one will doubtless take prompt action. Peru is under heavy obligations to the United States, whether the gunboats were seized in the interest of that State or not, and is careful to avoid giving offence. There are treaty stipulations between China and France and England regulating the coolie trade, but as none exist with Peru, those unfortunate beings have been treated with shocking barbarity. Let us take the case of the guano Islands. No slavery ever devised could the more horrible than forcing men to work in a stifling atmosphere breathing ammonia and an impalpable dust. Where the deposits are worked, a cloud hovers over the land, and form miles at sea the pungent, acid smell is disagreeably felt. It is a well known fact that no human being can, for many years, breathe that atmosphere and live. Criminals were doomed to that life; but when the demand arose in Europe for guano, and tens of thousands of tons were required, the criminals could not supply the labor market; then the idea suggested itself of entrapping coolies, bringing them to the islands, and once there their fate was sealed. We have heard from eye-witnesses descriptions of the enormous work extracted daily for each coolie, and the terrible floggings inflicted if they failed to perform their task. The petition alluded to suicide as the sole refuge to which the victims of such treat-

ment could resort. Our informant stated that it was no unusual occurrence for the coolie to fling himself into the spout down which the guano was precipitated seven hundred feet, in order to end his days and escape suffering. No wages could induce a white man to work on the guano islands; the labor is enforced servitude of the worst description. The facts of the petition having been brought under the notice of Mr. Burlingame, it will become a point of honor with him to prove to the Chinese Government that he can, through the United States, interpose in its behalf. A nation that has made sacrifices to abolish slavery within its own limits, will not tolerate the enforced servitude of the subject of a neighboring state, under whatever form it may be veiled. It is unfortunate for the coolies that their skin is not of the orthodox hue, or their hair crisp; had they been but niggers, Exeter Hall and Boston would long since have taken up their cause.

By Telegraph.

SHIPPING, &c. FATHER POINT, Aug. 31st, 1869.—Weather cloudy and cool; wind west; three inward bound vessels passed this morning. LIVERPOOL, Aug. 31st.—The Steamship Moravian, from Quebec, has arrived. GLASGOW, 31st.—Steamer Moravian, from Quebec, has arrived.

FROM TORONTO. Toronto, Aug. 30th.—The investigation into the Garvey case terminated in the prisoners being discharged. The Magistrate said he did not say there was no evidence, but that there was not enough to convict them, and advised them, as the vessel had gone down under suspicious circumstances, to strive to bring the guilty parties to justice.

The Leader of to-day publishes a letter from Mr. Crawford, President of the Royal Canadian Bank, denying that Mr. King made an offer of any positive per centage on the stock of the Bank, as the money of that institution is held by the Bank of Montreal. The Leader says it has good reason to believe that business will be resumed by the bank on its own account.

THE PARAGUAYAN WAR. LONDON, August 30.—Authentic details of the war in Paraguay have been received. No operations have been attempted by the allies against the forces of Lopez in the mountains, nor have the Paraguayans offered any opposition to Gen. Parthos' march on Villa Rica. The chief position of Lopez in the Cordillera commands such a view that no more of the allies can pass unseen by him.

FROM MADRID. MADRID, August 30.—Gen. Prim has had no interview with the Emperor Napoleon, but has been promised an audience as soon as the latter recovered from his illness. Gen. Irujo has resigned his office as Captain-General of New Castile.

DEPARTURE OF DON CARLOS. PAMPLONA, Aug. 31.—Don Carlos has embarked at Guipuzcoa for England. He has abandoned, for the present, the attempt to provoke a rising in Spain, and will wait for a more favorable opportunity.

A despatch from Ajaccio announces that the Emperor is indisposed, and that the Prince Imperial will assist alone at the festivities there in honor of Napoleon.

The French journals have received copies of a manifesto inciting insurrection, and signed President de Comite, Brutus.

CUBAN. HAVANA, Aug. 31.—The Havana journals give no credit to the report that the United States government made the proposition to Spain for the separation of Cuba from the mother country; and they declare that if any such proposals have been made they can have but one possible result—refusal.

TURKEY. CONSTANTINOPLE, Aug. 31.—Turkish troops have been concentrated in the vicinity of Constantinople for a review in honor of the Empress Eugenie. Thirty thousand men have gone into camp at Barcos, eight miles from Soutara.

Married.

On Sunday, August 29th, at St. Stephen's Church, Lachine, by the Rev. A. Balfour, the Venerable Archdeacon Leach, L.L.D., to Louisa, eldest daughter of F. D. Gwilt, Esq., of Lachine.

W. GEO. BEERS, DENTIST, OFFICE AND RESIDENCE, 12 BEAVER HALL TERRACE, MONTREAL

ENGLISH AND FRENCH BOARDING SCHOOL, BERTHIER, P. Q.

Mr. Ph. de Gruchy, Master of the Berthier Model School, late City Missionary of Montreal, proposes to receive into his family a limited number of Boarders. The course of instruction will comprise in addition to the usual English and Classical Branches, a thorough training in the French language, colloquial and grammatical.

SERMONS ON ERRORS OF PLYMOUTH BRETHREN, BY REV. J. CARMICHAEL, FOR SALE AT DAWSON'S, GRAFTON'S, HILLS, PICKUP, Price 5 Cents.

SIMPSON & BETHUNE, FIRE, LIFE, MARINE, AND ACCIDENTAL INSURANCE AGENTS. Office—104 St. Francois Xavier Street, MONTREAL. March 1868.

Commercial.

CHURCH OBSERVER OFFICE, Wednesday, 1st Sept., 1869.

Gold opened in New York at 134, and closed at 133 1/2. Exchange, 9 1/2. Greenbacks bought at 25 1/2 to 00 dis., and sold at 25 1/4 to 25 1/2 dis. Silver bought at 2 1/2 to 00 dis., and sold at 2 1/4 to 00 dis.

STOCK AND SHARE LIST.

Table with columns: BANKS, Amt of Share, Dividend Paid, and Closing Price. Lists various banks like Bank of Montreal, Bank of N. A., etc.

Table with columns: RAILWAYS, Amt of Share, Dividend Paid, and Closing Price. Lists Montreal, G. T. of Canada, etc.

Table with columns: BONDS, Amt of Share, Dividend Paid, and Closing Price. Lists Government 5 per cent, etc.

Table with columns: EXCHANGE, Amt of Share, Dividend Paid, and Closing Price. Lists Bank on London, 60 days sight, etc.

Table with columns: MAIL TIME TABLE, Per Office, Montreal, Jan. 1st, 1869. Lists destinations like Ottawa, Quebec, etc.

Table with columns: UNITED STATES, Amt of Share, Dividend Paid, and Closing Price. Lists Albany, Boston, Buffalo, etc.

Table with columns: WEST INDIES, Amt of Share, Dividend Paid, and Closing Price. Lists letters, etc., prepaid via New York.

Registered letters must be posted 15 minutes before the closing of each Mail. Street Letter Boxes visited at 10.34 a.m., 1.15, 5.45, and 9 a.m. on Sunday at 9 p.m.

WM. NOTMAN, PHOTOGRAPHER TO THE QUEEN, 17 BLEURY STREET, MONTREAL. Medals Awarded at London 1862, Paris 1867.

The Reception Rooms are open to visitors, who are at all times welcome, whether on business, or merely to spend an hour looking over the very large collection of pictures, comprising in portraiture all the celebrities of the Dominion, and in views of nearly every place of interest to the tourist.

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1869. Summer Arrangements. 1869.

Trains now leave Bonaventure Station as follows: GOING WEST. Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West.

GOING SOUTH AND EAST. Accommodation Train for Island Pond and Intermediate Stations, at 7.00 a.m. Express for Boston at 8.40 a.m. Express for New York and Boston, via Vermont Central, at 3.30 p.m.

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ESTABLISHED 1859. HENRY R. GRAY.

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REV. W. BOND, Secretary. June 16.

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REV. W. BOND, Secretary. June 16.

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J. B. LAMERE, General Manager. Office of the Richelieu Co., 201 Commissioners Street, Montreal, 1st May, 1869.

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As this is a preliminary circular only, a very brief statement of the plan and scope of the Magazine will be given. This first circular is issued to ask from members of the Church of England in the colonies and at home a promise to become subscribers for the Magazine for twelve months. It is impossible to issue the first number until a promised circulation of 5,000 monthly copies has been obtained.

Already, while the project is yet in the bud, 1,000 copies a month have been promised. The Editor and Publishers issue this circular with a confident hope that the circulation required will be at once obtained, as they feel certain the want of such a Magazine as this one they propose to issue is largely felt.

OBJECT. To give residents in the vast colonial empire of Great Britain, and residents in India, a religious Magazine of their own, published in connexion with the Church of England; to afford settlers who are without the ministrations of a regular pastor short services from our own Liturgy, short sermons, daily prayers, to be used by all needing such a help; and instructive papers on various subjects.

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For two copies, \$9 in advance. For five copies, \$20 in advance. For ten copies, \$35 in advance, with an extra copy to getter-up. For fifteen copies, \$48 in advance, with an extra copy. For twenty copies, \$60 in advance, with two extra copies.

Club Subscribers must pay their own postage, Five Cents per Copy quarterly in advance. The ALBION, with any other weekly paper or with any monthly magazine published in the United States-the subscription price of which is not more than \$4 per annum-\$7 in advance, without Engravings.

Postmasters everywhere are invited to become agents for the ALBION, and a commission of twenty per cent. may be deducted from all subscriptions remitted by them. June 18, 1869.

NEW DRUG STORE.

J. GARDNER, CHEMIST AND DRUGGIST, MONTREAL, (Established 1854.)

Desires to intimate to his Friends and the Public, that he has rented the Store No. 457 Notre Dame Street, near McGill Street, being the Store formerly occupied by him for so many years, and will-EARLY IN MAY-REMOVE from his present Stand, No. 375 Notre Dame Street, to the above; and he hereby solicits a continuance of that patronage so long enjoyed by him.

The EAST-END BRANCH, Nos. 911 and 913 Notre Dame Street, corner of St. Gabriel Street, will be carried on under the superintendance of well qualified Assistants. J. GARDNER, Chemist.

DOMINION METAL WORKS

CHARLES GARTH & CO., NOS. 536 to 542 CRAIG STREET, MONTREAL.

Constantly on hand a first rate assortment of English and American GAS FIXTURES, Consisting of Lacquered, Bronzed and Glass Chandeliers, Glass and other Brackets, Hall and Table Lamps, Pillars, &c., in great variety.

All kinds of GLASS GLOBES, Plain, Cut, and Engraved. FANCY SHADES, &c. Which can be had at extremely low prices. Parties in want of Gas Fittings will please favor the undersigned with a call.

The subscribers have also for sale all sizes of Wrought Iron, Steam and Gas Tubes; Malleable and Wrought Iron Steam and Gas Fittings; Steam Pumps; Cast Iron and Light Pumps; Cast Iron and Enamelled Sinks; Urinals and Sinks; Galvanized Iron and Plinished Jopper Baths, Shower Sieves, &c.

All kinds of Lead, Copper and Brass Work constantly on hand. C. GARTH & CO. January, 1869.

REAL ESTATE AGENCY.

CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.) REAL ESTATE & INVESTMENT AGENT, No. 61 Great St. James Street, Montreal.

No commission charged to tenants taking houses at this Agency. April 2, 1868.

THOMAS R. JOHNSON, ESTATE AGENT AND ACCOUNTANT,

44 Little St. James St., Montreal. Special care devoted to the making up of statements of accounts and management of estates of deceased persons, for the benefit of Widows, Orphans and Heirs generally.

REFERENCES-The Rev. Canon Bond, R. D.; Canon Bancroft, D.D.; W. B. Curran, B.A.; M. S. Baldwin, M.A.; J. P. DuMoulin, &c. January 27, 1869.

SCRIPTURE & KEMP, (Successors to C. D. PROCTOR.) Importers of Groceries, Provisions, &c., &c., 147 McGill and 34 and 38 Lemoine Streets, Montreal.

I. F. SCRIPTURE. | E. J. KEMP. March 19, 1868. ly 8

BAKER, POPHAM, & CO., WHOLESALE CLOTHIERS,

Nos. 512 and 514 St. Paul Street, Montreal. J. R. BAKER. | E. POPHAM. March 19, 1868. 18

LINTON & COOPER, MANUFACTURERS AND WHOLESALE DEALERS IN BOOTS AND SHOES,

524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON. | WILLIAM COOPER. March 19, 1868. 8

ROBERT FOSTER, Importer and dealer in Choice Teas, Coffees, Fruits, Spices, Pickles, Preserves, Sauces, Oils, GENERAL GROCERIES & PROVISIONS,

No. 173 McGill Street, opposite St. Maurice St. Montreal. March 19, 1868. ly 8

JAMES POPHAM & CO., Manufacturers and Wholesale Dealers in BOOTS AND SHOES,

Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868. 8

S. H. MAY & CO., (Successors to COSS & MAT.) Importers and Dealers in PAINTS, OILS, VARNISHES, GLASS, &c.,

No. 474 St. Paul Street, Montreal. March 19, 1868. ly 8

W. B. BOWIE & CO., IMPORTERS OF British and Foreign Staple and Fancy DRY GOODS,

395 NOTRE DAME STREET, 395 (DAVERNELL'S BUILDINGS) Montreal. April 2, 1868. 1)

J. D. LAWLOR, Manufacturer and Importer of all kinds of SEWING MACHINES,

AND BOOT & SHOE MACHINERY, FINDINGS, &c. Repairing promptly attended to by J. D. LAWLOR, 365 Notre Dame Street, Montreal, and 22 John Street, Quebec.

Ladies taught to operate. Agents wanted. March 19, 1868. ly 8

MONTREAL SCULPTURE AND GENERAL MARBLE AND GRANITE WORKS,

(New Premises) Corner of St. Alexander and St. Catherine Sts. Montreal. JAMES MAVOR & CO.

Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transepts, &c. Churchyard Memorials in Stone, Marble, Granite, &c.

Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application. April 30. 41

S. R. WARREN & CO., ORGAN BUILDERS,

CORNER OF ST. HENRY AND ST. JOSEPH STREETS, MONTREAL. March 12, 1868. ly 7

W. & J. MONTGOMERY, CARPENTERS AND BUILDERS,

No. 14 EVANS STREET, (First street below Sherbrooke, between St. Urban and St. Charles Baronne.) MONTREAL. Jobbing promptly attended to. March 5, 1868. 6

COUGH! COUGH!!! COUGH!!!

BALSAM OF HOARHOUD, (GOLDEN'S,) an invaluable and never-failing remedy for Coughs, Colds, Hoarseness, Sore Throat, Whooping Cough, and the irritation experienced by public speakers and singers. Prepared only by J. GOULDEN, Druggist, 77 and 179 St. Lawrence Main St., Montreal.

HYACINTHS! HYACINTHS!!!

A fine assortment of Choice HYACINTHS, named varieties-different colors-Red, White, Blue, Yellow, Black, &c. Hyacinth Glasses also for sale at J. GOULDEN'S, Druggist, Near the Market, 177 and 179 St. Lawrence Main Street.

RADWAY'S READY RELIEF

THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE!—THE TRUE CURE, BY SIMPLE MEANS.

Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence," a fatal malady, "a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment. No matter what may be the character of the disease or its symptoms—if the doctors with their remedies fail in arresting it, or curing those seized, it is at once declared incurable, or a pestilence, and doctors congratulate each other on the incurability of the disease, and maintain that its frightful ravages are outside the power of medical skill or science. Not one of these diseases called pestilence—whether MALIGNANT SCARLET FEVER, that is said to be prevailing fatally among the children of the Lower Province, or Diphtheria, Influenza, Pneumonia, Congestion of the Lungs, Lung Fever, Small Pox, Measles, and all forms of malignant Fevers—where they prevail in a more malignant and violent type than ordinarily—but if the proper treatment is pursued, and the right remedies used, will be as easily managed as any other ailment; the same with Asiatic Cholera, Yellow Fever, Typhoid Fever, etc.

TREATMENT AND CURE.

In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table spoonful every two or three hours. Next—sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest; also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water; or if convenient, and there is inflammation, ulcers, or redness in the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat inflamed.

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia. It is an anti-septic—it destroys at once the poison of Scarlatina or other virus, and prevents degeneration or ulceration of sound parts, and likewise prevents inflammation or dryness of the fauces or salivary juices. It is an anti-acid—neutralizing the malarious acid and poisonous gases and vapors generated in the system either from the poison of fever, or malaria inspired or expired. It is a tonic and diffusive stimulant—it strengthens the relaxed nervous system, and sets in healthful circulation the blood through the veins, and as a Sudorific, not only prevents the choking up of the blood vessels and air cells, but keeps up a free action of the excreting vessels of the skin. These are a few of the essential indications of cure secured by the Ready Relief.

Radway's Pills are the only aperient medicines safe to take in all these cases of eruptive fevers—the peculiar character of the poison or virus of this class of fevers irritate, blister and ulcerate the mucous membrane of the internal viscera. All known remedial agents furnished by Materia Medica, for the purposes of a cathartic, irritate and inflame; and in order to secure dismissal of these decayed and decomposing humours, most medical men resort to mercury salivator that utterly fails in expelling these humours: here then is where Radway's Pills supply a want that science has failed to secure.

DOSE.

On some persons 2 pills will act more freely than 4 on others; and often the same person will find that 4 pills at one time will be less active than 2 at others; this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient.

Infants under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill.

Children from 2 to 5 years may take one pill to one and a half, and if not sufficient, 2 pills or more may be necessary. Where inflammation exists, grind one, two, or more, and for adults six pills to a powder; if within one hour relief does not follow, repeat the dose, given in this way, and the desired result will ensue in from 30 minutes to 2 hours.

In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce.

AFTER THE CURE.

Radway's Pills should be taken in small doses, half a pill to four pills per day, for ten or fifteen days, after the patient is considered cured, for in many cases of fever, especially Scarlet Fever, Measles, &c., the patient may, if exposed too soon, suffer from deafness, weak sight, &c., so that good nursing is necessary after a cure is effected.

Radway's Sarsaparilian Resolvent, aided with the Ready Relief and Pills, are making wonderful cures every day; and why? because it supplies the system with those constituents which that a consumptive person demands, and supplies the great wastes and ravages that disease makes.

It supplies the blood with nourishment. It repairs are greater than the wastes. It increases Appetite.

It resolves Tumors, Nodes, Hard Lumps. It heals Fever Sores and Ulcers. It removes from the Skin every spot and blemish.

Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 439 St. Paul Street, Montreal, or 87 Maiden Lane, New York. In purchasing Dr. Radway's remedies, see that the letters R.R.R. are blown in the glass, also see that the signature of Radway & Co. is on the label.

Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 25 cents per box, 5 boxes for \$1. Sarsaparilian Resolvent \$1 per bottle, or bottles for \$5.

Sold by druggists and general storekeepers. DR. RADWAY & CO., Dominion Office, 439 St Paul St., Montreal.



HELLMUTH LADIES' COLLEGE,

LONDON, ONTARIO. INCORPORATED 1869.

PATRON: THE RIGHT REV. THE LORD BISHOP OF HURON.
VISITORS: THE VENERABLE THE ARCHDEACON OF LONDON. THE VENERABLE THE ARCHDEACON OF HURON.
PRESIDENT OF THE CORPORATION: THE VERY REV. I. HELLMUTH, D. D., DEAN OF HURON, And Rector of St. Paul's Cathedral, London, Ont.

SECRETARY AND TREASURER: MAJOR EVANS, (Late of H. M. 16th Regiment.)

LADY PRINCIPAL: MRS. MILLS, (Late Lady Principal of Queen's College, London, England.)

ASSISTANT STAFF: MISS DAVIES, MISS LACARLE, MISS SCHMIDT, MISS YOUNG, MISS PARKER, MISS HAND, &c., &c., &c.

EDUCATIONAL AND MATERIAL PROVISION. The OBJECT of this Institution, as contemplated by its Founder, is to provide a thorough, liberal and useful Education for young ladies, adapted to their wants in life, and based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

A most efficient staff of experienced European Teachers, has been carefully selected and secured by the President. No pains or means will be spared to afford the very highest and best Education in every department, and to make the material provisions for the health and comfort of the Pupils perfect.

THE DISCIPLINE of the COLLEGE, with all the Domestic, Social and Educational Departments, will be under the direct superintendence of the Lady Principal, aided by the resident Teachers, and under the supervision of the President.

COURSE OF INSTRUCTION French will be the language spoken in the College. Languages: ANCIENT—Latin. MODERN—French, German, Italian and Spanish. English: The Course of Instruction in

English will comprehend all the usual branches of a sound and solid education, and will be classified to suit age and capacity. The subjects will comprise—Religious Truths; English Language and Literature; History—Ancient and Modern; Composition; Geography; Arithmetic; Geometry; Reading; Elocution; Writing; Spelling.

Natural Philosophy, and other branches of Science and Art. Drawing: from Models, including the principles of Perspective, upon the modern plan and adopted in European Schools.

Painting: In Water Colors and Oil. Ornamental Free Hand Drawing. Music: Vocal and Instrumental. Calisthenics: Needlework; Domestic Economy, &c., &c.

BOARD AND TUITION FEES.

Board and Washing..... Per Annum. \$150.00
Tuition Fees, including the whole course of English, the Modern Languages and Calisthenics, (except Music and Drawing,) 86.00
Use of the Piano and Library.... 6.00

A reduction is made in the case of sisters and the daughters of Clergymen.

The payments for Board and Tuition, which are apportioned between Three Terms, must be made strictly in advance. All other School accounts will be rendered at the end of each Term.

Books and Stationery supplied in the College at the regular prices.

COLLEGE TERMS. The College Year is divided into Three Terms, which commence and terminate as follows:—

First Term.—1st of September to the 22nd of December.
Second Term.—20th of January to the Thursday before Easter.
Third Term.—The second Tuesday after Easter to the 30th of June.

PRIZES. A liberal number of Prizes will be awarded at the Annual Examination before the Midsummer vacation, in the disposal of which regard will be had to the general deportment, as well as to the proficiency of the various competitors, during the whole academic year.

BUILDING, GROUNDS, &c. The College is situated within a mile of the city limits, in the most prominent and healthy locality, on the banks of the River Thames. The Grounds comprise, one hundred and forty acres, part of which will be laid out and

planted with a view to ornament, with ample Play Grounds, &c., and the remainder will be cultivated as a Farm and Garden for the use of the College.

The main Building is 117 feet in length by 60 feet in depth—with spacious Corridors on each floor to the full length of the building, and a Verandah in front of the building 10 feet in width.

The Building contains a Chapel Room, spacious Class Rooms, Dining Hall, Library, Drawing Rooms, Parlors and Bed Rooms, Sanatorium, Baths,—hot and cold on every floor,—and all other appurtenances of a College.

The whole Premises have been expressly planned and arranged so as to secure every possible facility for the Educational and Domestic requirements of the Pupils. The Ventilation and Heating are on the most modern and approved plans, and are perfect.

REMARKS.

1st.—It is specially desired that the dress of pupils shall be simple and inexpensive. Simplicity saves time, and thought, and money which to a Scholar are precious for higher purposes.

2nd.—Pocket money furnished to Pupils to an extent beyond their actual wants, is much to be deprecated, as it is injurious alike to the Pupils and the College.

3rd.—Every article of Clothing belonging to a Pupil should be distinctly marked with her name in full.

4th.—Unrestricted liberty will be enjoyed by all the Pupils, in corresponding with their Parents or Guardians.

5th.—VISITORS.—None but Parents or Guardians will be permitted to visit Pupils; other visitors can only be admitted by letters of introduction to the Lady Principal. Such visitors can only be received after 3 o'clock, p.m., on each day.

6th.—There will be Morning and Evening Prayers daily in the College Chapel, and full service every Lord's Day, which all the resident Pupils will be required to attend.

7th.—A Report by the Lady Principal, of the progress, conduct and general proficiency of each Pupil, will be sent to Parents or Guardians.

Application for admission, and for all other particulars, to be made to the LADY PRINCIPAL, or to MAJOR EVANS, Hellmuth Ladies' College, London, Ontario.

N. B.—In lieu of Bed, Bedding, Towels and other articles usually brought by a Pupil, the College supplies all these, for the whole term of a Pupil's residence, for an entrance fee of \$12.

THE CANADIAN RUBBER COY

MONTREAL, MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM, TEETHING RINGS, &c., &c.

INDIA RUBBER OVER-SHOES AND BOOTS. FELT BOOTS in great variety. All orders executed with despatch. OFFICE AND WORKS: 272 St. Mary Street. F. SCHOLES, Manager. May 14. 16

CHARLES HEARN,

OPTICIAN AND MATHEMATICAL INSTRUMENT MAKER, 242 NOTRE DAME STREET. (Corner St. Jean-Baptiste Street.) MONTREAL.

Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order. Repairs promptly executed, and on reasonable terms. Feb. 27, 1868. 5

HELLMUTH COLLEGE,

LATE COLLEGIATE INSTITUTE, LONDON, ONT. INCORPORATED 1865.

Visitor: The Rt. Reverend the LORD BISHOP OF HURON. President of the Corporation: The Very Reverend I. HELLMUTH, D.D., Dean of Huron and Rector of St. Paul's Cathedral, London, Ont.

Head Master: The Rev. A. SWEATHAN, M.A. There are five Exhibitions—one of \$100, two of \$60, and two of \$40 each, to be competed for annually.

The School year is divided into three terms, commencing on 20th January; 2nd Tuesday after Easter; and 1st September.

TERMS: Tuition Fees (including modern languages)..... \$36 per annum. Boarding..... \$140 " For terms of admission, Prospectuses, &c., apply to the Secretary, MAJOR EVANS, London, Ont. London, March —, 1868. 14

DRIED FLOWERS,

(EVERLASTINGS), Retaining all their freshness and rich colors, tastefully arranged into Bouquets and Baskets. J. GOULDEN, Druggist, 177 and 179 St. Lawrence Main Street.

HOUSEKEEPERS, SAVE YOUR MONEY—MAKE YOUR OWN SOAP.

By using HART'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town and country. Price 25 cents per tin.

CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits.

WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled. Hundreds who have tried it say it is the best thing they ever used. Gentlemen will find it very soothing to the skin after shaving. Price 25 cents per bottle.

HOMOEOPATHY.—The subscriber has always on hand a full assortment of Homoeopathic Medicines from England and the States. Also, Humphrey's Specifics, all numbers. Country orders carefully attended to. J. A. HARTE, LICENTIATE APOTHECARY, Glasgow Drug Hall, 396 Notre Dame St

E. PERRY & CO.,

MANUFACTURERS OF ALL KINDS OF TRUNKS FOR EXPORTATION, AND LADIES' & GENTS' SARATOGA, IMPERIAL & EUGENE TRUNKS, SOLID LEATHER TRUNKS, &c., 371 NOTRE DAME STREET, MONTREAL.

N.B.—E. P. & Co. obtained a Medal at the Paris Exhibition of 1867, for the excellency of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America. April 2, 1868. 10

COFFIN DEPOT,

ESTABLISHED 1840. JOSEPH WRAY, FUNERAL UNDERTAKER, Respectfully informs the citizens of Montreal that he has Removed his residence, as well as his Coffin Depot and Furnishing Establishment, from the premises he so long occupied at the corner of Dorchester and St. Lawrence Main Streets, to his new premises in St. Dominique Street, immediately opposite the St. Lawrence Market, where he is now prepared to execute all orders in his calling entrusted to him. Funerals furnished in the best style. Hearse, Caskets, Gloves, &c. Charges moderate.

JOSEPH WRAY, No. 126 St. Dominique Street. May 15.

TO THE AFFLICTED.

PAROSEE'S EPILEPTIC CURE. This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States. From the beneficial results attending its use in several cases in this neighbourhood, the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. References permitted to parties who have used the remedy. Price, one dollar per bottle.

J. A. HARTE, LICENTIATE APOTHECARY, 396 Notre Dame Street.

CHURCH FURNACES

JOHN STATE, MANUFACTURER OF BEECHER'S PATENT SELF-CLEANING FURNACES, AND—TIN, IRON & COPPER PLATE WORKER No. 842 St. Catherine Street, (Near the Cathedral) MONTREAL.

The advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Heaters are adapted for either Wood, Coal, or Peat. In point of economy, principle of action, style and durability, they are not surpassed (if equalled) by any other Furnaces made.

April 3, 1868.

JOB PRINTING

IN ALL ITS BRANCHES EXECUTED WITH DESPATCH

THE MONTREAL PRINTING AND PUBLISHING COMPANY

HAVE A LARGE QUANTITY OF NEW TYPE FOR PLAIN AND FANCY WORK,

And is prepared to execute Jobs of all kinds, with NEATNESS, ON MODERATE TERMS.

POSTERS OF ALL SIZES! HAND-BILLS! PROGRAMMES

BILL HEADS CIRCULARS BUSINESS CARDS!

FANCY CARDS! VISITING CARDS! BALL CARDS! BOOKS PAMPHLETS!

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Parties residing in the Country requiring Printing in one or both languages will please address MONTREAL PRINTING AND PUBLISHING COMPANY, 67 GREAT ST. JAMES STREET.

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