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Canada.

ONTARIO DIOCESE

(To the Editor of the O. E. G.)

Dr. Sir.—Please insert acknowledgment of the following collections, made on the 21st ult. on account of the Prayer Book Fund—

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|------------------------------------|-------|--------|
| Huntly, Christ Church | | \$1 50 |
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CORRESPONDENCE.

(The Editor does not hold himself responsible for any peculiarity of opinion held by Correspondents.)

ANALYSIS OF ARCHDEACON HELLMUTH'S CHARGES AGAINST THE CANADIAN CHURCH, AND OF THE LETTERS OF THE METROPOLITAN IN REPLY THEREOF, AND OF THE ARCHDEACON'S REPLY.

Error is in its nature supplant and confounding. It hops with any and fastidious levity over proofs and arguments, and perches upon assertion which it calls conclusion. *Continued*

(To the Editor of the O. E. G.)

Sir,—There can, or ought to be, but one feeling—that of regret—in reference to the subject of the letters just published by the Metropolitan of Canada and Archdeacon Hellmuth. Every one has already formed his own opinions on them. Will you do me the favour to permit an expression of mine, and my reasons for them, through the medium of your paper. Were they mine only, I should never presume to make such a request. I seek their publicity solely as the self-constituted exponent of the views of the great majority of thinking readers and observers. My opportunities of noting and collecting their views happen to be singularly favourable. I, therefore, have no hesitation in assuming the responsibility of presenting them

in a public way. My only object will be to state the facts as they are, and as a member of the body which concludes itself to be assailed.

Of course there are many Clergymen to whom this work more fitly belongs—whose position and ability point them out as the most capable of doing it justice. I take what I believe ought to be their place, simply because they seem by their silence to have declined it. But as the silence of our whole body might be construed into ignorance, indifference, conscious guilt, or inability to defend itself, and so an injury be contracted far greater than that inflicted by Archdeacon Hellmuth. I have concluded that silence is no longer excusable, even on the plea of toleration, or patience under provocation.

If any should say, 1st, that the Metropolitan is to defend himself, and, therefore, 2nd., that the matter ought to be left in his own hands, I reply to the first proposition, at once, in the affirmative, but with this qualification, that, standing as he does on his vantage ground as Metropolitan, he is limited to a line of argument and proof, which necessarily excludes the minute and more detailed features of the case. These features in their entirety, although separately, by comparison insignificant, contribute more to the general harmony of the whole case than a few main, though important, when simply considered salient and isolated points.

As to the second proposition, that the matter ought to be left in the hands altogether of the Metropolitan. I would concur in it, if the matter altogether concerned the Metropolitan, but it does not—of all the Clergy, he is the least, personally, although the most, officially interested. His sole object is to defend, not himself, for he is not personally assailed, but us, from a charge, which he, better than others, knows to be untrue—ought he, therefore, to stand idly looking on, while, unsupported, he spends his strength in our defence? and shall we not, or ought we not, to afford him—not him—but ourselves, the benefit of that kind of defence which his position disqualifies him from using? As to the true answer to these questions, no right-minded and rational person can, for an instant, hesitate. Assuming then, the irrefragability of the calm unprejudiced reasons of these data, I beg to trouble you with the following practical deductions from them:—

1. CHARGE AGAINST ARCHDEACON HELLMUTH.

That in a speech at Ilington, England, delivered to the "Evangelical" audience, with a view to procure subscriptions from them, for the erection of an "Evangelical" College at London, O. W., the Sec. of the "Evangelical" Bishop of Huron. He avowed that: 1st. There was a very great lack of evangelical men in those (British American) vast colonies. 2nd. "That the evangelical men are at a very great discount in those colonies generally." 3rd. "And that an effort is being made to rear a hierarchical structure, which, if carried out, would not tend, as is supposed by some, to strengthen the cause of pure Protestant and Evangelical truth." 4th. "That as this is the very first effort of the kind, to establish a thoroughly Protestant Theological College in the Colony, he trusted evangelical men will effectually help this good cause."

The first charge, of a lack of evangelical men, he qualifies by adding "not that there are not good, and hard-working men, but too few in number for those vast regions, &c. &c."

These four charges, stated in his own acknowledged words, constituted the "head and front" of the Archdeacon's offending. In the course of the correspondence or letters which the Metropolitan's notice of this language originated, many, as is always the case in such circumstances, side issues have been raised, which bear only indirectly in support, or in condemnation of the Archdeacon; these will be subsequently considered in reference only, and as subsidiary to my main purpose, which is an analysis of the accuser's language, with a view to ascertain if he be consistent with himself, and if not, to prove consequently the absence of that indispensable quality of truth—harmony between all its parts.

2. THE ARCHDEACON'S CHARGE AGAINST THE CANADIAN CHURCH ON THE POINT OF HIERARCHY.

Because he does not contradict the "Record," which represents him as affirming that, "a residence of nearly 15 years on the other side of the Atlantic gave him ample opportunity of becoming practically and thoroughly acquainted with the state of things there." He, therefore, accepts the full consequences of his words, the ground being thus cleared, I will briefly analyze his charges, and thus give his own defence of them, that every one may see my intention and my object—to ascertain if, 1st., any imputation be really cast by the Archdeacon on any section, large or small, of the British North American Clergy, of unfaithfulness, or of heterodoxy, 2nd., if his language justified the notice taken of it by the Metropolitan, and 3rd., if the Archdeacon's defence of himself be, 1st., a simple admission of the truth of his charges, 2nd., an attempt to impart to his words a meaning different to that which their natural and grammatical construction and signification bear, or 3rd., an *ex post facto* device of "Christian diplomacy," so to jumble assertion, denial, and misconstruction, as to leave us altogether in profound darkness as to any positive meaning intended by him.

3. 1st. CHARGE, VIZ., "A VERY GREAT LACK OF EVANGELICAL MEN IN THE BRITISH NORTH AMERICAN COLONIES."

There are, he says, "Some godly, good and hard-working men, but too few in number for those vast regions, &c. &c." because it implies that the "only" "godly, good, and hard-working men" are those "too few," whom he styles as Evangelical in his sense of that much abused word—thus excluding that body of his brethren, which in another place he says, are the largest and most influential. If this be not an accusing of the brethren, I don't know what it does sound like. I can find no Scriptural authority, on which any man, however pure and holy, can found his claims to speak of others. Surely the "excellent" Bishop of Huron gave no instructions to his Archdeacon to speak in this manner of us, but I hope we may be enabled to bear this imputation as we ought, or being neither "godly, good, nor hard-working," and yet, that this is the imputation cast on us, is the only reduction which the simplest tyro in Grammar can make from the language of the Archdeacon. It is a deduction which the worldly man of business would argue, the Archdeacon ought to endeavour to impress upon the minds of his hearers, looking at the speech as a business effort of a business man to effect a certain financial or business object.

The venerable Archdeacon may say, we assert to each and every clergyman whom he meets on the street or elsewhere, who does not consider himself evangelical in the Archdeacon's sense, and who therefore fancies that he has just cause for complaint that he by implication should be deemed neither "godly, good, nor hard-working," that he (Dr. H.) did not mean him—that as he gave the Colonies generally credit for a few "godly, good and hard-working men" no man ought to assume that he is not one of the number. But this will never do. The statement logically put is this—the number of evangelical men is few—the number of "godly, good and hard-working men" is few—therefore an evangelical is "a godly, good and hard-working" being, and per contra, he who is no evangelical is neither "godly, good nor hard-working."

Now I do not mean to blame the Archdeacon for his valuation of the evangelical as compared with his brother of the other, or high school of theology—the same thing has a different price in the eyes of different persons. The Frenchman loves his frog—the Dutchman his sour brot—the Englishman his beef, and Archdeacon his evangelicalism. I find no fault whatever with these gentlemen, because their tastes are different; but I do not object to the Frenchman, because he loves his frog, giving a celestial turn to his nose when he speaks of the Dutchman's taste, as much as I do to the latter, should he say that there was no good in the "stalled ox"—of course the Archdeacon will repudiate this inference, but to save words and much useless writing, the question ought to be understood to be not whether he repudiates or repudiates not, but does the grammatical construction of his words, bear this interpretation—or is it susceptible of any other. If it be, charity would never excuse my overlooking it; nay, charity would say that the most favorable ought to be my construction. I accept her teaching and will be glad if any other person with more of charity than I possess, will help me to see my error, and afford me the pleasure, for a pleasure it will be—to confess and ask forgiveness for my mistake—but I cannot submit

to do violence to language by twisting it so as to favor a sense which the ordinary reader cannot detect in it—in respect to the passage under consideration, a sense which no person but the Archdeacon himself has attempted to eluce from it.

I intend to apply as much as I am able this charitable principle of interpretation to every future criticism on this controversy, my object is not to put the Archdeacon on the "green table" for the purpose of cross-examining him, as to his reasons for this very serious charge against the non-evangelical—as to what is good, and as to who constituted him a godly, good, and hard-working man, and from what over-acts he concludes that the non-evangelical is not also deserving of these honorable titles—whether there are not shades or degrees of Evangelical and therefore of "godliness, goodness," &c. and if so, why he has thought fit to draw so clearly defined a line of demarcation between the two bodies as entirely to separate them—to place Jordan between Israel and Moab—whether he could trace a charge of an equally sweeping nature to a non-evangelical clergyman against the Evangelical—the particular works of a g. fearlessness, and delicacy in times of plague or pestilence—in which the Evangelical evince his excellence in comparison with the other, &c. &c. No doubt the Archdeacon's answers to those and other similar queries would be extremely interesting, but this is not my object, neither is it my business. These are sufficiently set forth under the three heads given above, I reserve the further consideration of this head for the

2d. Charge that Evangelical men are at a very great discount in those Colonies generally.

The word "discount" here means, of course, low estimation, or position or both. The Metropolitan disproves, it would seem to any ordinary man's satisfaction, the truth of this imputation by instancing the many high and responsible positions held by Evangelical men in the cities of Canada. In the country parts are likewise found many strictly Evangelical clergymen in the Archdeacon's sense eminent for their self-denying labors and unflinching zeal, who stand high in the estimation of their Diocesan as account of these invaluable qualities but the word "discount" did not invite allusion to the Metropolitan, who therefore only made passing mention of those holding city cures. *Continued*

On the 10th inst. I received from the Secretary of Toronto, the Incumbent, which, the friend and examining Chaplain of the Bishop of that See, is an Evangelical in receipt of it is said of \$3000 a year. This gentleman is certainly not at a discount. The new best is the Rectory of London, of which the Rev. Dr. Cronin was a clergyman, and still is, I believe, although Bishop of Huron, Incumbent, and so in the enjoyment of two sources of revenue—the Rectorial and Episcopal. He is, I may as readily assume, not at a discount—then Montreal and Quebec are also noticed by his Lordship as the scenes of the labors of Evangelical clergymen, who have the confidence, I may add, and the respect of their Bishops, as well as of their flocks, and who, most assuredly are not thought to be either, by themselves or anybody else at a discount. Yet to all this, the Archdeacon in his second letter, replies as follows:—"My Lord, have you not said more as to the paucity of 'Evangelical men' in Canada than I have ever ventured to say," &c. &c. The charge is that these gentlemen are at a discount—that they are not at a discount, the Bishop proves by showing that a fair proportion occupies high, responsible and lucrative positions—then the Archdeacon shifts from the word discount to the word paucity, which we now bear of for the first time, and endeavours to make it appear that the Metropolitan's answer only proved his entire failure to correct him of error, and so he claims a victory. And this kind of literary Blindness—or mode of dealing with definite charges runs throughout the whole of his composition, from which he derives certainly a vast advantage over his superior, who could not have recourse to a corresponding agility to pursue the Archdeacon, through all the tortuous and narrow passages of his devious and dexterous sophistry. The Archdeacon deserves the greatest credit for his nimbleness in turning the corner of an argument, and all of a sudden appearing cool and collected on the opposite side, with a ready and affecting apostrophe to his injured feelings, with a most mild and Christian severity of censure, and an engaging submission under pressure of the "hierarchical structure."

But, granting for a moment, that Evangelical men are few, and so allowing the Archdeacon the benefit of his agility, the question arises, whose fault is it? This the Archdeacon seems to take the utmost care, shall not suggest itself to the reader, but it here inconveniently obtrudes itself. Is it the fault of the Metropolitan or of the Bishops generally (the excellent Bishop of Huron, of course, always excepted), as would seem to be implied by the close contiguity in which he places this assumed fact with his charge to be subsequently considered that "an effort is being made to rear a hierarchical structure, which he feared would not tend as is supposed by some to strengthen the cause of pure Protestant and Evangelical truth."

I don't think that the Archdeacon, or any other man, can produce a single proof against any one of our Bishops, (the Bishop of Huron, of course, always excepted) in support of this insinuation—and as to the Metropolitan, it is so manifestly at variance with his most public

precedents; that I deem it wholly unnecessary to do more than barely advert to it as an evidence of the temporary suspension of the Archdeacon's admitted caution and foresight. But I suppose we must make such allowance for that excitement of feeling, so natural to a speaker addressing an audience of congenial friends and sympathies, who meet to be pleased, and who are to be tuned and toned to the key of living. Who would not as the accredited agent of a Bishop, whose eyes are anxiously and strangely turned towards him, endeavour to please all his good opinions; and, favorable to his views, and to be able to indicate now and then the flashes of his indignation, and occasionally to indulge in the luxury of in-roking his locality for the coloring of his pictures.

The Archdeacon would never have reason to complain of a scanty measure of forgiveness by the Canadian Church, had he only pleaded the circumstances of his position when in explanation of his unfortunate remarks. My own opinion is, that could he have foreseen the results to which they have led—the alienation of the great body of his ecclesial brethren in Canada—the course of his Metropolitan and the general disturbance of the existing unity and harmony, he would have been more careful to plumb his imagination, and to have looked clear where for ideas to fill up the much desired hiatus in an extempore speech. His audience might not have been, it is true excited to the same degree, but the pecuniary result would not have been very unfavorably affected. But this opinion of mine is not shared by others—the general sentiment will not admit the possibility of the Archdeacon ever for an instant permitting either his feelings, his imagination or his enthusiasm to agitate or divert his reason from the object of his pursuit. It cannot be persuaded but that what we, in our blindness designate as an error of judgment in him to his most sagacious eye, is a stroke of forecast policy—that what are called by the world reverses which would drown any ordinary answer are premeditated conjurings of his wizard spirit, designed as the media by which he may cast himself into the rich port for which he originally embarked.

Surely the Archdeacon must have forgotten that the Metropolitan is the patron of, and co-worker with, the Colonial Church and School Society, of which he himself was the Agent and General Superintendent, and which exactly suits his theological views. Did the Metropolitan ever evince the slightest evidence of disfavor? Who faults it, I again ask, that evangelical men are not more numerous? If this be a fault in our Bishops, is it not also in the hands of those who assume his theological complexion, and then daily, set to work and impart a uniform tinge to the theology of the age? This would indeed, be a proof, strong and tangible, did they so attempt, against them of tyranny, and an effort to erect that "hierarchical structure" which the Archdeacon so much dreads. Surely our Bishops cannot be justly accused of condemning, either by act or word, the doctrinal views of any Clergyman, however low, who labours within the Church, and conforms to her discipline and rules of order. The Archdeacon, as the Agent and General Superintendent of the above named zealous Society, had great power reposed in his hands, of leaving the several Dioceses of Canada with Clergymen of his own taste. Did he ever receive opposition from our Bishops? Was any obstacle ever thrown in the path of his work? No! Why then can he not point to the fruits of his labours for the truth? How many men has he introduced "faithful, good, hard-working, godly men" into this Macedonia of ours? Who are they? What have they done? Is he then the fittest person to throw the first stone? There is nothing easier than to talk, to flatter, and to fret over the things which we place over us and have not done. It is only a restoration of an old patent for the speedy manufacture at the smallest cost of worldly reputation for piety and zeal, to compass the whole world to make one proselyte. The world ever loves its own inventions and devices, and applauds the clever engineer who masters and directs its machinery.

The reader is then himself the judge as to the measure of the Archdeacon's success in proving the truth of his 2d charge against our Bishops (with the single exception above made and all ways implied whenever they are here spoken of) that "Evangelical men are at a very great discount in those colonies generally," as well as of his first that of "a very great lack of Evangelical men in the British North American Colonies."

3rd. Charge, "that an effort is being made to rear a hierarchical structure, which he feared would not tend, as is supposed by some, to strengthen the cause of pure Protestant and Evangelical truth."

By a "hierarchical structure," the Archdeacon, no doubt, alludes to the constitution of the Episcopal authority, by the appointment of a Metropolitan, and the consequent force with which that authority can be brought to bear on the Church in Provincial Synod assembled. If this be not what he means by the words "hierarchical structure," I cannot divine his meaning. This is the meaning attached to them generally I believe; they do not seem to be susceptible of any other. But should a difficulty start out of this interpretation, and stand in the Archdeacon's path, he will be at a loss whatever to afford us another, or any number. It is in this facility that his power over his oppo-

nent lies, he can make his words express any meaning he pleases, but until they accommodate him, he refrains from giving them any definite signification, any inconvenience arising out of their obvious sense is instantly averted by another, which accepts all objections, as to the application of his remark in the Illington speech, as to the hardness of evangelical, or "godly, good, and hard-working men" in those colonies to every Clergyman he incidentally meets, who conceives himself as a Churchman to be excepted.

If then the above words mean anything, that is rational, it must be the sense here applied to the Metropolitan. If the Metropolitan had been political authority, had been placed in the position of one whom the Archdeacon would be much likely to select from the Episcopal Bench, his expression would never have been uttered by him—then the "hierarchical structure" instead as now, he says, "weakening the cause of pure Protestant Evangelical truth," would have been pronounced to be a solid wall of defence against doctrinal error. However, as this is but one opinion, the reader need not accept it if he pleases; however numerous or powerful its advocates. This supposed "hierarchical structure" probably has an existence in his mind, but he will not, I hope, impute public incredulity as to its reality to want of respect for his opinion, if it be not received until supported by some proof however insignificant. A Canadian reader is a thinking man, who takes with him, to all his judgment in all public questions and disputations, a cool and calculating mind, strengthened by business habits, and well stored with a knowledge of the outlaws which sway human action. His quick perceptions are not likely to be warped by insinuating appeals to cherished prejudice, or his interest to be enlisted on the side of error by imaginary terrors conjured up to frighten him into acquiescence. This "hierarchical structure" idea may be a very bright thought—an ingenious device of a very subtle controversialist, but in this land of hard, dry fact, we cannot admit it into the category until recommended by some proof, however insignificant. The best of us may be deceived. The Archdeacon's excessive zeal, in the cause of "pure Evangelical truth," may possibly credit visions which a cooler and less imaginative advocate would be utterly unable to perceive. Of this I am sure, that he cannot find a more faithful ally than I will prove to him in his laudable efforts to crush down this dangerous "hierarchical structure," if he will only persevere.

Yet I do not deny that, we have a "hierarchical structure," but this is only one-third of the truth—why not be candid, and inform his Illington friends that we also have a clerical structure, in which he himself is a stone of no mean moral magnitude, one object of which structure is to counteract any dangerous inclination, or "bent sinister" in the hierarchical—and moreover, in addition to the clerical, a lay "structure," also which is well able to take care of itself, and needs no sound of alarm from any Archdeacon to quicken its watchfulness, neither any intellectual aid to assert and to maintain its rights and privileges. Our latter are, in fact, now too enlightened to listen with patience, or calmly to bear, the excited pleadings in their behalf of an over zealous friendship. Such an affectual interest in their welfare may impose on the credulity of ignorance, but can never enlist the sympathy of the learned. This popular avenue to an ephemeral fame, is now being rapidly closed up, because in proportion as religion in intellectual vigor, in the same proportion do they become the guides of their own conduct—the masters of themselves—when in a state of ignorance and blindness they were obliged to look to others for direction—they were then weak, and had to lean on others for support. This was the age of the damogone—the popular flatterer, whose stock in trade was his superior enlightenment, and the mastery which it gave him over the wills and affections of men—a mastery which was but too seldom controlled by the law of philanthropy, or softened by the emotions of human sympathy.

The lalty of the Church now know well enough that they have a co-ordinate power in Diocesan and Provincial Synods with the Clerical and Episcopal bodies—who shall say that they do not know, and are not the patrons of their rights, privileges, and immunities as the other two bodies? If they are, what need have they of the warnings, the cautions, or the alarms of any man, to make them see or understand that, which they are already conversant with. I maintain that any such conduct is an insult to their intelligence. Why does not some uneasy agitator sound the note of alarm in the ears of the Clergy or of the Bishops? Simply because he knows that his only reward would be laughter or contempt. But, in fact, the present is the most inopportune period for raising the cry of "hierarchical" domination or "structure"—for never in the whole history of the Church, from Apostolic days down, has there been an age of such entire freedom and equality among the three orders of Bishops, Priests, and Lally, as the present; and in no Christian denomination does there exist an organization in which the laws and principles of co-ordination are more intelligently appreciated, recognized, and acted upon, than in the Canadian Church. For all these reasons, I conclude that, the Archdeacon's harangue at Illington, is innocuous as to its effects, although determined in its spirit, and for the same reasons, every attempt of his to raise money, by playing upon the weaknesses, the ignorance, or the religious prejudices of people at home, will not be accorded the approbation of the people of this country. Every Christian mind will judge for itself, as to

the value or probable prosperity of a religious institution for the education of men for the gospel of peace and truth, which may be reared by means of funds so obtained.

To destroy then, this much dreaded "hierarchical structure," would be to reduce the Church to the Presbyterian form of government. Does the Archdeacon draw his inspiration from Calvin, or his logic from Loyola? He contemns the Metropolitan for his statement of the Gen. Evans' affair, because unsupported by proof, and yet here as well as elsewhere, as above shown, is a serious charge made against the Episcopate of Canada, not only without a shadow of proof, but also without a shadow of truth.

The whole force of the Archdeacon's charge is, "Three hundred years ago this Episcopobia could be made to serve a very hierarchal purpose, the usually is now too old to alarm the present Moderator of the Presbyterian Church in Scotland, who lately recommended its union with that of the pure Episcopal branch in his country, would probably moderate, if he could not cure, the Archdeacon's disease, or if we may judge by his speech as to his wants, he will find relief in Presbyterianism—the retreat of Father Chisholm, his protege. It provides him with a Church unsupported or uncountenanced by any "hierarchical structure," and it possesses Colleges which send forth men which ours," according to the Archdeacon, do not "With the Apostolic determination," the words are his own, "not to know anything among men save Jesus Christ and Him crucified." Indeed, as a professed admirer of the broad School of German theology; the Presbyterian System as well as doctrine must be, and I am persuaded is, notwithstanding much sickenly twaddle about "our beloved Church," more in harmony with his views than anything except a part in the "hierarchical structure, a Bishopric or an Archdeaconry, that he can find in the Church of England."

4th Charge, "that as this is the very first effort of the kind, to establish a thoroughly Protestant Theological College in the Colony, he trusted evangelical men will effectually help this good cause."

Granting the truth of this charge, what then is the proposed remedy? It is to erect this "thoroughly Protestant Theological College" of his. But grant that this is the remedy, and the only one, what assurance have we, beyond his own word, that it will be "thoroughly Protestant Theological College," if he will only persevere. I do not doubt Dr. Hellmuth as its head—the most important ingredient in the whole concoction. It is all this sufficiently satisfactory to me who recognize in the Archdeacon a quondam Professor of Hebrew, and *pro tem* of Divinity also in, and zealous collector of funds for, Bishop's College, Lennoxville—a College which, it is true, the Archdeacon to this day cherishes. If we are to believe himself for its soundness, and because he does so venerate it, it is a prompt standing contradiction of another statement of his in England that his is "the very first effort of the kind to establish a thoroughly Protestant Theological College in the Colony." I maintain, therefore, that the guarantee offered that the funds sought for will be productive of the expected results, cannot be satisfactory to any business mind, which considers this slovenly jumble of contradiction of which the person offering the guarantee of his word, is guilty. I do not conclude that these funds will not be collected, for my opinion is, that they will; but the secret of their collection will be the ignorance of the giver, and not the merits of the case.

If Lennoxville College be all that he wants, why not strengthen her rather than build another. This multiplication of Colleges is a positive evil, unless they would be strong, and could do something; scattered over the country they must be feeble, sickly, dying things—objects of contempt, devourers of money, yielding nothing in return. The College of which I speak will gladly unite, for it enjoys the countenance of the Church, as it always has done, in promoting the cause of sound Protestant evangelical truth. If this be the Archdeacon's sole object, he will more effectually accomplish it by honest, faithful exertion, than by expensiveness on the part of giving. An honest zealous servant in this exalted cause will readily forego, provided it prosper, any personal advantage. What is a Principality or Professorship in comparison with such an ambition?

But if Lennoxville College be not that of which he can approve, then he must have changed his slow contemptuousness with his appointment as Archdeacon of Huron, and Agent of the projected College; and if so, what guarantee can anyone have that he will not change again? The union of our interests and principles, however happy, is suspicious at the least.

In this connection may be fitly introduced a correlative branch of the subject under illustration, although it is susceptible of separate comment, as a fifth charge against the Canadian Church, the "hierarchical structure, clergy, and lally. This is, that, with the exception of the few Evangelical, or which, with him, is the same "godly, good, and hard-working men"—"the Gospel of Christ is not proclaimed in all simplicity and fulness." A pretty sweeping charge certainly, to be made by any man against a whole church—and especially by a man without authority, power, commission, or superior qualifications, such as Apostolic intuition of the truth, &c. &c. But I have already learned from the Archdeacon's two letters how great is

(Continued on Fourth Page.)

CALENDAR.

September 7, First Preparatory American Congress, 1771
6 John Fealty, "The First Preacher upon St. Christopher's Islands," 1029
7, Twelfth Sunday after Trinity
8, Insen, Missionary from Ireland to France and Germany, 700
9, Sebastopol evacuated, 1855

Tunes from the Chant and Tune Book published by the Synod of Toronto, arranged to selection from the Psalm and Hymn Books used by authority in the Diocese of Toronto TWELFTH AND THIRTEENTH SUNDAY AFTER TRINITY

Table with columns for Hymn No., Tune, Psalm, and Verse. Includes hymns 93, 110, 147, 104, 88, 219, 165.

Notice to Subscribers.

Subscribers, Mr. A. J. Frie is not in our employ as Agent or Collector. Mr. E. Griffiths being authorized to act in that capacity this City and neighbourhood

Notice.—We should feel extremely obliged if our Correspondents would adopt a good legible hand in writing to us. At the same time, we should like them to forward their contributions as early as possible.

Notice.—All Communications for the "Ontario Episcopal Gazette" should be addressed postpaid to the Editor, Ottawa, C. W.

Ontario Episcopal Gazette.

THE REV. C. P. EMERY, EDITOR. THURSDAY, SEPTEMBER 4, 1862.

THE PROVINCIAL SYNOD

The Metropolitan has summoned the Provincial Synod for the 10th of this month. There will be a great deal for it to accomplish. The introduction of the Provincial Synod into the Colonies is quite an era of importance in our branch of the Catholic Church. We have a great deal to do in the way of establishing Ecclesiastical Tribunals, inasmuch as we are entirely left to legislate for ourselves. We can no longer apply to England for the settlement of our difficulties. The Court of the Metropolitan is henceforth becomes a matter of the greatest weight that we should proceed with the utmost care in establishing laws, and ordinances for that Court. Were we to be certain of always being blessed with so learned, judicious, impartial, and pious a man as our present Metropolitan, we could leave the whole matter in his hands; but seeing we cannot promise ourselves so great a blessing, it becomes us to provide such limitations that the Metropolitan may know exactly what he has to do when called on to sit in judgment.

Among other grave subjects which will naturally be discussed and settled will be:—

- 1. What is our legal position to the Mother Church?
2. Whether we ought not to drop the title the United Church of England and Ireland, and assume that of the Catholic Church in Canada, or that of the Canadian Catholic Church?
3. Whether it is not desirable that a form of Prayer of Thanksgiving for Harvest be adopted?
4. Whether questions touching adding to, or taking from the Book of Common Prayer, can be allowed?

We most earnestly hope that the Provincial Synod will not allow anything to be said about alterations being made in the Book of Common Prayer. To begin with, we have alterations of so grave a character; and if we had, there would be no end to the work. We should be always making alterations, as some of our Church Societies, who can never get their bye-laws to suit everybody. It would be a most dangerous experiment for us to touch the Prayer Book. It is quite true that in some cases, where there are three services in a Church, it is rather trying to have Even Song said twice. Under these circumstances, which are very few, in fact we doubt whether there be six instances in Canada, why should not the Ordinary permit the Litany to be left out at Matins, and said in the Evening instead of Even Song being repeated?

We hope that some steps will be taken for erecting a suitable home for the widows and orphans of our Clergy. The question commends itself to the most serious consideration of the Provincial Synod. A great deal of trouble and expense would be saved the different Dioceses, and much comfort would accrue to our widow and orphans.

MEMBERS OF THE PROVINCIAL SYNOD

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QUEBEC DIOCESE
Hon. Geo. Mollatt, Hon. J. S. McCord, James Armstrong, Esq., J. S. Huntingdon, Esq., M. P. P. Waterloo, Wm. Barrett, Esq., Major Campbell, Hugh Taylor, Esq., R. A. Young, Esq., Dr. Smallwood, Edward Carter, Esq., Hiram Foster, Esq., Knowlton Brome Co., D. McNaughton, Esq.

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Revs. E. C. Parkin, Valca ter; H. Petry, Quebec, W. S. Vial; W. Richmond, Compton; A. C. Searth, Lennoxville.

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Evangelical.—And so far, no doubt, you are correct. Orthodox.—And we believe in the Scripture doctrine of original sin, and in all the consequences of the first offence which are entailed upon the human race.

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THE BICENTENARY OF THE BOOK OF COMMON PRAYER
The question is asked by many—Why did the late Synod of Ontario Diocese pass a resolution for Sunday the 24th of August, being St. Bartholomew's Day, to be observed as the Bicentenary of the Book of Common Prayer? Our answer is this that we were appointed for specially bringing before our people, the consideration of the great privilege they enjoy in possessing so admirable a medium of public worship, as the Book of Common Prayer, and for pointing out to them the history of the same. We will recount, for the sake of our brethren, some of the important items brought up on that day.

It was shown from reason, and from the common sense of man, that we should naturally expect that a common form would be required as the medium of invoking God in public worship, chiefly for the avoidance of familiarity and unpreparedness in addressing the Deity, and to enable the Church, at large, to join in the worship, and so to avoid the error of those who commission their Ministers to pray for them, and the equal error of those, who, having a form do not expect their people to join in it, but merely to kneel and gaze on, whilst the Clergy are going through all manner of antics, more becoming the stage, than the Altar of God.

In the next place it was proved that, the Old and New Testament afford several instances of Forms of Common Prayer, not only permitted, but enjoined by Almighty God. And that there never was an age of the Church of God before or after the Advent of Christ, without a Form of Common Prayer.

A threefold proof, showing the necessity of a common prayer, was then adduced—1. Those who have discarded the use thereof, have, sooner or later, fallen into the worst phases of infidelity. 2. Those who have a form of prayer without its being common, that is to say ordered so that all people may join in it, have fallen into a merely formal worship. Such is the case with the Romanists.

3. Thousands both among the Dissenters, and the Roman Church, who have rejected a common form, are fast hastening to adopt the same.

The next consideration was the Book of Common Prayer must be agreeable to God's Holy Word, and to be so, it must be true in doctrine and practice. That used by the United Church of England and Ireland was proved to be so.

The History of the Book of Common Prayer, as used by the United Church of England and Ireland, was then briefly considered. It was proved that, all the prayers were either, word for word, taken from Scriptures, or else founded on certain portions of the same. It was further shown, how those prayers had been collected from sources of the highest antiquity. How that they were derived, with few exceptions, from the Greek Church, and not the Roman. How the Book of Common Prayer was compiled first in 1552, and underwent its last revision in 1662.

The Book of Common Prayer comes down to us as a basket full of choice gifts sprinkled with the blood of Martyrs; and whilst the true-hearted Catholic says, Let not a word be added, or taken away, the Presbyterian calls it the bulwark of Protestantism; and the Roman Priest denounces it, as being the inducement in the way of Churchmen apostatizing to his falling, if not fallen Church. So mote it be.

A DIALOGUE ON THE MEANING OF THE WORD EVANGELICAL. (To the Editor of the O. R. G.)

The Calvinists have confounded Christianity with Calvinism, and inasmuch that, they are not able to give any man credit for the possession of Christian piety, nor any Christian Minister credit for being of "the right sort,"

Twelfth Sunday after Trinity.

GOD SAVE THE CHURCH

When drifting rests unite
Arise that hark to light
To change thy home
Tears with Myriam
Destroy its luxury
And its false glory

O Lord, our God, arise
Lift up Thy Church on high
Who art our life
Show forth Thy mighty power
Be to us a strong tower
In battle's anxious hour
Mid the sad strife

See, Lord, our boasting boast
I've every where enclosed
On dark deeds bent
On deadlier deeds, because
We keep Thy righteous laws
And will maintain Thy cause
To keep it stout

O, disappoint the will
Of those that would fulfill
Their deepest thought
Behold our trust in Thee
Thy mercy let us see
Give us the Victory
By Thy death bought

Be with us in the fight
Our foes' design requite
Strengthen our hands
No arm shall prosperous be
Stretched out against ME
Stretched out against Thee
The Promise stands

Thy Church united be
Thy gracious Presence see
Saved in Thy light
Its piety brightly shine
Its faith and works combine
Its heart O Lord, be Thine
Strong in Thy night

Then let us fearless be
Then let our prayers to Thee
Ever ascend
Let foes in vain assail
Let them their sin bewail
Let mighty Truth prevail
Thy Church defend

For the Young.

Sunday Evenings with Papa.

THE SIMPLE QUESTION OF A BROTHER'S MARRIAGE
SHOWN TO APPEAR UP TO THE UNEXPECTED
IMPARTIAL MEDICAL INVESTIGATION
WITH ILLUSTRATIONS

What occupation did Moses follow during
his sojourn in the land of Midian? 1
By what title does Mt. Horeb appear to have
been distinguished? Ibid
Who appeared there to Moses, and what
"great signs" did he bestow? 2

On Moses moving aside to see why the bush
was not burnt by whom was his address and
what action was given him? 3, 5
In what terms did Jehovah announce himself
to Moses and how was he thereby affected? 6

What communication did God now make to
him? 7-10
What reply did Moses make to his commu-
nication? 11
By what assurance did God encourage him? 12

What question did Moses thereupon propose? 13
And what answer did he receive? 14
Who is, in John viii., related to have applied
this name to himself? John viii., 58

On what Sunday of the Christian year are
those passages brought together in the course
of Divine Service? A On the fifth Sunday
in Lent when Ex. xiii., is the first lesson and
John viii., 46-59, the gospel for the day

With what message was Moses sent to the
elders of Israel, and what demand were they
instructed to make of Pharaoh? 15-18
What was declared to Moses respecting the
manner in which this demand should be recel-
ved by Pharaoh, and the events that should
follow his refusal to comply? 19-22

What difficulty did Moses allege, as likely to
arise in the execution of his mission?
By what question did the Lord reply to him? 2

What did he direct Moses to do, and what
thereupon took place? 3, 4
With what object was this sign appointed
for the Israelites? 5

By what other signs was Moses instructed to
give to them his Divine commission? 6, 7, 9
What excuse did Moses next plead for his
hesitation in accepting the mission assigned
him? 10
And what answer did the Lord make him? 11, 12

What did Moses' reluctance at length pro-
voke? 14
Nevertheless, what appointment did the Lord
vouchsafe to make out of compassion for the
infirmary of his servant? 14-16
Whose permission did Moses ask to return to
Egypt? 18

By whom was he accompanied? 20
How many sons (Acts vii.) had he at this
time? Acts vii., 20
What did Moses take in his hand? 20
By what title was he instructed to designate
the children of Israel to Pharaoh, and with what
threat to accompany the demand for their sur-
render? 22, 23

What rite, enjoined upon the descendants of
Abraham, but hitherto neglected in the case
of one of Moses' sons, was now performed by
Zipporah? 24-26
What penalty had, in Gen. xvii., been de-
nounced against the male child which should not
be circumcised? Gen. xvii., 14
Who by God's direction, went to meet Moses? 27

In what manner did the elders and people of
Israel receive God's message to them by Moses
and Aaron? 31

THE GOLDEN CROSS OR SEE HOW THESE CHRISTIANS LOVE ONE ANOTHER

A few Sundays ago I was on my way to the
Sunday school, when my attention was attracted
by a traveller who, in his tollowing jour-
ney was passing through the crowd of children
outside the school gates. His appearance was
sublimely striking. He was meagre and
tenderly clad in a long, loose, faded garment,
his eye was deep and dark, his features richly
tinted with the southern Italian sun, to which
country he apparently belonged. I often think
he must have been one of the band of out-
laws, who having escaped from the tyranny of their
country, seek safety and repose in our land.
But as he tall, gaunt figure walked along,
covered with dust, he was just such a one as
usually attracts the attention and (I often
think) excites the ridicule of our Eng-
lish children. My mind misgave me on this
subject, as he approached my forgetful but
well meaning charges, and alas! I was not disap-
pointed. Twenty little fingers were at once
pointed in derision, and as many (if not more)
little tongues called out some unfeeling nick-
name or other. The traveller for an instant con-
fronted them, and drew himself up to his full
height, he surveyed them for a moment, and
then turned to pass on. As he now faced me
I noticed his eye dilate and his features to
come darker with a burning indignation. Sud-
denly he observed me approaching with my
aim unplied to catch the children's attention,
and to check their rudeness. He instantly per-
ceived I was their clergyman, and in my pro-
ceeding he thus rebuked us. Thrusting his hand
into his bosom he drew from thence a golden
Cross, attached to a sort of watch-guard, he
stood, raised his eyes to heaven, and in a few
hurried, impassioned words, called God to wit-
ness that he was a Christian, and to mark how
his fellow Christians received him.
"Are these Christians, and is this the way
they treat another? Am I a heathen, that thus
I should be pointed at and mocked as unbeli-
ever? I, too, am a Christian, and in remem-
brance of Him who died upon the Cross, I kiss
the symbol of my Christian profession."
And he raised the Cross to his lips, and fer-
vently kissed it. I advanced to the poor man
and begged him not to feel hurt at the rude
treatment he had experienced, I hope he
understood what I said—for he passed on, and
we shall see each other no more. I, too, passed
on, and along with the children, entered the
school-room. I have said the man rebuked us,
for although the incident seemed lost upon the
children at the time, I myself, as their teacher,
felt rebuked, and determined, if possible, that
they should experience somewhat of my feel-
ing. After prayers, silence was proclaimed:
and taking for my subject our Saviour's words,
"A new commandment I give unto you, that ye
love one another," and for the application, the
practice of the early Christians, which
caused men to say, "See how these Christians
love one another," I explained the poor man's
conduct to the children. Whenever, therefore,
we see any one whose appearance would create
a smile, let us remember that perhaps, this
"golden Cross" is in his bosom, and by pulling it
forth and showing it to us, may turn our laughter into
slowing. And, surely, if many do not carry
about with them a visible symbol, yet almost
all carry on their foreheads the Cross on their
foreheads that bears their Christian profession,
which, rest assured, God sees, although we can-
not. And, above all, every one carries in the
inmost soul the mark of redemption by the
Cross of Christ. Let us, then, so far from mock-
ing the poor wayfarer—so safe, perhaps, in the
celestial road—try to lighten his journey, and
at the last day, those whom we have treated
kindly may indeed be to us a fulfillment of our
Saviour's words, "Inasmuch as ye have done it
unto one Me" And the respect we pay to the
"golden Cross" may win for us a "golden
crown."—Penry Post.

FRENCH TUITION

PROFESSOR C. ROLY, M.A., is prepared to
teach a limited number of pupils at home.
French is the language of the Family.
Extensive tuition given where required. Particulars
on application. Early application requested.
Bishop's College, Lennoxville, C. B. 25 1/2

J. CAMPBELL, MERCHANT TAILOR,

74, GREAT ST. JAMES STREET, MONTREAL. August 21, 1862 28 1/2

THE PARLOUR GEM PIANO-FORTE.

Manufactured by Wm. H. Mann & Co.,
No. 15 St. Denis Street, Montreal. These very
superior instruments have the following great
advantages over the ordinary Piano-forte, viz:—
The size of Case, being but five feet six
inches long, by two feet eight inches wide,
filled all round corner, with full iron frames,
making them a very desirable Piano-forte for
small rooms. They are of Octaves, and equal in
power, brilliancy of tone, and elasticity of touch
to any Piano-forte in the market. Intending
purchasers would do well to call and see THE
PARLOUR GEM, at the Manufacture and Ware-
room, No. 15 St. Denis, near Notre Dame Street,
Montreal.

BAKERY & FLOUR STORE.

Undersigned would take this opportunity
of returning his sincere thanks for the very
liberal patronage he has for so many years
received from the citizens of Ottawa, in connection
with his well known Bakery Establishment, situ-
ated on the CORNER of

Dalhousie and Church Streets,

which for the past three years, has been carried
on by Mr. FRANCIS BEST, who has removed to
Ottawa, and in resuming the business
again, he flatters himself that he shall not fall
short of the confidence heretofore placed in him.
His facilities in connection with his MILLING
BUSINESS, and his own experience in business,
together with his PRODUCE ESTABLISHMENT, in
CENTRE TOWN, enable him to supply all who
may favour him with their patronage with the
various descriptions of

Bread and Groined Produce

required for family use, on as favourable terms as
any other establishment in the city.
Parties wishing him to furnish them with Bread
or Flour will please leave their orders at the
BAKERY, or at his FLOUR STORE in Centre
Town. HENRY McCORMICK
Ottawa, August, 1862

MONEY WANTED.

REAL SECURITY. The Sum of Three
Thousand Dollars for a term of three or five
Years. Apply by letter to the Office
Ottawa, July 10, 1862 28 1/2

WANTED.

A THOROUGH FARM SERVANT, who is a good
Hand, must be single. Good wages
given. Apply to the Office
Ottawa, July 10, 1862 28 1/2

Dr. D. McGILLIVRAY,

GRADUATE OF MCGILL UNIVERSITY, MONTREAL.
Physician, Surgeon, and Accoucher.
Office: First Floor West End of Sappers' Bridge,
Sparks Street, Centre Town.
Ottawa, August 7, 1862 28 1/2

C. FLETCHER,

Wholesale and Retail Dealer in
Hardware, Groceries, Lumber, &c.
ROCKVILLE, C. W. 29 1/2

THE EYE AND EAR

CATARH and THROAT
STANDER, M.D., LONDON, C. B. OCCU-
LIST and AURIST, may be consulted
Daily, at the EMERALD HOTEL, OTTAWA.
Cross Eye cured in five minutes.
Ottawa, July 31, 1862 29 1/2

WAITES & DIXON,

TWINE MANUFACTURERS,
DEALERS IN
Shoe and Linen Thread,
160 ST. PAUL STREET,
MONTREAL.
Works: Clayton West, Huddersfield and Spring
Vale, Penistone, England 27 1/2

ON SALE,

700 BARRELS OF FLOUR,
EXTRA SUPERFINE,
AT FIVE DOLLARS PER BARREL,
Delivered free in any part of the City
ROBINSON & CO.,
Ottawa, July 31, 1862 28 1/2

W. H. JARVIS,

Water Street, Smiths Falls,
SIGN OF THE TABLE AND CHAIR,
[ESTABLISHED 1844.]
MANUFACTURER of and Dealer in every
description of Cabinet Work and Chairs,
such as Sofas, Couches, &c. &c. Bureaus,
Suspension Bedsteads, and other Tables,
Cupboards, Bedsteads of various styles,
What-ifs, Trunk, Wash and Work Stands,
Lodging Houses, Mattresses, Upholstered Seats, Walnut
Chairs, Easy Chairs, Rocking Chairs, Sofa
and Chair Stools, Nurse Chairs, Children's
Chairs, &c. &c.
Furniture delivered at the Railway Station, or
at the Boat's free of charge.
A neat Hearse on Hire for Funerals.
Smith's Falls, July 24, 1862. 24 1/2

P. J. GELHAUSEN,

Manufacturer and Wholesale and Retail
Dealer in
TOBACCO AND CIGARS,
ROCHESTER MARKET STREET,
MONTREAL.
I have much pleasure in informing the citizens
of Ottawa and the community in general
that he has now received a complete assortment of
TOBACCOES, CIGARS, SNEEFS, &c. &c.
Which he will dispose of at the lowest figure, on
the most reasonable terms. An inspection of his
stock is respectfully solicited by intending pur-
chasers.
Ottawa, June 19, 1862. 29 3/4

ORGANS AND HARMONIUMS.

S. R. WARREN,
MANUFACTURER OF
Organs, Harmoniums, & Melodeons,
CORNER ST. JOSEPH & ST. HENRY STS.,
MONTREAL.
Established in Canada in 1855.
At this establishment may be seen a varied
and elegant stock of the above instruments,
with all the latest improvements in style and finish,
and combining Depth, Fullness, Sweetness, and
Purity of Tone, with Delicacy of Action, Elegance,
and Durability.
EVERY INSTRUMENT WARRANTED.
Orders respectfully solicited, and Instruments
sent to any part of the country with safety.
Montreal, Aug. 14, 1862. 27 1/2

CIRCULAR

PARTNERSHIP NOTICE.
THE undersigned having admitted Chas. R.
Black and James H. Dougal as partners in the
produce commission business, carried on by
him for many years, the business will, after this
date, be conducted under the firm of John Dougal
& Co., to whom all consignments of produce intended
for the undersigned are requested to be sent.
This arrangement does not include the com-
mission business in Domestic Manufactures and
Leather, which will continue to be conducted by
the undersigned, in his own name.
JOHN DOUGAL.
Montreal, August 14, 1862

Produce Commission Business.

With reference to the above advertisement the
undersigned respectfully tender their services to
consigners of produce, being prepared to offer
them the following advantages, namely:—
1. Long and thorough acquaintance with this
market, a very extensive connection of purchas-
ing customers, and exclusive attention to the
Produce Commission business.
2. Assiduous efforts to obtain the best price
the market will afford for all consignments as
promptly as possible, and a study to incur no
charges for cartage, storage, &c. that can be
avoided.
3. Care to keep consignments advised of the
progress of sales and changes in the market.
4. The utmost practicable promptitude in re-
turning account sales and remitting or paying
over proceeds.
5. Short drafts for about three-fourths of the
net value of consignments will be accepted in
advance if accompanied by a bill of lading.
6. The rate of commission charged will in all
cases be as low as compatible with the efficient
management of the business.
7. When consignments are sent the whole or
part of the way by water, marine insurance will
be effected to the extent of our advance thereon,
but only to that extent, unless specially instructed;
and any property in our stores is insured
against fire—the charge for insurance being in-
cluded in the ordinary rate of storage.
We comply in our Prices Current, published
in every issue of the Montreal Daily Semi-Weekly
and Weekly Herald, all the important infor-
mation we can gather respecting prices, and the
prospects of the market.
JOHN DOUGAL & Co.
Montreal, August 14, 1862 27 3/4

TEAS! TEAS! TEAS!

The Undersigned have received this Week, in addition to his former stock of Teas
366 PACKAGES ASSORTED AND WELL SELECTED,
Which will be sold at VERY REASONABLE PRICES—Solely for WHOLESALE
CONSISTING OF
TWANKAY, GUNPOWDER, HYSON TWANKAY,
TAPSCOTT, FINE OLD RED, IMPERIAL,
SOUGHONG, CONGOLE, OOLONG
AND A
VERY SUPERIOR MANDARIN MIXTURE,
IN SMALL CITIES OF 10 POUNDS EACH
For Family Use, Well Flavored, A NEW TEA in this Market.
Ottawa, July 21st, 1862 E. MCGILLIVRAY. 28 1/2

IF YOU APPRECIATE

A CUP OF DELICIOUS COFFEE,
TRY OUR
PURE MOUNTAIN BERRY.
ADMITTED by the best Judges in Europe and on the continent, to possess more
STRENGTH AND FLAVOUR
THAN ANY OTHER DESCRIPTION OF COFFEE.
Robinson & Co. have just received from their Agent in England, a Large Supply of the above,
and confidently recommend it to all lovers of
GOOD COFFEE.
Pure Mountain Berry, This Coffee will surprise you. Is. 8d. per lb.
Mocha Coffee, (Strongly recommended.) Is. 4d. per lb.
Good Family Coffee, Is. 2d. per lb.
ROBINSON & CO.,
THE "TEA POT"
Rideau St., Ottawa 29 3/4

W. M. MATHESON,

Remover of McLachlin's Buildings, Sparks St.
Ottawa, April 22, 1862 11-1/2

H. H. MORSEY,

Accountant and Advertising Agent.
Books posted and balanced with accuracy
Apply at the Office of this Paper
Ottawa, July 31, 1862

L. GUZNER,

SUSSEX STREET,
Wholesale and Retail
DEALER IN
BOOTS, SHOES AND LEATHER
Of every description and finish.
Ottawa, June 26, 1862 29 1/2

ROYAL VICTORIA HOTEL,

THIS House being situated immediately op-
posite the Parliament Buildings, and com-
manding a beautiful view of the Chaudiere Falls,
Suspension Bridge, and surrounding scenery, and
patronized by their ROYAL HIGHNESSES, THE
PRINCE OF WALES, and PRINCE ALFRED,
and the GOVERNOR-GENERAL, is now open to
the Public as a Family and COMMERCIAL HO-
TEL, at rates not higher than other respectable
establishments.
A share of the public patronage is respectfully
solicited by
GEO. F. POPE
(GENERAL MGR. of Montreal)
WM. D. WARD
Ottawa, July 10, 1862 27 1/2

COMMERCIAL HOTEL,

WELLINGTON STREET, OTTAWA.
IS NOW OPEN.
THIS House has been newly FURNISHED
THROUGHOUT and fitted up in the most
modern and substantial style.
THE PARLORS AND BEDROOMS.
For comfort and neatness, cannot be excelled by
any House in Canada.
THE TABLE
Will always be supplied with the best, and
from the well known reputation of Mr. T. A. Jones
as an House-keeper, under whose sole manage-
ment the Hotel will be conducted, visitors may
be assured that nothing will be found wanting to
ensure their patronage.
N.B.—A few first-class
BOARDERS
can be accommodated upon early application.
TERMS MODERATE.
T. A. JONES,
Manager 29 3/4
Ottawa City, June 26, 1862

HOME INSURANCE COMPANY

OF NEW YORK.
Office—112 and 114 BROADWAY
CASH CAPITAL, \$1,000,000
ASSETS, 1st January, 1862, 1,531,268 00
LIABILITIES, 55,059 43

Cash, Balance in hand, \$124,444 14
Bonds and Mortgages, being first lien
on Real Estate worth at least \$1,
715,000, 910,219 83
Loans on Stock, payable on demand
(market value of securities, \$155,653
United States Stocks and Treasury
Notes, (market value), 68,900 00
State Stocks, (market value), 5,900 00
Bank stocks, (market value), 55,223 00
Brooklyn City Water Bonds, (market
value), 9,300 00
Real Estate, No. 4, Wall Street, 50,000 00
Interest due on January 1st, 1862, (of
which, \$41,789 10 has since been re-
ceived), 29,244 43
Balance in hands of Agents, and in
course of transmission from Agents,
on 1st January, (of which, \$51,980
90 has been received), 57,144 48
Bills Receivable, (for Premium on In-
land Risks), 22,211 24
Other Property, Miscellaneous Items,
Premiums due and uncollected on Po-
licies issued at Office, 1,643 58
Total, \$1,531,268 00

LIABILITIES.
Claims for losses (Outstanding on 1st
January, 1862, 674,270 48
Due Stockholders on account (1st and
15th dividends), 110 00
CHAS. J. MARTIN, President
A. F. WILLMARTH, Vice-President
JOHN MCKEE, Secretary
J. T. PENNOCK & BRO.,
Agents, Ottawa City
New York, July 14, 1862. 18-1/2

MINOR'S

FURNITURE STORE,
LANG'S NEW BUILDING,
SPARKS STREET,
CENTRAL OTTAWA.
Opposite Bishop's Hotel.
THE Subscriber, in returning thanks for the
liberal support heretofore received, takes
pleasure in informing his old customers and the
public, that he has now on hand
A NEW SUPPLY OF
FURNITURE
Which, for STYLE and DURABILITY will be found
superior to anything in this section of the Pro-
vince, and will be sold
VERY CHEAP FOR CASH
on short approved Credit
As the Subscriber has now commenced with the
usual advantages in the Sale of Furniture, par-
ticulars of furniture, &c. would do well to give
him a call before purchasing elsewhere.
WM. MINOR
N. B.—Undertaking in all its branches, also
Agent for Fish & Paton's Medical Burial Cases.
WM. MINOR
Ottawa, March 14, 1862 8-1/2

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WM. MINOR
N. B.—Undertaking in all its branches, also
Agent for Fish & Paton's Medical Burial Cases.
WM. MINOR
Ottawa, March 14, 1862 8-1/2

MINOR'S

FURNITURE STORE,
LANG'S NEW BUILDING,
SPARKS STREET,
CENTRAL OTTAWA.
Opposite Bishop's Hotel.
THE Subscriber, in returning thanks for the
liberal support heretofore received, takes
pleasure in informing his old customers and the
public, that he has now on hand
A NEW SUPPLY OF
FURNITURE
Which, for STYLE and DURABILITY will be found
superior to anything in this section of the Pro-
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VERY CHEAP FOR CASH
on short approved Credit
As the Subscriber has now commenced with the
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ROBERTSON AND ROWSELL,

TAILORS AND CLOTHIERS,
RIDEAU STREET, OTTAWA
Ottawa July 1, 1862 28 1/2

REMOVAL.

A. McKENZIE, M.D., Graduate of the
University of New York, and Queen's College
King's College, has removed his Office to
Wellington Street, three doors west of the
Bank of British North America, and next door to the
Bank of Montreal's Grocery Store.
247 N. B. Office hours from 10 to 12 o'clock,
and from 2 to 7 o'clock, P. M.
Ottawa, July 21, 1862 28 1/2

MRS. JAMES FRASER'S

FASHIONABLE MILLINERY
DRESSMAKING ESTABLISHMENT,
GORDON'S BLOCK, SUSSEX ST.,
OTTAWA.
A Large Stock of Millinery Goods always on
hand, and sold Cheap. Also Straw Goods of
every variety.
Ottawa June 1, 1862 17 1/2

R. SPARKS,

PROVINCIAL LAND SURVEYOR, DAVIDSON, &
Commissioner for Upper and Lower Canada.
Office and General Residence, Gloucester,
near Ottawa City.
Surveys of every description executed with ac-
curacy.
Communications addressed Ottawa City, post
paid, will receive prompt attention.
February 27, 1862. 17 1/2

THOMAS WALCOX,

TOBACCONIST,
PORTER'S BLOCK, SPARKS STREET,
OTTAWA CITY.
BEGS to inform his Friends and the Public,
that he has always on hand a complete as-
sortment of Tobaccos, Cigars, Snuff, and Fancy
Pipes, which he is prepared to sell at the lowest
market prices.
Ottawa, June 12, 1862 19 6/4

GEO. HEUBACH,

General Agent and Commission
Merchant:
Agent for
Unity Fire and Life Assurance Association,
British America Fire Assurance Company,
Montreal Ocean Steamship Company,
Wm. Dow & Co's (Montreal) Fine Mes-
senger in all kinds of Coal,
House and Smith's Coal, &c. &c. &c.
Office:—AUMOND'S

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I remain, Dear Sir,
Yours truly,
FRANKYER.

THE OXFORD CHURCH CONGRESS.

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

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

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

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

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

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

European Affairs.

(From the Belfast Correspondence of the Ottawa Citizen.)

BELFAST, 16th Aug. 1862.

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

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

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

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

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

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

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

LOCAL.

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

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

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

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

(Copy.)

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

COPY OF A LETTER.

I hereby certify, that Dr. STANDLEY has this day operated on me for Deafness, with the greatest success. I have been DEAF for years and within 15 minutes after the operation, to my utter astonishment and delight I regained my hearing.

Wishing to show him my gratitude, I hereby publicly thank him for the blessing I now enjoy. I am to young of age, and gave up all hopes of ever hearing again.
F. KING,
Court House Avenue,
Near the City Hall,
Ottawa, 12th August, 1862.

ANOTHER SUCCESSFUL CURE OF DEAFNESS BY DR. STANDLEY.

I hereby certify that Dr. Standley has this day operated on me for Deafness with his usual success.

I was quite deaf in my right ear for 30 years, and quite deaf in both ears at times, besides a roaring rushing noise in my head.

I can recommend him. There is no pain attached to the operation.
JOHN LANG, Sr.,
Ottawa, August 28, 1862.

ANTHONY O'REILLY, M.D.,
Graduate of the University Queen's College, Kingston,
CANADIAN LICENTIATE

PHYSICIAN, SURGEON, AND ACCOUCHER
OFFICE—CLARENCE STREET, LOWER TOWN.

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

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

Who will be happy to have a call from all his friends and the public generally, and will devote himself to their comfort. The House is commodious, and in the proximity of the principal business parts of the city.
Meals at all Hours.
Terms, \$1.25 per day.
Montreal, June 18, 1862. 978-1f

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

J. H. BARBER,
(SUCCESSOR TO JOHN SMITH)
BOOKSELLER BOOKBINDER,
Stationer & News Dealer,
AND WHOLESALE & RETAIL
Agent for all the BRITISH & AMERICAN
Newspapers and Magazines

HAVING Unequaled Mailing Facilities,
Country Subscribers can depend on being supplied with BOOKS, NEWSPAPERS,
AND MAGAZINES with punctuality and dispatch.
Country Dealers supplied with everything new on the Lowest Terms.
Ottawa, July 12, 1862. 923x53-6m

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

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

None need Despair—All can find Help.
They are the best adapted for
PRESERVING THE SIGHT
And Strengthening those Delicate Organs

Lot None Despair.
AS ALL CAN NOW FIND HELP AT
The Union House,
OTTAWA.

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

Agents for the Ontario Episc. Gazette
Antwerp, Robt. Harris
Ayr, Rev. T. Beaufield
Almonte, Jas. Hooper
Aylmer, M. Carner
Barrhead, Robt. Walsh
Brockville, Jas. Taylor
Carleton Place, J. C. E. Roberts
Carp, J. & R. Butler
Fitzroy Harbour, Jas. Grierson
Hazelton, Adam Abbott
Hawkesbury, Spencer A. Loeie
Kenepauke, Robt. Locke
Kingston, J. A. J. O. Loughlin
T. Flynn, News Store

Kilmory, Hugh Carry
Merrickville, David Forbes
Montreal, Dawson & Son, Great St. James St.
John Hoggard, 289 St. Catherine St.
Morrison, T. S. Budge
Osgoode, W. W. Morgan, Dep. Post-Master
Oxford Mills, Richard Waugh
Perth, T. Brooks
Quebec, George Hall
Rosedale, Jas. Keay
Smith's Falls, W. H. Jarvis
South March, Rev. Jas. Butler
Sorel, Dr. Johnson

TUTION.

THE REV. C. P. EMERY will receive in his Parsonage, on Monday, August 12th, applications for two or three Boarders. Terms known on application.
Ottawa, July 21st, 1862.

RICHMOND ROAD SUNDAY SCHOOL,
OTTAWA MISSION.

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

Ladies' School,
WHICH WIVES FORNEET, daughters of Capt. John Forneet, late of the British Army, respectfully announce that they have opened a
BOARDING & DAY SCHOOL,
FOR YOUNG LADIES AT SOREL.

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

UNITED STATES,
PUBLIC AND PRIVATE SCHOOLS.

If the 1st of next September they will have moved into a more commodious residence (than the one they now occupy) "ROYAL SQUARE." In offering many thanks for the patronage they have hitherto received, they solicit a liberal continuance.

Boarders are requested to furnish their Bed, Bedding, Towels, Table and Tea Spoons, Knives and Forks.

TERMS PER ANNUM.
Payable Quarterly in Advance.

Board in English, £20 0 0
Tuition in English, 5 0 0
Music (Piano), 5 0 0
" (Vocal), 5 0 0
French, 5 0 0
Use of Piano, 2 0 0
The ONLY EXTRAS are Washing and Sewing.
Sorel, July 24th, 1862. 3111

Ottawa Academy.
THE Next Term of this Institution will commence on TUESDAY, the 26th of August. For particulars see Circular.
DUNCAN THOMPSON, Jr.,
Principal.
Ottawa, August 6th, 1862. 189-1f

T. IRELAND,
CARD AND SEAL ENGRAVER,
26, GREAT ST. JAMES STREET
MONTREAL.

Wedding, Writing, Invitation and Professional Cards Engraved and Printed.
Ottawa August 26, 1862. 296m

REMOVAL.
DOCTOR OLIVER MARTIN,
DENTIST.

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

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

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

THE MAMMOTH BOOT.
He keeps constantly on hand a great assortment of the above articles, of the best manufacture, which he will sell at the smallest advance from cost.

All Shoes purchased at this Establishment, are warranted for the workmanship, and all repairs free of charge.
Shoes made and repaired neatly, and with dispatch.
Soon, most of the goods sold at this establishment, will be of his own manufacture; and his long experience in the above business cannot fail to enable him to give perfect satisfaction to all who may favour him with their patronage.

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

Nothing like Leather.

GEORGE OFFORD.
In returning thanks to his Customers, and the Public generally, for their very liberal support for the last 6 years, would respectfully inform them that he has opened a
New Store, on Rideau Street,
NEXT DOOR TO S. HOWELL'S.

Where he intends keeping ALL KINDS OF LEATHER and SHOE FINDINGS.

He will also keep an assortment of BOOTS and SHOES for the accommodation of his customers, and the Public in general, not wishing to come down to his Somerset Street Store.

He would also say, that from his knowledge of the business, and superior facilities for buying, that the Public will find BOOTS and SHOES as CHEAP as the CHEAPEST in his Store.

N.B.—All kinds of WORK MADE TO ORDER at the shortest notice.
Ottawa, July 24, 1862. 298-1f