

Church Observer.

A JOURNAL ADVOCATING THE INTERESTS OF THE UNITED CHURCH OF ENGLAND AND IRELAND IN THE DOMINION OF CANADA.

"ONE FAITH—ONE LORD—ONE BAPTISM."

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Poetry.

"HE HATH BORNE OUR GRIEFS."

Saviour and dearest friend,
Who, dying, groaned for me,
Thoughtless of self, all weakness do I bend
At thought of Thee.

Oh! didst thou weep my tears?
Then will I weep no more;
The anguish I have felt for bitter years
Pierced Thee before.

My sorrows hast Thou borne,
Sinless and crucified!
Trembling, I thank Thee, and no more will
mourn,
Since Thou hast died.

Bowing unto the storm
That beats upon my head,
I see Thy pitying, perfect-fashioned form
Suffering instead.

Thine is the heart thus bought;
I cannot call it mine;
Perish ambition! be each hope, each thought
Henceforth divine!

Historic.

ROME'S TACTICS.

Edited by the Very Rev. HUGH McNEIL, D. D.,
Dean of Ripon.

Continued from No. 19.

If we look at the secret directions issued to the emissaries of Rome in former times,—as for instance to preach doctrines of all kinds, and then "by degrees to add to the doctrines by ceremonies," and "by mixtures of doctrines and by adding of ceremonies more than be at present permitted" to bring the "heretical Episcopal Society" of England "as near the Mother-Church as possible," to be "more zealous against the Pope" than others, while secretly supporting his cause, to produce internal discord in the Church, so that there may be "the less power to oppose the Church of Rome," and all other similar counsels we find in the documents given above,—and then compare them with what has been taking place in our Church during the last few years, we can have, I think, little doubt, judging even from this consideration alone, of the causes that have been at work among us to produce the results we now see.

The first part of Rome's work has been already accomplished, in the production of a degree of strife, discord, and confusion, both in Church and State, which threatens consequences of serious import to the peace and prosperity of the country. And already we hear the voice of Rome taking advantage of the state of things it has itself caused, and alluring us to herself by proclaiming the blessings of the peace and unity we should enjoy under her shadow, in the following syren strains:—

"It seems to me that the happiest and most blessed condition of a people is to be perfectly united in religion. If there could be but one faith, one heart, one mind, one worship, one altar, round which the whole population is gathered, as I see it in Ireland, with very little to disturb it, such would be the happiest condition of a people. Religious unity, or unity of faith, is the greatest gift of God to men; and that because, first of all it is a pledge of truth universally known and believed, and that one truth which admits no division and no contradiction; next, because it is a guarantee of universal peace—no controversy and no conflict, and no divisions of households, no intestine and domestic strife; and lastly because it insures the inheritance of truth and of faith to posterity to be hereafter born. Whereas, where the religious unity of a people is divided and fractured, truth escapes, and children are born, generation after generation, disinherited of the heirloom of Christianity. For these reasons, I do desire from my heart to see the unity of faith spreading more and more among us. This I believe to be the best state of a people. I believe the worst state of a people to be one of conflict, controversy, religious strife, theological bitterness. It seems to me that the plagues of Egypt are the types of such a state."

Beautiful picture of the harmony and peace which Popery brings with it, where it is allowed to reign triumphant! And the speaker tells us, that we have only got to go to Ireland to see it. We are obliged to him for pointing us to an example, because we may hence judge somewhat of the true nature of the Parasitical state to which Popery would introduce us. And I doubt whether Englishmen will much care for further information as to the happy condition in which they would thus be placed, when told that it is like that enjoyed by the Roman Catholics of Ireland,—so much love and knowledge of the truth, so much true spiritual worship, so marked a manifestation of the spirit of Christianity in all the practical duties of life, such delightful peace and harmony, such well-grounded tranquillity of mind in the pres-

pect of death and eternity. Who would not be a Papist, and wish his country to be under the rule of the Pope as Christ's Vicar to obtain such blessings!

I fear, however, that there are many among us, in high position and of great influence, who are quite unconscious, and in truth hide from themselves the fact, of the dangers to which we are exposed from the machinations of the Church of Rome. Acting themselves according to the principles they profess, and not realizing the presence of men whose real objects are at variance with their professions, they argue upon the events that are taking place around them, and draw conclusions as to their probable results, in a way which, if all others were acting in a similar manner, and there were no unprincipled agents and marked emissaries of the position working deceitfully for the overthrow of a pure faith, would have much weight. Their whole train of reasoning is founded upon notions that completely ignore the fact of there being scattered about us a set of men, exteriorly of the most religious kind (like the Pharisees of old), and perhaps themselves imbued with the notion that they are doing God service, whose end and object is to uproot the true faith and worship of Christ, as re-established among us at the Reformation, and to believe it to be consistent with Christian duty, and even meritorious, to use any means likely to accomplish this end; and that among those means is the employment of disguised Romish agents, making their way into offices and employments of various kinds, even in our Church, and using their means and influence to induce and disseminate Protestantism, clergy and laity, as tools for the accomplishment of their designs. When a body of men of this kind are industriously working under the surface throughout a kingdom, no judgment can be formed as to what course events may take. All our calculations are baffled by the difference between apparent tendencies and real designs. And the results of our own operations are almost at the mercy of Rome.

I have often thought, when reading the remarks of some simple-hearted and ingenuous Protestant upon the present state of things among us, how the wily followers of that corrupt Church, which has been for three centuries struggling to regain its lost ascendancy in this country, would laugh at the simplicity of their Protestant opponents; and when they saw how completely the lessons of history and the discovered arts of former times were ignored and forgotten, would redouble the crafty machinations by which they sought to accomplish their objects.

The truth is, a Protestant Church is no match for a body of men of this kind. The principle of action in the former is one which leaves it exposed in various ways to the insidious assaults of the latter. In the former, every man who is true to his principles avoids everything like deceit and under-hand dealing, even if they might seem likely to advance what he believes to be the cause of truth. Among the latter, in a Protestant country, these are the chief weapons of their warfare, and weapons against which their Protestant opponents have no defence. They disdain to use them, and almost disbelieve the use of them by others. The influence which the agents of Rome had here in the middle of the 17th century, in propagating erroneous doctrines, instigating to strife and bloodshed, and misleading in various ways the minds of the people, was, we now know, erroneous. But, at the time secretly anything was known of the secret influences that were at work, producing the discord, confusion, and disorder that reigned at that unhappy period.

So it will ever be when a body of men like the Romanists, and especially the Jesuits, are at work in a country to whose faith they are opposed.

Another cause why Protestants are always at a disadvantage when opposed by Romanists, and especially Jesuits, is, that their comparative independence of one another, and their not being united under one directing head, prevent their combination even for the defence of their own principles. No course of united action, requiring and obtaining universal co-operation, and having the maintenance and advance of Protestant principles in view, is ever adopted. This, it must be admitted, is especially the case with a Church in connection with the State. Its official leaders are not real leaders, and practically prevent others from acting as such. And when Popery has obtained such a position in the State as to give it influence in, or with, the Government, effects are discernible, indirect it may be, and perhaps more negative than positive, but a very real kind, in the Church, far from favourable to its Protestant action. And hence unity of action, even in its own defence, is almost hopeless. Must it not be added, that from our

want of acquaintance, as a nation, with all the superstitious nummeries, ignorances, and vice which Popery brings in its train, and the neglect of religious instruction in the education of the young, there is a degree of indifference on the subject which strongly contrasts with the earnestness of former times, when the traditions of the rites and superstitions were fresh in the minds of the nation?

To the present generation among us Popery is presented only in the most attractive garb. Its form of worship, pleasing to some from its very novelty, is elaborately adapted to the gratification of the senses. Its doctrines are toned down and "explained" in the style of Gother and Bossuet and Francis a Sancta Clara, to entrap the unwary or ill-instructed Protestant into a belief of their being substantially identical with those of the Church of England. Its language is that of the most ardent piety and devotedness to the cause of God and His Church. When acting in defiance of the first principles of Christian morality, juggling and practising deceit and falsehood, injustice and violence, its adherents adopt phraseology which tacitly claims for them the highest among God's earthly saints. Look to their words only, and the forms and ceremonies with which they burden themselves, and you would suppose you had got holy men of God to deal with, whose precepts and example must be the very best standard you could adopt. What wonder is it that many are misled?

It must be added, that the success which the agents of Rome have met with in our Church, has been such as to increase largely the danger arising from the operations of her direct and commissioned emissaries. These operations have for some years been aided and supplemented (as in former times) by those among us who, though not direct agents of Rome, are almost equally faithless in heart in the support of our English, but labouring as zealously for its destruction as a Protestant Church, and the abrogation of its Reformed Formularies. I am afraid there is more than one "Montague" among us. We are plainly told by high Romish authority, that our own clergy are saving the priests of Rome the trouble of endeavouring to spread their doctrines among us by doing so themselves.

The verbal repudiation of Romish doctrine by those who are zealously teaching it in our Protestant Church is quite what the documents given above would lead us to expect, not merely from Rome's own disguised agents, but from many others; in some cases from want of knowledge and discrimination between Romish and Protestant doctrine, and in others from motives less creditable. We know from the records of former times, that there may be those high in position and character, who may think themselves justified in avowing, secretly,—*"As for the aversion we discover [to Romanism] in our sermons and printed books, they are things of form, chiefly to humour the populace, and not to be much regarded."*

Nor have we any reason, I think to suppose, that the present generation are less likely to produce those who will take such a method of advancing their doctrines than that which existed here two centuries ago. The most eminent perhaps of the Tractarian party,—on whose memory, though he has now for some years been a member of the Church of Rome, they seem still to dwell almost with rapture, especially for his services for teaching them in Tract XC. to give a Romish interpretation to our Protestant Articles,—started on his career for unopponentizing the Church of England with the following deliberate statement of his views on the subject of truthfulness. Advocating the "economy" that "sets the truth out to advantage," he tells us that the Alexandrian father [Clement] "accurately describes the rules which should guide the Christian in speaking and acting economically." "Towards those who are fit recipients, both in speaking and living he harmonizes his profession with his opinions. He both thinks and speaks the truth, EXCEPT when consideration is necessary, and then, as a physician for the good of his patients, HE WILL BE FALSE, OR UTTER A FALSEHOOD, as the sophists say. . . . Nothing however but his neighbour's good will lead him to do this. He gives himself up for the Church," &c.

And some years after, when obliged to account, in some way, for the language he had used respecting the Church of Rome, he admits,—*"If you ask me how an individual could venture, not simply to hold, but to publish, such views of a Communion so ancient, so wide spreading, so fruitful in saints, I answer, that I write myself, 'I am not speaking my own words, I am but following almost a consensus of the divines of my Church. . . . SUCH VIEWS TOO ARE NECESSARY FOR OUR POSITION. Yet I have reason to fear still, that such*

language is to be ascribed, in no small measure, to an impetuous temper, a hope of approving myself to persons, respect, and a wish to REPEL THE CHARGE OF ROMANISM."

Can we be surprised, that the author of these statements should also be the author of Tract XC.?

Is it unfair to estimate others by the standard of their cherished leader, and take these avowals as a measure by which to judge of the value of their professions?

Dr. Pusey certainly has himself so identified his views with those of Mr. Newman before his reception into the Church of

(To be continued.)

The Family Circle.

HONESTY THE BEST POLICY.

One Day, the Duke of Buccleuch, a Scotch nobleman, bought a cow in the neighbourhood of Dalkeith, where he lived. The cow was to be sent home the next morning. Early in the morning the Duke was taking a walk in a very common dress. As he went along, he saw a boy trying in vain to drive the cow to his residence. The cow was sturdily and the poor boy could not get on with her at all. The boy, not knowing the duke, bawled out to him in broad Scotch accent—

"He, mun, come here, and gie's a han' wi' this beast."

The Duke walked down on, not seeming to notice the boy, who still kept calling for his help. At last, finding he could not get on with his cow, he cried out in distress, "Come here, mun, and as sure as anything I see gie ye half I get."

The duke went and lent a helping hand. And now, said the duke, as they trudged along after the cow, "how much do you think you will see for the job?" "I dinna ken," said the boy, "but I'm sure it's no less than a shilling, and the big house are guid to a bodie."

As they came to a lane near the house the duke slipped away from the boy, and entered by a different way. Calling his butler, he put a sovereign in his hand saying, "Give that to the boy who has brought the cow."

He then returned to the end of the lane where he had parted from the boy, so as to meet him on his way back.

"Well how much did you get?" asked the duke.

"A shilling," said the boy, "and there's half o' it to ye."

"But surely you had more than a shilling," said the duke.

"No," said the boy, "sure that's a I got; and d'ye no think it is plenty?"

"I do not," said the duke: "there must be some mistake; and as I am acquainted with the duke, if you return I think I'll get you more."

They went back. The duke rang the bell, and ordered all the servants to be assembled.

"Now said the duke to the boy, 'point me out the person who gave you the shilling.'"

"It was that chap there with the apron," said he, pointing to the butler.

The butler fell on his knees, confessed his fault, and begged to be forgiven; but the duke indignantly ordered him to give the boy the sovereign and quit his service immediately.

"You have lost," said the duke, "your money, your situation, and your character, by your deceitfulness: learn, for the future, that honesty is the best policy."

The boy now found out who it was that helped him to drive the cow; and the duke was so pleased with the manliness and honesty of the boy, that he sent him to school, and provided for him at his own expense.

THE WAY THAT MAY AND ALICE "MADE UP."

For several mornings, Mrs. Morton had noticed that something went wrong with her little May. She seemed happy as usual at the breakfast table; but when school-time drew near, she became restless. She got her hat and cape long before the hour, and stationed herself at the window, looking up the street as if waiting for the time; yet, when it came, she went reluctantly, as if she had no heart to go.

"Why don't you start, May, if you are ready, one morning, when this performance had been repeated so many times as to awaken her curiosity.

"I don't want to go yet," was the reply. "Perhaps Alice Barnes will call for me."

But, when there was only ten minutes left, May hastened along with a troubled face. She came home at noon sadder than she went.

"What does grieve the little girl?" asked her mother, as she came into her room looking the picture of despair.

at a kind word, "you don't know!"

"Yes, but I want to," said Mrs. Morton. "Perhaps I can help you."

"No ma'am," said May; "nobody can help me. Alice Barnes and I—we've always been such friends! and she's med with me."

"What makes you think so," asked her mother.

"Oh, I know so! She always used to call for me mornings, and we were always together at recess and everywhere. I wouldn't believe it for the longest while; but it is a whole week since she has called for me, and she keeps away from me all the time."

"Now I know what Alice has done, dear, can you think of anything you did?"

"Why, mother! No, indeed! I don't need to think. I haven't done a thing. I thought too much of Alice." May cried again at the bare idea.

"There, dear, don't cry. Perhaps you haven't; but you must not be discouraged till you asked her why she keeps away. Very likely there is some little thing that you never thought of."

"I don't want to ask her, mother. It is her fault, and she ought to come to me."

"Ah! then," replied Mrs. Morton, "I fear that your pride is stronger than your love to Alice." She was brushing May's hair as she spoke; and she stopped to kiss her forehead with a loving motherly kiss, and then went to see about dinner. They were not long again till school-time came. But it seems that May knew her mother was right; for she went straight up to Alice when she saw her on the sidewalk after school, and said—

"Alice Barnes, what makes you angry with me?"

"I shouldn't think you'd ask me, May Morton," replied Alice, "when you've said such unkind things about me."

"No such thing," said May, indignantly.

"May Morton," said Alice, looking as solemn as her round, rosy face would let her, "didn't I hear you, with my own ears, telling Bessy Potter that I was the most mischievous little thing you ever saw?"

"When?" demanded May, feeling strange and helpless as if she were in a nightmare.

"Last week, on Thursday, in your seat," said Alice, "just before the bell rang for school to begin."

May looked blank for a moment, and then burst into a laugh. Alice turned angrily away; but May caught her laughter as fast as possible, and said—

"Alice, don't you know that I named my new canary-bird Alice, after you? I was telling Bessy Potter about her, and how she tore her paper to pieces, and scattered her seed all over the floor."

Alice stared, and drew a long breath. May's eyes twinkled again; and both little girls forgot their grievances in a peal of hearty laughter, ending in an affectionate shake and hug.

"There, Alice," said May afterwards, "if ever we get put out again, let's speak about it the very first thing. Perhaps it will be something as funny as this."

I have told this story for the sake of other children; large and small. Many a pleasant day is spoiled, and many unkind and painful feelings are caused, by little mistakes which a few frank words would set right. True love is not too proud to speak first. It is pride that prevents; and, if we could see pride in all its selfish ugliness, we would make haste to tread it under foot.

"STICK TO YOUR BUSH."

Mr. Morgan was a rich, and also a good man. The people of the town respected him, sent him to Parliament, and seldom undertook anything without asking his advice. If a school-house was to be built, the plan had to be talked over with him. Widow P. asked him what she would plant in her field, farmer S. always got his advice in buying cattle, and Mrs. R. consulted him about bringing up her boys.

When asked how he was so successful, Mr. Morgan said: "I will tell you how it was. One day, when I was a lad, a party of boys and girls were going to a distant pasture to pick whortleberries. I wanted to go with them, but was fearful that my father would not let me. When I told him what was going on, and he at once gave me permission to go with them, I could hardly constrain myself for joy, and rushed into the kitchen and got a big basket, and asked mother for a luncheon. I had the basket on my arm, and was just going out of the gate, when my father called me back. He took hold of my hand, and said, in a very gentle voice: 'Joseph, what are you going for—to pick berries or to play?' 'To pick berries,' I promptly replied. 'Then, Joseph, I want to tell you one thing. It is this. When you find a pretty good bush, do not leave it to find a better one. The other boys and girls will run about, picking a little here and a

little there, wasting a great deal of time, and not getting many berries. If you do as they do, you will come with an empty basket. If you want berries, stick to your bush."

"I went with the party, and we had a capital time. But it was just as my father said. No sooner had one found a good bush than he called all the rest, and they left their several places and ran off to the new-found treasure. Not content more than a minute or two in one place, they rambled over the whole pasture, got very tired, and at night had but very few berries. My father's words kept ringing in my ears, and I 'stuck to my bush.' When I had done with one, I found another, and finished that; then I took another. When night came, I had a large basketful of nice berries, more than all the others put together, and was not half so tired as they were. I went home happy. But when I entered, I found my father had been taken ill. He looked at my basket, and said, 'Well done, Joseph. Was it not just as I told you? Always stick to your bush.'

"He died a few days after, and I had to make my way in the world as best I could. But my father's words sunk deep into my mind, and I never forgot the experience of the whortleberry party—I 'stuck to my bush.' When I had a fair place, and was doing tolerably well, I did not leave it and spend weeks and months in finding one a little better. When other young men said, 'Come with us, and we will make a fortune in a few weeks,' I shook my head and 'stuck to my bush.' Presently my employers offered to take me into business with them. I staid with the old house until the principals died, and then I had everything I wanted. The habit of sticking to my business led people to trust me, and gave me a character. I owe all I have and am to this motto—'Stick to your bush.'"
—Baltimore Episcopal Methodist.

WHAT A PRICE!

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fine and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul."

A solemn pause followed this brief answer, for the inquirer had not sought first the kingdom of God and his righteousness.

The former owner referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in a large city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labors then increased. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul, that none who knew him would have suspected that he had ever borne the sacred name of Him who said, "It is more blessed to give than to receive."

At length he purchased the large landed estate referred to, built a costly mansion, sickened, and died. Just before he died he remarked, "My prosperity has been my ruin."

Oh, what a price for which to barter away immortal joy and everlasting life; yet how many do it!

"When I have finished this house," said one man, "then I will seek the Lord." "Years afterward," said the narrator, "I passed that way; the house was not finished, but the man was dead!"

"What shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"—Mark viii., 36-37.
—Good Words.

Missionary Intelligence.

(From the Spirit of Missions for June.)

ENGLAND.—*Departure of Clergymen for India.*—Two Clergymen of the Church of England have recently left that country for Missionary work in India—men of character, standing and recognized position in the Church, both of Oxford University, where in their respective colleges they had graduated in honours twenty-five years ago, subsequently fellows of their colleges, and at the time when they were led to offer themselves for Missionary work holding important and valuable incumbencies, one as vicar of East Ham, Diocese of London, and the other as the vicar of St. Paul's Church, Cheltenham. They are going to the Punjab, to establish a training college for native evangelists, pastors and teachers. Their names are the Rev. J. W. Knott and the Rev. T. V. French. Concerning the latter some mention was made in our last number. The occasion of the General Committee of the Church Missionary Society taking leave of these Missionaries was no ordinary one, and the interest felt by the friends of Missions was evidenced in the large attendance, not less than one hundred gentlemen being present, many of whom he had passed a considerable proportion of their lives in India—generals in the army, and aged civilians who had honorably discharged the weightiest governmental duties; one, moreover, was present from amongst the princes of India, the Maharajah Duleep Singh, himself a Christian, and solicitous about his countrymen that they

might become so likewise. Addresses were delivered by the Rev. H. Venn, Rev. T. R. Birks, Rev. Dr. Duff, by two missionaries, and others.

SYRIA.—*The Mission in Ramoth-Gilead.*—During an exploratory mission tour in the trans-Jordanic country, undertaken by the Rev. F. A. Klein, of Jerusalem, a Missionary visit was made to Sait, supposed to be the ancient Ramoth-Gilead. An examination of the spiritual work hitherto carried on by Bishop Gobat, but now likely to be relinquished, induced Mr. Klein strongly to recommend to the Church Missionary Society to undertake the support of the efficient catechist and schoolmaster now labouring there; and the Society has decided that, with a view to the continuing the Mission in Ramoth-Gilead commenced by the Bishop and thus attracting the Christian communion at that place more closely to that of Jerusalem, the course recommended by Mr. Klein should be adopted.

WEST AFRICA.—*Gratifying Intelligence from Abbeokuta.*—The Rev. H. Townsend, who is now in England, has received letters from Abbeokuta, and the following is from his summary of their contents:—

"I have received by the past mail several letters of great interest, containing the gratifying intelligence of the reopening of our church at Ake, at which there were, it is estimated, 1000 persons—800 inside, and 200 outside unable to get admission for want of room. The collection after the service amounted to 2,226,000 cowries and 11. 10s. in coin. The total value would be about 73l. I cannot tell exactly, as there is a fluctuation in the rate of exchange. The cowries would require about 111 persons to carry them. The Lord's Supper was administered the same day, at which 316 communicated. I think these are telling facts."

SOUTH-EASTERN AFRICA.—*Translation of the Bible into the Kafir Language.*—Some four years ago a Missionary Conference met at Lovedale, and amongst other matters took up the consideration of the propriety of re-translating the Bible in Kafir. This was done on the ground that the translation at present in use by the Rev. Mr. Appleyard, of the Wesleyan Missionary Society, was disfigured by many blemishes. This, perhaps, was not to be wondered at, as with early translations this is more the rule than the exception. A plan has been adopted for the revision of the whole by a board of translators, appointed by the various Societies now having Missionaries labouring among the Kafirs. The Societies thus co-operating are the Church of England, Wesleyan, London Society, German, United Presbyterian and the Free Church of Scotland.

INDIA.—*An Interesting and Unprecedented Event.*—We have before alluded to the large number of native candidates whom the Bishop of Madras had accepted for ordination. We are now able to state that they have all been admitted into the Ministry. The Rev. P. S. Royston, in a letter dated February 25th, gives the following very interesting particulars of this event:—

"I suppose that such an ordination as that which took place in the beautiful church of this favored station (Palamcottah) has never occurred in modern Mission history—perhaps, if the circumstances of apostolic times are duly considered, not even in the history of ancient Missions. In this still heathen province of Tinnevely—for such it still is, even with its 50,000 scattered Christians—there was gathered together a body of some sixty clergymen, all, with the exception of the bishop's chaplain, engaged in Mission work. Of these, fourteen were Europeans and the remainder natives, including the fifteen candidates of our own Society, and seven more of the Society for the Propagation of the Gospel Mission. Twelve of them were also admitted to priests' orders, viz., four of our own, and eight of the sister Mission, including one European in each case. These twenty-two deacons and twelve priests presented the unwonted sight at an Indian ordination of three sets of occupants of the communion rails of a fairly-sized chancel. It was my privilege to be present at the last great Indian ordination, viz., at Panvel in 1859, when the late Bishop Dealtry admitted, I think, seventeen in both orders; but on the present occasion there were, as I have stated, no fewer than thirty-four. All that was then reported to you of the impressive nature of the service, the united and deep responses, the beautiful appearance of such a crowded congregation, all clothed in white, and occupying every part of a spacious church and gallery, is increasingly true of the present occasion. But there was this further interest involved, viz., that all these deacons while the examination had proved their attainments to be in nowise behind their predecessors, are designated to the genuine native pastorate in connexion with local church councils and their funds; and that the examination was conducted mainly by two native clergymen, viz., the Rev. J. Cornelius, C.M.S., and the Rev. Mr. Samuel, S.P.G., assessors to Rev. O. Dene, the bishop's chaplain; the ordination sermon also being preached by the Rev. V. Devanayagam of our Sivagasi district. If the Great Head of the Church but add His blessing, it will prove a day 'much to be remembered' in the annals of His people in Tinnevely."

CHINA.—*No Caste in China.*—The Rev. Dr. Mullens, long a Missionary in India,

recently visited China, and he writes as follows:—"Unlike India, with its formidable caste system, China is open to the profession of truth, when that truth is once believed. Thus the simple preaching of the Gospel in the vernacular tongue, frequently and systematically carried on forms the chief feature of China mission work. Good chapels are erected in the principle thoroughfares; they are speedily filled when a good preacher stands up; and with more than one, a service may continue for several hours. A thorough knowledge, therefore, of the spoken language is of supreme importance to a Missionary in China. Many have obtained such a knowledge, and with it have secured great usefulness. The Missionaries of the London Missionary Society conduct 7,000 such services in a single year. The Societies labouring in China are twenty-two in number, and they employ in eleven chief stations about a hundred Missionaries. The Native catechists who share their labors are one hundred and eighty in number."

The Anti-Foreign Feeling in China.—A recent telegraphic dispatch informs us that the Roman Catholic priests, and about one hundred of their converts in the western province of Sechuen, in China, have been massacred by the Chinese.

Such intelligence is not surprising when we consider the course which the Jesuit priests, backed by the power of France, have recently been pursuing. "Carleton" (Mr. C. C. Coffin), the well-known and reliable writer of the Boston Journal, in his correspondence from China, states that "one article of the recent treaty between France and China stipulated that all the property of the Jesuits confiscated two hundred years ago, when they were expelled from the empire, should be restored to them. The Emperor's ministers pronounced this impossible, as the property could not be identified after the great commotions that had transpired, but promised to restore it if shown that it was once owned by the Church. After a few months the Jesuits appeared at Peking with a great bundle of yellow and time moulded title-deeds and documents brought from Rome, confounding the ministers, but securing to them immense estates in nearly every city of the empire, bringing them now an enormous income."

This attempt of the Jesuits to dispossess the Chinese of the present day of their property, because of confiscation acts of the Government performed two hundred years ago, is well calculated to create outbursts of indignation and violence. Six generations have passed away since the Government seized the property of the politico-religious emissaries of Rome and sold it to the Chinese, who have since sold it to the Romanists; and it has changed hands, by sale and otherwise, again and again since then, and the property itself has greatly changed in character and value. Those who were in possession of it immediately before having it taken from them by the Jesuits and the French Government became the owners of it by honest purchase, either on their own part or on the part of their near relatives, and it is looked upon as a cruel injustice to turn them out of their homes and lands. No wonder that such injustice is resented even with violence, and that not merely on the part of those immediately injured, but also of the people generally; for as the work of dispossession is still going on, no native owner of property can feel that his house and land may not be claimed next.

The evil of this overreaching policy of the Jesuits would not be so extensive if the Chinese generally knew who alone act in this manner toward them; but comparatively few of them know anything about the national and religious differences of the foreign religious teachers, and misconduct on the part of any of the latter prejudices them against them all; and it is not surprising, therefore, that a strong anti-foreign feeling is rising up throughout the empire. We have received a copy of the Shanghai News-Letter of February 19th, the editor of which says:—"The lately issued placards against foreigners resident at the different treaty ports of China are worthy of the serious consideration of our minister at Peking. From ports so wide apart as Foochow and Chefoo we have been informed that the literati are stirring up the people to do violence, contrary to the laws and the treaties."

One of our own missionaries, writing to a friend in this country, says: "There is a strong anti-foreign feeling rising up all through this country. I have no fear of its final result; but for a time it will cause trouble, and it may be war. We know full well that all things will work together for the great end, and that end will be accomplished. It may be, however, in a way we have not dreamed of. This land must come to acknowledge Christ; but how and when, we cannot tell."

We do not wish to convey the impression that all this anti-foreign feeling is caused by what we have stated above; but we think our readers will agree with us that of itself it is sufficient to cause a widespread ferment in the popular mind of China, and the fact of the massacre taking place in a province in which there are other foreigners at all but French Jesuits is a proof of this. But unquestionably a part of the opposition in some of the localities is caused by even the well-tempered zeal of those who, both in life and doctrine, set forth only the truth; for denoted superstitions, sanctioned by the faith and practice of the ancients, are

not to be uprooted without some opposition, and never have been. And among so very superstitious people as the Chinese, the foreign merchants also are not unfrequently the occasion of demonstrations of popular indignation and wrath. Says a writer in China on this subject: "The attempt to build a railroad or telegraph line, to erect a sanitarium, residence or place of business in favored localities, is often looked upon with greater distrust and consternation than the teachings of a strange religion." But whether the times be troublous or peaceful, and whether the heralds of the truth be opposed or welcomed, our duty is none the less clear, namely, not to relax, but rather increase our efforts to extend in China that Kingdom which there, as elsewhere, shall yet triumph over all opposition, and shall itself never be destroyed.

Miscellany.

THE LATEST LAW IN "POLITE SOCIETY."

It is perfectly clear, from Mr. Newdegate's story of Dr. Manning's request to be introduced to him in the House of Commons tea-room, and his refusal to concede that honour to the very reverend petitioner that neither the archbishop nor the member for North Warwickshire moves in polite society. Polite society does not "introduce." To speak more accurately, polite society no longer introduces. Americans introduce—are perpetually introducing; and what else could be expected from such people? Mayfair knows better. If you know every body, it is evident you do not stand in any need of the old-fashioned ceremony. If you don't—well, so much the worse for you.

Was there ever anything so silly, snobbish, and preposterous? We will deal directly with what we believe to be the real motive which prompts this new little bit of English fashionable legislation; but before doing so we would ask if there exist a people in the world for whom, of all others, such a law should on no account be made, if that people be not our own? On the continent there is no regulation on this point one way or the other; but there has never prevailed among European foreigners the habit of formal introduction to the extent it exists among ourselves—always, of course, excepting the latest phase of polite society, for the simple reason that foreigners possess the art of addressing each other and setting at ease even when they happen to be absolute strangers, which art unfortunately we cannot boast. Yet even in France or Italy, if guests are seen to be in lively conversation with the host, they are not hostess nor to be acquainted even with each other's names, an opportunity is usually taken of conferring upon them that additional advantage to a dialogue. But in England the difficulty is to get people to converse even when they are as familiar with each other's names as with their own. When they are not, miserable bashfulness and fighting shy of one another is one of the most marked and miserable characteristics of the true Briton, from the lowest grade of society up to the highest. "Go you with God," says the Spaniard, as he passes you on the road. "God and the Madonna protect you," says the Italian under similar circumstances. We pass each other in churlish silence. It is impossible to get into a diligence or a railway carriage abroad without being at once led into conversation with your fellow-passengers, unless you happen to be recognized for an Englishman, and excused from any verbal intercourse on the ground of your well-known national peculiarity. A story is told—to which Leech gave a slightly different turn in *Punch*—of two Yorkshire tykes who travelled together three days in a stage coach without a word ever passing between them. On the fourth day one of them at length ventured to remark that it was a fine morning. "And who said it wasn't?" was the reply. "Dost yer want to fratch?" This is a story, no doubt, and with just as much exaggeration in it as stories usually have. But, substantially, it is true; and instead of matters mending as we approach the more refined social ranks, in a certain sense they get worse.

Were the attempt to abolish introductions made in order to induce and compel the people to address each other with cheerful urbanity without the preliminary of an introduction, we should have nothing but praise to bestow on the innovation. But the object aimed at is exactly the reverse. The intention is not to set all people at their ease, but to make a certain number of people thoroughly uncomfortable, and to extract a selfish satisfaction from their lonely situation. Snobbishness and cruelty are the twin patrons of this new polite arrangement. You ought to know "everybody"—i. e., everybody worth knowing—and if you do not it is quite clear you are not worth knowing yourself. This is what polite society says to itself. Not to know "everybody" argues yourself unknown, argues you in the fact to be "nobody." Having made that discovery we will treat you as "nobody" deserves to be treated, with contumely. What would society be worth unless there were some inferiors in it? By abolishing introductions the sensation of superiority can always be indulged in. This is the plain English of the new "understood thing" in polite society. Happily, there is a numerous and powerful society which, in the possession of ancient honour, is not

under the necessity of incessantly vindicating its title to be called polite, and which will remain, as it always has been, to well bred to imitate this last vulgar and malicious novelty.

WHY BOYS SHOULD LEARN TO FARM.

1. The demand for intellectual labor or its products, and even for mercantile capacity, is exceedingly capricious. In a season of commercial prosperity, a great city affords employment to thousands, as clerks, book-keepers, teachers of music, languages, &c., who will nearly all be left high and dry by the ebb of the tide. War, pestilence, a bad harvest, a business revulsion, throws them suddenly out of employment, and no excellence or merit on their part can avert the catastrophe. I would have every one so armed and equipped for the battle of life that, if suddenly unhorsed, he can fight on efficiently and undismayedly on foot.

2. The professions are fearfully overcrowded. A Western village is half peopled by doctors, lawyers and clergymen, who have rushed in ahead of the expected flood of immigration. Like miners in the Sierra Nevada or Rocky Mountains, they have already staked out their claims, and are waiting for others to come in and help develop and work them to mutual profit. But while the grass grows the steed starves.—Whatever may be their fortune ten or twenty years hence—and events are constantly interposing to blast their sanguine hopes—doctor, lawyer, minister are but a winning but a meagre, precarious support for the present. 'I cannot dig, to beg I am ashamed,' is the plaint which many would utter if they could afford to be frank and outspoken. Thousands suffer as a stammerer, oppressed by want and ever increasing debt, who would gladly take refuge in productive industry, if they had been trained to familiarity with pitchforks and plow-handles. They would outgrow their present embarrassments, if it were not for the new doctors, lawyers, and clergymen annually ground out to compete with them for practise or parishes, and whose training is as helplessly one-sided as their own. I would qualify the professional men who shall henceforth be trained, for a broader and more assured usefulness than that of their elder brethren.

3. New York city swarms with needy, hungry, shivering, cowering, cringing fellow-mortals, all in eager, imploring, helpless quest of 'something to do.' To the reproach of what passes for education, I must say that a majority of these have had considerable money spent in schooling them for lives of usefulness. They are qualified, I presume, to keep books or copy manuscripts, to teach languages or act as governesses, or follow some other of the frightfully over-stocked vocations. But when I say to one of them, 'The work you seek is positively not to be had, since ten want to do it, where one wants it done; you must strike off into the broad, free country, and ask farmer after farmer to give you work till you find it,' the general response, 'I know nothing of farming,' strikes on my ears like a knell. Even at seasons when the farmers were intensely hurried by their summer harvest, and ready to pay largely for any help that was not hindrance, I have known the city to be thronged with weary, sad petitioners for 'something to do.' If our current education were not a blunder or a fraud, this could not be.—Horace Greeley.

FASHIONS.

A correspondent of the Chicago Times, writing on the subject of "extravagance in ladies dress," concludes as follows:—

"Where is dress leading society? There was a day when there was something so distinctive in the dress and manners of a *lorette* that it was impossible for one of them to get into respectable society and pass unobserved. It would be very unsafe now to pass judgment upon the respectability of this one or that one by dress or manners. The brevity of theatrical costume has created much scandal of late. Perhaps, it has deserved. The actor is the scapegoat of coarumunity. It is always safe to lay all sins of omission and commission at his or her door. That is the general practice of the community. I must acknowledge myself heretic enough not to believe that all immorality is confined to the stage in dress, or anything else. There is no barrier strong enough to resist a meretricious fashion. The very house of God itself shares the evil of the opera house, or with the fashionable reception of the drawing-room of the period. A writer in a London Journal says:—

"Take a man about town of a few years ago, and wake him up from a Rip Van Winkle slumber in a fashionable church, lighted for an afternoon service. Let his eyes wander over the wilderness of faded and badly matched chignons and the indescribable cut of those dresses that display the form in a gross harshness of outline, and, were it not that the devotees had had got prayer books instead of the cups in their hand, his first impression would be that he had got into a midnight meeting of Magdalen. A study of the pews would confirm him in the idea that half repentant St. John's Wood had fled for excitement from the Argyle to the Altar."

This is severe language, but is it not very true?

And of what is Seraphina, a belle of the

period, in elaborate blonde coiffure, piled up mountain high, arrayed in all the colors of the chameleon, distorted out of all shape and admirably adapted for devotional purposes by her artificial Bend, thinking, I wonder, as with prayer-book in hand, she is following the service? I wonder if she really believes what she repeats after that dear delightful Parson Primrose, who parts his hair in the middle, is immaculate in the matter of vestments and has a leaning toward ritualism, when she says she is a poor, weak miserable creature, I wonder if her *sotto voce* confession of vanity is genuine. I wonder if she is not all the time envying the chignon of Angelina in the next slip, or wondering why that odious young creature across the aisle will persist in wearing red when blue would become her so much better. "Vanity of vanities," saith the preacher, "all is vanity." What would Solomon have said if he had seen Seraphina?

I rather admire the Bishop of New Jersey, who has given notice that he will refuse at confirmation to lay his hands upon the piles of false hair and chignons which disfigure the heads of so many young ladies seeking admission to the church, and confirmation. This singular Bishop deems that laying on of sacred hands at the altar upon so much rubbish, gathered from the four corners of the earth, instead of the genuine head, is an offence against the law and Gospel of the church. He is evidently determined not to waste the afflatus of his blessings upon the refuse hair of German and French hospitals or the growth of dirty Flemish heads.

I think he is right. I think the blessing which could penetrate down through the chignon of one of our modern belles to the top of her head must be possessed of the qualities of the the Hoosac Tunnel bore. She might with equal propriety send her wardrobe as a proxy to receive the blessings for her as to present such a head for blessing.

This hair is getting to be a serious matter. I notice in the columns of the *Tribune* of this morning an application for divorce, in which the defendant alleges that the plaintiff on one occasion seized her by the hair of the head and *tore it down* (not out) and threw it into the fire.

Whither are we drifting? Suppose that Old Blobs, some fine morning, should, in a fit of absent-mindedness, lay his hands upon the devoted head of Mrs. Blobs, and Mrs. Blobs' hair-pins proving treacherous, Mr. Blobs should find himself with his hands full of hair, which had been transplanted from some other head to that of Mrs. Blobs! Is a treacherous hair-pin to divide Mr. and Mrs. Blobs? Is the tie which a mistaken clergyman imagined man was not to put asunder to be ruptured by a mere matter of hair?

Hasn't women got her rights when she can put a quietus on the Tyrant Man with a switch of hair she can buy at any head-dresser's?

Where is our safety when we hang upon the horns of a dilemma of a hair-pin?

The hair-pin is the triumph of woman. It solves the vexed question. What woman will hereafter allow herself to be trodden upon, to be bound hand and foot with shackles, or what woman will longer submit to the T. M. when she can raise the flag of revolt and rush to victory with a hair-pin and a switch?

Has a man any rights with the Coming Woman is bound to respect? A petition is before the Pennsylvania Legislature to make the use of opium a sufficient cause for divorce. Partagas cigars and meerschaum pipes will come next.

If the Coming Woman demands that opium shall be a cause for divorce, let the Coming Man demand that belladonna, arsenic, chalk, email, lily white and rouge be a cause for divorce also. It is his only safeguard. If Blobs cannot smoke his opium and go off into elysian raptures, then let him demand that Mrs. Blobs shall not indulge in colors that won't stand washing. There must be a compensation.

It is about time for man to quit looking after rights for women and look after his own. It will soon be an open question whether he has any.

HOW TO USE THE VOICE IN THE PULPIT.—Franklin computed, by allowing two feet to each person, that Whitefield could be heard in the open air by we forget how many thousands; this he did by having made a study of the art of using the voice, just as Demosthenes and many others less known to fame have done. Many preachers now-a-days have the power in them, but do not know how to put that power forth. The effect of a singing master's lessons on a vocalist, in bringing out the tones and compass of the voice, show what may be done by the preacher in the cultivation of the same art. It must be a natural voice which is used, for no brawling will be half so audible as a man's own key-note. He must address himself to some one at the farthest end of the space he preaches in, and throw his voice out from him into the circumference of the building. The chief effort used, and the chief watchfulness required, is to sustain the ends of the sentences; where it would be natural, in conversation, to drop the voice slightly. Otherwise a man cannot be too natural, or speak too nearly as he would in conversation. The voice must be rested by speaking in different notes within the compass of the preacher's natural scale. By changing the keys, he will

rest one while using another, and so avoid fatigue. As nothing is so wearisome to the audience, so nothing is so fatiguing to the preacher as that monotony which "flows muddily along." A medical man gives this account of the cause of clerical sore throats. He says they proceed from the men stooping in reading, so that the throat does the work of the chest and lungs, which cannot act as they would if the posture was upright, with the shoulders well open. Then, again, in the composition of a sermon, how much may be done to help delivery and save the voice, the economy of which in the nave of a cathedral, would be with most men the essential of success. If any one doubt this, let them take a sermon of long-involved sentences, where there is no stop for ten lines, and another of short ones, and try the difference. Pauses there must be; and some preachers have great art in so making the stopping places on the road as to call attention to the finest views. While they must pause *somewhere*, they select such opportunities for resting as leave the result of a section of the discourse to linger on the minds of the hearers. This should always be done where there is a break in the argument, and if possible driven home with some terse aphorism or proverb, containing the sense of what has gone before, so as to leave the substance of each section of the sermon in some tangible and portable shape on the memory of the audience. After some nail has been driven home and clinched, let the hammer pause awhile and listen for the responsive echo in the soul of the hearer.

SENTIMENTALITY.—"The third spring has dawned upon the world in all its loveliness, scattering daisies violets, and buttercups on the green expanse of smiling meadows, and along the banks of streams, since our loved pastor, the Rev. —, was welcomed in our midst. Our parish had been, and was in consequence of the war, in an impoverished state. He, however, was willing to stem the current of misfortune, and endeavor to overcome all difficulties. "He buckled on his armor" and has accomplished much." We cut the above from an exchange, as a specimen of a style we trust our correspondents will not adopt. And yet it, and the paragraph about the "morning sunlight streaming softly through the stained glass windows," etc., are very fair specimens of the kind of stuff we are obliged to consign to the waste-basket every week, or re-write, or—run the risk of nauseating our readers by publishing as it comes.—*American Churchman*.

—Christ Church, Green Bay, Wisconsin, has adopted the envelope system, and hereafter that parish is to be supported by the offertory, each one giving to the support of the Gospel "according as God has prospered him." We congratulate the newly elected rector of Christ Church, that he is to begin his ministrations under such auspices, and the vestry that they have had the courage to put their trust in the consciences of the people, rather than in their pride. As a commentary on the pew system, we will mention that not a thousand miles from Milwaukee, the vestry of a church inform their rector that they cannot continue services, having no revenue. Reason: the church has burned, and there are no pews to rent in the school house where they are holding temporary services.—*ib.*

—Extract from a letter of Bishop Quintard, of Tennessee: "You heard, I suppose, of the ordination of General Shoup? Did I ever tell you how it came about that he gave himself to the holy ministry? I had been very much depressed at the thought that so few good earnest-minded men were consecrating themselves to the service of the altar. I had a special service in St. Mary's every day for a week; the Holy Communion was administered at 7 o'clock A. M., and prayers put up that God would incline the heart of some one to offer himself for His service. On the last day, I had gone into my drawing-room after the service, my cassock still on, when General Shoup was announced. I rose to meet him, and without any preface said, 'General, God has sent you to me in answer to our prayers, and now I call you in His name to consecrate yourself to His service, and give yourself to the ministry of His Church.' Of course, he was surprised, but the result was, his ordination on the third Sunday in Advent."—*ib.*

UNITED STATES.

The many friends of the Rev. W. Q. KETCHUM, Rector of All Saints Church, at St. Andrews, will be pleased to learn that the Degree of D.D. has been conferred upon him by the Council of Columbia College, New York. We may regard this act as one of the many links which now bind, in Christian Communion, the Episcopal Church of the United States, to the Church of England, in the Dominion of Canada. Columbia College was founded by Royal Charter in 1754, under the title of "Kings College."—*Globe*.

HOLINESS.—Our faith is nothing; it is but the breath of an empty profession, but the utterance of a worthless orthodoxy, if it be not followed up by such measures and such movements as plainly declare that immortality is the goal to which we are tending; that the world is but that narrow foreground of that perspective which is lying at our feet; and, with the eye stretching forward to the magnificent

region beyond it, that we are actually keeping on the straight but single path which conducts to this distant heaven, though set at every footstep with thorns, and hemmed in on the right and on the left with difficulties innumerable.—*Chalmers*.

Agriculture.

GROWING ROOT CROPS.—To grow root crops to good advantage, a rich piece of ground, free from weeds, should be selected—one in which the manure applied to previous crops is not exhausted, is better than a heavy application of coarse manure to the present crop. Coarse manure not finely spread, as is often the case, is very likely to induce a branching, scraggy growth of the roots. Fine manure well spread does better; and if put on in the fall, so the strength may be diffused through the soil, it does still better. A good clover sod that has had a good dressing of fine manure the previous fall, makes an excellent preparation. The large tap-roots of clover wedge apart and loosen up the soil more and deeper than other crops, and render the fine cultivation much easier and more certain, and at the same time add to the available plant food near the surface. The land should be well and finely worked, making not merely a fine seed bed on the surface, but it should be made fine about as deep as it is ploughed. A clover sod that will soon rot and crumble down fine at the bottom of the furrow, it may not be best to disturb, but only make a good seed bed on the furrow. But in most other cases it is best to plough two or three times, and frequently use the harrow and roller besides. A good way is to plough and work the land early in the spring; then let it lie until the weeds are well started, when another thorough working will destroy one crop of weeds, and put the land in fine condition for the seed. If this can be done without another ploughing the worst crops of weeds of the season will be destroyed and not a little labor in tending be saved. A rather slight ridging is preferred; the seed is drilled on these ridges. By making the rows 2½ feet apart and very straight, most of the labor in tending may be done with a horse. Carrots, sugar beets and mangold wurtzels may be sown any time in May when the land is in good condition to secure a quick germination and growth, so the crop may get the start of the weeds. Soaking and sprouting the seed has been practiced, and sometimes with the best results. But it is not always sure; if the land and weather are all favourable when the seed is ready, it will do well; but if storms and bad weather prevent sowing at the proper time on the one hand, or dry weather makes the soil so dry that it draws the moisture out of the soaked seed, on the other, failure may be the result. When the weather and condition of the land can be foretold for a few days, it is a good plan to soak the seed; then with plenty of seed, so that if one lot is lost another may be sown, there is little risk and may be considerable gain, in starting the crop. While from May 1st to 20th is the best time to sow carrots and beets, very good crops have been grown by sowing early in June. Swede turnips are always sown in June—the 20th is the usual time, but it may be questioned whether it is not better to sow earlier.—

DON'T KILL THE BIRDS.—We repeat the request,—"Don't kill the birds."—Whenever you kill a bird, you destroy a friend of the farmer, gardener and fruit grower. Researches show that every species of bird has its particular use in the destruction of the injurious insects and vermin, which constitute the greater part of their food. Birds are in general far more useful than hurtful, and the popular desire should be to take care of, instead of exterminating these beautiful little allies of the farmer and fruit-grower. Why boys should be the mortal foes of birds, it is hard to understand. It is, perhaps, an instinct of the old savage nature of man not yet rooted out. They should be taught better at home, at school and through the magazines and newspapers.

—Cow manure contains more potash than any other kind and is therefore excellent for strawberries.

—An Exchange gives three reasons why butter is so high: 1. The dairyman's daughter never came over to this country. 2. Railroads take the milk to large cities. 3. There are more high brick houses than Ayrshire bulls with a pedigree.

—The best soils are those which have the power of absorbing most from the air. The most profitable plants are those which draw their value from the air rather than from the earth. Sand takes up nothing. Plaster is a great absorbent; so is dry peat.

—The situation of many farmers this spring is a living warning against holding crops for higher prices. Potatoes have been wintered in large quantities in some sections and are to-day marketable for about one-fourth what they would have brought at digging. Wheat is in a not much better case.

—Trees which send their roots deep, like hickories, oaks and beeches, are the best for pasture fields. Elms, maples, willows, etc., tax the surface soil more, and rob the grass. But any tree is better than none. There is great cow-comfort in its shade, and that stands for more milk.

—"Get the best" is a capital rule in bu

ing stock as well as in marrying. If you want a cow, hunt up one so good that the owner "won't sell nohow" and then bid up till he is willing to exchange it for your money. So with help. Get the smartest man to be found, even if you pay 50 per cent. higher wages.

—Cheese men think that the home and foreign market for their product is likely to continue good for an indefinite period, from the fact that the annual demand of England is one hundred and thirty million pounds in excess of production which the fifty million pounds surplus of America fail to satisfy. The increase in the consumption in this country bids fair, from present indications, to keep pace with increase in supply.

Obituary.

DEATH OF THE ARCHDEACON OF DOWN.

We regret to announce the demise of the Venerable the Archdeacon of Down, which took place at his residence, at Hillsborough, at four o'clock on Tuesday morning, the immediate cause being inflammation of the larynx. Walter Bishop Mant was born in Barytown, Hants, on the 25th of June, 1807, and was consequently nearly sixty-two years of age. He was the eldest son of the late Right Rev. Richard Mant, D. D., Bishop of Down and Connor and Dromore, an eminent scholar, sprung from a highly-respectable English family settled in Hampshire, and connected by marital alliances with the distinguished Joseph Bingham, author of *Origines Ecclesiasticæ*, and Dr. Richard Pococke, the celebrated Eastern traveller. The deceased gentleman graduated in Oxford, where he took his degree of M. A. He was ordained in the year 1831, and subsequently appointed Archdeacon of Connor. In October, 1834, in the same week as the great Protestant meeting was held in Hillsborough, he was appointed Archdeacon of Down and Rector of Hillsborough, which he held for a period of more than thirty-four years. For several years the deceased occupied the distinguished post of Provincial Grand Master of the Freemasons of Antrim and Down, which he resigned, and has since held the office of Provincial Grand Chaplain.

He was an active member of the Loyal Orange institution, an officer of the County of Down Grand Orange Lodge, and a Deputy Grand Chaplain of the Grand Orange Lodge of Ireland. He was also a member of the Grand Black Chapter of Ireland. The compiler of this brief obituary had the honour to dine with the late Rev. Mant at a meeting of the Grand Orange Lodge of Ulster, at Coleraine, in 1844, and well remembers that he wore regalia denoting that he had them received the highest degrees of the Order.

On Sunday morning the Archdeacon preached as usual in Hillsborough Church, and went to divine service in the evening, but was unable to officiate. He had been suffering from attack of influenza, and was much recovered, but the preaching had an injurious effect on him. On Sunday morning he preached as usual, and conducted the service at two funerals. In the course of his evening service he quite broke down. When the inflammatory action set in, Dr. Thompson, of Lisburn, and did everything in their power, but without avail, and at the hour we have named the venerable Archdeacon's spirit passed away peacefully as the last hours of an infant. The deceased gentleman was a author of considerable eminence, and much given to antiquarian study. He was sincerely attached to the Church of which he was a minister; and took part at the last great Protestant Defence Association meeting at Hillsborough. He was a man of tender feeling, and anxious to alleviate human suffering. Among his parishioners he was a great favourite; and the funeral emblems, such as are indicated by the solemn tolling of the church bell and the suspension of business in Hillsborough, announce the removal to a better world of an esteemed pastor.—*Orange Gazette*.

At Vittoria, on Friday, the 21st ultimo, after a long and painful illness, which she bore with true christian resignation, Helen W. R. Tisdale, daughter of the late Joseph and Margaret Tisdale, in the 45th year of her age. Deceased was one of the most remarkable cases of extreme suffering to which frail humanity can be subject. Torn from her young companions in the midst of her youthful expectations, and thrown upon a bed of suffering, from which she was never raised even to a sitting position, for the long period of twenty-eight years—suffering, almost without cessation, the most excruciating pain, for which sore affliction she was never known to murmur or question divine justice—always trusting in the merits of a kind Redeemer for a happy release when the appointed time of her earthly dissolution should come. She derived spiritual consolation from her Bible and Prayer Book, of which she was a constant reader, and was a disciple of the Church of England, in which faith, with a full assurance of a happy resurrection to eternal life, she breathed her last,—being the first of a family of ten; and surrounded by all her brothers and sisters—retaining through all her suffering to the last full powers of her mental faculties, the amiability and brilliancy which was most fully displayed in her early school girl days.

DEATH OF M. LE PASTEUR ROGNON OF PARIS.

The Paris *L'Esperance* announces another serious loss to the French Protestant Church in the death of the excellent Pasteur Rognon, after a ministry of twenty years, twelve of which were devoted to the Reformed Church in Paris. He was, says *L'Esperance*, in the full vigour of manhood, strong, and eminently gifted with mental endowments. A long and brilliant career seemed to lay before him. . . . But these bright hopes have been suddenly crushed. We knew M. Rognon suffered, but we were far from suspecting the serious nature of the malady which was consuming him. He preached twice during Holy Week, and he celebrated the festival of the Resurrection at Easter. No one anticipated so near or so sudden an end.

"It was on Sunday, the 11th of April, that M. Rognon was struck for death. From that moment till the following Thursday, when he yielded up his soul to God, his faculties were clouded. He had only now and then lucid intervals, and was generally either in a state of delirium or unconsciousness. . . . He was cut off in the flower of his age and of his talent. He had just completed his forty-third year, and competent judges had described his last sermons as remarkable works."

His removal is described as a mysterious dispensation! "Our Church," says *L'Esperance*, "is engaged in a formidable conflict. She needs strong men, men uniting breadth of mind with fixed settled convictions, men capable of defending the truths of Christianity, without blending with their defence compromise narrownesses, while at the same time sufficiently alive to the value of that truth not to betray it by easy compromises or blind concessions. Rognon was a man of this stamp, firm without obstinacy, a stranger to the littlenesses, able to separate the essentials of that of Christianity from what is merely accidental and transitory. . . . Rognon leaves behind him a widow and five children, the eldest of whom is not yet fifteen. . . ."

"The funeral took place on April 16. The Presbyterial Council decided that a funeral service should take place in the Temple of the Oratory, that MM. Grandpierre and Dhombres should speak in the Temple, and M. G. Monod at the Cemetery, and that the Pastors of the Confession of Augsburg and the independent Churches should be invited to this mournful ceremony."

"The Preteurs of the Assembly in a fervent prayer echoe the feelings of the Assembly, in invoking Divine consolations upon the afflicted family. . . . A powerful address was delivered at the cemetery by M. Monod."—*L'Esperance*.

The Portfolio.

—There are certain seasons when it is our privilege to commit our affairs into the hands of God and be still. He that believeth shall not make haste.' That is he shall not be in confusion, running hither and thither, as one who has no resource. He shall stand still and wait for Divine teaching; not like one who is insensible, but as one who is dependent. God says give Me time, and trust, and you shall not wait in vain. Every dark and mysterious providence is a special season in which we would stand still, in the way laid down. If your way is hedged about with thorns—if you know not where to fetch your next step—yet this rule will hold good: "Be still, and know that I am God." Say to Him, the way is in the sea, and thy footsteps are not known; but they may be trusted. . . . Standing still is sometimes found the hardest work a Christian has to do: therefore, while we stand silent before our King, we stand encouraged, also, that we shall reign with Him. He endured the cross: therefore God hath mightily exalted him. Enter into thy chamber till the indignation be overpast: as though God would say, 'I will take this matter into my own hands: I hold the scale and the sword and will maintain my power.' Beware how you enter into vain conjectures and say, 'This or that would be better.' Rather say with Habakkuk, I will stand upon my watch, and set me upon the sower: and will watch to see what He will say unto me; and what I shall answer when I am reproved.' As servants we are called to stand in a certain place: we are called to stand waiting, but expecting. A thousand cares will occur in life in which haste will mar and ruin: while the man who stands still, in God's way, has a prospect of making his way through the deepest waters—See Exodus xiv. 13, and 2 Chron. xx. 17.—*Cecil*.

—As to family government, it has been said that children love best those that govern them best. 'This was verified in our experience. Our mother was gentle, tender, and sympathizing, but all the discipline of government was with the father. With most of his children, when quite young, he had one, two, or three seasons in which he taught them that obedience must be exact, prompt and cheerful, and by a discipline so severe that it was thoroughly remembered and feared. Ever after, a decided word of command was all sufficient. The obedience demanded was to be speedy, and without fretting or frowns. 'Mind your mother!—quick!—no crying!—look pleasant!'—these were words of command, obeyed with almost military speed and precision."—*Dr. L. Beecher*.

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

AGENTS FOR THE CHURCH OBSERVER.

- Mr. Geo. Wilson.....Amherstburgh
- Rev. F. Harding.....Aylmer, Ont
- Mr. W. D. Arlath.....Barrie, County Simcoe
- Mr. Alex. Gavilliers.....Bond Head, Simcoe
- Mr. Schneider.....Carleton
- Rev. W. B. Evans.....County Gray
- Mr. A. Hewson.....Coburg
- Mr. A. M. Ballantine.....Hamilton
- Mr. Reay.....Hudson
- Mr. Stacey.....Kingston
- Mr. J. C. Overell.....Belleville
- Mr. John Golden.....Kingsville
- Mr. E. A. Taylor.....London
- Mr. John W. Meake.....Nanticoke
- Mr. George May.....Ottawa
- Mr. J. M. C. Delesderniers.....Pendleton
- Mr. Isaac Robinson.....Peterborough
- Mr. Highfield.....Quebec
- Mr. Thomas Owens.....Stonefield
- Mr. Henry Davis.....Stratford
- Mr. H. T. Lonsdale.....St. Andrews, Q
- Mr. Wm. Drumm.....St. Johns, C. E
- Mr. M. Caldwell.....St. Thomas, Ont
- Mr. Rawlinson (Messrs. Hewitt & Co.) Toronto

We must beg our friends to write the names of persons and places as distinctly as possible. This will save much annoyance.

Communications received later than Monday morning must stand over till our next issue.

We cannot undertake to return rejected manuscripts.

*Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

To insure safety, all remittances should be registered and addressed:—

To THE PROPRIETOR, CHURCH OBSERVER,
MONTREAL, Q

LAW RESPECTING NEWSPAPERS.

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Church Observer.

"One Faith—One Lord—One Baptism."

MONTREAL, 9th JUNE, 1869.

IRISH CHURCH BILL.—It appears probable, from telegraph news by Atlantic cable, that this Bill will be thrown out by the House of Lords. The Conservative Peers have had a meeting, at which they resolved to vote against Mr. Gladstone's measure, and this, it is believed, will give a majority of ten on their side. As a question of principle, Lords Salisbury and Carnarvon advised securing the best possible terms for the Irish Church; but Lords Derby and Cairns consider it better to reject the Bill altogether, seeing that the country had not pronounced on the measure. It is evident that a good deal of agitation must result from the action of the House of Lords.

WOMAN'S EDUCATION.

On Monday, the 31st May last, a large number of influential ladies gathered at the residence of Dr. Taylor, Sixth Avenue, New York, in response to a call of the Secretary of "The American Woman's Educational Association." A meeting was organized—Mrs. M. O. Roberts acting as President—and after a long and interesting discussion, the following resolutions were unanimously passed. It is proper to state that the society has been an organized and efficient power in woman's education for over twenty years. The object of its present action is to forward a movement to secure endowed institutions for the training of women to their special duties and professions as men are trained for theirs, particularly the science and duties of home-life. The resolutions will sufficiently explain the rest:—

Resolved.—That one cause of the depressed condition of woman is the fact that the distinctive profession of her sex, as the nurse of infancy and of the sick, as educator of childhood, and as the chief minister of the family state, has not been duly honored, nor such provision been made for its scientific and practical training as is accorded to the other sex for their professions; and, that it is owing to this neglect

that women are driven to seek honor and independence in the institutions and the professions of men.

Resolved.—That the science of Domestic Economy, in its various branches, involves more important interests than any other human science; and, that the evils suffered by women would be extensively remedied by establishing institutions for training woman for her profession, which shall be as generally endorsed as are the institutions of men, many of which have been largely endowed by women.

Resolved.—That the science of Domestic Economy should be made a study in all institutions for girls; and, that certain practical employments of the family state should be made a part of common school education, especially the art of sewing, which is so needful for the poor; and, that we will use our influence to secure these important measures.

Resolved.—That every young woman should be trained to some business by which she can earn an independent livelihood in case of poverty.

Resolved.—That in addition to the various in-door employments, suitable for women, there are other out-door employments especially favorable to health and equally suitable, such as raising fruits and flowers, the culture of silk and cotton, the raising of bees and the superintendence of dairy farms and manufactures. All of these offer avenues to wealth and independence for women as properly as men, and schools for imparting to women the science and practice of these employments should be provided and as liberally endowed as are the agricultural schools for men.

Resolved.—That organization is a most powerful agency to secure these objects; and, that the American Woman's Educational Association is an organization which aims to secure to woman these advantages enumerated, that its managers have our confidence, and that we will co-operate in its plan as far as we have opportunity.

Resolved.—That the Protestant clergy would greatly aid in these efforts by preaching on the honor and duties of the family state. In order to do this, we request their attention to a work just published by Miss Beecher and Mrs. Stowe, entitled, "The American Woman's Home," which largely discusses many important topics of this general subject, while the authors have devoted most of their profits from this work to promote the plans of the American Woman's Educational Association.

Resolved.—That the editors of the religious and secular press will contribute important aid to an effort they must all approve by inserting these resolutions in their columns.

BANK OF UPPER CANADA.

Perhaps, for the welfare of the community, there are no institutions which should be more narrowly watched than the various banking houses of the country. In a perfectly solvent state they may be of infinite service, not only by making money plentiful, but by enabling many to carry on a useful and profitable trade. In a bankrupt or kindred state, however, they are only a dread calamity. In years gone by there was no institution in the land that commanded a higher respect than the Bank of Upper Canada. Government kept its account with it, the rich smiled upon it, and the poor envied it; in fact, it was the great central power in the country. But to-day the miserable of the land are those who have had anything to do with it, and indeed it is impossible to say what evils may not yet result from its failure.

It is now a matter of history that before it gave any outward signs of decay the bank was abominably managed. Notes were discounted on the score of friendship rather than on real security. Men of admitted solvency were refused accommodation, while the knights of the round-table got all they wanted, and, gentle reader, they wanted a great deal. Then came a crash. The government withdrew its account, and, after a solemn conclave, the unfortunate stockholders were informed that their stock was to be reduced by 40 per cent.—pity now they did not reduce it to nothing; while at the same time they were told that a considerable time must elapse before they could receive any dividend on that which remained. A shrewd banker was now called to the helm; he was said to be a perfect Nestor in council—a man who could see all the changes that were to take place in the financial world for the next decade of years, and a great many more that were not.

It seems the aforesaid banker did not wish to assume the reins of power—he was perfectly happy in his lot—but government pressed him, and, rather than see the institution fall to the ground, he took the supreme charge at a salary of \$10,000 per annum. Of course it is utterly impossible for the outside world to understand the arcanæ of a banking house, but surely it is not unreasonable for the wretched public to ask the following questions:—

First.—Why was it that dividend after

dividend was declared, when the managers and directors must have known that the institution was not in a position to pay them, and when the monies themselves had to be taken from the capital, and not from the earnings of the bank?

Second.—Why did the government scrutineers permit all this to be done? Is not government control intended to guard the interests of the public, and prevent the public at large from being duped by private speculators?

Third.—Why was an enormous amount of credit given to parties in Kingston after the bank had refused it elsewhere, and when the security given was of a light and unsatisfactory nature?

These are questions which may be asked, but which, we suppose, will never be satisfactorily answered. The point we have to bear in mind is this, that though the government permitted the public to be deceived by the bank, and to trust it when it was unreliable, it now turns round and threatens to squeeze the very last mite from the stockholders, who have already lost every farthing they placed in the institution. The double liability law is to be rigorously enforced, but the government would do well to remember that it is responsible to the people for a great deal of the misery we have already seen, and therefore it should be slow to punish where it is itself the most worthy of blame.

ITCHING EARS.

Itching ears troubled the church in apostolic days, and will continue to do so, we suppose, till the work of the church is accomplished. There will ever be people anxious to hear every new thing, willing to listen to every new freak and fancy that may spring up in connection with religion—Waifs and Strays of religious life; weather-cocks of piety, turning about under the influence of any Bonanzas that happens to come along. It is not, however, for such we write these words; we rather address ourselves to those who are really members of the Church of England, and on a subject of great importance to the church itself. We refer to the habit of Anglican churchmen and churchwomen frequenting the Church of Gesu, for the avowed reason of listening to the magnificent music provided for them by the Jesuit Fathers, free of all charge, to the audience, and costing, we suppose, the Fathers not a little in the course of the year.

Now we do not blame the Fathers for giving sacred concerts in their church night after night, and doing all they can to attract Protestants to hear their own doctrines assailed, by the eloquent preachers who fill the pulpit of the Gesu. They believe they are right in doing so, and however we would wish them to think otherwise, however we may mourn over their mistaken views, we cannot blame them for their zeal and energy. But we do blame the people calling themselves Anglican churchmen and churchwomen—people who believe that Rome is wrong in theory and practice—people who would be very angry if any one doubted their Protestantism. We do blame such for taking part in a service that they know to be wrong, and to exercise their most inconsistent conduct on the grounds that they only go to hear the music so good-naturedly provided for them by the Jesuit Fathers. It is possible, of course, that such persons may never have realized the danger of such a proceeding, and the bad example they set others. If good music is a sufficient excuse for religious error, good music may be made an excuse for any other form of error. If a father feels that Rome teaches what is wrong, yet that he waits on her ministry for the sake of the music, we do not see how he can evade his son's argument, that, although saloons and casinos are dangerous places, that the good music heard there is a sufficient reason for the boy frequenting them. In both cases music well rendered gets over any evil or error in either place.

But not only do we set a bad example, but we do what is more dangerous still. We aid in weakening party lines between us and Rome, and that in days when they could not be drawn too tightly. If ever we kept out of such places, it should be now, when Rome is sparing no effort, no expense to insure England's church all over the world. Whilst harboring no personal ill-will against any Roman Catholic, we should look on Rome as our deadly foe, and feel ashamed to be seen abiding in her tents. There ought to be no fellowship between us religiously, as long as Rome remains as she is; and it is a disgrace to us to say that when she is working heaven

and hearth to destroy the Protestantism of the Anglican Church, that she can win with her music those who abhor her theology and reject her teaching. We close, then, with these words: Give up the habit of patronizing error for the sake of music, and cleave to the truth, for the sake of the truth and the church's safety.

COLONIAL CHURCH AND SCHOOL SOCIETY.

We give, to-day, some extracts from the report of the annual meeting of the Colonial and Continental Church Society, which will be interesting to many of our readers, because of the long connection of the Society with the Dominion.

The society was first formed in connection with Newfoundland, under the name of the Newfoundland School Society, forty-six years ago. It had been carrying on its operations eighteen years in that island when the Bishop of Newfoundland, having personally inspected many of the schools, wrote: "Its schools have been already among the most prominent blessings which our gracious Lord has vouchsafed to that dreary land." In Newfoundland the work of the society has been prosecuted with increased efficiency, commanding the praise of all, up to this day.

In 1829, the operations of the society were extended to Canada, under the superintendence of the Rev. M. Willoughby, first pastor of Trinity Church, and in three years had founded forty-two daily, besides Sunday, schools. At that time education in Canada was in a miserable condition, and it cannot be disputed that its improvement and revival are owing mainly to the faithful energy of that society.

The Bishop of Montreal took the Rev. M. Willoughby through an extensive portion of his visitation in the year 1841, and afterwards wrote to the Society: "Not a few of the destitute settlements which we visited upon that journey have, in consequence of arrangements which he then put in train upon the spot, enjoyed the blessings which are dispensed by the Society." And this testimony of the Bishop was often repeated, eliciting strong expressions of gratitude from the society.

On the first January, 1851, the "Newfoundland School Society" and the "Colonial Church Society" were united, and formed into the "Colonial Church and School Society." Prior to this union careful enquiry was made, when it was found that the society's schools numbered 116, containing 6,885 scholars. From this time the progress and expansion of the society were very marked, its home income increasing from about £7,000 in 1851 to nearly £20,000 in 1858, and the number of "agents employed" from 101 to 186 within the same period.

We have chosen the date of 1858 for comparison, because in that year the Government in Canada had just begun to take up the matter of education, and Mr. Justice Day, at the anniversary meeting, drew attention to the society's operations in the following words:—

"Every one who has taken any interest in the cause of education in this province must have felt that the great want had been the obtaining of trained teachers. Much had been said on the subject; but while others had been merely talking, the Colonial Church and School Society had been acting, and had established an institution here for the education of teachers; so that last year, when the authorities of McGill College were empowered to establish a Normal School in connection with the College, they were saved all the anxiety and trouble of the preliminary steps. They found a school already formed, and they had only to go on with the work. The union had been happily effected, and the institution had gone on prosperously, smoothly, almost without a check. For the flourishing condition in which the McGill Normal School now is, the Protestants of Lower Canada were in a great measure indebted to the efforts of the Society's Superintendent, the Rev. Mr. Bond, aided by the exertions of Professor Hicks. Public attention was now very generally awakened to the subject of education; but it must not be thought that therefore all was done that had need to be done. Society could not stand still. It must either go constantly forward, or the irruptions of vice must drive it backward, and nothing could better prevent this than a sound education."

On the first of May, 1861, with a view again to expansion, the name, "Colonial and Continental Church Society" was adopted, and the income, which was then £27,500, has increased to £35,500, in round numbers, for the present year, and its "employed agents" to 253 in 1868. We have not space to advert to the operations of the society in this diocese; nor is it so necessary, as the annual report has just been published, and the work of its schools and city missionary and Bible-women are well known and appreciated in this city. We may, however, remark that this diocese is largely indebted to the society for its efforts in behalf of education, and it is to be hoped that, with the progress of the city and country, the energies of the society will be increased, and

the great accession to the population by emigrants from England, who more especially require the aid of the society's agents, be met by a corresponding expansion of the society's operations.

The faithfulness and firm friendship of the early members of the society is very gratifying. The Earl of Shaftesbury has ever proved, from the beginning, its unwavering friend, oftentimes presiding at its anniversary meetings; Lord Henry Cholmondeley presided over one of its committees; the Earl of Harrowby, who presided over its last anniversary, has been a member since 1836. Archbishops and Bishops are, and have been, its vice-presidents; the Most Hon. the Marquis of Cholmondeley its president, and our beloved and gracious Queen—may God grant her a long and happy reign—one Queen is its patron.

Rev. Dr. Balch announced in the Cathedral last Sunday that the collections had been so far successful with respect to the mission debt in this diocese; that there were reasonable expectations of its being entirely liquidated before the arrival of the new Bishop.

Correspondence.

We are not responsible for any opinion expressed by our correspondents

CANDLESTICKS.

To the Editor of the Church Observer:

Sir,—Will you be good enough to tell me what are two empty candlesticks standing on the Lord's table in the sunshine of noon, emblematical of? As an ignorant layman, I do not see they can be emblematical of anything except a want of illuminating power, which I imagine, must refer to the persons who put them there—unless, indeed, the candlesticks had lighted candles in them—and then I can understand they would be very fit emblems of ritualism, as seen in the light of the Gospel. A word or two will greatly oblige

AN ANXIOUS INQUIRER.

Montreal, 9th June, 1869.

Home Church News.

DIocese OF QUEBEC.

THE LATE J. B. FORSYTH.—At a meeting of the select vestry of the Cathedral, held on Saturday, April 10th, it was resolved:—"That the select vestry avail itself of its first meeting after the lamented death of Jas. Bell Forsyth, Esq., to place on record its deep sense of the many and valued services rendered by him to the congregation of the Cathedral, in the Diocesan Synod, the Church Society, and also in this Vestry. To his untiring efforts it is also mainly due that the heavy debt, which for many years has weighed upon the congregation, is now nearly extinguished." As a mark of respect to the memory of the deceased, the cathedral was draped in mourning on the succeeding Sunday. At the conclusion of his Lordship's sermon in the morning service the Bishop made a touching allusion to the solemn drapery in which the building had been vested, and proceeded to speak of the "genial kindness of his nature, and the Christian devoutness of his life." The concluding words of the sermon bear ample testimony to the reality of the loss which our Church of Quebec has sustained. They were as follows:—"The cheerful alacrity with which he gave, not only his money, but his time and his talent, wherever there was misery to alleviate, or sorrow to succor, is known to us all. He will not soon be forgotten. But his deeds will live longer than his name. The print of his hand is upon every institution of our Church. In them his influence still survives and will yet endure. But he is gone; he has been gathered into the fold."

At the evening sermon, by the Rector, (Rev. Mr. Houseman), allusion was likewise made to the same subject.

A meeting of the Central Board of the Quebec Church Society was held after the Annual Grand Meeting, in which a resolution was passed, deploring the loss of Mr. Forsyth, who was one of the oldest members of the Society, and had been one of the Vice-Presidents.

DIocese OF ONTARIO.

The quarterly meeting of the Mission Board was held in the secretary's office, St. George's Hall, Kingston, on Wednesday, the 2nd instant—Archdeacon Patton, of Cornwall, in the chair. There were present:—The Bishop of Ontario; Rev. S. Jones, of Belleville; Dr. Boswell; J. J. Bogert, of Napanee; Messrs. Jas. Shandon, S. Muckleston and Dr. Henderson, of Kingston.

The Archdeacon opened the meeting with prayer, after which the Secretary read the minutes of the previous meeting, which were agreed to.

A long communication was read from the Rev. Mr. Fleming, missionary at Osgoode, with reference to his mission, and asking for an increase of salary.

The Secretary was directed to inform Mr. Fleming that the Board adhered to

the resolution agreed to at a previous meeting, and that the necessary guarantee must be forwarded.

A letter was read from Mr. Beeman relative to the affairs of the mission at North Gower, about which there has been a difficulty for some time past.

The Archdeacon was requested to visit the mission and to arrange the difficulties harmoniously, he having full power from the Board to receive payment of all monies due to the Rev. Mr. Merritt, and pay the same to him.

An application from the Rev. S. Tighe, Marysburgh, applying for a renewal of the grant to that Mission. The grant of \$300 was made on the usual conditions.

The Secretary reported from the Land Committee, that the Committee had accepted the offer of \$3.00 per acre, for a lot in the Township of Cambridge, and that one third of the amount had been paid.

A letter was read from the Rev. Mr. Henderson, asking to be paid up to the end of the quarter, he having left the Diocese.

There was no precedent for complying with Mr. Henderson's request, and the Secretary was directed to write him to that effect.

A communication was received from the Rev. Mr. Bell, Missionary at Arnprior, asking for an increase of salary. The request was declined.

A letter was read from the Rev. U. H. Smythe, of Tamworth, claiming arrears of salary. The Board declined to comply with his request.

A subscription list was read from a number of the members of the church in Sturminster, who desired that a Missionary should be sent to them. The matter was laid over until next meeting. An application was received from the mission of Carleton Place, for a renewal of the grant. The application was laid over until next meeting; the Secretary being directed to issue the cheque for the Missionary's salary in the mean time.

After some further routine business and a discussion concerning a new canon for the regulation and government of the Missions and Mission Board, the Archdeacon dismissed the meeting with prayer.

The Committee of the Divinity Students' Fund met this day, June 1st., 1869. Present: Rev. E. C. Bower, J. Staunage, S. Jones, J. G. Bogert.

The minutes of the last meeting were read and confirmed.

The Secretary reported as follows:—

Table with financial entries: To balance March 1, 1869, \$266.35; Collections, 23.66; Interest Dominion Stock, 15.00; Total \$305.01.

Table with financial entries: Share of Clerical Secy's salary, \$7.50; A. H. Coleman on third grant, 33.33; J. H. Nimmo, 33.33; Total 74.16.

On motion, it was resolved,—That the usual grant of \$100 per annum for two years be made to Mr. John R. Ross, on condition that he is accepted by the Bishop as a candidate for holy orders.

The Rev. S. Jones mentioned his intention of moving for the increase of the usual grant to \$150 per annum.

The statement of the funds of the Board for the quarter was read,—and is as follows:—

Table with financial entries: Balance at March, 1869, \$2,207.20; Collections received to date, 3,128.55; Grant for quarter S. P. G., 664.30; Total 6,000.00.

Table with financial entries: Cr. By salaries for quarter, 2,041.68; Printing account, 54.25; Postage, 11.00; Share Clerical Secy's salary, 30.00; Balance of account to Church Secy., Toronto, 46.67; Discount on silver, 68.54; Expenses of debenture, 16.91; Total 6,000.00.

Table with financial entries: Whitsunday collections, 374.09; Half balance Jan. 1, 1869, 130.47; Total 504.56.

Table with financial entries: Balance Jan. 1, 1869, 3,226.44; Collections received during the year as follows: Whitsunday Collections, 378.70; Advent, 445.64; Missionary meetings, 1,711.94; Parochial Collections, 2,675.35; Total \$5,211.63.

Table with financial entries: Dr. To balance March 1, 1869, 40.12; Received from Children's Serving Society, St. George's Cathedral, Kingston, 20.00; Interest, 146.07; Proceeds of Deposit receipt From Mission Fund, 3,500.00; On account sale of land in Township of Cambridge, 200.00; From Church Socy., Toronto, on account timber sold from land in Verulam, 46.63; Total 4,457.33.

Table with financial entries: Cr. By purchase of 4 County Bruce Debentures, 40.20; Paid accrued interest on do, 91.04; Total 131.24. Balance, \$346.34. Total amount of investments on account of this fund to date is \$477.58.

DIocese OF TORONTO.

St. JOHN'S CHURCH, ANCASTER.—This new church is a substantial, and commodious building. The congregation we understand, is always very large; the estimated number of sittings is about 450. Whatever differences of opinion may have existed as to size of building, form, cost, &c., all very natural to minds, feelings and tastes in a large community, we think there is very good reason for satisfaction and gratitude. May great peace and prosperity attend the large and influential parish of Ancaster.

St. PAUL'S, YORKVILLE.—On Tuesday evening, May 25th, an adjourned meeting of this vestry finally disposed of the troubles which have agitated the two congregations in this parish. When the handsome stone church was erected some eight years ago, it was discovered that it was, unfortunately, too small for the wants of the parish, and the old wooden church was removed to the western part of the parish and fitted up and used as a chapel-of-ease and school-house. For some years part of the congregation belonging to this wooden church, or old St. Paul's, have been desirous of being separated and forming a distinct parish, but any motion of this nature had been constantly resisted until the debt, a heavy one, still due for the erection of New St. Paul's, had been paid. This year old St. Paul's congregation having become reduced, and unable to meet its liabilities, desired an immediate separation, while the vestry of new St. Paul's were in favour of closing the church, a deputation from both vestries waited upon his Lordship the Bishop. His Lordship having recommended a separation, the vestry of new St. Paul's agreed upon the terms which were submitted to the vestry of the old church, but that body decided to continue their present connection. It was ultimately determined to accede to this request, the Incumbent, the Rev. S. Givins, handsomely offering to sustain any loss which might accrue through adopting such a course. The only other resource would have been to have closed the doors of old St. Paul's. We are glad that this scandal to the Church has been avoided, and that there is every hope that the old church will, with a united congregation, determined to persevere, succeed in their desire to keep the church open. The part of the parish where it is situated is a poor one, and the closing of the church would have been a great loss to many infirm and poor worshippers, as well as to those who, from long usage, are attached to it.

A CHURCH ASSOCIATION.—A meeting was held on Wednesday evening, May 19th, in the School-room of Christ Church, Hamilton, to consider the propriety of establishing in that city a Church of England Association, on the basis of constitution sanctioned by the late Bishop of the Diocese. Remarks explanatory of the course of action proposed were made by the Rev. F. G. Geddes, who presided, and by the Rev. T. S. Cartwright. It was decided unanimously that such an Association should be formed, and the two gentlemen named, with Messrs. Leslie, Spencer, and Monk, were appointed a Committee to invite the co-operation of the clergy and laity of the Church of England in that city. The meeting was adjourned until Thursday.

PORT PERRY.—A Churchwarden correspondent, at Port Perry, in effect writes thus:—The "Church of Ascension," of this place, after its partial destruction by a tornado, has been rebuilt and completed internally, through the generosity of friends at a distance, and the energy of a congregation, whose means were nearly exhausted in the first destruction of the edifice. Many thanks and much gratitude is expressed in hopes of their being accepted by such as have rendered in this parochial work such seasonable relief. The congregation, although not rich, is large, increasing and attentive. The formal re-opening services were conducted on last "Ascension Day" when the Church was crowded, and a large number of children baptized. The Rev. F. Forneri, the Incumbent, afterwards delivered an eloquent sermon adapted for the occasion. The good people, however, have been obliged to contract a debt, for the liquidation of which, the pews are rented. This is undesirable for two reasons.—1st. They feel that it will be to advantage of all concerned to have free sittings.—2nd. The income of their clergyman—at all times precarious—is reduced to an inadequate sum, notwithstanding his labors extend over an area sufficient to constitute four parishes. Here, then, is a representation with an appeal. How encouraging it would be to pastor and people to have the application elicited still warmer thanks and a yet deeper sense of gratitude.

DIocese OF HURON.

St. PAUL'S CATHEDRAL, LONDON.—The enlargement and alterations in St. Paul's Cathedral will be commenced in the early part of next month, the delay being caused by the difficulty in obtaining bricks. The present chancel will be pulled down, and a new one erected the same height as that in use, with a drop of forty-eight feet. On the south side there will be a recess for the organ and choir, 13 x 35, to face north towards the chancel; in front of this recess there will be three arches carried up by Gothic columns, with caps, and will form the opening to the organ. The expense of removing and putting the organ in thorough repair will cost something like five hundred dollars. Inside of the chancel eight open pews will be constructed for the families of the clergy, with some additional ones to rent; also, eight stalls for the bishop, dean, and officiating clergymen. The present reading desk and pulpit will be removed, and in their stead a lectern will be placed in the centre of the chancel, from which the prayers and services will be read, and the sermon delivered. The chancel floor will be raised three feet higher than the flooring of the church, and three steps will be laid down outside the communion table, and one at the communion table. The pews in front of the lectern will be considerably altered and enlarged, giving twenty additional sittings. The present locality of the organ will be appropriated for pews, the two front ones to be rented, the others to be free. It is to be regretted that, for want of the necessary funds, the architects, Messrs. Dyas & Wilkens, after furnishing designs for new stained glass windows for the chancel, that portion of the work will require to be dispensed with, and the present ones retained. The work will be pushed on with vigor. We have no hesitation in saying that, when the work is completed, St. Paul's will be one of the handsomest finished Episcopal churches this side of Montreal.—Prototype.

Society Meetings.

COLONIAL AND CONTINENTAL CHURCH SOCIETY.

The annual meeting of this Society was held on the 11th May last, at St. James Hall, London, and was well attended. The chair was occupied by the Right Hon. the Earl of Harrowby. The proceedings having been opened with prayer, the Secretary read the report, which was highly satisfactory in a financial point of view. The total receipts being £35,455; the expenditure £32,797; leaving a balance on hand of £2,657. After the report was read, the chairman said:—Ladies and gentlemen, there is one reason why I may be entitled to occupy this position, namely, that I was one of the earliest members of the Society. At a meeting which was held in its behalf at Torquay somewhere about the year 1836, I was visited by Mr. Codner, who was, I believe the original founder, and who, having been a successful merchant in Newfoundland, felt it his duty to do what he could to supply the spiritual necessities of the inhabitants to occupy the chair, and assist in pleading for the cause. This Society affords, I may remark, an example of development almost as remarkable as that imagined by Darwin. It began its work as the Newfoundland School Society; then it took another name; and after a gradual process of development, having cast off one integument after another, became at length the very useful Society of whose operations we have just heard, embracing a wide and important range both in our colonies and on the Continent. Some persons may be inclined to ask what there is in its work that is peculiar. Its operations embrace, as I have just intimated, two main branches, those in the British colonies, and those on the European continent. The first of these departments is included in the work of the Society for the Propagation of the Gospel; the second, in some degree, indirectly at least, in that of the Church Missionary Society, to which I may add that there is other machinery by which chaplains are to a certain extent provided in different parts of the Continent. But while we have no wish to undervalue the efforts of other Societies, or to say anything which is inconsistent with the essential unity of our Church, we maintain that it is urgent duty of the present day for those who hold strong specific principles, to endeavour to give expression to them in reference to the work of evangelization in our colonies and on the Continent. It used to be a peculiar distinction of the Church of England that it held Protestant principles but now there are Societies connected with our Church which shrink from the name of Protestant. The members of these Societies delight to talk of Anglicanism, of which their forefathers knew nothing. If their forefathers were to rise from the grave, they would ask them what they meant by the word "Anglican," and whether some new sect had sprung up in place of that reformed church which they aided in founding. It is therefore, very important, especially as regards the continent, that the Protestant character of this Society should be clearly exhibited. There are different classes of Englishmen who go abroad. Some of our countrymen are attracted by the ceremonies of the Romish church on the continent, while others are repelled by them. For my own part, I

must say that having travelled a good deal in Italy and other parts of the continent, I am astonished how persons who have read their Bibles can be attracted by Roman catholic ceremonies; but there are many giddy and foolish people who like them, the senses being caught by them; the sense of smell by incense, that of sight by pictures and imposing spectacles, and that of hearing by the charms of music. Under these circumstances, it is very important that the British chaplains scattered over the continent should give no uncertain sound, that in the enemy's country, as it were, English clergymen should clearly draw the distinction between Gospel truth and medieval superstition. The colonists are not perhaps in as much danger in this respect as our countrymen who visit the Continent. People who go out to the colonies are not generally persons of strong imaginations, but persons with whom common sense is a great attraction plain common-sense men, who require simple spiritual aid amid the difficulties of their position. Scattered as the colonists are over a wide district of country, they are not at first able to provide the means of spiritual instruction for themselves. This society assists, on the one hand, those who need help on account of their poverty, and on the other, those who need warning on account of the spiritual dangers to which they are especially exposed. These were the excellent objects which the society had in view. Their importance would be enforced by the speakers who were to follow him, and he earnestly hoped they would receive increased support. (Cheers.)

Bishop Ryan (late Bishop of Mauritius) moved the first Resolution, viz.— "That the Report, an abstract of which has now been read, be adopted and printed under the direction of the committee; that the present General and Continental Committees be re-appointed; and that R. C. L. Bevan, Esq., be requested to continue in office as Treasurer."

In saying a few words in support of this Resolution, he wished to keep up the tone of encouragement which had already been introduced, and at the same time to address his warm gratitude to the Society for the help which it had rendered in the diocese of Mauritius ever since 1854. The words in the Report were, "their countrymen abroad." He was much struck by those simple words, and he would now tell the meeting what had been done, with the assistance of that society, for English sailors who came to the Mauritius. Soon after his arrival at that island, he estimated there passed through the chief island, Mauritius, every year, about 10,000 of our sailors, for whose religious instruction no provision was made. On making inquiries at the Harbour Master's office, he ascertained that the actual numbers in the previous year was 15,764. He appealed to the society for help, and help was given. A very devoted man out of a Scripture-reader, among the sailors. When he (Bishop Ryan) went to the Government department to solicit aid for the object, he met with great discouragement, and had to depend on private subscriptions. The Scripture-reader, when he began his work, had only a herring vessel in which to carry on his work, and sailors were a class very particular in such matters; but the result of his work was such that in a very short time the harbour master called upon him and told him that he must do what he could for himself in the matter. At that period that excellent man, Commodore Trotter, happened to come to the island, and he set his carpenters to work to rig out the vessel just purchased as a church. Soon after this the seamen in the harbour intimated that they wanted to have a "regular-built parson" meaning that they wanted the Scripture reader to be ordained. He was ordained, and he has since carried on his work as a clergyman with remarkable success for about fourteen years. He held three services every week; and one of the most beautiful sights that could be witnessed was to see in that harbour of Port Louis, every Sunday morning a number of boats visiting the ship, and two or three hundred sailors going on board to attend Divine service. There was an excellent harmonium used, and the service was being Sunday morning and Thursday evening. Besides the service, there was a reading-room open on board, and on one side of the vessel was a mariners' post-office for the convenience of sailors resorting to the ship when not on duty.

After stating a number of facts tending to show the useful character of clergymen's labours, the Bishop closed with an expression of gratitude for what had been done in his own diocese which had prompted him to make these remarks, and he earnestly exhorted the Meeting and all who might read what he had said to aid liberally a Society which was doing such a vast amount of good.

Mr. R. BAXTER, in seconding the Resolution, said he thanked God for the benefits which this Society had conferred on his countrymen both in the colonies and on the Continent. God had stamped a tendency to colonization on the English character in a very marked manner. There was no other nation in the world which seemed to be able to colonize like the English nation. "Go forth and possess, go forth and cultivate, go forth and found empires," seemed to be a command addressed to the English as a nation. Wherever the English had gone they had settled; wherever they had planted their foot they had possessed land. Another characteristic of theirs was an indomitable

desire for exploration. Almost every Englishman wanted to travel, wanted to investigate, wanted to explore other lands. The other day in travelling about sixty miles on a railway he had two companions. One of them was a military man, who had been to India, to the West Indies, and to China. The other was a gentleman who, though he had scarcely reached middle age, had, he said, travelled in every known country of the world except one. The one exception was Thibet, lying to the north of India; and he said that next year he should, if it pleased God, go to Thibet, especially as there was some of that danger which gave a little zest to travel; and that, after he had been to that country, he should feel contented. This exploring characteristic was exhibited by the Alpine Club, and—most remarkable instance of all—in the wonderful adventures of Livingstone. Now, did God put this restless desire into the breasts of their countrymen without a purpose? Was it not his purpose that they should carry the Gospel to the ends of the earth? Did He not intend that they should be witnesses for Him among the other nation of the earth? He regarded the Institution on behalf of which they were assembled that day as one of the agencies by which God was enabling them to accomplish the great purpose which He had in view. He had had the advantage of attending some of the services on the Continent, and never had he heard the Gospel more faithfully proclaimed. He earnestly prayed that God would continue to bless the work and make the colonising and exploring tendency of Englishmen a blessing to the whole earth.

The Resolution was then put and carried. The Rev. DANIEL WILSON moved the next Resolution, viz:—

"That the circumstances and position of large numbers of our fellow-countrymen and fellow-subjects abroad, in the colonies and on the continent, are such as to call for the sympathy and help of English Churchmen at home, in order that the efforts made by them for the supply of their own special necessities may be supplemented and encouraged; and that this Meeting thankfully acknowledges the success which has attended the operations of this Society during the past year, in its work of helping to provide Christian ordinances and faithful Christian teaching for British emigrants and settlers in so many parts of the Colonial Empire, and also for residents and travellers on the Continent."

He said the Resolution was one of large range and extent, embracing as it did all the colonies of the British Empire. One great object of the Society was, as they all knew, to follow their countrymen who settled in distant lands with such religious instructions as they had received at home by means of clergymen, schoolmasters, and schoolmistresses. But as had already been intimated by the Noble Earl in the chair, the Society wished not merely to send men, not only to send ordained clergymen of the Church of England, but to send men of the right stamp. It desired to send out, not such men as were the other day called "colourless men," that is, men who belonged to no party, who professed to have no distinctive principles, but men who would take pride in avowing Protestant principles, men who were not ashamed to declare their admiration of those who died at Smithfield as martyrs for the great cause of Protestant and Evangelical religion, and men who adhered to the principles contained in the Articles, Homilies, and prayer-book of their beloved church. Let the meeting consider for a moment the vast extent of the British colonies. The number of their columns was, he believed, fifty or sixty, and the British Empire was the mightiest one the world had ever known. The colonies extended from Hudson's Bay in the North to the Falkland Islands in the South, and from British Columbia in the West to Australia in the East. What a mighty extent of empire to be confided to this little England, this mere speck in the ocean! Of every six persons who walked the earth, one was a subject or dependant of Queen Victoria; of every seven square miles of land, one belonged to Great Britain. What a solemn responsibility was committed to them. And this empire had sprung up since the nation had been Protestant. England under the sway of the Roman Pontiff—England with a closed Bible, had not a single colony; but no sooner was a Protestant religion established, and a Bible, than the work of acquiring possessions abroad commenced, and the process went on until English enterprise had embraced a large proportion of the globe. What had they been doing all this time with regard to the aborigines? The aborigines had been melting away beneath British vice and British cruelty. In the year 1831 there were only two of the aborigines left in Newfoundland, and of these, who were in the woods, one was shot, and the other fled and was never seen afterwards. In New Zealand, owing to the terrible wars which had taken place, only about forty or fifty thousand of the natives survived. With regard to Australia, he recollected being told some years ago that one of the aborigines drank on the average about seventy times as much spirituous liquor as an Englishman, and he believed he was perfectly correct in saying that the native population there also was gradually melting away, under the influence of vices which were introduced by Englishmen. It was a saying of the illustrious Chateaubriand, that when Spain founded a new colony she built a church

G. M. Evans

there; that when France founded one she built a playhouse; and that when England founded one she built a gin-palace. He feared that there was too much truth in that as regarded England. When Rome founded a colony she invariably carried there the sacred fire, and established the worship of her gods.

Mr. W. T. Charley, M. P., moved the last Resolution, viz.:— "That the cordial thanks of this Meeting be presented to the Very Rev. the Dean of Exeter for consenting to preach the annual sermon, and to the Right Hon. the Earl of Harrowby for his kindness in presiding at the Annual Meeting."

its Vice-Presidents—Bishop Perry, of Melbourne, the late venerated and lamented Bishop Deatry, of Madras, and himself. At the present time there were, he believed, forty-four, and among them were three or four archbishops.

Commercial. The market generally has ruled dull, little speculation being indulged in any department. Receipts of flour have been liberal and in excess of the demand which has been almost wholly for local consumption.

At St. Paul's Church, Kingston, on Wednesday, by the Lord Bishop of Ontario, Robert Caswell, Esq., Barrister, Peterboro', to Mary, only daughter of the Rev. John A. Mulock, Rector of St. Paul's Church, Kingston.

THE ALBION. An Independent Journal of Literature, Art, Politics, Finance, Field Sports and News, published every Saturday morning, at 39 Park Row, New York.

Mail Time Table. POST OFFICE, Montreal, Jan. 15, 1869. DELIVERY. MAILS. CLOSE.

NEW LADIES' COLLEGE LONDON, ONT. THE HELMUTH LADIES' COLLEGE will open on the FIRST OF SEPTEMBER, '69.

Birth. At Kingston, on the 12th May, the wife of the Rev. W. B. Moffatt, Assistant Minister of Brantford, of a son.

MARRIED. At St. Paul's Church, Kingston, on Wednesday, by the Lord Bishop of Ontario, Robert Caswell, Esq., Barrister, Peterboro', to Mary, only daughter of the Rev. John A. Mulock, Rector of St. Paul's Church, Kingston.

Grand Trunk Railway of Canada. 1869. Summer Arrangements. 1869. Trains now leave Bonaventure Station as follows:—

T. D. HOOD, FIRST PRIZE PIANO FORTE MANUFACTURER. No. 79 GREAT ST. JAMES STREET, MONTREAL.

THE BEST AND CHEAPEST FAMILY SEWING MACHINE IN THE WORLD! THE \$25 NOVELTY SEWING MACHINE.

DOMINION SUNDAY SCHOOL DEPOT. F. E. GRAFTON, PUBLISHER, BOOKSELLER & STATIONER.

JAMES NELSON, ARCHITECT, VALUATOR, AND REAL ESTATE AGENT. 78 and 80 GREAT ST. JAMES ST., MONTREAL.

Office—104 St. Francois Xavier Street, MONTREAL. March 19, 1868.

RICHELIEU COMPANY. DAILY ROYAL MAIL LINE OF STEAMERS BETWEEN QUEBEC AND MONTREAL. ON and after MONDAY, the 3rd May, the new and magnificent Iron Steamers, QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cartier Place) as follows:—

THE OTTAWA RIVER NAVIGATION COMPANY.

MAIL STEAMERS, 1869. MONTREAL TO OTTAWA CITY, DAILY (SUNDAYS EXCEPTED) STOPPING AT ST. ANNE'S, OKA, COMO, HUDSON, POINT AUX ANGLAIS, RIGAUD, CARILLON, POINT FORTUNE, GREENVILLE, MEIGROS, PAPINEAUVILLE, BROWNS, THURSE, AND BUCKINGHAM.

COMMERCIAL UNION INSURANCE COMPANY. CHIEF OFFICES: 19 & 20 CORNHILL, LONDON, ENGLAND; and 385 & 387 ST. PAUL STREET, MONTREAL, CANADA. CAPITAL, \$2,500,000 Sterling.

CANADA LIFE INSURANCE COMPANY. (Established 1847.) A Home Institution with its funds entirely retained and invested in Canada, securing by the higher interest obtainable here than in Great Britain, the benefit of life assurance at lower rates of premium than those charged by British or Foreign offices.

RADWAY'S READY RELIEF. THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE—THE TRUE CURE, BY SIMPLE MEANS. Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence."

TREATMENT AND CURE. In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—20 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table spoonful every two or three hours.

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

W. D. McLAREN, DEALER IN FINE TEAS, COFFEES, SCGARS, and GENERAL GROCERIES. Goods packed for the country, or delivered in the city free of charge. No. 247 ST. LAWRENCE MAIN STREET, Corner (639) of St. Catherine Street, MONTREAL.

THE BRITISH CHURCHMAN'S MAGAZINE, FOR Residents in the Colonies, India, and on the Continent of Europe.

PROSPECTUS. "Another new Magazine!" the readers of this circular will at once exclaim; but the projectors of the "British Churchman's Magazine" feel there is yet a void left for them to fill, fully acknowledging the truth of the inspired Word, which says, "Of making of many books there is no end."

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

PLAN. No efforts will be spared to secure the services of the BEST WRITERS OF THE DAY as contributors to the Magazine. To be issued monthly, at the cost of sixpence (about the size of "Good Words"). Arrangements will be made with the Colonial Bishops and Clergy who wish to purchase the Magazine in sheets, for diocesan and parochial circulation, printing their own covers, with local information upon them.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. THE PEOPLE'S MAGAZINE. Is especially designed for Family Reading. It contains an ample provision of Amusing and Instructive Literature, and includes also articles of a Distinctly Religious Tone. Each number contains 64 large size pages, with many illustrations.

BRITISH PERIODICALS. THE LONDON QUARTERLY REVIEW. THE EDINBURGH REVIEW. THE WESTMINSTER REVIEW. THE NORTH BRITISH REVIEW. AND BLACKWOOD'S EDINBURGH MAGAZINE. The reprints of the leading Quarterlies and Blackwood are now indispensable to all who desire to keep themselves fully informed with regard to the great subjects of the day, as viewed by the best scholars and soundest thinkers in Great Britain.

TERMS FOR 1869. For any one of the Reviews... \$ 4.00 per an For any two of the Reviews... 7.00 do. For any three of the Reviews... 10.00 do. For all four of the Reviews... 12.00 do. For Blackwood's Magazine... 4.00 do. For Blackwood and one Review... 7.00 do. For Blackwood and any two of the Reviews... 10.00 do. For Blackwood and three of the Reviews... 12.00 do. For Blackwood and the four Reviews... 15.00 do.

THE LEONARD SCOTT PUBLISHING CO., 140 FULTON STREET, N. Y. The L. S. PUB. Co. also publish the FARMER'S GUIDE, by HENRY STEPHENS, of Edinburgh, and the late J. P. NORTON, of Yale College. 2 vols., Royal Octavo, 1600 pages, and numerous engravings. Price \$7 for the two volumes; by mail, post paid, \$8.

NEW DRUG STORE. J. GARDNER, CHEMIST AND DRUGGIST, MONTREAL. (Established 1854.) Desires to intimate to his Friends and the Public, that he has rented the Store No. 457 Notre Dame Street, near McGill Street, being the Store formerly occupied by him for so many years, and will—EARLY in MAY—REMOVE from his present Stand, No. 375 Notre Dame Street, to the above; and he hereby solicits a continuance of that patronage so long enjoyed by him.

DOMINION METAL WORKS. CHARLES GARTH & CO., NOS. 536 to 542 CRAIG STREET, MONTREAL. Constantly on hand a first rate assortment of English and American GAS FIXTURES, Consisting of Lacquered, Bronzed and Glass Chandeliers, Glass and other Brackets, Hall and Table Lamps, Pillars, &c., in great variety.

THE CANADIAN RUBBER COY MONTREAL, MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM, TEETHING RINGS, &c., &c. INDIA RUBBER OVER-SHOES AND BOOTS. FELT BOOTS in great variety. All orders executed with despatch. OFFICE AND WORKS: 272 St. Mary Street. F. SCHOLES, Manager. May 14, 1869.

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.) REAL ESTATE & INVESTMENT AGENT, No. 61 Great St. James Street, Montreal. No Commission charged to tenants taking houses at this Agency. April 2, 1868.

THOMAS R. JOHNSON, ESTATE AGENT AND ACCOUNTANT, 44 Little St. James St., Montreal. Special care devoted to the making up of statements of accounts and management of estates of deceased persons, for the benefit of Widows, Orphans and Heirs generally. REFERENCES—The Revs. Canon Bond, R. D.; Canon Bancroft, D.D.; W. B. Curran, B.A.; M. S. Baldwin, M.A.; J. P. DuMoulin, &c. January 27, 1869.

S. R. WARREN & CO., ORGAN BUILDERS, CORNER OF ST. HENRY AND ST. JOSEPH STREETS MONTREAL. March 12, 1868.

W. & J. MONTGOMERY, CARPENTERS AND BUILDERS, No. 14 EVANS STREET, (First street below Sherbrooke, between St. Urbain and St. Charles Barromie.) MONTREAL. Jobbing promptly attended to. March 5, 1868.

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

PICTURES, 25 cents per dozen, OR 3 DOZEN FOR FIFTY CENTS, AT J. S. LAY'S, 62 GREAT ST. JAMES STREET, Opposite Dawson Bros. Montreal. April 23, 1868.

SCRIPTURE & KEMP, (Successors to C. D. PROCTOR,) Importers of and Dealers in GROCERIES, PROVISIONS, &c., &c., 147 McGill and 34 and 38 Lemoine Streets, Montreal. I. F. SCRIPTURE, E. J. KEMP. March 19, 1868.

BAKER, POPHAM, & CO., WHOLESALE CLOTHIERS, Nos. 512 and 514 St. Paul Street, Montreal. J. R. BAKER, E. POPHAM. March 19, 1868.

LINTON & COOPER, MANUFACTURERS AND WHOLESALE DEALERS IN BOOTS AND SHOES, 524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON, WILLIAM COOPER. March 19, 1868.

ROBERT FOSTER, Importer and dealer in Choice Teas, Coffees, Fruits, Spices, Pickles, Preserves, Sauces, Oils, GENERAL GROCERIES & PROVISIONS. No. 173 McGill Street, opposite St. Maurice St. Montreal. March 19, 1868.

JAMES POPHAM & CO., Manufacturers and Wholesale Dealers in kinds of BOOTS AND SHOES, Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868.

S. H. MAY & CO., (Successors to CORSE & MAY,) Importers and Dealers in PAINTS, OILS, VARNISHES, GLASS, &c., No. 474 St. Paul Street, Montreal. March 19, 1868.

W. B. BOWIE & CO., IMPORTERS OF British and Foreign Staple and Fancy DRY GOODS, 395 NOTRE DAME STREET, 395 (CAVERHILL'S BUILDINGS,) Montreal. April 2, 1868.

J. D. LAWLOR, Manufacturer and Importer of all kinds of SEWING MACHINES, AND FOOT & SHOE MACHINERY, FINDINGS, &c. Repairing promptly attended to by J. D. LAWLOR, 365 Notre Dame Street, Montreal, and 22 John Street, Quebec. Ladies taught to operate. Agents wanted. March 19, 1868.

MONTREAL SCULPTURE AND GENERAL MARBLE AND GRANITE WORKS, (New Premises,) JAMES MAYOR & CO. Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transepts, &c. Churchyard Memorials in Stone, Marble, Granite, &c. Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application. April 30, 1868.

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



HELLMUTH LADIES' COLLEGE, LONDON, ONTARIO.

INCORPORATED 1869. PATRON: THE RIGHT REV. THE LORD BISHOP OF HURON. VISITORS: THE VENERABLE THE ARCHDEACON OF LONDON. PRESIDENT OF THE CORPORATION: THE VERY REV. I. HELLMUTH, D. D., DEAN OF HURON.

SECRETARY AND TREASURER: MAJOR EVANS, (Late of H. M. 16th Regiment). LADY PRINCIPAL: MRS. MILLS, (Late Lady Principal of Queen's College, London, England).

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

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

HELLMUTH COLLEGE, LATE COLLEGIATE INSTITUTE, LONDON, ONT. INCORPORATED 1865. Visitor: The Rt. Reverend the LORD BISHOP OF HURON.

There are five Exhibitions—two of \$100, two of \$60, and two of \$40 each, to be competed for annually. The School year is divided into three terms, commencing on 20th January; 2nd Tuesday after Easter; and 1st September.

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

CHARLES HEARN, OPTICIAN AND MATHEMATICAL INSTRUMENT MAKER, 242 NOTRE DAME STREET, MONTREAL. Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order.

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

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

BOARD AND TUITION FEES. Board and Washing..... Per Annum. \$150.00. Tuition Fees, including the whole course of English, the Modern Languages and Calisthenics, (except Music and Drawing), 86.00. Use of the Piano and Library..... 6.40.

COLLEGE TERMS. The College Year is divided into Three Terms, which commence and terminate as follows:— First Term,—1st of September to the 22nd of December. Second Term,—20th of January to the Thursday before Easter. Third Term,—The second Tuesday after Easter to the 30th of June.

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

HOUSEKEEPERS, SAVE YOUR MONEY.—MAKE YOUR OWN SOAP. By using HART'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops.

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

TO THE AFFLICTED. PARODEE'S EPILEPTIC CURE. This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States.

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

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

planted with a view to ornament, with ample Play Grounds, &c., and the remainder will be cultivated as a Farm and Garden for the use of the College. The main Building is 117 feet in length by 60 feet in depth—with spacious Corridors on each floor to the full length of the building, and a Verandah in front of the building 10 feet in width.

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

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

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

HOUSEKEEPERS, SAVE YOUR MONEY.—MAKE YOUR OWN SOAP. By using HART'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops.

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ALLEN'S LUNG BALSAM, THE REMEDY FOR CURING CONSUMPTION, COUGHS, COLDS, ASTHMA, CROUP, DISEASES OF THE THROAT, BRONCHITIS, PAINS AND OPPRESSION OF THE CHEST OR LUNGS, DIFFICULT BREATHING, AND ALL THE DISEASES OF THE PULMONARY ORGANS.

Its action is expectorant, alterative, sudorific, sedative, diaphoretic, and diuretic, which renders it one of the most valuable remedies known for curing diseases of the lungs. It excites expectoration, and causes the lungs to throw off the phlegm; Changes the Secretions and purifies the Blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imports strength to the whole system.

TESTIMONIALS. What can be more conclusive evidence of the great value of ALLEN'S LUNG BALSAM in curing Consumption? Read the statement of A. L. Scovill, of Cincinnati, who is extensively known throughout the United States, as a dealer in remedies for the cure of diseased lungs:—

CINCINNATI, June 25, 1863. J. N. HARRIS & CO.: GENTS—This is to certify that my sister was attacked with a cough, to which, at first, she paid but little attention; but, after a little time, it became dry and hard, and she could not expectorate the phlegm. This went on, she thinking it would wear itself off in a short time. Finally, the lungs became sore and painful. The exertion to raise seemed to increase the irritation. She had one of the ablest physicians in the country, who attended her for a long time, but he gave only temporary relief.

Application for admission, and for all other particulars, to be made to the LADY PRINCIPAL, or to MAJOR EVANS, Hellmuth Ladies' College, London, Ontario. N.B.—In lieu of Bed, Bedding, Towels and other articles usually brought by a Pupil, the College supplies all these, for the whole term of a Pupil's residence, for an entrance fee of \$12.

ALLEN'S LUNG BALSAM. I have also found it to be one of the best Cough Medicines that I have ever used. It causes expectoration, without producing fever or constipation of the bowels. I now say to the afflicted that I believe that vast numbers of cases that are now in their graves could have been saved by the timely use of Allen's Lung Balsam.

Don't despair because all other remedies have failed, but try this remedy and you will not be deceived. Adam Walker, of Tavistock, Ontario, writes in February, 1868, that after trying many cough and lung remedies, for a severe cold which he had suffered with for three years, he procured ALLEN'S Lung Balsam, and was being much benefited by it.

The Guelph, Ont. Mercury says, in issue of Feb. 12th, 1869:—The Lung Balsam sold by Perry Davis & Son, is not like many of the nostrums for sale, but has proved itself a valuable medicine when taken for relief in cases of Lung difficulties, Bronchial affections and Asthma.

Sold by all Druggists. PERRY DAVIS & SON, AGENTS, 380 ST. PAUL STREET, MONTREAL.

FRANK BOND, STOCK AND SHARE BROKER, 7 ST. SACRAMENT STREET, MONTREAL.

All descriptions of Stocks, Bonds, &c. Sterling Exchange, American Gold, and Railway Shares bought and sold, strictly on Commission. Investments made in Mortgages, Real Estate, &c. Jan. 30, 1869.

THOMAS MUSSEN, IMPORTER OF British, India and French Goods, CARPETINGS, RUGS, DRUGGETS, FLOOR OIL CLOTHS, TRIMMINGS AND SMALL WARES, MONTREAL. March 12, 1868. ly 7

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THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY OF POLICY HOLDERS IN CANADA, is prepared to accept RISKS on DWELLING HOUSES, Household Goods and Furniture, and General Merchandise, at the lowest current rates.

WILLIAM P. JOHNSTON, MANUFACTURER OF BOOTS AND SHOES IN EVERY STYLE (FOR GENTLEMEN ONLY) 147 Gt. St. James Street, MONTREAL. Feb. 13, 1868.

ESTABLISHED 1859. HENRY R. GRAY, DISPENSING AND FAMILY CHEMIST, 144 ST. LAWRENCE MAIN STREET, MONTREAL. N.B.—Particular attention paid to the Dispensing of Physicians' Prescriptions. Physicians supplied cheap for cash. April 30, 1868.

LIFE INSURANCE, ESTABLISHED 1825. SCOTTISH PROVINCIAL ASSURANCE COMPANY. Incorporated by Act of Parliament. CANADA HEAD OFFICE, MONTREAL.

SEEDS! SEEDS!! SEEDS!!! JUST RECEIVED. My new SEEDS, from France, England and the United States, all guaranteed FRESH. One of the best collections in CANADA, either in FLOWER, VEGETABLE, or FIELD SEEDS, viz:—

Beans, Cucumbers, Parsley, Lettuce, Peppers, Cabbage, Mangold Wurtzel, Peas, Carrots, Melons, Radishes, Cauliflowers, Mustard, Spinach, Celery, Onions, Turnips, Corn, Parsnips, Tomatoes, Mushroom Spawn, &c. &c. A liberal discount allowed to Dealers and Agricultural Societies, on taking large quantities. Call and get Catalogues. JAMES GOULDEN, 117 & 119 ST. LAWRENCE MAIN STREET, April 30, 1868.