

NOTICES TO CORRESPONDENTS.

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 Wednesday morning must stand over till our next issue. We cannot undertake to return rejected manuscripts. Back numbers will be sent only on application. *Subscribers are especially requested to make complaint at once to the office of any irregularity in mailing or delivery of their papers.

PERSONAL.—Mr. J. Wright ceased editorial connection with this paper on the 20th ultimo.

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

Church Observer.

—“THIS PROTESTANT KINGDOM.”—Bill of Rights, 1688.

MONTREAL, 8TH OCTOBER, 1868.

CLERICAL INTELLIGENCE.

On Sunday, the 4th inst., the Lord Bishop of Toronto held a general ordination in St. Mark's Church, Niagara, when the following gentlemen were ordained:—Priests: Jones, Rev. Charles Garret, Port Whitty; Trew, Rev. Archibald George Lister, B. A., Curate St. James', Toronto. Deacons: Carey, William Beaufield, B. A., Trinity College, Toronto; Hinde, Ralph William, B. A., Trinity College, Toronto. Mackenzie, William James; Taylor, George Irwin, B. A., Trinity College, Toronto.

SUBSCRIPTION FOR A MEMORIAL TO THE LATE BISHOP FULFORD.

A meeting was held yesterday, which was largely attended by gentlemen representing the various congregations of the Church of England in this city, at which it was unanimously resolved that steps be at once taken to erect a memorial to the late Bishop of Montreal and Metropolitan of Canada. The sum of \$1,050 was subscribed on the spot; and in a few days the several congregations will be waited upon for subscriptions. The least that should be raised is \$5,000, but there may be a greater amount from the whole diocese. The form of the memorial is to be determined by the majority of subscribers. We think there is great propriety as well as call for this subscription.

EARNESTNESS IN DEBATE.

Very between a seep and a Christian, that whatever the merits of the question, the sceptic had the advantage in point of temper. And the explanation is easy: the sceptic was cold and calm, because he had no feelings engaged in the discussion; while the Christian was warm and energetic, because he was in earnest and was battling for the truth; and even when carried away by his zeal beyond the bounds of rigid judgment, we give the friend of truth our cordial sympathy.

Men, some without thought, and some peradventure with little spiritual insight, have, like the spectator referred to, ventured to lecture the Provincial Synod for the earnestness and heat displayed in the debates, and the tenacity with which delegates contended for their views of truth. The censors, apparently, would have a man weigh his words and chasten his action, and insist that he should be careful that he does not transgress the rules of orderly dignity, even if he saw the flames threatening to consume his home and the unspeakable treasures it contains. The delegates composing the Provincial Synod were in earnest, the depths of their souls were stirred—not about the colour or form of a vestment, or the posture or direction of the body as some perversely say or insinuate—but about great truths involving eternal interests; and, therefore, they spoke and acted as men ought to speak and act, and ever will, especially if they are worthy to be leaders, in contending for the faith. They spoke and acted not with acrimony—not with invective, not with bitterness, but with fearlessness, earnestness—and notably in the case of Archdeacons Fuller and Hellmuth, and the Revs. S. Givins and H. Caulfield, and Professor Wilson, with eloquence inspired by the fulness of their hearts.

It was our lot to listen, we venture to say, to every speech made on the floor of the house; and, after careful reflection, we can only recall one or two serious departures from strict propriety during the many days of warm debate on a most exciting subject. No doubt, at times, the zeal and warmth of the delegates caused them to disregard the rules of order in the matter of two or three rising together, and in such like minor things; but in serious points, no—only once or twice. Once, the members of the house were very much pained by, we must say, a coarse and most uncalculated attack upon certain delegates, charging them with holding some outrageously described views, ascribed by the speaker to Calvin; and it was greatly to the credit of those delegates

that they refrained from retorting upon the speaker in that, as well as in one or two other most unworthy and incorrect statements put forth.

And once again the house was rather amused as well as irritated by a delegate, (a lawyer we believe) in great warmth, assailing gentlemen on the anti-ritualist side of the question for having delayed the business of the house, when it was notorious and acknowledged that such were the tactics of his friends, and that he himself had been the most clever and successful as an obstructionist.

The delegates from the Diocese of Montreal took very little active part in the debate. They were depressed and saddened. There was a great weight resting upon their hearts. On one day, many of them were found in an upper room weeping over the cold form of their loved Bishop; and every day there was a consciousness of bereavement which sobbed and silenced them amidst the keenest contention. They did their duty in the various divisions, and when they spoke, their words were firm, chastened and earnest. They did their duty as became men who were compelled to act while overwhelmed with a sudden grief, and who were glad when the duty was performed.

On a calm review of this session of the Provincial Synod, we feel that, as a whole, it is creditable to the Church in this Province.

GOOD RESULTS.

Cherishing accounts of the good accomplished by the late action of the Provincial Synod have reached us from various quarters. A missionary residing in the west, said that he considered the effect of the decision on ritualism would be of more worth to the church than was the money lost by the alienation of the clergy reserves. Leading churchmen throughout the Province have hailed the result with devout thankfulness to God, and have felt that a new era of prosperity was about to dawn on the church of their affections. Prominent members of other communions have expressed their satisfaction and wished us God-speed. In short it is almost universally regarded as the most important meeting ever held by the Canadian branch of the United Church of England and Ireland. Confidence has been in a measure restored, and those who love the church will now give freely of their means for its extension. It is fearful to consider what would have been the result consequent on an adverse decision. Had ultra-ritualism been legalized and established, the affections of many would have been alienated, and they would have sought other channels.

Thank God we have not been subjected to the trial. Certain practices are absolutely forbidden, and others the Bishops are pledged by every means in their power to prevent. We have great confidence that our right reverend fathers will be faithful in the discharge of their trust. They will thus earn for themselves the gratitude and respect of the great body of the church. The effect of the action of our late Synod is also felt abroad. The *Episcopalian*, a widely extended journal, published in New York and Philadelphia, thus writes:—“As it should be.—The action of the Canadian Episcopal Synod against the use of quasi Roman vestments, altar lights, wafer bread, the elevation of the elements, etc., is hailed by all Evangelical men here, as just the right thing in the right place. It will do good here as well as in Canada. It is a well-known fact that Ritualism on the St. Alban's plan, was beginning to crop out in several parishes in Montreal and other cities, so that the very decisive condemnation of it by the Synod, therefore, did not come a moment too soon. We have no idea that after this, we shall hear anything more of these Popish mimics in that quarter, and it is morally certain a like judgment on the part of our General Convention would put an end to them here.”

Our contemporary is in error in supposing that ritualism was beginning to crop out in several parishes in Montreal. We are glad to be able to say that the churches in this city are almost a unit in their determination to hold to the old paths. Nevertheless it is true as he says, that the condemnation of ultra-ritualistic practices did not come a moment too soon. We believe that the *Church Observer* exerted no small influence in producing the result to which we have alluded. It was scarcely possible in a time of such great excitement to avoid writing words of bitterness; but we are certain that this journal had the effect of drawing the attention to those innovations in doctrine and practice in the mother church which were slowly but steadily working their way into our Diocese, and which would, if unchecked, have led in many instances to an assimilation and final union with the church of Rome. We have already received the approval of many churchmen, and are having a more substantial proof of their good opinion in a rapid increase to our subscription list. A solemn trust is committed to us, and we mean, with the help of God, faithfully to execute it, avoiding, as far as possible, all bitterness and personality.

HER MAJESTY'S HEALTH.—The *British Medical Journal* intimates that though the Queen has received benefit from her foreign tour, and will continue to regulate public

business, she will not be able to bear the excitement of a lengthened residence in London, and the fatigue of continued receptions.

Correspondence.

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

MY BIBLE CLASS.

[To the Editor of the Church Observer.]

DEAR SIR,—I have just been turning over the leaves of a large photograph album, glancing at old familiar faces and recalling many pleasant associations. This album has a history for me. Its frontispiece tells what that is—“Presented to the Rev. _____, by the members of his Bible Class, St. _____, April 25th, 186—.” Its pages contain sun-pictures, much cherished of many of those members. The months in which I gathered and taught that class, are amongst the most pleasant of the past.

I had long felt the need of bringing together the members of the congregation in a more social way than they had been accustomed to be brought. I wished to get nearer them myself to get them nearer with each other, and with His blessing, to get them nearer to Himself. I am thankful to say that my desires were largely realized.

In the parochial school-room on a week-evening, the class was commenced; it grew in interest and in numbers, and became a power for God. It was composed of young men and staid matrons—grey-headed men and bright-eyed girls—from the professions, from the trades, from the mansion, from the cottage; all came and all were welcome. Oh! how pleasant the hours we spent there, following the early disciples in their journeyings with the Gospel message, and endeavouring to impress more deeply the truths of that Gospel upon our own minds and hearts. Oftentimes I have been ready to exclaim with the disciples on the mount, “Master it is good for us to be here.” I trust and believe that the good seed there sown is springing up, and will spring up and bear the fruit of everlasting life.

Alas! that the changeful circumstances of this changeful world should have scattered my dear old class. In looking over the still kept roll-call, I see that in a very brief period many changes have come over some of my old scholars. Some are married—several are removed to other parts of the country—one has crossed the ocean, and one is with the angels. Oh! that we may meet again, “meet ne'er to sever,” meet “to be for ever with the Lord.”

Diocese of Huron, 1868.

JESUITISM.

[To the Editor of the Church Observer.]

SIR,—Some one, not known to me, has posted to my address a copy of the *Montreal Gazette* of the 26th inst., containing a sermon preached in an Episcopal Church in your city on the preceding Sunday, and “published by request.” I take it for granted that the object in publishing it, is to vindicate the orthodoxy of the author; which it appears has lately been called in question, and to administer a rebuke to the opponents of excessive ritualism, whose conduct at the late Provincial Synod the preacher thinks worthy of censure. I am willing to admit it to be such, and that all should lay to heart, and I hope that every one that reads it will do so; but I would beg leave to remark, there is much also in it that is objectionable; and, as it appears to me, makes directly for those very things which were so strongly condemned by the resolution adopted at the late Provincial Synod. Nor is it surprising that this should be the case when the preacher delights to draw his Divinity and his illustrations from the source he has done.

In looking into Lempriere's Universal Biography, I find that *Cornelius a Lapide*, from whose works the preacher quotes—was a French Jesuit, the author of 10 vols. *Folio of explanations and commentaries on the Scriptures*. He died at Rome in 1637, aged 71. I will merely add that if clergymen of the Church of England will go to Jesuit commentaries for food wherewith to feed their flocks, it is to be wondered at that they gradually, (though perhaps insensibly to themselves, not to others) assimilate themselves in doctrine, in sentiment, in looks and in dress to those they so much admire? or that their people love to have it so.

Ontario, Sept. 28th, 1868.

SCHOOL TAXES.

[To the Editors of the Church Observer.]

GENTLEMEN,—Will you kindly inform the public through the columns of your very popular journal, as to the *modus operandi* to be observed by parties paying the Educational or School Tax, levied for the first time this year in the city of Montreal.

It is the practice in some of the country places, to give the tax payers the option as to what school their respective taxes shall be applied; and the question now asked is—will the same privilege be maintained in this city or not; and shall it be necessary for the tax payer to give notice of his intention in that respect, and when and how it should be done?

Yours truly, PROTESTANT.

MONSIGNOR TALBOT AND RELIGION IN ROME.

[From the Morning Advertiser.]

MONSIGNOR TALBOT, who holds, we believe, some office in the Papal Court, lately appeared at a public meeting in London, in company with Dr. Manning, and made use of the following language:—“He had come from Rome, the only city in the world in which religion was predominant. And he had been travelling through the cities and villages of England, and he was grieved to behold the spiritual desert which existed in this beautiful island. The higher classes pursued their pleasures, and the poor, abandoned to their own vices, were in some places in a state of brutality.”

The audacity of this sort of contrast almost takes one's breath away. Rome is “the only city in the world in which religion is predominant.” Why did not Monsignor Talbot add, that it is also the only city in the world in which the ruler is obliged to be protected by foreign bayonets. Rome is guarded at this moment, by a motley horde of Dutchmen, Belgians, Frenchmen, and Irishmen. Could these be withdrawn to-morrow—could the Pope be left in the care of the people of Rome, he would fly, as he did once before, in a lacquey's jacket, before the week was over. Will Monsignor Talbot have the goodness to explain how the “predominance of religion” and the pre-

dominance of discontent among the people, come to be found together?

But again,—“The predominance of religion,” if the religion were worth anything, should imply and insure the predominance of morals and purity and a holy living. Will Monsignor Talbot tell us that such is really the state of things in Rome?

The census in 1852 gave a return of the number of persons in Rome who were devoted to a religious life. These were, 29 Bishops, 1,280 priests, 2,092 monks, and 1,698 nuns; in all, 5,099 persons, for the religious culture of about 160,000 or 180,000 people; in other words, about one religious teacher for every 35 persons. Certainly, there never was a city in the world better supplied with religious teaching. The quantity is abundant; but what can be said about the quality?

The Papal advocates boast of their noble institutions for the reception of foundlings. The founding hospitals of Rome, according to Mittermaier, received in ten years no fewer than 31,589 children. This would give an average of 3,159 every year.

How many children were annually born in Rome? Sir John Bowring's Report, laid before the House of Commons, gave, in the year of his inquiry, 4,373 births; so that, in a city in which “religion was predominant,” out of 4,373 children born, 3,159 were sent to the founding hospitals! Again we ask, what is to be said of the quality of this religion?

Try it by another test—the worst sort of crime. In the year when Sir John Bowring, sent by Lord Palmerston, made his inquiry, the number of persons imprisoned for murder in the Papal States, lying in prison at one time, out of a population of three millions! The population of England is more than six times three millions; yet when have we so many as fifty murderers in our prisons at the same time? Mr. Hobart Seymour went minutely into the calculation, and showed that while in England we had, on an average, no more than four murders per annum, out of each million of the population, in the Roman States, the average was one hundred and thirteen to each million. Again, we ask, if religion is predominant in Rome, what sort of a religion is it that so predominates?

More recently, the present Dean of Canterbury, Dr. Alford, a man of most catholic and liberal spirit, has visited Rome, and has described what he saw. We can only give two or three items out of his full and instructive description.

On Saturday, Feb. 20, 1864, two young men, clerks of Signor Baldini, were conveying home, from the office, to their master's bank, the money remaining after the day's transactions. They conveyed it in a hired carriage. At half-seven o'clock, in the Via Lucina, within seventy paces of the crowded Corso, the carriage was stopped by six armed men, who dragged the clerks out, killed them, and took away the money, £1,700. The murderers escaped and never were taken. The universal conviction was that the police were privy to the whole transaction. And this in the middle of a city where, says Monsignor Talbot, “religion is predominant.”

But what sort of religion? Here is one specimen, as Dean Alford describes it:—“We enter the church of S. Maria sopra Minerva. After perhaps an hour of service of different kinds, in which the people take no part whatever, we see, by the side which is going on, and the passing out and in, between the minister

to be done. At last a silver canopy appears, borne on four poles at the corners. A priest goes up to the altar and puts a white cloth, which had previously during the service been concealing something beneath, as is the case on the Communion Table of our English churches, when the elements about to be consecrated are placed there before morning prayer. And now, if my English reader had been present, I believe he would have felt as I felt,—a glow of shame heating his cheek,—shame for our disgraced Christianity, shame for our very nature itself,—when the object thus reverently concealed proved to be a wax doll about eighteen inches in length. This the priest took in his arms with gestures of reverence; and it was borne round the church, under the canopy, in solemn procession, with candles held by each Dominican. When the end of the procession reached the end of what we in England should call the scuth aisle (churches in Rome are built without regard to east and west), he stood still, and faced down the aisle. Each member of the body, as he came up, having given his candle into the hands of an attendant, who extinguished it, reverently approached the doll, kissed its toes, and, bowing, touched them with his forehead. Nor was this all. When every one in the procession had done this, the priest delivered the doll to another, apparently inferior in rank, who took it to a side altar, over which was a *presepe*, a representation of the manger, with St. Joseph and St. Mary. In this manger the doll was eventually deposited; but first, a rail was run out into the church, like the rail at which our communicants kneel, and at that rail the people flocking knelt by relays, while the doll was carried round again and again, each person, as the Dominicans had done, kissing its toes, and touching them reverently with the forehead.”

What sort of a religion? we ask again. Here is a second specimen:—“A friend of mine, shocked at his profanity, asked him, ‘Do you forget who Christ is, that you thus blaspheme Him?’ ‘Bah,’ answered the man, ‘I'm not afraid of Him (non ho paura di lui!)’ ‘Whom, then, do you fear?’ pursued my friend. ‘Vi tiro I will tell you,’ was the answer of the man, as he approached the questioner, and whispered in his ear, ‘Ho paura della Madonna, ma non di lei.’—I'm afraid of the Madonna, but not of Him.”

If this is to be called a religion at all, it is a false religion, a religion scarcely any better than that of Mahomet or Buddha. And hence we feel no surprise that, under such a system, the morals of Rome are no better than those of Persia or of Burmah.

But what of the “spiritual desert” which grieves poor Monsignor Talbot, when he looks around on the cities and villages of England, where the “higher classes pursue their pleasures, and the poor are sunk in brutality?”

We question not, for one moment, that thousands of our higher classes have no religion beyond the name, or that millions of the poorer sort are similarly heathenish. All this we sadly but unhesitatingly admit. But Monsignor Talbot presses a comparison. England is so much worse than Rome. This statement is so audacious and so profligate, that we feel astonished that any man should have the face to make it. How? the city in which “religion is predominant,” would throw the Pope and all his cardinals into the Tiber, if a hired mob of “Papal Zouaves,” consisting of Dutchmen, Germans, and Irishmen, did not crush down and keep down every movement of public feeling. We have Fenianism and rabid Radicalism in London, but who ever dreams of the

slightest peril to Queen Victoria, or to any of the Royal family? We have vice in London, and illegitimate births; but who can conceive such a state of things as that three-fourths of our infants born should be sent to founding hospitals or asylums? We have murders every now and then, in this vast accumulation of people of all kinds; but if our murders bore any resemblance to those in Rome, we should have in London three or four hundred murders in every year, or some six or eight in every week. No, the idea of a comparison is preposterous; and the supposition that such a comparison would be unfavourable to England is so outrageously absurd, that it needs a man of Papal training to be equal to such a monstrosity.

THE LATE BISHOP OF PETERBOROUGH.

(From the Morning Post.)

The Right Rev. Francis Jeune was the son of Mr. Francis Jeune, of Jersey, the representative of a Huguenot family, who had taken refuge in that island at the time of the Revocation of the Edict of Nantes. The late Bishop was born in 1806, and was at first educated at a French college. In 1823 he obtained a scholarship in Pembroke College, Oxford; and in 1827 took his degree of B.A., with the rank of a first in classics. Lord Seaton, going out to Canada as Governor-General in 1829, secured his services as tutor to his sons, and on his return in 1830 he obtained a fellowship and tutorship in his own college. He became public examiner in 1834, and in the same year head master of Birmingham School, where he introduced excellent reforms in the curriculum, completely remodelled the system of education in addition to the classical foundation. In 1838 Lord John Russell appointed him Dean of Jersey and Rector of St. Helier, and while in the island he evinced a warm interest in its welfare. He was one of the most active promoters of the foundation of Victoria College, and was followed by the regrets of the whole island when his own college of Pembroke invited him to become master in 1843. As head of Pembroke College he also became Vicar of Taynton, in Gloucestershire, and was appointed to a stall in Gloucester Cathedral. As canon and treasurer to the chapter he displayed no small amount of administrative skill, and so managed the cathedral property as to obtain sufficient funds to enable him to restore the cathedral as well as to increase the value of the property materially. In the year 1858 he became Vice-Chancellor of the University of Oxford, and his tenure of that office was marked by some important events in the history of that ancient abode of learning. The heir apparent to the throne took up his residence and he came, accompanied by his lovely bride, to receive the honorary degree of D.C.L. from the hands of the Chancellor, the Earl of Derby. During this period, and on that occasion, the Master of Pembroke was not behindhand in his hospitalities in honour of the illustrious guests of the University. It was also the duty of Jeune as Vice-Chancellor, in the year 1860, to confer honorary degrees on Adam Sedgwick, and other distinguished visitors, at the meeting of the British Association—the meeting at which the Prince Consort resigned the presidential chair to Lord Wrottesley. At this meeting, also the Vice-Chancellor's hospitalities were completely shown.

Dr. Jeune was in 1861, on the subject of the International Exhibition, to a large and distinguished gathering. In December, 1863, he was appointed Dean of Lincoln, and early in 1864 he left Oxford to undertake the duties of the Bishopric of Peterborough. Since that time perhaps it may be considered no small praise to say that he has been but little before the public.

Dr. Jeune has published a few sermons, the first of which was preached in 1846 before the University. It is entitled “The Throne of Grace, not the Confessional,” and is directed against Dr. Pusey and his followers, of whom he was one of the earliest and most uncompromising opponents. He took an active part in defending Dr. Hampden against this party, both in the University and on the occasion of his appointment to the see of Hereford. He was one of the earliest supporters of university reform, and strongly recommended the commission of inquiry, of which he became one of the leading members. He was the author of the greater part of the Report, and afterwards ably assisted in carrying out most of the reforms which have been introduced into the University. He was instrumental in establishing schools for natural science, for law, and for history, and in procuring such changes in the course as provided that greater attention than in former times should be paid to the study of the pure sciences.

NEARING HOME.

Be not dismayed at the prospect of getting home. Where is the man that would be sorry to be ejected from a cottage, in order to his living in a palace? and yet death to a child of God is but a writ of ejectment, and turns him out of a prison, and transmits him to his apartments at court. Dread not the interjacent valley; it is but the shadow of death; and what is there in a shadow to be afraid of? Dark as it may seem, it will brighten as you enter; and the farther you go, the brighter will it prove. I have known many a believer go weeping to the river of death; but I never knew a believer go weeping all the way through it. Even an earthly parent is particularly tender and careful of a dying child. Much more will the great and gracious Father of the elect, support, cherish, and defend his own children in the hour of death. Believers should not have a slavish dread of death; for where is the infant that is afraid to go to sleep in its nurse's arms? Dost thou ask, O converted reader, which is best—to be taken to heaven by sudden death in a moment or two, or to be thrown on a lingering bed, and so, if the Lord please, be able to bear some testimony to his love, power and faithfulness? I answer, leave the whole matter to him. If possible, do not entertain a wish, either one way or the other. Be this your petition:—

“Only receive my soul to thee; The manner and the time be thine.” Or, are you afraid of what you may suffer in your last conflict? turn again to your rest; for the Lord will deal bountifully with you, and be better to you than your fears.

JUSTIFICATION.

The doctrine of the Scripture is, that justification itself consists in God's esteeming and counting us righteous; that he thus esteems and counts us righteous, neither for our faith, nor for our works, nor for both of them together, but solely and entirely on account of Christ's sacrifice and obedience, as the alone matter of

our justification, to be received, embraced, and rested on by faith only, which faith is the gift of God; and that this faith, thus divinely given and wrought in the soul by the Holy Ghost, is lively, active, and purifying, having its fruits unto holiness, and the end everlasting life; sanctification and good works are not conditions of, but consequences resulting from, an interest in Christ, and acceptance with God; not antecedent requisites in order to our being justified, but subsequent evidences of our being so.

Good works, being the effects of justification, cannot be the cause of it, any more than the volubility of a wheel is the cause of its roundness. A wheel rolls not in order to be made round, but in consequence of being already so; in like manner men do good works, not in order to be justified, but in consequence of being justified already. A. T.

THE BIBLE.

All the genius of the heathen world, and the penetration of Pythagoras, Socrates, and Aristotle have never been able to produce such a system of moral duty, and so rational an account of Providence and of man, as is to be found in the New Testament.—Beattie.

There are no songs comparable to the songs of Zion; no orations equal to those of the Prophets; and no politics like those which the Bible teaches.—Milton.

The Bible teaches us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

REASONS WHY CHRISTIANS SHOULD PRAY FOR THEIR MINISTERS.

- 1. The Spirit, speaking through the apostle, exhorts you to it: "Brethren pray for us."
2. Ministers stand in a very important relation to their people: "They watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable to you" (1 Pet. iii. 1, 2).

Married.

On July 9th, 1868, in St. George's Church, Dublin, by the Rev. J. Nash Griffin, D.D., incumbent of Trinity Church, assisted by the Rev. David Stewart, of St. George's, William Henry, son of the late John Boyd, Esq., J.P., of Newry, to Penelope Caroline Frances, only daughter of Mark Leland Tew, Esq., of Coltoner House, Cullinacully, Co. Meath; niece of Stafford Lightburne, Esq., Barrister at Law, Eldorado, Ontario, Canada, and granddaughter of the late Joseph Lightburne, Esq., of Harcourt Lodge, Trim, Co. Meath, Ireland.

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by JOHN WM. DAWSON, M.A., LL.D., F.R.S., F.G.S., Principal and Vice-Chancellor of McGill College and University.

Second Edition, revised and enlarged, with a Geological Map and numerous illustrations.

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April 23, 1868. 13

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Constantly on hand a large assortment of Pianos, Square and Cottages.

SECOND-HAND PIANOS TAKEN IN EXCHANGE. Repairing and Tuning promptly attended to.

Perfect security may be attained, and an important branch of Canadian industry stimulated at the same time, by purchasing at this establishment; the Proprietor's position and experience being a guarantee for every Piano that leaves his factory April 2, 1868 10

The Appetite for TOBACCO DESTROYED!

Leave off Chewing and Smoking the Poisonous Weed, Tobacco!

One box of ORTON'S PREPARATION is warranted to destroy the appetite for tobacco in any person, no matter how strong the habit may be. If it fails in ANY CASE THE MONEY WILL BE REFUNDED. It is almost impossible to break off from the use of tobacco by the mere exercise of the will. Somethings is needed to assist nature in overcoming a habit so firmly rooted; with the help of the Preparation there is not the least trouble. Hundreds have used it who are willing to bear witness to the fact that ORTON'S PREPARATION completely destroys the appetite for tobacco and leaves the persons as free from any desire for it as before he commenced its use. It is perfectly safe and harmless in all cases. The Preparation acts directly on the same glands and secretions affected by tobacco and through these upon the blood, thoroughly cleansing the poison of tobacco from the system, and thus allaying the unnatural craving for tobacco.

No more hankering for Tobacco after using Orton's Preparation! Recollect it is Warranted!

RECOMMENDATIONS.

The following are a few selected from the multitude of recommendations in our possession: (From W. P. Heald, Esq., Bangor, Me.) I have used Orton's Preparation for thirty years past, and for the last fifteen years I have used two pounds per month. I have made attempts to leave off at different times, but always failed. I have used Orton's Preparation, which has completely cured me of the appetite for tobacco. I would recommend all who are afflicted with this terrible habit to try the Preparation, which will certainly cure little directions are so low.

(From E. W. Adkins, Knoxville, Tenn.)

This is to certify that I had used tobacco to such an extent that my health had become greatly impaired, and my whole system deranged and broken down. In June, 1867, I purchased one box of Orton's Preparation, and after using it I found that I was completely cured. I have not had any hankering or desire for tobacco since using the Preparation, and I would advise all who wish to quit the use of tobacco to try one box of Orton's Preparation.

(From John Morrill, Bangor, Me.)

I have used tobacco for eighteen years; have tried many times to leave off, but have suffered so much from a dizziness in my head, and gnawing at stomach, that I have so given up the trial. A short time since a friend induced me to try Orton's Preparation (sold by you). I have done so, and am completely cured. I did not in the least hanker after tobacco, either to smoke or chew, after I began to use the Preparation.

(From John Morrill, Bangor, Me.)

Price of Orton's Preparation on Two Dollars per box forwarded to any part of the country, post paid, on receipt of price. Money sent by mail at our risk. Address C. B. COTTON, Proprietor, Box 1748, Portland, Maine.

REFERENCE.

We the undersigned have had personal dealings with C. B. Cotton, and have found him a reliable and fair dealing man, and believe his statements deserving the confidence of the public.

S. B. Richardson, New J. S. Green, Dr. S. B. Gowell, Portland, Me.; Charles H. Morrill, Biddeford, Me.; E. H. Boyie, All's, Belfast, Me.; Alonzo Barnard, Bangor, Me.; Wm. O. S. East, Esq., West Manchester, Mass.; H. M. Borron East Acworth, N. H.; M. Quimby, Saint Johnsville, N. J.

W. NOTMAN,

Photographer to the Queen.

17 BLEURY STREET, MONTREAL.

MEDALS AWARDED AT LONDON, 1862, PARIS, 1867.

THE RECEPTION ROOMS are open to visitors, who are at all times welcome, whether on business, or merely to spend an hour looking over the very large collection of pictures, comprising in portraiture all the celebrities of the Dominion, and in views nearly every place of interest to the tourist. Branch Establishment at Ottawa. June 11. 20

R. R. R.

THE GREAT REMEDY FOR HOME PURPOSES.

TAKEN INTERNALLY—Half a teaspoonful diluted in water, is a pleasant drink—stimulating and strengthening.

APPLIED EXTERNALLY—When there is pain of inflammation, affords instant ease.

STOPS PAIN quicker than morphine, chloroform, opium, or any other anodyne known to the world.

IF SUDDENLY SEIZED with pain, one teaspoonful in a glass of water, will, in a few minutes, remove all uneasiness.

PERSONS SUBJECT to apoplexy, heart disease, headaches, sudden faintings, should keep the Relief near them; a teaspoonful in water, will, in three minutes, remove all difficulty.

RADWAY'S READY RELIEF

IN ITS SIMPLICITY AND GRANDEUR.

R. R. R.

We first consider in the capacity as a specialty our far-famed Ready Relief, symbolized throughout the civilized world by the significant alliteration R. R. R. This remedy is almost impossible to break off from the use of tobacco by the mere exercise of the will. Somethings is needed to assist nature in overcoming a habit so firmly rooted; with the help of the Preparation there is not the least trouble. Hundreds have used it who are willing to bear witness to the fact that ORTON'S PREPARATION completely destroys the appetite for tobacco and leaves the persons as free from any desire for it as before he commenced its use. It is perfectly safe and harmless in all cases. The Preparation acts directly on the same glands and secretions affected by tobacco and through these upon the blood, thoroughly cleansing the poison of tobacco from the system, and thus allaying the unnatural craving for tobacco.

ITS GRAND POWER IN THE PREVENTION AND CURE OF PESTILENTIAL AND CONTAGIOUS DISEASES.

It is in diseases where immediate and absolute assistance and relief is required, wherein this remedy proves its superiority. It might say, superior, natural power in saving life, and promoting health.

In cases where Epidemic Diseases, Pestilence, Small Pox, Cholera, &c., exist, this remedy proves the potent power of a disinfectant, neutralizer and cure. No one that uses the Ready Relief when Asiatic Cholera, Yellow Fever, Typhoid Fever, Small Pox, Diphtheria, &c., prevail in a community, need be alarmed. It is a powerful and efficient when used, it will be cured if the directions are followed. Simple as this remedy is, it possesses the elements of cure of the most violent, painful, and fatal diseases that scourge the earth.

THE PROPERTIES OF THE READY RELIEF ARE: COUNTER-IRRITANT, RUDEPACIENT, ANTI-SPASMODIC, DISINFECTANT, ANTI-SEPTIC, DIFFUSIVE STIMULANT, TONIC, NERVINE, ANODYNE, ANT-ACID.

Its use in Asiatic Cholera, either as preventive or cure, is of more value to the world than all other discoveries in vogue.

It instantly secures rest, stops the Cramps and Spasms, and holds the constituents of the blood together, equalizing the circulation, and preventing the separation of the watery constituents from the other properties of the blood, and arrests vomiting and purging. In Yellow Fever it is likewise all potent, and with the assistance of Radway's Pills, will protect those exposed from attacks, and cure them that may be seized.

In Fever and Ague, Typhoid, Bilious, Scarlet and other Fevers, its use will always insure a cure. In Rheumatism, Neuralgia, Gout, St. Vitus's Dance, Sore Throat, Diphtheria, Influenza, in all cases of inflammation, the Ready Relief, assisted when required with the Resolvent and Pills, will surely effect a cure.

NEW IMPROVEMENT IN READY RELIEF.

New Corks, Large Bottles.

We have at last succeeded in getting a Cork that will prevent the evaporation of the Relief. The substitution of the India Rubber Stopper will prevent the evaporation of the volatile properties of the Relief. It is important that the Relief be kept corked, to prevent the action of the atmospheric air.

The bottles are much enlarged, so that persons receive much Ready Relief for 25 cents as they will get for \$1.00 of the Pain Killers and other 25 cent Lotions, &c. of the Relief 25 cents per bottle. Ask for Relief in new Lotions—new style.

N. B.—Persons in aque districts should take a teaspoonful of Relief in water, on rising in the morning. This will protect you against Fever and Ague and all other Fevers.

THE OTTAWA RIVER NAVIGATION COMPANY.

1868. 1868

MAIL STEAMERS.

MONTREAL TO OTTAWA CITY, Daily (Sundays excepted), stopping at St. Anns, Oka, Com. Hudson, Point-aux-Anglais, Rigaud, Carillon, Point Fortune, Grenville, L'Orignal, Majors, Papiacauville, Brown's, Thurso and Buckingham.

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A Train leaves the Bonaventure Street Depot every morning (Sundays excepted), at SEVEN o'clock, to connect at Lachine with the Steamer "PRINCE OF WALES," (Breakfast) for Carillon, passing through Lake St. Louis, St. Ann's Rapids, and Lake of Two Mountains from Carillon by Railroad to Grenville, join the Steamer "QUEEN VICTORIA" (Dinner) for Ottawa City.

DOWNWARD the Steamer "Queen Victoria" leaves Ottawa City at 6:30 a.m., passengers arriving at Montreal at 4:45 p.m.

The comfort and economy of this Line is unsurpassed, while the route passes through one of the most picturesque districts in Canada, and is the most fashionable for Tourists.

Parties desirous of a pleasant trip, can obtain Return Tickets from Montreal to Carillon, valid for one day, at single fares.

Passengers for the celebrated Caledonia Springs will be landed at L'Orignal.

PARCELS EXPRESS daily from the office to Ottawa and intermediate landings. Single, Return and Excursion Tickets to Ottawa and intermediate landings, may be obtained at the office, Mercantile Library Buildings, Bonaventure Street (nearly opposite the Bonaventure Hall), or on board the Steamer.

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Upwards.—Leaves Canal Basin, Tuesdays and Fridays at Noon.

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R. W. SHEPHERD. 14

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DAILY FOR BEAUHARNOIS, PRESCOTT, GANANQUE, COBOURG, DARLINGTON, AND HAMILTON. DIRECT WITHOUT TRANSHIPMENT.

CORNWALL, BROCKVILLE, KINGSTON, PORT HOPE, TORONTO.

This magnificent line composed of the following First-Class Iron Steamers, leaves the Canal Basin, Montreal, every morning (Sundays excepted), at NINE o'clock, and Lachine on the arrival of the Train, leaving Bonaventure Station at Noon for the above Ports, as under, viz.:

SPARFAN, Captain Fairgrieve, on Mondays. PASSPORT, " Sinclair, on Tuesdays. KINGSTON, " Farrell, on Wednesdays. GRECIAN, " Kelly, on Thursdays. MAGNET, " Simpson, on Fridays. CORINTHIAN, " Dunlop, on Saturdays.

Connecting at Prescott and Brockville with the Railways for Ottawa City, Kemptville, Perth, Arnprior, &c., at Toronto and Hamilton, with the Railways for Collingwood, Stratford, London, Chatham, Sarnia, Detroit, Chicago, Milwaukee, Galena, Green Bay, St. Pauls, &c.; and with the steamer "City of Toronto" for Niagara, Lewiston, Niagara Falls, Buffalo, Cleveland, Toledo, Cincinnati, &c.

The Steamers of this Line are UNEQUALLED, and from the completeness of their present arrangements, present advantages to travellers which none other can afford.

They pass through all the Rapids of the St. Lawrence, and the beautiful Scenery of the Lake of the Thousand Islands by daylight.

The greatest despatch given to Freight, while the rates are as low as by the ordinary boats. Through rates over the Great Western Railway given.

Through Tickets, with any information, may be obtained from D. McLean, at the Hotels, ROBERT McEWEN, at the Freight Office, Canal Basin; and at the office, 73 Great St. James Street.

ALEX. MILLOY, Agent. ROYAL MAIL THROUGH LINE OFFICE, 73 Great St. James Street, Montreal, 25th April, 1868.

RICHARD SEALE Undertaker, No. 116

Great St. James Street, Montreal. Iron and Wood Coffins, Office Desks and Jobbing attended to.

April 23, 1868. 13

D. & J. TEES,

Cabinetmakers & Undertakers, 11 BONAVENTURE NEAR MCGILL ST. Factory, St. Gabriel Lock, Montreal.

Funerals furnished in the best possible style. First Class Hearses, Caskets, &c. Patent Metalic, Mahogany, and other Coffins. Patent Coolers supplied when necessary.

Office Chairs, Desks, Bedsteads, Cribs, &c. Wholesale.

RESIDENCE ON THE PREMISES. April 23, 1868. 13

W. D. McLAREN,

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Fine Teas, Coffees, Sugars 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.

May 14. 16

HENRY J. BENALLACK,

FAMILY GROCER, BONAVENTURE BUILDING, (VICTORIA SQUARE), MONTREAL.

AGENT FOR Sharpe's celebrated Finan Haddies.

The Canadian Rubber Compy

OF MONTREAL, MANUFACTURERS OF

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ALSO,—INDIA RUBBER OVER-SHOES AND BOOTS, FELT BOOTS in great variety. All Orders executed with despatch. OFFICE and WORKS: 272 ST. MARY ST. F. SCHOLES, Manager. May 14. 16

WOODWARD'S IMPROVED CARBONIZER

—Look to your own interests, and try Woodward's IMPROVED CARBONIZER, which is warranted to increase the light, decrease the smoke and smell, and save 33 per cent. of the cost to the consumer.

Read the following, which have been received among other certificates from those who have tried it:—

MONTREAL, August 31, 1867.

MY DEAR SIR,—I have much pleasure in certifying that I consider your Patent Gas Carbonizer a most valuable introduction, especially when the quality of the gas, and the high price charged for it, is considered. I have one now in my house put up by you, and find I have a much better and brighter light totally free from smoke or smell of gas since its introduction. In addition to this I burn much less gas, as I use one-foot burners instead of three feet, which I formerly used, and have more light now than I had with the large burners without the Carbonizer.—Very truly yours, To Mr. R. Alsop. J. BELL SMITH, Artist.

MONTREAL, 4th September, 1867.

SIR,—I take pleasure in certifying that I have one of Woodward's Patent Carbonizers in use in my house for some time, and am perfectly satisfied that it is a valuable improvement. I burn much less amount of gas, as I am using one-foot burners instead of three feet, which I used without the Carbonizer, and the light is fully satisfactory. To R. Alsop, Esq. A. J. PELL, 345 Notre Dame Street.

MONTREAL, 9th Sept., 1867.

DEAR SIR,—I have much pleasure in adding my testimony to the usefulness of Woodward's Carbonizer, both as regards increased illuminating power and also diminished consumption. Having now had one on my premises for some time, which is working with undiminished vigour, I very confidently recommend it as being able to do all you promised for it. I am, &c., D. H. FERGUSON, 100 McGill Street. To R. Alsop, Esq.

MONTREAL, 9th Sept., 1867.

DEAR SIR,—In answer to your enquiry, it gives me much pleasure to say that Woodward's Patent Carbonizer, which you placed in my billiard-room in Victoria Square, has so far given entire satisfaction. I have no doubt of its economy, as I am now using two feet burners, and have fully as good light as I had with four feet burners without it. I confidently recommend it to all who wish to economize in using gas, believing it will do fully as much as you promise.—Very truly yours, HENRY McVITTIE.

MONTREAL, 5th Nov., 1867.

DEAR SIR,—In answer to your enquiry, we would say that your Carbonizer, placed in our billiard-room on Great St. James Street on the 4th September, has given us entire satisfaction. Before we had it introduced we were burning about 1200 feet of gas per night, with 50 burners, running about 5 hours. We are now burning less than 2000 feet per night, running about 6 hours, with 62 burners, and fully as much light. We therefore confidently recommend it to all who wish to economize in burning gas.—Very truly yours, To Mr. Robt. Alsop. Jos. DION & Bao.

The Subscriber begs leave to call the attention of all who are using gas to the above really valuable improvement.

Do not suffer yourselves to be influenced by the prejudice produced by the numerous so-called improvements which have been offered within the last few years; but see and judge for yourselves.

Every information will be given, and the operation of the apparatus she-woman explained by ROBERT ALSOP, at the Office of the Petroleum Gas Co., No. 156 Great St. James Street. May 14. 1y 16

MONTREAL SCULPTURE

AND GENERAL MARBLE AND GRANITE WORKS, (New Premises,) Corner of St. Alexander and St. Catherine Streets.

JAMES MAVOR & CO. Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transepts, &c. Churchyard Memorials in Stone, Marble, Granite, &c. Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application. April 30. 14

Medals at the International Exhibitions in 1862 and 1867,

WERE AWARDED TO ULYSSE NARDIN, Locle, Switzerland, for the superiority in finish and accuracy of the performance of his WATCHES

SAVAGE, LYMAN & CO., ARE THE SOLE AGENTS for the Dominion of CANADA for the Sale of his justly celebrated CHRONOMETERS and WATCHES. They have just opened a CASE of GOLD AND SILVER-CASED Pocket Chronometers, Keyless, Independent 1/2-Second, Universal Seconds, Repeating Lever & Horizontal WATCHES.

Some of them are perfect chef d'oeuvre of skill and workmanship. From the universal satisfaction these Watches have given to numerous purchasers from every part of America, Messrs. S. L. & CO. can with confidence recommend them to those requiring perfect Time-keepers. Part of which are got up specially for the requirements of RAILWAY OFFICIALS.

They have also GENUINE ENGLISH MADE Gold and Silver Watches, of the most celebrated Makers, i.e., E. D. JOHNSON, J. SEWELL, Ed. BUCKLEY, &c., and others made specially to their own order, with their own name on them, the whole forming the largest Stock in the Dominion.

SAVAGE, LYMAN & CO., 271 NOTRE DAME STREET. May 14. 3m 16

Removal to new Premises. DUFRESNE & McGARITY, FAMILY GROCERS,

IN returning thanks for the liberal public patronage they have enjoyed, beg respectfully to announce to their numerous friends and patrons in town and country, that they have

REMOVED to those superb and capacious premises in the NEW BLOCK just completed on NOTRE DAME STREET, immediately OPPOSITE THEIR OLD STORE, where they have opened out an entire and complete assortment of

Fresh Groceries, of the very finest quality and description, just received from Europe and the Continent, and which they will sell at their usually moderate charges.

Orders promptly attended to, and Goods delivered in all parts of the City. DUFRESNE & McGARITY, No. — Notre Dame Street. May 14. 16

COFFIN ESTABLISHMENT. 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. DONINQUE STREET, immediately OPPOSITE THE ST. LAWRENCE MARKET, where he is now prepared to execute all orders in his calling entrusted to him.

Funerals furnished in the best style. Hearses, Caskets, Gloves, &c. Charges moderate. JOSEPH WRAY, No. 126 St. Dominique Street. May 15. 16

HELLMUTH COLLEGE, LATE COLLEGIATE INSTITUTE, LONDON, ONT. INCORPORATED 1865.

VISITOR: The Rt. Reverend the LORD BISHOP of HURON, PRESIDENT OF THE CORPORATION: The Very Reverend I. HELLMUTH, D.D., Dean of Huron & Rector of St. Paul's Cathedral, London, Ont. HEAD MASTER: The Rev. A. SWEATMAN, M.A.

There are five Exhibitions—one of \$100, two of \$50, and two of \$40 each, to be competed for annually.

The School year is divided into three terms, commencing on 20th January; 2nd Tuesday after Easter; and 1st September. TERMS: Tuition Fees (including mod-ern languages) \$8 per annum Boarding 140 For terms of admission, Prospectuses, &c., apply to the Secretary, Major Evans, London, Ont. London, March —, 1868. 14

J. D. LAWLOR, Manufacturer and Importer of all kinds of Sewing Machines And Boot and 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. 1y 3

LINTON & COOPER, MANUFACTURERS & WHOLESALE DEALERS IN BOOTS & SHOES, 524, 526 and 528 St. Paul Street, Montreal. JAMES LINTON. WILLIAM COOPER. March 19, 1868. 8

SIMPSON & BETHUNE, FIRE, LIFE, MARINE, AND ACCIDENTAL INSURANCE AGENTS. OFFICE—104 St. Francois Xavier St., Montreal. March 19, 1868. 8

H. H. GEDDES, GENERAL ESTATE AGENT. Careful attention given to the Purchase, Lease or Sale of Stores, Dwellings or Real Estate. ALSO AGENT FOR PETROLEUM METALIC ROOF PAINTS Massachusetts Inner Sole Company, &c., &c., No. 32 Great St. James Street, (Next to the Post Office,) MONTREAL. April 2, 1868. 10

CANADA GLASS COMPANY [LIMITED.] Manufacture to order and keep for sale Soda Water, Ginger Beer, Wine, Bitter and Patent Medicine BOTTLES, Initialed or Plain. —ALSO— DRUGGISTS' WARE of all descriptions. WORKS AT HUDSON. OFFICE, 10 ST. NICHOLAS STREET, MONTREAL. C. W. WALKER, Secretary. April 2, 1868. 1y 10

R. HENDERY & CO., Gold and Silver Smiths, Electro Platers, Watch Makers & Jewellers, MANUFACTURERS OF Church Work, Flags, Chalice and Pocket Communication Sets, 53 Gt. St. James St., FACTORY 500 CRAIG ST MONTREAL. April 2, 1868. 10

HENDERY'S PREPARATION for Cleaning Gold, Silver and Plated Ware, Jewellery, &c. WARRANTED not to contain any Mercurial Compound, or any other ingredient calculated to injure in the slightest degree Gold, Silver or Plated Ware. Price 25 Cts per Bottle. April 2, 1868. 10

TO THE AFFLICTED.—PARODER'S EPILEPTIC REMEDY.—This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States. From the beneficial results attending its use in several cases in this neighbourhood the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. References permitted to parties who have used the remedy. Price, one dollar per bottle. J. A. HARTE, LICENTATE APOTHECARY, 396 Notre Dame Street

HOUSEKEEPERS, SAVE YOUR MONEY. MAKE YOUR OWN SOAP. By using HARTE'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town and country. Price 25 cents per tin. CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits. WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled. Hundreds who have tried it say it is the best thing they ever used. Gentlemen will find it very soothing to the skin after shaving. Price 25 cents per bottle. HOMEOPATHY.—The subscriber has always on hand a full assortment of Homoeopathic Medicines from England and the States. Also, HUMPHREY'S Specifics, all numbers. Country orders carefully attended to. J. A. HARTE, LICENTATE APOTHECARY, Glasgow Drug Hall, 396 Notre Dame St. March 19, 1868.

W. & J. MONTGOMERY, CARPENTERS & BUILDERS, No. 14 EVANS STREET, (First Street below Sherbrooke, between St. Urban and St. Charles Baronne,) MONTREAL. Jobbing promptly attended to. March 5, 1868. 6

THE BEST AND CHEAPEST FAMILY SEWING MACHINE IN THE WORLD. THE \$25 NOVELTY SEWING MACHINE. It makes the famous elastic lock stitch that will not rip or ravel, and will not break in washing, ironing or wearing. It is adapted to all kinds of family sewing, and to the use of seamstresses, dressmakers, and indeed for all purposes where sewing is required. It uses the straight needle, which is not so liable to break as the curved. It does not soil the dress of the operator, and does not require to be taken apart to be oiled. It is not injured by being turned backward, and is therefore not liable to be put out of order by children or inexperienced persons. It is made in the most thorough manner of the best material. For beauty and excellence of stitch, for strength, firmness and durability of seam, for economy of thread, for simplicity and thoroughness, and for cheapness, this machine is WITHOUT A RIVAL. AT THE MASSACHUSETTS STATE FAIR OF 1867 THE NOVELTY SEWING MACHINE TOOK THE PREMIER OVER WILCOX & GIBBS, AND WAS AWARDED A BRONZE MEDAL THEREFOR. Every machine is sold with a table and complete outfit, and is warranted for one year. S. E. H. VANDYKE, General Agent, 615 Broadway, New York

REAL ESTATE AGENCY. CHARLES H. TUGGEY, (Successor to late Chas. Tuggey.) Real Estate & Investment Agent, No. 61 Great St. James Street, MONTREAL. April 2, 1868. 10

CHARLES HEARN, OPTICIAN AND Mathematical Instrument Maker, 342 NOTRE DAME STREET, Corner St. Jean-Baptiste Street, MONTREAL. Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order. Repairs promptly executed, and on reasonable terms. Feb. 27, 1868. 5

ROBERT FOSTER, Importer and dealer in Choice Teas, Coffee, Fruits, Spices, Pickles, Preserves, Sauces, Oils, General Groceries & Provisions, No. 173 McGill Street, opposite St. Maurice St., Montreal. March 19, 1868. 1y 8

JAMES POPHAM & CO., MANUFACTURERS and WHOLESALE DEALERS in all kinds of BOOTS AND SHOES, Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868. 5

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. 1y 8

SCRIPTURE & KEMP, Successors to C. D. PROCTOR, Importers of and Wholesale and Retail Dealers in GROCERIES, PROVISIONS, &c., &c. 147 McGill and 34 and 38 Lemoine Streets, Montreal. I. F. SCRIPTURE. E. J. KEMP. March 19, 1868. 1y 8

KIRKWOOD, LIVINGSTONE & CO., General Commission Merchants, 503 St. Paul Street, Montreal. KIRKWOOD, LIVINGSTONE & MORE, Collins Wharf, Halifax. March 19, 1868. 1y 8

BAKER, POPHAM & CO., WHOLESALE CLOTHIERS, Nos. 512 and 514 St. Paul Street, Montreal. J. B. BAKER. E. POPHAM. March 19, 1868. 8

S. R. WARREN & CO., ORGAN BUILDERS, CORNER OF St. Henry & St. Joseph Sts. MONTREAL. March 12, 1868. 1y 7

CHURCH FURNACES. JOHN STATE, MANUFACTURER OF BEECHER'S PATENT SELF-CLEANING FURNACES, —AND— Tin, Iron and Copper Plate Worker, No. 842 St. Catherine Street, (Near the Cathedral,) MONTREAL. THE advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Furnaces are adapted for either WOOD, COAL, or PEAT. In point of economy, principle of action, style and durability, they are not surpassed (if equalled) by any other Furnaces made. April 30. 14

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. 10

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