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Religious Miscellany.

COME TO ME.

"O when wilt Thou come unto me?"
—Psalm ci. 2.

We are indebted to the Hon. George P. Marsh, our Minister to Italy, for this exquisite hymn. We can not refrain from giving his estimate of it:—"The enclosed hymn, which I consider one of the most beautiful and artistically perfect religious poems of this century, is by my excellent friend, Henry V. T., Esq., an English Lawyer." With the author's consent, we gladly place it before the readers of *Hours at Home*.—Editor.

Come to me, Lord, when first I awake—
As the faint lights of morning break;
Bid purest thoughts within me rise,
Like crystal dewdrops in the skies.

Come to me in the sultry noon—
Or earth's low commotions will soon
Of thy dear face eclipse the light,
And change my fairest day to night.

Come to me in the evening shade—
And if my heart from Thee have strayed,
O bring it back, and from afar
Smile on me like thine evening star.

Come to me in the midnight hour—
When sleep withholds her balmy power;
Let my lone spirit find its rest,
Like John upon my Saviour's breast.

Come to me through life's varied way—
As when its pulses cease to play,
Thou Saviour! bid me come to Thee,
That where Thou art Thy child may be.
—Hours at Home for June.

THE PRESENT DISPENSATION.

By the Present Dispensation, we mean that condition of things under the Gospel, extending from the first advent of Christ to his second appearing, or, strictly speaking, from Pentecost to the Revelation of the Son of Man from heaven.

It is important to have right views concerning the various Divine dispensations, so as to distinguish one from the other, and to distinguish their relation to each other. It is also desirable that believers should not only know and love that part of God's word which refers to their own salvation, but should also have light into, and feel a deep interest in dispensational truth. Many true saints think that they do well to overlook this; and consider that whatever does not bear, or seem to them to bear, directly on their own personal benefit, is unnecessary and perhaps injurious. Those who act thus must, of necessity, confine themselves to a very small part of God's word, and shut themselves out from many facilities for communion with God.

The Present, or Gospel Dispensation, is a very glorious one. It exceeds in glory. The names of the Gospel as a revelation from God are very expressive:—"The Gospel of peace;" "the Gospel of the grace of God;" "the glorious Gospel of the blessed God;" "the Gospel of Christ;" "the Gospel of salvation;" "the Gospel of the glory of Christ;" "the most holy faith;" "the power of God unto salvation;" "the manifold wisdom of God;" "the unsearchable riches of Christ;" &c., &c. The titles given to the dispensation of the Gospel, and the contrasts often instituted between it and that which preceded it, show its excellency. (Heb. 8; 2 Cor. 3.) It is called "the kingdom of God, of Christ, of heaven;" "the acceptable year of the Lord;" "the day of salvation;" &c., &c. Thus God is exhibited in the glory of His perfections, Christ is seen in His beauty, and the Holy Spirit in His power and love.

The responsibilities of all to whom this dispensation comes are very great. The Lord taught this fact as regards those to whom He announced the kingdom of God, and showed in the strongest language the fearful doom which rejecters of so great a salvation would realize. (Matt. 11; 20-24.) In Matt. 24: 43, He foretells that the dispensation would be transferred from the Jews to the Gentiles:—"Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Thus the Gentiles, among whom the Gospel is promulgated, are placed in a very solemn position. God holds them responsible according to their advantages and their profession. This transfer of dispensational advantages is most fully stated of in Rom. 11; 15-22. How could we Gentiles ponder this passage?

It teaches that Israel is not finally or fully cast off—only some of the branches are broken off, the Gentiles partake with them. The breaking off is only for a time. Events have proved that the dispensation has mainly been in Gentile lands and in Gentile hands for many ages. The Apostle solemnly warns these favored Gentiles of their duty and danger. Israel failed, and is "broken;" if Gentiles fail they will not be spared, but "ground to powder."

The privileges of those who believe in Jesus are very great indeed. It is a dispensation of spiritual blessings to be realized now. Faith is the great thing required of all who hear the word; under the Gospel there are no spiritual blessings for any one without faith. Until Christ is received, nothing is really possessed. But everything blessed belongs to the believer. He is justified (Rom. 5: 1); he has life in Christ's name (John 1: 20-31); he is made a son of God (John 1: 10-12); he is one with Christ, and with the Father in him. (John 17: 21-23.) Such are possessors of the Holy Spirit (John 7: 39); they are "sealed by him to the day of redemption" (Ephes. 1: 13); and such shall be eternally saved.

Those thus privileged are laid under the deepest obligations. "The love of Christ should constrain them" to live to Him "who died for them and rose again." The mercies of God should persuade them to "present their bodies as living sacrifices." Their call is high and heavenly, and they should seek to walk worthy of it, and to please God more and more. To walk in the light as God is in the light, to walk in love as God's people—their fellow-members and heirs—to work in the Church, and to witness to the world as opportunity offers, should be their constant aim.

When we consider the adaptation, glory and freeness of the Gospel, and how it meets man's lost condition—can cure all his diseases, satisfy all his desires, and endow him with an eternal portion—we might conclude that all would welcome it. But it has not been so. It has been despised and perverted, covered over with superstitious rites, and yoked with "philosophy, falsely so called." Many have paid it outward homage, but yielded no adoration of heart or obedience of life. Whole nations have trodden it under foot, and persecuted those who loved it. This has been done almost everywhere in Christendom, and in many places for ages. Thus the fearful depravity of man's heart has been displayed, and a long reckoning of insulted mercy recorded on high for infinite justice to avenge.

The wrath threatened must come, for "the Gentiles have not continued in God's goodness." In the synagogue of Nazareth, the Lord Jesus closed the book when He had reached the words, "to preach the acceptable year of the Lord;" but He will open the book at the next word before long, and will also say, "The day of vengeance is in my heart, and the year of my redeemed is come." (See Isa. 61: 2, and 63: 4.) If we look back on the facts of history as regards man's treatment of the Gospel; look round on the present condition of things, and look at God's Word, and read His prophecies and promises as regards the future, we must conclude that the position and prospect of Christendom are very solemn. Ritualism and priestly assumption soon become triumphant. Popery, Mahometanism, the Dark Ages, Protestantism, failing in most places, and everywhere abounding wickedness—meet our eyes in the past. If we gaze now on France, Russia, Italy, Spain, Germany, and many other countries bearing the Christian name, what do we behold? Only think, too, of Europe, with some four millions of men trained for war, and many of them rushing to the bloody fray. Think, too, of the fearful immorality, the wide-spread prevalent immorality—the prevailing rapacity and worldliness, among millions even in our favored land. Then America: what sad scenes and fearful crimes are there? Think, too, of the spread of semi-Popery in England and its colonies; of skepticism among learned divines in high places, and a disposition to foster various false religions by government patronage; and we have a picture, which, studied in connection with our privileged condition, may well make the stoutest heart quail even for Britain, especially when we read the woes with which unfulfilled prophecy is laden.

There can be no doubt but that all things are tending towards a fearful crisis. Those evil principles and practices referred to, will lead on the development of the "Man of Sin," the foretold even "the Antichrist," in whom all evil will be headed up and exhibited, and who the Lord will "consume with the Spirit of His mouth, and destroy with the brightness of His coming." The parables of the Lord Jesus and the predictions of the New Testament, are directly opposed to the popular expectation that the Gospel dispensation will glide into the Millennium glory. "The sower and he seed," scattered over four kinds of ground, "the wheat and the tares," "the drag net," "the net and the foolish virgins," "the widow and the unjust judge,"—show that there will be no Millennium before the Lord comes. His own prophecy in Matt. 24, sternly forbids such an expectation; and nowhere do we find the Apostle looking for such a time before the "end of the age." Paul, Peter, Jude, James, John, all speak of "the last days," as evil times; all foretell apostasy, and most of them the coming of "Antichrist." All, without exception, dwell on the Lord's personal coming as the one event to be desired, which shall close a dispensation so full of blessing on God's part, so stained with man's apostasy and wickedness, and which shall introduce the Millennial dispensation of universal blessing.

But let none conclude that the Gospel has been a failure, either as regards God's purpose or actual results. It will accomplish what God pleases. (Isa. 55: 10.) A people will be gathered for God's name (Isa. 60: 22), and "no man can number." (Rev. 7: 4.) It will be a witness to the nations, leaving them without excuse (Matt. 23: 14); yes, doubtless many other ends will be answered by it worthy of its great Author, and full of instruction to the universe.

The belief that the evil around us will end in a fearful apostasy, and in terrible judgments, should have a twofold effect upon us. We should stand apart from all which God has doomed, renouncing all principles that are not of God. We should diligently make known the special truth which the times require. Let the invitation to come to the water of life be clear and earnest, and the warning of the coming woes be faithful and tender; then we may hope through God's blessing, by all means to save some, who shall be owned in the Lord in the day of his glorious appearing.

"GOD OF GOD, LIGHT OF LIGHT."

Fierce was the wild billow,
Dark was the night;
Oars labored heavily,
Foam glittered white;
Tumbled the mariners,
Peril was high,
Then said the God of God,
"Peace! it is I!"

Ridge of the mountain wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!
Sorrow can never be—
Darkness must fly,
Where saith the Light of Light,
"Peace! it is I!"

Jesus, Deliverer!
Come thou to me,
Soothe thou my voyaging
Over life's sea!
Then when the storm of death,
Roars, sweeping by,
Whisper, O Truth of Truth,
"Peace! it is I!"

St. ANTOINE.

Gleanings.

How cunningly doth the prince of darkness take on him the form of an angel of light! How often have seeming saints proved devils! even in those things (lightly) most faulty, which they make a show of living most free from; some more proud of being thought plain, than a flaunting gaudy in his new fashion. Others refusing a reserved commendation, only with a desire to be commended for

refusing it; the one hating pride with a more proud hatred, the other shunning praise with a greater vain-glory. It is bad to have vices, worse to dissemble them. Plato possessed his rich bed with less pride than of genes trampled on it."
—Watts.

Church Intelligence.

Canada.

DIOCESE OF MONTREAL.

ADDRESS TO THE LORD BISHOP.

MONTREAL, 1st August, 1866.

To the Most Reverend the Metropolitan LORD BISHOP OF MONTREAL.

May it please your Lordship—

We, the undersigned, your Lordship's clergy in the city of Montreal, being aware of Your Lordship's speedy departure on a visit to England, cannot allow your Lordship to leave us without expressing our earnest and good wishes, and the hearty desire that Mrs. Fulford and yourself may have a prosperous voyage, a happy re-union with relatives and friends at home, a pleasant sojourn in the old country, and a safe return to Montreal to watch over the interests of the Church in this Diocese and in Canada at large.

We believe that your Lordship's visit to England is most opportune at this particular period of the history of the Church in Canada and that of the whole Colonial Church; and feeling, as we do, that the present advantageous position of the Church in Canada, as to its ecclesiastical status, is in largest measure owing to your Lordship's administrative ability as Metropolitan, and your personal and active personal interest in the leading members of the Church and ecclesiastical authorities at home, which your Lordship has never failed to exert for the Church's good, we are glad to take this opportunity of expressing our conviction that the interests of the Church in Canada will be served by the personal attendance of your Lordship at the Conference of the Church at home, at which questions intimately and directly affecting the Church in Canada, and the Colonial Church, in general are now being discussed, with a view to permanent settlement once and for all, it may be, for long ages to come.

We conclude with a sincere prayer that Almighty God will be pleased to prosper you and yours in the way therein you now go, and providentially guide you to a happy and safe return, refreshed and invigorated in mind and body for the discharge of the duties of a lengthened episcopate in the Diocese of Montreal, and supervision of the Diocese of Canada as Metropolitan, that you may live to see the continued growth and development of the portion of the Church catholic committed to your Lordship's charge.

With every sentiment of esteem, respect, and regard,

We remain, may it please your Lordship,

Your Lordship's
Faithful and obedient servants,
John Bethune, D.D., Rector and Dean of Montreal.

William T. Leach, D.C.L., LL.D., Archdeacon of Montreal.

J. P. White, Canon of Christ Church Cathedral.

Philip Wood Loosmore, M.A., Canon of Christ Church Cathedral.

Wm. Bond, M.A., Rural Dean, Incumbent of St. George's and Hon. Canon.

Chas. Baneroff, D.D., Incumbent of Trinity, and Hon. Canon.

T. H. M. Bartlett, M.A., Chaplain to the Forces.

J. Ellegood, M.A., Incumbent of St. James.

Edward Sullivan, B.A., Assistant St. George's.

W. B. Curran, B.A., Incumbent of St. Stephen.

Jas. A. McLeod, M.A., Incumbent of St. Thomas.

Maurice Baldwin, M.A., Incumbent of St. Duke's.

Edmund Wood, M.A., Curate St. John's Chapel.

J. Douglas Borthwick, Incumbent of St. Mary's, Hochelaga.
J. Philip DuMoulin, Asst. Min., Trinity Church.
Wm. Wright, M.D., Asst. Min., St. James' Church.

REPLY.

SEE HOUSE.

MONTREAL, 1st Aug., 1866.

REV. AND DEAR BROTHERS,—Not being aware that it was in contemplation to present to me any such address as this which has now been read by the Very Rev. the Dean, I had previously prepared a circular, which is already in print, and will be at once forwarded to all the Clergy of the Diocese. In this letter I have expressed my feelings on most of the important subjects now alluded to by you; in this respect, therefore, it will be perhaps a sufficient reply to what you have now said, if I take this opportunity of reading to you what I had thus prepared.

On Friday next it is my intention, accompanied by Mrs. Fulford, to leave this city on my way to England, taking our passage from Quebec to Liverpool in the *Hibernian*. During my absence I shall once more avail myself of the services of the Very Rev. the Dean of Montreal, who has kindly consented to act as my Commissary; and the Lord Bishop of Quebec has promised his assistance should any occasion arise requiring special Episcopal ministrations.

The present aspect of public affairs generally, and the good feeling subsisting amongst the clergy, lead me to hope that no difficulties will arise to cause trouble while I am away; and there are many subjects of grave importance, whether to the Church generally or to the Colonial branches in particular, now under discussion in England, in which we must all be deeply interested, and in some of which I am the sole to take a part. In this and other ways I feel that I may still be serving the Church, while temporarily absent from my own Diocese; and it will also be a great satisfaction, both to myself and Mrs. Fulford, to see once more in this world many of our oldest friends and nearest relatives; while, if it pleases God to spare our lives, we may look forward with renewed strength and improved health, to resume our place and duties amongst you on our return. In the mean time I earnestly commend you and your work, and your families, to the mercy and grace of God, for Jesus Christ's sake. Remember how largely the welfare of the Church and the salvation of souls depend, under God, on the faithful and consistent discharge of your duties, as ministers of Christ, and stewards of the mysteries of God.

The Deputations, in connection with the Diocesan Church Society in the several Rural Deanries, and which were so successful in the early part of this year, will no doubt be carefully arranged for the ensuing one; and I hope that due exertions will everywhere be made to increase the funds of the Society, so as to enable it to meet the larger demands made upon it, and supply the increasing deficiency caused by the annual diminution in the grant from the S. P. G.

Considering the general prosperity of the country during the past year, and the fair prospects for the coming harvest, we may reasonably expect from the members of the Church some willing thank-offerings to God of his mercy and goodness. And we are also bound to give special thanks to Him for the deliverance vouchsafed to us from the perils and miseries of war and rapine, with which we were not long since threatened; and up to the present time, also, for preservation from the fearful visitation of the cholera which was apprehended as so imminent, and which has been, and is still prevalent in various places on this and the other side of the Atlantic Ocean.

At our Diocesan Synod for 1865, there was a Resolution carried:—"That the Lord Bishop be requested to draw up a permanent form of Thanksgiving after Harvest, to be printed and circulated among the Clergy of the Diocese, and used on occasions specified by the Bishop." Such a Form was drawn up by the Bishops who were present at the subsequent Provincial Synod last Septem-

ber; and I consider that it should be used by us as a regular Annual Service. Whenever a day is appointed by proclamation of the Governor General, I should always wish that we should observe the same; but as it is only occasionally, in case of some more than ordinary abundant harvest, that such an appointment is made, and as it is our desire to have an Annual Day of Thanksgiving, provision having been made in our Service for the observance of either ordinary harvests or abundant ones, I have no desire that, in this and subsequent years, the second Wednesday in October, shall be observed in this Diocese, as "a Day of Thanksgiving for the In-gathering of the Harvest," unless any other day shall in any year have been previously fixed by Proclamation. And I further desire that you will urge upon your several congregations at such service, the duty of making free and liberal offerings to God, for some special work of piety, charity, and I consider that there can be none more worthy of support, or more requiring instant help, than the Mission Fund of the Diocesan Church Society.

Copies of the Form of Prayer to be used on the occasion will be forwarded to you by my Secretary, the Rev. Canon Loewmore, Acting Secretary of the Church Society; who will also be ready to receive any communications intended for me during my absence, and will forward them to me in England.

To this, however, I will now add, that in consequence of the accounts which we have received during the last few days, of the increasing prevalence of the cholera in some parts of this continent, I have to desire that the prayers which we used during the season of last Lent on that subject may again be used at all the services of the Church. And, in conclusion, I most sincerely pray that God in his mercy will preserve us from any visitation of this fearful pestilence; and I return you all my best thanks for your kind expressions towards myself, and for your prayers and good wishes for the safety and happiness of myself and those connected with me.

I remain, My Rev. and Dear Brethren, Your faithful friend and brother in Christ, F. MONTREAL.

A number of gentlemen waited upon the Metropolitan on Friday, at the vestry of the cathedral, and presented the following address:— To the most Reverend Father in God, Francis, by Divine Permission Lord Bishop of the Diocese of Montreal and Metropolitan of Canada.

May it please your Lordship:

We, the undersigned, lay delegates of the diocese of Montreal, and churchwardens of churches and chapels in the parish of Montreal, beg leave to approach your Lordship, on the eve of your departure for England, and to express our earnest wishes that the intended voyage may prove happy and prosperous, and result in renewed health and strength both to your Lordship and to Mrs. Fulford.

The opportunity which your Lordship's visit to your native land will afford to your Lordship and Mrs. Fulford of again seeing your nearest relatives and friends will no doubt prove greatly satisfactory, but we cannot but feel, that in the present momentous condition of the Church of England, of which we are all proud to call ourselves members, and of her relations with the various branches of the Church in the Colonies and dependencies of the Empire, and in the United States of America, your Lordship's presence in England may prove most fortunate for the interests of the Church in general, and of the branch to which we more especially belong.

In wishing you God speed, we beg to express our sincerest hopes, that before very long we shall again have the privilege and happiness of greeting your Lordship and Mrs. Fulford, on your safe return to this country, and that your visit may be long spared to the church in Canada and the diocese in particular, which so much appreciates the wisdom, skill, and Christian courtesy which have at all times characterized your Lordship's administration.

Signed by STRAHAN BETHUNE, Chancellor of Diocese of Montreal, and the lay delegates to Synod, and the churchwardens of the churches and chapels in the parish of Montreal.

To which his Lordship made the following

REPLY;

Mr. Chancellor Bethune, and Gentlemen: Sixteen years ago, on my first arrival at Montreal, an address was presented to me by the lay members of the Church, in which these words occurred, "As laymen we do not presume to enter into your Lordship's councils, but sensible of the great benefit which must result from

combined action and a good understanding between the clergy and laity, we respectfully tender you our cordial co-operation in all matters in which your Lordship may be pleased to require our services for the prosperity of the Church."

Mr. Gerard, who read that address, and most of the other leading and influential members of the Church, who accompanied him on that occasion, have, in God's providence, been taken away from us by the hand of Death. You now are come forward to occupy their places. But these changes which have occurred in the members of our communion are less striking than those which we can mark in the gradual unfolding and matured organization of the polity of the church in the diocese now before me.

In the address to which I have now alluded, mention was made of a great benefit which must arise from combined action and a good understanding between the clergy and laity. Those who then spoke tendered to me their "cordial co-operation." I am bound to acknowledge, and I do it with much thankfulness, that I have, in various ways and on different occasions, experienced the fulfilment of that pledge. But most of all do we now see the development of the great benefits resulting from combined action and good understanding between the clergy and laity in the active and successful working of our diocesan and provincial synods, in connection with which the administration of the government of the church in this province, and the regulation of its discipline, are established both in accordance with catholic usage and the acknowledgement of the law of the land.

That there are still many difficulties connected with the general state of the Colonial Church, and its relation to the Mother Church in England, we must be fully aware. The Earl of Carnarvon, the present Colonial Secretary, in a very able and thoughtful speech, delivered very recently in the House of Lords on this question, spoke of it as the most difficult subject he would, have to deal with, and as a most important one. I have full reliance that in his Lordship we have a Minister who is both able and willing, as a man of talent, a religious man, and a good churchman, to deal with it in a right temper and spirit.

If my services, while in England, can be of any use in assisting towards the settlement of this matter, they will be gladly given. And I know that I shall be acting in full accordance with your desires, should I be permitted to do so. I will, in every possible way, to testify our love and veneration for her, and our determination to live in the closest bonds of spiritual and ecclesiastical unity that can be maintained between us.

For your very kind expressions and good wishes towards Mrs. Fulford and myself, we return you our very sincere thanks.

I wish you and those dear to you every good gift and blessing, and commending you to the mercy and grace of God.

I remain, Yours very truly, F. MONTREAL.

3rd August, 1866. On Friday evening His Lordship the Bishop and Metropolitan took his departure by the Quebec boat en route for England, and was accompanied to the wharf by a number of friends.

DIOCESE OF HURON.

The Huron correspondent of the N. Y. Church Journal says of the Venerable Archdeacon Hellmuth's appointment:—

The rectory of London, the patronage of which, like the rest of our few endowed rectories, is in the Bishop, has been given to the Ven. Archdeacon Hellmuth, D. D., Principal of Huron College. This last he will of course have to resign, and will be made Dean of the Cathedral, the Archdeaconry is also vacant. On whom it will be bestowed I have not heard. The appointment of Dr. Hellmuth will, I hope and think, be beneficial to the very important Church in London. He is a man of great energy, of ample means, which so far he has shown every disposition to use for the Church and his Master. The living itself is not worth very much at present, not more than sufficient for an able curate, and too could be well employed there. Then, too, the new Dean and rector is a great lover of order and consistency, so that I am in hopes that having nothing to prevent his devoting his whole time and energies to his Cathedral and parish, the services will be more frequent and full, and the people generally energetically and occasionally looked after. He is in the most important position. It is to be the model parish of the Diocese, both for Church order and holy earnestness.

England.

Dr. COLenso AND THE S. P. G.—The Times contains a long letter signed "J. V. Natal," and dated "Bishopstow, Natal, May 4, 1866." It adds but scantily to the facts already before our readers, and is indeed, from beginning to end, a bitter attack on the "S. P. G." from whose Organising Secretary it is stepped into the Bishopric. The principal subject-matter of the complaint is the withdrawal (already known) of the Rev. A. Tonnese's address, because of his address to the Bishop, Dr. Colenso talks largely about the "express rules of the Society," "ordination vows," "lawful bishops," and so forth. But the very details bring out the fact that he is deserted and repudiated by the general body of the clergy. He attacks the "Natal Committee" of the S. P. G. as "simply a convenient arrangement for exhibiting to the English mind at home an appearance of unity, but in reality placing the society in a state of schism in the hands of Mr. Gray's 'Vicar-General,' and plain language indicates that its animosity is the result of 'the check-string of the Gospel Preparation Society.'"

The Archdeacon gives the following suggestions as to the Ritual controversy:—

We trust that councils of peace will prevail, and that every one will remember that, after all, they are holy things about which they are striving and that it should be a strife of love. A controversy between children contending who shall contribute the most towards the support of a parent, ought surely to be a friendly one, and this is not the nature of the controversy it ought to be. We trust, too, that ultra-Ritualists will not be encouraged to look upon themselves as martyrs. Some who are not themselves so "advanced" are ready to compare themselves to the Apostles preaching a new religion, and like them that they must expect persecution. We protest against this. The Apostles never rode roughshod over the prejudices of those with whom they had to deal. When the lawfulness of a line of action was unquestionable, St. Paul did not think it wrong to yield a point for the sake of expediency or in the conscience of weaker brethren. In matters on the legality of which opinions were greatly divided, would he have been ready to yield a point as a ground for concession?

In the Lords, the usual movement for a revision of the Liturgy has been made by Lord Ebury, with the usual result. The Metropolitan and Earl Russell both set themselves so decidedly against it, that there was obviously no hope of effecting anything, and the whole matter came to nothing in a very little time. Archbishop Longley has said now so often that he would not countenance a touching of the Liturgy, that, as his sanction of the movement is almost indispensable to any prospect of success in it, the yearly effort of Lord Ebury seems quite futile in the circumstances.

THE RITUALISTIC CASE AND OPINION.—As considerable interest is felt in the opinion being obtained by the English Church Union on Ritual, we may state that the lengthy case has been prepared with great care and fairness (mainly, we believe, by the Rev. T. W. Perry) and has the great advantage of setting forth both sides of the question. The following are the questions submitted to the Queen's Advocate, Sir Fitzroy Kelly, the Solicitor-General, Dr. Deane, Q. C.; Mr. J. H. Coleridge, Q. C.; Mr. F. de Caux, Mr. Hansen, and Mr. J. Culler:—

"Have regard, therefore, to the preceding arguments; and especially to the language of the Judicial Committee, in the case of Weston, that the Ornament Clause of the Act of Uniformity of 1553 and the successive forms of the Rubric on Ornaments in the Prayer-books of 1559, 1662, and 1662, all obviously mean the same thing, that the same dresses and the same utensils, or articles, which were used under the First Prayer-book of Edward the Sixth may still be used, and also the ancient Canons of the Church of England, which have been held in Court to be still law by 1 Eliz. c. 1, except where they have been expressly repealed."

"You opined, as full and as definite as possible, is therefore requested upon the legality or otherwise of using the articles and practices mentioned under the following heads:—

1. The vestments prescribed in the First Prayer-book of Edward VI. for use by the minister in celebrating the Holy Communion, namely, white alb plain, with a surplice (if possible) or cope. The assisting ministers also wearing albes with tassels.

2. The placing of two lighted candles on the Lord's Table at the time of the celebration of the Holy Communion or upon a ledge near to it, not for the purpose of giving light but for the signification that Christ is the true Light of the World.

3. The burning of incense in any way, or in such manner as it was employed and for such uses as it was put to in the second year of King Edward the Sixth—viz., in censers and for censuring persons and things in the course of the service, especially during the celebration of the Holy Communion, either by the officiating minister, or by others authorized by him.

4. The adding 'a little pure and clean water' to the wine after it has been poured into the chalice in readiness for consecration, as prescribed in the Prayer-book of 1549.

5. The use of unleavened or leavened bread in the form of wafers or in any other shape varying from the customary way in which bread ordinarily eaten is employed for the Sacrament of the Lord's Supper.

6. The singing of hymns, introits, or anthems—(i) at the beginning of the Communion Service; (ii) after the officiating minister has read 'one or more of the Offertory sentences as he thinketh most convenient in his discretion'; (iii) during the pause for him to have 'so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands'; (iv) after the Prayer of Consecration, during the Communion of the clergy and people; and lastly, at the end of the service.

7. Processions in churches, either generally or on festivals or special occasions, with or without the accompaniment of banners, cross, and singing.

In asking this opinion it is desired to call the attention of Counsel to the fact, that there is no wish to urge, much less force, upon unwilling clergy or people obedience to a rubric which for a very long period has been neglected, or to imply unfaithfulness on the part of those who do not follow its directions. The object is simply to ascertain what liberty it concedes to those clergy who desire to conform to it by employing the ornaments and usages which were, it is believed, used under the First Prayer-book of Edward VI.; and who wish to avail themselves of such liberty in the mode of conducting Divine service as (being not contrary to law, or to that interpretation of the rubric above quoted, as given in 1857 by the ultimate Court of Appeal in Causes Ecclesiastical) is found to be most edifying to their people."

Although the opinion is not finally settled, we understand that on the question of vestments the opinion is unanimous in favour of their legality; on that of altar lights the majority is favourable, as also with regard to the use of wafer bread. The majority are against the use of the mixed chalice, and they unanimously condemn the custom of censuring persons or things. With regard to the introduction of hymns they hold them to be within the law before and after the service. In the minority, we believe, will be found the names of the Solicitor-General and Mr. Coleridge.—John Bull.

A RITUALISTIC FREE CHURCH.—The accuracy of the opinion expressed recently in the Report of the Report of the Committee of the Provincial Convocation of Canterbury on the subject of Ritualism has received quasi-authoritative confirmation. We pointed out that the conclusions of the Committee were no better than a timid compromise recommendation as such as commendatory of the practices under consideration, speaking with bated breath and trimming a half-way course throughout. Our language was perhaps scarcely strong enough for the occasion, if we may judge from the comments on the Report in some other quarters. The Guardian regards the Report as the embodiment of ecclesiastical wisdom, and exhaust itself in laudation of its wise and temperate moderation. The more outspoken Churchman, writing as a ritualist for ritualists, warmly recommends its party to accept the Report and make it the key of their position. It points out that in doing so they would have nothing whatever to give up except the chalice and wafer-bread. In all other respects it considers the ritualistic position to have been greatly strengthened by it; and that if the party take their stand on this Report, making after their own characteristic manner the most of its admissions and the least of its prohibitions, they will stand on "impregnable ground; and beneath the shield of its authority may defy all their enemies."

In so speaking it is the evident object of the Churchman to moderate the zeal of the more ardent members of the party, and by pointing out a defined position within

the Church prevent the secession which is evidently looming in the distance. It would be a great mistake to underrate the strength of the extreme Ritualists and fail to appreciate the lengths to which they are evidently prepared to go. In all great crises there are always men who, either from want of sagacity or sheer defect of moral courage, cannot or will not see the danger beforehand. This is evidently the case with no small number of our Bishops, if we may judge by the miserable exhibition in the Upper House relative to the recent work of the Rev. O. Shibley. We have pointed out the extreme character of this book, and its open defiance of all legitimate authority. Yet a copy of it was presented to Convocation by the Bishop of Oxford, and accepted by the members of the Upper House, with such terms of complimentary courtesy as if the book had been as wise as it is foolish, as dutiful as it is extravagant and extreme. We are told that their Lordships had not read the book. But there are times when carelessness is criminal. At such a time no man, whatever be his dignity or station has a right to praise a book which he has not yet read. Indeed the higher his dignity and station the more melancholy it is that their weight should be so lightly and rashly used. But so it has been throughout. Ritualism and ritualists have been petted and caressed and complimented, treated with such weak and amiable indulgence, regarded as such models of correct Churchmanship, that the movement has acquired a character likely to shake the Church of England to her foundations. A secession from her pale and the establishment of a ritualistic Free Church becomes every day more probable, we had almost said more certain, should the pending decisions in the courts of law be adverse to the movement party. We do not mean that we anticipate permanent injury to the Church from such a result. If a disease comes to a crisis, it is far better and safer that the poison should be expelled, than that it should be allowed to corrupt the very heart of the Church. But we do think, that the secession will be much wider than our Bishops appear to anticipate. We earnestly warn them that we have not to deal with the extravagance of a few foolish clergyman, but with a considerable body of laity likewise. In many cases the laity are the active instigators of the evil. A not inconsiderable number of congregations exist up and down the country where the educational influence of "high ceremonial" has done its work only too fatally, and where the entire body of members may be expected to secede together. We doubt whether there is vitality of principle enough for a permanent success, but great mischief may be wrought for a time. Certain it is, that whatever importance such a movement may possess, will be owing to the weak indulgence and compromises of our rulers. Had the law, where it is clear, been firmly maintained from the first, the movement would have obtained its present proportions. But it has been pampered into strength, and will surely sting the breast that has nurtured it.

When the crisis actually arrives several diverging paths will probably be adopted. It is likely that some will hesitate in taking the final step, and will think it wisest to submit. Another portion will probably apostatise to the Church of Rome, and in so doing will only carry out the legitimate tendency of their principles. But a third, and perhaps the largest portion may be expected to shrink from both of those alternatives, and to establish themselves as a Free Church. Should this take place, what will be the position of these congregations? We reply that it will be the position of rank, unmitigated Dissent. On no theory save the theory of dissent could even an apparent justification be alleged. No Church name, no Church forms or ceremonies could hide the naked fact of the desert. No more total or positive contradiction to the principles asserted in the Tracts for the Times, and professed by extreme High Churchmen, can be conceived than would be involved in such a secession. No more monstrous inconsistency will ever have been exhibited to the world. The existence of the Church as an outward and visible polity, the authority due to her as being the impersonated will of God and the channel and depository of the grace of Christ, the identification of this Church during all ages by an apostolical descent of office regularly transmitted from the days of the apostles, the subordination of the individual will and individual action to the corporate body, the incommunicable sanctity of holy orders, and the awful gift of residing in this visible body of Christ by communion, are the most distinctive principles of the school. All these elements are asserted in the class of men for the Church of England. A rigid submission to the divinely instituted authority of the visible Church

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HORSE CLOTHING, &c. &c. The Subscriber has just received per S.S. a large assortment of BEST ENGLISH KERSEY, which he will make up in English and American styles to suit customers.

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A. CARON, MERCHANT TAILOR, No. 85 GREG. ST. JAMES STREET, Montreal, April 19, 1866.

MERCHANT TAILOR.

J. A. JOHNSTON, (Late Cutter for McMillan & Carson.) Begs to inform his friends, and the public in general that he is located at

No. 149 GREAT ST. JAMES STREET, [Adjoining the Ottawa Hotel.] In stock, a choice selection of Foreign Goods, and best makes of Canadian Tweeds.

CARD-The Subscriber begs to inform his Customers, that in addition to his ordinary NEW STOCK OF BRITISH MANUFACTURES, he has just opened a Special Importation of VERY SUPERIOR FRENCH CASSIMERES (or Cassimere) suitable for the early Spring Trade.

SPRING SUITS-The undersigned has just received a very choice lot of SPRING, Scotch and Canadian, suitable for Spring Suits, which they offer at very low prices.

J. CAMPBELL, MERCHANT TAILOR.

149 GREAT ST. JAMES STREET. (Opposite the Ottawa Hotel.) He received his SPRING GOODS, of the very best quality, direct from ENGLAND per steamer, 20th inst. He is therefore prepared to make up to order every style of Gentlemen's suits and cassimeres, at PRICES THAT DEFY COMPETITION.

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J. ANDREW GRAHAM has received per S.S. "Hibernian" and previous steamers large additions of STATIONERY & FANCY GOODS.

NOTE PAPER at 75 cents per ream. Five Quills for ONE SHILLING. Other Papers at equally low prices. Beautiful Tinted Note Paper and Envelopes, lavender Tinted Note, Black Bordered, Every description of Writing Papers.

The largest variety of PHOTOGRAPHIC ALBUMS, every style of binding, from 30 cts. to \$15 each. CARTES DE VISITE PHOTOGRAPHS, the newest styles, always on hand, ONE DOLLAR A DOZEN. Carte de Visite Pictures, colored, only FIFTY CENTS a dozen! &c.

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May 19, 1866.

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CITY DISPENSARY

NELSON'S CHOLERA SPECIFIC. This preparation was under the immediate sanction of the Central Board of Health of this city during the Cholera of 1865.

"I remain yours, &c." "G. P. GIBBWOOD, M.D., M.R.C.S.E. Price 25c. per bottle. For sale by WOLFRED D. E. NELSON & CO. 255 Notre Dame Street May 9, 1866.

"Sir-I have examined the mixture you left with me, and can confidently recommend it as a safe and efficacious remedy in cases of simple Diarrhoea, or in the premonitory Diarrhoea which generally precedes an attack of Cholera. I think it a good and useful remedy for any person to have by him, and to resort to in such cases until proper medical advice can be obtained, which ought always to be sought at an early stage of the disease."

"I remain yours, &c." "G. P. GIBBWOOD, M.D., M.R.C.S.E. Price 25c. per bottle. For sale by WOLFRED D. E. NELSON & CO. 255 Notre Dame Street May 9, 1866.

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REV. DR. HAMLIN'S

Remedy for Cholera, with full directions for use PRICE 75c. Orders from the country attended to on receipt J. A. HARTE, Glasgow Drug Hall, Notre Dame Street, Montreal April 25, 1866.



DEVIN'S VEGETABLE

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ARE highly approved of and recommended by the Medical Profession as a safe, rapid and speedy Specific against all INTERNAL WORMS.

TRY THEM & BE CONVINCED.

They are purely Vegetable. They are agreeable to the Taste. They have a pleasant appearance, and being carefully prepared, do not undergo any decomposition.

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GARDEN AND FIELD SEEDS.

The subscriber has received direct from Europe an entire NEW STOCK OF SEEDS, comprising a very large and choice variety of FLOWER SEEDS, GARDEN and FIELD SEEDS &c., &c.

Purchasers can rely upon their being fresh and genuine, every seed and being free from impurities. A share of patronage is solicited, feeling confident his seeds will give entire satisfaction. J. MUIR, Druggist, Place d'Armes Square, Montreal April 11, 1866.

SEEDS! SEEDS! SEEDS!!!

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CHLORIDE OF LIME,

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No family should be without a supply of the above deodorizers.

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DR. JAMES HANLEY (of London, England) HEADACHE PILLS for the certain cure of Sick NERVOUS or Bilious Headaches.

For particulars send for the above distressing complaint, and you will be well to try them. Price 1/6 at 1d. each box.

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36 BEAVER HALL TERRACE, MONTREAL. Teeth Filled or Extracted. Artificial Teeth, inserted on Gold, Silver, or Rubber, in the very best manner. Powders and Brushes for sale. Terms Reasonable. Office hours from 8 A. M. to 6 P. M. January 25, 1866.

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BRISTOL'S

SARSAPARILLA

In Quart Bottles.

The Great Purifier of the Blood

Is particularly recommended for use during the SPRING AND SUMMER, when the blood is thick, the circulation clogged, and the humours of the body rendered unhealthy by the heavy and gray secretions of the winter months.

A DIET DRINK

by all who are sick, or who wish to prevent sickness. It is the only genuine and original preparation for the Permanent Cure of the Most Dangerous and Confirmed Cases of Scrofula, Old Sores, Boils, Tumors, Abscesses, Ulcers.

And every kind of Scrofulous and Scabious eruptions. It is also a sure remedy for Salt Rheum, Ring Worm, Tetter, Scald Head, &c.

It is guaranteed to be the Purest and Most Powerful Preparation of GENUINE BIODURAR & BIODURAR, and is the only PURE AND RELIABLE CURE FOR SYPHILIS ever in its worst stage.

It is the very best medicine for the cure of all diseases arising from a thickened or impure state of the blood, and particularly so when used in connection with

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The Great Cure for all Diseases of the Liver, Stomach & Bowels.

Put up in Glass Pills, and warranted to keep in any Climate. These Pills are prepared expressly to operate in harmony with that greatest of blood purifiers, BRISTOL'S SALSAPARILLA, in all cases arising from impure humors or impure blood. The most hopeless sufferers need not despair. Under the influence of this GREAT REMEDY, maladies that have heretofore been considered utterly incurable disappear quickly and permanently. In the following diseases, these Pills are the easiest, the quickest, and the best remedy ever prepared, and should be at once resorted to:

Dyspepsia, or Indigestion, Liver Complaints, Constipation, Headache, Dropsy, and Piles.

Sold in Montreal by Devin & Bolton, Esq., 139 St. James Street, and by Messrs. J. G. Raymond, Druggist, and all Druggists and Dealers in Montreal, Montreal, August 5, 1866.

IMPORTANT TO THE PUBLIC.

In anticipation of a Raid being made in a few days, not by the St. Albans raiders, but by their friends and the public generally, who, at this season of the year, are anxious to become possessed of the best and cheapest Parlor, Dining, Chamber, and general Household FURNITURE, the Subscriber has made large additions to his Show-rooms and Stock; thus, with an unusually large Stock of Goods made up for Cash during the winter, by which he has been enabled to stock his entire Stock at 10 per cent. below his usual low prices, which keeps him from resorting to Auction Sales in order to get rid of surplus stock. By adhering to his old motto of "quick sales and small profits," his Stock is constantly moving off at the fullest season of the year.

Please call and examine the work and prices before purchasing elsewhere, as all goods are warranted to be as represented, at

OWEN McGARVEY'S Wholesale and Retail Furniture Warehouse, Nos. 7, 9, & 11 St. Joseph Street, 2nd floor, from Montreal, April 15, 1866.

THE CELEBRATED

SATIN SWAMP COLLARS,

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FINE DRESS SHIRTS,

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Corner Broome St. and ... New York. (ON THE EUROPEAN PLAN.) Accommodation for three hundred guests.

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J. G. PARKS,

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Has Removed to No. 1 BLEURY STREET, CORNER CRAIG April 25, 1866.

S. H. MAY & CO.,

Successors to CORSE & MAY,

No. 474 St. Paul Street, opposite their old stand, and 395 Common Street, Have just received and offer for sale, ex "Chandiere," from London, Brannan Brothers & Co. White Paint, Best, No. 1 A B & C, "Salom," from Hull, Blundell, Spence & Co.'s, Bolled and Red L. Oil, Yellow Ochre, Whiting, Paris White, Ven. Red, Walker's, Parker's, Walker & Co.'s Dry White and Red Lead from Antwerp. Star and Diamond Stain Glass, 6i x 7i to 36 x 36, about 4,000 boxes, with a full supply of Painters' Colours, Materials, Brushes, &c.

Montreal, July 4, 1866.

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KING & QUEEN STREETS, MONTREAL. ESTABLISHED, 1824. Steam Engines, Boilers and all kinds of Machine Works and Castings. GEORGE BRUSH, Proprietor. Montreal, July 6, 1865.

PARTIES FURNISHING would do

well to call at our City Sample and Salerooms, Nos. 118 and 120 Great St. James Street.

We have in stock about 1000 STOVES & IRON BEDSTEADS OF OUR OWN MANUFACTURE.

And as we are determined to reduce our Stock we are prepared to sell Cheap For Cash or approved Credit.

The quality of our Goods is so well known that we would scarcely say Every article we sell is what we represent it to be.

WM. RODDEN & CO.

Old No. 62 Great St. James Street. Works-161 to 179 (now Nos.) William St. Montreal, May 4, 1865.

BEAVER HALL HILL,

[Opposite iron works.]

FLOWERS.

MOUSTELLES-From France and Germany. ROSES and GRASSES. FRESHLY CUT FLOWERS-From Prussia. IMMORTALTES-For use for Burials, and 1 variety of the Separated FLOWERS-BASES, FLOWER-STANDS, BUSTIC FLOWER-STANDS, TABLES and GRASSES, BOUQUETS & FRIGES. PAUL ORRICO.

(Continued from 5th page.)
dence, and shall pay his taxes to the Commissioners or Trustees by whom such school shall be maintained; but special mention shall be made in all school returns of children coming from a neighbouring municipality, and such children shall not be taken into account in apportioning the school grants between the Commissioners and Trustees.

Sec. 11. If a dissentient school lapses for a year, and it shall appear that the Trustees are not carrying out the school law in good faith, and are taking no steps towards obtaining schools, the Governor General may declare the Corporation of Trustees extinct, and the rate payers will be subject to the taxes levied by the School Commissioners; but one year after the time at which such Corporation shall have been declared extinct through the Canada Gazette, a number of ratepayers professing the religious faith of the minority in such municipality may again elect Trustees and form a new corporation.

Sec. 12-13. Whenever four Protestant members of the Council of Public Instruction shall declare that the management of the Protestant schools must be separate, the Governor in Council to order a separation, and a Protestant Deputy Superintendent is placed at their head, with the same powers as the Catholic schools.

Sec. 14. Within three months after the Protestant members of the Council, have made the above declaration, they shall transmit the names of three persons qualified to be Deputy Superintendent, to the Governor General, and that official shall be selected from their list, and have within his jurisdiction, powers and duties similar to those now exercised by the Superintendent of education.

Sec. 15. As soon as the Protestant members of the Council shall have declared it to be desirable that the management of Protestant schools should be separate, an order in Council shall issue, stating that they have ceased to be members of the Council of Public Instruction for Lower Canada, which shall thereafter be composed of the remaining members of said Council, and creating the Protestant members into a similar board, with similar powers.

Sec. 16. From and after the said three months or so soon after as may be convenient, the provincial aid shall be annually divided as follows, viz: the portion appropriated for model common schools shall be divided in the same manner and according to the same principle as are allowed at the present moment; and the balance of said Provincial aid shall be divided between the Roman Catholic and Protestant Institutions, in proportion to the respective Roman Catholic and Protestant populations according to the then last census, and the expenses of the Roman Catholic and Protestant Educational Departments respectively shall be paid out of the corresponding share in said Provincial aid.

Sec. 17. The two first sections of the Act shall not come into force until that part of the Province of Canada, known as Lower Canada, shall become a separate Province, and have a separate Government.

Sec. 18. The Act to be a Public Act.
[The above is the bill, the withdrawal of which by the Government has caused the Honble Mr. Galt to resign.—Ed. E.]

NOTICE TO SUBSCRIBERS IN ARREARS.
According to the notice given at the beginning of the year, Subscribers who take nine months credit will be charged \$2.50. That time will be up on October 1st next. Over half of the Subscribers are still in arrear.

Summary of News.

The Atlantic telegraph cable has proved entirely satisfactory. Mr. Field says on Monday:

"We are now receiving messages through the Atlantic cable at the rate of over twelve and a half words per minute. All the electricians are delighted with the perfectly distinct character of the signals through the cable."

A congratulatory Message was sent by Her Majesty to the Canadian Parliament, which was read only a few hours after sent from England. There were twelve messages received at New York for Europe on Thursday for which the sum of \$1,313 in gold was paid. But the great public benefit is in receiving the news despatches. For instance in the following despatch we have the important news in England on the 4th inst., which was published in our papers on the 5th: "London, Aug. 3.—Martial-law has been proclaimed in Lower Austria, and also in Venice, Prussia, and Wurtemberg. The Peace Conference is to be held at Prague. The preliminaries thereto, as agreed upon, are as follows: Austria is to withdraw from the

German Confederation, and is to lose Venetia and her part of Schleswig-Holstein. Austria is also to pay \$10,000,000 to her adversaries as expenses of the war. The German States north of the Main are to form a union under the guidance of Prussia. The German States south of the Main are to form an independent union."

The following news comes by the last steamer: The Times says peace may be looked upon as nearly concluded. Austria leaves the field a worsted combatant. She recognizes the dissolution of the former German Bund, and consents to the organization of a new Confederacy, from which she is to be excluded. It is an immense event. Prussia made a bid for half Germany. She will have no little trouble to keep clear of the other half. At last reports the Prussians were still being concentrated on the Marchfeld near Vienna. In Venetia and the Tyrol severe skirmishing was daily taking place, but the reports were very contradictory. The Times correspondent at Berlin says: "Whatever the terms of the armistice may be, the Southern League does not seem to share its benefits, as about 40,000 Prussians had set out from Frankfurt with orders to occupy Stuttgart, and perhaps Carlsruhe too."

On the 22nd an engagement took place between the Prussians and 35,000 Austrians, near Presburg. The Prussians were victorious. The Austrian and Italian fleets had another engagement in which after several hours' fighting the Italian fleet was driven back, pursued by the Austrian squadron, and the Island of Lissa was thereby relieved. According to the Italian, the commanders of the Italian army have declared that no suspension of hostilities can take place between Austria and Italy before the present military movement has been completed, and the Italian army corps have secured a safe and regular position.

346 deaths from cholera were reported in England in the returns for the week ending 21st July. It was progressing at an alarming rate.

The health of Prince Leopold, youngest son of Queen Victoria, excited some apprehensions.

In the House of Commons Mr. Gladstone announced the withdrawal of the compulsory Church rate abolition bill for the present Session. The Elective Franchise bill was also withdrawn. It was the intention of the new Government to issue a Royal Commission to enquire into the operation of the neutrality laws and what alterations might be necessary in them. He could only further say that if the American claims were open the Government would give them the most favorable consideration. In both Houses of Parliament on the 24th the subject of the riots in Hyde Park give rise to long discussions.

The Reform excitement was subsiding in London. The bill for a renewal of the suspension of the writ of habeas corpus in Ireland, was read a second time in the House of Commons. Mr. Gladstone in a speech, supported the government, and warmly praised the treatment accorded to the Fenians by the American Government. Resolutions against the bill were negatived by a vote of 105 against 31. The appointment of Mr. Morris, who is a Roman Catholic—to the vacant Solicitor-Generalship of Ireland—is announced.—Never was the prospect of a bountiful harvest more apparent in England than at present: About fifty persons were charged with offenses in connection with the Reform riots. Some were sentenced to a months' imprisonment with hard labour, and others to fines of 40 shillings. About twenty persons had been attended in the hospitals for injuries received during the rioting.—It is greatly feared that there is now no doubt of the loss of the Monarch of the Seas emigrant ship, which sailed for America on the 19th March, with upwards of 700 souls on board. One of her lifeboats and a number of dead bodies have been washed up on the Irish coast.—A woman named Butcher, living in Sarnesstown, drowned two of her children and then attempted to commit suicide.

The cholera has been raging with more than ordinary violence at Amiens for more than three weeks, the mortality amounts to more than sixty cases daily on a population of thirty thousand inhabitants. The French Empress proceeded to this afflicted town, accompanied by two ladies of honour and several officers of the imperial household in order to visit the hospitals. Her Majesty spent the whole day amongst the sick, and before coming away adopted several children who had been bereft of father and mother, carried off by this dreadful scourge.

The Swiss army is to be immediately provided with breech-loading rifles. Father Gavazzi, the celebrated anti-papal preacher, has been appointed chief of Garibaldi's hospital-corps. The Opinions Nationale says that the health of Garibaldi is very bad.

We learn by the Bombay mail that large numbers of cattle were dying at Calcutta in consequence of the intense heat, and that

the famine in Orissa still continued, and mothers were actually selling their children to save them from starvation. The people in other districts of Bengal were beginning to suffer also from scarcity of rice caused by the failure of the crops.

In the United States the cholera has increased. During the hot days 30 to 40 new cases occurred daily in New York, but on Monday only 19 cases and 4 deaths were reported—the decrease being owing, it is supposed, to the cool weather. Several cases have occurred in Philadelphia and New Orleans. It would seem that we are not done with the Fenian yet. They are preparing for an attack on Canada in September or October. The Buffalo Express publishes the following:—

"New York, July 30.—It is hinted in Fenian circles that another and more formidable invasion than the last is in preparation against the Canadian provinces. Arms and ammunition, in large quantities, are being accumulated in New York and several of the frontier towns. It is rumored that Gen. Dick Taylor will command the Fenian forces this time, and that the men will be well equipped and armed with breech-loading rifles of the Spencer pattern. The movement, it is said will take place in September or the early part of October. The Fenian leaders are busily engaged in perfecting the arrangements for a raid of great magnitude." We do not wonder at this when the American politicians of both sides have patronized them so much. Congress almost unanimously passed two resolutions, one urging the release of the Fenian prisoners in Canada, and the other asks that the prosecution of the Fenians in the courts be abandoned; and Mr. Seward sends the British Minister at Washington a despatch pleading mercy for the starving and blood thirsty gang. It is also reported that the Government will give the wretches their arms back. The resolution, however, to make the neutrality laws accommodate the Fenians, was sent to a committee just before the Senate was prorogued so the law remains as it was for at least six months. After the elections in Nov. the Fenians will be utterly repudiated by the American politicians, but before that great harm may be done, and they will be accountable for it. James Stephens, Head-Centre of Fenianism, is to start on a Western tour. An unusual degree of activity has prevailed among his wing of the Brotherhood lately, but nothing will be furnished for publication. It is proved Stephens received \$80,000 in five months, out of which he gave of what he did with it Accounts from St. Albans, Vt., state that the Grand Jury at Windsor had found indictments against General Sweeney, General Spear and Colonel Mahon. Against General Spear there are two indictments. The troops stationed on the United States frontier at St. Albans, during the late Fenian excitement, have been transferred to Plattsburg and Ogdensburg. The Central Canadian Annexation club of New York has recently been holding meetings to organize for the grand political campaign of the 1st of September, when strenuous endeavors will be made throughout Canada to revive the old Annexation party. It is utterly useless. They cannot get a dozen in all Canada.—Five soldiers and a civilian, perpetrated a most shocking murder in Westchester county, New York. In pursuing a man with whom they had a quarrel, they shot dead a young woman, a relation of his.

It is rumored, on the best authority, that our Government have information, in their possession of extensive preparations for another raid in October; that arms are being laid in; and that the Fenians are endeavouring, with a probability of success, to recover the arms seized by the American Government. This is supposed to account for the calling out of the Volunteer Force in the month of Sept. It is thought they will be placed under arms for a fortnight, or such longer period as may be necessary, and steps are now being taken for their better equipment, and for the distribution of breech-loaders, at least for non-commissioned officers. Certain members of the house are said to have information fully corroborating that stated to have been received by the Government. Three gun boats just out from England, have been bought by the Canadian Government to watch the rivers and lakes. There are two others fitted up in Canada. Three additional batteries of artillery are expected out soon, and our militia, it is officially announced, will be armed with repeating rifles. We will no doubt be much better prepared for the marauders than formerly. For preparation of Parliament House and Lieutenant-Governor's residence at Toronto, chargeable against Upper Canada, \$50,000 have been voted. The Local Constitutions have been passed in the House of Assembly by large majorities. The other important questions before Parliament have been the School bills for Upper and Lower Canada, and the Bank of issue. As to the first mentioned bills (introduced by Mr. Bell,

of Russell) the attempt to pass it is a outrageous one, as in 1863 all the Romish clergy agreed that the bill then should be a final one. The Globe says that the bill "From first to last, upon the principle of giving to the Romish hierarchy in Upper Canada everything that it is proposed to give to the people who support dissentient Schools in Lower Canada. The difference between the cases is utterly ignored, and the common schools of Upper Canada, which are thoroughly unsectarian, are to be placed on the same footing as the schools of Lower Canada, which are avowedly sectarian. Our schools which are so constituted as to serve all creeds, are to be regarded in the same light as the Lower Canada schools, which are so constituted as to serve only one particular creed. In Upper Canada, Roman Catholic teachers and scholars have the same advantages in the common schools as others; but, in Lower Canada, the Roman Catholics have the exclusive use of the schools, and yet the minority in Upper Canada is to have as great and greater privileges than in Lower Canada. We, who invite all to the common schools, and treat all alike get no more consideration than the Lower Canada majority who monopolize the schools, and force the minority to seek education elsewhere. A greater insult could hardly be offered to Upper Canada than is offered by Mr. Bell's measure." His attempt shows that no confidence can be placed on the word of the Roman Catholic Hierarchy. The most of the members of the Government are ashamed to support the bill, although the whole power of Rome is brought to bear upon them. It is sincerely to be hoped that not a Protestant will aid Mr. Bell in his dangerous and reckless effort. Mr. Cartier was candid enough to say, in the House, that there was really an important difference between the school systems of the two sections of the Province, inasmuch as in Upper Canada the schools by law established were non-sectarian, while in Lower Canada they were sectarian out and out, teaching one religion especially, to the exclusion of all others. It is to be hoped that he will act up to this candid acknowledgment when the U. C. School bill comes to be voted on.—Attorney-General Macdonald's Election Bill provides for a further sub-division of parishes and townships having over 500 votes, so as to increase the polling places; it does away with the show of hands and public declaration of elections, but does not cause elections to be held one and the same day.—The Commissioners have reported that they found that Colonel Booker had acted in a most soldierly and praiseworthy manner at the Fenian contest near Fort Erie. We notice that the Army and Navy Gazette, England, remarks:—"Had the 'Queen's Own' volunteers from Toronto been led by an experienced commander, not one of the brigands would have escaped. The conduct of the militia in sustaining, until their ammunition failed, a battle with more than double their number, strongly posted behind snake fences, and armed with repeating rifles, while they were in a clearance exposed to every shot that was fired, is beyond all praise, and worthy of veteran troops. We have every reason to be proud of them, and in the event of a war with any foreign power, we would receive most important assistance from their ranks."—The Toronto Committee of the Volunteer Relief Fund recommends the erection of a monument to the brave men who died at the battle of Ridgway; that such monument be placed in the Queen's or University Park, and that the expense be defrayed by a general contribution from the people of Canada, such a contribution not in any case to exceed the sum of one dollar from each donor.—An Imperial despatch has been received recommending the trial of the Fenians to be by the ordinary tribunals.—Parliament will be prorogued at the end of this week.—Mr. E. B. Dorion, M. P., was violently assaulted in the library of the House, by M. Guerin, and the House ordered the arrest of the offender.—A writer in the Montreal Transcript, under the signature of a Naked Volunteer lashes at the red tapeism of the militia department of Canada. He says the Volunteers were sent to the front to meet the enemy with neither boots nor blankets, nor yet serviceable rifles, the latter being condemned years ago by an officer of the guards as being only fit for old iron. Neither was provision provided, and for boots and provisions the brave volunteers had to depend upon private charity.—Four Fenian prisoners, have been discharged custody at Toronto, for want of evidence. The splendid wheat and barley crops in Upper Canada have been to a large extent cut and housed.—The heavy rain for the last four days has stopped harvesting in Lower Canada and, it is feared, injured the heavy crops.—During the progress of a fire at Quebec, a disgraceful fight took place

between the Irish and Canadian spectators. Shots were fired on both sides, and sticks and stones were used very freely; from the effects of which many of the combatants were badly injured.—At Murray Bay the priest prohibited the use of any house for Protestant worship. A church is to be erected for next season.—A cab containing Mr. and Mrs. Winckler, a child, Capt. Nicolls, Chief of Police, Alderman Law and Mr. Rastrick, in endeavouring to cross the Railway track at Hamilton, were struck by a passing train and thrown out. Mrs. Winckler was cast upon the track and had a leg cut off by the wheels, and she died immediately. Her husband was very badly injured. The infant escaped without injury; but the others were all more or less injured, and Messrs. Winckler and Nicolls at last accounts were badly out of danger.—At Buckingham, C. E., a coroner's jury sat four weeks on the body of a girl found in river. The verdict of jury (22 in number) was unanimous and is as follows:—"We find that the body is that of Aglae Marie Babin sister of the Rev. Jeremie Babin; that the deceased came to a violent death maliciously and feloniously by drowning in the River du Lievres, near the Buckingham Mills between the two falls, on or about the 12th day of April last; that her brother Jeremie Babin was the cause of her death; and that a person called by him Moise Ledroux was accessory before the fact."

Montreal.—The Roman Catholics of this city sent a petition in favour of Mr. Bell's bill, giving Roman Catholics in Upper Canada the same educational privileges as proposed to be given to the Protestants of Lower.—The burials last week numbered 92—a decrease.—During the past six months of this year the imports were valued at \$13,141,392, being nearly double that of the same period in 1865. The imports continue to largely exceed that of last year.—The volunteers still complain of not being paid for service in June. This is disgraceful.—Gen. Sherman and Gen. Barry, well-known American officers, have been here, and the troops were reviewed specially for them.—The number of visitors exceeds anything we have yet had. The hotels are crowded every night.—A French banker has been arrested here for embezzlement in the Bank of France. He was arrested in New York, but escaped by drugging the attendants.—After four days heavy rain it has cleared up to day and is pleasant and cool.

LATEST.

(BY ATLANTIC CABLE.)

LONDON, Sunday, August 5.—Before the armistice had been extended to Bavaria, the Prussian army had moved rapidly and secured a good footing. They are forcing a paper currency upon the people.

By the agreement the Prussians are to occupy Wurzburg, but the Bavarians are to retain the Fortress of Mayence. The Baden troops left it yesterday, and the Wurtemberg troops will leave it on the 8th inst.

During the last three days the Austrians have been pouring into the Tyrol via Bavaria, to the number of about 40,000.

The Italian navy is to be re-organized.

The cholera is increasing in England.

OTTAWA, August 7th.—Several members have left the seat of Government, and His Excellency will have but few to hear sanctioning of bills on Friday or Saturday.

It is just reported that Mr. Howland will take Mr. Galt's portfolio as *locum tenens*.

Mr. Dunkin to be Postmaster General. Cholera is said to be decreasing in Brooklyn, but increasing in the public institutions. On Friday night 32 new cases occurred in the Penitentiary, and several deaths. A panic seized the public officers, and a general jail delivery took place, scattering about 160 persons who had been exposed to the infection to various parts of the city, to sow the seeds of poison wherever they might locate themselves.

One-third of the mortality of the City of New York, for the week ending last Saturday, was caused by cholera. The number of deaths, however, was very little greater than that of the previous week. The exact number is not yet known; but it will not vary far from 800. The deaths from cholera were 224, or an average daily mortality from this cause of 32.

NEW YORK, 7th.—The cholera is thought to have decreased, owing to the change of weather; only 19 cases and 4 deaths were reported in this city yesterday.

CINCINNATI, O., 7th.—Twenty-nine deaths from cholera were reported at the office of the Board of Health yesterday.

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