



The Echo,

WEDNESDAY, JULY 10, 1867.

Ecclesiastical Calendar.

JULY.

- 14. Fourth Sunday after Trinity.
- 21. Fifth Sunday after Trinity.
- 25. St. James.
- 28. Sixth Sunday after Trinity.

In the published account of the proceedings at the Huron Synod we find the trumpet giving no uncertain sound. This we fully expected. The Bishop, after alluding to the probable effect of the Pan-Anglican Synod, which, it appears, he is to attend, speaks in strong terms of the "Romanist movement" in the Church, which, within a single year, has greatly increased, as he had ventured to predict twelve months ago. Here his Lordship was quite at home, having carefully watched the movement from the very beginning. The passage from the Revelation, as given in the following quotation from his Lordship's charge, seems to us particularly applicable to the present.

"What can cause more pain to the lover of God's truth than to behold his country, so signally blessed, apparently hastening by parliamentary enactments, and by the proceedings of its Clergy and Laity, to rush into the arms of the woman arrayed in purple and scarlet color, and to drink of the golden cup, which she has in her hand full of abominations and filthiness of her fornication?"

Dr. Townley occupied a considerable portion of the time of the Synod with his different motions, all of which look the same way. The Doctor is most indefatigable. He is a sincere and earnest Ritualist, and he is so bland and polite in his manner, that even his strongest opponent cannot take offence at what he says. He tried to pledge the Synod to the strict observance of the Rubrics, especially those having reference to the time of administering Holy Baptism, and the celebration of the Lord's Supper. Had this motion been carried, we are afraid the good Doctor would have had to revise his own practice, as it appears that, since the Evangelical influence got into his cure, during his absence in England, he has had to discontinue the attempt to keep up daily Service in his Church. We suspect that he does not announce, on the Sunday preceding, the fast days to be observed during the week, the omission of which a member of the Montreal Synod complains of; nor does he give notice of the celebration of the Holy Communion after the sermon, as the Rubric prescribes, but before, as has been the practice for three hundred years. The Evangelicals seem to be the good Doctor's abhorrence.

We fully concur with his second motion deprecating alterations of the Articles and Liturgy. We have for some time been afraid that something of this kind would have been attempted, and the proceedings of the last Provincial Synod fully justify our fears. There is the itching desire for notoriety by some, and for change by others, that would prompt to tampering with these precious deposits handed down to us, as well as with anything else. The freedom of action, and right to legislate, granted by the Synod law furnish a strong temptation to minds of a certain calibre to bring forward motions. Hence the number of these entered upon the notice paper. There are so many members of our different Synods, both Clerical and Lay, who think they ought to do something, if only to get their names in print, that it is hard to say where the grievance will end.

But, to come to another of Dr. Townley's measures. On this occasion we find him bringing forward an amendment to the motion of Mr. Beard, Lay Delegate from Woodstock, on the subject of Clerical vestments. We suspect Dr. Caulfield is a bit of a wag. He seconds Dr. T.'s motion, in order to draw him out on his favorite subject, and then quietly drops him by asking the Bishop's permission to withdraw his name as the seconder. This of course led to a little brush, but all passed off quietly enough. It is gratifying to see such unanimity in condemning the Romanizing practices attempted to be introduced into the Church, at the present time, although some may think that there is hardly opposition enough, in the Huron Synod, to bring out the real bearings of the subject. Dr. Townley stands almost alone, and, although a host in himself, he is borne down by numbers, and his pet measures are mercilessly driven to the wall.

In contrast with this, the one great subject in Church matters, at the present time, was quietly choked off in the Montreal Synod. At the London meeting there was no lack of discussion, and no restrictions laid upon the speakers. At Montreal there appears throughout a purpose to say as little as possible, on what appeared to be felt as a difficult subject. We hope this is not the beginning of what many would regard as a worse state of things than that which now exists, but when the mover and seconder of the amendment to Mr. Baldwin's motion—men of so different a stamp, agree in proposing that the motion should be carried without discussion, we are quite at a loss what to think of the matter.

It is worthy of remark that the business of the Montreal Synod was got through in a very short time. Two days only were occupied. We are of opinion that, if instead of speaking with bated breath, one whole day had been taken up with the two motions on Ritualism, and the subject freely ventilated, the time would not have been misspent. It was very natural for the mover of the amendment to Mr. Baldwin's motion, to wish to stifle discussion on the subject, but we are rather at a loss to surmise what the motive of the seconder was in disposing of that motion in so summary a manner. Our fear is that the young and ardent spirits among us will be emboldened by the leniency which has been shown in dealing with the subject of Ritualism, in the different Synods, to make a demonstration at once, and to commence an inroad upon our common Protestantism, which, they may now be induced to conclude can be done with impunity. These discussions have not taken that decided turn, which all true friends of our beloved Church must hope they had. The milk and water temporizing of the Episcopal Bench at home is mainly chargeable with the Ritualistic excesses, which might have been easily stopped at the first. We hope the do-nothing policy of the late meetings of Synod will not lead to the same results in Canada.

— By desire of the Bishop of Western New York, who we regret to learn is in bad health, the Lord Bishop of Ontario held a Confirmation in St. John's Church, Cape Vincent, June 30th. This is, we believe, the first instance of an English Bishop administering the rite of Confirmation in a diocese of the United States.—Churchman.

— Manchester, England, is famed for its Sunday school processions and festivities. During the recent Whitsuntide holidays, the school children of the Established Church marched in procession, numbering 15,000 strong.

DOMINION DAY.

A SERMON.

The following is a sermon preached by the Most Reverend the Lord Bishop of Montreal and Metropolitan, at Christ Church Cathedral, on Sunday last:—

Nehemiah, ii. 18.—"Then I told him of the hand of my God, who was good upon me; as also the king's words that he had spoken unto me. And they said, 'Let us rise up and build.'" So they strengthened their hands for this good work."

It is mentioned in the life of the learned and excellent Archbishop of Leighton, that, whilst he was serving as minister of a parish in Scotland, during a season of great political excitement, he was once publicly reprimanded in a synod for not "preaching up the times." "Who," he asked, "does preach up the times?" It was answered that all the brethren did it. "Then," he rejoined, "if all of you preach up the times, you must surely allow one poor brother to preach up Christ Jesus and eternity." All must admire the simplicity and piety of this reply; and all ought to be ready to acknowledge that any preaching, which has not for its great end and object the "preaching up Christ Jesus and eternity," cannot be likely to promote either the salvation of man or the glory of God. To this effect is that saying of St. Paul, "I determined not to know anything among you, save Jesus Christ and him crucified."

That was to be the only hope of salvation, either for himself or for those to whom he preached; and it was only in and through Christ's name, and not on account of any natural gifts, that he claimed to be received as an Apostle. Yet it never was intended by St. Paul that he was to be precluded from preaching upon any topic, save the one great fundamental article of a Christian's faith, viz.,—salvation in the name of a crucified Saviour. It is very true every other matter must be connected with this, and based upon it as the foundation stone; but we find St. Paul insisting, in his different epistles, upon the several relative duties of Christians,—their duty towards each other, to their temporal and spiritual governors, correcting abuses, whether in the Church or in individuals,—giving directions for divine worship,—clearing up errors and mistakes,—exhorting to liberality,—condemning divisions and strife,—giving rules for the conduct of ministers and elders of the Church; and in short so adapting his admonitions and instructions to all the circumstances, whether of Christians as individuals, or the Church as a body, that all things might be done by them "decently and in order;" and that they might learn, not merely to profess a barren faith, but to "adorn the doctrine of God their Saviour in all things."

And surely it is intended that the religion of the Gospel should bring under its influence and sanctify every condition and accident of human life; and teach, and enable us to do our duty both towards God and towards man, in whatever state it hath pleased God to call us. And therefore not least should it make us good citizens as members of the body which each forms a part.

I consider that nothing is more our duty, or more essential to our Christianity, than to be true to our congregations, and to the house of God for which we are gathered, thereby increasing strength and courage, and thereby increasing our angry passions and jealousies, ought to be telling of the highest, peace on earth and good will towards men; though this feeling ought not to deter us from doing those over whom we are called to exercise our duty they owe, as such, to their own families, to their country, to their Sovereign and their God, at such a crisis of our national life, as that which we are just passing.

Whatever difference of opinion may be entertained as to the wisdom of instituting such a nationality as our present federation of the British North American Provinces exhibits, it has now commenced its actual existence; and it becomes the duty of every good citizen to do his best to make it work well for the country. No one, I suppose, pretends that all the provisions of the Constitution must necessarily be perfect or complete, as now set forth, or

that they must never, in any details, be modified or altered hereafter. They have been drawn up with great care and deliberation by our ablest statesmen, after the British model, with such adaptations as were required by our circumstances here; but still like all new Constitutions, it will have to stand the test of working experience. There may be wheels of more or less significance, here and there, within the complicated machine, that will have to be eased or tightened; springs of more or less force that may have to be added, adjusted or removed. The excellence and strength of the British Constitution, we well know, arise from the fact that it never was founded upon any abstract philosophical theory of political excellence, but has grown up with the growth of the people, and been developed and expanded from time to time, to supply the wants or correct the abuses that were prevalent. The acts of the ancient Witenagemote, dating back more than one thousand years, the Saxon laws of Alfred and the Confessor, the Constitution of Clarendon, the Charter of Runnymede, the Statutes of Provisors and Provisors, the effects of the civil wars on the balance of power in different classes in the body politic, the Reformation of the Church, the Bill of Rights, and the recent great Reforms in Parliament, have gradually, during many succeeding generations, helped to form that wonderful machinery for the healthy government of a great and free people, which we call "the British Constitution."

Those delegates from the several Provinces who have been engaged in framing our new Constitution, have imagined no ideal perfection like the republic of Plato; but acting under the experience of the past, and taking the materials with which they had to work—differing, as we do, in language, race and religion—beside the conflicting local interests of each Province, have sought to carry out, as best they could, the great leading principle of the whole scheme, a united government of the several Confederate Provinces. This is the great leading principle; and having once entered upon the career of this united nationality, we can never recede from it without grievous danger and injury—discredit with the mother country, and peril to our future national independence. And does not all history, both ancient and modern, warn us of the great evils arising, in the progress of time, from divided nationalities, and the great advantages of compact union? Ancient Greece, the Heptarchy in England, France, Italy and Germany in modern times, all tell the same tale. And so it was in the case of the Israelites; the jealousies of the different tribes, when not acting under a strong central government, being ever a fruitful source of continual trouble, Judah and Ephraim vexing each other, and in a time of imminent public danger, "the divisions of Reuben" leading to "searchings of heart."

On the occasion of having the words

Moral Duties, says: "Dear are our parents, dear our children, kindred friends; but all these charities of life our country at once embraces within itself." And though the love we bear towards our immediate relatives and kindred may come home to us with an individuality and intensity of feeling, and holy instincts connected with promises of an eternal duration, which it may be impossible to suppose can be realized in so general an idea as that of love for one's country; yet still the great philosopher spoke words of wisdom and truth; because on the peace and well being of our country must ever much depend the happiness and comfort of those whom we love. Fortunately, very few of us can tell little, if anything, by our own experience, of the miseries of national troubles. But there are those now living amongst us, who have themselves witnessed the disruption of all forms of social life, when the battle cry was sounding in their midst, when contending armies were desolating their homes, when friends were slain or taken captive, and misery and ruin reigned where once were peace and joy. They will be able to say: how true it is, not only in a metaphysical or philosophical sense, but as a practical truth, that our country embraces within it all the charities of life. That we may not fail, as a people, in our duty to our country at this great crisis of our national existence, it much behoves all those who are called to act as teachers and guides to the people, and specially in their character as God's remembrancers, to beseech and exhort you to consider well the greatness of the occasion; and how much depends on the manner in which you all discharge your duties to God, your Sovereign and your country, at this commencement of your career. And whatever be our difference in matters of religion, however separated we may be in our ecclesiastical organizations, yet we all accept, with the same acknowledgment of its binding obligation upon us, the exhortation of the great Apostle to the Christians of his day—"Fear God, love the brotherhood, honour the King." There may be occasionally raised up in any country a statesman of high intellect, wise administrative powers, and great purity of character, who is able, in the midst of a corrupt age, to elevate the tone of public opinion and leave his mark for good on a whole generation; but for the most part the ordinary character of public men will very much depend upon that of the people they represent. Corruption cannot thrive where will submit to be corrupted, and personal aims of interested parties will be the injury of the common success, if the people are awakened to their duty.

Religious miscellany.

"Weeping may endure for a night, but joy cometh in the morning."

Wait till the morning comes, Wait till the heavenly homes Open at his command.

His arm to lean upon, His rest when work is done, His smile to light thy way.

His blessing for thy stay, With these canst thou not part Thy little load of care.

What though some flowers fade, What though some hoary shade Makes all the future dim:

Then live and do His work! Let no repentings lurk Within that heart which He Loveth so faithfully.

Then when the work is done, The crown, the rest all won, Not crown nor rest shall be; What most delighteth there;

But gladness most divine, My Saviour ever thine!

THE DOCTRINE OF THE EUCHARIST

The Declaration relative to the doctrine of the Eucharist, signed by twenty-one clergymen, and forwarded by Archbishop Denison to the Archbishop of Canterbury, raises two questions—what is the Scriptural doctrine on the subject? and what the doctrine of the Church of England? On the present occasion the latter is the primary, and the former the secondary question.

Our readers must not mistake us. In deciding whether the Church of England be a true Church founded on Apostolic doctrine, the inspired Scriptures are the one supreme and only authority to which appeal can be made. But in the present case the issue raised by the twenty-one clergymen affects the doctrine of the Church in the first place. The position they stand forward to defend is that a certain given doctrine of the Eucharist is consistent with loyalty to the Church of England—i.e. in point of fact, her doctrine, in the words of the subscribers to the Declaration, "received by the Council of England in conformity with the teaching of the Catholic Church in those ages to which the Church of England directs us as most pure and uncorrupted, and of the old godly doctors, to whom she has in many ways referred us."

are justified in construing it into a tacit admission that the objective presence of the body and blood of CHRIST in the Sacrament of the Lord's Supper cannot be maintained on the ground of Scripture alone, an argument is at once placed in our hands too important to be omitted. It is absurd to suppose that the Church adopts the Word of God alone as her rule of faith, so that, "whatsoever is not read therein, nor can be proved thereby, is not to be required of any man that it should be believed as an article of the faith," and yet in the same form of belief should teach a doctrine of the sacrament which is not read therein, and cannot be proved thereby.

We believe the objective presence of the body and blood of Christ in the Sacrament of the Lord's Supper to be equally contrary to the language of Scripture and of the Church. It is very skilfully stated in the Declaration, which is drawn up with great ability, and is at once more specific and more concise than the late Charge of the Bishop of Salisbury. The theology, however, is unmistakably and avowedly the same, for the object of the subscribers to the Declaration is identical with that of the Bishop, and the Declaration and the Charge themselves are evidently part of the same policy.

It is thus a new effort in the old direction to maintain the Real Presence of the Church of Rome without involving the absurdities and contradictions of Transubstantiation. The teaching of Paschasius Radbert, was too gross for the dawning light of the thirteenth century, and Consubstantiation was invented to meet the difficulty. The subtle refinements of the present view indicate the renewal of the same effort. If we mistake not, this view of the subscribers will be found to contradict the positive language of the Articles, both directly and indirectly, and most certainly if it avoids the grossness of Transubstantiation it only intensifies its philosophical absurdities. For the body and blood are present, and yet they are not present "corporally"; they are his "body and blood," yet not his natural flesh and blood, not "such as they are in heaven." His, then, our Lord two bodies, or is any reason to believe that the properties of body are not as true of our flesh and blood in heaven as of our flesh and blood on earth? The properties of body are to occupy space and to be limited by limits. An infinite all-pervading substance is Panteism. The Declaration says that the presence

of our Lord's body and blood is not "after the manner of laws of a body," and goes on to describe it as "supernatural, heavenly, invisible, incomprehensible, and therefore spiritual." Is not this a mass of confusion? Scripture speaks no doubt of a "natural body," and of a "spiritual body." But the spiritual body is a body as much as the natural body, and follows the laws of a body. To suppose that body can be presented after the manner of spirit is a contradiction, for then it is body no longer, but spirit. It is, we take it, a total and gross blunder to suppose that "spiritual body" means a body which is a spirit, not a body. Moreover, spirit is not infinite, or the angels would be infinite. Infinity can be predicated of Deity alone, and as the Bishop explains that our Lord's body in heaven is not "the actual properties of Godhead, how can it have ubiquity, or be in more than one place at one time? Such a body is certainly incomprehensible, but are the words incomprehensible and spiritual synonymous? The whole scheme is contrary to plain reason and plain sense, and carries philosophical absurdities upon the face of it.

IS PROTESTANTISM DEAD?

[The annexed paper, which has been lately put into circulation, will interest our readers.]

The following startling announcement has been made by Dr. Manning, the pseudo-Archbishop of Westminster, on Romanism:—"Protestantism is dead in England. We may save the time which controversy wastes, and instead of going into the battle-field, we may go into the harvest-field, to reap and to bind, and to gather our sheaves, into our garner."

Should not this daring assertion arouse the indignation, apathy, and indifference of every true Protestant, to confute by word, deed, and every active exertion, this false assertion? Protestantism dead! No! the undying remembrance of Cranmer, Ridley, Latimer, and Hooper, will elicit vital sparks from their ashes, and kindle a heavenly flame throughout the whole length and breadth of this favoured Happy Land, to consume and bring to nought the machinations of Popery, and thus in fulfilment of Scripture prophecy, terminate the short triumph they are to enjoy, before the final downfall of Antichrist.

Be not therefore double-minded, but firmly adhere to our glorious Reformation; by boldly resisting any attempt to assimilate our Church or Church services to that of Rome—from the idolatry, superstition and errors of which, our clergy are solemnly bound to defend us—NEVER TO REMAIN PROTESTANT ENGLAND.

THE CENTRAL FALSEHOOD.—There is a vital and fundamental point which, in fact must decide the whole ritualistic controversy. Once let it be settled, that there is no sacrificing priest; no altar, no sacrifice, no supernatural combination with the elements, and as Archbishop Howe forcibly observes, "there will be no need of reference to the innovations in dress, in the furniture of the communion table, and in other things of like nature which have engaged public attention through the last few months." Around the great central falsehood, all exaggerations of ritual are but satellites. The greater necessity involves the less; and the follies of these ritualistic ornaments of Church or ministers is best displayed by disproving the assumed title of those who adopt them to the name or functions of sacrificing priests, which alone can give them any significance whatever. Our readers, we trust, will observe and grasp this main point of the subject. It is most important to understand and maintain this sacred Reformation principle and fact.

THE TWO SYSTEMS.—According to one system, religion is very much a corporate business. You are to belong to a certain body of people. By virtue of your membership of this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, and what you feel. You are not to try yourself by your feelings. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one "true visible ecclesiastical corporation"? That is the grand question.

According to the other system, religion is eminently a personal business between yourself and Christ. It will not save your soul to be an outward member of any ecclesiastical body whatever, however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be personal faith in Christ—personal deal-

ings between yourself and God—personal felt communion between your own heart and the Holy Ghost. Have you this personal faith? Have you this felt work of the Spirit in your soul? This is the grand question. If not, you will be lost.

Reader, this last system is the system which those who are called Evangelical ministers, cleave to and teach. They do so, because they are satisfied that it is the system of Holy Scripture. They do so, because they are convinced that any other system is productive of most dangerous consequences, and calculated to delude men fatally as to their actual state.—Rev. J. C. Kyle.

Church Intelligence.

Canada.

DIOCESE OF TORONTO.

NEW CHURCH AT PORT DALHOUSIE.—The members of the Episcopal Church in Port Dalhousie are now about to proceed with the erection of their new church. We have examined the plans, and have no hesitation in asserting our conviction that there is no country church in Western Canada that we have seen that will surpass it in beauty and convenience, combined with economy in its construction. The body of the church is 60 feet long, the chancel 19 feet and the porch 6 feet, thus presenting a side view of 86 feet. It is 37 feet wide, and the front elevation, which will be towards the street, has a large rose window in the centre and two lancet windows at the sides. The porch and buttresses under the rose window, give a bold effect to the front view. There are few churches in this town that have commenced operations with as strong a subscription list, and from the manner in which the children and ladies are uniting in the good work with generous husbands, brothers and fathers, we augur the most favorable results. Several little children are exercising self-denial in the article of sugar and in other ways, in order to subscribe 5 or 10 cents a week towards the large rose window, which they have determined to pay for themselves.—St. Catherine's Constitutional.

DIOCESE OF MONTREAL.

CONVOCATION OF LENOXVILLE UNIVERSITY.—The Convocation on 27th June, attracted a large attendance, many coming from Montreal and other distant places. At half-past seven a.m., Holy Communion was administered in the College Chapel. At the forenoon service, Rev. Mr. Walker, the new Rector of the University, read lessons and prayers; Archdeacon Leach preaching an able sermon. In the afternoon the school-room was crowded by clergy, ladies and gentlemen, including the students.

Chancellor H. de la Rivière—the Bishop of Montreal and Quebec, Christopher Dunkin, Hon. W. Sheppard, Jefferson Davis, and the Clergy of the District being present. The following degrees were conferred:—Hon. Mr. Galt and Archdeacon Leach, each D.C.L.; Rev. Canon Street, Chaplain to the Bishop of Illinois, M.A., Honoris Causa. Graduates: Henry L. Slack, M.A., and James Hepburn, B.A., who both read a valediction; John F. Carr, B.A., James King, B.A., George W.G.R. Zulche, B.A., and Henry Burgess, B.A.

DIOCESE OF HURON.

On Tuesday the members of the Episcopal Church of St. Thomas represented the Rev. W. H. Jones with a testimonial and purse of \$125, as an expression of their esteem, on his leaving St. Thomas for Tilsonburg, whither he has been appointed by the Lord Bishop of Huron. The presentation took place at the residence of G. T. Claris, Esq.

RITUALISM IN WINDSOR.

We clip the following from the Detroit Free Press, of the 25th ult.:—"The people of Windsor have been quite excited over a discussion which recently occurred in the Diocese of Huron, on the ritual question. The object was introduced by Rev. Mr. Townley, of Paris, and supported by him and two or three others. The discussion lasted a day and a-half, when a vote was taken, which resulted unanimously against the subject matter, Mr. Townley not voting."

DIOCESE OF ONTARIO.

THE NEW CHURCH AT IROQUOIS was opened lately. A correspondent of the Churchman gives a description of it from which we take the following:—"It is a plain stone Church, built of the limestone of the neighbourhood. It is in the early decorated style, with adaptations to suit the climate. It consists of chancel, 18x18, Nave 52x29, South Porch, a small tower at the south-east angle of the Nave, and vestry on the opposite side. The Chancel window consists of three lancets with cusped circles above, and is beautifully stained. The west window is a very

handsome one consisting of four lancets with circles above, surmounted by a large rose window, the whole being included under one arch on the outside. The side windows are double lancets with circle arranged alternately with trefoil cusps. They are filled with obscured cathedral glass of very chaste pattern bordered with red, green and blue, and each of the headlights has a fleur-de-lis in its centre. The Roof of the Nave is open to the ridge, and is supported by arched tresses, the wall posts resting on stone corbels projecting from the wall. The chancel roof is octagonal, with heavily moulded timbers, and a cornice decorated with the old nail-head moulding runs along at the top of the wall. The woodwork is of pine, stained a rich brown and varnished. The plan of the windows deserves mention, because it is one rarely used, although effective and not costly. It is a very successful attempt to produce much of the effect of flat stone mullions or tracery but the ornamental cups are formed in the sashes, and these fastened into the frames. They are arranged to open in two parts, as may be required, so that the means of airing the Church thoroughly are amply secured.

MEETING OF SYNOD.—Notice is hereby given that the Sixth Session of the Incorporated Synod of the Diocese of Ontario will be held in the City of Kingston, on Wednesday, 14th August next. Morning Prayer, with Sermon and Holy Communion, will be held in St. George's Cathedral at 10 a.m. The Offering will be in aid of the Sustentation Fund of the Diocese. The Synod will meet for the despatch of business in St. George's Hall at 3 p.m.

By order of the Lord Bishop.
T. A. PARNELL,
Clerical Secretary.
H. D. SHAW,
Lay Secretary.

England.

THE RITUALISTIC COMMISSION.

(From the Times)
The composition of the Ritualistic Commission, as it has been mischievously called has naturally attracted much attention from both parties in the Church. The result appears to be that while the friends of Ritualism are perfectly content with it, and express their candid opinion of it that it is very evenly balanced, the opponents of Ritualism loudly protest that a decided majority of its members are pledged to "extreme views." All must agree that it would be a great misfortune for the Church if these complaints were well founded. The powers of the Commissioners are very large indeed, much larger, we believe, than was originally intended, or than is originally known. (This is shown by quotation.) It is evident that a Commission thus armed, while it cannot give a legislative sanction to the most trifling reform, may propose an entire revolution in the public worship of the Church of England without transgressing the spirit of its instructions. It ought, therefore, to be so constituted as to command the confidence of all reasonable partisans on both sides, and still more, of that far more numerous and important body of Churchmen who are identified neither with Ritualists nor with anti-Ritualists. It remains to be considered how far these last are justified in complaining that partiality has been shown to the cause of Ritualism, and that an unbiassed judgment on the questions at issue cannot be expected from such a tribunal.

Of the twenty-nine Commissioners, fourteen are clergymen and fifteen laymen, so that no undue predominance of clerical influence need be apprehended. The preconceived opinions of the former on the Ritualistic controversy are of course more easily ascertained than those of the latter, though in neither case should we be warranted in assuming an incapacity to bring a judicial mind to the discharge of judicial duties. Subject to this reservation, we have no scruple in expressing our belief that Ritualistic sympathies are more strongly represented on the Commission than anti-Ritualistic sympathies, and we feel assured that any unprejudiced critic would arrive at the same conclusion. Adapting for the time being the familiar though invidious nomenclature of Church parties, we find at least seven names which must be assigned without hesitation to the High Church party, and, as many would say, to the most advanced section of that party. We observe, on the other hand, but one name which is associated, in a like degree, with the Evangelical party, and but two or three others, at the most, which it could accept as representative of its own principles. Some four or five members would be regarded by High Churchmen and Evangelical alike as belonging to the Broad Church or Liberal school. The rest for the most part are men of moderate or undecided views, whose votes, in a doubtful case, would probably be given for that alter-

native which might be advocated with the greatest skill and ability. As we glance down the list of names before us, it is impossible not to see which party would usually possess that advantage. Among the High Church spokesmen are several learned, dexterous, and eminent controversialists, deeply committed to Ritualism, and most zealous in its support. Among their twenty-two colleagues there are few capable of contending with them in argument, and fewer still prepared to demand as much on the one side as they would demand on the other. Since there is an irresistible gravitation towards compromise in all conferences of this kind, we cannot shut our eyes to the probable consequence. The tendency will be to settle each disputed point on a basis favourable to Ritualism, and to deviate in that direction from the *via media* of long established usage in the English Church. Such a verdict may be right, or it may be wrong, in law and reason, but if it be delivered by a jury suspected of having been packed it will be worthless, or worse than worthless. *

It would have been far better had it been possible that no pronounced Ritualist or anti-Ritualist should have been placed on the Commission. The next best thing, however, to an absence of all prejudices is an equipoise should at least have been secured by the Government. If either party was to be over-represented, it certainly ought not to have been the one which, numbering but a small minority of the clergy, numbers but an infinitesimal fraction of the laity. It is said that Ritualism boasts of commanding 2,000 pulpits; an estimate which is most likely excessive. Now, the Church of England musters about 20,000 clergymen, and making every allowance for indifference and timidity, the pre-emption is that fully 10,000 are non-Ritualists, if not anti-Ritualists, by conviction. But we entirely deny that Ritualism is an exclusively or mainly clerical question. It is for the supposed edification or mystification of the people that all these practices are borrowed from the ceremonial of the Romish Church and foisted into our Protestant system of worship. Yet to most English congregations they are, and, it experience proves anything, ever will be, utterly distasteful. It is only in great towns and especially in the metropolis, where there is vast floating population of church-goers, that Ritualism acquires even an apparent popularity, chiefly due to its novelty and æsthetic attractions. Fashionable people in London flock to churches in which Ritualistic developments are to be seen in the greatest perfection, just as they might flock to hear a remarkable preacher. It would be as reasonable to fancy that all Mr. Spurgeon's hearers were converts to Baptist doctrines as to fancy that all the spectators in a Ritualistic church were converts to Ritualism. Were the Commission to report ever so emphatically in favour of the vestments and ornaments abandoned at the Reformation, it would not quench in a single parish that antipathy to mummery and symbolism which seems to be a part of our national character. The significance of isolated facts, which purport to show the progress of Ritualism among the working classes, appears to have been ludicrously exaggerated. It is not by slight evidences of success under very peculiar circumstances that we are to be convinced of so portentous a phenomenon as a popular reaction towards Romanism in England, and that, too, when the power of Romanism is being rapidly undermined in Catholic countries. While educated minds reject with scorn the claims of priestly authority, the common people detest Popery as cordially as ever, and regard Ritualism as Popery in disguise. Because they no longer maltreat priests in the streets, or carry their Protestantism to the length of rioting, credulous foreigners are led to believe that England is ripe for a return to Rome. If anything can effectually dissipate this delusion, it will be the inevitable effect of any attempt, under pretence of extending clerical liberty, to reimpose on Protestant congregations a yoke which neither our fathers nor we have been able to bear.

(From the Daily News.)

When the Government promised to issue a Royal Commission on Ritualism, it was very generally understood that it would do so as a step towards legislative action. The Commission, it will be remembered, was proposed in lieu of a Bill which some of the Bishops were said to have prepared, and Lord Shaftesbury was urged to withdraw his Clerical Vestments Bill on the ground that the Government was dealing with the subject. A glance at the composition of the Commission shows that no practical result is to be expected from its proceedings. It is a commission of inquiry, nothing more, and it will inquire into subjects as to which Parliament and the public have already abundant means of information, but upon which its members will certainly find it impossible to agree in

opinion. It is important to consider what must be the consequences of Lord Derby's course of action in this matter. In the first place the Ritualists have gained a year. The subject has been before Parliament for several months, but its practical consideration has been put off by the Government, and now the Commission cannot report in time for legislation to take place this session. The next result will be an additional sanction obtained for Ritualism. The Commission cannot and will not unite to present a single common report. It will produce at least two, more probably three, or four, or six. The Rev. T. W. Perry, of Brighton, is a determined Ritualist, and the Bishop of Oxford and Mr. Hubbard are among the staunchest protectors of the school, while most of the Commission are of a type of Churchmanship which forbids them to discountenance the extreme development of ceremonialism, except on grounds of prudence. No condemnation of priestly assumptions, no assertion of Protestant principles must be looked for from such a body, which is more likely to give Ritualism the strongest support it has hitherto received. Neither the name of the Earl of Shaftesbury nor that of the Archbishop of York is on the Commission, it being understood that the Peer and the Prelate both declined having anything to do with it. If so, we cannot help thinking that they exercised a sound discretion. Between the principles of the Ritualists and those of Protestantism there can be no possible compromise, and the fact may, as well be recognised now as twelve months hence. In the meantime, the Government is playing into the hands of the Ritualistic party.

(From the Record.)

The character of the Ritualistic Commission may be read in the names of its members. "No one," said the *Guardian*, "will complain that the Ritual Commission is not numerous enough; no one will say that it is not impartial. It flames with the most flaming hues, relieved by patches of neutral tint. Indeed, one can with difficulty conceive what sort of recommendations for the future celebration of Divine service are likely to be agreed on by Lord Beauchamp and Lord Ebury, Mr. Perry and Mr. Venn." The *Guardian* might have added what the *Times* said on Saturday, that no one can doubt that the preponderance has been given to Ritualism. In the same spirit, Dr. Lee's paper, the *Church News*, eulogises the Commission, and the *Churchman* adds, "The composition of the Royal Commission on the Rubrics and Lectionary has given Mr. Walpole much trouble, but he will be repaid by feeling that the result has been received on the whole with satisfaction. No party could wish more than to be fairly represented, and each is fairly represented. The extreme men will balance one another, and there is a sufficiently large space of soft cushion for the combatants to fall back upon." The eulogies of the ultra-Church press on the Commission are in fact such as might be expected from the Fenians, if on a jury of twelve intended to try Fenians, there had been four Fenians and four sympathizers.

THE ENGLISH CHURCH.—The following remarks from the London *Times* on the great dividing question of the English Church at the present day, will be found interesting, as giving a summary of what may be said on one side of the question:—

Can it be necessary, in the present year of grace, three centuries after the Reformation, and nearly two centuries after the expulsion of a Popish Sovereign, to reassert "the distinctively Protestant character of the Church of England?" Is there really one single divine or lawyer, who, with the formularies of our Church before him, would undertake to dispute such a proposition?—one single "Anglican" lay or clerical, who could venture to disavow the name of Protestant? Unhappily, we all know what the answer to a question of this kind must be. What all members of our National Church would have accepted as a truism forty years ago has come to be regarded by a large party within it not only as a paradox, but almost as an insult. There are many divines, and some lawyers, who affect to deny that she is an essentially Protestant Church, and would fain erase all the Protestant clauses from her title-deeds. The challenge of the Bishop of Ripon, then, cannot be considered inopportune, whatever may be thought of the view which he avowed. It is high time that educated men should face the issue thus presented to them—an issue which is perfectly capable of being understood and decided without any profound theological learning. Any unprejudiced person, with an ordinary knowledge of the Articles and Liturgy, is quite competent to judge whether the authority now claimed for the Church was recognized by those who framed them, and even whether the Sacramental theory was part of their creed. The controversy about vestments and ceremonies may involve a good deal of curious research; but an hour's study of the Rub-

rics, with a little assistance from the Canon, will leave very little doubt on any honest mind as to the general intention of our Reformers. Infinite difficulties may, of course, still be raised on the letter of documents, such as the Articles, which deal with the most abstruse subjects in a somewhat antiquated phraseology. The spirit, however, is clear enough, and that spirit is emphatically Protestant.

It is not, indeed, upon the express and deliberate language of those who founded the Church of England that opponents of her Protestant character prefer to rely. They tacitly admit that very awkward passages are to be found in the Prayer-book; but then, as they maintain, the Church does not owe its origin to the Reformation. It may be Protestant in a legal sense, but that is an accident; in its essence it is Catholic, and inherits from the ages of Romish ascendancy all the doctrines not expressly repudiated in the Articles, if not some of which are so repudiated. We do not care to controvert an opinion so entirely speculative as this. It is enough, for our present purpose, that in the simple language of the Bishop of Ripon, "the Church of England has no *locus standi* in this country except as the Church of the Reformation."—What the Convocation of the Province of Canterbury or future Diocesan Synods may do when the Church—that is, the clergy—has relieved herself of State control, and been relieved of State endowments, is no concern of ours. We are now speaking of no shadowy conception yet to be realized, but of a living institution created by Parliament, and invested with unique privileges upon condition of undertaking the spiritual instruction of the nation. Of that institution we fearlessly affirm with the Bishop, that it is Protestant or nothing. Whatever be the element from which it derives its metaphysical identity, it derives its historical *raison d'être*, from the Reformation alone. Nor is this all, for the history of the Reformation teaches us that such Romanist features as it still embodies were introduced into it by that very influence which is the favourite bugbear of extreme Anglicans. Had Bishops and theologians guided for themselves the course of the English Reformation, they would infallibly have deviated further from Rome and approximated nearly to Geneva. It was the strong will of Henry VIII. and Elizabeth, and the rigorous exercise of the Royal supremacy, which tempered the zeal of our Reformers and preserved those relics of Romanism in our ecclesiastical system which are now alleged to prove that it never underwent a radical transformation at all. Could those sagacious but imperious Sovereigns have foreseen the revival of pretensions like these, they might perhaps have availed themselves of the Puritan spirit to carry out the work of Reform with a more unsparring hand, and the fate of English prelacy in the sixteenth century.

The reaction against Protestantism within our own Church, and in these times, has caused, as we venture to believe, much needless alarm. Shortsighted observers watch narrowly the pretty backwaters and eddies of religious opinion, but fail to mark the steady onward flow of the main current. To restore medieval habits of thought and practices of worship in the state of English society is as wild an enterprise as any that fanaticism ever undertook. A gorgeous ceremonial, a grotesque display of sacerdotal millinery, impressive architecture, thrilling music and fragrant clouds of incense will always attract large congregations of æsthetic devotees and sightseers. The presence of a supernatural right and the possession of a real power over the consciences of men will always prove seductive to young priests, and especially to those whose personal character does not qualify them to acquire a more legitimate influence over their flocks. The spell of genuine devotion and the example of a holy life will never fail to have a magical effect on youthful and feminine minds, which cannot make the effort necessary to distinguish between goodness and truth. A natural shrinking from the abyss of unbelief and the agony of scepticism will drive many into a craven renunciation of their intellectual responsibilities. Causes such as these are simply sufficient to account for the temporary success of what are called Romanizing tendencies. Bunyan was too sanguine when he described the Giant Pope as grown so crazy and stiff in his joints as to be incapable of much further mischief. In a nation of twenty-million souls Ritualism, and the darker superstition of which it is the shadow will ever find thousands upon thousands of ready converts. This is no light evil, but it is far short of what many people seriously apprehend. Let one who trembles at the progress of Romanism and Romish doctrines in this country look abroad into the Continent of Europe, estimate the nature and relative force of the rival principles now struggling for the mastery in the world of politics no less than in the world of speculation, and then ask him self what chance there is of authority tripping over reason in our own age. The

same lesson may be learnt by the observation of facts nearer home, the prevalent tone of literature, the debates on certain questions in Parliament, the latitude of opinion in unreserved conversation, the impatience of dogmatism among the ablest students at our Universities. It is only by narrowing unduly our deal of Protestantism that we can be led to lose faith in its destinies.

A COLONIAL BISHOP SPEAKING OUT.—In a discourse to his congregation at Trinity Church, Islington, Dr. Alford, the new Bishop of Victoria, made the following remarks on the Romish movement in the Church of England:—

I call to mind yet another important parochial meeting, which the circumstances of our day both justified and made a bounden duty. I refer to our Protestant meeting of last spring, when as a congregation you met and adopted memorials, both to our Bishop and to the Legislature, against the use of vestments and Popish practices which have been introduced into too many of our churches. I rejoice that we made our protest—respectfully, I believe, but firmly. And I am sure you are prepared on any future occasion, when an expression of opinion may seem desirable, to testify your adhesion to, and value of, and love for the principles of the blessed Reformation; and to make your protest charitably but unmistakably against the abominations of Popery, however and wherever manifested. Alas! that we should live to see the day when, not only in the Roman Catholic chapels, but in the churches of our Protestant land, some of the worst heresies of Rome—such as the elevation and worship of the Host—should be practised, as I myself have witnessed it; and that the arm of authority should seem weak to correct the offender, and effectually remove so great an offence in the sight of God and man! The liberalism of the day is appealed to, to tolerate such practices in the Reformed Church of England and Ireland. What I tolerate in our Protestant Church the very practices which, at such cost of agony and blood, necessitated the Reformation. Besides, what, either in or out of the Church of England, has Popery to do with toleration? Let the fires of Smithfield testify (and let their testimony never be forgotten) what Rome means by toleration! It is but the wolf in sheep's clothing stimulating the bleating of the lamb; and, if we be deceived by so wretched a counterfeit—and that with the history of the past before our eyes—indeed a Satanic delusion must have bewitched us, which may God in His mercy soon dispel!

Has it indeed come to this—that our Church has lost her doctrinal creed? that Holy Scripture has lost its authority? Have we now no standard of right and wrong? no test of truth and error? Have the law and the testimony lost its power, and is it no longer the case that, if men speak not according to their teaching, it is because there is no light in them?

But look at the matter in another point of view. Is it to be supposed that Englishmen will long suffer in their national Church, which ought to be "the pillar and ground of their truth," two systems of Ritual worship and doctrinal teaching antagonistic the one to the other? If the one be right, the other must be wrong; and it is to libel the good sense of our countrymen to suppose that the spectacle of a Church divided upon the very essentials of our common Christianity can long retain her hold upon the affections and respect of the people.

Shall we, then, renounce the Reformation? Shall we, as some unfaithful pseudo-Churchmen have affirmed, pronounce the Reformation "a grand mistake"? Shall we go back again to "the Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of reliques, and also invocation of saints"? Shall public prayer in the Church and the Sacraments be ministered in a tongue not understood by the people? Instead of the two sacraments ordained of Christ our Lord, shall we speak of some two or three more, or of Rome's seven? Instead of "duly" using the Sacrament of the Lord's Supper, shall it be carried about to be gazed upon? Shall the substance of the bread and wine be said to be "changed," and then reverenced, lifted up, and worshipped? My dear brethren—and I speak now to the faithful laity of the Church—there is need that we utter no uncertain sound upon these points; it is needful that we exert our power to contend earnestly for the faith once delivered to the saints. The future of our beloved Church—and I address those who use her services loyally, and believe her Thirty-nine Articles heartily—is in your hand. If fatal error spread among us within these next ten years—or five, or three—as during the preceding period, the very existence of our national Church is more than jeopardized. O think of your sons and daughters now worshipping by your sides—will you not hand down to them the open Bible and Protestant worship your forefathers entrusted to your safe keeping?

Will you suffer a capricious scepticism on one hand, and barefaced Popery on the other, so to undermine the very foundations of our Zion, that when destroyed the enemy shall taunt you, and your own conscience shall too late reproach you, "What hath the righteous done?" Done to save her? For their supineness hath been her ruin? O that the Lord Himself would interpose in our behalf, and rouse us from the fatal lethargy that has entranced us. Let Churchmen study well the history and fate of the apocalyptic Churches. Christ's Church is built upon the rock and never can be moved. But "stars" can be quenched, and "candlesticks" can be removed.—"He that hath an ear, let him hear what the Spirit saith to the Churches."

A Dissenting minister of some celebrity, the Rev. Henry Christopherson, late Professor of Theology in New College, St. John's-wood, was ordained deacon by the Bishop of London.

The editor of the *Directorium* gives his full sanction to the Commission thus:—"Of its composition, now finally settled, we can only say that it is honestly impartial, and though we tender our thanks to the Government for having appointed it we are most heartily glad that being appointed it is neither one-sided nor unjust in its composition. We have good reason for knowing that as long as the Tories are in office no *ex parte* legislation will be allowed. Let us ask our friends the High Church Radicals, if the Whigs would have given such a Commission?"—*Church News*.

—We are very sorry to find that although the Bishop of Exeter has reached the age of St. John, he is by no means exhibiting the spirit of the beloved Apostle. For no assignable reason, excepting that the Rev. W. Acworth had been causelessly inhibited by the Bishop of Oxford, the aged Prelate has allowed his Chaplain to use his Lordship's name for the purpose of extending Bishop Wilberforce's inhibition to the diocese of Exeter. The result is that great excitement prevails there, and a Public Meeting of great respectability has been held at Plymouth, to which Mr. Acworth was invited, and where he has given a very full and crushing exposure of the tyrannical and irresponsible power which is thus brought to bear upon a valuable clergyman, not only uncondemned but unaccused.—*Record*.

DEFEAT OF THE VESTMENTS BILL.—The Government sent out a circular to obtain as much support as possible in resistance to Lord Shaftesbury's Bill. The result was, as already stated, the bill was shelved. The Archbishop of Canterbury and Dublin assisting in this. The Bishops who voted against the bill were Chester, Ely, Gloucester and Bristol, Landaff, Oxford, St. Asaph. The Prelates in favour of the bill were the Bishops of Carlisle, Cork, &c. Down, &c. Durham, Lichfield, Lincoln, London, Ossory, &c. Peterborough, Ripon, Winchester.

Lord Derby has agreed to have a Royal Commission appointed on the Ritual question, but it is to have a wider aim than the examination of the Rubric ornaments. Other ambiguous Rubrics and ceremonial observances generally are likely to come under its supervision. This, we opine, will be but small comfort for the Ritualists; but it should not be allowed to interfere in the slightest degree with the Earl of Shaftesbury's Bill.—*Constitution*.

—In the recent charge of the Bishop of London, his Lordship recommends some slight changes in the English Prayer Book, in matters not affecting doctrine, such as the Burial Service, (an objectionable feature of which has been changed in the American Prayer Book) provision for "some shorter daily service for men of business," &c.; but opposes, as unnecessary, the adoption of any new safeguards against doctrinal error.

The Petition presented in the House of Lords by the Earl of Shaftesbury from Oxford and its suburbs against Tractarianism and Ritualism was signed by 1,040 women.

—The Bishops of Worcester, Durham, and Carlisle, have declined to attend the Pan-Anglican Synod. It is said that upwards of sixty Bishops have accepted the Archbishop's invitation.

—The Bishop of Salisbury, in his late Charge, has asserted high pretensions. It does not appear to have ever occurred to his Lordship that the great majority of the whole number of bishops in Christendom consider him a heretic. Had he not better square his accounts with them before talking quite so much as he does about ecclesiastical authority?—*Weekly Review*.

Colonial.

COADJUTOR BISHOP OF NEWFOUNDLAND AND LABRADOR.—The *Telegraph* says:—The Venerable Archdeacon Kelly and

recognises the Church of England." As some might ask what has a Presbyterian minister to do with Ritualism, Dr. White holds that Evangelical Nonconformists have a right to express their opinions "when the Protestantism of the National Church is not only assailed, but openly denied." When, he says, "the foundations of the Reformation are assailed, then, whatever their sect, it behoves all true Christians to rise as one man in defence of their common Protestantism." The author expresses a hope that the Ritualistic movement may promote greater unity among Evangelical Christians, and quotes extracts of letters and speeches to show that Dr. McNeill, the Bishop of Cork, and Dr. D'Aubigne agree with him in sentiment. Dr. White proceeds to state that a party has sprung up among us which denounces the Reformation, designates Luther "the arch-heretic," repudiates the name of Protestant, and seeks an alliance with the Greek and Roman Churches. He then discusses the question—Is the Church of England Protestant or Popish?—and by referring to the Thirty-nine Articles, and the principles maintained by the martyrs of the English Reformation, proves that it is Protestant. The worship and doctrine of modern Ritualists are next exposed from their own publications. Those who wish to have a complete view of Ritualism would do well to peruse this work. Ritualism in practice is also described upon good authority. In one of the chapters it is shown that there are some points of resemblance between Ritualism and Paganism. The following facts are important:—"It is pretty well understood that its main strength is found among the clergy. *The people are intensely, and almost unanimously Protestant.* One gentleman calculates the Ritualist clergy at 6,000 out of 20,000; another at 1,000. The latter we consider much nearer the mark than the former." The duties of Evangelical Protestants, whether in or out of the Established Church, are next pointed out. The Church's rulers are looked to that it be maintained as a Protestant and Reformed Church. "Of the three courses for the Evangelical clergy and people—to come out; to stay in and be quiet; or to drive out the Ritualists;—the author prefers the third. He says in the true spirit of a many Ulster Protestant "if he were a minister of the Established Church, and had but the breadth of the soles of his feet to stand upon, with the Bible, the Articles, the associations and usages at the Reformation and since, and the people almost unanimously and decidedly at his back, he would not leave the Church till he was driven out of it."—The course he recommends is "for the Evangelicals in the Church, ministers and people, embracing the mass of the community, to rise and demand that those who are not Protestants should at once leave the Protestant church of this country, and join whatever communion seems to them most acceptable." Our Reformation," he says, "was not gained without a revolution." The dissemination of information on the subject is recommended. If the Bishops have not the power to take action, it is suggested that they should make an effort to obtain it. A revision of the Prayer-Book is also suggested as a means of restoring Dissenters to the National Church. "The Church of England," he says, "is a sister Church—one of the most influential of the branches of the great Reformation." It is the duty of Dissenters, he holds, to give her their "warmest sympathies and help," and not allow that "one of the earliest and most influential of the Reformation Churches should be blotted out of the map of Protestantism." The concluding chapters treat of the common ground for united action between Evangelical Churchmen and Nonconformists. The author advocates Protestant union upon the broad basis of the Reformation. In reply to Dr. Manning's assertion that England is going back to Popery, the author repeats—"Never! never!" This reasonable work, which we cordially recommend to all who would be acquainted with Ritualism and wish to check it, thus concludes—"Let us be made wise by the mistaken policy of the sixteenth and seventeenth centuries, and with God's unerring truth as our guide, and strong in his presence and promise, let us prayerfully, unitedly, and determinedly, once more unfurl the flag of our country's deliverance and proclaim to the world—"We will maintain, by God's grace, the Protestant religion, the Bibles, the Sabbaths, the liberties and the glory of England."—*Londonderry Sentinel.*

WHO ARE THE REVISIONISTS?

(From the *Morning Advertiser.*)
The very men who profess to dislike the very thought of "altering the Prayer book," themselves alter it, whenever they see. The service in a Ritualistic Church no more like the old service of the Church of England, than it is like the ser-

vice in a mosque, or in a Buddhist temple. Take the parish which immediately adjoins that in which this paper is printed. On Holborn-hill stands the parish church of St. Andrew's—and, a furlong off, in the same parish, stands the church of St. Alban's. Nominally, these two churches both belong to the Church of England, and profess to use the services proscribed in the Prayer-book. But, in fact and reality, the two services used in these two churches are utterly unlike. No stranger taken first to St. Andrew's and then to St. Alban's, would ever imagine that the two churches were, nominally, under the same Church regimen and government.

Twenty times or more—probably forty or fifty times—have we seen various bishops read the Communion-service of the Church of England; and never have we witnessed the slightest difference of variation. The bishop stood at the north end of the communion-table, robed in a surplice, and facing the people. He then read, to the people, audibly, the prayers appointed. A bishop turning his back to the people, and his face to the table, we never saw. A bishop vested in green or scarlet embroidered cope, we never saw. A bishop surrounded by the smoke of incense or lighted by tall candles in broad day-light, we never saw. The old Church of England service was plain and simple,—with no absurd lighted candles in sunshine, nor unmeaning incense, nor Romish vestments, nor inaudible prayers.

But, without any "revision of the Prayer-book," the Ritualist "priests," as they call themselves, have altered all this. Let a parishioner of St. Andrew's attend his parish church on one Sunday when a bishop is to preach, and let him observe how that bishop goes through the Communion Service. We have already described it. . . . Let him cross the road, on the next Sunday, to St. Alban's, in the same parish. What will he see? When the time comes for the Communion Service, he will see three "priests" issue forth, clad in "vestments," which, up to the year 1858 or 1860, never were seen in England for the last three hundred years. These three priests will approach what they call the "altar," and will kneel down before it, with their backs to the people, in triangular form, one in front, two others behind him, on the right and the left. Some music will be heard, and some sort of service will be chanted,—the chief object, apparently, being, that everything shall be inaudible; so that, as in Romish churches, the people shall be benefited by "hearing Mass," without understanding what they hear.

Here then, the Prayer-book has been revised, and more, it has been revolutionized, or totally changed, without any association, without any Act of Parliament, without any Royal Commission. Do any of our readers think that we exaggerate? Let them read the following advertisement, which we have taken out of a Ritualistic newspaper of Saturday last:—"Ritualism—The Question of the Day Now ready, price 4s. by post 4s. 3d. The Ritual Reason Why: being an Explanation of some 450 Points of Ritual. By Charles Walker, the translator of 'The Liturgy of the Church of Sarum.'"

"Four hundred and fifty points of ritual," filling a volume priced at four shillings! That is to say, four hundred and fifty points on which Mr. Mackonochie, Incumbent of St. Alban's, differs from Mr. Blunt, Rector of St. Andrew's! And this in a Church which, two centuries ago, thought it necessary to get Parliament to pass an Act of Uniformity.

NORTH BRITISH REVIEW. The Leonard Scott Publishing Co., New York. (From Dawson Bros., Montreal):

The North British for June has for its opening article "The Origin of Species," a review of Darwin's theory, pointing out its weak places; a review of a "Dutch Political Novel;" an excellent paper on "Modern views of the Atonement;" and another on "Archbishop Sharp;" and a "Report on Scottish Education;" besides two or three other papers.

THE BOOK OF COMMON PRAYER IN ITS HISTORY AND INTERPRETATIONS.—By THE REV. DR. BLAKENEY.

ANCIENT LITURGIES.
Summary of Chap. IV.
The words Liturgy, Mass, and Sacrifice, anciently denoted not merely the Lord's Supper, but every part of Divine Service. There is no Liturgy which can be traced to Apostolic origin. The Liturgies of St. James, Mark and Peter are not genuine.

THE RUBRIC, SENTENCES, ADDRESS, CONFESSIO AND ABSOLUTION.

Summary of Chap. V.
The sentences, address, confession and absolution were prefixed to the service in

1552. The address and confession and composition of our Reformers, but many of the expressions of the absolution are taken from A. Lasco's service. In 1661, the solution, in the emendation of the rubric was designated a prayer. *Cum a Deacon pronounce the absolution &c.* The following reasons are urged for the negative:—The rubric states that it is "to be pronounced by the priest alone." Answer: The word alone means only that those who are not to join in its repetition. A word priest in 1661 was substituted for minister. Answer: The word priest substituted at the same time for minister in other parts of the service which is authorized to repeat. 3. The solution was made in 1661 to exclude Answer: (1) If such an intention it was not carried into effect, the priest in other instances does (2) There is no reason to believe that was the intention, for similar changes were made without it. (4) John xx. 22, is addressed to the minister. Answer: (1) The Apostles preaching, and deacons present, would prove that in 1661, could not read the rubric would be contrary to fact. The reasons prove that the deacon's absolution: (1) Deacons are given power to his minister the absolution. (2) Deacons, as well as priests, are called by the rubric, is a prayer. The uniformity directs communion by some priest or deacon makes only one reservation of the consecration of the elements is unreasonable for baptism is "the grace administered by a deacon cannot declare" and "absolve"

THE LORD'S PRAYER

THE PSALMS, LESSONS

The Lord's Prayer the Minister in an

(Continued)

MONTREAL MARKET

FLOUR, per brl. of 49, nominal; Darcy nominal; Superfine from Canada Fresh-ground Superfine from Canada per, from Western of Super., nominal, \$2, \$5.80 @ 7.0; Fine \$5.00 @ 5.50; Pollard Flour 3.50 @ 3.55 per 100 irregular.
OATMEAL, per brl. of 24 nominal \$5.50 to 5.90.
WHEAT, per bush of nominal at \$1.55 to 1.60; Peas per 60 lbs—Market upward tendency; holders' wheat per 60 lbs.
OATS, per bushel 32 lbs. about 38c to 40c.
BARLEY, per 4 lbs.—Latest sales per 56 lbs.—Rate 56c to 58c.
ASHES, per 100 lbs.—Range 5.50 to 5.65, according to quality. Thirds, 4.40, nominal.
Pears 7.45; Seconds 6.75.
BUTTER, per lb.—New, worth 15c.
PORK, per brl. of 200 lbs.—Market of Mess at \$19.00, with Choice Mess 17; Prime Mess 15.50 to 15.25.

TORONTO MARKETS.—JULY

FLOUR—Market very quiet. No. 1 superfine offering \$7.50, but buyers cannot get a bid.
WHEAT—Both spring and fall available.
OATS—Sale one car at 46c. Offered at low prices without buyers.
BARLEY—Peas entirely nominal.
PEASE—On the street market from 60c to 66c.
WOOL—Prices ranged at 26c to 30c.
Bank of Upper Canada Bills 100 per dollar.

SPECIAL NOTICES

ST. LAZARE DE BELLECHAS District of Montmorency 13th

Edmund Giroux, Esq., Druggist, St. Peter St., corner of Vieux Lower Town, Quebec:

DEAR SIR.—This is to certify, that I have been during eight months, sick and unable to keep my bed, unable to walk a step. After having tried the remedies prescribed by several physicians, and many others, without success, I decided to try Bristol's Sarsaparilla, and took five bottles. To-day I walk perfectly, and I am able to attend to my business. I declare that my sickness was severe, and declared that my sickness was severe and the affection. I am respectfully, yours,
JOHN B.

Sworn before the undersigned, one of His Majesty's Justices of Peace for the District of Montmorency, Aug. 13, 1864.

J. RUEL, Justice of the Peace.
Bristol's Sarsaparilla and Bristol's Coated Pills, are sold by all Druggists and Dealers in Medicines.

ward to many years of enjoyment in his new and elegant house.

At the same time that this large house was preparing for himself and family, he had another built for them; and there was a great difference between the two, for the second house had but one small room for the whole family, and that room was mostly underground. It had, indeed, strong walls, and was built of marble; but it had no windows, and but one small door, and that made of iron. Yes, these two houses were built for the same people. The one for the living family, the other for the dead. The small, low house is the one which their bodies are to be buried in after another shall be called to life.

It was soon finished, and it was before the large house. And when do you think the rich went first to take up his abode as it may seem, he was first to take up his abode before the fine dwelling; and many months before the rooms of the new house were inhabited, its builder was in a dark, and cold apartment, and did not leave until the others were dead at the last day.

Everything in life is so arranged, and happy, and promising, and you therefore imagine it is too far off from the house of the living, that it hides from the eyes of the living. But remember, the man I have been speaking of, he has to lie down in the earth, and you have entered upon a life which you are expecting to enjoy, and you will live and be happy; to enjoy the one, and to suffer the other. The Saviour says, "WHOEVER LIVETH AND BELIEVETH SHALL NEVER DIE."

The most important sense in which we are saved, however, whose sins are forgiven, and who are accepted in Christ, is that which is not subject to death; it is that which is eternal—not in the heavens; and that which is not subject to death; it is that which will wake with God.

miscellany.

THE DOMINION.

unequaled water power, and possesses in our great Dominion no less than 1,810,000 acres of land, and a railway already opened up, which cost \$133,360,000, and the table is derived from

	Miles.
.....	345
.....	1377
Stanley.....	24 1/2
.....	29 1/2
.....	97
Lindsay & Beaverton...	43
Peterboro.....	27
Peterboro.....	14
Ottawa.....	86 1/2
.....	54
.....	13
.....	44
..... & Industrie.....	12
..... North American.....	108
..... & Canada.....	88
..... Halifax.....	93
.....	2437 1/2
Total of.....	\$133,360,409

soon be added the Intercolonial, Kingston, Grey & Bruce, and

POPULATION AND AREA OF THE DOMINION.

Province of Ontario has an area of 1,810,000 square miles with a population of 1,810,000. It is the most important cities, and wealth are concerned, of which Hamilton, Kingston, and London. The Province of Quebec has an area of 1,810,000 square miles, and a population of 1,810,000. The population of Montreal is estimated at 1,810,000. The Province of New Brunswick contains within its boundaries 27,000 square miles, and a population of 18,600. The area of the Dominion of Nova Scotia is 18,600 square miles, and a population of 18,600. The area of the Dominion of Prince Edward Island is 18,600 square miles, and a population of 18,600. The area of the Dominion of Newfoundland is 18,600 square miles, and a population of 18,600. The area of the Dominion of the British American Provinces is 18,600 square miles, and a population of 18,600.

area of which may be estimated as follows: Newfoundland 40,200 square miles of area, and 135,000 persons; Prince Edward Island 2,100 square miles, and 92,000 inhabitants, which brings the total population of the British American Provinces to about four millions, with a total area of nearly 419,000 square miles.

To the above may be added the territories of the North West containing 2,750,000 square miles. Vancouver's Island, 20,000 square miles, British Columbia 200,000 square miles, making in all an amount of territory larger than that of the whole United States, all of which will undoubtedly at a very early day be included within the confederation, the laying of the corner stone of which we the other day celebrated.

We publish some more particulars respecting the Emperor Maximilian's execution. He seems to have met his fate like the brave noble-minded man he all along proved to be, his last thought and words being for Carlotta, his partner, in the most heart rending tragedy of this or almost any age. The cowardly scoundrels who shot him to death, true to their hellish instincts, had the cruelty to keep him and his companions on the tender hooks of suspense for three days, and then murdered them. A deep feeling of indignation prevails in the United States on the subject, every right-minded man resenting the indignity thrust upon him by the deed, and responsible for the criminally foolish conduct of his government. This feeling is fully expressed in most of the leading American journals, and thus crops out in the New York Times:—

If Juarez himself be not now speedily executed by the Mexicans for traitorous assumptions of authority, gross violations of the Mexican Constitution, and usurpations of the functions of the legitimate President, it will not be because such charges are without foundation, or because there are not many Mexicans eager to bring him to justice—we mean Mexican justice. Juarez has, during the last year and a half, been culpable in such ways as to furnish abundant grounds to bring him to judgment and execution, as soon as the laws can be asserted; and if the Constitutional President, Ortega, whom he now arbitrarily holds as a prisoner, do not yet administer to him the fate of Maximilian, it will probably be because he himself first falls as a victim.

A HELL UPON EARTH.—Theodore Tilton has been looking into New York by gaslight, and dare not tell all that he saw. He says in the Independent:—"In company with several well known public men and under guidance of the police, we made a tour on Saturday night through the nethermost haunts of misery, vice and crime in the city of New York. This is an exploration which every man connected with public affairs, either by civil or editorial duty ought, if possible, to make, at least once in his life. Born in New York, and having always either resided or labored within it, we never saw or knew our own city until last Saturday night. Never until then had we any adequate conception of its villiany, of its debauchery, of its leprosy! The sight can never be forgotten! The story even if we had the heart to tell it, must for decency's sake, remain untold. We can only say that none of the familiar descriptions had adequately prepared us for the actual scenes. We were shocked, confounded, sickened! And as we now look back upon the awful revelations of the one night's descent into hell, we can hardly persuade ourselves that what we saw was reality; it seems a hideous dream."

SPANISH WEDDINGS.—The marriage ceremony in Spain is conducted very differently from our own. Among the higher classes it takes place at night at the bride's house, and if from any special circumstance it be deferred till the morning it is fixed for a very early hour, and in neither case is there any display, though wedding feasts are provided. The guests are confined to the family or immediate friends, and are all, including the bride, dressed in black (!) which does not prevent their being often very richly attired.

"Great God! what a picture of corruption in Imperial Rome is revealed to one who looks into Pompeii with anything like thoroughness. The very stone of the door post tells a tale more damnable than ever was invented by modern thought. Sodom was clean and Gomorrah was pure, compared with Pompeii. Where was ever a people on earth, before or since Pompeii, that advertised the ways that lead down to hell by sculptures placed in the open light of the street? 'Out, damned spot? cried the still infant genius of modern civilization and Christianity, as it looked in upon Pompeii, and Vesuvius responded to the command and sent his consuming fires to do the work."

"Good Dog."—A little boy was playing alone on the bank of the Caudon Canal, when he accidentally fell into the water. He was sinking the second time, when a retriever dog, seeing him in the water, sprang in to the rescue, seized the back of his waistcoat, and dragged him to land. The poor little fellow soon recovered himself and walked home. The dog walked by his side until he had reached his father's door, and then, with a self-congratulatory wag of his tail, trotted off home.

Mr. Seward still believes in the manifest destiny of his country and government. In a recent speech at Boston, he said: "I know that nature designs that this whole continent, not merely these thirty-six States, but the whole continent, should be sooner or later within the magnetic circle of the American Union..... Give me only this one assurance that there shall never be an unlawful resistance by an armed force, to the President bearing the authority of the United States, and give me then 50, 40 or 30 more years of life, and I will engage to give you the possession of the American continent, and the control of the entire world."

It is a significant fact, that while the Russian Czar was hissed and almost mobbed in Paris by the French, on account of the brutal tyranny which he has displayed towards the Poles, when the despot made his appearance in the American department of the Exposition, he was heartily cheered by the assembled Americans. The fact is that the Governments of the two countries are in more perfect accord to-day than those of any other two nations. The only difference is, that the Russians are ground by one tyrant, while our neighbours are ruled by a tyrannical faction. Of the two evils, perhaps the Russians' is the least.—Hull-land Spectator.

A Rome correspondent says:—The Papal Government seems to be finally aroused to the necessity of making a vigorous effort to put a stop to the brigandage which has last assumed an audacity which defies a law. The Giornale di Roma publishes an edict which says that whoever will hand over to the authorities a brigand alive shall receive a reward of 3,000 francs, and if he be the chief of a band, double that sum. A premium of 2,500 francs will be given to any one who kills a brigand, and in case he be a leader, 5,000 francs.

The destruction of the Union school house in Fulton, Oswego county, U. S., by fire, a few days since, was accomplished in an atrocious manner. The incendiary kindled a fire under the front stairs, with a view apparently, of cutting off the egress of the scholars from the upper floor, and causing a wholesale destruction of life. But, owing to the admirable coolness and presence of mind of the principal, assisted by two other teachers, the children were all got out in safety.

The London Times of the 6th inst., has the following:

Never do we recollect a more abrupt or astonishing crop of outrages than has sprung up in this first week of June. Ten days ago London streets were as safe as those of any town in England. Now they are so full of danger that it seems as if nobody could meet a small crowd even in broad daylight without being exposed to assault and robbery.

Garotting by daylight is something new in the street outrage line. An offence of this kind was, however, committed in Islington (London) the other day. A lady passing along Upper street in the afternoon, when five men attacked her. Three of them held her from behind, and two came in front and nearly strangled her in their endeavours to forcibly tear a watch-chain from her neck.

A Paris correspondent says:—The dress of the ladies of Paris grows more and more eccentric every day. Chignons grow larger, the high-heeled boots in which all pretty feet are cased, grow higher and more richly ornamented, petticoats are cut shorter, and bodices are more strictly classical than ever.

The Herald's correspondent from Ireland states positively that James Stephens had just paid a visit to Dublin, and returned to France after attempting to defend his course in a Fenian Council in Dublin. There was no hope for the cause.

It is said that the London doctors generally are making loud complaints of the healthiness of the season.

In the Mauritius 13,564 persons had died of yellow fever in two or three months.

THE GREAT SUMMONS.

How shocking must thy summons be, O Death! To him that is at ease in his possessions? Who, counting on long years of pleasure here, is quite unprovided for that world to come! In that dread moment, how the frantic soul Raves round the walls of her clay tenement—Kicks to each avenue, and shrieks for help, But shrieks in vain! Blair.

CITY BUSINESS DIRECTORY.

General Job Printers. JOHN WILSON, 68 St. Francis Xavier Street, (next door to Chas. G. Dagg's Book Store.)

News Depots. DALTON, Subscriptions received for Godley's, Leslie's and Harper's Magazines, Frank Leslie's Newspaper, Weekly, N.Y. Ledger, the Montreal Daily News, and all the regular Story Papers and Magazines. (See Orders from the country respectfully.) Corner Craig and St. Lawrence Streets.

Photographers and Portrait Painters. CARTER, Cartes de Visite and Photographs of all sizes. 872 Notre Dame Street.

PURIFY THE BLOOD AND CLEANSE THE SYSTEM BY DRINKING THE HEALTHIEST OF BEVERAGES PLANTAGENET WATER.

It is the time to drink it. RECOMMENDED by the most eminent physicians as the best Mineral Water in the world. It cures and cleanses the blood. It is sold at the following Depots in the city:—

- DEPOTS: 17 PLACE D'ARMES, 74 Notre Dame Street. CAULTE & SLEURY & CRAIG STS. HANCOCK, 8 Phillips Square. HALL, 610 St. James Street. DEBONO, 73 St. Lawrence Street. GIBBEN, 37 St. Catherine Street.

And of R. W. HOYD, General Agent for Canada, No 13 Place d'Armes. Office up stairs.

Sewing Machines.

TALENTINE & CO. Dealers in every description of SEWING MACHINES. For Family and Manufacturing purposes. Needles, Thread, Silk, &c. 337 Notre Dame Street.

Professional.

WALTON & MACHAR, BARRISTERS AT LAW. OFFICES IN CHANCERY, &c. 119 ST. JAMES STREET, OPPOSITE THE P.O. KINGSTON, C.W. JOHN M. MACHAR, 24/1865.

Books,

PHOTOGRAPHERS Removed to 119 ST. JAMES STREET, CORNER CRAIG.

Merchants Tailors.

LOOK HERE! LOOK HERE! SPECIAL NOTICE. J. CAMERON, Merchant Tailor 142 Great St. James Street, has just received a large and ample stock of the very best material, comprising the following fabrics:—

Worst of ENGLAND Broad, Dots, Cassimere, FINE MIXTURES, FANCY TWEEDS AND VESTINGS. which will be made up in the very latest style and sold cheap for cash. REMEMBER THE ADDRESS: 142 GREAT ST. JAMES STREET.

ALBION CLOTH HALL, JAMES D. ANDERSON, MERCHANT TAILOR, 124 GREAT ST. JAMES STREET.

Would call attention to his COMPLETE ASSORTMENT OF SPRING GOODS. In all the newest styles from London and Paris. Gentlemen may rely upon their orders being fulfilled quick as time. May 1, 1867.

J. A. JOHNSTON, MERCHANT TAILOR, 146 GREAT ST. JAMES STREET.

ADJOINING OTTAWA HOTEL. In stock, a choice selection of Foreign Goods. May 1, '67.

R. ROGERS, MERCHANT TAILOR, No. 367 NOTRE DAME STREET.

Having opened a NEW STORE, especially invited the attention of the public and his customers to the very beautiful and extensive assortment of articles in his line and in general. Being the first of the kind in the city, he is offering the FINEST VARIETY in retail ever yet introduced to the notice of the inhabitants of Montreal.

All Goods in this Establishment warranted the best that London and Paris can produce. A first-class stock of READY-MADES always on hand, suitable for Travellers. Special attention given to the JUVENILE CLOTHING Department. (See the charge in the address: 367 NOTRE DAME STREET. November 21 1866 17-47

NEW CASH CLOTHING STORE

No. 162 GREAT ST. JAMES STREET. (Third Door from the Ottawa Hotel.)

WILLIAM T. GEMMILL and THOS. ALLAN, Merchant Tailors and Clothiers, respectfully inform their numerous friends, acquaintances and the public, that their Establishment is now open, and that they are prepared to give the best article in the trade, got up in the best style and manner, for the lowest CASH PRICE. Nov. 21, 1865. 17-47

THE CHEAPEST HOUSE in the City is KENNEDY'S, 60 St. LAWRENCE MAIN STREET. Gentlemen's suits complete, comprising COAT, VEST and PANTS, cut and made in elegant style from fashionable and new materials for the season. The suit 10, 13, 14, 16 and 18 dollars.

- Fashionable Peg Top Pants\$3 Black do do 4 Black and Fancy Vests..... 2 Suit of Mourning..... 7 Broadway Walking Coats..... 7 Mechanics' working and best clothing at unparalleled low prices. The Goods and work being well known of the strongest kind. To those unacquainted with the great saving to be effected at this establishment, I respectfully solicit a call before purchasing elsewhere. J. G. KENNEDY, Merchant Tailor and Clothier, 6 St. Lawrence Main Street.

Stationery, &c.

MONTREAL SABBATH SCHOOL DEPOT, 82 Great St. James Street, opposite the Wesleyan Church.

F. E. GRAFTON, Publisher, Bookseller, and Stationer, wholesale and retail, invites attention to his large and varied stock of SABBATH SCHOOL REQUISITES, including Libraries, Class Books, Roll Books, Minute Books, Text Cards, Bibles, Catechisms, Prayer, Hymn, and Reward Books, &c., &c. Also Stationery, School Books, Sermon Paper, &c., &c. BOOKBINDING in all its branches. Orders respectfully solicited for English or American Magazines and Books. Specimens of S. S. Periodicals sent on application. March 27, 1867. 13

DURING THE PRESENT MONTH,

J. ANDREW GRAHAM Will Sell his extensive Stock of

Books, Photograph Albums, Fancy Stationery, &c., AT PRICES MUCH LESS THAN USUAL. STATIONERY WAREHOUSE, CATHEDRAL STREET, 379 Notre Dame Street.

ROBERT MILLER, (Late R. & A. MILLER)

Would respectfully call the attention of parties making presents, to his large and well-assorted stock of BIBLES, PRAYER BOOKS, PSALM BOOKS, CHURCH SERVICES, & PHOTOGRAPHIC ALBUMS. In every variety of Binding and at exceedingly low prices. NOTRE DAME STREET, MONTRÉAL. December 1, 1865.

Saddlery.

HORSE CLOTHING, &c. &c.—The Subscriber has just received one of the largest assortments of BEST POLISH HORSEWEAR, which he will make up in English and American styles to suit customers. ALSO—A large assortment of FAWN HORSE BLANKETS, from 3 to 8 lb. each. Ladies' and Gents' Saddles, and a Dumb Rider to hire. Receiving monthly per steamers from Liverpool all goods in the line. An inspection invited of the SADDLERY EMPORIUM, No. 149 GREAT ST. JAMES STREET, [Opposite the Ottawa Hotel] JOHN C. McLAREN.

AURIE'S SADDLERY WAREHOUSE, 583 CRAIG STREET.

For sale cheap, DOUBLE and SINGLE HARNESS in variety. Also, Hunting, Steeple Chase, Race, Side and Youth's SADDLES, made of the best material, all of his own manufacture, warranted. Horse Brushes, Combs, Sponges, Bits, Spurs, Collars, Horse Clothing, Bridles, &c. Montreal, July 7, 1865. 17-27

LEGGATT & REAY have removed to 431 Notre Dame Street. New Store stocked with Fresh Groceries.

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THE Subscribers upon removing to their new Store, 431 Notre Dame Street would take advantage of the opportunity to return thanks to their numerous customers or past patronage and respectfully solicit a continuance of the same and also a call of inspection from all requiring Choice Groceries. 22 LEGGATT & REAY

OWEN MCGARVEY, WHOLESALE & RETAIL MANUFACTURER

And Dealer in every Conceivable Variety of PLAIN AND FANCY FURNITURE.

Nos. 7, 9 & 11 St. Joseph Street, Sign of the GREAT EASTERN ROCKING CHAIR, (Second Door from McGill Street.) MONTREAL.

Orders from all parts of the Province solicited and carefully executed. Delivered according to instructions, free of charge, and at prices 12 per cent below anything to be found in the City for such Goods. TERMS.—Under \$10, strictly cash; \$10 to \$500, three months; \$500 to \$1,000, 4 months by furnishing satisfactory endorsed notes, if required. May 3 23



ARE highly approved of and recommended by the Medical Profession as a safe and effectual and speedy Specific against all INTESTINAL WORMS.

TRY THEM & BE CONVINCED. They are purely Vegetable, They are agreeable to the Taste, They have a pleasing appearance, And being carefully prepared, Do not undergo Decomposition.

Each Box contains 30 Pastilles, with full Directions as to their use. It is essential to observe that each Pastille is stamped with the letters "DEVINS" as a guard against spurious imitations, and that they are not sold by the ounce or pound, but in Boxes only at 20 cents each. Do not be imposed upon by taking any other Preparation.

Prepared only by DEVINS & BOLTON, Chemists and Druggists, Next the Court House, Montreal.

H. R. Gray, R. Brks, R. S. Latham, J. H. Goulden, Druggists, Montreal, April 15, 1867. 17-17

SEEDS! SEEDS!! SEEDS!!!

NO OLD SEEDS, all guaranteed Fresh just received per Nova Scotian, from the best sources in France and England. Flower seeds very choice, near 375 varieties. Garden and Field, &c. BEANS, BELTS, CARROTS, CABBAGES, CAULIFLOWERS, CHERRY, CUCUMBERS, CORN (Sweet), LETTUCES, ONIONS, PARSLEY, PARSNIPS, PEAS, RADISHES, MUSHROOM SPAWN &c., &c., &c. and get a Catalogue at J. GOULDEN'S, Druggist, Near the Market, 77 St. Lawrence Street. All orders for Flower Seeds sent free by post.

SEEDS! SEEDS!! SEEDS!!!

Just received from France and Germany a choice collection of FLOWER, GARDEN AND FIELD SEEDS, warranted free and good. Will also have a large variety of POTTED PLANTS, DAHLIAS, &c., suitable for the house or for transplanting. R. S. LATHAM, Druggist, Corner Bleury and Craig Streets.

REFINED ENGLISH CAMPHOR,

CHLORIDE OF LIME, BIRD'S DEODORISING POWDER, SIR WM. BURNETT'S SOLUTION CHLORIDE OF ZINC. No family should be without a supply of the above deodorizers. On view and

HEADACHE! HEADACHE!!

DR JAMES HANLEY'S (of London, England) HEADACHE PILLS for the certain cure of Sick Nerves or Periodical Headaches. Persons afflicted from the above distressing complaint will do well to try them. Sold at 1s. 3d. a box. R. S. LATHAM, CHEMIST AND DRUGGIST, Corner Bleury and Craig Streets. Montreal April 4, 1866. 157 May 21, 1867.

SUBSCRIPTIONS... Dr. Brown's Teeth bore... Provincial Exhibition Montreal, 1867

PARTIES... City Sample and 120... We have in stock 1000 STOVES OF OUR... And as we are determined to give every article we sell the quality of that we would not give up for any other article we sell.

WORKS—465 to 1... Montreal, May 21, 1867.

MADE IN... BELLEN G... BR...

GERMAN... On view and... OIL PAINT... WATER... CHRO...

on the summits of the White Mountains, where they had sought refuge from the 25th of April (May 7) to the 27th of April (May 9), so much they dreaded to fall into the hands the Generalissimo.

A letter from the United States Consul at Palermo, dated 6th June, states that Asiatic cholera has again broken out on the southern side of Sicily, at a number of points. At Caltanissetta it has raged very severely, carrying off from 30 to 40 persons daily in a population of about 10,000.

A detachment of regular troops has been ordered to Abyssinia, to compel the King to release the British subjects held prisoners there for a long time past.

Over one hundred vessels have been lost in the White Sea. The shipwrecked crews suffered dreadfully.

UNITED STATES.—The New York Herald says of the murder of Maximilian: There are many points of view from which this Mexican tragedy may be looked at. Not the least important are the attitude in which it presents the government of the United States, and the light in which that attitude will be contemplated by the various governments of Europe. We do not hesitate to say that if Maximilian has been shot—and we have no reason to doubt that he has been—it will always be possible to affirm that there was one government which might have saved his life, which ought to have saved his life, but which did not. The government here indicated is the Government of the United States. There can be no doubt that this is the light in which our government is now seen by every nationality in Europe. The opprobrium which attaches to Juarez and the barbarians who have acted with him will be shared by the Government of the United States. The judgment thus pronounced may seem severe, but it is just. It was in our power to save Maximilian; we were bound by every principle of honour and dignity to save him, but we have failed to do so. We have been guilty, and the charge lies at our door.—A person named Schenk, submitted a series of resolutions to the United States House of Representatives approving the conduct of the Mexican Government in shooting Maximilian. The House, however, resented his unmanly action, and, by a unanimous vote, refused to suspend its rules, and the resolutions were consequently kicked out.—It is understood that Government will demand satisfaction of Mexico for the arrest of Santa Anna.—Kentucky has been disfranchised by the Congress now in session at Washington on the ground that her delegation is disloyal beyond redemption. Only one out of her eight members in attendance was consequently admitted to a seat.—The Democratic papers, East and West, are gradually coming out in favour of Grant and Farragut for the Presidency and Vice-Presidency.—There were twenty fires and about forty reported accidents in New York on the 4th of July, many of which were fatal.

Here is a specimen of Mexican civilization. Escobedo says:—"I have made terror the order of the day everywhere I have imposed large contributions on the rich, and confiscated their property and their all. When I could not do it in person, my delegates have strictly complied with my orders. I hope before closing my military career to see spilt the blood of every foreigner in my country."

A riot of a serious character has taken place at Rio Janeiro. The populace were greatly excited, and complained of the conduct of three brothers, who had subjected their own sister and child to cruel treatment and imprisonment. Eventually the troops had to be brought out, and the rioting was quelled, not, however, without some persons being killed from the charge of cavalry.

CANADA.—Lieut. Governor Belean has called on Mr. Cation to form a Government for Quebec Province.—Mr. Howland held a meeting in West York, and addressed a large influential number of ratepayers. Mr. Geo. Brown, was present and spoke. A strong resolution was passed pledging the meeting to use every effort to secure the return of Mr. Howland.—The writs for the election are expected to be issued immediately.—The St. Catharines Constitutional speaking of crops says:—"Fall wheat is beginning to ripen off, and promises a large yield of superior grain. We have not seen a single complaint in any of our exchanges; all represent the harvest prospects as most promising. A heavy crop of hay is now being secured in fine condition." From all directions the accounts are equally pleasing.—An inquest was held on the body of Robert D. Campbell, who had been a waiter on the steamer *Passport*, and who was murdered at the tavern of Owen McGinnis, on Ontario street, Kingston.—A new and dangerous counterfeit \$5 Bank of Montreal note is in circulation. The only apparent difference between it and the genuine one is the omission of the words "concordia salus" in the left hand corner, and the bridge of the horse.—The following instances of longevity,

show what a healthy place Canada is:—A French Canadian woman, named Mary Bussiere, died at Brompton Gore, South Ely, on the 29th June, at the extraordinary age of 114 years, having been born while Canada was a French colony in 1753, and Mrs. Grace Blue, who died at Erin, C. W., was aged 101 years.—Mr. W. G. Sheppard of Quebec, whilst stepping on board the steamer fell dead. He was about 84 years of age.

MONTREAL.—The interments last week rose to the alarming number of 144. Only 18 were adults. The burials in the Protestant cemetery were 25.—A lot of old coffin boards from the old Roman Catholic cemetery are kept in a shed on Aqueduct street, causing sickness in the neighbourhood.—President Johnson and Mr. Seward were to have visited this city after Boston, but important state affairs prevented them.—The city has been visited by "lady" pickpockets, who operate on unsuspecting females in the street cars.—A young man was found on the street in an exhausted state, and died on the way to the hospital.—One of the men on board the steamer "St. David" dropped dead on deck.—A pensioner brutally assaulted his wife, and was fined \$20 with costs.—The candidates for Parliamentary elections in the city are now as follows: WESTERN DIVISION—Messrs. McGee and Devlin for House of Commons; and Mr. A. W. Ogilvie for Local Legislature. CENTRE DIVISION—Mr. Thos. Workman for Commons; and Messrs. Alex. McGibbon, E. Carter and Dr. Bernard for Local. EASTERN DIVISION—Messrs. Cartier and Lanctot for Commons; and Messrs. Cartier and Labelle for Local.—Business of every kind is very dull. Dry Merchants are cautious in their Fall purchases, as they have a good deal of stock on hand.—On Saturday very heavy showers fell. Since that the weather has been delightful.

Greenbacks bought at 28½ to 28½ dis., and sold at 27½ to 28 dis. Silver bought at 4½ to 4½ dis., and sold at 4½ dis.

LATEST.

London, July 9.—In the House of Lords, Earl Derby strongly denounced the action of the Mexican Government in putting Maximilian to death.

Vienna, July 9.—Emperor Joseph has finally decided to visit Paris during the month of September.

An armed band of some 300 or 400 has made a raid into the Pontifical territory. The Italian troops along the frontier succeeded in repelling the attack, and in arresting fifty of the invaders.

PROVINCE OF QUEBEC.—The Premier, the Hon. Mr. Cauchon, has it is rumored, intended the following gentlemen to accept office under him:—Messrs. Ouimet, Irvine, Starnes, Beaubien, Archambault, Dunkin.

THE INCREASING PATRONAGE bestowed upon PROF LONG'S Private Educational Institute, 507 Craig Street, affords gratifying evidence that the facilities for acquiring a thorough Business Education, are appreciated by a discerning public. The excellence of the Professor's system of teaching writing, and its acknowledged superiority over all others is now generally admitted. The highest testimonials from the Universities of Glasgow, Edinburgh, Oxford, and Cambridge, and upwards of 200 local references.—The Press. March 27, 1867. 1y-13

HOUSE FURNISHERS, ATTENTION! THOMAS RIDDELL & CO., 54 & 56 Great St. James Street, HAVE JUST RECEIVED PER SHANDON AND OTHER VESSELS. A Large and Varied Assortment of WALL PAPERS, CONSISTING OF: PARLOUR, DINING ROOM, BEDROOM AND HALL PAPERS, OF BEST ENGLISH MANUFACTURE, AT PRICES TO SUIT ALL PURCHASERS. (OPPOSITE DAWSON'S.) 54 and 56 Great St. James Street. May 22 1867 21-17

WOLFRED D. E. NELSON, L.C.P.S has this day retired from cur firm. NELSON, LAVIOLETTE & GIRALDI. April 25, 1867.

ALL Debts due, and against said firm will be settled by LAVIOLETTE & GIRALDI. City Dispensary. 252 Notre Dame Street. May 8, 1867. 1917

ESTABLISHED IN 1832. BRISTOL'S SARSAPARILLA IN LARGE BOTTLES. The Celebrated Preparation for



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Especially recommended for use during spring and summer, when the greasy secretions of the fall and winter months render the system liable to fevers and other dangerous diseases. BRISTOL'S SARSAPARILLA is also a safe and reliable remedy for all Affections and Skin Diseases; for every phlegm, Scrofula, whether immediate or hereditary, Old Sores, Boils, Ulcers, Tumors, and Abscesses, and for every stage of Secret Diseases, in its worst form. It is also a sure and certain remedy for Salt Rheum, Ring Worm, Testicular Scald Head, Scoury, White Swellings, Nervous and General Debility of the System, and all Affections of the Liver, Fever and Ague, Bilious Fevers, Gills and Fever, Dumb Ague and Jaundice. It is guaranteed to be the PUREST AND MOST POWERFUL PREPARATION OF Genuine Honduras Sarsaparilla, and is the best medicine for the cure of all diseases arising from a vitiated or impure state of the blood.

The afflicted may rest assured that the Not the least particle of Mineral, or any other poisonous substance in it. It is perfectly harmless, and may be administered in all kinds of weather, rainy or dry, and in the very weakest stages of disease, to the most helpless infants, without the least injury. Full directions how to take this medicine will be found on the label of the bottle. Bristol's Sarsaparilla is for sale at the following Establishments of HENRY, SIMPSON & CO., 57, N. B. DEVINS & BOLT, N. Druggists, 17, N. B. LYMAN, CLARK & CO., 17, N. B. EVANS, MERCER & CO., 17, N. B. RICHMOND & SON, 17, N. B. DAVIDSON & CO., 17, N. B. H. R. GRAY, 17, N. B. J. A. HARTE, 17, N. B. R. S. LATHAM, 17, N. B. J. GOULDEN, 17, N. B. Also by all respectable Druggists and Dealers in Medicines. March 13 1867. 11

TORONTO ADVERTISEMENTS. VICTORIA ORGANS AND MELODEONS. THE largest and Best assortment in Canada. Manufactory and Show Rooms, 143 Yonge Street, Toronto. or at the Agents in all the principal cities in Canada, East and West. Every instrument warranted for five years. Illustrated Catalogues free on application. R. B. WILLIAMS. Toronto, August 17, 1865.

TORONTO—REMOVAL—LADIES UNDERCLOTHING & BABY LINEN WARE HOUSE, 125 Yonge Street. Mrs. HALSE begs to inform her customers and the public, that she has removed to more commodious premises and is now prepared to supply all articles in her business, on the latest style and materials, and at the lowest cash prices. 125 YONGE STREET, eight doors above Adelaide St. Toronto, April 13, 1865. 16

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