



land; and its 144 members would be numerous enough to include the most wise and pious Churchmen lay and clerical; or, if they should elect for each united diocese eight clerical and eight lay representatives, the representation of the Church by 192 members would certainly be sufficiently large." The National Synod could (he adds), probably within six weeks, frame a constitution and canons and rules of discipline for the Church, and define accurately the powers of the Supreme National Synod, and of the diocesan synods subordinate to it. All this might be completed on or before the 1st of October next, in a manner satisfactory at once to the laity and clergy; while it would recognise, as in Canada and America, the just authority of our bishop.

The future of the Irish Church is a subject of deep interest to all Protestants. Doomed as it is to be severed as a branch of the United Church of England and Ireland, as by law established, it is not doomed to extinction as a lamp of truth. It is even by Act of Parliament to be recognised as "the Church of Ireland." It is still to be regarded as the Church of which Bedell and Usher and Jeremy Taylor were the illustrious ornaments; and to use the words of a clerical writer in an Irish journal, "It is a Church which has had its martyrs, its sufferings, and its victories. We are an ancient Church of settled organization. We have our old ways, our old synods, our old foundations to fall back upon."

The same writer states that the Church Union as created by Mr. Pitt's Act of Union is gone, but "our union with the Church of England remains as it was before. Our doctrine, worship, creeds, and government are not in the least changed—they are above all Acts of Parliament. So long, then, as the Church of England remains Protestant, and true to her creeds, worship, and Articles, our union must subsist."

The question remains, How is the Free Church to assert its claim to be the original Christian Church of Ireland? There is much to be done in the way of drawing up a Constitution, in arranging the finance and framing new regulations; but the same writer truly says,—"We have abundant materials. We have an attached laity, comprising the great bulk of the intellectual power of the country, and in our Ancient Synod, enlarged, strengthened, and resuscitated by the lay element, we shall meet our difficulties with courage and with hope."

**THE ESTABLISHED CHURCH IN THE UNITED STATES.**—Several of the United States' periodicals are beginning to draw attention to the exemptions and money-grants which have been obtained by the Church of Rome, both from the New York city government and from the State Legislature: grants for separate schools, leases of valuable lots, at a nominal rent, for the purpose of religious institutions, and money for building and for carrying on operations—these are obtained by that Church, when no other religious body would venture to ask, nor would have any chance of obtaining, the like privileges. It is, therefore, shown to be the course of things, that the Church of Rome advances to the position of an "Established Church in the United States, supported by public funds, making known its wants, and having them supplied—at present upon petitions which are acceded to, but which may hereafter assume the shape of requisition, to be complied with. It is viewed as a singular contrast that, while Great Britain pulls down an Established Church, in order to satisfy the papacy, a republican corporation and legislature are found to clothe the representatives of the papacy with that which, within not a very distant period, may enable them to claim all the prerogatives of an establishment.

#### EAST GRINSTEAD SISTERHOOD.

To the Editor of the Record.

Sir,—Having noticed a letter on the above subject in your paper on June 2, I beg leave to say in answer to "W.'s" inquiries that the Sisterhood of St. Margaret, East Grinstead, is *ultra Romish* in practice and principle. The Convent of St. Margaret was founded in 1855, by the Rev. J. M. Neale, who had been inhibited by the Bishop of Chichester. In 1857 Dr. Neale obtained unenviable notoriety by his conduct in the case of Miss Scobell, daughter of the Rector of Lewes. The notorious D. Littledale (villifier of the Reformers of blessed memory) is an old friend of the Sisterhood, he hears the confessions of both sisters and pupils, and has edited some of Dr. Neale's works. Not only Confession (which is exacted in all Sisterhoods) but Penance of the most revolting kind are practised by this Community. They have also "Reservation," in direct opposition to the latter part of the 25th and 28th Articles of religion.

The Hackney Sisterhood (St. Mary's Priory) 12 of whom, with their priest, the Rev. R. Tuke, curate of St. Anne's, Soho, lately seceded to Rome, were a branch of St. Margaret's, East Grinstead. The late Bishop of London, Dr. Pait, was "Visitor," and Mr. Mackonochie, of St. Alban's, "Warden," or Confessor of "St. Mary's Priory." Those of the Sisters not honest enough openly to declare their allegiance to Rome removed to Haggerstone, and having changed the name of their Convent to "St. Saviour's Priory," are now pursuing their work of proselytising. Other branch

houses belonging to East Grinstead Convent are at Aberdeen and Wigan.

For some years past an East Grinstead Sister has had charge of a London "Refuge." "The Very Reverend Mother Prioress Hilda Mary," of Father Ignatius' Convent at Feltham, is also an East Grinstead Sister. I trust others may follow "W.'s" example and make inquiries before subscribing to any institution. Many hotbeds of Popery are now supported by the money of Protestants.

"Tractarian Sisters and their Teaching," a shilling pamphlet published by Hunt, 23, Holles-street, Cavendish-square, gives much reliable information on the subject of Sisterhoods.

June 4. ONE BEHIND THE SCENES.

#### SIGNS OF THE TIMES.

To the Editor of the Record.

Sir—Many who are not called into active service are still, like Eli of old, "sitting by the way," watching, for their hearts tremble, not indeed, for the Ark of God, that rests where it has always rested, on the Rock of Ages. But they tremble, as well they may, for much which they hold dear. If it were said to some of these watchmen, "Let him declare what he seeth," might they not answer that they see a remarkable, an astonishing, an astounding absence of sound Bible reasoning in the reported speeches in the House of Lords of those who, from their learning, their ability, their position, "ought to be teachers" even there. How is this?

Yours truly,  
A SUBSCRIBER AND CONSTANT READER.

#### FEELING THE WAY TOWARDS THE "VENERATION OF SAINTS AND MARTYRS."

While one of the courts is dealing with the case of a person, whom Ritualism seems to have made an inmate of one of the lunatic asylums (see "City Movements"), it may be worth while to glance at some few of the "developments" of the monthly organ of that Perversion, the July number of which is before us, in order to show how steadily progressive it is towards Popery, pure and simple. In an article on saints and martyrs, the writer laments that "we, with all our boasted liberality and enlightenment, should refuse to accept the traditions of the middle ages," the "reverence of saints," etc. He thinks the traditional accounts of the family history of Saints Mary Magdalen and Martha, and Lazarus, are "full of thought for a reflective mind."

(The Scriptural version of their lives is not sufficient.) St. Cecilia and her husband, St. Valerian, have a particular charm for the ritualistic mind, as likewise (we quote) "the legend of the mysterious marriage of St. Catharine, of Alexandria," who was carried by the angels to heaven, there to join the noble army of martyrs. "The legend of St. Christopher, the Giant," together with "the histories of St. Barbara, St. Ursula, St. Thecla, St. Alban, St. Margaret," and we do not know how many others, are commended as fit studies for Christian men, and especially Episcopalians of the present time. The writer asks, "Why should we leave their remembrance entirely to the Roman Catholics? Why thrust them from us as elements of contamination?" In the glorious *Te Deum*, we sing "The Noble Army of Martyrs Praise thee." In the Apostles' Creed we avow that we "believe in the communion of saints." And so we do,—but we do not believe in worshipping themselves, nor do we ascribe to the Martyrs the praise which is due only to God himself. Saint worship is no part of the doctrine of the church, as set forth in the articles and the creeds—but it is part and parcel of the corrupt system of Rome, which the Church Monthly, and the sappers and miners for whom it speaks, are endeavoring to engraft upon the worship of the Protestant Episcopal Church in the United States. Why cannot the writer be honest about it, and confess that this is the objective point he and his party are aiming at—aiming at it too, with a boldness, which *The Tablet*, or the *Freeman's Journal*, or the *Boston Pilot*, or the *Baltimore Mirror*, or any other regularly recognised organ of Popery, could not well excel, when it says, in conclusion: "Why should the majority of us obstinately thrust from us a mass of reading that is interesting alone from its antiquity. \* \* \* Let the reader take up, for half an hour, any one of Peter Ribadeneira's Volumes, and it will not be long e'er he recurs to it, and that he will end by having a far higher regard, if not Absolute Veneration, for the Saints and Martyrs of the early Christian Church."

#### LITIGATION ABOUT SYNAGOGUE FEES.

The Hampshire Advertiser reports that at the Portsmouth county-court on Thursday a case came before Mr. Gale, affecting a question interesting to Hebrews. Mr. Levy, clothier of Landport, brought an action against Mr. Benjamin Abrahams, watchmaker, living at Norwich, to recover £4. 15s., £4. 10s. of which had been paid into court. The dispute was as to the other 5s. Mr. Levy said that he was overseer at the Jewish Synagogue, and it was his duty to conduct all funerals that took place. He so conducted the funeral of a Mrs. Simpson, and he charged 10s. for Mr. Rappaport, as "second reader." Mr. H. M. Emmanuel, agent for Mr. Abrahams, proved that he had told Mr. Levy he must charge beyond 5s., and had said that in fact the fee was really only 2s. 6d. Mr.

Rappaport said that he had always received 10s., except on three occasions—twice 5s., and once 2s. 6d. but that was because the persons were poor. He was a clergyman, a teacher of languages, and also a "Thomas." His duty as second reader was, when a death occurred, to go round and inform the male congregations of the death, so that they might be present at the funeral. Messrs. A. Moses and Ahronsberg proved to its generally being 10s. Defendant was called, and said that he engaged Mr. Emmanuel as his agent to carry out the necessary arrangements, and he said that some of the fees that were charged had been doubled, but the fee for second reader ought only to be 2s. 6d., and he refused to give more than 5s. Mr. H. M. Emmanuel said that for the last forty years the fee had only been 2s. 6d., but lately he had increased it to 5s., and now were trying to raise it to 10s. which was a great injustice to the poor. His Honour thought it had been customary to give 10s., which he thought a reasonable sum, and he gave judgement for the plaintiff with costs. His Honour also expressed his opinion that it would be better for the congregation to settle these matters.

#### A NEW SECT.—"THE CHURCH OF PROGRESS."

A new scientific-socialistic-aesthetic body resolutely opposed to Christianity in all its essential elements, but which yet feels the need of something like conformity to the Christian Church in external organization and nomenclature, is announced, and its programme before us. It is ushered in by Messrs. Baxter Langley and Hodges. The new Society has for its proposed basis the following: "Our Church is founded upon the recognition of primary importance of human welfare, and its purpose will be to develop the power of philanthropy by education in the truths of science and philosophy, and by the elevating influence of the highest and purest art." The reason for its existence is said to be that "Churches of the age are losing their hold upon the minds of the people, and the tendency of opinion is to regard duty as of the highest importance, and as independent of doctrine or theological dogma, and even superior to it. Science and the knowledge of positive truth is more incalculated, whilst theological instruction is less sought after, and general desire is expressed for sanitary reforms and physical improvements as the bases upon which moral progress is most easily accomplished. In accordance with these views the present manifesto commences with likening the course of human society to the geological strata. Each layer preserves records of existence fitted for the then current physical condition, but unsuited to the future. So all social organizations will surely die, and become fossil, when they cease to adapt themselves to the condition of the age. Therefore, in the course of things, science, art, health, and music are to be now put forward as the chief ends of man. Say they: "We are a religious body then, not a theological one. We ask no one to adopt or deny any of the creeds of the Churches. We shall endeavour to promulgate truth, and truth is always divine." Of course, man being the sole end, and human taste, the sole method, of the new philosophy, it does without God. He is not "in all their thoughts."—*Evangelical Christendom.*

Mr. Gladstone's offer of the Deanery of Durham in an "Essayist and Reviewer" indicated his notion of the qualities desirable in the present crisis for a ruler of the Church. Dr. Temple was said to have declined the promotion as being too much interested in the newly passed Endowed School Act; but rumour whispered that at a time when five or six mitres were dangling within his view, he was not unwilling to decline the Deanery in the prospect of a Bishopric.

Scarcely had Dr. Temple made his retiring bow to the Premier, when another clergyman of the same latitudinarian and progressist-school was nominated as his substitute. If good scholarship and zeal for the modern system of education were sufficient qualifications for a ruler in the Church, no one would have a right to object to Mr. Lake. Those who believe that Christianity soars above the sphere of intellect, will, however, pause before the congratulate the Church on the nomination of a Dean whose influence for good and for evil, spiritual as well as intellectual, so nearly concerns the prospects of the Durham University. We do not undervalue either high talent or good scholarship; but far beyond these secular advantages, we should have desired to see in the position of the Dean of Durham a man, who, by the influence of example and of character, would have been fitted to leaven the undergraduates of the University with true religion, to introduce by degrees pious tutors, and so to send forth to our towns and our parishes men of God fitted to be as "the salt of the earth," to counteract the poison of infidelity, and to make known the everlasting Gospel of our Lord and Saviour.

There are rumours abroad as to Mr. Gladstone's intentions with regard to the vacant See of Salisbury which show how little confidence is inspired by Mr. Gladstone in regard to Church matters. It would seem that he combines the sacerdotalism of a Romanist with the latitudinarianism of a neologian admirer of "Ecco Homo."

Another rumour, repeated with a confidence that makes it appear more than a rumour, states that the venerable Bishop of Winchester is about to retire, with Farnham Palace in possession, and half his income, and that the Bishop of Oxford has received from Mr. Gladstone something equivalent to a promise of promotion to that diocese. The course which the Bishop of Oxford has pursued on the Irish Church Bill, so inconsistent with the course he took last year on the Suspensory Bill, combined with his frequent interviews of late with the Premier, adds weight to this current and confident belief, and his Lordship's consecration of the new church of Eynsham, with its crucifix, piscina, and other outlandish and illegal ornaments, in spite of the Vicar's protest, may yet come before the tribunals. At all events, it is a sad prospect for the security of our ecclesiastical Establishment, when the Prime Minister is supposed to associate himself, in the bestowal of deaneries and mitres, with all the elements of destruction, Rationalistic, Ritualistic, and Sacerdotal, which are now beating against the foundations of the Church of England, and threatening it with overthrow.

#### Political.

"AMERICA AMONG THE NATIONS."—We have lying before us, in a daily journal, the Baccalaureate sermon of the president of one of our prominent New England colleges. The subject is "America among the Nations." We notice it here mainly for the reason that it shows, in a striking way, the wide divergence of modern thought from the old Christian ways of thinking. The object of the discourse is to show the high place which America, or, as the speaker should have said, the United States of America, has among the nations. "America, the youngest of the nations, means, among the nations, a new and high civilization, quite above what has yet been seen on the earth. America means universal freedom, universal education, universal Christianity." These are brave words. Are they anything more than words? Are the destinies of humanity thus indissolubly linked with the prosperity of this republic? Is the future of Christianity to be determined by the American people? We do not so read the Scriptures. Not in any such spirit did the Apostles speak. They were members of a nation that was God's chosen people, among whom He had dwelt; but their eyes were not turned to Jerusalem, holy city as it was. Nor did they look to Rome, the metropolis of the earth. In their eyes, national power and greatness were as the fading flower. They fastened not their eyes upon kings and emperors; they boasted not of political institutions, they expected no deliverance from the great ones of the earth. Their eyes were steadfastly fixed upon Him whom God had raised from the dead and set at His own right hand—the King of kings and Lords of lords. He alone can bring liberty, peace, joy to the enslaved and groaning nations. Not till He should "receive the kingdom and return," could the earth be delivered from the bondage of corruption into the glorious liberty of the children of God. Till He should come, the world must continue in bondage to the great usurper—the enemy of God and man.

In the lapse of time, as the Lord delayed His coming, a new ambition seized the hearts of Christians. They would bring the world under the power of Christianity, and make the Church the mistress and educator of the nations. It was a forsaking of the true hope of the Church, but it had something noble in it. The spirit found its special manifestations in the Roman Church, and all history attests how indefatigable she has been in bringing the nations under her sway. Still, it was in the name of Christ that she was carrying on her conquests. It was the Church—His body—that was exalted and glorified. Through her should the blessing of liberty and education and religion come to all people.

But now, as we see in the discourse before us, it is the fond dream of many that salvation shall come to the world, not by the coming of the Lord in His kingdom, nor by the agency of the Church, but by one nation, and this our own. We are God's chosen people, taking the place of the Jews of old, and the instrument which God will use to bless all other nations with liberty, education and Christianity. How we have been called to this high office, does not appear. When this Divine commission was given us, is not stated. We suppose that we are no more to wait for the Lord and His Kingdom, and may look upon the Church as practically effete. It is the mission of America to establish universal Christianity!

Patriotism is a very good thing, but if we are Christians, and have any understanding of Christianity, we must earnestly disapprove all attempts to teach men to put their trust in human institutions, just, strong, and popular as they may be. We hope that our nation may be long preserved in prosperity and peace, but it is certain that she has no commission from God to teach other nations. Obeying God, and acknowledging His Son as the Source of all power, she may hope for a blessing; otherwise, she will decay, and

pass away like the states and kingdoms of old. To make the destiny of Christianity dependent upon our national success, and to identify religion and universal suffrage, may be pardoned in an enthusiastic boy who delivers his first oration, but scarcely in a man of mature years. Whether, as the preacher anticipates, the time is near when everybody will vote, without distinction of sex or color, we cannot say, but we may be allowed to doubt whether even this will bring in the millennium.—*Hartford Churchman.*

The following article we think worthy of attention, as showing the repose (?) of Ireland, and the spirit of some of the Romish Ministers of peace.

#### GREAT FENIAN DEMONSTRATION.

SYMPATHIZING WITH FENIAN PRISONERS.

"SAXON GARRISONS" AND "ROTTEN FLUNKIES."

The following is from the London Times of the 4th instant:—

The "mass meeting" on behalf of the Fenian prisoners, which was held in Limerick on Sunday, is reported at considerable length in the local journals. It represented the sympathizers in the counties of Limerick, Tipperary and Clare, and was an orderly demonstration, more numerous than those which have been held in Mallow and other places. It was preceded by a monster assembly of the trades, who marched in procession, in which great posters were carried, with the words "God save Ireland" printed on them. The men all wore emblems, consisting of green rosettes and sashes, and in some instances orange was united with the green, and numbers of the fair sex who took part in the procession also displayed the national colour. It is estimated that from 20,000 to 25,000 people marched in procession, but they did not all go to the place of meeting, and the number there was about 8,000 to 10,000. The chair was taken by Mr. Kelly, a member of the Corporation. Among the letters of apology which were read was one from Mr. Butt, Q.C., and the following from the Rev. Mr. Vaughan, P.P.:

"BAREFIELD, Ennis, July 29, 1869.

"MY DEAR SIR,—I received a note from the Amnesty Association to attend the meeting in Limerick on Sunday next, to condemn the conduct of the Limerick members for their recreancy on the occasion of Mr. Moore's motion, and regret, from having to attend two chapels, I cannot be with the honest people. You won't have presiding at or aiding your meeting a Mayor, or Town Councillor, or any of the rotten flunkies who compose the Saxon garrison in Ireland, and so much the better, as the presence of such mean crawling slaves would leaven it with subserviency and corruption. Doubt be narrowed in the object of your meeting, but take in a wide range of discussion—wide and deep as the history of our oppressed country, and bold to suit the manly daring of a sorely wronged and insulted people. The nation that cowers beneath the tyrant's stroke and cries over the misery of her starved, exiled, and imprisoned children, and does nothing more, is beneath the dignity of contempt and deserves to continue in a state of degradation and slavery. Should you wish to be respected assume a bold, defiant threatening tone, put on the great soul and strong arm, and depend on it you will be respected and listened to in proportion as you are feared. At the present day, in every country, the voice of the people is respected and heard, and, when unswayed by tumult and when expressing right and truth, is the source of legislation and power. In Spain the imbecile Bourbon vanished before it, and France with a voice of thunder, exacted from her perjured ruler some share of constitutional freedom. We have the same right to freedom as any of the nations of the earth; and as sure as God planted in the human breast the instinct, the immortal yearning for freedom, we must not remain a degraded, enslaved, and beggared people.

Very faithfully yours,  
"JEREMIAH VAUGHAN, P.P.

"Mr. Laurence Kelly."

#### THE CRACOW CASE AND THE ROMISH PRIESTHOOD.

The hideous Cracow convent story forcibly illustrates a peculiarity in the conduct of Roman ecclesiastics throughout the world, which makes it very difficult to get at facts in any case where the conduct of priests, monks, or nuns is involved. They invest the old French injunction about washing one's dirty linen at home with all the sanctions of a terrible superstition, carried out with the zeal of a body in which an *esprit de corps* takes the place of the ordinary feelings of non-celibate human nature. The preservation of the reputation of the clergy and of nuns is held to be of such overwhelming importance to the well-being of the Church that every law of morals is to be strained—we will not say intentionally broken—in order to keep the laity in the dark. In the priestly and conventual body there is no such thing as that avowed division into parties which exists in all lay societies, whether national or local, and which makes the preservation of scandalous secrets comparatively difficult. In the Roman Church it is the united clergy against the disinherited laity; and in such a normal condition of affairs it is easy enough to see with which side the victory will ordinarily lie. At the same time they

they are unable to see that this very spirit of secrecy will in the end be their ruin, and when it is too late, they will repent of it.—*Pull Mall Gazette.*

**ROMISH INTOLERANCE IN THE BRAZILS.**

Great excitement has been produced in Brazil by the action of the Bishop of Pernambuco in forbidding the burial in consecrated ground of the remains of General Abreu Lima who was perhaps, the most noted historian of Brazil. He was a man of great talents and acquirements, and of high character and position. Some two or three years ago published a very able defence of the Bible against the attacks of the priesthood. The contest was carried on till the General exposed in a most masterly, though violent, manner the errors of the Roman Catholic Church. He died a few weeks since, at an advanced age, and immediately the Bishop issued an order prohibiting his burial in the Roman Catholic cemetery. The community formerly considered one of the most bigoted in the empire, was greatly incensed. A large concourse of people carried the body and laid it to rest in the English cemetery. The Bishop has been roundly abused by the press throughout the country, almost without exception, for his conduct in the case.

**JUSTICE IN NEW YORK.**

The *Troy Times* complains that it has another illustration of the manner in which justice is mocked in New York, by the arrest of a Troy citizen in this city last week. The charge against him, it says, was false, and the entire proceedings show a contempt of law and justice on the part of the officers. The account given was as follows: The gentleman arrested was the president of a manufacturing company in Troy, the nominal capital of which was \$500,000. The company of which he had been the president had never proved to be very successful in its operations, and had been kept alive by resources furnished from his private funds. At one time he owned most of the stock of the company. There were ten thousand shares of \$50 each. Thirty of them he gave to an individual supposed to have some influence in introducing the article manufactured by the company. This individual, from some cause or other, imagined that if he could only get the ear of justice, knowing she was blind, he could, by swearing strong enough, obtain an order of arrest and hold to bail an amount which would trouble even bank presidents to give. The services of a lawyer suitable for that kind of work, were secured, the affidavit made, and an order obtained from Judge McCunn to hold to bail in the sum of \$40,000. If all the allegations contained in this affidavit were taken as true (which is denied), the plaintiff would have been entitled to recover only the sum \$105. This order of arrest, however, required two sureties, and they must justify in \$80,000 each, which is equivalent to bail in the amount of \$160,000. Upon this basis of bail it would require over \$50,000,000 to bail the defendant if prosecuted by all the stockholders. The arrest was made. The bail must be forthcoming or Mr. ex-President must visit Ludlow-st. Jail. Upon payment of \$100 dollars to the officer who arrested him that calamity was averted for one day, to get time to procure bail. Bail was obtained—the necessary bond executed and the sureties justified, and, by an examination entered into, established the fact that they were worth over \$400,000 over and above all debts, &c. When that was done the fees of the clerk in the sheriff's office for drawing bond, &c., were paid, amounting in some way to just \$11.75. The defendant now supposed all had been done that was necessary to effect his liberation from arrest; but in this he was mistaken. One hundred dollars more was asked and paid to the officers to have his bond approved! The poor victim who was thus robbed out of over \$200 considers it "a fine joke on the old man." We have the above facts from an entirely reliable source. We are also informed that, in fact, there is not the shadow of a claim against the defendant, and that the whole thing was trumped up to black-mail him into paying something rather than be locked up in jail. Should not something be done to guard the citizen and protect him from such outrages in the great city of New York?

**Scientific.**

**AMERICAN.**—The Ethnological Society has published, for private distribution, an interesting analytical alphabet for the Central American languages. This was a paper read before the society by the distinguished ethnologist and traveller, Dr. Hermann Berenat. It presents a remarkable peculiarity. Although not for the purpose, the alphabet answers for the North American languages, and will do so for those of South America. It can also be used for Spanish and Italian; and, if some distinctions are excluded, and the introduction of the German *ae, oe, ue* allowed, together with the use of long and short vowels, it would be suitable for German, French and English.

**THE OPEN FIREPLACE.**—The open fire is retained in our drawing-rooms not only because it is pleasant to look at—and this is something—but because it is not injurious to health, as is the stove. The latter

heats solely by raising the temperature of the air of an apartment, and is in a great measure inimical to free ventilation; because if plenty of cold air is admitted, the temperature of the room is reduced, and the exclusion of the cold air is one reason why a handful of fuel will do in a stove. The open fire on the contrary, darts its ray of heat through the air direct to the person or thing; and thus it is quite possible to bask in the beams of a friendly fire and feel quite comfortable, too, while a volume of fresh air is rolling through the room, which would cool down a stove-heated apartment to a most uncomfortable point.—*Engineer.*

—Mr. De La Rue took two photographs of the solar eclipse of 1869, at intervals of eighty seconds. These, put together in a stereoscope showed a remarkably faithful view of the eclipse, such as could never be seen in any other way. The moon was seen as spherical and not flat, and as if quite near, compared with the distance of the sun; while far beyond was seen the brilliant corona and atmosphere of the sun.

—The character of the solar spots has been curiously proved by taking a photograph of the sun at a time when it showed a well-defined spot and then waiting a single day and taking a second photograph. These two photographs, put together in a stereoscope, gave the appearance of the sun as spherical and not as flat; and it was possible to look down into the cavity of the spot as if into the crater of a volcano. In the same way the faculae or bright spots showed themselves to be higher than the average surface of the photosphere.

—Mr. Symons, an English savant, has been experimenting in temperature in an abandoned artesian well. He found at a depth of 1,100 feet the temperature was 20 degrees higher than above ground. At this rate of increase, the boiling point (210 degrees) would be reached about a mile and a half down.

**THE REVOLUTION IN GEOLOGY.**—*Science and Infidelity Backing Down.*—Geologists have, for the last thirty years, been insisting on the discrepancy between their theory of the formation of the earth and the Bible account of the creation. The infidel clergy of Europe and America have called the geological theory "science," and have disparaged the Bible as opposed to science. This so-called science, however, is not a well ascertained body of facts, but a hypothesis—namely, that the planetary system originally consisted of a red hot cloud of gas, a nebula which, gradually cooling down when revolving, cast off the planets, and our earth among them, in a gaseous state, gradually condensing into a molten metal, a crust of granitic rocks cooling over the surface and called the primary strata, which crust was gradually washed down by rains and rivers into the beds of ancient seas, thus forming the sedimentary strata composing the solid earth, and leaving the interior composed of a molten granite sea of fire, whose storms cause earthquakes in our floating crust and occasion the eruptions of volcanoes. Assuming this as the mode of the earth's formation, various calculations of the time necessary for the process have been made, and scales of some millions of years, more or less, have been affixed to particular portions of the geologic strata. The popular interest, however, has been attracted more particularly to that part of the series which includes the human race. A number of modern geologists seem disposed to assert the existence of human fossils in strata not less than a hundred thousand years old, by their chronology; and among these, some of our State geologists, at the meeting of the American Association for the Advancement of Science, last year were quite positive in stating this as an ascertained fact; while the State of Illinois has expended the public money in publishing this alleged fact, for the information of its citizens, in the Report of the Geological Survey of that State. The daily papers of many of our cities, especially those which issue Sunday editions, have been jubilant over this alleged contradiction of the Bible—perceiving that, if they can geologically overturn Moses' account of the creation, they will not have much to fear from him theologically.

Christian writers have not generally waked up to the importance of this issue, or perhaps are not generally sufficiently acquainted with the merits of the question. It must however, be fully and fairly met; the alleged facts must be examined, and their logical bearings on the theory ascertained,—for, in these days of free thought young men will read on every subject, and they are liable to the delusion that unanswered objections are unanswerable. The Theological Seminary of the Northwest, at Chicago, (where the attack was made in great force, and the Calvetas skull was exhibited as at least a hundred thousand years old,) requested Rev. Robert Patterson, D.D. to deliver a course of lectures on the Relations of Science to Scripture: which he complied with, by discussions of the Development Dogma, beginning with the Astronomical department, following it into the domain of Geology, and examining the Zoological or Darwinian theory of the development of all animals and men from mineral monads,—conducting the examination from a purely scientific standpoint. He finds the theory in all its parts unsupported by facts, contradicted by the most recent discoveries, disproved by the fundamental principles of mechanics, chemis-

try and hydrostatics, and utterly unscientific.

One of his lectures on the geological divisions of the subject, "The Aqueous Formation of Granite and Consequent Revolution Geology," was published in the April number of the *American Presbyterian Review*. It gives a resume of the most recent discoveries in geology, authenticated by references to the first authorities in Europe and America—discoveries which completely overturn the hypothesis of a globe of molten granite, on which all the infidel attacks on Genesis have been based. These discoveries are attested by such geologists as Sir Charles Lyell, Sir Roderich Murchison Professor Ansted, Messieurs Elie de Beaumont, Rose, Lorby, Daubree, &c.—the very first names in that science. They go to show that there never was any basis of facts for the current infidel theory,—which indeed, never was accepted by Lyell, nor by several other first-class geologists, that granite is not a primary rock, having been found overflowing secondary and tertiary strata; that the three ingredients of which it is composed are of different specific gravities, and so could never have been in a state of igneous fusion, in which the heaviest would have settled to the bottom; that black lead and even fossils have been found in gigantic rocks, which would have been decomposed at a heat less than that required to melt granite; that when the experiment is tried granite will not melt, but the quartz contained in it will be converted into a mineral of a different specific gravity; and finally, and conclusively, granite can be manufactured by the aqueous process.—Messrs. Rose and Daubree having actually made feldspar, the base of granite by mixing kaoline with hot water holding alkali in solution, under pressure; while mica and quartz, the other ingredients of granite, are confessedly of aqueous formation.

Such are the facts exhibited by Lyell in his address to the British Association. but which, strange to say, our American geologists seem not to have heard of. They can hear the first whisper of anything likely to be antagonistic to the Bible;—for instance the Abbeville jaw-bone hoax;—but about such discoveries as these, they remove objections to Scripture, they are most industriously silent. The alleged fundamental fact of the modern geological system proves not to be a fact, and the whole process of the earth's formation is the very reverse of that so confidently asserted as science and as contradictory to Scripture. When will vain man cease to be wise in his own conceit? When will self conceited savants cease to abuse the Bible because it does not agree with their silly dreams, and impossible facts and absurd theories? This science of modern geology dates from 1825, and already a writer in the *Atlantic Monthly* gives us a theory exactly the reverse of this now exploded notion of a cooling globe; our earth, according to him, is heating up, getting ready to melt, and to expand into a nebula. It would not be more wonderful than what we have witnessed, if before twenty years, this should become the creed of scientific superstition and should challenge the Church to reconcile Genesis with this new geology. Scientific superstition is the most Catholic form of credulity.—*N.Y. Observer.*

**FACTS ABOUT OUR LIGHT HOUSES.**

**YEARLY INSPECTION OF THE WESTERN SERVICE.**

In a lengthy review of the Western light houses the *London Free Press* says:—

"Once a year the government sends a steamship to every light, for the purpose of supplying the keeper with the necessary stores of oil, &c. This season the tender of the North Shore Transportation Company, which offered the splendid propeller "City of London" for the work was accepted. The oil, which had previously been purchased under contract, was delivered at Montreal, and from that port the "City" made her trip, leaving on July 14th, and completing her task on 4th, instant. In order to thoroughly inform himself on the actual condition of the Ontario light-houses, Wm. Smith Esq., the Deputy Minister of Marine and Fisheries, proceeded with the expedition as far as Collingwood. Mr. Smith is a New Brunswick gentleman, hailing from St. John's, and has had considerable experience in the Lower Provinces. He is a thorough disciplinarian, and though another government official was on board, whose duty it was to inspect the light-houses, yet Mr. Smith insisted on landing at every light-house and making a personal inspection of the premises and the keepers in charge. The information thus acquired will be very useful for future reference by the Department. It is a good sign when the Deputy Head of a Department can step out of the usual red-tape routine, and, though at personal inconvenience, have a thorough inspection of the important matters which come under his control. There was also on board the "Superintendent of the Light-houses" of Ontario, Mr. D. C. Smith, of Odessa, near Kingston. This office has been held by Mr. D. C. Smith (no connection of the Deputy Minister of Marine, however) for thirteen years, during which time a good many dangerous points have been lighted, and his services have, we understand, been approved by the heads of the Department

during the period he has held the position. The quantity of petroleum taken aboard was about 10,000 gallons, the contractor being Mr. L. D. Vincent, of the Sunlight, Works, Petrolia. The whole contract for the Dominion was 32,000 gallons, at 22½c. per gallon, the oil to be delivered as required at Halifax, St. John, N. B., Quebec and Montreal. A few years since the Lower Provinces were supplied with coal oil (oil distilled from coal), while sperm or whale oil was used at many of the western light-houses, at a cost of \$2.25 to \$2.50 per gallon. The finest and best petroleum, the product of our own wells, is now furnished at 22½c. per gallon! It has been found by experience that the Canadian petroleum, when properly refined, gives as brilliant a light as the best sperm, and with but little smoke. We append the following list of light-houses supplied the City, nearly all of which were personally inspected by the Deputy Minister of Marine:—

- ST. LAWRENCE RIVER. Burlington Range Light
- Lachine Canal Light
- Lake St. Louis, Light
- Vessels
- Point Claire Shoal
- Beauharnois
- Grosse Point
- McGee's Point
- Cherry Island
- Cherry Island, Light
- Vessel
- Lancaster Pier
- Cole's Shoal
- Grenadier Island
- Lindoc Island
- Gananoque Island
- Jack Straw Shoal
- Spectacle Shoal
- Red Horse Rock
- Burnt Island
- Wolf Island
- LAKE ONTARIO
- Snake Island
- Nine Mile Point
- False Point
- Point Pelee
- Point Peter
- Scotch Bonnet
- Presqu'Isle (3 lights)
- Gull Island
- Gibraltar Point
- Oakville Harbour
- Burlington Bay

The Department are about to increase the service by the construction of new light-houses at Sulphur Island (near Sault Ste. Marie), Byng Inlet, Mitchell's Point Manitoulin Island and Rondeau harbour. We may here mention that six of the light-houses built at different points in the Georgian Bay are of a very costly, though substantial, character, and have been directed with a lavish hand. These six structures, erected in 1859, cost no less a sum than \$222,563, without the lights or lanterns, which were imported from France at a cost of about \$10,000. To squander nearly \$36,000 each on six light-houses at a part of Lake Huron where there is but little mercantile marine seems to be an absurd waste of the public money. None can deny that these six structures, which are of solid masonry, with walls five feet thick at the base and three feet at the top are splendid specimens of the peculiar style of architecture, and magnificently appointed; but then they are not required to be on so grand a scale. However, there they are, and nothing short of an earthquake can stir them, so solidly are they built, and must remain for ages to tower in their solitary grandeur.

**A NEW STEAM CARRIAGE.**

The *London Telegraph* describes a new steam carriage which seems destined to play an important part. The first point which would strike anybody who went to see it (says the *Telegraph*) was this—that here was a railway carriage capable of carrying 66 passengers (the average freight of railway trains being 35) and carrying at the rate of 18 miles an hour round small garden little more than half an acre in extent. There might have been another carriage to carry as many more passengers added to the train, and the whole train would have been carried round the sharp curves of the small garden with perfect ease. Now, in these days, when we begin to work railways in the heart of our great towns, it is important to be able to adjust the wheels of a train so as to turn it on a curve which has a radius of only 59 feet nor is it less important to attain this object in country places where the nature of the ground renders sharp turns necessary—turns which are now avoided by extensive cuttings, tunnelling and viaducts.

"Nearly all visitors to Paris have been invited to enjoy a fish dinner at Sceaux, and must have observed there the clever but complicated arrangement by which the train arriving at station, turns round in an exceedingly narrow space. It is one of the curiosities of railways. But according to the Fairlie system, exhibited last week in a small garden attached to the Hatcham Ironworks, the turn is contrived by very simple means, may be made in a much smaller space than that which the station at Sceaux fills, and is easily adapted to any ordinary railway system.

"In addition to this, by the adjustments of the weights on the different wheels, Mr Fairlie manages to get rid of an enormous amount of that dead weight which belongs to all existing trains, which wears the rails out very soon, and which add prodigiously to the expenses of every railway. He professes, indeed, to have solved the problem of cheap railway—enabling us to have a permanent way of much lighter construction than is usual, and to provide for carriage along it at a very great saving of

cost. Nothing but actual experience will prove whether or not his anticipations are well founded; but at least he seems to be on the fair way to success, and by the exhibition of the prowess of his carriage last week, has established a strong presumption in his favor."

**A SCRIPTURE COINCIDENCE.**

Mr Burt, in his book, "The Far East," just published, thus notes a remarkable Scripture coincidence:—

"The tourist in Egypt, looking for Bible illustrations is likely to be disappointed when he finds no 'bulrushes' or 'reeds,' answering to those spoken of in the history of the infant Moses. No sign of flag, reed, or other aquatic plant appears, either along the Nile or elsewhere. Yet there must have been such plants in former times. The monuments depict them in great variety—the lotus being a favorite. And the rolls of papyrus found in the tombs testify to the existence of such plants, the papyrus having been made from the bark of the paper reed. How interesting to the Scripture student to find that the disappearance of these plants were specifically predicted by the Scripture writers. Says the prophet Isaiah: 'The reeds and flags shall wither; the paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks shall wither, be driven away, and be no more.'

"But the question comes, why do not aquatic plants now grow in Egypt? Are not the physical conditions now existing in this country the same which have always prevailed? And does the Divine fiat now resist natural laws, for the fulfilment of prophecy? I answer that aquatic plants—which, as Herodotus testifies, were extremely valuable—were reared, in the time of Egypt's prosperity by artificial means—involving the preparation of reservoirs and 'brooks'. Thus, too, by means of 'ponds' and 'sluices,' the fish were multiplied. And the prediction of Isaiah relates to the destruction on the nice arrangements of artificial life on which depended the country's high prosperity. And how entirely natural that the bathing place of Pharaoh's daughter should be a cultivated garden bordering the Nile, where seclusion could be had."

**Rebiew.**

**THREE "SERMONS ON ERRORS OF PLYMOUTH BRETHREN,"** by the Rev. JAS. CARMICHAEL.

Such is the title of a pamphlet just issued from the press, and which we have read with much pleasure and profit. A great number of books, tracts and articles in the papers have appeared of late, professing to expose the errors of the Plymouth Brethren; but they have generally proved so devoid of ability, that the very mention of a fresh production on the subject has caused many to declare at once they will not even look at it. We would advise none so to speak of the treatise now before us—for it will be found, we think, to contain a most complete summary of the prominent doctrines of the would-be so-called sect of "Christians."

It is evident Mr. C. has taken considerable pains with these sermons, for, in a most Christian like manner, using no harsh epithets, he has proved from scripture what are the errors of the Plymouth Brethren. Mr. C. has very wisely not ventured to advance a single doctrine of the Plymouth Brethren without mentioning where such could be found in the writings of their acknowledged leaders. In a most masterly style he has taken up these doctrines, one by one, and shown the entire system, though bearing the semblance of excessive piety, to be extremely pernicious, tending to destroy the time-honoured and blessed tenets of the faith once delivered to the saints.

Mr. C. says he found much difficulty in preparing these sermons, of which the pamphlet before us contains the substance, from the fact that the Plymouth Brethren have no definite creed. For their benefit, but especially to warn those not connected with them—for we really are of opinion that many persons who have joined this "sect" have not the slightest idea what they are expected to believe—he has drawn up one, with which he concludes his book.

The members of our church should feel deeply grateful to Mr. C. for the fearless, able and kind manner in which he has come out to warn them from being led astray from the good old path.

We sincerely hope this pamphlet will find its way into the hands of all our congregations—for we feel assured those who will carefully read it will be content to abide by the teaching of their own faith by our ministers, and shun the possibility of ever being induced to adopt such dangerous errors as are held by the Plymouth Brethren.

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

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- Mr. W. D. Ardagh.....Barrie, County Simcoe
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- Mr. Schneider.....Carleton
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**CALENDAR—AUGUST.**

- 1. Tenth Sunday after Trinity.
- 8. Eleventh Sunday after Trinity.
- 15. Twelfth Sunday after Trinity.
- 22. Thirteenth Sunday after Trinity.
- 24. Festival of St. Bartholomew.
- 29. Fourteenth Sunday after Trinity.

**TO OUR SUBSCRIBERS.**

We have this week sent out all accounts for Subscriptions due to 31st December next, and we have to request that remittances will be made without delay, in registered letters, addressed

**TO THE PROPRIETOR,**  
"Church Observer,"  
Montreal.

Acknowledgments of which will be made in due course.

In requesting payment for the "Observer" to the end of the present year we would remind subscribers, that the terms of payment are "in advance." Those, therefore, who have not yet paid for the year 1869, have, in reality, been receiving the paper during the past eight months on credit, and are now only asked to pay for the next four months in advance.

**Church Observer.**

"One Faith;—One Lord;—One Baptism."

MONTREAL, 25th AUGUST, 1869.

**CHRISTIAN INFLUENCE.**

In two or three numbers, a few weeks ago, we made some remarks upon the influence of Christians. We propose to-day bringing those remarks to a close. We all possess, in some degree, the influence spoken of. The poorest have those who trust them implicitly, and who would be fearfully injured in their moral and spiritual nature by error or misdoing. But there are those who wield tremendous power for good or evil. We do not now speak of those who hold the ministerial office,—God only knows how we shrink and tremble before its awful responsibilities, and cry to Him, who alone is our sufficiency. We speak rather of that influence which ministers share with people in the social relations of life. We, as parents, masters, and mistresses, could hardly be more the recipients of the faith and trust of those around us, as guides and models, if we were messengers from heaven; and those who thus trust us will have their whole life, and, it may be, their eternity, affected by what those are to whom they look with so much affection and admiration. And there are some who may number by hundreds the hearts that thus look up to them. Is there not thus a noble career opened up to believers? Is it not worthy a

Christian's energies to be a leader of hundreds of immortal souls?—to be a leader on and up, from glory to glory, in the march and conflict against evil and the spirits of evil, and, onward still, into the city of the living God,—the Heavenly Jerusalem? Surely Christians should not refuse this high privilege, this noble heritage, this glorious responsibility; and surely they should pray for that grace which is abundantly given, that they may be able to stand in the day of trial, to triumph in the hour of conflict, and that they may be crowned in the day of the Lord's appearing.

We would remind our fellow-Christians that though we may not make souls to offend, by calling upon them to dishonor God, in giving the Sunday to secular employments, or in doing a dishonest action, or speaking a lying word for our advantage or convenience, yet we can retard their progress and hinder them by an indifference to their spiritual well-being, and, still more, by a word that throws slight upon religion, and by a conduct that seems to regard sin as a light thing, and godliness as a mere matter of convenience.

In the near relations of life, moment after moment, by a mysterious law, we are receiving lasting impressions for good or for evil. We have known, for example, a wife or a husband absent from the table of the Lord, waiting for the undecided one, and who knows what is lost? We have known children careless and undevotional, and inattentive in the sanctuary, whose conduct could be traced to the example of parents and elder relations; and who can tell what barriers they thus may have been to salvation?

May our good and gracious Father give us grace and wisdom, by the inspiration of the Holy Spirit, to help and bless all those, especially, to whom affection makes us any way influential.

**IRELAND PACIFIED!**

One of the many arguments confidently brought forward by the advocates of Gladstone's spoliation bill, was, that relieving the Catholics of Ireland of the payment of the Tithe Rent charge would pacify that quiet and troublesome portion of the British Dominions; and although it had been clearly proved that no cause of complaint of the kind had existence, save in the views of men who would not see, and the utterance of demagogues to whom lies are more natural than truths, still the pseudo argument was urged, and now is the time to test its value. The only period in which tithes caused disturbance in Ireland, to any alarming or wide extent, was about fifty years back, when large mobs assembled at various places, chiefly in Kilkenny and Tipperary, Carlow and Cork counties, under the pretence of playing *hurling* matches (the national game of Ireland, as Lacrosse is of Canada, and much like it), and hence the antitithe rioters were called *hurlers*. At that time the tithes were paid by the holders or tenants of the land, (unless a landed proprietor cultivated his own land he paid no tithes), and a person employed by the rector of each parish valued the growing crops on all the farms, small and large, and fixed the sum to be paid by each farmer to the clergyman; which practise, as might have been expected, caused constant conflicts between the valuator and farmers, and the parson and the payers of tithe. Lord Stanley, now the Earl of Derby, having been chief secretary for Ireland, passed a bill in Parliament removing the payment from the occupying tenant to the land owner, had all the lands valued, (not the crops, but the land) and made the landlord responsible to the clergyman for the tithe of all his land, giving 25 per cent. as compensation for the change; which measure, although it deducted 25 per cent. from the rector's income, was well received by all parties interested; and worked well until the cry was lately raised against any state support for the Church in Ireland; it being generally admitted that landlords who had received estates subject to this charge had no cause of complaint, and the tenants having nothing whatever to do with tithes!

However, Fenianism, Romanism, and Radicalism, the heads of the political Cerberus growled, and were set on to growl by demagogues and political incendiaries (we refer our readers to the letter of Jeremiah Vaughan, P.P., in another column, as a specimen), and the endowment of the Irish Church was given by Gladstone to the noisy three headed dog to let him pass safely into power;

while he boasted he would satisfy the animal, so that, he would be quiet in future. If he believed the abolition of rent charge would satisfy "all Ireland" he must have been "more fool than knave," (and he must be either,) for bold boy or snarling dog has never been permanently quieted by concessions, as the present state of Ireland exemplifies, where Fenians boast of their victory, and loudly declare the have only frightened England into giving a small instalment of their demands, where "agrarian crime seems to have received a new impetus." (see Daily Witness, Aug. 15th) and where tenants are more than ever engaged in the pleasant sport of shooting landlords.

Gladstone on the Church, and Bright on the land question, have done more to engender, strife, and create disaffection in Ireland, than the power of any government can remedy, and, having yielded so much to the popular cry, must yield more: the former has struck a deadly blow at true religion. Ireland, which we believe to be Heaven's own penitentiary; and the latter has encouraged the blood-stained hostility of tenants against landlords; and "the end is not by and by." We believe truth will prevail, but its success is not aided, but opposed by such men as Bright and Gladstone, and shall be caused by the power of Him who can bring good out of evil, make "the wrath of men to praise him," and cause "all things to work together, for good to them that love Him."

**Correspondence.**

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

**DROWSY SERMONS.**

To the Editor of the Church Observer:

DEAR SIR,—It yet remains a mystery to my mind how a church which retains such an inspiring liturgy could have such drowsy preaching—how men could go through with the "Te Deum," with the "Gloria in Excelsis," without one thrill of inspiration, or one lift above the dust of earth, and after uttering words which we would think might warm the frozen hearts of the very dead, settle sleepily down into the quietest common-places? This passage occurs in Mrs. H. B. Stowe's last novel, "Oldtown Folks," and hard as it may appear, we must say it is for the most part correct as regards the pulpit oratory of our church.

On all sides the complaint is heard that our church is dead, cold and formal—that there seems to be no vitality whatever in her midst. It is said this state of apathy arises either from the indifferent, listless style adopted by the majority of her ministers in preaching, or from the attention paid by others of them to the minor matters of detail in her services, to the neglect of those which are far more important. In too many instances these assertions are, we fear, well grounded. It is a fault equally to be deplored that our ministers are not sufficiently in earnest in dealing with the immortal souls committed to their charge.

The people do not require so much, great learning to be displayed in sermons, as they do plain talking, accompanied with downright sober earnestness. The secret of the success of the Plymouth Brethren—of whom so much has been said of late—is that those who are their leaders, in expounding the Scriptures, employ simple language, and give people the impression at once that they believe every word they are saying, and desire to do those they address all the good they can. This imparts weight to their preaching, and it has done not a little in drawing off members of our church to their ranks. It would be well for our clergymen everywhere to strive and possess the same power.

It does not follow that a man to be in earnest should exhibit any extraordinary gestures in the pulpit, or that he speak in an unnaturally loud voice; and yet many think this is what they are required to do, if they would appear in earnest. Let each minister go into his pulpit feeling that he's about to deliver a message from God—to point men to heaven—let him but realize the great responsibility attached to his office—let him, each time he rises before his congregation, "Preach as though he never shall preach again, and as a dying man to dying men;" and he will soon discover what is meant by earnestness. Whatever action comes naturally, let him use it, and it will not be out of place. Anything studied in the art of delivery destroys the effect of the most excellent sermon. There is nothing, perhaps, more adverse to the usefulness of our clergymen than the absurd ideas they have formed on what is clerically earnest in the pulpit. The dread of being considered excited has caused many a man to deliver his sermon in the most sleepy, humdrum manner. "Rather," said a friend of Dean Ramsay, as he tells us in "Pulpit Talk," "than see you dull and common-place, I would see you bordering on the eccentric and startling." It is time all these petty, stupid conventionalities should be thrown aside. Let clergymen but speak and act from their hearts un mindful of self, and God will bless and honour their labours. Let no man be afraid to declare the truth with decided boldness. There is great need in this age of this being done—that the "trumpet should give no uncertain

sound;" and even though to some what he says may be very unpalatable, yet they cannot fail to admire and respect him.

If our clergymen would deal more farvently than they do with their hearers—speak to them as one man to another in all kindness and earnestness—the charge of dullness, which Sydney Smith said "he thought in a sermon was the sin against the Holy Ghost," would not be brought as often as it is against them.

There is much room for improvement in sermons, and considering their vast importance in moulding men for eternity, it surely becomes the duty of every faithful ambassador of Christ to pray that the Holy Spirit may enable him to discover what he most requires to make him more useful in building up the Church of God, and to fill him with zeal and warmth in doing his Master's Work.

Yours,  
W. C.

To the Editor of the Church Observer:

SIR,—In looking over your paper of the 11th instant, I observed in a letter from "Episcopalian," the following quotation, in which he describes a scene which took place at London Bridge, "much more like an Irish election row than a religious assembly."

Why the writer should particularize that unfortunate land, (which at the present time is about to suffer from the grievance of Mr. Gladstone's Bill,) I am at a loss to understand. "They who live in glass-houses should not throw stones." Is "Episcopalian" an Englishman or Canadian? If the former, I refer him to some of the late English "election rows"; also a row which took place at "Mold," in Denbighshire. And if a Canadian, we have not so far advanced beyond the threshold of youth, that we should forget the late election riots of our Canadian home.

I do not like holding my peace, when I hear the land of my birth traduced. England, I claim as my mother country, but Ireland, as the spot of my birth. Were it not for Mr. Gladstone's Bill, I would pray they might be long united.

I do not like a "wordy war," through the medium of a newspaper, but, (that Irish but,) my Irish blood runs counter, when she is unfairly assailed.

Apologizing for taking up so much space, and not desiring to appear under a cloak.

I remain, yours truly,  
S. THOMPSON.

Montreal, Aug. 17th, 1869.

**THE TRUE CROSS AND THE CRUCIFIX.**

To the Editor of the Church Observer:

SIR,—Will you kindly insert in your valuable paper the following extract, which I think is well suited to the spirit of the times.

Yours truly,  
W. H. HOWITT.

NEW YORK, Aug. 1st, 1869.

The instrument of our Redeemer's sufferings is often metonymically used in Holy Scripture to signify the doctrine connected with those sufferings; and by "the Cross of Christ" and "the preaching of the Cross," St. Paul expresses, in a pregnant and compendious way, the salvation wrought upon that Cross. Indeed, we may go further, and say that, under this laconic phrase, "the Cross of Christ," is briefly and sententially expressed by the apostle the whole system of the gospel. Thus by the phrase of "enemies of the Cross of Christ," we must clearly understand him to denote the enemies of Christianity itself. For as by the metonymy of "the sword" is expressed, shortly and compendiously, all the operations and implements of war; so, by the parallel metonymy of "the Cross," is as briefly and compendiously expressed by Holy Scripture the whole religion of the gospel. And what are we to infer from the use of such a metonymy? Surely this, that the great sacrifice performed upon the Cross where Jesus died is the grand central fact of our religion—the sun of the whole system; from which all its other doctrines, and its other truths, are radiations. Christianity is full of gracious invitations, full of "exceeding great and precious promises;" but they all issue, directly and exclusively, from the work accomplished on the Cross. Christianity has a multitude of holy truths and lessons, of holy precepts and commandments; but the reception of those truths, and the obedience to those precepts and commandments, must be grounded on the motives which the Cross of Christ supplies. Every service, to be welcome, and every duty, to satisfy God's eye, must take, as it were, its colour and complexion from the precious blood of Him who died upon the Cross. Its motive must be love, inspired by a reception and enjoyment of a crucified Redeemer's benefits, and the stains and defects of its performance must be bathed, as it were, in "the blood of the Cross," to be white and clean in the Lord's sight.

The Cross—understood in this metonymical sense—must be the banner constantly held up by every faithful minister. He must, in this sense, never preach without the Cross, never visit his people, but with the Cross in his right hand. He must carry the Cross about with him in all his ministrations. It must be paramount in all his sermons. He must be determined not to know anything among his people save "Jesus Christ, and him crucified." God forbid that he should glory, except as the blessed apostle to the Gentiles, "in the Cross of the Lord Jesus Christ, whereby the world is crucified unto him, and he unto the world." "The preaching of the Cross" may be to them that perish "foolishness;" it may be revolting to the taste of our modern philosophical divines; but "unto them which are saved it is the power of God," and it is only as Jesus Christ is "evidently set forth crucified,"

pictured, as it were, "before the eyes," as he was preached by Paul to the Galatians, that men can be brought, under God's blessing, to "obey the truth."

But there is a "mystery of iniquity;" and that term, which seems to be applied to the manoeuvres of Satan with reference to Christianity, might lead us to expect some peculiarly deep schemes for overthrowing our religion. Now, certainly, it is hard to conceive of any subtler measure for the purpose, than the employment of the very facts and ordinances of our Christianity, as the artillery for battering its walls. How glorious, to genuine believers in the gospel of Christ Jesus, are the associations connected with the Cross! Our hopes are clustered at the foot of it; they all spring out of the act performed upon the wood of Calvary. What more subtle, therefore, than by the Cross to overthrow the Cross—to destroy the doctrine of a crucified Redeemer, by the means of the very instrument on which it was effected? Yet this has been the policy, the too successful policy of Satan. With all the ingenuity of diabolical manoeuvre, he has availed himself of the fact, that Jesus hung upon a cross, to palm thereby upon the visible professing church a system of idolatry. It was natural that, by thinking much of Christ, and him crucified, and of the precious benefits resulting, Christians should think much also of the Cross; that the very sign and figure of it should be frequently before their mental eye; that they should be led even to represent it, in a manner, to their eye of sense. Yet this, under the subtle management of Satan, was the plausible, though apparently devotional commencement of a huge abomination. By a process imperceptible, an act which in the first instance, was innocent of evil, grew into superstition, and from superstition rose into the dimensions of idolatry.

It would be difficult, probably, to ascertain the precise time when the crossing of the forehead, as an outward sign of inward faith, began to be considered as a charm; certainly, by the time of Jerome and Prudentius, this was an opinion much in vogue, for we are told, in Jerome's *prose*, that "we must fortify our forehead with the frequent signing of the cross, lest the destroyer of Egypt may find a place in us." (Ep. xvii, ad demet.) And we are instructive by the muse of Prudentius:—

"Fac, cum, vocante somno,  
Castum petis cubile,  
Frontem, locumque cordis  
Crucis signa signes,  
Crux pellit omne crimen;  
Fugiant crucem tenebrae,  
Tali dicata signo,  
Mens fluctare nescit."

But the Cross has been exhibited in a more material and palpable manner than by signs; it has been a long step from the first rude etching of its figure in the catacombs of ancient Rome, where it forms the simplest possible memorial of the faith of early martyrs, to those elaborated crucifixes which modern Rome and all her votaries adore. And here, perhaps, we might almost fix upon the date when what seemed innocent before began to take the form of the grossest superstition. And the date would be the all-important epoch in the history of superstition, which is technically called "The invention of the Cross,"—in plain words, the alleged discovery of the true Cross by Helena the Empress. An invention indeed, in the more ordinary acceptation of the word. The story, with more or less of its miraculous adjuncts, is to be found in three writers of Patriotic eminence—Ambrose, Socrates, and Paulinus. By each of these we are assured that the true Cross was disinterred under the auspices of Helena, and in connection with the two crosses of the malefactors. They vary, however not a little as to the mode in which the cross of our Redeemer was distinguished from the other two. If we are to credit Ambrose, there was no difficulty in the matter, for Pilate's title was still extant; but if we are to credit Paulinus or Socrates, we must believe that the knot was only solved by an appeal to miracle. But here again, as to the magnitude of the miracle resorted to, we must choose between the Bishop of Nola, and the ecclesiastical historian; for, according to Paulinus, the crosses were applied to a dead body, and the true one was immediately distinguished by its quickening the corpse; whereas, according to the more modern narrative of Socrates, a *dying* person was recovered, not a *dead* one brought to life. But howsoever the true cross was ascertained, and whensoever (for Rome's legendary writers are not agreed as to the time) this invention gave no little impetus to the trade of superstition, and has proved an important item in the Pope's revenue. Various have been the stories set afloat as to the appropriation of the nails by which this invented cross was still bedusted. Believe Ambrose, and a bridle was manufactured out of one to adorn the horse of Constantine; the second was interwoven in his diadem; the third and fourth were kept by Helena herself, the one for show and the other for devotion. Rely, however, on Socrates and Theodoret, and then you must believe that the emperor engrossed the whole; and that not his bridle only, but his helmet also, was consecrated by these nails. Believe another writer still, and he assures you that one of these four holy nails was cast into the Adriatic to assuage the fierceness of its storms. As for the wood of the true cross, its splinters were soon multiplied to an extent which made it necessary, even in the days of Paulinus, to explain why the fragments put together would far outstrip in size any cross that is conceivable; and he does so in a way that can hardly fail to remind us of the "old wives' fables" of St. Paul. For the wood, as he would have us to

"Take heed, when sleep invites you to your bed of purity, to sign your forehead and your breast with the figure of the Cross. The Cross expels all crime. Darkness flies the Cross. The mind which is consecrated by such a sign as this, knows not what it is to aver." (Hymnus ante Somnum.)

believe, was so compliant to the prayers of devotees, as to multiply its matter without end to gratify them with its relics.

But whatever superstitions might be connected, in the early centuries, either with the sign of the Cross, or with the supposed discovery of the Cross itself, yet the worship of the Cross, graduating gently into the worship of the crucifix, was a practice reserved for a maturer stage of Antichrist. We find Arnobius saying, after three centuries had run their course,—“We neither worship, nor wish for crosses. You that consecrate wooden gods peradventure worship the wooden crosses as parts of your gods;” and even so late as the age of Valens and Theodosius, we find those emperors (apprehensive, probably, of some idolatrous result from the representation of the cross) absolutely forbidding it by an edict. The wording of that edict is remarkable: “We grant liberty to none to counterfeit, engrave, or paint the sign of our Saviour Christ in colour, stone, or any other matter; but whosoever any such be found we command it to be taken away; most grievously punishing such as shall attempt anything contrary to these our decrees and commandments.”

Satan may well exult in the triumphs he has gained in Christendom since that iconoclastic edict was promulgated. Now has he accomplished a strange exploit! A cross once set up at Calvary, and a Saviour hung upon it to win the world from his dominion; and lo, by a masterpiece of policy, he has turned that very fact of the gospel to its deadly prejudice! By that very sign of salvation has Satan conquered! By the help of that very instrument of mercy has he stolen the hearts of the greatest part of Christendom from Him who died for them! By the cross material has he trust away the Cross spiritual! By Christ in effigy, and his molten or his brazen image, he has led men to desert his real doctrine and to forfeit his real presence in their hearts!

Hitherto, indeed, and ever since the happy days of the reformation, our land has formed a bright exception to this cross worship. We are in danger of losing this immunity. The old days of a decrepit superstition are reviving with us. The cross material is making sad encroachments on that “preaching of the cross” which is “the power of God. The cross gained over the altar, embroidered on the altar-cloth, pictured in the windows, woven on the chasuble, embossed upon the prayer book, carried by the hands of an official in a clerical procession—this is the cross which is being substituted amongst us for that Cross which is the blessed and emphatic synonym for gospel truth. And the very texts wherein the Cross spiritual is recommended, and the offences which is connected with it is allured to, are now pressed into the service of the cross material, even under some episcopal sanction and authority.

The present is a crisis when the true soldiers of the Cross of Christ should feel themselves aroused more than ever to rally round the real doctrines which arise from it. While the Romanist and Tractarian exhibit it in effigy before the eye of sense, our part must be, to hold before the eye of faith the precious sacrifice performed on it, to press Christ crucified upon men's hearts, to make them see and feel that there is no other hope for them than He—that “it is not gold, or silver, or stone, graven by art, or man's device”—not crosses on the altar, or crosses on the surplice, or ritual worship of any sort; that it is not sacraments, or ceremonies, or bodily observances; but that which saves the soul of man is Christ received into the heart as the power of God and the wisdom of God.—*Christian Observer.*

**MONIES RECEIVED SINCE 16th, AUG.**

MONTREAL.—Rev. M. S. Baldwin, \$50. Messrs. Chipman, Aylwin, Carmichael, Gault, Craig, Crathem, Jones, Thompson, Shorey, Hood, Howard, Joyce, Mills, McCulloch, Evans, Hall, Kennedy, Sanborn, Wilson, Durnford, and McGibbon, \$2, each. Messrs. Grant, Wand, and Johnson, \$150, each. Mr. Harman, \$4.

TORONTO.—Rev. Canon Baldwin, \$30; Rev. Dean Grassett, \$15. FRUIT STANLEY—Samuel Price, \$2.

**WELCOME TO THE METROPOLITAN.**

A meeting of Laymen of the Church of England was held last night in the Cathedral school room to receive the report of the committee appointed at the previous meeting, Strachan Bethune, Esq., presiding, and Mr. Fred. Mackenzie acting as Secretary. Mr. Bethune presented from the Committee the Address to the Metropolitan, which was adopted, and the committee, including the secretary, authorized to present it to His Lordship after his arrival. Particulars as to time and place will be announced in the press when agreed upon. All churchmen in the city are invited to be present on the occasion of the presentation of the Address. We understand that His Lordship is expected to arrive in the “Nestorian,” and that he will be met at Quebec by several gentlemen from this city.

**Agriculture.**

**WHEAT SMUT.**

To the Editor of the Globe.

SIR,—From the many encouraging accounts from various places in the Dominion of growing crops, &c., I would say that farmers in this section are also blessed with good crops of all kinds. I notice a great deal of low ground smut in the fall wheat, about a foot high, with a strong stalk and a large head, with very large smut balls, and stands very thick amongst the

wheat; and, if thrashed in the ordinary way, by loosing or cutting the band and putting the sheaf through the cylinder, the smut must naturally mix with the wheat, and make it unfit for any market. No ordinary mode of cleaning now in use will separate the smut from the wheat. I would suggest that in thrashing farmers push the top of the sheaf into the cylinder up to or nearly to the band, and throw the sheaf over the cylinder on to the straw carrier, and allow the sheaf in that shape to go to the stack, leaving the smut or most of it in the butt of the sheaf; there will, doubtless, be some wheat left in the butt which will enhance the value of the straw for feed. The smut is better in the straw stack than in the wheat. A wet season is proverbial for smut, and if it is general all over the country, this mode of thrashing will preserve our good name for good clean wheat. The publication of this article might benefit both farmers and shippers.

Yours respectfully,  
WHEAT MERCHANT.  
TORONTO, 2nd, Aug., 1869.

**A NATIVE FERTILISER.**

The large deposit of phosphate of lime in the Townships of Burgess, Lanark, Ontario, is still being drawn upon to supply the agriculturalists of England with fertilizing material, some going also to the States. The deposit is found principally upon a hundred acre lot, sold to an English Company by Mr. Apston, who is to receive £20,000 sterling for it. This phosphate is peculiarly rich, containing nearly 90 per cent., and is worth at Liverpool £6 sterling (about \$30) per ton. One hundred pounds of it will, in its manufacture into a soluble manure, absorb 75 lbs. of sulphuric acid and an equal quantity of water, so that 1 cwt. of the raw material results in 250 lbs. of the manure, which sells for \$50 per ton. It is evident that there is profit there. Already 450 tons of this natural restorer have been shipped across the Atlantic, and a Philadelphia firm, Baum & Son, have become alive to its value, and have taken away 140 tons. The action of this species of manure upon exhausted lands may be said to be miraculous. It may be mentioned, by way of illustration, that Mr. Apston put some of it on a grass patch this year, from which he had never been able to cut any hay, and the result was he has taken off two crops of clover. Guano, which is so much talked of, contains very little more than half of fertilising qualities of the phosphate when manufactured into a superphosphate, nor does bone dust present anything like the results due to its application to lands.

It is by no means matter of regret that a natural Canadian species of mineral bone dust is found of sufficient value to be exported three thousands miles away. But the lesson this matter seems to teach is, says the London Free Press—that we are losing and others gaining a most valuable fertiliser. If the phosphate was not valuable in its effects it would be worth nothing, much less would a single deposit of it command a bonus of £20,000 sterling. If it is good for farmers' use in England—a long way off—is it not equally good for Canadian farmers at home? There are plenty of worn out lands in Canada already that could be brought into more than pristine fertility by the judicious use of this kind of manure, and it seems like a severe reflection upon the good sense of our agriculturalists to find it being exported in ship-loads, while a very small portion of it, or any kindred fertiliser, is being used, to any large extent, among ourselves.

**WINTERING BEES.**

This was the subject of conversation at the first quarterly meeting of the Bee-keepers' or Apicultural Association, held in the room of the Horticultural Society, Mechanics' Hall, on the evening of the 5th November, 1868, Mr. Valiquet, of St. Hilaire, V.P., in the chair, and Mr. S. J. Lyman secretary. The conversation was carried on by such experienced bee-keepers as Mr. Valiquet, Rev. Mr. Kahler, German minister, of Montreal, and Mr. Higgins, of Cote St. Paul, and we will try to give as briefly as possible the information elicited. All agreed that wintering bees was a very important and difficult part of apiculture, and that it was only strong warmths that had any probability of wintering well. Indeed they said that success in bee keeping in all its departments was dependent on strong hives, and that bee-keepers paid special attention to this point. Far better have one strong hive (i. e., full of bees) than two weak ones.

For wintering a large number of hives, Mr. Higgins has made a bee-house with double walls and charcoal between them; but the heat of so many hives together, notwithstanding good means of ventilation, was found to be so great in March that the bees were all in commotion, and he had to put out the hives nearly a month earlier than he intended, but he did not find that they suffered much by the exposure.

Mr. Valiquet had found the following plan answer well: He dug a ditch in dry ground about two feet deep and three feet wide at the top, and as long as the number of hives required. Across this ditch he laid pieces of scantling, and on these he laid two ten-inch boards, lengthwise, on which he placed his hives close to each other. Each hive projected a little over the board

on each side, and he also opened the super holes for ventilation. He then covered them with boards in the form of a roof with chimneys every ten feet, and covered those boards with straw, banking the whole up with the earth taken out of the ditch. The bees had wintered as well, or he thought better, in this way than in a cellar, and he had not been troubled by rats or mice, but it was thought that in some places the depredations of these vermin would be a great objection to this method.

Rev. Mr. Kahler thought that a cellar was the best place for wintering bees, and that they should be placed on tables or suspended to the wall, to prevent rats from getting at them. A dark closet would probably do equally well. It had been thought that the cellar must be dry, but he believed that a damp cellar or root-house was equally good, though anything putrid or offensive would be injurious. It was, also, generally thought that the temperature should be near the freezing-point, but the President of the Society, Mr. Lomer, who could not be at the meeting on account of indisposition, had wintered bees in a part of his cellar that was quite warm, on account of proximity to the furnace which heated his house, and they came out in spring in fine health. It was also generally thought that ventilation was necessary to bees in winter, but in Germany they were shut up close, and here, he believed, they might be treated in the same way. The great thing to avoid in wintering bees was light. The least streak of light would set them in motion, and they would not only consume more honey, but some would escape, if they could, and all that escaped in winter would be lost. If bees were kept cold they had to consume honey to generate heat which was saved when they were kept comfortably warm. A hive might be safely wintered out-doors with a box or covering of straw over it, but it would require thirty pounds of honey; whereas, in a cellar that was not too cold, ten pounds would suffice. The door of the hive should be closed with wire gauze, and the bees should be disturbed as little as possible.

Mr. Higgins said when the confinement was prolonged there was great danger of the comb being destroyed by the excrements of the bees, and therefore the hives should be allowed to stand out in this climate until severe frost came in December, and be placed out again about the end of March.

A Florida letter says that the crops are as good as they have been for ten years. Corn is better than usual, and the cotton very promising. With a good season and exemption from caterpillars, the crop will be a good one.

**Religious Miscellany.**

“Whatsoever comes from God being a talent to be improved to Him, I cannot but think good thoughts to be as precious talents as it is possible a creature can be blessed with. But let me esteem them as I will, I am sure my Master will reckon them amongst the talents He entrusts me with, and for which he will call me to an account; and therefore I ought not to neglect them. The scripture tells me, ‘I am not sufficient of myself to think anything as of myself, but that my sufficiency is of God.’ And if I be not sufficient to think anything, much less am I able of myself to think of that which is good; forasmuch as to good thoughts there must always be supposed a special concurrence of God's Spirit; whereas to other thoughts there is only the general concurrence of his presence. Seeing, therefore, they come from God, how must I lay them out for him? Why, by sublimating good thoughts unto good affections. Does God vouchsafe to send down into my heart a thought of himself? I am to send up this thought to Him again, in the fiery chariot of love, desire, and joy. Doth He dart into my soul a thought of holiness and purity? I am to dwell and meditate upon it till it break out into a flame of love and affection for Him. Doth He raise up in my spirit a thought of sin, and show me the ugliness and deformity of it? I must let it work its desired effect, by making it as loathsome and detestable as that thought represents it to be.”—*Bishop Beveridge.*

**Miscellaneous.**

**HORRIBLE AFFAIR IN AUSTRIA.**

The correspondent of the London Times writes from Vienna as follows:

The police magistracy of Craoov lately received an anonymous letter stating that a nun had been immured in a neighboring cloister since 1848, and begging that justice might be done to her. The name of the nun is Barbara Abery. She was born in 1817, joined the cloister of barefooted Carmelites nuns in 1841, whether as a nun or as an extern is not yet judicially ascertained, and in 1848 was confined in the cell where she was found. The nunnery where she was immured lies in one of the prettiest faubourgs of Craoov, near the Botanical Gardens, a favorite resort of the citizens. Little did they fancy that within these cloisters a scene was being enacted which, if described by one of our sensational romance writers, we should regard as the

offspring of a diseased fancy, but which here was a frightful reality.

The magistracy, being informed, immediately took active steps to ascertain the truth. Whether they were bound to apply to the Bishop to aid them I do not know. Under the Concordat they would, but I think scarcely now. However, they thought it best to have his aid, which was granted, while at the same time he suggested that it might prove a mystification. With Doctor Gebhardt, the representative of the magistracy, he sent also a reverend prelate, Doctor Spital. On arriving at the cloister they had some difficulty in obtaining an entrance, but this was overcome by the presence of the prelate and the sanction of the Bishop to their admission. When the magistracy informed the sister who received them that he had come there to see and to speak with the nun Barbara Abery, she shrunk back, and replied that it was not possible. She would then have hastily retired with another nun but was prevented, Dr. Gebhardt, the magistrate, ordering her in the name of the law not to move. Accompanied, then, by the nuns, the Commissioners ascended to the upper corridor, where betwixt the dining room and the cloaca they were shown the cell of the nun, with its strongly fastened double door. On entering the cell, a spectacle met them scarcely to be described, and yet it ought to be told, for it shows what fearful wrongs may be perpetrated if individuals are handed over to the tender mercies of Concordats, and to arbitrary, irresponsible rule. The cell was some 7ft. in length by 6ft. in breadth. The window was walled up, and only through a narrow chink a ray of sunlight could penetrate. There were no tables or chairs, and no stove to furnish heat in the inclement winter. The stench of the cell was hardly supportable. In a corner, lying on rotten, stinking straw, lay the poor crouching creature, “half Mensch, half Thier, half human, half a brute, half a filthy, half mad, utterly naked,” her body filthy, for she had not been washed for years. Her lean bones hanging loose, her cheeks sunken, her hair disheveled and dirty—a fearful being, whom even Dante, with his amazing, imaginative force, could not have portrayed. This poor skeleton of a woman at the sight of her visitors shook herself up, and, folding her hands and bitterly weeping, said, “I am hungry, have pity on me, give me food (*Fleisch*) and I will be obedient.” The magistrate immediately sent for the Bishop who, to do him justice showed as strong indignation as an other. Let the name of Bishop Guleski be honoured for it. He called the abbess, the nuns, and the father confessor into his presence, and reproached them with the utmost severity for their inhuman conduct. The wretched abbess he commanded to conduct the nun Barbara into another cell to be clothed and cared for. As the poor nun retired she asked if “she was to be led back to her grave again.” The abbess seemed quite unwilling to obey the ecclesiastical order; she evidently thought that in sparing the nunnery a scandal she had done a work pleasing to God. The father confessor of the cloister ventured to say that the immuring of the nun had been known by the Church authorities which both the Bishop and the prelate indignantly denied as an utter falsehood, and the former suspended both him and the abbess at once from their functions. The nuns tried in their turn to excuse themselves, but with as little success, “Is this,” he said, “your love of your neighbour? Will you reach heaven in this way, you (*Furien, nich Weiber*) furies, not women?” And when they attempted to answer—“Be silent,” he thundered out; “go out of my sight, you who have scandalized religion. Away with you.” The poor nun was asked why she had been immured. She answered, “I have broken the vow of purity.”

In the evening the poor creature became wilder, and it was settled to move her next day to the madhouse. On Friday, therefore, the 23rd, the Commission came again to take her away. On seeing the sunlight and green grass of the convent garden she was convulsed with extreme joy, and when one of the Sisters who accompanied her to the gate ran out, when the others turned back, embraced and kissed her, she was so touched with the strange sympathy that she implored the author of it to come away with her, and incessantly called for her afterwards on the road. The fresh air was too much for her, and during the journey she fainted.

In her new home Sister Barbara was provided with everything comfortable; but at first she kept frequently rising from her bed to lie on the bare floor as she had been used. Since being properly washed and dressed the wildness has quieted down, and the doctors have hopes of eventually restoring her to her senses.

**POPULARITY OF PRINCE ARTHUR IN WELLINGTON.**

The following extract from the description of the enthusiastic welcome given to Prince Alfred, at Wellington, is from the *Sydney Herald*, and it is pleasing to see that our good Queen and her family are beloved in the Australian colonies as well as here:

His Royal Highness Prince Alfred left Sydney on the 3rd of April, for New Zealand, in the *Galatea*, and arrived at Wellington on the 14th; the Prince landed on the following day at half-past eleven o'clock, and was received by the Governor, Ministers,

Mr. Justice Johnson, and the Reception Committee. The Superintendent presented an address from the citizens, as well as one from the natives belonging to six tribes. The Duke wore plain clothes, but at a levee held subsequently he changed them for his naval uniform. Immense enthusiasm was displayed on the occasion, and fully 6,000 people were present. In his reply to the address presented to him on his arrival in Wellington, the Duke thus referred to the present unhappy war in the North Island: “It is my most earnest prayer that in the portions of this island now so unhappily disturbed by the savage hostility (characterised by the greatest cruelties) of certain hostile natives, the blessings of peace may speedily be restored through the energy which has already been displayed by the colonists and the guidance of Almighty God.” At Nelson, in reply to the toast of his health, given after a ball, the Duke said, “His Honour the Superintendent termed this an inconsiderable colony, but I assure you that no colony of the Empire is in the eyes of her Majesty an inconsiderable one—(loud cheers)—for her Majesty takes a lively interest in all parts of her dominions, no matter how far distant some of those parts may be; and that interest is as great with respect to small colonies as to large ones.” (Repeated cheers.)

In the evening his Royal Highness dined with the Governor. The town was illuminated in a most brilliant manner, in addition to which bonfires were lighted at numerous points on the high grounds overlooking the harbour, and a display of fireworks also took place. On the 13th April the Prince drove in a four-in-hand to see a war dance by 400 Maories, at which between 2,000 and 3,000 persons were present. The Prince appeared to enjoy the novel spectacle amazingly. On the 14th April there was a grand ball. The Duke dined with Mrs. Stafford, and afterwards danced a Scotch reel, his own piper playing. The next day the Duke visited the Museum, and planted some trees in the Government domain. He left Nelson, on Saturday, landed there on Monday, and reached Lyttelton on the 22nd, landing there on the same day. He remained in Canterbury four days, after which he proceeded to Danedun.

His Royal Highness returned to Wellington on the 2nd May, and left next day for Auckland.

**TAPPING THE WIRE.**

The liability of the telegraph to be disabled is one of the difficulties to be contended with. It is not always possible to guard efficiently long lines of wire; and they are sometimes exposed to the attack of such bold raiders as Morgan, Stuart, and others, both Federal and Confederate, who made their way to the rear of the advanced telegraph posts and interrupted the communication. A favourite plan of the raiders was to “tap” the wire and extract from it all the information with which it was charged. This is easily done when temporary possession is obtained of one point on the line, by the application of a small pocket instrument. An amusing incident of this description is related as having occurred during Morgan's raid into Kentucky, in the summer of 1863. The wire was tapped between Nashville and Louisville, and the impromptu telegraphist received various messages from the Federal officers in command of those posts, Morgan, personating the Federal officers ordered and counter-ordered the various detachments it suited his purpose. “He received,” says Colonel Fletcher, to whom we are indebted for this anecdote, “many warnings of his own presence in the country, and messages not always complimentary relative to himself; whilst he was often obliged to have recourse to stratagems to discover some clue, his ignorance of which would have betrayed the trick. Thus, wishing to ascertain the station from which a particular message had been despatched, without exciting suspicion, he telegraphed to this effect: ‘A gentleman in the office bets me two cigars that you cannot spell name of your station correctly.’ Answer: ‘Take the bet. Lebanon Junction. Is this not right? how did he think I would spell it?’ ‘He gives it up. He thought you would put two b's in Lebanon.’ Answer: Ha! ha! he is a green one; And then followed inquiries respecting a train full of soldiers, which had already fallen into Morgan's clutches. Frequently, after serious work, and after all the information necessary had been acquired, some irritating message would be sent through the wires to the unfortunate officer, who, the victim of the stratagem, had been communicating freely the secret of the army to the enemy's general. Thus, Morgan telegraphs his farewell to the Federal general, who unwittingly had betrayed to him the disposition of his forces; ‘Good morning, Jerry. The telegraph is a great institution. You should destroy it, as it keeps you too well posted. My friend has all the despatches since the 12 of July on file; do you wish for copies?’ And then probably, when the mischief had been done the wire was cut. However, tapping the wire may be defeated by simple counter-stratagem of invariably telegraphing in cipher. And in any case the verdict will probably be that pronounced by Morgan above, although in a different sense, that the telegraph, in its application to military purposes, although not yet, perhaps, fully developed, is a great institution, the value of which will probably be recognised in the next campaign, if it is not already perceived.



RICHELIEU COMPAN Y.



DAILY ROYAL MAIL LINE OF STEAMERS BETWEEN QUEBEC AND MONTREAL.

On and after MONDAY, the 3rd May, the new and magnificent Iron Steamers QUEBEC and MONTREAL, will leave Richelieu Pier (opposite Jacques Cartier Place) as follows:—

The Steamer QUEBEC, Captain J. B. Labelle, will leave every MONDAY, WEDNESDAY and FRIDAY, at SEVEN o'clock, P.M. The Steamer MONTREAL, Captain Robert Nelson, will leave every TUESDAY, THURSDAY and SATURDAY, at SEVEN o'clock, P.M.

RATES OF PASSAGE. Cabin (Super and State-Room Berth included) \$3.00. Steerage 1.00. Passage Tickets will be sold at the office on the Wharf. State Rooms can be secured by taking tickets at this office only.

This Company will not be accountable for specie or valuables, unless Bills of Lading having the value expressed are signed therefor.

J. B. LAMERE, General Manager.

Office of the Richelieu Co., 201 Commissioners Street, Montreal, 1st May, 1869.

THE OTTAWA RIVER NAVIGATION COMPANY.

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

The Splendid new fast sailing steamer "PRINCE OF WALES," Captain H. W. Shepherd, "QUEEN VICTORIA," Captain A. Bowie.

A Train leaves Bonaventure-street Depot, every morning (Sundays excepted), at SEVEN o'clock, to connect at Lachine with the Steamer "Prince of Wales," (Breakfast), for Carillon, passing through St. Louis, St. Ann's Rapids, and Lake of the Mountains.

Passengers for the celebrated Caledonia Springs, will be landed at L'Original. PARCEL EXPRESS daily from the Office to Ottawa and intermediate landings.

Single, Return and Excursion Tickets to Ottawa and intermediate landings, may be obtained at the Office, Montreal Library Buildings, Bonaventure street, or on board the steamer.

Single and Return Tickets to Ottawa can be obtained at the Bonaventure Depot. MARKET STEAMER "DAGMAR," Captain McGowan.

UPWARDS.—Leaves Canal Basin, WEDNESDAYS and SATURDAYS, at 6 a.m. DOWNWARDS.—Leaves Carillon, MONDAYS and THURSDAYS, at 6 a.m. R. W. SHEPHERD.

COMMERCIAL UNION INSURANCE COMPANY.

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

FIRE DEPARTMENT. PERFECT SECURITY guaranteed by large Subscribed Capital and Invested Funds.

MODERATE RATES of Premium on an equitable system of assessment. PROMPT SETTLEMENT OF CLAIMS.—The Directors and General Agents, being gentlemen largely engaged in commerce, will take a liberal and business-like view of all questions coming before them.

LIFE DEPARTMENT. THE LIFE FUNDS are entirely separate, and are in the names of special Trustees.

ECONOMY OF MANAGEMENT guaranteed by a clause in the Deed of Association. EIGHTY PER CENT. OF PROFITS divided among participating Policy-holders.

BONUS declared to 1867 averaged £2 2s. per cent., equalling a cash return of about every third year's Premium.

MORLAND, WATSON & CO., General Agents for Canada. FRED. COLE, Secretary.

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

DIVISION OF PROFITS NEXT YEAR. Assurance effected before 30th April next obtain a year's additional profits over later entrants, and the great success of the Company warrants the Directors in recommending this very important advantage to assurers.

Sums Assured \$5,300,000. Amount of Capital and Funds \$2,000,000. Annual Income \$200,000.

Assets of about \$150 (exclusive of uncalled capital) for each \$100 of liabilities. The Income from interest upon investments is now alone sufficient to meet the claims by death.

Agents wanted throughout the Province of Quebec, and liberal arrangements made with proper parties in all districts not already filled.

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A Policy of Life Assurance is always an evidence of prudent forethought; no man with a dependent family is free from reproach if not assured. Lord Lyndhurst late Lord Chancellor of England.

NEW LADIES' COLLEGE LONDON, ONT.

HELLMUTH LADIES' COLLEGE will open on the FIRST OF SEPTEMBER, '69.

PATRON: The Right Reverend the Lord Bishop of Huron.

VISITORS: The Ven. the Archbishop of London. The Ven. the Archbishop of Huron.

PRESIDENT: The Very Rev. I. Hellmuth, D. D., Dean of Huron and Rector of St. Paul's Cathedral.

LADY PRINCIPAL: Mrs. Mills, late Lady Principal of Queen's College, London, England.

Assisted by a large and able staff of experienced EUROPEAN TEACHERS.

French will be the Language spoken in the College.

COURSE OF INSTRUCTION: Modern Languages; English in all its branches; Natural Philosophy, and other branches of Science and Art; Drawing; Painting; Music, Vocal and Instrumental; Calligraphy; Needle Work; Domestic Economy, &c., &c.

TERMS: Board, Washing and Tuition Fees, including the whole course of English, the Modern Languages and Calligraphy, (except Music and Drawing), \$236 per annum.

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For further information, apply to H. H. GEDDES, Real Estate & Investment Agent, 32 Great St. James Street, Montreal.

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THE \$25 NOVELTY SEWING MACHINE. It makes the famous elastic lock stitch that will not rip or ravel, and will not break in washing, ironing or wearing.

It is adapted to all kinds of family sewing, and to the use of seamstresses, dressmakers, and indeed for all purposes where sewing is required.

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May 14 16

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

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

As this is a preliminary circular only, a very brief statement of the plan and scope of the Magazine will be given. This first circular is issued to ask from members of the Church of England in the colonies and at home a promise to become subscribers for the Magazine for twelve months. It is impossible to issue the first number until a promised circulation of 5,000 monthly copies has been obtained.

Already, while the project is yet in the bud, 1,000 copies a month have been promised. The Editor and Publishers issue this circular with a confident hope that the circulation required will be at once obtained, as they feel certain the want of such a Magazine as the one they propose to issue is largely felt.

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

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

CONTENTS. A Serial Tale. Good Illustrations—a series of the English Cathedrals. Short Plain Sermons. Short Services from the Book of Common Prayer. Liturgical Family Prayers. Hymns and Poetry. Papers for the Young. Notes on Foreign Churches. Ditto, the Colonial Church. Home Church Work. Correspondence. Notes on Books for Colonial Libraries.

All communications to be addressed to the Editor, care of Messrs. Sampson Low and Marston, publishers, Crown Buildings, 128 Fleet Street, London, England.

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No Commission charged to tenants taking houses at this Agency. April 2, 1868. 10

THOMAS R. JOHNSON, ESTATE AGENT AND ACCOUNTANT,

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**RADWAY'S READY RELIEF**

**THE TERROR OF THE HOUR—DEATH AMONG THE CHILDREN—WHY EPIDEMICS ARE TERRIBLE—THE TRUE CURE, BY SIMPLE MEANS.**

Whenever any disease or symptoms appear as an Epidemic, and is more than ordinary fatal, and less manageable by medical men, and yields less readily to the remedial agents applied—it is pronounced "a pestilence," "a fatal malady," "a visitation," when in reality, if the proper remedial agents were applied, and judicious treatment pursued, it would be just as manageable, and yield as readily as any ordinary ailment. No matter what may be the character of the disease or its symptoms—if the doctors with their remedies fail in arresting it, or curing those seized, it is at once declared incurable, or a pestilence, and doctors congratulate each other on the incurability of the disease, and maintain that its frightful ravages are outside the power of medical skill or science. Not one of these diseases called pestilence—whether MALIGNANT SCARLET FEVER, that is said to be prevailing fatally among the children of the Lower Province, or Diphtheria, Influenza, Pneumonia, Congestion of the Lungs, Lung Fever, Small Pox, Measles, and all forms of malignant Fevers—where they prevail in a more malignant and violent type than ordinary—but if the proper treatment is pursued, and the right remedies used, will be as easily managed as any other ailment; the same with Asiatic Cholera, Yellow Fever, Typhoid Fever, etc.

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In Malignant Scarlet Fever, Diphtheria, Putrid Sore Throat, Influenza—give at once Radway's Ready Relief, diluted with water—30 drops to a teaspoonful of Relief in a tumbler of water, and give of this from half a teaspoonful to a table spoonful every two or three hours. Next—sponge the body over with Ready Relief (if an infant, dilute the Ready Relief in water); continue this sponging for 10 or 15 minutes, until the skin becomes reddened; also wear a piece of flannel saturated with Ready Relief (diluted with water if the skin is tender), around the throat and over the chest; also gargle the throat with Ready Relief diluted with water, one teaspoonful to a tumbler of water; or if convenient, and there is inflammation, ulcers, or redness in the throat, make a swab, and apply the Ready Relief by this means to the parts of the throat inflamed.

The Philosophy of this treatment will be understood by all, when it is known that the Ready Relief secures the following results: Radway's Ready Relief is a counter irritant—it withdraws to the surface inflammation, and allays irritation in the glands of the throat, larynx, wind-pipe, and Bronchia. It is an anti-septic—it destroys at once the poison of Scarlatina or other virus, and prevents degeneration or ulceration of sound parts, and likewise prevents inflammation or dryness of the fauces or salivary juices. It is an anti-acid—neutralizing the malarious acid and poisonous gases and vapors generated in the system either from the poison of fever, or malaria inspired or expired. It is a tonic and diffusive stimulant—it strengthens the relaxed nervous system, and sets in healthful circulation the blood through the veins, and as a Sudorific, not only prevents the choking up of the blood vessels and air cells, but keeps up a free action of the excreting vessels of the skin. These are a few of the essential indications of cure secured by the Ready Relief.

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**DOSE.**

On some persons 2 pills will act more freely than 4 on others: and often the same person will find that 4 pills at one time will be less active than 2 at others this depends on the condition of the system. The first dose will determine the quantity required: an ordinary dose for an adult in these malignant fevers is 4 to 6 pills every six hours, to be increased or diminished according to the judgment of the patient.

Infants under 2 years, may take, to commence with, half a pill, to be increased if necessary, to one pill. Children from 2 to 5 years may take one pill to one and a half, and if not sufficient, 2 pills or more may be necessary. Where inflammation exists, grind one, two, or more, and for adults six pills to a powder; if within one hour relief does not follow, repeat the dose, given in this way, and the desired result will ensue in from 30 minutes to 2 hours.

In severe attacks of Gastritis, Bilious Colic and Inflammation of the Bowels, 6 of Radway's Pills, ground to a powder, have secured results which Croton Oil and other powerful agents have failed to produce.

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Radway's Pills should be taken in small doses, half a pill to four pills per day, for ten or fifteen days, after the patient is considered cured, for in many cases of fever, especially Scarlat Fever, Measles, &c., the patient may, if exposed too soon, suffer from deafness, weak sight, &c., so that good nursing is necessary after a cure is effected.

Radway's Sarsaparillian Resolvent, aided with the Ready Relief and Pills, are making wonderful cures every day; and why? because it supplies the system with those constituents, which that a consumptive person demands, and supplies the great wastes and ravages that disease makes.

It supplies the blood with nourishment. Its repairs are greater than the wastes. It increases Appetite. It resolves Tumors, Nodes, Hard Lumps. It heals Fever Sores and Ulcers. It removes from the Skin every spot and blemish.

Let those afflicted with disease get Dr. Radway's Almanac for 1869—can be had free of charge by applying to any druggist or general storekeeper; if not, send a stamp to pay postage, to Dr. John Radway & Co., 439 St. Paul Street, Montreal, or 57 Maiden Lane, New York. In purchasing Dr. Radway's remedies, see that the letters R.R.R. are blown in the glass, also see that the signature of Radway & Co., is on the label.

Price of Ready Relief, 25 cents per bottle, or bottles for \$1. Pills, 25 cents per box, 5 boxes for \$1. Sarsaparillian Resolvent \$1 per bottle, or bottles for \$5.

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LONDON, ONTARIO.  
INCORPORATED 1869.

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THE VENERABLE THE ARCHBISHOP OF HURON.

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&c., &c., &c.

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A most efficient staff of experienced European Teachers, has been carefully selected and secured by the President.

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Languages: ANCIENT—Latin. MODERN—French, German, Italian and Spanish.  
English: The Course of Instruction in

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

Natural Philosophy, and other branches of Science and Art.

Drawing: from Models, including the principles of Perspective, upon the modern plan and adopted in European Schools.

Painting: In Water Colors and Oil. Ornamental Free Hand Drawing.

Music: Vocal and Instrumental.  
Calisthenics: Needlework; Domestic Economy, &c., &c.

**BOARD AND TUITION FEES.**

Per Annum.  
Board and Washing..... \$150.00  
Tuition Fees, including the whole course of English, the Modern Languages and Calisthenics, (except Music and Drawing,) 86.00  
Use of the Piano and Library.... 6.00

A reduction is made in the case of sisters and the daughters of Clergymen.

The payments for Board and Tuition, which are apportioned between Three Terms, must be made strictly in advance. All other School accounts will be rendered at the end of each Term.

Books and Stationery supplied in the College at the regular prices.

**COLLEGE TERMS.**

The College Year is divided into Three Terms, which commence and terminate as follows:—

First Term,—1st of September to the 22nd of December.

Second Term,—20th of January to the Thursday before Easter.

Third Term,—The second Tuesday after Easter to the 30th of June.

**PRIZES.**

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

**BUILDING, GROUNDS, &c.**

The College is situated within a mile of the city limits, in the most prominent and healthy locality, on the banks of the River Thames.

The grounds comprise one hundred and forty acres, part of which will be laid out and

planted with a view to ornament, with ample Play Grounds, &c., and the remainder will be cultivated as a Farm and Garden for the use of the College.

The main Building is 117 feet in length by 60 feet in depth—with spacious Corridors on each floor to the full length of the building, and a Verandah in front of the building 10 feet in width.

The Building contains a Chapel Room, spacious Class Rooms, Dining Hall, Library, Drawing Rooms, Parlors and Bed Rooms, Sanatorium, Baths,—hot and cold on every floor,—and all other appurtenances of a College.

The whole Premises have been expressly planned and arranged so as to secure every possible facility for the Educational and Domestic requirements of the Pupils. The Ventilation and Heating are on the most modern and approved plans, and are perfect.

**REMARKS.**

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

2nd.—Pocket money furnished to Pupils to an extent beyond their actual wants, is much to be deprecated, as it is injurious alike to the Pupils and the College.

3rd.—Every article of Clothing belonging to a Pupil should be distinctly marked with her name in full.

4th.—Unrestricted liberty will be enjoyed by all the Pupils, in corresponding with their Parents or Guardians.

5th.—VISITORS.—None but Parents or Guardians will be permitted to visit Pupils; other visitors can only be admitted by letters of introduction to the Lady Principal. Such visitors can only be received after 3 o'clock, p.m., on each day.

6th.—There will be Morning and Evening Prayers daily in the College Chapel, and full service every Lord's Day, which all the resident Pupils will be required to attend.

7th.—A Report by the Lady Principal, of the progress, conduct and general proficiency of each Pupil, will be sent to Parents or Guardians.

Application for admission and for all other particulars, to be made to the LADY PRINCIPAL, or to

MAJOR EVANS,  
Hellmuth Ladies' College,  
London, Ontario

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

**THE CANADIAN RUBBER COY**

MONTREAL,  
MANUFACTURERS OF

MACHINE BELTING, HOSE, STEAM/PAKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM, TEETHING RINGS, &c., &c.

—ALSO—

INDIA RUBBER OVER-SHOES AND BOOTS.

FELT BOOTS in great variety.

All orders executed with despatch.

OFFICE AND WORKS: 272 St. Mary Street.

F. SCHOLLES, Manager.

May 14. 16

**CHARLES HEARN,**

OPTICIAN AND MATHEMATICAL INSTRUMENT MAKER,

242 NOTRE DAME STREET.

(Corner St. Jean-Baptiste Street.)

MONTREAL.

Optical, Philosophical, Surveying and Drawing Instruments of every description, constantly on hand or made to order.

Repairs promptly executed, and on reasonable terms.

Feb. 27, 1868. 5

**HELLMUTH COLLEGE,**

LATE

COLLEGIATE INSTITUTE,

LONDON, ONT.

INCORPORATED 1865.

Visitor:

The Rt. Reverend the LORD BISHOP OF HURON.

President of the Corporation:

The Very Reverend I. HELLMUTH, D.D., Dean of Huron and Rector of St. Paul's Cathedral, London, Ont.

Head Master:

The Rev. A. SWEATMAN, M.A.

There are five Exhibitions—one of \$100, two of \$60, and two of \$40 each, to be competed for annually.

The School year is divided into three terms, commencing on 20th January; 2nd Tuesday after Easter; and 1st September.

TERMS:

Tuition Fees (including mod- ) \$36 per annum.

Boarding..... \$140 "

For terms of admission, Prospectuses, &c., apply to the Secretary, Major EVANS, London, Ont.

London, March —, 1868. 14

**DRIED FLOWERS,**

(EVERLASTINGS,)

Retaining all their freshness and rich colors, tastefully arranged into Bouquets and Baskets.

J. GOULDEN, Druggist,

177, and 179 St. Lawrence Main Street.

**HOUSEKEEPERS, SAVE YOUR MONEY.—MAKE YOUR OWN SOAP.**

By using HART'S celebrated CONCENTRATED LYE you can make capital Soft Soap for one cent per gallon, or a proportionate quantity of Hard Soap, of a much superior quality to what is usually sold in the shops. For sale by all respectable Druggists and Grocers in town and country. Price 25 cents per tin.

CAUTION.—Be sure to get the genuine, which has the words "Glasgow Drug Hall" stamped on the lid of each tin. All others are counterfeits.

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

HOMOEOPATHY.—The subscriber has always on hand a full assortment of Homoeopathic Medicines from England and the States. Also, Humphrey's Specifics, all numbers. Country orders carefully attended to.

J. A. HARTE,

LICENTIATE APOTHECARY,

Glasgow Drug Hall, 336 Notre Dame St

**E. PERRY & CO.,**

MANUFACTURERS OF

ALL KINDS OF TRUNKS FOR

EXPORTATION,

AND

LADIES' & GENTS' SARATOGA, IMPERIAL

& EUGENE TRUNKS, SOLID

LEATHER TRUNKS, &c.,

371 NOTRE DAME STREET,

MONTREAL.

N. B.—E. P. & Co. obtained a Medal at the Paris Exhibition of 1867, for the excellence of Trunks exhibited, being the highest honour awarded to any Trunk Manufacturer in British America.

April 2, 1868. 10

**COFFIN DEPOT,**

ESTABLISHED 1840.

JOSEPH WRAY,

FUNERAL UNDERTAKER,

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

Funerals furnished in the best style. Hearses, Crape, Gloves, &c. Charges moderate.

JOSEPH WRAY,

No. 126 St. Dominique Street.

May 15.

**TO THE AFFLICTED.**

PAROEE'S EPILEPTIC CURE.

This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in that city and the United States. From the beneficial results attending its use, in several cases in this neighbourhood, the subscriber has been induced to recommend it publicly to those who may suffer from that distressing malady. References permitted to parties who have used the remedy. Price, one dollar per bottle.

J. A. HARTE,

LICENTIATE APOTHECARY,

396 Notre Dame Street.

**CHURCH FURNACES**

JOHN STATE,

MANUFACTURER OF

BEECHER'S PATENT SELF-CLEANING FURNACES,

—AND—

TIN, IRON & COPPER PLATE WORKER

No. 842 St. Catherine Street,

(Near the Cathedral)

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The advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Heat-ers are adapted for either Wood, Coal, or Peat. In point of economy, principle of action, style and durability, they are not surpassed (if equalled) by any other Furnaces made.

April 30, 1868. 7

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