

sons of pre-eminent holiness as in the Latin or the Oriental Church.

THE S.P.C.K.—A correspondent of the *Church Review* asks the editor to imagine his surprise on reading in the *People's Magazine* for this month this extract:—
"Protestantism.—Let us never forget that with our Protestantism stands or falls, everything we hold dear to us as Christians.—*Alton.*"

"If this passage," he says, "really expresses the views of the church dignitaries and other gentlemen who control the affairs of the Society, it is high time they changed its name from 'Society for Promoting Christian Knowledge' to 'Society for Promoting Protestant Ignorance'; and if they intend to assist in carrying out the principles enunciated above to their logical result, they may save further alterations by at once adopting the title 'Society for the Abolition of all Religious Belief.'"—The correspondent signs himself *Christianity v. Protestantism.*

—We understand that the Rev. E. Husband, late Curate of Atherstone, Warwickshire, has been received into the Church of Rome by Father Newman, at Birmingham. The Rev. gentleman is mentioned in the *Clerical Directory* as the author of the favorite Ritualistic hymn "We march to victory!"

ARCHDEACON DENISON ON THE HARVEST AND THE CHURCH.—The Ven. Archdeacon preached the sermon on the occasion of the annual harvest thanksgiving service at St. Barnabas Church, Ashley-road, Bristol. He remarked, in reference to the harvest, that in this country we had reason to bless God for His great mercy. There might be parts of the country where the productions of the earth were not so full as had been anticipated, but on the whole he believed that seldom was there a time of such great production or such promise of plenty for the coming winter. The Archdeacon spoke of the Church of England as being in great straits, and God was warning them by what they saw around them of the straits they were in. They were opposed on every side—by Rome on the one hand, by Nonconformists on the other, and by men who held religion to be linked up with what they conceived to be the will of the civil power, and lastly by those who were of no particular religion, and cared for none. The Church of England claimed to have God's greatest gifts to give out of His treasury to all who were willing to receive them. The priests of the Church of England did not wish to usurp to themselves undue authority, but, in the language of Scripture, were willing to spend and be spent for the good of their people. In conclusion the Archdeacon exhorted his hearers to carry away with them some blessed recollection of that day's service, in more holy lives, more prayer, truer meditation of God's word, and nearer approach to God's holy sacraments. After the service a collection was taken in aid of the Church improvement fund.

The following prayer for the Irish Church has been officially promulgated:
O Lord, our God, who upholdest and governest all things both in heaven and earth, we beseech Thee of Thy great goodness, to succour and protect, at this time, our Protestant Church in this land. Strengthen and preserve it through all the dangers and difficulties with which it is now beset. Grant that the design of its enemies for its destruction may be the means of its improvement and extension. Nourish in its members an increased love for its doctrines, and a more earnest zeal for the practice of true religion and virtue. Inspire its counsellors with Godly wisdom, and assist them by Thy mighty power in guiding it through its present troubles. Let success attend its endeavours to spread the gospel among our fellow-countrymen, and drive away from us all schisms and causeless divisions, that we may all work together in unity and concord for the welfare of our beloved Church, and join with one heart and one mind in serving Thee, our God, and glorifying Thy holy name, through Jesus Christ, our Lord.

DIocese of MONTREAL.

PROPOSED VISITATIONS BY THE LORD BISHOP.—The Bishop of Montreal proposes to make visitations as follows:—

Oct. 7.—St. Remi and Edwardstown, 10.30 a.m., Confirmation.

Oct. 20.—Coteau du lac, 2.00 p.m., Confirmation.

Oct. 24.—Bedford, Sunday Morning Service.

Oct. 24.—Frelighsburg, Sunday Evening Service.

Oct. 25.—Dunham, Ruri-Decanal Meeting.

CHURCH OF ST. JAMES THE APOSTLE.

The Most Reverend the Lord Bishop of Montreal will preach in this church on Sunday morning next the 10th instant. Choral Litany at 4 p.m., preacher the Venerable Archdeacon Leach.

Evening Service 7 p.m., preacher the Rev. Canon Bond.

On Sunday last, the Metropolitan returned from a visit to some of the towns in the Deanery of Iberville. At some of the places he held confirmations, on one day he held two. On Sunday evening his Lordship preached to a large congregation in St. Stephen's Church in this city. The Bishop took for his text the words "The master is come and calleth for thee," John xi: 28. The sermon which was a very impressive one was listened to with the

deepest attention. At the close his Lordship stated that through the mercy of God he had already preached in 15 churches in the Diocese, and hoped to be allowed in due time to do so in all, so that he might become fully acquainted with the congregations. His Lordship has preached no less than ten sermons during the past eight days.

The following are a few particulars respecting the visit of our Metropolitan to the Deanery of St. Andrews.

The Bishop arrived at St. Andrews on Tuesday the 20th ult. Evening Service was held in the parish church when an admirable sermon was delivered by his Lordship from the text "He every one that thirsteth, come ye to the waters, &c." Although the evening was most unfavourable there was a congregation of about 130 persons present, who listened with marked attention to the solemn and earnest address. Had the weather been propitious, in all probability the church would not have been sufficient to hold those who would have assembled. It is to be hoped that before very long his Lordship may again visit St. Andrews.

On Wednesday the Bishop was driven by the Rural Dean to Grenville, the mission of the Rev. F. Neve, where his Lordship preached in St. Mathew's Church to a good congregation from the words "What think ye of Christ?"

On Thursday service was held at the new church at Hull, of which the Rev. J. Johnson is incumbent, when the Bishop preached to a large congregation. He then proceeded to Aylmer and again preached a fair assembly. The Bishop left Ottawa on Saturday and reached Montreal on the same day.

It is very probable that his Lordship will visit some of the Missions in the west and north of the Deanery of St. Andrews some time next month, when he will be sure to meet with a kind greeting.

—The Right Rev. Dr. Stevens, Bishop of Philadelphia, preached on Sunday morning last in the Cathedral, and in Trinity Church in the evening.

DIocese of HURON.

INAUGURATION OF HELLMUTH COLLEGE.

This magnificent Industrial Institution was formally inaugurated by His Royal Highness, Prince Arthur, on Thursday the 24th instant, in presence of the Governor General; Lieutenant Governor, Howland; Bishop of Huron, and the following visitors: Lady Young, Mrs. Howland, Lord Elphinstone, Sir J. A. Macdonald, Hon. D. L. McPherson, Hon. John S. Macdonald, Hon. John Carling, Lieutenant-Col. Cumberland, Mr. Swinyard, Sheriff Macdonald, Sheriff Conner, Mayor Harman, Judge Hughes, &c., Mayor Evans, Mrs. Cronyn, Mrs. Wood, Brantford, Mrs. Evans, the Misses Marsh, Misses Sabatt, Mrs. Jones, Mrs. B. Cronyn, Mrs. Townley, Paris, Mrs. Macdonald, Goderich, Mrs. Conyer, Belleville, Miss Biddueph, Mrs. Barker, Mrs. Brookman, Mrs. Evans, Durham, &c., The Venerable C. C. Brough, Revd. Canon Elwood, Canon Nelles, J. Smythe, Revd. H. Halpin, Revd. Dr. Townley, Revd. C. C. Johnson, Revd. R. J. Roberts, Revd. T. Hodgkins, Venerable Archdeacon Sandys, Revd. W. B. Evans, Revd. J. P. Curran, Rev. F. D. Fauquier, Revd. J. Carmichael, &c.

Previous to the arrival of His Royal Highness the young ladies connected with the Institution assembled on the Verandah, under the care of the Lady Principal, Mrs. Mills, and her staff of Lady Assistants. The building was handsomely decorated with banners and mottoes, and a beautiful arch was erected over the front entrance, composed of clematis cedar and maple crowned with the appropriate words "Welcome Prince Arthur, welcome Governor General, and Lady Young." Nothing could exceed the attention paid to the visitors who had assembled early on the grounds, seats being provided for them outside of the building whilst awaiting the arrival of the Royal party.

At 3-30, on the carriage of the Prince entering the gate, the young ladies sang "God Save the Queen," and as the noble anthem was quickly aided by the voices of all present, the effect was very fine. His Royal Highness was met by Dean Hellmuth, who escorted him and his party into the drawing-room, where the Dean read the following address to the Governor General, before the assembled visitors who more than filled the spacious room.

"To His Excellency the Right Hon. Sir John Young, Bart., C. C. B., &c., Governor General of the Dominion of Canada.

"MAY it please your Excellency, we, the patron visitors, President, Lady Principal, Teachers and pupils of the Hellmuth Ladies' College, tender to your Excellency our most dutiful congratulations on your visit to this western section of your administration, and to this institution. We feel the most sincere satisfaction that the work of education which is to be carried on in this building should be commenced with the high sanction of your Excellency's presence, and that this newly completed college should be inaugurated by yourself, the representative of the Most Gracious Sovereign, and in the august presence of His Royal Highness Prince Arthur. Your Excellency will be sensible of the high ends which this institution is designed to serve in moulding the character, and influencing

the mind and hearts of future generations in this important Dominion. We shall endeavour to carry out our work under a deep sense of the responsibility which these holy objects imply; and we fervently pray that the undertaking thus auspiciously inaugurated this day by your Excellency and His Royal Highness may exert a wide and lasting influence upon the country which you administrate. It can hardly fail to be a cause of satisfaction to your Excellency and to His Royal Highness, as it is of congratulation to ourselves, to know that the advantages of a higher education are here offered, and that every opportunity will be afforded for training up the future mothers of Canada in those polite accomplishments, those exalted domestic virtues, and those high principles of a pure and undefiled religion which have distinguished the ladies of England in the eyes of the world, and have been so illustriously exemplified in the character of our revered and most beloved Queen. That your Excellency may long continue to exercise the power committed to you to the advancement, wealth and happiness of the people of this vast Dominion, and to your own honor and reward, is the prayer of your loyal and devoted servants."

His Excellency replied:—
"LADIES AND GENTLEMEN,—I beg you to accept my sincere thanks for your congratulations on my visit to this interesting district, for your expressions of loyal and dutiful attachment to the institutions of the Dominion, and for the prayers which you offer so earnestly for the success of my administrations."

"All honor is due to those who toil in the good cause of imparting knowledge, and especially within these walls, and on this occasion may we pay a merited tribute of thanks and admiration to the public spirit and the munificence of those who have reared this noble college, destined, I trust, to be at once the enduring monument of their own accomplished wishes and the centre from which the improvement and virtues akin to their own may radiate for generations to come.

"I trust that those whose tender years are being passed in tutelage here will realize the advantages within their reach, and recognise the truth that now is the golden prime for availing themselves of the instruction which may coöperate all their after lives, and fit them for the performance of duties second to none in importance.

"Many a man has been indebted for all his happiness and all his success in life, as well as for the services he has been enabled to render to his country, to the early and tender admonitions of a virtuous mother. Many also have been weaned from frivolous pursuits and habits of unworthy prostration by the influence and example of an intelligent and high principled wife. How vast, when viewed in the mass and in all its bearings, is the sphere of woman's influence. How dignified her mission; how all important in its relations to the happiness and stability of the State. I trust, therefore, that in addition to those lighter accomplishments which are so attractive in society and so charming as transient solaces in the privacy of domestic life, the necessity will be admitted of engaging in studies of more solid importance, the culture of the reasoning powers, the inquiry into principles and the process of accurately comparing facts. Without these last, accomplishments more brilliant in appearance can claim no more than rank among the amusements and ornaments of life. Combined with them they assume a new dignity as part of the instruction, and of those civilizing influences, under which the race of man is destined to proceed to the highest degree of virtue and happiness of which our nature is capable.

JOHN YOUNG.

Having read the formal address, His Excellency continued,—Ladies and gentlemen, I conclude with commending the formal opening of this institution to His Royal Highness, upon whose presence we have so much reason to congratulate ourselves, and who has kindly consented to perform the ceremony of inaugurating the College. I am sure, ladies and gentlemen, you will prefer receiving from himself an expression of the good wishes which I know he entertains for this institution. (Applause.)

Mrs. Hellmuth then stepped forward and presented a handsome bouquet to the Prince; Miss Schmidt presented one to Lady Young; and Mrs. Mills, the Lady Principal, to Mrs. Howland.

Prince Arthur then with an ease and clearness of utterance that augurs well for his future success as a public speaker said,—It gives me sincere pleasure to be present at the formal opening of this admirable college, the fame of which I hear has already spread far beyond the limits of British territory. I understand that several of the young ladies have travelled many hundred miles to benefit by the instruction here given. I have no doubt that this is mainly due to the high character and well-known goodness of my reverend friend the Dean,—(applause.)—to whose munificent liberality this institution owes its origin.—(Renewed applause.) Most earnestly I hope that, under Divine Providence, every possible success may attend so admirable and praise-worthy an institution. (Applause.) Mr. Dean it is my wish that you declare this college open.

The Dean then declared the institution opened, a name of the Blessed Trinity. The Prince and party were then, con-

ducted through the building and expressed themselves highly pleased with it. They returned to the parlor and took a glass of wine. Dean Hellmuth proposed the health of the Queen, which was drunk with all the honors. His Royal Highness, the Governor General, and several of the more prominent visitors then took their departure for the city, the young ladies again singing "God save the Queen" as the party left the college.

On the departure of the Prince the Dean invited all present to partake of refreshment and previous to the assembly dispersing, Senator MacPherson said: I have the Dean's permission to propose a toast. It may fairly be called the toast of the day. It is the health of the gentleman who has brought us together on this most gratifying occasion, and whom I sincerely congratulate from the bottom of my heart on the satisfaction he must have derived to-day in having had this institution inaugurated by the representative of the Queen, His Excellency the Governor-General, in the presence of her son, Prince Arthur (applause). Dean Hellmuth, to my knowledge, has been an enthusiast in this work for many years—an enthusiast, that is to say, in the eyes of those who have had less faith than himself in the noble undertaking to which he applied himself. I am well aware that the plans in accordance with which the boys' college was erected, were prepared many years ago, waiting the opportunity for the work to be commenced. The first undertaking of the Dean was the establishment of Huron College, a divinity institution. This was followed by the boys' college, which, as you all know, has been so very successful. I am glad to be able to say that the first pupil in that school was my own son; (hear, hear) and succeeding that, our eyes are soon gladdened by the sight of this ladies' school. (Applause). This must be a pleasure, not only to the Dean, but a great gratification also to the people of Canada; for it is an evidence of the progress of the country to see such an institution as this established, with the promise, too, of being so well sustained. (Hear, hear).

Without saying more, ladies and gentlemen, I ask you to join me in drinking health and prosperity, long life and happiness, to our friend the Dean. May his work continue to prosper as it has already done, and as it deserves to do in the future. [The toast was drunk with all the honors.]

The Dean who was rapturously received said:—My Lord,—There are times when the heart is too full to give utterance to one's feelings, and words will not flow as fast as I would like on an occasion like the present. My dear friend—for I may so call him, inasmuch as he has ever been a friend to me—Mr. MacPherson has from the time I projected these educational institutions, been a promoter and counsellor, and he has assisted more substantially in the way of pecuniary help. It is nearly 25 years since I conceived the idea of establishing a theological school. After that idea was carried into effect, the boys' school followed, and after waiting God's sure time, we have succeeded in erecting this girls' college—(applause) Before entering on these undertakings I came to this western section of Canada, where I deemed myself fortunate in securing not alone the countenance but the kind and affectionate counsel of our reverend Bishop, who is always foremost in encouraging enterprises of this nature (hear, hear.) I do not hesitate to say that but for the Bishop's warm support and his prayers, I question if I should have been able to secure a successful termination to my designs, notwithstanding the encouragement extended by other friends (hear, hear.) Nearly twenty years elapsed in maturing my plans, yet I see a great many deficiencies and a great deal that might be done. Still I give God all the honor for what he has enabled me to accomplish within the last five or six of the years that I have been in this Diocese. As regards Huron College, I am sure every one must feel that it is an ornament and a great advantage to the Diocese: for we have presiding over it a gentleman able in every respect to train those who are committed to his charge, so that they may go forth with honor and acceptance as ambassadors of Christ. I have always cooperated cordially with my dear and affectionate friend, Mr. Sweetman, and I can truly say that, since he has occupied his responsible position, nothing has arisen to cause a single shadow of difference between us; but we have been to each other as father and son, or as brothers (applause). And in regard to one near to me, Major Evans, who in a financial point of view has been my generalissimo, I can truly say that I do not know what I should have done without him (renewed applause). Speaking particularly of this institution, I am obliged to acknowledge that, although the evidence of its existence is before us, I can hardly believe it is so, for it seems to me more like a fairy tale. A year ago many doubted that on 1st September, 1869, this college would be opened, but God gave me strength to go on and fight the battle, and now to-day we have enjoyed the privilege of the presence of her Majesty's representative and of Prince Arthur, who has declared the college to be positively opened, so that we must believe it to be a fact (applause and laughter). I sincerely thank my dear friends assembled for their presence on this auspicious occasion. I take it as a pledge of their hearty cooperation. (Applause.) Let us not think that the work is done. It has in reality only commenced, and we

will not succeed as we ought unless we have the support of all our friends, for God works by instrumentalities. Again, I thank you sincerely for the ready help rendered me in the accomplishment of the object I had in view. There is still one important educational undertaking to be accomplished in this city. We want a Western University, and when called upon to assist in this work, I shall be ready to give my help. (Applause.) Permit me now to give the health of his Lordship the Bishop of Huron. [The toast was drunk with the honors.]

The Lord Bishop replied:—Mr. Dean, ladies and gentlemen,—I thank you for having so kindly drunk my health. My friend, the Dean, has said that I have assisted him in all his undertakings; but all the assistance I have rendered has been that of brotherly countenance and brotherly support. Everything beyond that, the Dean has accomplished. The Dean himself has planned and carried through what he took in hand to a prosperous issue. I felt when I first became intimately acquainted with the Dean, that he was calculated to do good work, not only for the diocese, but for the country generally, and I am glad to have the opportunity of acknowledging the great help he has been to me, (Applause). I had never contemplated such institutions as these for the education of boys and girls, but I had contemplated a theological college, which by the Dean's invaluable help has been carried into effect. There were times, I confess, when with regard to the institutions I felt very much afraid. However these fears are, to a great extent, dissipated, and after what has taken place I ought no longer to feel any apprehensions. I rejoice that I now have, and in the hope that I shall continue to have, so long as it pleases the Lord to spare us, the co-operation and friendship of Dean Hellmuth. I value his friendship highly, and I hope always to have him co-operating with me, unselfishly as he has done, in carrying on the work in this diocese. (Loud applause.) The company then retired.

We cannot close the account of this interesting ceremony without making some remarks on the Revd. Dignitary who not only planned, but has so wonderfully carried into effect a system of female education so much wanted in this Dominion. He has received from Royal lips his commendation, but we would add to the praise of Prince Arthur our sure conviction that Dean Hellmuth stands alone in his liberality and success in the cause of Canadian Education. We are apt in thinking of his success to forget, the tremendous risk of failure which he saw. He planned boldly, and he has been successful in his boldness. We trust that having stepped out so bravely on the peculiar mission of his life, that he may long be spared as chief among the educators of our growing Dominion. No nobler destiny could call a man on, and we know none who can follow it better than Dean Hellmuth.

ST. PAUL'S CHURCH, (WOODSTOCK.) SUNDAY SCHOOL FESTIVAL.—On Wednesday the 8th Sept, the children of St. Paul's Church Sunday School, Woodstock, of which church the Rev. Canon McBettridge B. D. is Rector, held their annual festival. The day broke inauspiciously, for gathering clouds seemed to frown on the proceeding, and as the teachers and children collected about the school house many and varied were the opinions offered of continuing operations for the completion of the fete or adopting the alternative of postponement—happily the Reverend C. Bancroft, curate of St. Paul's, who has charge of the school, hoping for the best, determined to proceed, and the agricultural hall with its adjoining grounds having been placed at his disposal, he accepted the offer thus kindly and opportunely made, and thither the children in happy crowds repaired—the rain fortunately kept off—the ground was dry—the hall spacious—games of various kinds were soon in full force and continued until the welcome signal called the children to partake of the rich and plentiful repast provided for them. That this was fully appreciated was most apparent, and yet so abundant was the supply that there was enough and to spare altho' some three hundred children and teachers had partaken of the good things provided. After tea the children were collected in front of the hall when Mr. Bancroft delivered prizes accompanying the same with suitable remarks to some hundred of the children; in fact few, if any, went away without having had some gift to remind them of the day. After the distribution of the prizes, play was resumed and continued until the shades of evening reminded the teachers the time for dismissal had come, when the children orderly and obediently turned their faces homewards content and satisfied with their day's enjoyment.

Thus ended our festival, commenced amid many misgivings but ended in success beyond anything we had ventured to expect.

Last night, Sep. 19, I attended the parish church of Windsor. The Rev. Mr. Hurst addressed his congregation for the last time prior to his departure to England. There was a very large attendance and an efficient choir. In his address (for it was not a sermon), he stated that when he took charge of the parish ten years back, the church had a debt upon it of \$6,000, and to-day it stood free. At that time the inhabitants of Windsor only numbered 1500; and the numbers on his own parish book to-day are 1000. He has received six months leave of absence; and he stated

that the clergy of Detroit had voluntarily offered to do duty for him during his absence. In speaking of the financial matters of the church, he said that you could only look at them in a business way; and that the church should be supported solely by the pew rents and offertory. He strongly deprecated spasmodic collections; he considered people got tired of them, and it did injury to the church. Mr. Hurst seems to be beloved by his congregation; hence the happy results:—his career shows what a clergyman can do when he works well with his congregation.—*Herald*.

AINSLYVILLE.—The Rev. William Murphy of Wingham, has lately commenced holding services in the village of Ainsleyville Co. Huron. Considering that the village is almost altogether given over to dissent Mr. Murphy has been most successful, crowds attending on his ministrations.

CLINTON.—Thro' the exertions of Henry Rausford Esq., England, Clinton at last rejoices in a splendid church bell. Mr. Rausford has much property in the parish and is a staunch episcopalian and likely to be of great use to the church.

GOEDERICH.—The Church people in this town are restoring the Parish Church re-sealing and painting it and finishing the tower. The Rev. Canon Elwood who has ministered in goederich for over 20 years is of course the prime mover in this good work. The rapidly increasing wants of the church people in this district has also led to the erection of a beautiful little Church about 2 miles outside of Goederich. It is situated on the property of Mrs. Brown a wealthy and earnest church member who has almost erected the Church at her own expense, when the church is opened it will form part of a new Parish to be called "Halmesville," the Bishop having promised to send a missionary.

DIOCESE OF TORONTO.

The Bishop of Toronto has directed the Committee on Indian Missions to invite applications, during the ensuing month, for the Mission, vacant by the lamented death of the Rev. J. Sims. To obviate delay and disappointment it is desirable that where the applicant is not personally known to the Bishop, his application should be accompanied by satisfactory testimonials as to his fitness for his peculiar Mission. It is indispensably requisite he should either possess a knowledge of the Ojibway language or be prepared immediately to acquire it. The late Missionary accomplished much in preparing the way for his successor, and the Mission is undoubtedly an arduous one—it is hoped that the opportunities it presents of doing much for the cause of Christ and His church, will prove an attraction to the zealous and devout.

The Island, having been laid out, is now in course of settlement, roads are being constructed, and many difficulties, hitherto in the way of travel are being rapidly removed. The Committee feeling lively interest in the success of the Mission, will exert themselves to the utmost to sustain it. Further information, if required, will be furnished on application to the chairman of the committee, synod office, Toronto.

ONTARIO.

At New Dublin, on Sunday morning, Aug. 29, the Rev. K. L. Jones baptized an adult, 32 years of age. On the following evening, during the service, in Ballycanoe school-house, he baptized 7 adults and 2 infants. On the following Sunday, during the evening service in the Town Hall, Lynn, he baptized 8 adults. Of the seven adults baptized at Ballycanoe, four were children of Wesleyan parents.

On the occasion of the Rev. John Stannage's departure to England, on duty connected with the diocese, affectionate and respectful addresses were presented to him by his parishioners, at Kemptville, and by the Superintendent, teachers and scholars of his Sunday-school. From the latter also came a warm-hearted address to Mrs. Stannage on the occasion.

DIOCESE OF RUPERT'S LAND.

We have much pleasure in publishing the following interesting particulars respecting this far distant Diocese, kindly sent us by the Bishop himself:—

On Tuesday, June 8th, the Bishop of Rupert's Land left Bishop Court to hold the visitation of the Cumberland and English River Missions, which he had long been looking forward to. He had already visited the principal stations of the Cumberland district—Devon and Cumberland House. In the journey he took with him a dog "Carole," in his first winter in the country. At that time the district was in charge of the Rev. F. T. Smith, who had soon after to return to England from ill health. In the same winter's journey the Bishop went to the mission, then under the Rev. H. Budd, a native minister, who showed him over the Cumberland District. The Rev. John Mackay, in charge of the English River district, met the Bishop at that time at Devon; but this was the first visit of the present Bishop to English River, his predecessor, Bishop Anderson, was twice there.

These Missions were all in connection with Cumberland Mission Society. The Rev. W. D. Reeve, missionary of that society for the far distant district of the Mackenzie River, and who had been or-

dained deacon on the previous Sunday at St. John's Cathedral, went down the River in the Bishop's boat as far as Archdeacon Cowley's, where he remained, and went with the boat carrying the Mackenzie River outfit.

The first station visited by the Bishop was the Grand Rapids at the North of the Saskatchewan, when ten were confirmed. There was only a catechist then, so the Bishop had a marriage and five baptisms; he also administered holy communion—twelve partaking with him.

The next station was the important Devon mission, formerly called the Pas. This was found in a very promising condition, both spiritually and temporally; there were seventy-nine confirmed. Mr. Budd reported very favourably, and the Bishop was rejoiced to find a great advance since his last visit. Several Indian families have some cattle and some pigs. Mr. Budd's garden was a very fine one. On the morning the Bishop left, he had an interview with the leading men of Devon; and one of the Indians gave a remarkable address, pointing out the large number of the Devon Indians now settled, and the necessity from that and the frequent absence of the Rev. Mr. Budd at other stations of the district, that this clergyman should have a teacher to help him. There must be a population of four hundred Indians at Devon. No fewer than ninety-nine were under instruction at Sunday school on the Sunday before the Bishop arrived. There are churchwardens at Devon, and a sexton paid by the people. The offerings of this Mission, which has not a purely white person in it, are over £20 a year, and but for great drawbacks from the circumstances of the station, the offerings would be much more valuable.

From Devon the Bishop, along with Mr. Budd, went to Cumberland House. He was most kindly received by Mrs. Hamilton, in the absence of Chief Factor Hamilton. It is the usual custom of the Bishop at an Indian mission to examine all the candidates personally, but the exigencies of the journey in this instance, only allowed of a hurried examination, mainly by Mr. Budd. The Bishop confirmed nineteen on the evening of his arrival, and early next morning the holy communion was administered, there being thirty-three communicants, besides the Bishop and Mr. Budd.

The Bishop then proceeded to English River, leaving his boat, and going by a small canoe, with two Indians to paddle it, as soon as he was able to get within a day's journey by such a canoe of Stanley Mission. By this means a day was gained, and a very important matter in a long journey like this. Part of four days was spent at Stanley; a very large number of Indians were present. As the Bishop's canoe approached Stanley, a canoe after canoe joined it, till quite a number were together when the Mission building canoe came in sight. The Indians were all full of expectation, and while the Mission flag was hoisted, guns were fired on all sides. At the daily morning and evening service there was a large attendance. Mr. McKay read the usual service for these week day services, being an abridgment of the morning and evening services in Cree, and the Bishop gave an address, which Mr. McKay translated. As at the other stations, the candidates for confirmation were examined in public; but in this case, as there was more time, they came in small companies of from four to six, and very much by themselves, elsewhere the room was full. A general result of these examinations has been most favourable. A large proportion too, could read the Cree Syllabic character. Mr. MacKay has a small printing press, at which he has printed a small hymn book, also an almanack and sheets of prayer. He also translated the present Bishop of Montreal's well-known work, "The Pathway of Safety." The Bishop obtained the consent of Dr. Oxenden to its being printed in Cree, in London, and the translation is expected from England this year. There were thirty-six confirmed at Stanley, and above fifty at the holy Communion. The attention and interest of the worshippers were very effecting, not a few of the men who were confirmed, and of the communicants, were in tears, and gave vent to their feelings in sobs. May the Lord make his Gospel more and more precious in the eyes of these wanderers. The Bishop received from Mr. Mackay over £20, contributed by this station to the native Pastorate fund, and the Clergy Widow and Orphans' fund.

On the way back, the holy Communion was celebrated at Devon, and over one hundred communicated—a very large number, for almost all the able-bodied men were absent in the boat going to York Factory.

The Bishop reached Bishop's Court again on August 10th, after having travelled some 1800 miles to find the prospect of a magnificent harvest, but also to find that the grasshoppers were in great numbers, close to the settlement. His commissary, Archdeacon McSan, had prepared a special service, which was held throughout the settlement on August 11th. It pleased God to preserve the settlement from the grasshoppers for two more weeks, which has secured the safety of the present harvest, which is a magnificent one. But the grasshoppers now fill the land, and leave little hope of any crop next year. This is inexpressibly sad. If, as on former visitations, they had left the land free for twelve or fifteen years, then by that time one might have had such extensive cultivation

as to have suffered comparatively little; and, indeed, they seem to retire with the advance of population and cultivation. But they have this time returned at once, in frightful numbers. It is to be feared that this will have great check to emigration. It will be very hard on the old population, especially the large Indian portion. Last winter, in too many cases, sadly diminished their stock of cattle, and now there comes the prospect of this sore disaster. And the land seems one that could be made a Paradise. The crops are magnificent, and of all kinds—wheat, barley, oats, potatoes, turnips, &c.

Very pleasing accounts have come in from several of the Missions, all giving hope that the Gospel is making progress and procuring fruit to the Glory of God.

From the Moore Missions there is the report of large numbers meeting the Missionary, of great attention to the services, of much progress, and of considerable offerings.

The same is heard from York Factory. The Rev. T. Cook, of the Society for the Propagation of the Gospel Missions, of Fort Ellice, is now in the settlement. He has been out during the summer in the plains with the Fort Ellice Indians, and others who were after the buffalo. He had thirty-two children at school, and many opportunities of instructing those who were in the camp. The college continues to do well. The Society for the Propagation of Christian Knowledge, in July, voted £500 for the endowment of the Theological Chair, to be paid when £2000 had been obtained from other resources. About £730 has already been collected. The Bishop is most anxious that the remaining sum of £1270 could be raised before he proceeds, as he intends, God willing, in a year or two, to England, as he could thereby be free to prosecute the raising of funds for proper college buildings. The changed circumstances of the country, from its coming under the Dominion of Canada, and the expectation of considerable emigration, may make it necessary for Archdeacon McSan, the Warden of St. John's College, going on a mission to Canada next spring. If there, he will doubtless endeavour to get some help for the endowment of the Chair.

The Church here occupies a favourable position, from being first in the field, and from having done so much for the country. But the different denominations in Canada are sending representatives of considerable ability into the country, and as there is not yet occupation for them from emigrants of their bodies entering into the country, their presence exercises a hurtful influence upon the small parishes which our clergy minister to. But if there be emigration to the extent that some think, this trying state of things would in a measure end. It is, however, much to be feared that the threatened visitation by grasshoppers immediately after the previous one, will be a great check for a time. Still, as the railway from the United States is being pressed on towards this country, the check can only be for a time.

NEWFOUNDLAND.

The Diocese has just lost one who fell manfully as a brave soldier of the Cross, in the faithful discharge of his duty. It seems that some cases of typhus fever had been taken from St. John's to the Mission of Bay de Verd, in the Deanery of Conception Bay. The late Missionary of that district, the Rev. Oliver Rouse, promptly and assiduously visited the sick, and was at last seized by the fever himself. I understand that, in consequence of the great distance of Bay de Verd from the nearest medical man, professional assistance was unobtainable, or at any rate unattained. He soon sank under the attack, leaving a widow and several children,—to say nothing of his attached flock,—to mourn their sad loss. Good accounts continue to be received of the church-ship, "Star." She was last heard of in Notre Dame Bay, and her sailing qualities are very highly spoken of. At one place where service was held on board, a congregation of 40 was accommodated in her cabin.—She is expected to return to St. John's about the end of next month.—*Church Chronicle*.

AMERICAN.

STRANGE PRACTICES IN AN EPISCOPAL CHURCH.—If any of our readers are desirous of ocular demonstration of the progress of Romanism among the congregations of our extreme high-church parishes, a visit to Trinity Church N. Y. on a Sunday afternoon, will be very apt to dispel the doubts of the most sceptical. It is the custom now, with many there, to bow to the chancel when entering the church, and to cross themselves when they rise from their knees in their pews, just as the papists do. The latter believe in the real presence at and on the altar, and hence the genuflexions and their crossings have at least some intelligible meaning, but in a Protestant Episcopal church what is it but the most pitiful mummery? These are the gradual steps which the author of the "Book of Hours," the Rector of Trinity, would have his followers take in leading them first to "advanced ritualism," and then to no stopping-place on this side of Rome.—*Episcopalian*.

AN EXTRAORDINARY SERMON AT ST. ALBAN'S.—A remarkable and somewhat surprising sermon was preached by the Rector of St. Alban's Episcopal Church, in Forty-seventh street, yesterday, wherein

the preacher affirmed that the Episcopalian and Roman Catholic belief is positively alike, although the members do not commune together, owing to intrigues at the Court of Rome at the time of the Reformation. The preacher boldly asserted that the churches referred to are actually but one, and that the members are all Roman Catholics, and he hoped to see the day when both should be united under the latter name and unite in communion. The sermon created much sensation among the hearers, many of whom were Protestants from other denominations, whose belief he attacked, utterly denying their faith as a religion based on Christ.—*Evening Express, Monday*.

BELLS FOR ST. ANN'S.—Seven of the bells of the chimes of St. Ann's arrived on Wednesday and the remaining two reached the church next morning. Each of the bells bears an appropriate inscription. The smallest of the bells weighs two hundred and fifty pounds, and the largest two thousand pounds. The aggregate weight of all the bells is seven thousand one hundred and seventy-one pounds. They are the gift of Thomas Messenger, President of the Brooklyn Bank.

Our Methodist friends are progressing. We have printed the account of a concert of theirs where Romish masses were intermingled with the opera of *Don Giovanni*. We now find the following: "lighted candles on the altar," and all in the account of a "centenary service" of theirs in "the John Street Church" in New York.

The new St. BARBARA is commended to the devotion of the faithful. She will no doubt be "canonized" in due time.

The Bible from which Philip Embury preached the dedication sermon a hundred years ago, was shown to the crowd and used by Bishop James. A match-safe from the old rigging loft, tickets used at the early love feasts, and other relics, were admired. Two lighted candles stood on the altar table sustained by the very candlesticks used by Barbara Heck. A tablet to the memory of this distinguished woman was unveiled. She is really the heroine of the Methodist church, and deserves to be canonized.

CHRISTIAN TEMPERANCE.

BY REV. WILLIAM GOODELL.

It has become an important question whether Christianity, the religion of the Bible, requires total abstinence from intoxicating liquors. If it does, then such abstinence should be the law of Christian churches. If it does not, then those who insist on such abstinence as a Christian duty, are teaching works of supererogation, and churches that make it a test of admission to membership are requiring what Christian duty does not demand, and are thus infringing upon the rights of their equal Christian brethren.

This latter alternative is maintained by some whose position, reputation, and influence demand for the subject a careful and candid examination.

The temperance cause neither asks nor accepts aid from theoretical or practical errors, nor from ecclesiastical action subversive of Christian liberty, or any action not necessary to the purity, the preservation, and the salutary influence of the church—not demanded by their aggressive warfare against sin, their labors for the salvation of souls, and for the extension and reign of Christ's kingdom on earth. The temperance cause asks nothing of the churches or ministry that their own work and mission do not likewise require for the glory of God and the highest welfare of mankind.

Temperance is self-restraint, self-control, self-command, self-culture, self-preservation, self-government. It involves the subjection of the appetites, passions, and propensities of our higher nature, our reason, our conscience—essential to moral excellence of character, spiritual welfare, the approbation of God, the enjoyment of Him and communion and fellowship with Him. At the same time, and by the same process, it is essential to the most healthful condition of our intellectual and animal natures, powers, faculties, capacities, the control and use of our minds and our bodies, and the proper exercise and the best use, preservation, and enjoyment of them. So that it involves no relinquishment of physical enjoyment, but promotes both in harmony with each other. Nothing like asceticism, in the bad sense of the term, is to be found here. It will not be denied that such self-control as has been now described is required by the religion of the Bible.

Now, it is evident that such self-control (which, it will be admitted, requires moderation in the use even of good things, including nutrition, sustenance, wholesome food and drink) must require equally—and for the same and stronger reasons—entire abstinence from the use of evil things, intrinsically hurtful, including things not only containing no nutrition, sustenance, food, nourishment, or anything beneficial, but, on the contrary, absolutely unnecessary hurtful, more or less, in every quantity, poisonous to the body, disturbing to the mind, deadening to the sensibilities, inflaming the passions, perverting and enslaving the appetite, clouding the reason, and benumbing the conscience.

If Christian temperance or self-control requires moderation in the use of things good, beneficial, and even necessary, does it not, at least equally require total abstinence from things thus positively evil, hurtful, and depraving, such as have been

described; yet such are all intoxicating liquors.

If any one doubts this statement, let him examine the evidences contained in the literature to be obtained at the Temperance Depository, No. 172 William Street, New York, and then let him point out, if he can, wherein the description we have given is exaggerated. If he shall think he succeeds in doing this, in respect to some particulars, let him candidly say whether there is not enough proof remaining to justify the statement that Christian self-control, or temperance, requires total abstinence from all intoxicating liquors.

Especially, in making the decision, let it not be forgotten that the drinking of intoxicating liquors, however cautiously and moderately, is the only and the prolific source and cause of intoxication in all its stages and degrees, downward to drunkenness and disease, demoralization, and death; the cause of more than one-half, if not more than three-fourths, of all the calamities and crimes that afflict and disgrace civilized communities; the ally of every species and form of sensuality, licentiousness, profligacy, immorality, and vice; the fomentor of strifes, quarrels, broils, riots, rebellions, and wars; the parent of poverty, pauperism, lunacy, insanity, desperation and crime; of ignorance, of imbecility, of idiocy, of brutality and barbarity; of degradation and slavery; the inveterate foe of social order and progress of law, and government, of morality and religion, and of all the institutions promotive of them; the most formidable obstacle to the propagation of true religion, the conversion of sinners, and the Christianization and civilization of the world.

Can it be innocent, or can it be but slightly censurable—can it be otherwise than sinful, amid all the light and information on this subject now accessible to all those who seek it, to sustain, needlessly, by the influence of example, the known and sole source of inebriation, either partial or total, incipient or matured, from whence spring all these combined, complex, and complicated evils, physical, mental, pecuniary, political, social, moral, religious, temporal and eternal? If this be not sinful, how shall we define or describe sin, or what conceptions shall we form of that divine law of which sin is the transgression? Is not love to God and man the fulfilling of that law? How is that love manifested or made effectual by the drinking of intoxicating liquors, thereby sustaining the known and only source of intoxication, from whence inevitably come all these indescribable and measureless evils? In what manner is God glorified, or his creatures benefited, by the practice? By what custom is the wise and benevolent Creator of man more obviously dishonored or His offspring more comprehensively or more seriously injured, in both their temporal and eternal interests? If total abstinence from such a practice—a requirement to cease from doing evil—may not be enjoined as a Christian duty, what other Christian duty may, as such, be enjoined?

The precept, "Whether ye eat or drink, or whatever ye do, do all to the glory of God," is given, however, not in the negative, but in the positive form. It is a requirement, not merely a prohibition. The eating or drinking that does not positively honor God, the Creator and Giver, is positively forbidden; while the eating or drinking that do honour Him are as positively required: right motives are, of course, included, as essential to right action; but no plea of good motives will excuse willing or wilful ignorance on such a question, nor indifference to the issues involved in it, much less, the potent influence of example and pecuniary patronage on the wrong side, in opposition to the right, in favor of drinking the drunkard's drink, (the procuring cause of so much sin and misery,) and against total abstinence from it. On this, as upon every moral question, there can be no neutrals. Least of all, can professors of religion, ministers, and churches be neutral.

Unless it can be shown that it is for the glory of God and the welfare of mankind that the fruits of His bounty created for wholesome food should be transformed into a deadly and demoralizing poison, and thus employed, we must insist that the drinking of that poison is sinful.

What mean such inspired admonitions as the following?

"Abstain from fleshly lusts which war against the soul." (1 Peter 2: 11.) Is not the desire of intoxicating drinks one of those fleshly lusts, and provocative of all the others? (See Prov. 23: 31-33)

"Abstain from all appearance of evil." (1 Thess. 5: 22.) Is there not even the appearance of evil, in drinking the characteristic drink of drunkards—the drink that produces all drunkenness, and all that springs from it?

"Present your bodies a living sacrifice, holy, acceptable unto God." (Rom. 12: 1.) How? By drinking the drink that makes men drunkards?

"Offences will come, but woe unto him through whom they come!" (Luke 17: 1.) Through whom come more or greater offences than through the drinkers of intoxicating liquors?

"Be not deceived! God is not mocked, for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) What sort of a crop comes from the seed sown by the so-called moderate drinker?

The doctrine of Christian temperance admits of many applications. This is only one of them.—*National Temperance Advocate*.

MONIES RECEIVED LAST WEEK.

Wm. Hedley, Halifax, \$1.50; Thos. Andrews, Wm. Dyer, C. N. Montzambert, Quebec, \$2, each; John Watson, Eglinton, \$2; Prof. Wilson, Toronto, \$10; N. S. Whitney, M. H. Cochrane, R. Foster, Miss Cruso, C. Healey, Miss Tubby, Montreal, \$2, each; Wm. Nivin, Montreal, \$10; J. J. Vickers, Toronto, \$2; Rev. D. Lindsay, Waterloo, \$1.50. Total, \$45.

NOTE.—We again beg to refer Subscribers who have not yet remitted for 1869, to the circular enclosed to them last month.

AGENTS FOR THE CHURCH OBSERVER.

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

LAW RESPECTING NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their periodicals or newspaper, the publisher or publishers may continue to send them until all arrears are paid up, and subscribers are held responsible for all numbers sent.
3. If subscribers neglect or refuse to take the periodicals or newspapers from the office to which they are directed, they are held responsible till they have settled their bills. Sending numbers back, or leaving them in the office, is not such notice of discontinuance as the law requires.
4. If subscribers remove to other places without informing the publisher, and their periodicals or newspapers are sent to the former directions, they are held responsible.

Church Observer.

"One Faith;—One Lord;—One Baptism."

WEDNESDAY, 6th OCTOBER, 1869.

HURON COLLEGE, LONDON.

On the 20th September, through the kindness of the Lord Bishop of Huron, we (one of the editors of this journal) had an opportunity of visiting this excellent institution. On the same day we also visited the Hellmuth College, and the Hellmuth Ladies' College. As these institutions are fast attaining a world-wide celebrity, we will briefly give our impressions of them.

The Huron College is devoted to training young men for the ministry, and was founded by the Right Reverend Dr. Cronyn about five years ago. The present Dean and Rector, Dr. Hellmuth, acted as his Lordship's agent in England, and raised the sum of three thousand pounds, with which the purchase of the land on which the College stands was made. A second visit to England by Dr. Hellmuth, resulted in his obtaining the gift of £5,000 from the Rev. Mr. Peach, for the endowment of the theological chair.

The Bishop and Dean next went to England together, and obtained £3,500, and finally, on the occasion of the Pan Anglican Synod the Bishop of Huron received an amount sufficient for the establishment of five scholarships.

The grounds are spacious, and the buildings quite adequate for the present necessity. There are rooms for the students; a residence for the Principal and Professors; and a very neat Chapel, capable of accommodating 200 persons, which is served by the Principal and his associates, and which on Sundays is filled to overflowing by residents in the neighbourhood.

Out of the ninety or more clergymen ordained by the Bishop of Huron, twenty-one were trained in this College, a very fair number considering how short a time the Institution has been established.

The first Principal was the very Rev. Dean Hellmuth, the second was Dr. Wickes, and the present Principal is the Rev. Isaac Brock, a relative of the illustrious General. His qualifications for the office he holds will appear from the following memorandum furnished us by the Lord Bishop, who gave Mr. Brock the appointment when he was last in England.

"Brock—Isaac. Queen's Coll., Oxon. 1st class. Matt. et Phyl., B.D., 1851. M.A., 1855. Deacon 1852, and Priest, 1853 by Bishop of Tuam. Minister of Chapel of Ease to St. Mary's, Islington, formerly Missionary of Irish Church Missions in Connemara; Clerical Secretary of Islington Protestant Institute; Minister of Jews Episcopal Chapel, Bethnal Green."

The regular course of study extends over a period of three years. The subjects taught consist of classical and English literature, Composition, History, Mathematics, and Divinity. There are three terms—first, Michaelmas, from the 2d Saturday in September, to the 20th of December; second, Lent, from the 2d Saturday in January, to the Wednesday preceding the 1st Saturday in April; third, Trinity, from the 2d Saturday in April, to the last Wednesday in June. Each student is charged \$40 per annum, in the necessary proportions, each term for room rent, fuel, tuition and the use of the Library. In the case of Divinity students the

President is empowered to dispense with any or all the above charges; but each student is expected to provide himself with light and to supply his own furniture.

The following is a summary of work done during Michaelmas, term 1868 at Huron College:

ST. LUKE.—Exposition Chs. I.—XIII.

SCRIPTURES HISTORY.—Genesis.—The History and Chronology. Messianic Prophecies, types, and ancestry. N.T. allusions to the facts, &c.

SCRIPTURES GEOGRAPHY.—Y'Leod—10 Chapters.

GENERAL HISTORY.—Taylor's Manual of Ancient History, Chs. I.—V.; Egypt. Ethiopian. Babylon and Assyria. Western Asia. Palestine.

CHURCH HISTORY.—Miller Centuries I, II & III.

THE ARTICLES.—Junior Class.—Acts 1—16 learnt and Scripture Proof given.

Senior Class.—Acts 10—24 learnt—Scripture Proof, History and Criticism from Burnet and Brown.

THE PRAYER BOOK.—Wheatly, from Ch. V. to the end of the book.

BISHOP O'BRIEN'S SERMONS on the Nature and Effects of Faith. A full analysis dictated of the ten Sermons.

GREEK TESTAMENT.—Junior Class.—St. Mark Chs. I.—IX. Senior Class.—Ephesians. Philippians; analysis &c.

HEBREW.—Junior Class.—Gesenius' Grammar, section 1—50. Reading Genesis I, 1-13. Senior Class.—Ps. 19, analyzing every word, and closing with De Burgh's Exposition.

SERMONS.—Junior Students.—Analysis of 23 Sermons preached by the Principal on Ex. 18, 23—Mat. 22, 42. Mat. 9, 1-8. Ps. 119, 57. Heb. 12, 1. Heb. 12, 2. "Looking into Jesus." Proverbs 14, 9. I. Cor. 1, 7. Rom. 15, 4. I. Cor. 4, 1. "Stewards of the Mysteries of God." Senior Students have prepared outlines of Sermons on all the above texts except the 1st and last in the week previous to the Sunday on which the Principal preached from them. A series of questions on Jewish Sects, and on the Rule Faith were given during this term.

READING.—Lessons in Reading have been given on the following Chapters: Proverbs XI, John VII & XXI, Acts XIII.

The College was not in session when we were in London, but we had a long interview with the Principal, and our impressions of what we saw and heard were most favourable. We have every confidence in the management of the Institution, and believe it to be eminently worthy of the patronage of the Church.

HELLMUTH LADIES' COLLEGE.

This splendid institution was founded and carried to its present advanced stage, chiefly by the energy and liberality of the Very Rev. the Dean of Huron—The Dean, who is temporarily occupying rooms in the College, was not on the grounds, but we had the pleasure of meeting Mrs. Hellmuth, and the Lady Principal, Mrs. Mills, by whom we were kindly conducted over the building. As full details of the appearance and capacity of the building have already appeared in this journal, we shall not repeat them. It is not too much to say that it is unsurpassed by any thing of the kind that we have seen in this country or abroad, and would well repay a visit. It consists of five stories, with rooms lofty and well ventilated, and fitted up with every convenience for the work to which it is devoted.

There were seventy young ladies, boarders, and thirteen day boarders present, although the college had only been opened since the first of September. There will be accommodation for between one and two hundred, and we doubt not that within the space of a few months every room will be occupied. Dr. Hellmuth has been most fortunate in obtaining the services of the Lady Principal and her assistants, and we feel sure that his heart will be gladdened by witnessing results hitherto unparalleled in this country in the cause of Christian education.

Returning, we visited the Hellmuth College, also founded by the Dean, which has been in successful operation for the past five years.

As this institution has also been described in our columns, we will not attempt a repetition. Through the kindness of the Principal, the Rev. Mr. Sweetman and Major Evans, secretary and treasurer, we were allowed to visit every part of the building and grounds. Over one hundred and thirty pupils were present, and the order and neatness every where visible was most remarkable. We left it with a profound impression of the debt of gratitude due to the Dean and those who were associated with him in this enterprise, and with the hope that others would be raised up to imitate their example.

It is easy to see that, capacious as are these and kindred institutions, they can never supply the wants of the country, and that there will still remain much to be done in various quarters by the friends of education.

THE CATHEDRAL AND OTHER BUILDINGS.

The following day we visited the Cathedral and the Synod building. The former is now undergoing alterations, which will afford additional room, and add greatly to its convenience and beauty. A new chancel has been built, which will receive the organ, and also provide seats for the Bishop, clergy, and their families.

One or two hundred additional sittings will thus be obtained in the late organ gallery and elsewhere, to meet the demand which is now so pressing.

The Synod building is occupied by the Synod and Church Society, and also by the Young Men's Christian Association, of which the Dean is President. We had often heard of the admirable way in which the Church Society was managed in the Diocese of Huron, under the Lord Bishop, and the clerical and lay secretaries, and we had an opportunity this morning of attending one of the meetings. We would advise the other Dioceses which are intending to provide themselves with Synod buildings, to examine the one in London—there is a place for every thing, and every body.

Huron bids fair, we thought, to be regarded as the model Diocese. It is but twelve years since it was organised, under the present venerable and beloved Bishop, and yet it is one of the most complete, best ordered, and successful of the Colonial Dioceses.

We omitted to mention that a See house, with ample grounds, has lately been provided by the Diocese, in which the venerable prelate is now exercising that hospitality towards the clergy for which he has always been known, and in which he is so happily aided by Mrs. Cronyn.

We conclude our notice with sincere congratulations, cordial good wishes, and earnest prayers for the Bishop, Clergy, and Laity of our most western Diocese.

EDUCATION.

CARDINAL CULLEN'S DENUNCIATION OF THE NATIONAL SCHOOL.—Cardinal Cullen, in a letter on the opening of a Christian Brothers' school in Dublin, discusses the model school system of the national board. His objections to it are that "children professing different religions and holding doctrines directly opposed to each other, are admitted to the same school, and then, in order to keep these discordant elements from breaking out into continual contentions, the mention of every religious principle is prohibited, with the exception of those few things in which all agree. Hence, everything specially Catholic is banished from the school: a child is not allowed to bless himself or say a prayer, though Christ says we should always pray; he is not taught the obligation of going to mass or receiving the sacraments; he is not instructed in the duty of believing in and obeying the one Holy Catholic Church." The masters, also, "may be of every religion—Catholics, Presbyterians, Anglicans, Socinians, Arians, Swaddlers, and some, probably, of no religion at all. A Catholic child will observe this Babel, and, perhaps, may be driven to doubt about the truth of every religion when he sees his teachers divided upon so important a matter." Cardinal Cullen declares that "the whole system, as carried on in the model schools is replete with danger, and well calculated to undermine the foundation of Catholic faith." He finally urges the taking away of children from the model school, and adds:—"I have had occasion to speak of ecclesiastical penalties, but I am now so convinced of the evils of the model school system, that I give notice to any Catholic parents who will obstinately persevere in keeping their children in the lion's den, in the midst of danger, that I will feel bound to deprive them of the advantages of the church until they make up their minds to act as parents anxious for the eternal salvation of their children ought to act. Those who sacrifice their little ones to Moloch show themselves to be unworthy of the benefits of absolution."

IRISH ROMAN CATHOLIC BISHOPS ON EDUCATION AND THE LAND QUESTION.—The Roman Catholic archbishops and bishops have published a series of resolutions adopted at their late meeting at Maynooth College on the education and land questions. They condemn the mixed system of education, and in particular oppose the perpetuation of it by making Trinity College a mixed college. They ask a distinct college, and complete secular education on purely Catholic principles, a share of the funds of the Royal and Endowed school, and a rearrangement of the Queen's colleges on the denominational principle. They add a general resolution on the land question, expressing their belief that its settlement is essential to the peace of the kingdom.

The above two extracts clearly show what the Roman Catholic idea is, as to sending their children to Protestant or even non-sectarian schools, and the enormous displeasure they incur, who should presume to fraternize with these schools. The Roman Catholic Priests fully understand the importance of youthful training purely in their own faith, to be faithful members of of their own church, and why should Protestants be one whit behind them on this subject? Why allow our children to be educated in their schools, where in like manner and for the same reasons they become a sacrifice to Moloch in earnest, for remember they do not hesitate to say that about ten per cent of the Protestant pupils sent to them become Romanists.

The articles that have appeared in this paper on education are well timed and should awaken a sense of duty in all Protestants to at once arouse their feelings and establish a system of schools that will obviate the necessity of sending to Roman institutions the young ladies and girls of our own church. The articles above referred to speak for themselves.

FRANCE.

France holding such an important place amongst nations, and being at present in an exceedingly critical condition in consequence of various circumstances, especially the illness of her Emperor, is naturally an object of more than ordinary attention, and should be a subject of earnest prayer to the King of kings that an overruling Providence would order things connected with the government of that country for the advancement of the glory of His name, and the welfare of mankind at large.

The first Napoleon had raised himself—not France—to an astonishing height of power. His extraordinary talents as a general and a politician, called into exercise by a combination of circumstances, rarely if ever found in the world's history, placed him on a throne, purchased with the blood of thousands, and the almost utter ruin of the nation he pretended to adore; and if his ambition had not been insatiable that throne might have remained in the possession of his race, and the Napoleonic Dynasty been established. But he soared too

high and fell, and he who had been to millions "the rod of God's anger," and had broken innumerable hearts, was made a rod unto himself, died and broken hearted on the lonely rock, St. Helena. His only son faded away in youth, and Louis Philippe, with all his wisdom and diplomatic skill, having failed to rule France satisfactorily, passed off the stage, where many shifting scenes were enacted, and gave Louis Napoleon an opportunity of performing his part in the great drama. A refugee in London, a penniless adventurer, a prisoner at Ham, apparently without talent or principle, he seems to have never lost sight of what the future might bring forth; and when the occasion was ripe he plucked the fruit with a bold hand, traded on the fame, and the prestige of the name, of his illustrious relation, and wears the crown as the acknowledged monarch of France, the "well beloved cousin" of the Kings of the earth!

During his reign the country has progressed in a ratio at least equal to that obtained by other nations, for, with talents and wisdom unexpected by those who had known him previously to his acquisition of power, he has employed that power to the extension of commerce, the consolidation and enlargement of the resources of the Empire, the improvement of the Army and Navy, and the strengthening of social friendly relations with other countries, and especially England.

Now the end seems to draw nigh; he is afflicted with a hidden severe malady, which often incapacitates him for the transaction of business. He has spent a hard life, which cannot last much longer. His son is a child, and his wife a bigot completely under the influence of Romish priests. He is compelled to yield the extension of their liberties to the demand of his subjects. The Orleans and Bourbon families are not extinct. His relative the Prince Napoleon is playing a deep game to win the succession as guardian of the infant heir to the throne of volatile and vacillating France, divided into various parties whose interests are conflicting; and we are convinced he knows by experience the truth of Shakspeare's saying "uneasy lies the head that wears a crown."

His health has improved within the last few weeks, so as to suffer him to appear in public in order to silence the murmurs of the people; and we trust he may, with his accustomed prudence, prepare for the inevitable, by arranging the affairs of France in such a manner as may continue and increase her peace and prosperity, and by preparing for the approaching solemn meeting between himself and God, by whom princes reign, and to whom monarchs and subjects must "give account of the deeds done in the body, whether they be good or evil."

The following circular has been sent to each of the clergymen in this Diocese:

MONTREAL, OCTOBER 2, 1869.

MY DEAR SIR,—According to the practice of my predecessor, I have thought it well to recommend the uniform observance of a Thanksgiving day for Harvest.

I request, therefore, that you will, if possible, have Service in your Church, or Churches, on Thursday, October 14th; and that you will urge your people to the offering up of their hearty thanksgivings to God for His great goodness to us during the past abundant Harvest.

I am, my Dear Sir,
Yours very faithfully,
A. MONTREAL.

Correspondence.

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

EDUCATION.

To the Editor of the Church Observer.

DEAR SIR,—As a true churchman I have ever been desirous that our Church in this City, as well as in London, (Ontario), Toronto and Ottawa, should be foremost in establishing Young Ladies' Protestant Schools, so as to preclude the necessity of sending our daughters to Convents and Roman Catholic schools, and finding that no action is taken in this all important subject, I must confess that unless some thing is actually done at once I shall be necessitated to address my articles in such a style as to stir up others to take the initiative in this great work.

I have repeatedly expressed my views on this subject, and I think there is too much lukewarmness or red-tapeism still amongst us, or something I cannot fathom, why this matter should be disregarded.

In June, 1860, a committee was appointed by our Synod with instructions to work at once, but beyond the appointing of that committee, I heard of nothing, not even a report that the committee did not canvass, or that any encouragement or discouragement was the result of their intended labours, and so fifteen months have passed away and instead of decreasing the number of Protestant pupils in the Roman Convents, they have actually in-

creased. Be it remembered that the resolution passed at that meeting of our Synod, positively asserted that the Synod was not to be pledged or be responsible pecuniarily for the school. That being the case, it is quite obvious that there is no use to wait for the action of the Synod, since the support must come from private contributions. See how Ottawa commenced and carried out a sound and most commendable beginning in the right direction. In Toronto a large property was purchased this summer, and large extensions are actually being made; while even the small town of London, (Ontario), can boast of a Young Ladies' College; and in none of these places are there as many Church of England members as in Montreal, while here is the great attraction for the French language, and here also have we more to contend against, owing to the preponderance of Roman Catholics, who hold such a sway in Parliament and in their system of cheap education.

Hoping that something will be done, and done quickly is to try the plan I suggested in my last article. I must therefore leave the matter in your hands for the present.

Yours truly,
T.R.J.
Montreal, October 2nd, 1869.

IMPORTANCE OF UNDERSTANDING THE MORAL LAW.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

That the Moral Law, in its statement and application to every variety of condition and deed, constitutes a vital portion of Scripture, and occupies a very large space in the sacred volume, is too evident to require proof; and it is just as clear that it, and it especially, is eminently fitted to answer the purposes here specified, by the Apostles, in order "that the man of God may be perfect, thoroughly furnished unto all good works." This alone should be sufficient to establish the importance of understanding the law.

But I shall endeavour to show that there are other reasons to urge in support of that position. With that view, I would observe that a correct understanding of this law, lies at the very foundation of revealed religion, and of all religious instruction. For all doctrines and duties of christianity are related to it, and must be tested by its just and holy principles. Indeed our apprehension of its nature and the extent of its claims, will be the measure of our conceptions of the holiness, justice, love and mercy of God. Consequently, our views and applications of the glorious gospel itself, will be regulated by the same rule.

For, "the whole work of the divine Redeemer had reference to the claims and character of this perfect law, and it is to be understood and estimated only as we comprehend the nature and extent of these claims upon man."

It is not in our nature to be grateful when unconscious of being the recipients of any favour. As a general rule of our gratitude will always bear some proportion to our sense the obligations conferred upon us. It is the dread of impending danger that extorts the exclamation.

"What shall I do to be saved? And just as the magnitude of the danger is distinctly seen, so will deliverance and safety be appreciated. In a word: without deep convictions of sin, its destructive nature and baneful consequences (which is the appropriate work of the law), the Saviour will be lightly esteemed.

We have this principle beautifully illustrated by Jesus himself in words of divine simplicity and irresistible force.

"There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Not aware that he was condemning himself, the Pharisee to whom this question was put, answered, "I suppose that he to whom he forgave most." And the words of Jesus, "Thou has rightly judged," places that supposition amongst the verities of Scripture.

Further; it is only in the light of the law that we can read understandingly the Apostle Paul's distressing conflicts with the remaining power of sin in the flesh. Whence that distracting godly sorrow—that bitterness of a sanctified heart—that half despairing cry, "O wretched man that I am!" Whence, but from the clear discernment of a righteousness, a holiness and a spirituality in the law, which, to his enlightened mind, contrasted painfully with what he still found in himself? These elements of heavenly felicity were the joy of his renewed heart.

But that joy was marred by a conscience tenderly alive to the law, revealing the presence of sin.

This suggests a question of deep interest to every Christian. Why is it that, in general they experience so little of Paul's wretchedness, so little of his distressing concern and holy anguish, on account of remaining sin? It will hardly be alleged that they exceed the Apostle in the attainment of holiness.

It must then be owing to a more superficial knowledge of the law, and a consequent misapprehension of the real nature and exceeding sinfulness of sin. In this view of the subject, we can hardly fail to realize the importance of the Psalmist's prayer, "O Lord, open thou mine eyes, that I may behold wondrous things out of thy law."

An author of great proficiency in the school of Christ, and in the knowledge of human nature has said, that "almost all errors in religion connect with misapprehensions about the law of God; therefore, ignorance, inattention, and confused views of it, must tend exceedingly to favor the propagation of heretical opinions of various kinds."

Although sinless perfection is unattainable on earth, yet, as every deviation from that Divine rule, or want of conformity to it, is sin, it must be the duty, and ought to be the earnest desire and endeavor of every Christian to have his every thought, feeling and action, brought into sweetest unison with its Divine principles and precepts.

"For this is the will of God, even your sanctification," and that you should "perfect holiness in the fear of the Lord." "Be ye therefore followers of God, as dear children," "Be perfect, even as your Father which is in heaven is perfect."

This is your high calling. Mr. Fraser, a man of exalted piety and profound thought, says, in his excellent work on Sanctification. "The right of the law subsists, as the demand of perfect obedience and conformity on the part of them who are in a justified state and under grace. If sincerely aiming at walking in the light, they fall short and sin; it is happy for them, that the blood of Jesus Christ cleanses them from, and takes away their sins. But there would be no need of this to persons in a state of grace, if the right of the law to require perfect obedience did not still subsist with respect to them. The holy divine law and divine grace reflect glory, the one upon the other reciprocally; and both will shine forth in joint glory eternally in heaven."

"The law is made for the lawless, for liars, and perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious Gospel of the blessed God." There it is plain, that sound doctrine (healthful, wholesome doctrine) is the doctrine of the holy commandment, the rule of duty, as enforced by the Gospel.

"It is needful that Christians should be deeply impressed with the authority of the law of God, their creator and supreme law giver; and that preachers should inculcate this on all classes of their hearers." To be pure from the blood of all men, they must declare all the counsel of God.

It is much to be feared that thousands of professing Christians are, as Paul once was, alive without the law; and trusting in what they call the Gospel, which they understand as little as he then did the offerings and sacrifices by which it was typified. Nothing can be more perilous than this dead form of life, which draws its vitality from ignorance, and the observance of a conventional morality.

And it requires no argument to prove that a slight knowledge of the law would shake that groundless confidence, would alarm that easy going faith which is satisfied with the form, without the power of godliness, with a name to live whilst dead. "When the commandment came, sin revived, and I died."

I was not a little surprised, to find in the "Baptist" of the 16th inst., when closing this article, one of the most apt and painful illustrations of my subject that could well be imagined. It is a death-bed scene, under the heading, "Fatal Delusion." A lovely young lady is lying in the last stage of consumption; surrounded by all the luxuries of high life that wealth can procure; attended by an affectionate mother of "fine appearance and cultivated manners;" both are "ladies of the purest type."

From the mother's statements to the minister, who had been sent for, it appears that he had not been called to impart instruction or consolation, but, like Lord Warwick to Addison's death-bed, to "see how a Christian can die." The young lady realizes the near approach of death; yet she enjoys the serene peace and bright prospects of the most assured confidence and triumphant faith.

But, when the minister asks, "Do you go into the high and holy presence of God, feeling that in yourself you are a lost sinner, and relying on the merits of a crucified Saviour for acceptance there?" her brow contracts, the flush on her cheek deepens; and the mother, with a haughty sternness, replies—"You have mistaken the case, Sir, such language has never been addressed to my daughter before. She has always led a blameless and beautiful life."

This, unhappily, is but a specimen of the sad truth. "My people are destroyed for lack of knowledge."

It were easy to go on adding proofs, but enough has been said to show the importance of understanding the Moral Law.

W.L.
Montreal, 29th September, 1869.

SCRIPTURE STUDIES, No. 5.

THE LORD'S PRAYER

This beautiful form of sound words, unequalled for its comprehensiveness, sublimity and simplicity, was delivered to the Saints on two occasions by our Lord Jesus Christ, with the intention of leaving it as a pattern, and also a form of prayer for His people, who alone have a right to use it, and some of whom, ignorantly thinking the composition unfitting for their exalted position and privileges, injure themselves and disobey their Master.

It was given in Christ's sermon on the Mount—see Mat. 6, 9—as a pattern for prayer with the words, "after this manner therefore pray ye"; and again in answer to the request of his disciples—see Luke 11, 1—as a form to be repeated, for his direction is "when ye pray say Our Father, &c."

The precatory part consists of six petitions for, 1st, the honour of God's name; 2nd, the establishment of His kingdom; 3rd, obedience to his law; 4th, the supply of our wants; 5th, pardon of sin; 6th, our preservation, and under these heads may be found included all subjects for prayer.

The appellation of the Deity with which the prayer begins is such as to show the falseness of the supposition that it is not suitable for the Church of Christ in this dispensation, for the sinner who asks anything of God as a Father save through and in Jesus Christ, commits

presumptuous sin, and claims a privilege to which he has no right; while all who are in Christ Jesus are children of God, may address Him saying "Abba, Father," and may ask and receive that their joy may be full.

When used in our private devotions a very beneficial effect is produced by substituting *my* for *our*, and *us* for *us*; and many have been drawn nigh to their Father by this familiar, affectionate, but not irreverent mode of coming boldly to a throne of grace. It is to be much regretted that attention is not paid to the proper emphasizing of this lovely prayer, the doing of which requires care so as to prevent our laying stress on *our, thy, us, give, day, &c.*, instead of on Father, will, name, bread, trespasses, &c.; which fault is so usual, and justly complained of.

Political.

AGRARIAN CRIME IN IRELAND.

Editor London Standard.
Sir,—There is one element which has hardly been taken into account in evaluating the agrarian murders which are almost the only serious form of crime in Ireland. That element is the teaching of the Romish Church.

I have in my possession a little book, price one penny, composed by the "Rev. J. Furniss, priest of the Congregation of the Most Holy Redeemer," and issued with the imprimatur of "Paulus Cullen, Archiepiscopus Dublinesis." The book is entitled "What every Christian must know." It bears on its title page the firm of "Richardson and Son, 147, Strand, London; 9, Capel-street, Dublin; and Derby." From its low price and the high sanction with which it is issued, it is very naturally, most extensively diffused. It treats of "Confession, Laws of God and of the Church, Rule of Life, Good Works, Sins, Conscience."

On the fifth page appear "The Commandments of God," in other words, the Decalogue: the Second Commandment, however, which forbids image-worship, being expunged, and the numbers after being made by splitting the commandment which forbids men to covet into two, thus:

9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods.

No notice whatever is taken of the expunged commandment, nor could any one gather from the book that any such commandment had ever been given by God.

The book then proceeds to explain the Decalogue thus mutilated; and it is to some of the explanations it gives that I wish to draw the attention of the English public through your columns.

On the Second Commandment, as it stands in this manual (the Third Commandment as actually given), which forbids the taking God's name in vain, the Rev. J. Furniss thus instructs his readers:

"V. Oaths.—To call God or something sacred to witness that what you say is the truth; for example, to swear on the book, or—By the name of God, or the Holy name.—By heaven—On my soul—So help me God. But if you do not know that what you say is an oath, or do not mean to take an oath, then these words are not an oath. (The italics are in the original.) It is not an oath to say Faith—Truth—On my life—On my conscience—True as I stand here—True as Gospel. It is not an oath to say—I swear—God's truth—God knows—I declare to God—unless you mean these words for an oath; but it is commonly a venial sin to say such words."

I need hardly comment on such teaching. Any one who reads Pascal's "Provincial Letters" will find in them a much better exposure of this lax morality than I could give. But it is obvious that it has the most direct tendency to sap the feeling of truthfulness, and that it goes far to account for that peculiar slipperiness which those conversant with Ireland and the Irish cannot but have noticed.

On the Fourth Commandment, as it is numbered in the manual (the Fifth Commandment of Exodus and Deuteronomy), which bids us honour our parents, children are told—"It is a grievous sin to strike your parents, or in their presence (the italics are in the manual) to put out your tongue at them, or the like through spite, or contempt, or 'in their hearing' (the italics are not mine) "to call them very bad names, such as fools, beasts, drunkards." The instruction, so far as children are concerned, ends with the words, "Children must not go to Protestant or paupers' schools, or schools forbidden by bishops or parish priests."

In the Fifth Commandment, according to this manual (the Sixth Commandment of the Bible), we are told that "Murder, or unjustly taking away another's life, is a grievous mortal sin."

In a note on the same commandment, at the foot of the page, are these words—"It is not a sin to desire some temporal misfortune to another, because it will make him cease to give scandal, or be converted, or not persecute the good."

I wish to call special attention to the above definition of murder. It consists, according to manual in "unjustly taking away another's life."

Now, it is quite obvious that the employment of the word "unjustly" here, instead of *illegally*, opens the door to the very mischiefs under which Ireland now groans. For the peasantry are quite convinced that, however *illegal* it may be, it is not *unjust* to take the life of any one whom they con-

sider as an oppressive landlord or agent; or, indeed, any one who contravenes their own notions of right and wrong. By using the word *unjustly* instead of *illegally*, therefore, in defining what murder is, the manual not only makes the peasant, and not the law, the judge of what is murder and what is not, but also does all it can to confirm the rooted persuasion that these agrarian murders are not murders at all, inasmuch as they are in the opinion of the peasantry, not unjust, though he will at once acknowledge that they are illegal.

Sir, I venture to say that so long as such teaching as this is disseminated broadcast amongst Irish Roman Catholics, they will not cease taking the law into their own hands and executing what they are taught by the authorities of their own Church to believe is not a sinful vengeance on those whom they believe their oppressors.

Such teaching on the part of the Roman Catholic Church (for it is that Church's teaching, since it goes forth with the imprimatur of the Papal Legate) goes far to explain the fact that "agrarian outrages," as murders are euphemistically called in Ireland, are invariably committed by Roman Catholics only. I do not recollect a single instance of any Protestant being ever suspected, much less accused or tried, for murdering his landlord or his landlord's agent.

If any of your readers are doubtful of the quotations given, they can buy the book for themselves, unless, indeed, its sale to heretics should be forbidden in consequence of this notice.

IRISHMAN.

General News.

THE GOLD EXCITEMENT IN NEW YORK.

THIRD DAY.

(From N. Y. Times.)

The tremendous struggle of the bulls and bears in gold culminated before noon yesterday, amid scenes of frantic excitement, which, it is not too much to say, were never paralleled even in the Gold Room.

Before the opening of the Board, the room was packed with members and spectators, while the passage ways and stairs were crowded with men trying to press in, and New-street was blocked up with masses which spread round Wall and Broad streets,—all eagerly excited over the events and prospects of a day which everybody felt to be big with wrecks as well as fortunes.

The skirmishing and maneuvering before the regular opening showed that the strength was still on the side of the bull party; and, though the bidding was irregular and tentative, it indicated a decided advance above the highest figures of the day before. By the time of the opening the bears were struck with terror by the movements of the bulls, who bid 150—or an advance of 6 per cent. above the highest quotations of the previous day—with a reckless defiance of the adversary that showed they had the game in their own hands. Within half an hour the dismay of the bears was increased by the rapid and determined pushing up of the price to 155. They repeatedly attempted to make a fight and a stand that would save them from ruin, but their operations were carried on at such a disadvantage, not only as regards forces and resources, but also tactics and position in the field, that they could only try to save themselves from the demoralization which follows disaster. Before 11 o'clock, the price again sprang up five per cent. further at a single leap, and, in less than half an hour, amid the hottest excitement of the masses that surged to and fro, inside and outside of the Gold Room, it leaped up to 160, and then, for a few seconds, touched 164. The shouts and cries of the hundreds of active operators seemed here like the outpourings of maniacs, and for a short time the pallor seemed to overtake the persons of the mass, which had been wrought up to a point beyond human endurance. The majority felt the ground breaking under them, and as they saw their margins gone, their fortunes broken and their hopes blasted, they stood bewildered and perspiring spectators, in a room which is ordinarily the scene of friendly rivalry and humorous interchanges. During this hour or two of uproar and panic, brokers and operators had been constantly rushing out of the gold room and back again, attending to their margins, consulting with their partners, and trying to effect settlements. The bull party or clique had, of course, compelled the other side to increase their margins indefinitely, and had forced many of those whose means were limited, or whose capacity of losing was exhausted, or whose timidity had got control of them, to come to their terms, with immensely profitable results to the Ring.

But at last the struggle, brief but intense, culminated. It was nearly 12 o'clock, and the price was at or about 160-64, when suddenly it was reported that the Treasury has sent orders for the sale of Government gold. The order was only for the sale of four millions on Saturday, but rumor immediately put it at fifteen, to which was added the report that the Government was actually in the market as a seller at that moment. Quicker than the price had gone up during the previous two hours—far quicker than it had risen at any time during the previous two days,—it tumbled, five, ten, twenty, thirty per cent.; and by mid-day the premium on gold, which a short time before was 164,

had rushed down to 133; and frantic operators were here and there shouting that they would sell for 130,—just as a short while before an equally frantic operator had been offering to buy at 160 what he could get for 140. With this appalling crash—with this utter defeat of the reckless and desperate bull clique, which had been playing havoc with fortunes and damaging the public interest for weeks past, but especially during the last three days, and still more particularly within the few hours of their final supremacy, the great gold conspiracy culminated, and the conspirators lay prone beside their victims, shattered and demoralized. It was a spectacle for gods and men, a pitiful spectacle for the gods and a disgraceful one for human nature. The crowds around breathed freer. Hundreds rushed from the gold room and from the street,—eager to get away from the heated atmosphere and the hot excitement, and anxious to find out what to do next regarding their losses, their settlements and their salvation. "You can have little idea," said a keen and apparently imperturbable operator, "how a broker feels in that room under such circumstances, and how the whole body of operators in there felt to-day. When you consider that a change of one per cent. means a fortune to him—an amount of money of which it is hard to get an idea,—when you consider his feelings in view of this fact—and then when you multiply one broker by a hundred or a thousand (the present reporter is not responsible for the present phraseology), and consider that this state of feeling pervades them and continues all day, you may form some sort of fancy of the passionate excitement that filled the gold room during the rise and fall, and amid the shouting and struggling of such hours as these."

As we have said, the bull clique were able to force many of the bear party to a settlement during the rise. Of the heavy losses of the clique during the sudden fall, hardly anybody believed that there would ever be full payment made. One experienced broker remarked that "half the street have failed to-day, and the other half will fail to-morrow. Not," continued he, "that they will be announced as bankrupts, or that their cases will prove total failures, but they will be forced to make compromises of some sort, or adjust their losses as best they can with the other side." "I made \$50,000 on the fall," said a grizzled-faced operator, "and would take a quarter of it to-day rather than run the risks of to-morrow." "Yes," said a very young but very heavy operator, "I made \$100,000 in a jiffy, but I would like to take ten per cent. of it for my chance of the whole. I don't suppose I will ever get a copper of it—the parties will turn out to be all broke." "My profits were over \$75,000," said another, as he regaled himself with oysters after the turmoil; "but I have been excited with fears about it the last half hour, and have just found out that my fears are quite certain to be justified." On the other hand, there are parties on the bull side who allege that the leading clique operators will meet their losses, and that their difficulties yesterday would disappear after the adjustment at the Gold Clearing House. There will undoubtedly be thousands of anxious brokers and customers in Wall street to-day, awaiting the determination and the result of the gigantic operations of yesterday. If Smith, Gould, Martin, Fish and Belden, and other of the bull concerns, settle their accounts according to their face, the other side will escape losses which they have reason to fear.

After the break which occurred about noon, the price was comparatively steady for the rest of the day—the range being 133-34, with but few operators in the room, the great body of them having become collapsed and exhausted, if not satisfied with the operations of the earlier part of the day.

ROMANISM IN AMERICA.

BY R. F. BURNS, D. D.

The leading exponents of the Papal will do not disguise their desires and designs with reference to this country. With more than ordinary frankness have they of late expressed themselves on the subject. Father Hecker and other recognised champions of American Romanism have openly declared that, in ten years, it will have the supremacy here. That able and adroit controversialist professes to tremble in view of the tremendous responsibilities which such an overshadowing influence will impose. The recognised organ of the Archbishop of St. Louis, the chief Romish dignity in the Northwest, gives a more qualified expression to this hope, but uses "great plainness of speech" with reference to the result wherever this expected supremacy is gained. His words are worth quoting; "The Church, we admit, is of necessity intolerant, that is, she does everything in her power to check, as effectually as circumstances will permit, the progress of crime and error. Her intolerance follows necessarily from her claim to infallibility. She alone has the right to infallibility. Here she inserts in her catalogue of mortal sins. She endures it when and where she must, but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, though at a distant day, an immense numerical majority, religious freedom in this country is at an end."

So say our enemies, so say we. We confess a liking to this plain, honest, open

way of speaking. Better far be this outspoken "Shepherd of the Valley" with visage unmasked, and voice and teeth and cloven-foot revealed, than the wolf in sheep's clothing. Safer far for our simple, unsuspecting modern Red Riding Hoods. We have had quite enough of the sanctimonious face and fawning form—of velvet lip and oily tongue. The voice has been that of Jacob. We may find to our cost, the hands to be Esau's.

The kind-hearted Dr. Doyle stated in Cardinal Wiseman's pulpit (St. George's Cathedral) that the "Aphonso de Castro was the true representative of the Church of Rome and opposed to everything in the shape of persecution." But the worthy Doctor must surely have forgotten the chapter in the middle of one of Alphonso's leading volumes—"De justa punishmente hereticorum"—in which occur, repeated in variety of forms, such sentiments as these: "The last punishment of the body for heretics is death, with which, we will prove, by God's assistance, heretics ought to be punished." "If the people be infected with the same pestilence of heresy as the King, the people will be deprived, *ipso jure*, of the power of choosing for itself a King, and then the business will devolve on the sovereign pontiff."

We presume the same rule will be applied to the election of a President.

This highly eulogized authority enumerates a variety of modes in which death for heresy had been inflicted in different countries, and goes on to say: "From these words it is abundantly plain, that it is not a modern invention, but that it is the ancient opinion of wise christians, that heretics should be burned with fire." We are thus taught what to expect should Father Hecker and Archbishop Hendrick prove true prophets. The laws of Congress, we apprehend, would receive no better treatment than the *London Tablet* (the great organ of Romanism in England) declares should be accorded to the laws of Parliament. Its words, too, are worth remembering:—

"Neither in England nor Ireland will the Roman Catholics obey the law. They have before them two things called law. Both cannot be obeyed. One of them is the law of God. The other is no law at all. In the ethics of legislation it has no more force or value than a solemn enactment that the moon is made of green cheese. It is not a law, but a lie—a Parliamentary lie which its very utterers know to be false, and which they deliberately put forward as a falsehood. Of these two things we need hardly say which will be obeyed and which will be disobeyed. The law of God, that is the Pope's command, will be carried into effect. The Parliamentary bill will be spit upon and trampled under foot."

It indicates the extent of Protestant forbearance that such language though emanating from so high an authority, provokes but a smile. We cannot bring ourselves to think that it is anything more than mere vaporing. History, however, tells a different story, and if Rome's plea of infallibility, and consequent irreversibility, be well founded, that history can be reproduced. The enforcement of such prerogatives is only postponed. Even now, in the utter paralysis of law and the debauchery of the public conscience at New York, and the effort made in the Common Council of its Western representative to put down freedom of speech, we have indications that that postponement may not be indefinite. It is right certainly not to return evil for evil or railing for railing. But should the American Sampson fall asleep in the lap of the cunning enchantress, till his arms be pinioned and he be shorn of his strength?

England and America are very dear to the heart of the Holy Father, and in both his power is waxing, while almost everywhere else it is on the wane. Eighty years ago the statistics of Romanism in Great Britain and Ireland were:

Chapels, 3,234; bishops and priests, 4,156; schools, 5,585, exclusive of private ones; teachers, 7,612; colleges, 42, monasteries, 148; chaplains, 331; convents and nunneries, 343.

By this time the figures must be much higher. In the beginning of the century a single bishop and 100 priests formed the entire Papal force in this land. Now there are:

Dioceses, 44; vicars apostolic, 3; bishops, 45; churches, 3,795; clergymen, 2,317; ecclesiastical institutions, 49; colleges, 29; schools for girls, 134; asylums, 66; hospitals, 26; and a membership of 5,000,000.

In this city they claim (though that claim may be reasonably disputed) 101,000 out of 141,000 said to be connected with Chicago churches. The small frame building in the rear of St. Mary's has given place to twenty splendid edifices of varying architectural attractions. There are 15 schools, attended by over 15,000 children, hospitals, nunneries—property valued at over three million dollars. I have seen a printed calculation, though I cannot vouch for its accuracy, that the increase of the Roman Catholic religion in America is 75 per cent. greater the ratio of the increase of the population, while the Protestant rate is 12 per cent. less than that. There can be no question that the Romanists are gaining from natural increase, much more than their Protestant neighbours. Ant-natal murder, being most properly classed by papal authority in the category of mortal sins, is very little practised among them.

In all our leading cities their mammoth edifices are rising. Truckling politicians are afraid to deny them anything the

want. In 1866 New York voted \$124,000 to Romanist institutions, and \$4,000 to Protestant and Jews. Within six months thereafter New York voted \$120,000 in the same way.

FATHER HYACINTHE'S REVOLT.—The revolt of Father Hyacinthe against the authority of the Papal hierarchy, of which the cable brings us intelligence this morning, is an event which will produce a profound sensation throughout the Church.

—White people in Florida maltreat the few remaining Seminole Indians in that State. They rob, beat and otherwise injure the redskins living, and have been known to open the grave of a squaw and rob the body of the jewels buried with it.

—A Clergyman writing to a friend says, "My voyage to Europe is indefinitely postponed. I have discovered the 'fountain of health' on this side of the Atlantic. Three bottles of the Peruvian Syrup have rescued me from the fangs of the fiend Dyspepsia."

Commercial.

CHURCH OBSERVER OFFICE,

Wednesday, 6th Oct., 1869.

No Gold report from New York to-day.

STOCK AND SHARE LIST.

Table with columns: BANKS, RAILWAYS, MINES, &c., BONDS, EXCHANGE. Lists various financial instruments and their prices.

ROBERT MOAT, BROKER, North British Chambers, Hospital Street



CAUTION.—All genuine has the name "PERUVIAN SYRUP" (not "Peruvian Bark") blown in the glass.

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A YOUNG LADY, A FRENCH PROTESTANT, desires a situation as GOVERNESS to young children in a pious English family.

THE CHURCHMAN'S MAGAZINE

For OCTOBER, Contains, among other valuable articles, the following: The First Sermon preached by the Metropolitan in the Cathedral of Montreal, from His Lordship's own notes, with a full account of the Installation Ceremony.

THE THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF VIRGINIA.

The Annual Term of this Institution will open on the FOURTH WEDNESDAY OF SEPTEMBER, being the 22nd day of the month.

THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO.

This Institution is located at Gambier, Knox County, the seat also of Kenyon College, both having been founded there by Bishop Chase, in A.D. 1827.

SERMONS ON ERRORS OF PLYMOUTH BRETHREN

BY REV. J. C. ARMICHAEL, FOR SALE AT DAWSON'S, GRAFTON'S, HILLS, PICKUP Price 5 Cents.

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March 12, 1868. THIS COMPANY having invested, in conformity with the Provincial Act, ONE HUNDRED THOUSAND DOLLARS for the SPECIAL SECURITY OF POLICY HOLDERS IN CANADA.

PHENIX FIRE INSURANCE COMPANY OF LONDON, Established in 1782.

JAMES DAVISON, Manager. GILLESPIE, MOFFATT & CO., Agents for Canada. Feb. 27, 1868.

WILLIAM P. JOHNSTON, MANUFACTURER OF BOOTS AND SHOES IN EVERY STYLE (FOR GENTLEMEN ONLY)

147 Gt. St. James Street, MONTREAL. Feb. 13, 1868.

W. GEO. BEERS, DENTIST, OFFICE AND RESIDENCE, 12 BEAVER HALL TERRACE, MONTREAL.

ENGLISH AND FRENCH BOARDING SCHOOL, BERTHIER, P.Q.

Mr. Ph. DE GRUCHY, Master of the Berthier Model School, late City Missionary of Montreal, proposes to receive into his family a limited number of Boarders.

SERMONS ON ERRORS OF PLYMOUTH BRETHREN, BY REV. J. C. ARMICHAEL, FOR SALE AT DAWSON'S, GRAFTON'S, HILLS, PICKUP Price 5 Cents.

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

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Further information and Tickets can be had at the OFFICE, No. 10 BONAVENTURE STREET By order, EDWARD SCOTT, Secretary. Montreal, 23rd June, 1869.

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1869. Summer Arrangements. 1869. Trains now leave Bonaventure Station as follows:—

GOING WEST. Day Express for Ogdensburg, Ottawa, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all other points West, at 8.30 A.M.

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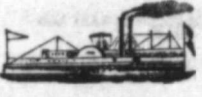
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OBJECT. To give residents in the vast colonial empire of Great Britain, and residents in India, a religious Magazine of their own, published in connection with the Church of England; to afford settlers who are without the ministrations of a regular 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.

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Club Subscribers must pay their own postage. Five Cents per Copy quarterly in advance.
The ALBION, with any other weekly paper or with any monthly magazine published in the United States—the subscription price of which is not more than \$4 per annum—\$7 in advance, without Engravings.
Postmasters everywhere are invited to become agents for the ALBION, and a commission of twenty per cent. may be deducted from all subscriptions remitted by them.
June 18, 1869. 22

NEW DRUG STORE.

J. GARDNER, CHEMIST AND DRUGGIST, (Established 1854.)

Desires to intimate to his Friends and the Public, that he has rented the Store No. 457 Notre Dame Street, near McGill Street, being the Store formerly occupied by him for so many years, and will—EARLY IN MAY—REMOVE from his present Stand, No. 375 Notre Dame Street, to the above; and he hereby solicits a continuance of that patronage so long enjoyed by him.
The EAST-END BRANCH, Nos. 211 and 213 Notre Dame Street, corner of St. Gabriel Street, will be carried on under the superintendence of well qualified Assistants.
J. GARDNER, Chemist.

DOMINION METAL WORKS

CHARLES GARTH & CO., NOS. 536 to 542 CRAIG STREET, MONTREAL.

Constantly on hand a first rate assortment of English and American

GAS FIXTURES.

Consisting of Lacquered, Bronzed and Glass Chandeliers, Glass and other Brackets, Hall and Table Lamps, Pillars, &c., in great varie

All kinds of GLASS GLOBES. Plain, Cut, and Engraved.

FANCY SHADES, &c., Which can be had at extremely low prices. Parties in want of Gas Fixtures will please favor the undersigned with a call.

The subscribers have also for sale all sizes of Wrought Iron, Steam and Gas Tubes; Malleable and Wrought Iron Steam and Gas Fittings; Steam Pumps; Cistern, Force, and Light Pumps; Cast Iron and Enamelled Sinks; Urinals and Sinks; Galvanized Iron and Plinished Jopper Baths, Shower Sieves, &c.
All kinds of Lead, Copper and Brass Work constantly on hand.

January, 1869. C. GARTH & CO.

(Established 1856.)

REAL ESTATE AGENCY.

CHARLES H. TUGGEY, (Successor to the late CHAS. TUGGEY.)

REAL ESTATE & INVESTMENT AGENT,

No. 61 Great St. James Street, Montreal.

No Commission charged to tenants taking houses at this Agency.

April 2, 1868. 10

THOMAS R. JOHNSON,

ESTATE AGENT AND ACCOUNTANT,

44 Little St. James St., Montreal.
Special care devoted to the making up of statements of accounts and management of estates of deceased persons, for the benefit of Widows, Orphans and Heirs generally.
REFERENCES.—The Revs. Canon Bond, R. D.; Canon Bancroft, D.D.; W. B. Curran, B.A.; M. S. Baldwin, M.A.; J. P. DuMoulin, &c.
January 27, 1869 3

SCRIPTURE & KEMP,

(Successors to C. D. PROCTOR,) Importers and Dealers in

GROCERIES, PROVISIONS, &c., &c., 147 McGill and 34 and 38 Lemoine Streets, Montreal.

I. F. SCRIPTURE. E. J. KEMP. March 19, 1868. 1y 8

BAKER, POPHAM, & CO.,

WHOLESALE CLOTHIERS, Nos. 512 and 514 St. Paul Street, Montreal. J. R. BAKER. E. POPHAM. March 19, 1868. 18

LINTON & COOPER,

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

ROBERT FOSTER,

Importer and dealer in Choice Teas, Coffees, Fruits, Spices, Pickles, Preserves, Sauces, Oils GENERAL GROCERIES & PROVISIONS, No. 173 McGill Street, opposite St. Maurice St., Montreal. March 19, 1868. 1y 8

JAMES POPHAM & CO.,

Manufacturers and Wholesale Dealers in kinds of BOOTS AND SHOES, Nos. 487 and 489 St. Paul Street, Montreal. March 19, 1868. 8

S. H. MAY & CO.,

(Successors to CORSE & MAY,) Importers and Dealers in PAINTS, OILS, VARNISHES, GLASS, &c., No. 474 St. Paul Street, Montreal. March 19, 1868. 1y 8

W. B. BOWIE & CO.,

IMPORTERS OF British and Foreign Staple and Fancy DRY GOODS, 305 NOTRE DAME STREET, 306 (CAYRELL'S BUILDINGS,) Montreal. April 2, 1868. 1)

J. D. LAWLOR,

Manufacturer and Importer of all kinds of SEWING MACHINES, AND

BOOT & SHOE MACHINERY, FINDINGS, &c. Repairing promptly attended to by J. D. LAWLOR, 365 Notre Dame Street, Montreal, and 22 John Street, Quebec.

Ladies taught to operate. Agents wanted. March 19, 1868. 1y 8

MONTREAL SCULPTURE

AND GENERAL MARBLE AND GRANITE WORKS, (New Premises,) Corner of St. Alexander and St. Catherine Sts. Montreal.
JAMES MAYOR & CO. Mural Tablets, Baptismal Fonts, Tiling for Aisles, Transacts, &c. Churchyard Memorials in Stone, Marble, Granite, &c. Chimney-pieces, Slabs, Table-tops, and House Work of every description. Designs and Estimates furnished promptly on application. April 30. 41

S. R. WARREN & CO.,

ORGAN BUILDERS, CORNER OF ST. HENRY AND ST. JOSEPH STREETS MONTREAL. March 12, 1868. 1y 7

W. & J. MONTGOMERY,

CARPENTERS AND BUILDERS, (No. 14 EVANS STREET, (First street below Sherbrooke, between St. Ervain and St. Charles Baromette,) MONTREAL. Jobbing promptly attended to. March 5, 1868. 6

COUGH! COUGH!!! COUGH!!!

BALSAM OF HOARFROUND, (GOULDEN'S,) an invaluable and never-failing remedy for Coughs, Colds, Hoarseness, Sore Throat, Whooping-Cough, and the irritation experienced by public speakers and singers. Prepared only by J. GOULDEN, Druggist, 77 and 179 St. Lawrence Main St., Montreal.
A fine assortment of Choice HYACINTHS, named varieties—different colors—Red, White, Blue, Yellow, Black, &c. Hyacinth Glasses also for sale at J. GOULDEN'S, Druggist, Near the Market, 177 and 179 St. Lawrence Main Street.

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 Provinces, 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 ordinarily—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.

TREATMENT AND CURE.

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

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

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, given to a powder, have secured results which Croton Oil and other powerful agents have failed to produce.

AFTER THE CURE.

Radway's Pills should be taken in small doses, half a pill 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 Sarsaparilian 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 87 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. Sarsaparilian Resolvent \$1 per bottle, or bottles for \$5. Sold by druggists and general storekeepers. DR. RADWAY & CO., Dominion Office, 439 St. Paul St., Montreal.

HELLMUTH LADIES' COLLEGE, LONDON, ONTARIO.

INCORPORATED 1869.

PATRON:
THE RIGHT REV. THE LORD BISHOP OF HURON.
VISITORS:
THE VENERABLE THE ARCHDEACON OF LONDON.
THE VENERABLE THE ARCHDEACON OF HURON.

PRESIDENT OF THE CORPORATION:
THE VERY REV. I. HELLMUTH, D. D., DEAN OF HURON.
And Rector of St. Paul's Cathedral, London, Ont.

SECRETARY AND TREASURER:
MAJOR EVANS, (Late of H. M. 16th Regiment.)

LADY PRINCIPAL:
MRS. MILLS, (Late Lady Principal of Queen's College, London, England.)

ASSISTANT STAFF:
MISS DAVIES, MISS LACALE, FRAULIEN SCHEMIDT,
MISS YOUNG, MISS FARRER, MISS HEND,
&c., &c., &c.

EDUCATIONAL AND MATERIAL PROVISION.

The OBJECT of this Institution, as contemplated by its Founder, is to provide a thorough, liberal and useful Education for young ladies, adapted to their wants in life, and based upon the soundest PROTESTANT CHRISTIAN PRINCIPLES as the only solid basis for the right formation of character.

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

No pains or means will be spared to afford the very highest and best Education in every department, and to make the material provisions for the health and comfort of the Pupils perfect.

The DISCIPLINE of the COLLEGE, with all the Domestic, Social and Educational Departments, will be under the direct superintendence of the Lady Principal, aided by the resident Teachers, and under the supervision of the President.

COURSE OF INSTRUCTION

French will be the language spoken in the College.

Languages: ANCIENT—Latin. MODERN—French, German, Italian and Spanish.

English: The Course of Instruction in

THE CANADIAN RUBBER COY MONTREAL,

MANUFACTURERS OF MACHINE BELTING, HOSE, STEAM PACKING, RAILWAY CAR SPRINGS AND BUFFERS, VALVES, STATIONERS' GUM, TEETHING RINGS, &c., &c.

INDIA RUBBER OVER-SHOES AND BOOTS.

FELT BOOTS in great variety. All orders executed with despatch. OFFICE AND WORKS: 272 St. Mary Street. F. SCHOLES, Manager. 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. SWATMAN, 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 modern languages) \$36 per annum. Boarding \$140

For terms of admission, Prospectuses, &c., apply to the Secretary, Major EVANS, London, Ont. London, March —, 1868. 14



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.

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

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.—30th 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 deportment, 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 specially 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.

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

WINTER FLUID.—For chapped hands, lips, and all roughness of the skin, this preparation stands unrivalled. Hundreds who have tried it say it is the best thing they ever used. Gentlemen will find it very soothing to the skin after shaving. Price 25 cents per bottle. HOMEOPATHY.—The subscriber has always on hand a full assortment of Homeopathic 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, 396 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. Hearse, Caskets, Gloves, &c. Charges moderate. JOSEPH WRAY, No. 126 St. Dominique Street. May 15.

TO THE AFFLICTED.

PARODEE'S EPILEPTIC CURE. This preparation is from the recipe of a celebrated French physician in Paris, and has been used with remarkable success in this 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. 249 St. Catherine Street, (Near the Cathedral) MONTREAL.

The advertiser is prepared to fit up all sizes of BEECHER'S FURNACES, at a cost of about one-third less than most Furnaces heretofore manufactured. These celebrated Heaters 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 3, 1868. 10

JOB PRINTING

IN ALL ITS BRANCHES EXECUTED WITH DESPATCH
THE MONTREAL PRINTING AND PUBLISHING COMPANY
HAVE A LARGE QUANTITY OF NEW TYPE FOR PLAIN AND FANCY WORK,
And is prepared to execute Jobs of all kinds, with NEATNESS, ON MODERATE TERMS.
POSTERS OF ALL SIZES!
HANDBILLS!
PROGRAMMES
BILL-HEADS CIRCULARS
BUSINESS CARDS!
FANCY CARDS!
VISITING CARDS!
BALL CARDS!
BOOKS
PAMPHLETS!
HE ABOVE LIST OF DIFFERENT AND MANY OTHER KINDS OF PRINTING CAN BE DONE IN ANY STYLE AND COLOUR

To suit the taste of parties requiring the same. This combined with MODERATE PRICES, STYLE AND DESPATCH WILL INSURE A Still Larger Patronage than has hitherto been accorded to THIS BRANCH OF THE BUSINESS. Parties residing in the Country requiring Printing in one or both languages will please address MONTREAL PRINTING AND PUBLISHING COMPANY, 67 GREAT ST. JAMES STREET.

ESTABLISHED 1859.

HENRY R. GRAY, DISPENSING AND FAMILY CHEMIST, 144 St. LAWRENCE MAIN STREET, MONTREAL. N.B.—Particular attention paid to the Dispensing of Physicians' Prescriptions. Physicians supplied cheap for cash. April 30, 1868. 14

LIFE INSURANCE,

ESTABLISHED 1825
SCOTTISH PROVINCIAL ASSURANCE COMPANY. Incorporated by Act of Parliament. CANADA HEAD OFFICE, MONTREAL. DIRECTORS: HUGH TAYLOR, Esq., Advocate. HON. CHAS. WILSON, M. L. C. WILLIAM SAGGE, Esq., Banker. JACKSON RAE, Esq., Banker. Secretary, A. DAVIDSON PARKER. LIFE DEPARTMENT. Attention is directed to the Rate of Premium adopted, which will be found more moderate than that of most other Companies. SPECIAL "HALF PREMIUM" RATES. Policies for the whole of Life issued at Half Rates for the first five years, so adjusted that the policies are not liable to arrears of Premium. Age 25, yearly premium for £100—£1 1s. 9d., or for £500, yearly premium, £5 ss. 9d., at other ages in proportion. Feb. 13, 1868. 3

SEEDS! SEEDS!! SEEDS!!!

JUST RECEIVED. My new SEEDS, from France, England and the United States, all guaranteed FRESH. One of the best collections in CANADA, either in FLOWER, VEGETABLE, or FIELD SEEDS, viz:— Beans, Cucumbers, Parsley, Beets, Lettuce, Peppers, Cabbage, Mangold Wurtzel, Peas, Carrots, Melons, Radishes, Cauliflowers, Mustard, Spinach, Celery, Onions, Turnips, Corn, Parsnips, Tomatoes, Mushroom Spawn, &c., &c. A liberal discount allowed to Dealers and Agricultural Societies, on taking large quantities. Call and get Catalogues. JAMES GOULDEN, 117 & 119 St. LAWRENCE MAIN STREET, April 30. MONTREAL: Printed and published for the Proprietors, by the Montreal Printing and Publishing Company Printing House, 67 Great St. James Street.