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THE CHURCH OF OLD ENGLAND

A MONTHLY MAGAZINE

DEVOTED TO THE INTERESTS OF THE CHURCH IN CANADA
THE ADVANCEMENT OF EDUCATION
AND TEMPERANCE

JOHN POYNTER McMILLIN

Sole Editor and Proprietor

“In short we must be content to obey, and not seek all to be teachers,—expounders of the law, and that, too, according to our own private interpretation; we must learn that there is as much glory rendered to God in serving Him in our appointed station, being even the humblest, as in those of more public mark.”—*Bishop Fulford.*

VOLUME I, 1866.

MONTREAL, CANADA EAST

PRINTED FOR THE PROPRIETOR BY M. LONGMOORE & Co.,

67 GREAT ST. JAMES STREET

(1867)

INDEX.

Page	Page
Editorial	1
Letters of Testimonials of Character	1
Lieut. Gen. Price to Hon. Geo. W. Randolph ..	1
Alex. Dimitry, Esq., to Gen. Cooper	1
Gen Harris and Col. Conrow	2
Lieut.-Gen. Pemberton to Hon. J. A. Shedd.	2
Geo. Peltus to Hon. J. A. Shedd	2
Judge Wilkinson to Pres. Jeff. Davis	3
Major-Gen. Ferguson to Hon. J. A. Shedd ..	3
Lieut.-Gen. Lee to Hon. J. A. Shedd	3
Gen. Johnston to Gen. Cooper	3
Maj.-Gen. Cocknell	3
Our Enterprise	4
By Editor	4
Will the Church Sustain it?	6
do	6
Theological Grapplings	6
do	6
Difficulties of Beginning	7
do	7
The Montreal Press	8
do	8
Poetry. Cowper	8
Letter from Rev. Sterne Tighe, B. A.	9
Note by Editor on above	9
Letter	10
Note on above	10
Original Matter	11
By Editor	11
Short Sermons	12
do	12
The Fall of Lieut.-Gen. Polk	13
Note on above by Editor	14
Poetry—"The Call on our Volunteers," By Charlotte S. Green	15
Note by Editor	15
Ritual of the Church of England	16
Et tubrute	19
Ritualism	21
Louisiana	24
Easter Vestries	25
Rev. Lewis P. W. Balch, D. D.	25
Presentation to Rev. Canon White	25
New English Church at Hereford, C. E.	26
Proposed Church Synod	26
Whether Cholera is Contagious. Jacob Bigelow, M. D.	27
The first Number	29
Editor	29
Subscribers	30
do	30
Question for Debate	30
Selection	30
Rays of Light	30
Poetry—"Volunteer Song,"	32
J. J. P.	32
Order of the Lord Bishop	33
Notice--Meeting of the Mission Board	33
Bishop Colenzo	33
F. Montreal.	33
The Excommunication of Bishop Colenso	36
Acknowledgement of Rev. J. L. Gay	38
Education	38
Editor	38
Temperance	39
Editor	39
The Echo	40
do	40
Poetry—"Spring,"	41
by D.	41
Ritualism	A Churchman, 41, 133
Woman's Influence	46
Admiral Fulford	48
Poetry—"Blessed to Give,"	Wilson 48
The Practical Experience of the Cross	49
Selections	53
To Correspondents	53
Poetry—A Hymn for Ascension	H. Downton. 53
Church Items	54
Rev. S. Baldwin	54
"Mr. Du Moulin	54
St. Johns, C. E.	54
Rawdon, C. E.	54
Removal of Rev. John McLean	55
The Church in the South	55
Correspondence to "Daily Telegraph,"	55
Resignation of Rev. J. McLean	56
Memorial to the Bishop of Huron	56
Presentation to Rev. J. A. McLeod	57
The appointment of Coadjutor Bishop for Toronto	by Laicus. 57
Letter	58
Narrow Escape from drowning of a son of the Rev. Dr. Balch	58
The Rev. John Keble	J. T. C. 59, 70
The Cholera	62
Society for Translation of Scriptures	64
Subscriptions Received 64, 96, 127, 160, 192, 224, 256, 287	
Editorials	
The Diocese of Ontario, Toronto, and Huron ..	65
Those who actively aid us	65
Poetry—"Our True Exemplar"	H. M. Giles. 66
Trinity Church, Montreal	66
Earnestness and Influence	by A. 67
Poetry—A Story	by R. 69
John Keble	A. C. W. 79
Convocation of the Province of Canterbury	80
Christian Intimacy	83
Church Membership	Rev. H. Stowell. 87
Queen Victoria and the Bible	88
Diocese of Montreal	89
Letter from J. J.	90
To Correspondents	93
Cholera in Canada in 1832 and 1834	
Jos. Workman, M. D.	93
The Bishop of Exeter	96
Confirmation	96
Editorial	
To The Church of Montreal	97
The time to issue	97
The Synod of Montreal	98
Ladies' Entertainment	99
The Religious Press	100
Father Ignatius	100
Letter from Theophilus	101

	Page		Page
Letter, Diocese of Huron.....	A Huron Priest. 101	Selection. Bulwer's Rise and Fall of Athens ...	168
What do the Plymouth Brethren believe	102, 242	How Extempore Prayer was introduced into	
Selections.....	Massingberd. 110	England	H. S. 170
Poetry--"Lines".....	111	Selection.....	British Magazine. 171
Formality and Simplicity	111	Address to the Bishop of Montreal and reply	172
Selections.....	Massingberd. 115	Opening of the New Organ at Hawksbury Church	
do	Bishop Ken's Will. 115	on the Ottawa, C. W.	173
The Church in the Colonies.....	By Angela	Death of Bishop Spencer.....	174
Georgina Burdett Coutts.....	115	Catechizing.....	Dr. Donne's Sermon. 174
The Colonial Church and the Supremacy.....	117	Poetry--"An April Sunset".....	Astley H. Baldwin. 174
Strong Characters.....	F. W. Robertson. 120	I am thankful I belong to the Church of Eng-	
Society for the Propagation of the Gospel.....	120	land. Rev. A. Orenden.....	175
The Ritual Question.....	Archbishop of Dublin. 121	A Book.....	Jas. Hutchison, Esq. 175
do do	Bishop of Worcester. 121	Selection.....	176
Selections.....	Archbishop Leighton. 123	The Chorister. A Tale.....	209, 178
do	Lord Clarendon. 133	Poetry--"The Discomfiture of the Midianites"	
Ignatius, O. S. B.	The father of Ignatius. 123	T. W. F.....	188
Poetry--"Be near me, Lord".....	Orwell. 125	Selection.....	Massillon. 189
do " The Fenian Raid, June 1866, John		do	Wm. Dyer. 189
Reade.....	125	Ladies at Last.....	190
(Note on above by Editor).....	125	Letter from Hope Golding.....	190
Colonial Bishops	125	Letter from Hannah Hopeful.....	190
The Marchioness of Sligo.....	125	Poetry--"Union Hymn".....	191
Tobacco.....	Temperance Advocate. 126	Episcopacy--Why Retained.....	Heber 191
Christian Resolutions	S. C.127, 149	Truth.....	191
Note.....	127	Editorial	
Circular. (The Church of Old England).....	128	Some of the amusements of Editorial Life..	193
Circular to the Clergy of the Diocese of Montreal,		The Canadian Mind.....	195
F. Montreal.....	129	The Synod of Toronto	195
Editorial		The Truth and Office of the English Church	
Diocese of Montreal.....	130	Pusey.....	Alpha. 196
War in the Old World.....	131	Prayer.....	201
The Provincial Church.....	131	Poetry--"As ye would that men should do to you	
Letter.....	By A Citizen. 132	do ye also unto them likewise. T. W. F. 202	
The Little Fountain.....	Editor. 136	Sonnet.....	C. B. B. E. 203
Extracts.....	do.... 136	Gather out the Stones.....	Hope Golding. 203
Rev. John McLean.....	Bishop Huron 137	Anglican Synod.....	204
Arabic Proverbs.....	137	Election of Archdeacon Bethune.....	206
Poetry--"Hymn".....	A. M. A. 138	The Coadjutor Bishop of Toronto.....	208
The Ecclesiastical Supremacy of Christian Rulers		Selection.....	Archbishop Leighton. 208
By Archdeacon Wordsworth, arranged by		Poetry--"Vox Dei".....	John Reade. 208
Rev. E. Slade.....	138, 169	Poetry--"As a bird that wandereth from her	
Selection.....	Bishop Hooper. 139	nest, so is a man that wandereth from his	
Poetry--Lo! I Come. Behold he cometh, by		place".....	John Reade. 208
Rev. E. Slade.....	140	Selection.....	Bishop Wilson's Sacra Privata. 213
Ritualism in the Church.....	London Standard. 141	Poetry--"An Ancient Penknife".....	Hope Golding. 214
Selection.....	Calamy. 143	do "Childhood,".....	John Reade. 214
Steps towards Love.....	144	Moss Side.....	214
Come to Jesus, unto whom thou was Baptized,		A Donkey teaching Philosophy.....	219
J. D. Hill.....	149	Poetry--"Our Best".....	John Reade. 220
The Devil in Dry Places.....	150	do "A Prayer for those who fear	
Selection.....	Dr. Wm. Sherlock. 151	Cholera".....	Hope Golding. 220
Excuses for not going to Church.....	151	Notes of Lessons on the Apostles' Creed, for the	
Poetry--"I am Thine".....	H. S. 152	use of Sunday School Teachers.....	220, 276
The Lord's Prayer.....	152	The True Nuns of God's Nunnery, Hope Golding	221
Selection.....	Bishop Conybeare. 152	The Spirit of Prayer.....	Dean Elliot. 222
do	Hall. 152	Poetry--"The Cross and Flowers".....	Hope Golding. 223
The Omen. A Tale.....	153	A Compliment from Virginia.....	223
Poetry--"A Name in the Sand." Hannah F.		Trinity College, and note by Editor.....	223
Gould.....	158	Notes by Editor.....	224
do Ecce Homo.....	Henry Martin Giles. 159	Remittances by Letter.....	224
Diocese of Montreal--Confirmations.....	160	Names of Correspondents.....	224
Editorial		Editor not responsible for names of corres-	
Contemplated Improvement.....	161	pondents.....	224
The Diocese of Toronto and Church Society.....	161	Hope Golding.....	224
The Buckingham Inquest.....	163	Rev. Leicester Lyne.....	(Father Ignatius) 224
City Ministers, and Country Missionaries, by a		Editorial	
Backwoodsman.....	164	His Lordship the Metropolitan.....	225
Church Parties.....	168	The Power and Influence of the Press.....	226

Index.

III

	Page		Page
Mendicity	258	Insects	T. W. F. 281
Letter from Rev. Henry Slade	229	Charge of the Archbishop of Dublin	282
Another word on Ritualism	By T. 221	Selection	L. Baily. 282
Public Festival at Fulford	232	The Church of Old England	T. 283
Letter	B. A. 233	Letter from W. Hebert Smythe	283
John Mason Neale	H. M. Giles. 235	do do Matthew Ker	284
Poetry—"Self Reliance"	246	do do Thomas L. Ball	284
do Lines	T. W. F. 246	do do Vincent Clementi	285
do Lines on a Village Church	H. M. Giles. 247	do do John Gunne	285
A word spoken in due season, how good is it? T. W. F.	248	Opinion of the Press	285
Lost and Saved	450	Note by Editor on above	286
Selections	254	Selections	286
Roberts and Reinhold	255	Portrait of the Bishop of Montreal	225
The Cathedral debt	255	do do do Toronto	257
Letters from B. C. H., and notes by Editor	255	Editorial.	
A Partner wanted	256	Christ Church Cathedral	290
Order of the Ecclesiastical Commissary. John Bethune	257	The late Bishop of Georgia	291
Editorial		Thoughts on the "Prayer Book." By a Country Gentleman	292
His Lordship of Toronto, C.W.	257	The Bible. A Chapter for Sunday School Teachers. By T. W. F.	295
Rev. Dr. Balch	258	The Poor. (To the Editor.) By E. Slade	296
The Public Schools of Upper Canada. Alpha.	260	Poetry—"Little Willie and the Apple."	300
Thoughts of a Country Gentleman	263	Notes for Sunday School Teachers	301
Psalms	Mag. 265	Parish Sketches—Mary Denning. (No. 1.)	301
Ecece Homo	J. C. 268	Psalms CIX. E. Slade	306
Curious Epitaphs	H. M. Giles 271	Public Worship	209
The Bishop of Gloucester and Bristol on Lay Agency	276	Predestination	309
Selections	276	Poetry—"God's Acre." T. W. F.	311
Poetry—"Even Now"	Hope Golding. 279	Do. "A Hymn of Praise." T. W. F.	311
do "Burial of the Scout" Kate Sey- mour McL.	279	Selection—Sir Thomas More's Daughters	312
do "Life"	H. M. Giles 279	Poetry—"The Northern Lights." T. W. F.	313
Good News from a far Country	T. W. F. 280	Selection.—Mental Prayer	313
		Do. A Descent into the Maelstrom	314
		Selections	318

VOL. I.

ONE DOLLAR PER ANNUM.

No. 1.

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APRIL, 1866.

MONTREAL, CANADA EAST

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67 GREAT ST. JAMES STREET

1866

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A. DAVIDSON PARKER,
Resident Secretary.

THE CHURCH OF OLD ENGLAND.

APRIL, 1866.

TESTIMONIALS OF CHARACTER

BEING an entire stranger in Canada, the Editor feels bound to place before the Church the best character he can, having lost by the fortunes of war everything else.

These letters were not written for this latitude, nor was it expected by any one that they would ever be published. They are the voluntary contributions of the great soldiers under whom he served to one of their least distinguished followers. Whatever may become of him, the names of these officers will form a line of light across the most luminous pages of coming history.

We had two other letters, one from Gen. Green and one from Gen. Little, both Missouri officers, under whom we had served; but unfortunately both these letters were captured by the enemy, and the officers shot through the head—Little at Juka and Green in Vicksburg.

It is needless to say that we are proud of these letters—any man, we think, would be proud of them, who cares for an honorable name:—

HEADQUARTERS ARMY OF THE WEST,
HOLLY SPRINGS, Oct. 16, 1862.

Hon. GEO. W. RANDOLPH,

Secretary of War:

SIR: Permit me to introduce Mr. John P. McMillin, a citizen of the State of Missouri, who has been connected

with the army since the beginning of the war, and with the forces under my command since December last. He has been active and efficient, and has rendered valuable service to the cause in recruiting, etc. He is a lawyer by profession, and has had large experience in practice. Not being fitted, on account of his age, for active service in the field, he seeks employment in other branches of the service, and I take pleasure in recommending him for some appointment, where his valuable professional knowledge may be made available to the interests of the cause.

I have the honor to be, with much respect,

Your obedient servant,
STERLING PRICE, *Major General,*
(*Now Lieutenant General.*)

RICHMOND, NOV. 24, 1863.

Gen. SAMUEL COOPER,

Adjutant General:

GENERAL: I beg leave to introduce to your acquaintance John P. McMillin, Esq., now of Hannibal, Missouri, but, for a number of years, a citizen of the State of Louisiana. During his residence there, Mr. McMillin, I am rejoiced to be able to say, commended himself, in every position, to the esteem of his fellow citizens, by the integrity and the usefulness of his life, private and public. His abilities commended him to the confidence of Governor E. D. White, who spontaneously invited him to the responsible duties of district attorney, for the ninth judicial district, which he discharged with such acceptableness to the bench and the bar that, to this day, he enjoys with us the de-

served reputation of ranking with the most zealous and efficient of the prosecutors called upon to assert the supremacy of the law. (The distinction which he acquired in this public ministry, subsequently induced Governor A. B. Roman to tender to him, with reiteration, three of the several judgeships of the State; but his domestic circumstances, more lucratively subserved by the labors of his profession than by the emoluments of even a high office, led him to decline the tendered appointments.

Mr. McMillin has now been for twenty months a private in our army, having declined the position of colonel of artillery, from the fact, as is well known to his friends, he was not qualified in his own opinion, both on account of age and of the want of scientific knowledge to command in the field. His long experience in the legal profession and his ripened age pointing to the eligibility of a less arduous, and, at the same time, more congenial field for the application of his attainments, Mr. McMillin has been moved, by appreciating friends, to submit his claims to our President for the position of a judge in one of our military courts, lately authorized by Congress. Should his fitness for such a post be favorably considered, I hazard little, from my knowledge of his character and acquirements, in vouching for his firmness in enforcing the demands of discipline, and, at the same time, for his impartial discrimination in securing the rights of the soldier.

Unfamiliar with the direction which such an application should properly take, I claim the privilege, General, of invoking your kindly offices in behalf of a most meritorious gentleman. Your intervention, whether in the form of useful advice or friendly exertion, will be sincerely acknowledged by

Your servant and friend,

ALEX. DIMITRY,

(For many years Envoy Extraordinary and Minister Plenipotentiary to the Courts of Costa Rica and Nicaragua.)

RICHMOND, Nov. 25, 1862.

The undersigned members of the Missouri delegation in Congress, being the only members thereof present in the city, although having already united in the recommendation of Judge Price, of Missouri, for one of the judgeships to the military courts, and not wishing to detract therefrom, cannot in justice decline to unite their testimony in behalf of Colonel John P. McMillin, who, in our State, has been among the earliest, staunchest and most active partizans of the cause of the South, and, notwithstanding his age, he abandoned home, family and property, and united his fortunes with our army in the field, with General Price, and we should be sincerely gratified if he should receive some appointment suitable to his age and congenial with his tastes.

Respectfully,

THOMAS A. HARRIS,
A. H. CONROW,

(General Harris and Colonel Conrow, of the Missouri State Guard.)

JACKSON, March 30, 1862.

Hon. J. A. SEDDON:

Judge G. B. Wilkinson and Judge Advocate J. P. McMillin, of the military court, appointed for this department, are here. Judge H. W. Allen, another member, is here, but declines the appointment. Nothing has been heard of Judge J. J. Good, the third member, nor is it known where he is. It is important that the court meet as soon as possible. I respectfully recommend that Judge McMillin be appointed on the court, and that I be authorized to appoint temporarily a judge advocate.

J. C. PEMBERTON,

Lieut. General Commanding.

(Telegram to the Secretary of War.)

JACKSON, April 6, 1862.

J. A. SEDDON, Secretary of War:

I recommend J. P. McMillin to fill vacancy in military court of this department.

J. J. PETTUS,

Governor of Mississippi.

JACKSON, MISS., April 7, 1862.

President DAVIS:

YOUR EXCELLENCY: I recommend Judge John P. McMillin for the vacancy on the bench of Lieut. Gen. Pemberton's military court.

Most respectfully,

GEORGE B. WILKINSON,
Presiding Judge.

(Telegram.)

HEADQUARTERS CAVALRY BRIGADE, }
PONTOTOC, MISS., Sept. 26, 1863. }

Hon. JAS. A. SEDDON,

Secretary of War:

SIR: The president of the military court of General Johnston's army, which is now in session at this place for the trial of cases in my brigade, having resigned his position, I have the honor respectfully to recommend for promotion to that office Judge J. P. McMillin, the present judge advocate of said court, and a most worthy, zealous, and efficient servant of the Government, one who has merited promotion from his long and untiring service in our cause.

Very respectfully, your obd't servant,

S. W. FERGUSON,
Brigadier General,
(Now Major General.)

HEADQUARTERS CAVALRY IN MISS., }
PONTOTOC, Oct. 3, 1863. }

Hon. J. A. SEDDON,

Secretary of War, C. S., Richmond, Va.:

SIR: I have the honor to recommend that J. P. McMillin, judge advocate of the military court for Mississippi and East Louisiana, be appointed to fill the vacancy caused by the resignation of Judge Wilkinson, presiding judge of the court. Judge McMillin is highly competent, and has given great satisfaction in the discharge of his duties. Besides being competent, his appointment will be to the interest of the service, as the court is now in working condition, and his appointment, being conversant with the duties, will cause no delay: whereas, a new appointment will cause delay, and

it may be months before the appointee will join. Judge McMillin is a Missourian, away from his home and family. The court is now sitting for my command, and their dispatch in business and decisions give general satisfaction.

I am, sir, yours respectfully,

S. D. LEE,
Major General,
(Now Lieutenant General.)

MERIDAN, Oct. 8, 1863.

General S. COOPER,

Adjutant and Inspector General:

SIR: I respectfully recommend John P. McMillin, judge advocate of the military court of this department, for the vacancy in it created by the resignation of Judge Wilkinson.

Most respectfully, your obd't servant,
J. E. JOHNSTON, General.

DEMOPOLIS, ALA., Sept. 14, 1863.

MY DEAR JUDGE: I have just received your valued favor of the 13th instant, and am glad for your suggestions. I have never been able to get a copy of the Governor's order, and, consequently, I have not had the registry of names, etc., etc., made. I desire you to procure me a copy of the order and send it to me at once, and I will immediately have such registry made in conformity thereto. I have to-day received official notice of our exchange, and all our men are ordered into camp, and such registry can soon be made when all are in camp. I am anxious to have this matter attended to, for, if an election is ordered, no men have a better right to their suffrages than these gallant devoted patriots of this division, and I desire them to have the opportunity of voting.

I am rejoiced that we are exchanged and can again meet our insolent and, by us, oft-whipped foes. A few days ago I received your favor of August 31st, and a press of engagements delayed its answer. Our gallant boys will always appreciate your many labors in their behalf. I am anxious for you to get three or

four orderlies to your court from this command. Write me just how many you want, and I will send you the names, and you can then make a written application to the commanding General to have these named soldiers detailed for special or extra duty, or rather detached service; stating that they are wholly disabled for active service, and describing their disabilities separately, which I will describe when I send their names to you; and I doubt not the order will be made, and as soon as it reaches me I will immediately have them sent to you. We have a large number of one armed and one legged men in our command. They are no longer fit for field service, and are an incumbrance on the march, and I desire to get them all into some permanent and pleasant position, where they can remain and do as much service for our cause as possible. The position of "orderlies" will just suit our boys—active, energetic and faithful in the discharge of all duties.

We have been treated just as kindly by the citizens of Alabama as we would have been at home. They have shown us many favors, and the name "*Missourian*" is a sure and safe guaranty to the warmest cordiality. Our boys have been staying with citizens in the country, and, so far, I have never heard of a solitary cent being charged by any. All vie with each other in their hospitalities. And the ladies, God bless them, are beautiful, intelligent, christian, and most patriotic and devoted to our cause, and most hospitable, and kind; but, as yet, they have only seen *war* in the *distance*, and have never been subjected to the brutal insults and indignities, and contumelies, heaped upon the noble, patriot daughters of Missouri.

I am always glad to hear from you on all subjects and at all times. And, in our correspondence, if I fail to answer immediately, don't attribute such failure to a want of interest or dislike to your correspondence. I am often so situated that I cannot answer at once. Hoping to hear from you soon, I am, most truly,
yours,
F. M. COCKRELL,

Brigadier General, (now Major General.)

OUR ENTERPRISE.

WE enter to-day upon the occupation of a field which, if industriously cultivated and carefully harvested, will yield the husbandman food and raiment. The Church in Canada, with her five Dioceses and more than four hundred Clergymen, sadly needs a publication like *The Church of Old England*.

The only apprehension any one need feel as to the complete success and permanent establishment of the *monthly* grows out of the acknowledged want of ability on the part of its Editor and Proprietor; and in making this statement in unaffected humility, he does not intend to be understood as casting away the pride of many long years of experience, nor the ambitious hope of supplying the wants of their Lordships the Bishops and the Clergy of the Province, but simply to express his own conviction that very few men are qualified for such a work. Manly firmness, great sagacity, and Christian prudence, are all required, and yet seldom found united in the same character. A large supply of reading and general intelligence are essential to the successful establishment of a journal like this, and to enumerate all the required qualifications of an Editor, would fill the space of many pages. Yet relying upon the promises of the Founder of our religion, the Editor of *The Church of Old England* does not despair. He relies upon the great Founder of the Church and the *commissioned Clergymen under Him*.

The first great question which the Editor will have to dispose of is that of party. Feeling very clear on that subject as to his duty, he can answer

explicitly that *The Church of Old England* will never, while under his control, be a party paper. It seeks no such questionable honors. If there be schisms and divisions to threaten us, of which the Editor has no knowledge whatever, let all true Churchmen "advance to the centre and stand by the cross!"* To separate or encourage division is to surrender to the enemy of all good. The Editor of this journal will never encourage any *party* in the Church; a much more pleasing duty would be to recapture deserters and return them to the line of service in which they were placed. The authentic acts and authoritative teachings of the Church are the principal subjects with which this periodical has to deal, neither of which can be determined by him or any other Editor, however exalted in mind or elevated in position. The Ministers of the Church, acting under Apostolical authority, must settle them, and it will then be the duty of this journal to record them. The Editor very confidently predicts that he will never be found intermeddling with the labours and duties of the Clergy, from the Deacons up to the Bishops and Metropolitan; much less will he be found destroying his own work by cultivating the spirit of party.

The Editor feels great encouragement from the fact that in many conversations held with those who call themselves "High Church," and with a still greater number of those who call themselves "Low Church," there has been no difference of opinion as

to the course to be pursued by this journal—it should be neither *high* nor *low*, but simply The Church of Old England. Ready at all times to defend the Church, and if need be to fight for the Crown of Old England. Not by the feeble arm of its Editor; but should the day of trial ever come, let it stand as one of the humblest of many hundreds of standards that will be raised in British North America. Speaking of party, it would be somewhat difficult, we think, for a High Churchman or a Low Churchman to define his position; and at the end of each disputation the parties find themselves side by side in the Church of Old England protesting against *schism*. If those who hold these varying shades of opinion would speak for the Cross and Unity of the Church more, and argue less in their own household, it is barely possible that the fruits of their labor might be improved; but as this is a theological point the Editor declines an opinion, but refers the question to The Church of Old England, a very safe depository, in his opinion, for all such matters.

This first number we fear will be regarded as rather a begging institution—we really need and beg for so many things. In the first place, we want a long list of subscribers, who mean to pay and support the enterprise at least to the extent of ONE DOLLAR. We make a direct and personal appeal to every man in Orders. *The Church of Old England* is offered for your benefit, as much as to procure honest bread for a ruined Southron, who has no country of his own to which he can appeal. It is intended for the use of the

* A popular war cry of Southrons in reference to their battle flags, each one being surmounted by a cross.

Church, and in that sense is the property of our leaders, from the Metropolitan down to the most youthful Clergyman in the order of constitutional subordination. But in every other sense *The Church of Old England* belongs to the Editor and Proprietor. It is his enterprise and his property. No one will seek to control it, and if they do the attempt will prove a failure.

WILL THE CHURCH SUSTAIN IT?

THE entire expences of publishing this monthly can be covered by the sum of one thousand dollars per year. The paper, composition and press-work being the same for each number, it follows, that four thousand cash paying subscribers would cover the entire cost, for one year, of a weekly.

The Church will have use for all the space afforded by a weekly, but the Editor will be proud and happy if the monthly be put upon a firm base. The habits of some men enable them to live at less cost than others, and the proprietor of this journal feels sure that he can justly claim the merits of economy and plain living. He is willing, therefore, to run all risks for himself, if the Church will but pay the cost of publication. There will be some little advertising and job work upon which the Editor will endeavor to live until the Churches understand the object of the enterprise, when it will be ably supported.

If each parish in the province could be induced to stand for ten subscribers, the work would be firmly

established as a weekly; but at the rate of three subscribers to each clergyman it will be firmly established as a monthly.

Now is it unreasonable to look for this support? Is it extravagant to build upon this foundation?

Remember the Editor is speaking to the Church of Old England, to his own family, and cannot doubt that this aid will be extended to him.

The risk of one dollar is not so alarming as to create hesitation in any one; it is the spirit of distrust which, like its author, finds parties where none exist, and creates imaginary schisms where there is nothing but unity of feeling.

THEOLOGICAL GRAPPLINGS.

ONE of the best friends of this enterprise, who really lends a helping hand, in a most friendly conversation with the editor, declared his want of confidence in our ability to "grapple with theological subjects."

Now the power which we mostly need is the capacity to *avoid* theological controversy. If, unfortunately, there should appear in the Church heresies, new or old, we shall turn them over to the bright minds and strong grapple of our *four hundred* accomplished Divines; and should they fail to demolish or sink the errors, we advise that they should be brought in close range for a broadside from one of our noble Bishops. We intend to do a limited business in the way of *grappling*; but should the Church, as she often has done, decide to make or repel a *grapple*, the editor pledges himself to stand by the colours.

We are willing to take our load of

responsibility, and bear it as long as we can march, but we are not willing to be borne down by weights that properly belong to other men's shoulders. We do not intend to become so green as to grapple a theologian.

Clergymen of the Church of Old England! in these five Dioceses you have strong hearts and willing hands. You have learning and piety. Keep the Church united, preserve us from schisms and divisions, and keep the minds of the people under you well informed. If this journal be supported, you shall have ample verge and scope enough to grapple with the errors of the times. Let us all work together harmoniously and faithfully for the increase and extension of the Church. Reach the minds of the young, and educate them for the Church. Bring them to confirmation and communion, and such other means of grace as the Church has provided for them. Keep them from such company and such books as have a tendency to mislead and carry them away from the Church.

DIFFICULTIES OF BEGINNING.

WE hope the Church will remember that the present number is made up without books, exchanges, or correspondents. No one but an Editor can appreciate the trouble of originating a first number of a journal like this. As we advance in the work correspondents come to our aid, selections are handed in, and more important communications fill up columns which now seem endless in length and impossible to fill.

We put our trust in this matter in

female hands. We have no doubt women are better than men, and truer Christians. They go to church more, sing more, and pray more. They are more active in charity and more humble in devotion.

The young people, and old ones, who have never seen an epidemic, will understand what we may say about the fearless courage and goodness of women when the cholera comes here; the men will all run away from it, and the women will run to it.

Now we do not wish to be understood as intimating that our troubles in getting out the first number of the Church of Old England are as bad as an epidemic, or a case of collapsed cholera, yet we do mean to intimate and declare that about twenty sprightly and pious lady correspondents would put a most charming expression on the hard features of the monthly. We must meet in the monthly, many of us very often; and as sensible people we should make the company as agreeable as possible; and the monthly meetings with the journal should be made as useful as we can. Let everything be done to make it attractive to pious families, and if that be done, you admit at once that woman's graceful hand must come and aid the Editor in his monotonous labours. We wish her hand to dress the "Church of Old England" with evergreens from the North and perpetual roses from the South. If the Church-women of Canada shall but *will* the success of this undertaking, no opposition can suppress it, and the extreme poverty of its owner and editor cannot shake it.

THE MONTREAL PRESS.

We know not in what terms to express the grateful feeling of the heart towards the Editors of the Montreal Press, who have extended friendly hands to the present enterprise, and can but hope they will understand our emotions.

The friendly, cordial, and obliging disposition of the Press, one to another, renders the path of a journalist, not always the most flowery, at least agreeable and pleasing. Their fields of conflict are the battle grounds of reason and philosophy, and it requires but little time to bury dead opinions. A merry good joke from the fallen and a cordial greeting from the victorious close the scene as the curtain falls upon the farce, and the world moves on.

Evanescent be the wars of the Press, while their fraternal feelings grow into granite!

POETRY—COWPER.

THOSE who exercise their minds on poetic compositions, will not slight the Church Monthly. We wish our original poetry however to be good, and it will be sure to be suitable if it be filled with fervent religious feelings and pious hope in the Redeemer.

We are not willing, as a general thing, however, to encourage young people to write poetry. It is, we suppose, without doubt, a sort of mental wealth intended but for few, and whether acquired by donation or inheritance often plagues the possessors more than it benefits the world. When it manifests itself in very strong inclinations to composition of that kind, we would allow the party all the

standard books of poetic classics in the English and other languages. After which we would recommend constant, endless reading, believing as we do that no one who wishes to fill a large space in the world stands more in need of knowledge than a poet.

It has been thought by many that the poetic mind is more easily turned from a sound state than any other, and Cowper has been given as a case in point. He composed the following verses on the Atonement of Christ, while in a state of derangement, brought on, as was then supposed, by religious excitement:—

ORIGINAL FORM.

- 1.—There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Loose all *their* guilty stains.
- 2.—The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away.
- 3.—Dear dying Lamb! thy precious blood
Shall never loose its power,
Till all the ransomed Church of God
Be saved to sin no more.
- 4.—E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.
- 5.—Then, in nobler, sweeter song,
I'll sing Thy power to save,
When this poor lispings, stammering tongue
Lies silent in the grave.
- 6.—Lord, I believe Thou hast prepared
(Unworthy though I be)
For me a blood-bought free reward,
A golden harp for me.
- 7.—'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father's ears
No other name but Thine.

So far from religious feeling being the cause of the great poet's derangement, we incline to the opinion that

it was his concentrated piety, when contemplating the Atonement, that called him back to reason, and finally restored his mind to a sound state.

Whatever may have been the cause or the cure of his insanity, now for ever impossible to determine satisfactorily, it is most worthy of notice that a hymn, composed under such extraordinary and mournful circumstances, should become the universal favourite of all religious people. Every denomination, we believe, uses it with admiration, and every church within the apostolical succession uses it freely in their Sunday-schools and churches.

It affords many lessons for us all, and a most consoling assurance that while the world may regard a friend as a maniac, he may be in very close communion with the great Head of the Church; and that while his nearest companions cannot understand anything he says, he is allowed to speak to his Redeemer in choice verses of inspired poetry.

KINCARDINE, 2nd March, 1866.


To the Editor of the Church of Old England.

DEAR SIR,

Please place my name on your list of subscribers. If you think well to send me two or three specimen copies of your paper, and it should meet with approval, I would be glad to do what I can to secure subscribers for it in this part of the country. I have often felt the need of a Church Paper in this Province such as yours promises to be, and which would be such in price, etc., etc., as would suit the Churchmen in the several parishes through the country.

STERNE TIGHE, A. B.,

Incumbent of the Church of the Messiah,
Kincardine Village, Bruce County, C.W.

 We have received many letters

similar to the above, and will answer them all by a few words of reply to this.

It is plain that the entire body of the Church "feels the want of a Church Paper, 'such as the Church of Old England promises to be,'" and now, when you all see and know that it has not and never can have any party tendencies, the Editor expects that every "thoroughly sound Churchman" will lend a helping hand to the enterprise. One moment's reflection will show every one that it is the interest as well as the duty of all to push the enterprise.

Churchmen in all parts of the Province subscribe freely for it, and you now have it monthly at the exceedingly low price of one dollar per year. This can be done by one thousand subscribers, and if you will look at the prospectus you will find that the owner offers you the same amount of reading matter twice a month, at the same price, if you will procure him two thousand subscribers. This great good to you and to the cause of the Church comes from a little industry in merely adding new subscribers to enable the publisher to cover the expenses of paper, composition, and press work.

And this is not all; if you give the Editor four thousand subscribers, meaning always those who intend to pay, he will issue the paper weekly, so that you would at the end of the year have four times as much reading matter as you have under the plan of issuing once a month. Now, Churchmen, this is easily done; at any rate you can send us two thousand subscribers, in which case you will have

the *Church of Old England* twice a month without any additional cost to the present subscribers.

Why may we not? The Methodists, the Presbyterians, and other religious bodies, maintain their journals and support them well, while the Church of Old England has none.

One quick and energetic effort will put a new phase on the whole affair, and give us a Church Paper, with space enough to record all that may interest the whole Church. Let each one in Orders send five names that he is satisfied will pay (the money of course would be more business-like,) and the journal will be firmly established, and immediately published twice a month.

If the ministers will not, let the members take the lead, and the ladies in particular; when we will be sure of success.

WOODBRIDGE, C.W., 28th Feb., 1866.

To the Editor of the *Church of Old England*.

SIR,—I received a printed prospectus of a religious journal, "*The Church of Old England*," proposed to be published in Montreal, signed by you as Editor and Proprietor, together with a blank subscription list for the same. My conviction is, that a thoroughly sound Church Journal, conducted in the spirit and tone of the *Church Review and Ecclesiastical Register*, published in New York, the supposed organ of the American Episcopal Church, would have a large circulation in Canada West.

Let its title be "*The Church of Old England*," and one of its leading objects to keep continually before the public, by extracts from *Ecclesiastical History*, the fallacy of the widely received opinion, an opinion reiterated in a late number of the *North*

British Review, that the Church of England had its origin with other Protestant Religious Bodies at the time of the Reformation; that on the contrary it was founded in the Apostolic age; is a true branch of that identical Church or visible organised Society, instituted by our Saviour when on earth; setting forth its distinctive characteristics as based upon Scripture and sustained by the writings of the Primitive Fathers; and such a Journal, if moderate in its tone, avoiding the extremes of the showy-ritualists on the one hand, and loose opinions, of Episcopacy on the other, would not only be productive of great good, but would meet with a degree of support little dreamt of, or I am much mistaken.

If the above suggestions are in accordance with the views of those who purpose conducting the proposed Journal, you may send me some of the first numbers for circulation, and if sustained by the requisite ability and erudition, accompanied with charity towards those without, I will, for the work's sake, exert any influence I may possess in extending its circulation.

I am, Sir, your obt. sevt.,

The above letter affords the Editor much encouragement. It clearly shows the wants of the Church, and points out the dangers which the new Journal will have to encounter.

Almost every line in the present number has been composed under torturing pain from a severe attack of rheumatism in the right hand; and for the last eight days it has been more severe than usual, making it impossible to write at all. The writer of this much prized note, will therefore not look for any lengthy reply.

If we did not cordially coincide with his views, we would not attempt to publish "*a Church Paper*." It will

be a "thoroughly sound Church Paper," and we assure our friend that we shall need all the support that he and other "thoroughly sound Churchmen" can give us.

Our friend speaks of "*those*" who conduct the paper, and of "the requisite erudition and ability." This Journal is published by one man alone, "entirely of his own motion and upon his own responsibility."

As to the ability and learning, we beg to assure our friend that a few such pens as his own will supply enough of both to make the monthly the pride of the Province.

This Journal, we think, will never afford much comfort to radical men, and if they found nothing in the prospectus to "roll as a sweet morsel under the tongue," we presume the paper itself will be even less palatable than the prospectus.

Radicals always have a vast amount of erudition, rusting for the want of use, and the ability to establish *new churches* if they please, (the thing is of daily occurrence,) but we prefer to live in the old one; it stands on a Rock, is built of imperishable material, and will abide the coming storm.

We shall certainly exercise "charity towards those without." Crashing in our neighbours' windows with rubble is not the best way to show that our house is the strongest and the safest.

We most respectfully ask the assistance of our friend for the next number of this Journal.

ORIGINAL MATTER.

WHERE is the original matter to the amount of about twenty pages to come from?

First, from the able contributions of our correspondents, in comforting letters from the frontiers of the jurisdiction to other friends, and words of encouragement from one church to another. Let all the parishes make it a point to send to this journal such incidents as may prove useful to the whole Church at large—whether services are largely attended and willingly performed—whether schools are increasing in numbers and advancing in learning as much as could be desired—in short we desire to hear from all good churchmen, and we do not intend to be denied that pleasure, unless you refuse to allow us the comfort and happiness of a constant correspondence. The very health and personal comforts of the Church people, Sunday School scholars, teachers, and all, will be gladly received and published. Let us become better acquainted and dearer to each other, and you will all find it will improve the heart. If a Christian people will become acquainted they will certainly become attached to each other, and any increase of the circle will greatly improve and enlarge the heart.

The Editor feels that if he had the means he would gladly start at once, and not return until he visited every parish in the Province, being assured that much of the troublesome wickedness that assails his heart would be removed. But if we cannot meet in the same places of worship we can write to each other, and by writing to *The Church of Old England* we trust your letters will fall into many hands.

Then we have the great mental resources of four hundred thoroughly

educated, regularly ordained Ministers of the Gospel, with the Apostolical Seal to their Commissions. Will any one say that this journal cannot be furnished with original matter? Will any one pretend that if the Editor be possessed of three grains of justice, prudence, and common sense, he will not be ably sustained in regard to matter? We wish this call to be understood as including selections, which, when very good, may remain with the Editor for many months, and then be most usefully employed.

Then comes the last, and we frankly acknowledge the *least* hope, the Editor's pen. He will do all that industry and paternal love can do to rear and strengthen his own child, but he wishes you all to understand that no one man can make a first-class periodical unaided by others. This truth is plain to every gentleman who has read as far as the Spectator. If no one else is to aid, if no other mind than that of the Editor is to find its way into these columns, he had better shut himself up in his room, mature his subjects indefinitely and try to write a book. No, no, that is not the intention of this publication. We would much prefer that it resemble, however remotely, the Service in which every one has a part to perform, and where all unite in the means of grace allowed us by the great Head of the Church.

Address your communications "To *The Church of Old England*, Montreal," and, we regret to say, for the present, postage paid. As soon as we are able to bear the expense it will be the duty of the Editor, as it will be his greatest pleasure, to re-

munerate needy persons for original matter.

SHORT SERMONS.

WE believe that much good can be accomplished by short sermons written expressly for this monthly. One or two or at most three points under an appropriate text might be set forth in forcible language, and would, we feel sure, be gladly and constantly received and read by the members of the Church. It will require but little time for a Clergyman to throw off a Sermon to the Sunday Schools, or a Sermon to the Orphans, or a Sermon to the *Sick*, to be read by one of the family. And we believe that no ordained minister can do more good in the same length of time than by occasionally writing sermons of this kind, and we certainly will publish them, unless harm should come of it. If it be improper to call them sermons, let us call them pious instruction, or something of that sort. We know that in many instances a single sentence entering the mind in this way fastens itself upon the heart and remains through life. Why then may not short sermons effect a large amount of good. We believe that sermons of this kind will be read by every Church, and that the attention of others will be called to them. In this way one sermon will pass into many hands and be repeated by thousands of people who would otherwise remain ignorant of the instructions sought to be conveyed. Many little communications of this kind, penned while the weather will not allow men to be out, and while the authors are enjoying themselves over warm fires,

might be made to reach almost every household.

At any rate, take the suggestion of an old man who knows something of the ramifications of society and try it.

It is a pleasant thing to think of benefiting others in any way, and it is a great happiness to know that good people think of our comforts and wants, and it would be a thrice glorious happiness to know that all men had Christian feelings.

THE FALL OF LIEUT. GEN. POLK.

THE *Atlanta Confederacy* gives the following interesting details of the death of Lieut. Gen. Polk:

From eye-witnesses to the distressing event which has just sent universal gloom throughout the land, we learn that Lieut. General Polk, with General Joseph E. Johnston, Lieut. Gen. Hardee, and General Jackson, of the cavalry, accompanied by their respective staffs, had ridden out on the morning of the 14th instant to Pine Mountain to survey the position. They reached that elevation, which is in the neighborhood of Gen. Bate's line, some five or six miles in front of Marietta, about 11 o'clock A.M.

The party were dismounted, and all their horses were left below the crown of the knoll. Some one had suggested that so large a group of officers at so exposed a point might attract the fire of the enemy. The suggestion had scarcely been offered before a shell from one of the enemy's batteries, recently planted, about nine hundred yards distant, passed very near them. The group then began to disperse in different directions. Gen. Johnston and Lieutenant General Polk moved off a few paces together and

separated—the former selecting a path lower down the hill, and General Polk proceeding along the cone of the knoll. General Johnston had scarcely parted from General Polk, before a second shot from the same battery struck the latter in the chest, and he fell without a groan.

Col. Gale, of his staff, who observed his fall, ran immediately back to the spot, but before he had reached it the great soul of his loved General had sped beyond the clouds. There was a slight tremor of the lower jaw, but the eyes were fixed and the pulse ceased. A three-inch rifle ball or shell had taken effect in the left arm, above the elbow, crushing it, and passing through the body, and also through the right arm, just below the shoulder joint, leaving it in the same mutilated condition as the left, portions of the integuments serving to secure the arms still to the frame. The opening through the chest was indeed a frightful one, and in all probability, from the direction of the missile, involved the heart and lungs in its course. The position of the General, on the slope of Pine Mountain, at the moment of the sad occurrence, accounts for the upward tendency of the shot, as indicated in the course traced on his person.

The enemy's battery by this time began to fire with great rapidity, and the body was borne back on a litter, under a heavy fire. It was carried to the relief committee ward of Dr. J. N. Simmons, in Marietta. Here, upon the examination of the pockets of his coat, were found in that of the left side, his book of Common Prayer for the service of the Protestant Episcopal Church, and in the right pocket, four copies of the Rev. Dr. Quintard's little work, entitled "Balm for the Weary and the Wounded." Upon the fly-leaves of each of these little volumes, indicating for whom they were intended, was inscribed the names respectively of Gen. Joseph E. Johnston, Lieut. Gen. Hardee, and Lieut. Gen. Hood, "with the compliments of Lieut. General Leonidas Polk, June 12, 1864." Within the fourth volume was inscribed his own name. All were satu-

rated with the blood which flowed from the wound.

The remains, in charge of his staff, Major Douglass, A.A.G.; Colonel Gale, Aid-de-Camp, and son-in-law; Captain Henry Yeatman, Aid, and nephew by marriage, and the General's son, Capt. Meck Polk, who was also a member of the staff, reached this city last night, and were received by a committee of citizens appointed by the Mayor, and deposited in St. Luke Church, on Walton Street.

The remains were lying in state in the church, and were visited during the morning by thousands of the citizens. At 12 o'clock the beautiful burial service of the Protestant Episcopal Church was performed by prayers being read by the Rev. John Beckwith. The Rev. Chas. T. Quintard, pastor of St. Luke's, and chaplain on the staff of Gen. Polk, delivered an eloquent and impressive eulogy, upon the distinguished dead, after which the remains, enclosed in a metallic case, were escorted to the Augusta train, where a special car had been secured to carry them to Augusta, *en route* to their place of interment, in North Carolina.

At the door of the church the sarcophagus was received by Major General Gustavus W. Smith, Brigadier General Ruggles, Brigadier General Marcus J. Wright, Brigadier General A. W. Reynolds, Colonel B. S. Ewell and Colonel Crawford, as pall-bearers, who, with the military, the officers of the post, the personal staff and relatives of the General, and a large number of citizens on foot, constituted the funeral cortege to the railway station. The sarcophagus, appropriately clad in white roses with a cross of roses upon the breast of the dead warrior, was placed upon a carpet in the centre of the car, together with his side arms and sword. He seemed as serene in the repose of death as he had ever appeared, even in the hour of battle, lying peacefully there "with his martial cloak around him." As he lived, so has he died, a soldier of Christ and of his beloved land of Liberty.

The following is Gen. Johnston's official order relative to the death of General Polk :

HEADQUARTERS ARMY OF TENNESSEE, }
In the Field, June 14, 1864. }

[General Field Orders, No. 2.]

Comrades! You are called to mourn your first captain, your oldest companion in arms. Lieutenant General Polk fell to-day at the outpost of his army—the army he raised and commanded—in all of whose trials he has shared, to all of whose victories he contributed.

In this distinguished leader we have lost the most courteous of gentlemen, the most gallant of soldiers.

The Christian, patriot, soldier, has neither lived nor died in vain. His example is before you—his mantle rests with you.—J. E. JOHNSTON, *General*.

We were intimately acquainted with this great man for more than *twenty-one years*, and believing it to be the desire of the Church to know the end of so great a Bishop and so noble a General, we publish the preceding account of his fall.

He was a native of Raleigh, the Capital of the State of North Carolina, was Bishop of the Diocese of Louisiana for more than twenty years, and most of that time refused to receive compensation. He was at one time a large sugar planter, and his slaves formed the first parish of blacks that was ever represented in the Diocesan Convention or Synod of Louisiana. The Rev. Mr. Wall, the Rector or Curé, was always in attendance with his report, but he did not offer lay delegates.

The Bishop never spoke of himself, and such was his habitual modesty that we never knew he had studied at West Point until we saw his appointment as Major-General, which

was universally hailed by the country with shouts of joy. We all felt that our cause must be just when Bishops Mead and Otey bid us God speed on their dying beds, and now when Bishop Polk, the mildest and most Christian man in the world, offered his life to our cause, we felt as if Heaven held out support.

He graduated with high if not the first honors, in the same class with General R. E. Lee, and we have reason to know that his appointment, if not suggested by that officer, was most cordially approved by him.

He was remarkable for height, strength and elegance of form; so much so, that we have often heard his staff and other admirers challenge the armies of the Confederacy for his equal as an accomplished commander on the field. And this inspiring effect of the noble Bishop-General increased most rapidly as he sought to turn a position or advanced upon the centre of a line to be broken.

When he first entered the service he yielded to the oppressive solicitations of thousands and still performed the usual duties of a Bishop, but he soon found that he could not command a great army and attend to all the duties of the clergyman; but he always took his place in church when he had the good fortune to be near one, and up to the day and hour he fell administered the sacrament, baptised, and prayed for those who could not be served by their regular Chaplains. In fact, he had baptised Gen. Hood and received Gen. Johnston into the Church on the 12th of June, just two days before his fall, which accounts for the little book of Bishop Quintard, being addressed to those

four officers who were present and joined in the ceremonies.

He baptised our children and laid his hands on the heads of their parents, and the Editor will never forget the mournful sorrowing reproof he received from the Bishop when informed that he had not for about three years gone to communion on account of his fiery abhorance and detestation of the public enemy.

The fall of the great warrior-Bishop was an incalculable loss to the country for which he died, a most alarming loss to the army in which he commanded, and created a vacuum in the Church South which can never be filled.

THE CALL ON OUR VOLUNTEERS.

A telegram! what does it say?
From Washington it comes,
A warning voice to Canada—
A call upon her sons.
The news has spread, and scarce before
The day had changed to night,
Our volunteers were up in arms,
And ready for the fight.

To guard our Canadian shores,
They go a willing band,
And honor still the dear, proud flag,
That flutters o'er our land.
And well we know our volunteers
Shall prove again the might
Of British hearts and loyal men,
When called upon to fight.

And make proud England prouder still,
When o'er the sea she'll hear
How volunteers in Canada
Still hold her honor dear.
They'll prove she need not fear to trust
Her flag across the seas,
That "flag that braved a thousand years,
The battle and the breeze,"

CHARLOTTE S. GREEN.

TORONTO, March 12, 1866.

~~See~~ Patriotism is a charm that makes a circle of light arround all who feel it, and when felt by women makes them almost divine.

If your country be invaded by unauthorized adventurers, let the women

of Canada speak out, and breathe encouragement to the glorious young soldiers who offer their lives to the State,—let them wave their white handkerchiefs to the brave young men who bid them “good bye” till the war is over; and turn their backs upon the carpet knights who stay at home and mince dainties by warm fires.

Rest assured, if the struggle come, it will be the duty of Canada to put a large, a very large force in the field. Let mothers and sisters and sweet-hearts and wives do their duty by placing their dearest ones on the altar of their Country. Write them war songs, sing them love songs, and whisper their names to Heaven when on your knees; for soldiers are the pride of the kingdom, the fame of the nation, and the right arm of the Queen. Bear witness, oh Heaven! that we dearly love brave, true soldiers, who fight for their country when it is invaded by bad men.

RITUAL OF THE CHURCH OF ENGLAND.

(From the London Standard.)

THE Archbishop of Canterbury on Saturday received a numerous deputation at Lambeth Palace on the subject of the proposed alterations in the Book of Common Prayer respecting the ornaments of the Church and the mode of performing Divine Service. Amongst the members of the deputation were, the Earl of Carnarvon, the Earl of Devon, Sir W. Heathcote, M. P., Sir W. James, Bart., the Hon. Col. Lindsay, (President of the English Church Union,) Sir A. Slade, Bart., Lieut-Col. Moorsom, Professor Bentley, Mr. W. J. Champion, Mr. T. Collins, Mr. F. Barchard, Mr. C. K. Anderson, Mr. Wm. White, Mr. C. R. Wilshire, Mr. C. Hope Johnstone, (Secretary to the Church Union,) the Hon. and Rev. R. Liddell, the Ven. Archdeacon Denison, Dean of Chichester, Archdeacon Randell, Mr. J. D. Chambers, Recorder of Salisbury; Mr. Collinson, Mr. J. W. Streatfield, Pro-

fessor Bentley, King's College; Rev. James Cowan, Rev. J. Bailey, Sir Charles Young, Rev. F. H. Gray, Rev. D. J. Eyre, Rev. C. W. Tremenheere, Rev. J. O. Dove, Rev. J. C. Chambers, Rev. Charles Miller, Rev. W. H. Lyall, Rev. B. Abbott, Rev. G. Hodges, Rev. W. R. Worth, Rev. Dr. Littledale, Rev. W. Coope, W. U. Richards, Rev. W. W. Mayow, Rev. G. R. Portal, &c.

The Earl of Carnarvon, in introducing the deputation, said, My Lord Archbishop,—I have the honour, I cannot say to place in your hands, but to present to your grace's acceptance the memorial which lies upon the table before you. I understand that it contains the signatures of about 40,000 communicants of the Church of England, of whom upwards of 3000 are clergy and the remainder laity. As your grace is aware, the petition is directed against rubrical changes. Hitherto every attack that has been threatened on the integrity of the Prayer-book has been rather directed against the Liturgy than against the rubric. In the present case there has been reason to apprehend, I trust it may be unfounded, that the charge will be directed against the rubric. But I think your grace will agree with me—and I hope I am speaking the general opinion of all in this room—that an attack directed against the rubric and against the Liturgy virtually come to the same thing. [Hear.] Both mean, in fact, parliamentary legislation. [Hear, hear.] If the parliament should proceed to legislate upon the Prayer-book with a view to doctrine, it is easy to perceive that very serious consequences must result from such a step. It requires very little sagacity indeed to perceive that each party in the Church—and, unhappily, there are a great many in the present day—will claim for itself in its own particular view, some addition, or some omission, or some alteration, until at last there will be little left to fight for in the Prayer-book itself. [Hear, hear.] On the other hand, if parliament proceeds to legislate in the rubrical sense, then I think it requires even less sagacity to

perceive that there is but one step from rubrical to liturgical revolution, for if parliament legislate to-day on the rubric, it will to-morrow legislate on the Articles of Faith. [Hear, hear.] I have reason to believe that the great bulk of the signatures to the memorial represent moderate and soberminded Churchmen. At the same time, it contains, no doubt, the names of men of various schools of opinion within the Church—of men, in short, who assent to both extremes of that great body which the memorial itself represents. Some there are, no doubt, among them who approve of those usages and ceremonies which have been introduced or restored in the Church in certain cases referred to in particular portions of the Prayer-book. There are others, and in justice to myself I feel bound to state that I am among the number, who are unable to go along with the reasoning upon which those ceremonials are introduced. We are satisfied with the forms of public worship now existing in the Church, we believe that those forms are already sufficiently elastic, and we have learned to associate them for many years with the service of the Church of England. [Hear.] But whatever difference of opinion there may be on these points I believe that I am speaking the opinion of the whole, or at all events of a very large majority in this room, and of those who signed the memorial, when I say that they deprecate any change in the Prayer-book, no matter whether it be in the Liturgy or in the rubric. [Hear, hear.] So long as the law is not overstepped we are not prepared to see legislation, and especially legislation made for a special purpose, and directed against a particular set of individuals. [Hear, hear.] We are not prepared to curtail that freedom of thought or action which exists on the other side, nor are we prepared to suffer any one party in the Church to put violence on another party, so long as they abide within the legal limits of comprehension which the Prayer-book has assigned. [Hear, hear.]

His lordship then formally presented

the memorial, which was read by Mr. Hope Johnstone, as follows:

“To His Grace the Lord Archbishop of Canterbury, Primate of all England and Metropolitan.

“We, the undersigned, lay communicants of the Church of England, respectfully object to any alteration being made in the Book of Common Prayer respecting the ‘ornaments of the Church and of the ministers thereof,’ and the mode and manner of performing Divine Service ‘according to the use of the Church of England.’”

The Venerable Archdeacon Denison, in supporting the memorial, said, among other things, that, knowing how much every true Churchman is craving for recognition and union with other branches of the Church [hear, hear,] and that the only credentials of the Church of England are to be found in the Prayer-book, he thought that at this juncture it would be most unadvisable to attempt any alteration of any portion of that book. There were but two things wanting in regard to this so-called ritualistic question—one, that it should be left to the archbishops and the bishops—having satisfied themselves of what was actually the existing law of the Church of England—to take counsel in their several dioceses, and if it should seem good to them so to do, to put that law into practice equally in every part of the country, and maintain the order and discipline of the Church in all its integrity without reference to any party or side in the Church. The other essential was that they should have charity towards one another. Those who could not see the necessity of particular forms and ceremonies which had been adopted should be charitable and tolerant to those who differed from them on those points, so that there should be nothing like disloyalty to the Church of England. He had himself been charged with Romanising; but never having done so, and never indeed having been able to understand what the temptation to do so meant, he knew by experience how grievous and hard to be borne were such imputations.

On the other side he also suggested that those who were favorably disposed towards excessive ritualism should not charge upon those who were not so minded a feeling of coldness or worldly mindedness.

The Hon. and Rev. R. Liddell, on presenting a memorial signed by many of the clergy, stated that they sought no aggression in this matter; they had no party spirit, and were simply acting in self-defence—[hear, hear]—and desired only to maintain for themselves that freedom for which others called so loudly; they desired freedom, not to break, but to obey the law [hear.] He quoted from a letter from the Rev. J. Keble, who said—“There are two things noticeable in their mode of agitation, unlikely to recommend it to calm and far-sighted Churchmen. 1. That the matter being so sacred, so entirely of ecclesiastical cognisance, they surrender it by preference into the hands of such a body as our House of Commons. 2. That they frankly own their purpose to be, not simply reformation of that one rubric, but the discomfiture at all points of a rival section in the Church.”

The Rev. J. W. Coope, of Falmouth, presented a number of memorials, chiefly from the West of England, and stated that many of the signatures were those of very poor persons who entertained a strong feeling, amounting almost to consternation, against any change in the rubric.

The Hon. Colin Lindsay, President of the English Church Union, in supporting the prayer of the memorial, said they had preferred to restrict the signatures to the memorial to communicants, because they have obviously a deeper interest in the services of the Church than non-communicants, and would therefore be the greatest sufferers if any change took place in the existing law. All that was asked was to preserve this rubric, as well as all in the Book of Common Prayer, which related to the mode and manner of performing Divine Service “according to the use of the Church of England.” He affirmed most

confidently that the subscribers to the memorial merely desired toleration within the limits of the formularies of the Church of England. They had no wish to interfere with the existing practice of other members of the Church of England who disagreed with them in opinion on this matter; but they asked, and were entitled to demand from them, the same forbearance, not to say justice. [Hear, hear.]

The Archbishop of Canterbury said—My lord, my Reverend brethren, and Christian friends, I am happy to have been given to understand that though the address which you have just presented to me points to a single rubric only, it is intended to invite me to use my influence to prevent a revision of the Book of Common Prayer. Were I to encourage any attempt at a revision, I feel confident that I should be acting in opposition to the wishes of a very large majority of the clergy, as well as of our lay communicants; and with such a conviction you may believe that I have no inclination to take a step which would, in my opinion, be fraught with great danger to the Church. [Hear, hear.] I have already publicly declared my determination never to consent to any alteration in any part of the Book of Common Prayer without the full concurrence of convocation. [Hear.] The wording, however, of the address would certainly have led me to suppose that those who supported it were ready to countenance the extreme ritualism that has been adopted in some few Churches. In such a view I certainly could not have concurred, for I cannot but feel that those who have violated a compromise and settlement which has existed for three hundred years, and are introducing vestments and ceremonies of very doubtful legality, are really, though I am sure quite unconsciously, doing the work of the worst enemies of the Church. That settlement has been acquiesced in, as far as the vestments of the parochial clergy are concerned, by all the seven hundred prelates who have presided over the dioceses of England and Wales,

from the early part of the reign of Elizabeth to this day. It is a settlement which such wise and holy men as Bishop Andrews, Richard Hooker, and their contemporaries were well content to leave untouched. A settlement which such a high ritualist as Bishop Cosins not only did not see reason to disturb, but even enforced on the parochial clergy of his diocese by the tenor of his visitation inquiries, and that in the face of the rubric then recently enacted as it stands in our present Prayer-book. From this the natural inference seems to be that he held the advertisements in the reign of Queen Elizabeth and the canons of 1603 to be nevertheless binding upon him [hear, hear.] I confess I have witnessed with feelings of deep sorrow the tone of defiance with which the recently introduced practices have in some instances been supported. I fear that such advocates know not what spirit they are of, and I would fain hope that they may still learn to adopt something more of Christian moderation and Christian humility; that with St. Paul, they may be ready to acknowledge that there are many things which may be lawful, and yet not expedient, and that they may be more ready to lend a willing ear to the pastoral and paternal counsels of those who are set over them in the Lord. Let it not be supposed that I have any sympathy with those who would mutilate the service of the Church [hear, hear,] or slight its plain directions. My anxiety is to see that uniformity prevail in our public worship which it has been the special object of the Reformed Church of England to secure. But hopeless indeed must be every prospect of uniformity if each clergyman is at liberty to reproduce, according to his individual caprice, "The use of Salisbury, Hereford, Bangor, York or Lincoln," which diversity is expressly deprecated in the preface to our Book of Common Prayer, as is also that "excessive multitude of ceremonies so great, and many of them so dark, that they did more to confuse and darken than declare and set forth Christ's benefit unto us." You will all,

I am sure, join with me in humble prayer to the Throne of Grace, that the spirit of wisdom and truth may be found abundantly in all orders and degrees of men in our Church, that so we may form a right judgment in this matter, and joyfully serve the Lord in all godly quietness and peace. [Hear, hear.]

His Grace pronounced the benediction, and with it the proceedings were brought to a close.

The memorial presented was signed by 36,008 lay communicants, of whom 24,133 were men, and 2,970 clergy of the Church of England.

ET TU BRUTE!

(From John Bull.)

THE various deputations that have waited on the authorities in Church and State on the vexed question of Ritual, and which we agree with Canon Hawkins in considering somewhat of a nuisance, though probably a necessary one, may now be said to have received, for the time at least, their *quietus*. They have attracted sufficient public attention to satisfy the cravings of the most ambitious among them; and how sorely some of them at least are disappointed oozes out in the complaint of one of the organs of the Revisionists that the Archbishop should attach so little importance to the arguments of Lord Ebury and his friends, that he had come to a foregone conclusion, as evidenced by his having written a reply beforehand. The *Pall Mall Gazette* we think may give up its study of the *Directorium Anglicanum*, for we incline to the opinion put forth by the *Weekly Register* that when the fuss of the deputations has somewhat subsided the Ritualists will be allowed to have their own way, so far as the general public are concerned, unless indeed they provoke opposition by some extraordinary indiscretion. And for this we are indebted in no ordinary degree to Lord Ebury. That well-meaning but not very sagacious nobleman no sooner finds that the vestments of the clergy are in dispute, than he rushes in

and suggests a wholesale revision of the Book of Common Prayer. Wiser heads would have argued that if the very idea of altering a single Rubric raised such a storm of opposition, *a fortiori* would the attempt to revise the formularies. But at least he might have looked for sympathetic utterances in the columns of the *Times*. Was it not there that in bold type he was allowed to give to the world the opinion of his sons that Good Friday service was too long for the strength of any ordinary Christian? How he must have reflected over his breakfast-table on Thursday on the truth of the old saying:—

Tempora mutantur et uos mutantur in illis.

He indeed is not changed. He is still pressing on us the same old *nostrum* for all our grievances: a Revision of the Liturgy, a *nostrum* which John Bull pertinaciously refuses to follow: but that the *Times* should have changed, and that one of its contributors should have spent his Ash-Wednesday in denouncing his *quondam* ally, affords but too sad a proof of the transient character of all mundane affairs. Mr. Bright even is held up to Lord Ebury as a model of moderation!

Leaving, however, the noble Lord to recover as best he may from the snubbing he has received from the *Times*, we are anxious to express our gratitude to the Primate for the answer he has returned this week to those who would tone down our Book of Common Prayer so as to denude it of all that is most dear to the truest sons and daughters of the Church. Never can we be sufficiently thankful that at such a crisis the Archbishop of Canterbury steadily refuses to be a partisan, and determines to hold the scales evenly between the two schools of thought that have always existed in the Church. Let those who were inclined to carp at the tone of his Grace's reply to the Address promoted by the English Church Union, ponder well the remarks which he made on Tuesday; and let them acknowledge at least the Primate's strict impartiality.

When we say that we think the public discussion of the Ritual question will to a great extent calm down, it is because we have every confidence that the Ritualists will as a body be guided by moderate counsels; and will give heed to the opinions unanimously expressed, and that in the kindest terms, in both Houses of Convocation. The *Times* may talk of their practices as follies, and argue that ridicule is the best weapon with which to meet them, but they know well that the Bishops and clergy at large do not hold these views. Their zeal, their self-devotion, their purity of purpose, are admitted by all whose good opinion is worth having. All that is doubted is whether their zeal does not outrun their discretion, and we put it to them if the better way is not to yield in non-essential things that they may think useful and edifying, at the bidding of those in authority, with whom, and not with them, the fault will rest. We earnestly beseech them to make part of their Lenten self-denial consist in deferring to lawful authority. That authority, if approached with becoming courtesy and respect, will be far more frequently on their side than they suspect. Bishops will not, indeed, sanction any minute Ritual observances borrowed from an alien Church, or that have a tendency to inculcate doctrines other than those held by the Reformed Anglican branch of the Church Catholic; but they will be very unwilling to interfere with a high Ritual or the wearing of the vestments, where priest and people really desire it. Suppose that the congregations of churches where high Ritual is adopted cease to regard the Bishops as their natural enemies, and approach them as really Fathers in God. The Bishops have prevented any alteration of the Prayer-Book. In return, let the Ritualists show their gratitude by abating somewhat of their claims for the sake of unity and concord. We anticipate great good from the inquiries of the Committee of the Lower House of Convocation. Let the Ritualists at least abide the issue of their inquiry. Let them

offer every facility to the Committee. Let them collect evidence to show them that the most crowded churches—aye in Lent, with comparatively plain services—are those in which these practices are adopted, and specially direct their attention to the fact that it is the middle-class laity who urge on the clergy of these churches high Ritual. This is a matter not yet fully understood; but we believe that the communicant laity of the middle classes, and many who have returned to the Church from Dissent are urging the clergy on as to Ritual; and it is these persons who have so little regard for Bishops. When therefore the Bishop of London argues that Ritualism will lose the Church the middle-class laity, we believe that he is laboring under a total misconception. The laity among whom he lives—the Upper Ten Thousand—are indeed, as a body, opposed to a greater extension of Ritual than has been common for many years; they do not understand, and have not given their attention to the later developments proposed; and, judging from the past history of the Church, have a dread of too elaborate a Ritual, or of too distinctive a dress for the clergy; but those of the middle-class laity who give up their substance to the Church, and whose adhesion is really valuable, are really the leaders in the Ritual crusade. Of their views the Bishops, as a rule, know scarcely anything, while they are utterly ignorant of the motives which actuate the Episcopate, and deem all caution cowardice, and all expediency lack of faith. If we had more Bishops a better understanding might be hoped for. As it is, if the Bishops can have facts brought before them to prove this statement, great good would result. But as we have ever fought the Ritual battle, as we have invariably maintained that the mass of the people can never be effectually reached except by hearty choral services, and a dignified though sober Ritual, we entreat those who love a higher service to have some regard for the feelings of those who, from a laudable Conservative sentiment, cannot at once

follow them in the changes they suggest; and to act on the wise advice of the Bishop of Oxford—in whose well-ordered diocese, as we have before observed, none of these extravagances complained of have a place—in not restoring obsolete practices without the concurrence of living authority. If the practices they desire to restore are in accordance with law, and with the spirit as well as letter of the Church's rule; and if moreover the people desire them, the Bishops will, as a rule—exceptions must of course be expected—give the same Episcopal sanction that is so freely accorded now to choral services, processions, the decorations of churches, different colored altar-cloths, Sisterhoods, choral and harvest festivals, the dedication of bells, and many other things which a few years back the greatest enthusiast among the movement party never dreamt of receiving Episcopal sanction. The policy of self-denial will assuredly bring its own reward; while an obstinate resistance to authority will deprive them of the sympathy of all men of position, many of whom, *pace* the *Times*, do now sympathise with the advocates of a higher Ritual more than either the Ritualists believe, and perhaps more than they themselves are willing to acknowledge.

RITUALISM.

On Saturday, the 17th instant; the following address against innovations in the Ritual of the Church, was presented to the Bishop of London, at London House, St. James's Square. The address was signed by 16 rural deans and 220 clergymen of the Archdeaconry of Middlesex:—

“We, the Archdeacon and undersigned rural deans and clergymen of the Archdeaconry of Middlesex, desire respectfully to approach your Lordship with the expression of our regret that in some churches of this diocese and elsewhere, practices have recently been introduced into the celebration of Divine service which, though claiming the authority of ancient usage, have never

actually been used, or have long been disused by our Reformed Church, and which, in some instances, are not only contrary to the custom, but to the law of the Church. The practices referred to are objectionable, not only as innovations, but also on account of their doctrinal tendencies. We need not point out to your Lordship the evils which are likely to result from their continuance, and we earnestly pray your Lordship, in conjunction with your Episcopal brethren, to take such steps as may be calculated to discountenance and, so far as they are illegal, to suppress them.

“ We have the honor to be,

“ Your Lordship’s

“ Most faithful and obed’t. serv’ts.”

The reply of the Bishop of London was as follows :—

“ Mr. Archdeacon and my Reverend Brethren of the Archdeaconry of Middlesex,—It has been a great satisfaction to me, on the important subject which you bring forward in your Address, to have had the advantage during the past week of free and full communication, not only with His Grace the Metropolitan of this Province, but with all the four Archbishops of the United Church of England and Ireland, and with a very large number of our Episcopal brethren. In such a body, representing a national Church in which naturally and rightly great latitude of religious opinion is allowed, we expect to find a variety of sentiments similar to that which exists in the Church which the Bishops represent; but I am bound to say that, however various our sentiments, I have been greatly encouraged by finding that we all deplore the excesses of which you complain, and are anxious to prevent the evil consequences which they threaten. The phrase ‘ excessive ritualism,’ however, requires to be explained, for, as commonly employed, it bears two meanings. 1st. Sometimes the phrase is used for the introduction into parish churches of a form of worship always sanctioned and maintained

in our cathedrals and in many of our college chapels. Looking to the time when an unadorned and almost monotonous worship prevailed, and when, in many country districts at least, the service was not only monotonous, but slovenly, many of the clergy have thought it their bounden duty to do what they could to introduce a great change. No doubt the spirit with which these efforts originated has done very much of late years to invest our houses of God with a more seemly dignity, and to give a liveliness to our outward worship, which has been found very attractive, especially to the young. Such changes, in my judgment, are only to be deprecated if they be introduced without proper regard to the feelings and wishes of the parishioners, and without due reference, if need be, to the controlling authority of the Ordinary. I quite sympathize with those who, feeling deeply the responsibility of using all lawful means to make our Church services attractive, not only to advanced Christians, but to those whom it is their office to win from stolid carelessness, have endeavoured to improve their Church music and arrange their services in some other form than was sanctioned by the stereotyped system of our fathers. Only I would have them remember that it never was the intention of our Church, as the preface to the Prayer-book and various rubrics indicate, that each parish priest should be an autocrat, independent alike of the people whose common worship it is his privilege to lead, and of the Bishop to whom he solemnly promises canonical obedience. Indeed, the idea of common prayer is lost if every individual clergyman is at liberty to alter the form of worship according to his private tastes, regardless of what is acceptable to the great body of worshippers. Now, my own experience leads me to believe that a great number of the disputes respecting ritualism which have agitated our parishes, have sprang from the inconsiderate introduction of practices, not unlawful, nor even contrary to the cus-

tomary order of the Church, as illustrated in our cathedrals ever since the Reformation. And I believe that—even in those lamentable cases in country districts where such disputes have led to secessions from the parish church and the erection of unlicensed buildings in which the majority of the parishioners have sought a refuge from the arbitrary proceedings of their parish priest—such evils might have been avoided, and all parties brought to a kindly Christian agreement, if reference had been made to the Bishop, that he might take order for composing differences of opinion, sanction by authority such changes as appeared really expedient, and restrain undesirable innovations. The English laity are not indisposed to bow to the formal decision of a Bishop, responsible in his high position for all his public acts, when they will not consent to be overruled by a private clergyman, who may have come among them only yesterday, or have suddenly changed his theological opinions, and with this change have arbitrarily and unexpectedly set aside the form of common worship to which his people were long accustomed. Men may doubt how far in a Church like ours, which so greatly encourages individual liberty, the discretion of the parish clergy ought to be restrained by more distinct legal enactment; but none, I think, will doubt that it is wise and becoming, and likely to promote peace and extend their usefulness, if, where the parishioners wish it, the clergy readily, in the exercise of their discretion, refer to the authorities whom God has placed over them. 2. But there is an excessive ritualism of another kind, to which, I suppose, in your address you especially refer, and which within the last year has caused a very wide-spread alarm in the Church. Certain persons have taken upon themselves so to alter the whole external appearance of the celebration of the Lord's Supper as to make it scarcely distinguishable from the Roman Mass, and they endeavour on all occasions to introduce into the other services some change

of vestment or ornament quite alien to the established English usage of 300 years. I am not prepared to say that these persons have not, in part at least, been influenced by a notion that the changes they advocate will give them a hold over the careless among our people through that gorgeous appeal to the senses in which the Roman Church delights. It is alleged that in large towns such ceremonial is not unpopular, and crowded congregations are pointed to as the result of its adoption. But I would have it remembered that among the multitudes in our large towns everything which is eccentric or even unusual, either in teaching or in practice, will have many admirers. The clergymen to whom I allude would be the last to maintain that they are sure to be right because many run after them, or that they can be justified in yielding against their better judgment to the uninstructed zeal of those whom they ought to lead. And if in some notable cases churches where a very advanced ceremonial is practised are filled, it is a serious question how far they are filled by the parishioners for whom they are built. I believe some have been struck by the way in which crowds of the most ignorant of our Roman Catholic brethren may be seen hurrying, to assist at the mass, and have been led to conclude that by imitating the ceremonial of Rome you may borrow its attractiveness, without falling into that false doctrine which is the centre and life of its ceremonial—a dangerous experiment in my judgment, and one which I fear experience will prove cannot succeed. To judge, indeed, by certain short unauthorized, catechisms and manuals of devotion which some of the supporters of this ritualism have already put forth, I fear they cannot succeed in this attempt to divorce Roman ceremonial from deadly Roman errors. I would earnestly entreat any of the clergy who are disposed to try this unworthy compromise to pause. The large body of those who are sound at heart and true to the Church of England I am sure will

pause when they hear the united voice of all the Bishops warning them of their danger. If any are already too far gone, and have deliberately abandoned the faith of the Reformation, their position must be to themselves very unsatisfactory. The number of those who are so committed is, I am confident, very small. The Church of England from the Reformation has allowed great liberty as to the doctrine of the Sacraments; and though I fear it cannot be denied that a few are engaged in a conspiracy to bring back our Church to the state in which it was before the Reformation, I fully believe that most of those who advocate what we deem an excessive ritual, would indignantly deny that they had any such purpose. What I should wish to urge upon all such is, that by the common sense of the English people all who promote these practices will be regarded alike; their ritual will be interpreted by the manuals explanatory of it, to which I have alluded; their own parishioners will so interpret it; and when the people find the clergy maintaining these things against the earnest remonstrance of the authorities of the Church, they will be forced to believe that it is because their pastors differ in principle from the united body of the bishops, who take their stand on Scripture and the formularies, and the unbroken teaching and practice of our great divines; and thus in each parish where such ceremonials prevail the people's allegiance to the Church will be undermined, whether they are captivated by the attractive novelties or disapprove them. Beginning with the use of lighted candles during the daylight at the administration of the Holy Communion, some men have gone on to incense, and the distinctive Roman habits and prostrations which, if they mean anything, speak of an idolatrous worship of the consecrated elements. I feel confident that all good members of the Church of England will pause before they encourage this downward course. If the introduction of these things which I have specified, by individual clergy-

men on their own responsibility, be not contrary to the letter of our laws, as I believe it to be, it is certainly contrary to their spirit, as well as to the authorized practice of the Church ever since the Reformation. I trust that the good sense and good feeling of the clergy, and the kindly admonitions of authority will prevail, without making it necessary to defend the Church from the innovations of a few, either by painful legal prosecutions or by a declaratory enactment of Parliament and Convocation. If admonitions fail, then at last an enactment must explain how and under what safeguards that controlling influence which the Church has ever contemplated as vested in its chief officers shall be made to bear on the discretion of individual clergymen. I feel strongly on this important question, but I would not have you, my reverend brethren, to suppose that I have any great anxiety as to the future of our beloved Church. As with evils of a totally different kind which alarmed us two or three years ago, so with these—in quietness and in confidence is our strength. I believe our Church to be growing steadily in the affections of our people, through the self-denying lives of our clergy, and every year to be more distinctly assuming its place, as at once expressing and guiding the religious sentiments of this great nation, and as the chief witness in the world for a zealous loving, and intelligent Christianity.

“London House, Feb. 17.”

LOUISIANA.

A correspondent of the *Church Journal*, under date of New Orleans, March 8th, gives an account of a visitation of Bishop Wilmer to this Diocese at the request of its Standing Committee. At St. Paul's Church (Rev. Dr. Goodrich,) he confirmed 55 persons, 6 of whom came from the parish at Jefferson City, (Rev. L. Y. Jessup;) Mount Olivet Church, 26; Christ Church, (Rev. Dr. Leacock,) 80; St. Peter's Church, (Rev. A. D. McCoy,) 41; Calvary Church, (Rev. W. C. Hopkins,) 25.

EASTER VESTRIES.

DIOCESE OF MONTREAL.

The following gentlemen have been elected Church Wardens for the ensuing year:—

Christ's Church Cathedral.—Messrs. M. H. Gault and Thomas Simpson.

St. George's Church.—Messrs. Geo. Moffatt and G. F. C. Smith.

St. James the Apostle.—Messrs. F. Kingston and G. R. Prowse.

St. Stephens.—Messrs. H. H. Geddes and David Smith.

St. John the Evangelist.—Not yet elected.

St. Luke's Church.—David Smith, Esq., Henry H. Geddes, Esq., Churchwardens; Thomas R. Johnston, Esq., J. E. Kirkpatrick, Esq., Delegates to the Diocesan Synod.

Trinity Church, Montreal.—At the annual Vestry Meeting of this Church on Easter Monday, which was very largely attended, Messrs. C. Garth and Joseph Jones were appointed Church Wardens, and Messrs. Hugh Taylor and W. A. Merry, Delegates to the Diocesan Synod. The Sidesmen of last year were re-elected.

An able Report was presented by C. J. Brydges, Esq., Chairman of the Finance Committee, which was ordered to be printed.

The Rev. J. P. Dumoulin, Assistant Minister at Galt, C.W., was appointed Assistant Minister of Trinity Church, at the request of the Vestry.

The following resolution in reference to the Rev. Horatio Gray, M.A., whose temporary engagement as Assistant Minister will terminate in May, was cordially passed:—

Resolved,—That in view of the approaching departure from among us of our present Assistant Minister, the Rev. Horatio Gray, M.A., this meeting desires to express the feeling of love and esteem with which he is regarded by the whole congregation, together with their appreciation of those qualities which so eminently fit him for a successful

minister of Christ, and to assure him that he carries with him their earnest wishes for his future welfare, both spiritual and temporal, in whatever sphere of usefulness it may please God to place him.

The Rev. Lewis P. W. Balch, D.D., will commence his engagement (D.V.) as Assistant Minister of the Cathedral on 1st June next.

Presentation to the Rev. Canon White.—On Easter-day a richly chased silver inkstand, in a handsome case, was presented to the Rev. Canon White by the teachers and scholars of Christ Church Cathedral Sunday School. In the lid of the case was inscribed the following address:—

Reverend and Dear Sir,—The teachers and scholars of the Cathedral Sunday School request your acceptance of the accompanying inkstand, in token of their esteem and regard.

Montreal, Easter-day, 1866.

To which Mr. White replied:—

My Dear Friends,—I hardly know how to find words in which to express to you my thankfulness for the valuable and handsome gift which you have so kindly presented to me this Easter-day, and which was as unexpected, as it is acceptable. Beautiful as is the gift, I value it more as being a token and pledge of those feelings of regard which you are all pleased to entertain towards me. My work with you, in the Sunday School, has been to me, in every respect, a pleasant one.

To you, the teachers, I have reason to be thankful for the ever ready and cheerful manner in which you have assisted me in my work, and carried out my wishes; and may we long continue to work together in the spirit of union and harmony which has hitherto existed between us. I feel that it is needless to remind you of the importance of your work for Christ and the Church, or of the blessedness it brings, as you know this already, and trust that you may always experience the reality of

the promise that they who water others shall be watered themselves.

And you, dear children, I assure you that I am very thankful to you for the kind part you have taken in making me, at this glad Easter season, such an acceptable and handsome gift. I trust you will value the privilege of attending the Sunday School, where you may be instructed in the walks of Holy Scripture, in the Catechism, and the Liturgy of the Church.

And my prayer for you, dear children, one and all, is that as you grow in years you may grow in grace, and in the knowledge of our Lord Jesus Christ. And may the Great Head of the Church, even He whose resurrection from the dead we at this time commemorate, grant us all grace so truly to love and serve Him in this life, that we may in the end attain to life everlasting.

New English Church at Hereford, C.E.—Mr. Aaron Workman, the Collector of Customs and Postmaster at Hereford, has given one acre and twenty rods of land, and Mr. Noah E. Aldridge, one acre, as the site of a church and burial ground for use of the English Congregation of this town; this munificent gift is valued at \$200. Mr. Workman has further subscribed \$200, Mr. Pope, M.P.P. \$100, and Mr. William Andrews \$50; these with smaller donations amount to \$500.

PROPOSED CHURCH SYNOD.

On this scheme the *London Post* says:—

“Among other schemes for solving the ecclesiastical questions of the day one has been put forth which, for magnitude and boldness, deserves especial notice. It has been proposed to hold in London a Synod of the whole Anglican communion, so as to bring to bear upon the Church and upon public opinion in England and everywhere the full force of *consensus ecclesiarum* on the chief points of modern controversy. In justification of this proposal it is urged that

the difficulties of the Church at this time are more numerous and of a graver character than at any time before, and that they touch so many and such wide interests that they can only be adequately dealt with by such a Synod as we have mentioned. Particularly it is urged that the whole Church ought to consider such questions as the position of the Colonial Churches since the last decision of the Final Court of Appeal—the rights and powers of Metropolitans as raised by Bishop Gray—the relation of the Anglican to the other communions of Christendom—the present Ritual movement—and some others.

“If we properly understand the purpose of this proposed Synod, it is not intended to do more than take counsel and press opinions, to debate the questions and record results. We do not hear of any intention to enact Canons, to alter Formularies, or to commit either the Anglican Church or its colonial branches to any formal decisions. Such an assembly would have no legal status, though, as expressing the mind of the Church at large, it would be entitled to great respect.

“The proposal to which we have referred has not originated in this country, but in Canada, at the Triennial Synod of that Province. The request was transmitted to the Bishop of Montreal as Metropolitan, and the Archbishop has replied in terms which show that he is on the whole favorable to the scheme. He says: ‘The meeting of such a Synod as you propose is not by any means foreign to my own feelings, and I think it might tend to prevent those inconveniences, the possibility of which you anticipate. I cannot, however, take any step in so grave a matter without consulting my Episcopal brethren in both branches of the United State Church of England and Ireland, as well as those in the different colonies and dependencies of the British Empire.’ So here the matter rests for the present. But that such a proposal should have been made at all and met with so reasonable a reception, is no small proof that the Church is

really working both here and abroad. And as long as she works she will have the sympathy of the English people in all her difficulties. It is only to enable her to do her work better amidst the distractions of the times that combination in council and action is recommended."

WHETHER CHOLERA IS CONTAGIOUS.

BY JACOB BIGELOW, M. D.

(From *The Boston Medical and Surgical Journal.*)

WITHIN the present century, cholera, a disease indigenous in hot climates of the East, has, at various intervals, made its appearance in the temperate latitudes of Europe and America. It is now again exciting interest from its possible, and, perhaps, probable approach to this country.

The experience of the last thirty or forty years has led a majority of medical men who had observed the disease to believe that, as a general law, it is not contagious. In this belief I must individually remain, until evidence more satisfactory than any which has as yet appeared shall justify an opposite conviction.

The great epidemics of 1830 and 1847 had a remarkable coincidence in the path which they pursued, and in the order and dates of their arrival in different cities. They seemed to have followed certain great routes of travel, and to have avoided others equally frequented. According to Lesegue, they both visited consecutively, and in corresponding months, Tiflis, Astrachan, Moscow, Petersburg and Berlin. In 1831, cholera did not take the most frequented route from Berlin to Paris, but passed along the shores of the Baltic, crossed over to Sunderland, went down to London, and again crossed the channel, and arrived in Paris about six months after its appearance in Berlin. A disease propagated by contagion of any kind would hardly have avoided the most frequented thoroughfares from Berlin to

Paris, while it occupied half a year in going round England.

The epidemic now or lately prevailing in Europe appears to date back at least nine months, at which time it existed among the caravans of pilgrims visiting or returning from the City of Mecca. In the middle of May last it was at Alexandria and Cairo, in June at Constantinople, Ancona, and Marseilles, and in November at Paris, Havre and other European cities.

Thus it appears that cholera has now existed in Europe from three to eight months, among cities having constant commercial intercourse with seaports of the United States, during which time thousands of passengers and tens of thousands of bales and packages have been landed in our maritime cities. If cholera was as contagious or portable as many believe it to be, it ought to have begun and perhaps finished its work in many of our seaports before this time.

Epidemics require two things for their introduction and extension. These are—first, predisposition in the inhabitants of the place visited; and, second, the arrival or presence of an existing cause. This cause in some epidemics, such as smallpox, is contagion. In others it is an occult influence, not yet discovered nor understood, nor known to be controlled, except in some instances, by hygienic agencies. No country, I believe, has succeeded in keeping out cholera by quarantines, and no country, as far as we know, can produce it artificially or retain it after the predisposition has disappeared. In its own time it moves on thoroughfares where men are travelling, and spreads in cities where they are stationary, for no better reason known than that mankind are its necessary food, and that where there are no people there can be no cholera. But why, of two frequented roads or cities, it selects one and avoids the other, investigators have not yet been able to satisfy us.

The credit of having introduced the present epidemic into Europe is by a sort of popular acclamation assigned to

the hosts of squalid devotees who perform an annual pilgrimage to Mecca. Yet we are told that "the cholera exists every year among the caravans of Musselmans arriving at the holy cities," so that their supposed mission of forwarding the cholera to Europe in most years fails to be performed.

Cholera, like influenza and some other migratory diseases, has usually but not always advanced from East to West. Of the vehicle in which it travels, or the course it is next to take, we know about as much as mankind knew of the cause of lightning before the discovery of electricity. Its conveyance and propagation have been ascribed to air, to water, to material foci, to electricity, to ozone or the want of it. Of late, in consequence of the vast development by the microscope of the existence everywhere of minute living organisms, it has become more common to ascribe the arrival of this and other epidemics to certain unseen "germs" which are called seeds of ova, cryptogamic or animalcular, according as the fancy of the theorist inclines him to adopt a vegetable or an animal nomenclature.

But in this as in many other cases, it is easier to trace an analogy, or to assume a cause, than it is to prevent an effect. Although inquirers have been indefatigable in their attempts to enlighten the world on the means of ridding ourselves of the presence of the various offensive co-tenants of our globe, yet no crusade has yet succeeded in banishing from our fields and houses the unwelcome swarm of musketoos, worms, grubs and flies, which molest us with their annual presence; nor in suppressing the blight of grain, the potato rot, or the peach tree disease. Happily, some, if not most of these, have their periods of abatement or disappearance, and this rather through the order of Providence than the agency of man. Cholera seems to abide in the same category. We know little of its exciting cause, and not much of its prevention, except that by following in our personal habits the dictates of reason and experience, we diminish both the

frequency and danger of its occurrence.

Whatever may be the cause or vehicle of cholera, credulous and excitable persons are impatient of suspense, and are prone to cut a knot which they fail to untie. When an epidemic disease first appears, some coincidence is always brought to light which is supposed capable of accounting for it. The arrival of a ship, the opening of a trunk, or the washing of a garment, are among the most frequently accepted causes. But as these have happened a thousand times before, and apparently under like circumstances, without any known results, it had been thought necessary by some of our later writers to narrow the compass of actual exposure down to the reception of the morbid excretions of one individual into the digestive canal of another. The first impression made by this announcement must, if true, be one of relief, the danger not seeming likely to happen very often. But to the possibility of such danger we can never oppose an absolute negative, so long as we persist in eating smelts and flounders caught about the mouth of our drains, or even turnips, salads and strawberries raised at Brighton. The risk, however, is so small, that most persons will prefer to take it, rather than to deprive themselves of food or luxury.

Of the many sensation tales printed and reprinted about cholera, and the supposed instances of remarkable communication or arrestation, it is sufficient to say that they are frequently interesting, being fully as dramatic as they are probable.

In the same regard we cannot help noticing that credulity, and perhaps private cupidity, have caused much stress to be laid on the supposed preventive efficacy of what are called "disinfectants," a mysterious word which implies a thing assumed but not proved to exist. We have deodorizers, such as chlorine, charcoal, etc., which by their combinations render certain effluvia imperceptible to our noses. The narrative, then, of the physician at Malta, who covered certain surfaces in vessels with oil, and had

them "disinfected by chlorine gas," after which "no new cases occurred," is to be classed with other like results with which the medical press always abounds at the close of epidemics.

In clean and well regulated cities of temperate climate, cholera is far from being the most formidable of epidemics. A greater part of its victims are the miserable poor, the worn out, the ill provided, and the intemperate, in whom this disease only anticipates the date, but does not greatly increase the annual and biennial number of deaths. Its mortality in our Northern Atlantic cities rarely amounts to one per cent. of the population in a given place or year, so that a man may reside through an epidemic in one of these cities with less risk than he can take a pleasure voyage to Europe. After having witnessed many cases of cholera in this and other cities, I am further satisfied that it affords one of the easiest modes of exit from the world.

People who would avoid or prevent cholera should cultivate equanimity, regularity of life and habits, cleanliness, salubrious exercise, temperance, and avoidance of all excess. When they have done their duty in providing for the care of the sick, allaying public panics, and abating public nuisances, they may safely dismiss apprehensions. Little good and some harm is always done by the indiscreet agitation of a subject which is to a great extent beyond our control. A single or sporadic case of cholera occurring in a village of a thousand inhabitants may attract little notice, and perhaps without record; but a hundred cases in a city of a hundred thousand inhabitants make an aggregate which generally causes some panic, though the proportion is exactly the same, and the panic equally unnecessary. It is possible that the supposed immunity of country districts in comparison with cities may be accounted for by the fact, that in the sparse population of country towns cases are less liable to be detected and published.

I may be excused for repeating the

following remark from among some "Aphorisms" published by me about thirty years ago, when the disease was new and little known among us: "Should the cholera continue to prevail for three years throughout this continent, it would cease to interrupt either business or recreation. Mankind cannot always stand aghast, and the wheels of society at length would be no more impeded by its presence than they now are by the existence of consumption, or old age, or of drunkenness."

THE FIRST NUMBER.

THERE is so much personal matter in the first number, and the mechanical execution altogether different from what is intended for the general plan of the work, and the matter being inferior for the want of exchanges and correspondents, and also on account of the protracted illness of the Editor, we have thought it but just to make a present of the first issue to those who are willing to subscribe for one year.

The following numbers, we think, will give general satisfaction. We offer an exchange to all religious newspapers and periodicals as far as we know them, and if any be overlooked, rest assured it is without design, and forward your journal to "The Church of Old England," and you will receive an exchange with the kindest and most courteous feeling.

To the secular dailies, we can only say that our paper is not of equal value, and we cannot offer an exchange; but if the Press will extend to us one more favor, we would be most grateful for their valuable issues, at least until we can stand alone.

If a strong will and a hasty temper, not at all sweetened by the occur-

rences of the last five years, should ever wound a member of the Press, we plead for pardon in advance. All the world readily acknowledge the vast intelligence and moral power of the Press, and we set up for them, after thirty-five years experience, the same claims for their honor and fidelity to truth. It is a privilege and a blessing to be associated with the Press of this really free country.

SUBSCRIBERS.

ALL who are willing to see this Magazine succeed, we hope will manifest their good wishes by active aid. When we sent out the prospectus we did not anticipate much promptness in responding to it, because people always wish to see the journal before they buy, and moreover in these times of *high Church*, and *low Church*, and *no Church* at all, it is but common prudence to ask the Captain to show his colors. We were therefore not a little, and most agreeably surprised to get quite a large number of calls for the paper positively, and still a considerably greater number asking that it be sent by the first mail, and offering to act as agents, if it be "a Church paper?"

Some send for a single copy, others for ten, and one friend sends for twenty copies, and says he can get "more as soon as the paper comes."

We would gratefully return our thanks to these patrons, and feel sure that *The Church of Old England* will be a complete success.

Will our friends throughout the Province exert themselves to send us two thousand names, so that we

may publish it *twice* a month instead of *once*?

As a token of respect to the successful party, we will give a well-bound copy of this Magazine, and a copy of Scott's Family Bible, to him or her who will during the first year procure the greatest number of Subscribers.

A dear young friend from Baltimore says she has twenty subscribers for us, and perhaps she or some other warm hearted Southern girl will win the little prize we offer.

If the successful contestant should reside in New Orleans, we will add to the present a beautiful Canadian horse and sleigh, whenever the snow there is in good order for sleighing, and a pair of snow-shoes into the bargain.

QUESTION FOR DEBATE.—Should the Church of England, by her constituted authorities, govern herself? or, should Editors of newspapers be called in as *substitutes*?

..... Isabel Hood, a flax-spinner in Elgin, earning rather less than twopence a-day, lived in the garret of a small house, with a thatched roof and a clay floor; a small grate, and one pane in the thatch; but from thence might be heard such utterances as these over an open Bible: "Glory, glory to Him for His blessed Word, and for the light which He has given me on it. The valley of the shadow of Death is called dark, but He is brightening up my ways;—O what glory!"—*Rays of Sunlight.*

I love the western sky, said one who was afflicted in spirit; it seems to carry my thoughts away to another country, and a brighter morrow.

There is often something so unearthly about the sky at sunset;—

those golden rays, darting from behind the purple clouds, how full they seem of hope and promise!—and on stormy evenings, when the “sun sets weeping,” and gives prospect of a dreary day to come, I love to think of those distant countries where every day he shines as yesterday in cloudless splendour; and the thought of those distant countries leads me onwards to “the Land which is very far off,” where this earthly sun will have ceased to rise and set, and where the glory of the Lord will be the light in which we shall live and move and have our being.—*Idem.*

We are pilgrims to a dwelling-place of blessedness; and the light that streams through its open portals ought to suffice us as we approach them. An anticipated Beatitude, a sanctity that even now breathes of Paradise, a grace which is already tinged with the richer lines of glory,—these should mark the Christian disciple, and these, as he advances in years, should brighten and deepen upon and around him, until this distinction of earth and heaven is almost lost, and the spirit, in its placid and un-earthly repose, is gone, as it were, before the body, and at rest already with its God. A being, already invested with a deathless life, already adopted into the immediate family of God, already enrolled in the brotherhood of angels, yea, of the Lord of angels; a being, who, amid the revolutions of earth and skies, feels and knows himself indestructible, capacitated to outlast the universe, a sharer in the immortality of God—what is there that can be said of such a one which falls not below the awful glory of his position? Oh, misery, that with such a calling, man should be the grovelling thing he is! That, summoned but to pause for a while in the vestibule of the eternal Temple, ere he be introduced into its sanctuaries, he should forget, in the dreams of his lethargy, the eternity that awaits him. Oh, wretchedness beyond words, that, surrounded by love, and invited to glory,

he should have no heart for happiness; but should still cower in the dark, while light ineffable solicits him to behold and to enjoy it!—*Idem.*

I want to have no will of my own; I want to have all my wishes and inclinations lost to the will of God, so that if I see His will apparent in anything, I may with pleasure do, or suffer that thing; yes, do, or suffer it, as if it were the very thing I liked best, because it is the will of God.—*Idem.*

To see a Christian mind encountering some great affliction, and conquering it; to see his valour in not sinking, at the hardest distresses of life, this is a sight which God delights to behold. It were no hard condition to have a trial now and then, with long ease and prosperity between; but to be plied with one affliction at the heels of another; to have them come thronging in multitudes, and of different kinds, this is that which is often the portion of those who are the beloved of God.

...The other consideration which moderates this affliction, is its shortness of duration. Because we willingly forget eternity, therefore this moment seems much in our eyes; but if we could look upon it aright, of how little concernment is it, what be our condition here! The rich man in the Gospel talked of many years, but, “Thou fool, this night shall thy soul be required of thee.”—*Idem.*

My daughter—do not imagine that the work of your sanctification will be an easy one. Cherry-trees bear fruit soon after they are planted, but that fruit is small and perishable; while the palm, the prince of trees, requires a hundred years before it is mature enough to bring forth dates. A lukewarm degree of piety may be acquired in a year; but the perfection to which we aspire, oh my dear daughter, must be the growth of long and weary years.—*Idem.*

VOLUNTEER SONG.

—00—

"OH, WILLIE, WE HAVE MISSED YOU," &c.

—00—

Come give three rousing cheers, boys—a hearty British shout :
 We're going into business ; at last they've called us out ;
 At last they've called us out, and what Volunteer will lag ?
 Not a bayonet among us but will rally round the flag,
 For the time is close at hand, boys, and the enemy is near -
 'The worse for him, I'm thinking—Give another cheer.

Hurrah for the old lion ! it's long since he has seen
 In this our well-loved country a tussle on the green ;
 Through many a year of rest he has watched us from afar ;
 He has backed us in our times of peace, he'll back us in our war,
 And we'll show him that the British blood in us has no decay—
 Come, fall into the ranks, boys ; think on Chateaugay.

Our bayonets are sharp, boys, although as yet they're clean,
 They glisten blue and cold now, they'll have a warmer sheen ;
 The Fenians, if they come, shall have ample cause to rue
 That they e'er gave ear to Sweeney or to any of his crew ;
 For we lived in peace and quiet, and we never did them harm—
 Close thicker round the flag, boys ; remember Chrysler's farm.

Look well unto your rifles ; drive the bullet home,
 A leaden pill best cures one who's got an itch to roam ;
 And should the Fenians come, loyal Irishmen will say
 We don't claim kin with traitors, Faugh a Ballagh, clear the way ;
 For the Fenian Republic for which you're "bobbing round"
 You may 'stablish here and welcome, but only underground.

For God and for our country, children, hearths, and wives,
 As our forefathers gave theirs we'll give, at need, oŭr lives ;
 Nor we alone ; behind us to take our places stand
 Our countrymen throughout the length and breadth of all the land ;
 And we and they together, boys, however many fall
 We'll keep our own land safe and free—aye ! should it take us all.

J. J. P.

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LIFE DEPARTMENT.

OPINION OF THE CHANCELLOR OF THE EXCHEQUER.

THE DIRECTORS OF THE LANCASHIRE have always been content to let the figures in their annual balance sheets prove the sound financial position of the Company, but they think it due to their numerous shareholders, and Fire and Life Insurers, to draw attention to the complimentary remarks of the CHANCELLOR OF THE EXCHEQUER, made in the House of Commons on 7th March, 1864.—*See Times of 8th March.*

THE CHANCELLOR OF THE EXCHEQUER, in moving the adoption of the "Government Annuities Bill," said:

"I wish to show the manner in which business is transacted by offices of the *highest class*, and the reserve they think it necessary to hold in order to give themselves a secure position. I am only going to state two or three cases. Hon. members will bear me out when I say that you know a good deal about the position of an insurance society when you get three things—first of all, its date; secondly, its income from premiums; and thirdly, its accumulations. (Hear, hear.) From the relation of these three to one another you know pretty clearly the state of any office."

The CHANCELLOR then gave the figures connected with four Offices of the "highest class," these four being—the Standard, the University, the London and Provincial Law, and the Lancashire.

In speaking of the LANCASHIRE, the CHANCELLOR remarked:

"I take another, younger still—the LANCASHIRE SOCIETY, founded in 1852. Its Premium Income is £23,500; its Accumulations £85,600, or about four years' Premium Income. I believe relatively to its age (only twelve years), a very sufficient and satisfactory accumulation."

FUNDS AND INVESTMENTS.

INVESTED FUNDS . . . £275,000 | LIFE ASSURANCE FUND, £120,000

INCOME.

FIRE PREMIUMS, £71,500 | LIFE PREMIUMS £35,000 | INTEREST, £12,500

Copies of the Report of the Directors of this prosperous Company may be had on application to

WM. HOBBS, *Agent.*

MUIR'S BUILDINGS:

CORNER PLACE D'ARMES AND NOTRE DAME STREET,

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TO VOLUNTEERS.—License is granted to parties effecting Insurance in this Company to become members of Volunteer Corps in Canada free of extra premium.

PROF. SPINNEY

PROPRIETOR OF THE
ELECTRO-MEDICAL INSTITUTE,

takes this opportunity of returning his sincere thanks to the inhabitants of Montreal and its vicinity for the very great support he has received, and to inform them, that on account of his immense practice, and at the earnest request of a large number of his patients, it is his intention to remain in Montreal, for which purpose he has taken the elegant suite of Offices, No.

131 GREAT ST. JAMES STREET, MONTREAL.

The annexed are a few of the many letters received, and therefore he ventures to hope that no one can doubt as to the great value of his premonitory method of treatment. See advertisements, bills and books.

To the Editor of the *EVENING TELEGRAPH* :

Montreal, Feb. 6th, 1866.

SIR,—I should feel very much obliged if you would please insert this letter in your valuable columns, as I consider it a duty incumbent on me, in fact it is a duty I owe to my fellow sufferers to make known the following truths, viz: That I had suffered for years from a severe Spasmodic Asthma, and such has been my sufferings that I could not get any rest by night or day; for years I suffered in this way, and tried many of the physicians of Montreal without obtaining any relief whatever, and as a last resource (for life is sweet) I was advised to place myself under the treatment of Professor A. B. Spinney, of 131 Great St. James Street, of this city. Wonderful as it may appear, (and it is with heartfelt gratitude I acknowledge it,) I had not been under the Professor's treatment a fortnight, when I found myself so much better that I not only sleep well, but am perfectly able to attend to my business without suffering, which I had not been able to do for years. And I feel perfectly convinced that (God willing) under his treatment I shall have restored to me that inestimable blessing perfect health, and I honestly advise all who suffer to consult Professor Spinney, to whom I tender my heartfelt gratitude. I am, sir, your obedient servant,

L. N. A. RICHOT.

Of the firm of Malo & Richot, Merchant Tailors, 253 Notre Dame Street, Montreal.

For Dizziness in the Head, Consult Prof. Spinney.

To PROFESSOR SPINNEY :

Montreal, Feb. 15, 1866.

DEAR SIR: Allow me to return you my sincere thanks for the very great benefit I have received under your treatment (after having tried many of the medical men here without obtaining any relief whatever.) Yes, doctor, for seventeen years I suffered from a severe pain in my left side, together with a most painful and troublesome cough, and when I called upon you I was suffering from ulceration of the left lung, and I therefore beg to say for the benefit of all who suffer, that after having been under your treatment less than ten days, the pain in my side had quite left me, and now I am happy to say that after two months I am quite well, and that my lungs are as sound as they ever were. Please therefore accept my own and my family's sincere thanks.

I remain, dear doctor, your obedient servant,

JAMES HERBERT,

(At Messrs. Gillespie, Moffat & Co.'s, St. Paul Street, Montreal.)

FOR PALPITATION OF THE HEART, WITH PAINS IN THE SIDE, CONSULT PROF. SPINNEY.

To the Editor of the *EVENING TELEGRAPH* :

Montreal, February 23, 1866.

SIR,—Will you kindly insert this letter in your very excellent paper, for the benefit of all who may suffer from the same diseases I had for the last three years, viz: severe disease of the liver, indigestion, dizziness in the head, constant pain in the back and side, together with general lassitude. I tried many medical men here, and all to no purpose. I had suffered fearfully; in fact had become a misery to myself. Now, sir, I am delighted to say, that I was fortunate enough to place myself under the treatment of Professor Spinney; and I candidly acknowledge that after seven weeks' treatment, I am a new man, enjoying good health and spirits. Any one is at perfect liberty to call upon me, and I shall be happy to confirm verbally what I have written here. So tendering the Doctor my very sincere thanks publicly, and hoping you will publish this letter, I remain, sir, yours very truly,

WILLIAM DELPHY, Tinsmith.

For Rheumatic Pains in the Limbs, Consult Prof. Spinney.

Prof. S. has the Magnetic Apparatus for the examination of

CHEST AND LUNG DISEASES.

For particulars, apply to the Professor's Secretary, E. H. BLACKLEY, Esq.

GRAND TRUNK RAILWAY COMPANY OF CANADA.



WINTER ARRANGEMENTS.

Trains now leave Bonaventure Station as follows:—

CENTRAL AND WESTERN DISTRICTS.

Day Express for Ogdensburg, Brockville, Kingston, Belleville, Toronto, Guelph, London, Brantford, Goderich, Buffalo, Detroit, Chicago, and all points West, at	8.00 A.M.
Night Express do. do. do.	8.15 P.M.
Accommodation Train for Kingston and Intermediate Stations, at.....	9.40 A.M.

EASTERN DISTRICT.

Accommodation Train for Island Pond and Intermediate Stations, at.....	6.45 A.M.
Mail for ditto and Portland, stopping over night at Island Pond.....	2.00 P.M.
Night Express for Three Rivers, Quebec, Riviere du Loup, Portland and Boston, with Sleeping Cars attached, at.....	10.10 P.M.
Express Train to St. Johns, connecting with Trains of Vermont Central Railway for Boston, New York, and all places in the Eastern States, at.....	8.30 A.M.
Ditto ditto and Rouse's Point	3.15 P.M.
Accommodation Train for St. Johns and Intermediate Stations	5.00 P.M.
Trains leave for Lachine at.....	8.00 A.M. 9.30 A.M. 3.00 P.M. 5.00 P.M.

* The 3.00 P.M. Train runs through to Plattsburg.

C. J. BRYDGES,

Managing Director.

March 26, 1866.

GILLESPIE, MOFFATT & CO.,
GENERAL AND COMMISSION MERCHANTS,
MONTREAL.

AGENTS FOR

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They have always a large selection from the publications of the

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And the exceedingly cheap Bibles and Prayer Books of that Society are kept on hand in quantity.

THEIR STOCK COMPRISES THE

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CATECHISMS AND MANUALS

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And a large number of the publications of the leading English houses on the Doctrine and Discipline of the Church of England.

They are constantly receiving from England the new publications of the Messrs. PARKER, RIVINGTON, MASTERS, &c., and from the United States the publications of the P. E. SUNDAY SCHOOL UNION, and of Messrs. APPLETON, DUTTON and others.

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