

WHAT IS TO BE DONE?

This question is constantly coming up in connection with the devastating tide of intemperance. Ministers of religion, teachers of youth, and parents of children, as they behold the damning influence of the intoxicating cup upon domestic and religious life; upon the bodies and souls of all classes of society, cannot but ask in tones of agony what is to be done to save the people from a scourge more terrible in its consequences than all other evils combined?

The Grand Division of the Sons of Temperance is now in session in this city, and doubtless arguments will be advanced, eloquent speeches made and good resolutions adopted, but who, from the Grand Worthy down, will be able to solve satisfactorily this question? We have had our Total Abstinence Societies, our Sons and Daughters of Temperance, our Leagues, Cadets and Templars &c., but are the dram shops being diminished? Are there fewer convictions at our Police Court for drunkenness? Are the revenues on intoxicating liquors brought into the Province less than they were ten or twenty years ago?—Are the young less liable to be ensnared, polluted, ruined? Are we any nearer prohibitory enactments? Is a young man going from his home and entering upon city life, or taking his position in any of the country villages less exposed now to the serpents bite than at any former period? We fear that these questions must be answered in the negative. In despite of all the barriers thrown in the way by Temperance organizations, and by a Temperance press, the dis-solating flood rolls, on poisoning in its course all the fountains of human life. What then is to be done? Are legislators still determined to resist all prohibitory action on the part of the people? They are. Are men still base enough to continue the unrighteous traffic? They are. Are the people, male and female, still determined to drink drink, drink? Many of them are. And they are upheld and encouraged in this practice by Councillors, Legislators, Lawyers, Magistrates, Teachers, Doctors, and we mourn to add by those who profess to be ministers of the religion of the Bible.

What, again we ask is to be done? We will not presume to answer this question, but one thing is certain, we must have less apathy and more action—less bickering and more union—less tinkering, and more wholesome legislation—less theorizing and more of the practical—less hypocrisy and more sincerity. The truth is we are combating an evil that has sent its cancerous roots broad and deep into all the avenues and springs of human life.

It is the great monster Vice of God's universe, and like the demon of old can only be cast out by fasting and prayer. The advocates of Temperance must have more faith in the promise of God, and plead with more unity of sentiment the interposition of the divine arm. The only thorough antidote for an evil of such vast dimensions is the religion of God. Let us have this in sufficient measure and the work is done.

But in the mean time we would have all the different orders in the great Temperance army move on. Let there be no shrinking when called to go forward. Hell's legions will resist their course but onward in the path of duty. It seems to us that there is an agency that might be called into existence with great effect. We refer to a home for the inebriate. Such an institution exists in the city of New York, and has accomplished great good. Drunkenness is treated by those in charge as a disease, and many drunkards have been reclaimed. If institutions are established by law amongst us for creating and perpetuating physical and moral disease, then we should have institutions of healing to counteract as far as possible the evil. How is the poor diseased drunkard treated now? Dragged before the police court, and there fined or sent to the Penitentiary for a few days or months, to come out more degraded than when he went in. Is this the way to treat the slave of a polluted appetite which our own laws have created? Reason and religion say nay. The poor inebriate should not be so treated. Christian charity should provide for him a home where the healthful influences of medical skill, and religious power can be brought to bear upon him, and if possible, rescue him from the grasp of his adversary.

Will the Sons consider the subject during the present session. Please do and report progress.

REV. GRATTAN GUINNESS.

Our exchanges inform us that this celebrated preacher has recently avowed himself a firm believer in the doctrine of Baptism as taught in the New Testament and as practised by the Baptists. Not long since he was baptized at Bath, England, by Lord Congleton, a Peer of the Realm, and a preacher of the gospel of Christ. It is not common to find Baptist preachers amongst English Lords, for "not many mighty, not many noble are called," but a few are, and Lord Congleton it appears is one of the few.

On the occasion of his baptism, Mr. Guinness gave an address to a crowded and attentive audience. He said that for five years the subject had occupied his attention, and that he had come at length to the conclusion that only believers in the Lord should be baptized. During his public ministry he had been asked to baptize infants and adults; but he declined the former, because he considered it to be unscriptural, and the latter because he had not himself been baptized on a profession of faith. After reading to his audience the various portions of Scripture which refer to the mode, the subject, the design, and obligation of baptism, he strongly urged believers in Christ not to plead ignorance of this important matter, nor to permit indifference, or prejudice, or pride, to keep them from the delightful privilege of being buried with Him in baptism.

We are further informed that Mr. Guinness was married on the 2nd inst., to Miss Fitzgerald, a niece of Lord Fitzgerald, and of the marchioness at Alisa. She is said to be a highly accomplished lady and a most devoted Christian.

This extraordinary young man is expected to arrive in Boston on the 1st November, by the steamer Europa to resume his labors in that city.

as an evangelist, and to continue his tour through the United States. Who knows but his divine Master may send him to Saint John?

The convictions of truth upon the conscience are constraining many as in the case of Mr. Guinness to obey the truth.

The "Texas Baptist" announces the names of the following Pedobaptist ministers as having lately become Baptists:

Rev. J. W. Bullock, Presbyterian; Rev. Mr. Williams, Methodist; Rev. J. A. Doll, Methodist; Rev. Dr. P. McMenmie, Presbyterian; Rev. J. D. Bemo, Presbyterian; Rev. C. C. Showers, Methodist; Rev. J. W. Cova, a Catholic priest; Rev. David Gostelow, Methodist.

ORDINATION OF REV. G. D. BALENTINE.

Zion's Advocate of last week, furnishes the following interesting notice of the ordination of this esteemed Brother. Cordially do we unite in the expressions of sympathy and good will uttered by our contemporary. May Jehovah crown the labors of pastor and people with the best blessing!

In compliance with an invitation given by the Baptist Church at Sabattville, an ecclesiastical council convened in that place October 6th, 1860, for the purpose of examining Bro. G. D. Balentine with reference to his ordination as pastor of said church.

The council was organized by choice of Rev. M. Hanscom, Moderator, and Rev. W. O. Grant Clerk.

After a full and faithful examination of the candidate in reference to his religious experience his call to the work of the ministry, his views of the doctrine of Christ, church order and discipline the council was unanimous in approving of him as called by the Great Head of the church to the great and solemn work of the ministry.

In the afternoon of the same day the services of ordination were performed as previously arranged by the council in the presence of a serious and attentive congregation.

The order of exercises was as follows:

1. Prayer by Rev. I. Golder; 2. Reading of Scriptures by Rev. W. T. Sargent; 3. Sermon by Rev. N. M. Wood; 4. Ordaining prayer by Rev. W. O. Grant; 5. Charge by Rev. W. T. Sargent; 6. Hand of Fellowship by Rev. M. Hanscom; 7. Address to the church by Rev. S. Boothby; 8. Benediction by the Pastor.

Everything associated with the ordination services was of an agreeable and interesting character. The several brethren performed their parts very solemnly and impressively. The sermon by Rev. N. M. Wood was founded on 2 Tim. 3: 16: "All Scripture is given by inspiration of God," &c., and was an excellent discourse. The exercises of the choir were very acceptably performed.

Our beloved young brother has our sympathy and our prayers for his usefulness and success. He is located with a kind and affectionate people who will, no doubt, appreciate his worth, and aid him with their works of faith and labors of love, in the wide and extensive field in which God in his providence has called him to labor.

We would recommend those in want of anything in the Dry Goods line, to call on R. S. Staples, 83 King Street, where we have no doubt they can be suited both as regards quality and price, he has a nice assortment of new and fresh Goods just opened.

RAILWAY EXTENSION.—Read Professor Fowler's excellent article on this subject, on our first page.

Correspondence.

FROM OUR NEW YORK CORRESPONDENT.

NEW YORK, Oct. 25, 1860.

MESSRS. EDITORS.—As our communication of the 13th inst. referred mainly to the Prince and political matters, we leave with pleasure those subjects and turn to themes more interesting at least to our own mind. On Saturday last—the Sabbath of the Hebrews—we were much interested in our visit to

A JEWISH SYNAGOGUE.

The house in which we attended service with our Hebrew brethren, was but recently opened for divine worship, and is externally and internally one of the finest religious edifices in the city. It owes much of its internal magnificence to Baron Rothschild, who was present at the opening services. Two large entries lead into the main body of the building, one to the lower flat, where the males sit, the other to the upper story, which is for the females. The men and youths sat as in their usual custom, with their hats on during the whole time of service, and were wrapped in white silk shawls. One of the Rabbis commenced the exercises by reading portions of Genesis from a Hebrew roll. Some of David's psalms were then chanted solemnly, and in their original language. Then were read portions of the prophecy of Zechariah, which refer to the Messiah whose first advent they are earnestly expecting. Psalms were again chanted as the roll was carried slowly across the room and deposited in the Ark. A Rabbi then ascended the pulpit, and addressed the audience about twenty minutes. It seemed to be the speaker's object to show that the ancient Israelites had correct views of the immortality of the soul. This he argued from the fact that the sacred language had five words to express the relations of the soul to this world and the world to come. The deduction from this was that people who understood psychology so well, must have had correct views of the soul's eternal existence. This view of the matter was also argued from the popular opinion of the Hebrews, expressed by Hannah in her song of thanksgiving, by Abigail in her blessing on David, by the writer of the book of Job, by David in the 16th Psalm, by Solomon in the last chapter of the Ecclesiastics. It was further argued from the fact that there were three classes of Jews—Pharisees, Sadducees, and Essenes, one of which disbelieved in the doctrine of the soul's immortality. Hence it was inferred that the generality of the people believed it. At the close of the discourse, the speaker prayed fervently that, as the soul was immortal, he might not sink under trials, or seek our happiness here, since there was an abundance of joy in God's presence, and at his right hand were sweet pleasures even forevermore. The language of the prayer was simple and touching, but no mention was made of the name of Jesus, who brought life and immortality to light by the gospel. At this stage of the meeting, several little boys went up to the Rabbi to receive his bless-

ing, while his hands lay upon their heads. We thought of other times, when the Great Teacher took the little ones in his arms and blessed them. Psalms were then chanted, and the audience dispersed. The services throughout were to us very impressive, conducted as they were in the oldest grandest, and most sublime language ever spoken by man, and by worshippers, who, in their acts of devotion, turned their faces eastward, toward Jerusalem, the city of the Great King. As we listened to their cries for the long promised Messiah, we could but breathe the prayer, that Gentiles and Jews might be embraced in Jesus' fold, before the second appearing of the Saviour whose first advent the Israelites hope to see.

THE POPE'S FRIENDS IN PERPLEXITY.

Archbishop Hughes and his clergy have been, for some time past, vindicting His Holiness and taking up collections for him in all the Roman Catholic churches in the city. The Archbishop has been talking in his usual braggadocio style of the meanness of Napoleon, and of what the Catholic powers could do. But the following letter from one of his friends, dated Rome, 22d September, has had a wonderful effect in cooling his ardour and in throwing him into seeming perplexity. The letter gives a Roman Catholic view of events in Italy, as follows:

Humanly speaking, the Papal temporal power is in its agony. The Holy Father has been deceived by France. Napoleon first promised in writing to preserve intact the Roman States; when the Legations had been taken, he promised to protect Rome and the Patrimony. Now Gen. Guynon, just returned from Paris, tells the Holy Father his mission is to protect His Holiness and Rome. Gen. Guynon has even betrayed Gen. Lamoriciere. He promised the latter to defend the States from Terracina to Narni—the limit of the patrimony. The patrimony is now invaded, and the General who promised to aid the Holy Father, and that if he received orders to the contrary, he would break his sword before he would betray Rome, now insults the vicar of Christ! I read in a short time France will abandon Rome to Victor Emmanuel. The Holy Father will either leave Rome or be forced away from it.

ANOTHER PRINCE IN TOWN.

"White Cloud," a Cherokee chief, is now in the city, and on Friday last, he performed an earnest and touching part in the Fulton-street Prayer-meeting. "I cannot tell," said he, "what love to you all there is in my heart. My home is 3,500 miles away. I am a Cherokee. The white missionary came to us. He told us of the love of Jesus. The Holy Spirit came down into the darkest corner of my father's wigwam and spoke to me—told me I was a sinner, and persuaded me to come to Christ. I came, like a stricken deer. He received me, a poor Indian. Oh! glory to God, for his mercy to me! I speak poor English—when converted, I could speak no English. Now, I understand you. My heart is full of joy. I want this Gospel to go to my red brethren all over the western world. Cannot speak much—want to pray." The Indian then offered one of the most remarkable prayers, probably, that was ever made in that assembly. The child-like simplicity of his untaught language heightened the native eloquence of an Indian heart fired with love and gratitude to his Saviour. Several women, overcome with sympathy, sobbed aloud, and many a strong man bowed his head to hide his tears.

"Let the Indian, let the negro, Let the rude barbarian see That divine and glorious conquest, Once obtained on Cavalry, Let the Gospel Loud resound from pole to pole."

DAY.

Carleton, St. John Oct. 24th 1860.

MESSRS. EDITORS.—It is perhaps a duty incumbent upon me to make a statement in reference to the late board for ministerial Education. This board was in existence several years, during which time £40 10s. were expended in assisting candidates for the ministry to procure an education. A statement of monies received and expended was published in the minutes of the Eastern N. B. Baptist Association, in 1858 showing a balance due the Treasurer of £21 19s. Since then the following sums have been paid; entirely relieving the treasurer.

Sept. 1858.	George Curry, Macknaquack,	£ 0 6 0
"	" The Macknaquack Baptist Church,	0 12 0
"	" Capt. Hunt, Fred'ton,	0 10 0
Jan. 1859.	Rev. Ben. Hughes,	0 12 6
"	" The Margerville Baptist Church,	0 12 6
June "	" S. Hersey Esq., Stock,	1 4 0
Sept. "	" Abraham Cooperworth, Stock,	0 10 0
Oct. 1860.	" Rev. C. Spurden A. M., Paid by the Union Society to the Ministerial Education Fund,	16 12 0
		£ 21 19 0

The Board is now merged in the Union Society, one of the objects of which is to aid young men for the ministry, in their studies.

It is to be hoped that the interest in the object of the late board may be fully sustained by the Union Society.

It is exceedingly important that the young brethren of our Churches who possess gifts for preaching should be encouraged in their efforts to secure the necessary education. Pecuniary assistance to some extent can even now be given by the Board of the Union Society. It is I understand to be one of the Rules of the Board that every applicant for aid present himself in person and that he bring with him a license to preach from the church to which he belongs.

Yours in Christian love.

ISAIAH WALLACE.

Secretary and Treasurer of the late Board for Ministerial Education.

(For the Visitor.)

MESSRS. EDITORS.—I have just finished canvassing the following places:—Hopewell Church, where Rev. L. H. Marshall is pastor, obtained about £25 in cash and subscriptions. Also at Harvey, where Rev. W. A. Coleman is pastor, obtained £13 5s. These good brethren rendered me valuable assistance in my agency.—This work must progress where the ministers take an interest in it. I held one meeting with the little church at German Town, obtained £3

here, this Church has no pastor. I purpose (D. V.) visiting Hillsboro' next Lord's day, and 1st Salisbury church on the first Sabbath in November, being the 4th of the month.

Yours as ever,
THOS. TODD.

Hopewell, 25th Oct., 1860.

TEA MEETING, ST. ANDREWS.

MESSRS. EDITORS.—The friends of the Baptist cause in St. Andrews, who have been preparing for a Bazaar have postponed holding it until the summer of '61, but they are not idle.—I was present at a Tea Meeting in the Town Hall, which had been got up to raise funds to increase their stock of goods which they intend to manufacture into wearing apparel, and the like, for the forthcoming season.

There were five tables the entire length of the hall, tastefully spread, sumptuously supplied, and as well patronised as could be expected, which is no unusual thing.

After tea the Rev. A. D. Thomson explained the object of the meeting as being religious in its tendency, stating at the same time, that as the most of the christian sects of our country had reared temples in the town to the worship of God it was quite proper that the Baptists should have a sanctuary in the place.

The Rev. Mr. Ross followed with a good speech upon the blessings of christian union, and also on the sacredness of religion, being obliged thus to go a begging to be sustained for want of a more generous support from liberal hands.

Rev. Mr. March followed in an encouraging strain, hinting the propriety of adopting similar means for church building as he had seen acted upon in his own city, London.

Mr. Smith, Editor of the Standard, expressed himself warmly in favour of the movement, and several others spoke to the point, which was closed by a very neat eulogy by H. Whitlock Esq. accompanied with a move of a vote of thanks to the ladies, for the rich entertainment, it being the fruit of their toil and taste, it was seconded by D. W. Jack Esq., Treasurer of the party, and carried unanimously. The doxology was sung and benediction pronounced by Rev. Mr. Ross. The meeting retired between eight and nine o'clock, with but one regret as far as I am informed, and that was that so pleasant a time was closed so soon.

ONE OF THE PARTY.

St. Andrews, Oct. 26 1860.

RELIGIOUS ITEMS.

An address delivered before the English Baptist Missionary Society furnishes the following encouraging facts in relation to the progress of modern missions.

Modern missionary effort has given to 20,000,000 of people in Asia, Africa and America the inestimable benefit of a written language, and this, as it has been their gift, has also been consecrated and used by missionaries as the means of diffusing a knowledge of Christ and His Revelation.

Twenty dialects of Africa have thus been enlisted in the cause of truth. In one of these, the language of three millions of men, a newspaper is published, printed by the natives themselves, and circulating amongst 3,000 readers. Thus, then, the Word of God has been translated and a Christian literature commenced for five-sixths of the heathen inhabitants of the world. In this department of effort most of the difficulties have been overcome. May we not regard this as a promise of still greater success?

In bright Africa about one hundred churches have been organized in different parts of the coast and interior, and more than ten thousand converts have been gathered into them. In India 1,170 missionaries, native preachers, and catechists are employed; 75,000 scholars are taught in the mission schools, of whom 15,600 are Hindoo girls; and 125,000 converts have been gained, not including those who have finished their course. In China about ninety missionaries are labouring at fourteen different stations. Throughout the whole of the mission-field nearly 3,000 European and American missionaries and their assistants and more than 6,000 native agents of all kinds, are engaged, having around them about 500,000 persons brought under the influence of the truth. The churches thus gathered are germinal churches, generally dispersed over the wide field of labor, and at the same time occupying positions of great influence.

HOW BAPTISTS ARE MADE.—The London correspondent of the "True Union" writes:—"The revival has originated at least two new Baptist churches in the North of Ireland—that at Ballymena and that at Londonderry. There is no chapel in either of these towns, but there is a choral congregation in both. In the former the minister had been a Presbyterian Covenanter, but being led to study the Scriptures more perfectly, saw the path of duty plain to become a Baptist. His zealous labors have brought on a severe illness, from which he is but just recovering. At Londonderry there is no Baptist minister yet. The good people have felt their own way to Baptist views and church order, simply by studying the word of God. So true is it that while there is a Bible there is a Baptist."

BAPTISTS IN NEW YORK.

The "Chronicle" says:—"The advance of the Baptists in numbers, position, and aggressive power in New York city, has been more commensurate with the growth of the metropolis itself in population and wealth. As the city has hurried to occupy the upper portion of the island, and there have been a necessity and a demand for them, Baptist churches have been built and large congregations gathered. The time was when Amity-street church was considered far up-town, but now the larger portion of residences are above that quiet sanctuary. The name of the old North Church no longer indicates its position on the island—for it lies far south of Calvary, Madison avenue, Fifth avenue, and several other churches. But while the demand up town has been supplied, the wants of the remaining population of the lower wards of the city have not been forgotten. Oliver street, Broome-street, and the Missioner's chapel supply, perhaps insufficiently, the religious necessities of this part of the city."

The whole number of churches in New York and Brooklyn is forty-five. These churches support twelve mission schools, with an average attendance of one hundred each. There are among these, colored, German, and Welsh societies. Several churches are in process of erection. That at the corner of Thirty-first street and Madison avenue, Rev. Dr. Hague pastor, will not probably cost less for land and building, than \$100,000 and will be one of the finest churches in the city. It will be occupied early in the Spring. The Pilgrim Baptist Church, of which the Rev. Mr. Penitz is pastor, has just been commenced. The cost of this building will be, it is estimated, about \$65,000. The new building for the Fifth avenue and Forty-sixth street congregation of which the Rev. Dr. Armitage is pastor, will cost about \$80,000. Thus the aggregate cost of the four new churches will amount to nearly \$300,000.

[From The Boston Journal.]

DEPARTURE OF THE PRINCE OF WALES.

The Journey to Portland.

Incidents of the Trip.

ENTHUSIASTIC RECEPTION AT PORTLAND.

EMBARKATION OF THE PRINCE.

SAILING OF THE ROYAL SQUADRON.

The sky was clouded and rain fell at intervals Saturday morning, but nothing whatever could subdue the irrepressible curiosity of the people—particularly of women and children—in regard to the movements of Lord Renfrew and his distinguished friends, and Bowdoin square and the vicinity of the Eastern Railroad Depot were packed with a grating multitude a long time before the hour fixed for the departure.

At 40 minutes past 9 o'clock, the Prince stepped into the first barouches and took his seat, followed by Mayor Lincoln, the Duke of Newcastle and the Earl of St. Germans. As the carriage passed into the square a buzz of recognition and then a faint cheer went up from the crowd, but there was none of that hearty enthusiastic and strong lunged cheering which might have been expected. The Prince courteously acknowledged the reception by raising his hat.

The guests who were to accompany the Prince on his journey to Portland having taken their places in the carriages, the procession moved, the crowd cheering, Gilmore's Band playing "God save the Queen," and the chiming of the Green street church striking up a lively air. The procession marched through Green, Leverette and Causeway streets to the Eastern railway depot the streets being packed with people.

The depot was very handsomely trimmed upon the front, British and American flags, the British arms, streamers and other insignia being brought into requisition. Over the gate by which the Prince entered the depot, "Welcome the Prince of Wales" was placed in large and handsome capitals.

At precisely 10 o'clock, the firing of cannon announced the departure of the train, whereupon the crowd commenced slowly to disperse. The salute was fired from the grounds of the Eastern Railroad company, by a detachment of the Boston Light Artillery.

When the train reached Prison Point, Charles-town, His Highness left his own gorgeous apartment, and entered the forward car, where he smoked and chatted with a nonchalance quite at variance with his usually dignified deportment.

RECEPTION AT LYNN.

He remained in this car until the train reached Lynn, where an immense concourse of orderly people were assembled to greet him. Mayor Johnston had issued a proclamation dismissing the public schools, and the children were assembled at the depot in great numbers. The Prince appeared on the platform, and was welcomed here two minutes the train passed on.

AT SALEM.

Where the Prince stopped two minutes, there was a great crowd, and a salute was fired. The depot was decorated with the English and American flags. At Ipswich there was a multitude of anxious spectators, but as there had been no organized demonstration, the Prince was told that he need not show himself. The multitude called loudly for him, whereupon he remarked, "These people will never see me again," and went out upon the platform.

AT NEWBURYPORT.

Where he arrived at 11, the Cushing Guard, Capt. Flanders, paraded by order of Mayor Currier, and guarded the square front of the depot, on Washington street. The schools were dismissed, and women and children in large numbers occupied the square. The citizens assembled in mass. The Prince made his appearance, and was cordially received.

He was greeted with "God Save the Queen," by the Newburyport Brass Band, and hearty cheers from the vast crowd. After a stop of three minutes, and the booming of artillery, and the cheers of the crowd, the train proceeded on its way.

AT PORTSMOUTH.

The Prince reached Portsmouth at 12 M. As the train passed the Bridge, a royal salute of twenty-one guns, was fired from the Navy Yard by Commander Pearson, and English and American flags floated side by side. Gov. Goodwin, New Hampshire joined the royal party at this point and was presented to the Prince, whom he welcomed in behalf of the State.

On being requested to show himself to the people, he stepped out upon the platform where His Excellency Governor Goodwin, addressing the crowd said:

Fellow Citizens of New Hampshire—I have the honor to present to you His Royal Highness, the Prince of Wales. The Prince bowed, and the people cheered him enthusiastically. The train stopped here five minutes, and then swept onward to Kennebunk. The train stopped two minutes. There was no public demonstration here, but a good crowd.

A RAILROAD COLLECTION.

While the train was between Portsmouth and Portland, a simple collection of meats and wines was extemporized in the Prince's car. His Highness made himself generally useful in arranging the table, and seemed to take great pleasure in the opportunity which the occasion afforded him to contribute his share of labor in the preparation for the repast. The Duke of Newcastle laid aside his titles and dignity for the notice, and arranged the sofas as if he was accustomed to the work. The Prince was seated at the table between the Governors of Massachusetts and New Hampshire.

ARRIVAL OF THE PRINCE AT PORTLAND. But all this time in which the Prince has been chatting and smoking and collating with his suite and his guests, the metropolis of the Pine Tree State has been in a fermentation of expectation and anxiety at the prospect of a visit from the royal tourist. Long ago deluded by the promise of entertaining the levithan of the deep, their hopes blighted, and baffled in every effort to obtain the presence of the "Big Ship," the Portlanders set down "Great Eastern," and "Great Humbus" as synonymous terms in their vocabulary; obliterated the name of "Great Eastern" from the spacious piers built to receive the steamer, rechristened them "Victoria wharf," and consoled themselves with the anticipated departure of the Prince of Wales from their port. His presence had been anticipated, and a ball projected as one of the avenues through which their pent up ecstasy was to find vent. But the Duke of Newcastle willed it otherwise. No stop could possibly be made in Portland, which on account of its fine harbour was selected as the most convenient place for the embarkation of the Prince. The British squadron arrived in port, and the hospitable citizens honored its officers with a ball. In return for this compliment the ships of the Royal squadron were thrown open to the public, and the harbour presented the most animating sight ever beheld on the waters of Casco Bay. Thousands of people visited the ships and received every attention from the officers.

As the day approached when the Prince was to leave our shores, the city, which was the last in the list of municipalities to welcome the Prince, began to put on its holiday attire, and on Saturday Portland overflowed with a population augmented by thousands from the surrounding country. Some came to see the British fleet—as great an object of wonderment now as was that other fleet of dread which entered the harbour of Portland on the 6th of Oct., 1775, and almost destroyed the town by bombardment; some came to see Victoria's son, and all were anxious to see His Royal Highness the Prince of Wales.

Within the depot were assembled the Mayor and City Council, the officers of the English squadron, and a few others, who had by the use of the indispensable bit of pasteboard obtained admission. The familiar face of Lieut. Whitecomb and several other Boston police officers were seen on the rear end of the Prince's car, they having found frequent opportunity for the exercise of their functions in keeping the crowds at the different stations at which the train stopped from carrying off the Prince.

As soon as the train stopped the Prince made his appearance, followed by Lord Lyons, the Duke of Newcastle, and the other members of his suite, Governors Banks and Goodwin, and the other passengers. The Prince was presented to Mayor Howard, who welcomed him to the city. Hurried inquiries were made and congratulations exchanged between the Prince and Admiral Milne of the British North American Squadron, Commodore Seymour of the Hero, Capt. Venetiaart of the Ariadne, and other officers, the crowd of the while making frantic endeavors to see the Prince, and at the same time to convince him that they were sound in their respiratory organs.

ESCORT THROUGH THE CITY.

Having exchanged congratulations quite summarily with the members of the city government and others, the Prince retaining the arm of Mayor Howard, with difficulty made his way out at the door through the impatient company there waiting him.

If the company inside had been exclusive and comparatively speaking, conveniently small, outside was displayed an almost interminable sea of heads upon every street and by-way diverging from the depot and every standing place within sight was occupied. Here, as elsewhere, the Prince has been, the utmost vigilance of the police force was required to keep the people within bounds of respectful distance from the royal guest.

In the yard fronting the depot the military were drawn up to receive the Prince and to act as escort in his desired excursion about the city. The Prince immediately entered a beautiful barouche, which had been prepared for him, and as he was thus plainly seen by the bystanders, cheers such as few men beside the Prince can boast of receiving went up for him, which he acknowledged in his usual modest manner.

THE EMBARKATION OF THE PRINCE.

The last, but by no means least interesting and imposing feature of the demonstrations connected with the tour of the Prince, was his embarkation, and the people of Portland may congratulate themselves upon the important part which it was their privilege to take in his progress. The weather, as it had been ever since he crossed the hills of Berkshire, was delightful, though a little cool for comfort under long exposure. A brisk breeze swept in from seaward, ruffling the broad surface of Casco Bay, and the shoals of humanity that undulated like a forest on the hill side of Munjoy. The harbor presented an animated appearance. The British ships of war were at anchor about half a mile from the shore, were gallily decked with flags. The Revenue Cutter Cabot, Cushing was dressed in national attire, and all the shipping in port displayed their full complement of bunting. The steamers Forest City, Lewiston and Mount Vernon, freighted down their guards with people to witness the departure of the Prince, were circling about the fleet, now careening on one side, now on another, as the company rushed from side to side, and hundreds of water craft of every description were afloat.

On the shore the scene was vastly more striking. Munjoy from base to brow was peopled with interesting spectators. The roofs of the long promenades were thronged with venesome youth; men climbed into the rigging of the ships and hung like caterpillars to the shrouds and spars. The windows were filled and house tops and fences swarmed with men, women and children.

As soon as the train arrived the attendants of the Prince with the baggage were conveyed on board the Hero by the cutters which were in waiting. Those were followed by Dr. Blackmeier, the commander, Dr. Ackland and under officers of the suite.

Assembled upon the wharf to receive and bid adieu to the Prince, were a large party of Naval officers, diplomatists and civilians.