

in office, as the hopes of the early days were never realized, and after more than one hundred years P. E. Island is still without a Bishop.

Now, to the uninitiated the title of the Bishop may seem a mere matter of words, but the Church in P. E. I. knows to its sorrow that it is not so, for it has been the source of continual trouble and not a little misunderstanding.

#### WANT OF EPISCOPAL SUPERVISION.

I. In the first place we have been unable to obtain that constant Episcopal supervision so essential to the well-being of the Church. Hurried Confirmation tours at rare intervals at first, then every three years during the rule of the late bishop, and every two years during that of the present bishop, are all that we have ever been able to obtain. The congregation have never had an opportunity of coming into personal touch with their father in God, and consequently they have been deprived of much spiritual sympathy and benefit. Even Charlottetown, the second largest city under the charge of the Bishop of Nova Scotia, has to be content with a biennial visit from his Lordship, who holds a Confirmation at the parish Church in the morning and St. Peter's Cathedral in the evening, and then must of necessity speed away to other parts of the Island immediately.

I hope no one will think that I am presumptuous enough to criticise our Bishop. If I had a grievance against him, I certainly should not air it in such a paper as this, and before such a body as is present here. I fully realize that his Lordship's first duty is to his diocese; that must ever be his principal care; and then, if he has any spare time, it may be given to those outside the diocese who are under his jurisdiction. The children must first be filled, and we, forsooth, must be content with the crumbs that fall from our master's table. And when we consider the vast extent of the diocese, the multiplicity of calls the Bishop has upon his time, the ever recurring tours, the arduous travelling in many parts; we cannot expect a bishop who conscientiously does his duty, to devote more time to the extra diocesan work in P. E. Island than is given at present.

#### EXCLUSION FROM THE B. H. M.

II. But the absence of necessary Episcopal supervision is not the only evil resulting from our unique position as a Jurisdiction. We are excluded from the Board of Home Missions, which does so much to aid country parishes in the diocese of Nova Scotia. Again, this is perfectly right, all contributions raised by the Board and for work within the Province of Nova Scotia, and it would be a misappropriation of funds to divert them to Prince Edward Island, without an alteration of the constitution. But here is our situation. There are in P. E. Island ten clergy, nine parishes, and twenty-three churches, but the two churches in Charlottetown are the only self-supporting ones in the whole Island. The C. & C. S. gives an annual grant of about \$150 each, to two parishes, and the S. P. G. gives £100 per annum to be distributed among five parishes, but this latter is being reduced at the rate of £50 a year. The population of the Island is not increasing. The church population showed a decrease of over 500 in the last census, consequently the burden of aiding the mission falls, and must continue to fall more heavily every year upon the congregations of St. Peter's and St. Paul's Charlottetown, consisting in all of some three hundred families, by no means wealthy. This, of course, is altogether out of proportion to the responsibilities of Churchmen in any other diocese in Canada. Our Diocesan Church Society raises some \$400 or \$500 per annum, which is distributed as evenly as possible, but if the English societies continue to reduce their grants, this will no longer be adequate, since the salaries of the clergy, even now, range from \$550 to \$650 per annum.

#### EXCLUSION FROM THE CHURCH ENDOWMENT FUND.

III. Our next grievance is in connection with the Clergy endowment Fund. While desiring to make no charge of injustice, since the money for this fund was raised in Nova Scotia, it does seem hard that if a clergyman from Nova Scotia takes a parish in P. E. Island (under the same Bishop) for a few years, and then returns to his former diocese, the time spent in P. E. Island does not count for anything, and he has to take his rank on the Endowment Fund, by the number of years he spent in the diocese before going to P. E. Island. This necessarily discourages the clergy of Nova Scotia from taking work in the Island.

We may here thankfully acknowledge the permission of late years granted to the P. E. Island clergy to participate in the benefits of the Widows' and O. Fund and the Superannuation Fund. These are some of the crumbs which fall to us by the courtesy of our brethren, since we cannot claim them as our right.

#### OTHER DIFFICULTIES.

IV. There are other difficulties which tend to retard the growth of the Church in P. E. Island, but the time allowed for this paper will not permit me to enter into them at length. Briefly they are these:

(a.) We have an Archdeaconry, but our Archdeacon is non-resident, and like our Bishop can only visit us once in two years. This, indeed, is not his fault. When the Rev. S. Weston-Jones resigned the Parish of Charlottetown, he also resigned as Archdeacon; but the Bishop having consulted the Island clergy, and finding that it was our desire that he should continue in office, asked him to withdraw his resignation.

(b.) We have a Cathedral, one of the very few real cathedrals in Canada, since most of the so-called cathedrals are only parish churches with the Bishop's chair placed in them. St. Peter's has no parish attached to it, and the trust deed executed by the late Bishop expressly states that "The Bishop's chair is to be placed and continually kept in such Church, in order and to the intent that the said Church may be deemed a Cathedral." Yet, although we have a Cathedral we have no Dean or Chapter.

(c.) The Archdeaconries of Nova Scotia and Cape Breton are divided into Rural Deaneries. We have no Rural Dean in Prince Edward Island. So we are absolutely without any organization that can bring the clergy into official touch with each other or with their Bishop.

(d.) The Church School connected with St. Peter's has been a constant feeder to King's College for twenty years. At times it has had a larger number of scholars than the Windsor Academy, its pupils, as a rule, are well grounded and take a good place in the matriculation examinations. Yet it has never been recognized by the Synod, nor granted a place in the report of the Committee of Education.

(e.) The Island clergy are of average ability, and compare favorably with other priests holding the license of the Bishop of Nova Scotia. Yet, in 1890 not one of them was appointed to any of the fifteen committees connected with the Synod of Nova Scotia, and in 1892 only one was so appointed,—and he was put on the Widows' and Orphans' Fund, because he was newly married!

Notwithstanding all these disabilities, the parishes of Prince Edward Island are expected to contribute to the various funds of the diocese, such as the Synod Assessment, the Bishop's salary, King's College, etc., etc., and also to support the Domestic and Foreign Missionary Society, in the same proportion as the more favored parishes of Nova Scotia.

The question is, How can these matters be remedied? So long as the House of Bishops refuses to form any new dioceses, until an Episcopal Endowment fund of \$40,000 be raised, there is no prospect of getting a Bishop of our

own, since it would be impossible to raise one-tenth of that amount. The only way out of our difficulties, therefore, appears to be the extension of the Diocese of Nova Scotia, so that Prince Edward Island may be included in the diocese proper, instead of being a mere appendage, as at present. And for this, application would have to be made by the proper authorities to the Provincial Synod, since to that body belongs the right of subdividing, and so, I presume, of extending and amalgamating dioceses.

## Diocese of Fredericton.

CONFIRMATION SERVICES.—The Bishop of Fredericton has just finished a series of confirmations in the Miramichi district of Northumberland county. At Baie du Vin Rev. W. J. Wilkinson presented twenty-one candidates; at Chatham, Canon Forsyth presented twenty-eight; at Newcastle, Rev. J. H. S. Sweet had prepared eighteen; at Derby and Blackville, thirty-one were presented by Rev. C. O'D. Baylee; at Doaktown and Ludlow, Rev. H. Montgomery presented eighteen; at Weldford, ten were confirmed, and at Bathurst Rev. R. Simonds presented twenty-one. At Bathurst the church folk are expecting their new rector, Rev. A. J. Reid, who was a short time ago assistant to Canon DeVeber at St. Paul's in this city, and having had experience of other parts, is glad to return to New Brunswick.—*St. John's Sun.*

#### BATHURST.

Theophilus Des Brisay, J. C., many years clerk of the peace for Gloucester Co., died at his residence on the afternoon of the 3rd inst., after a lingering illness. The deceased was 77 years of age, he came from Prince Edward Island to Bathurst about fifty years ago and practised law here and was one of the oldest lawyers in the province. He was also judge of probates and clerk of the common pleas. Mr. Des Brisay was the father of the late T. Swayne Des Brisay, who died about two months ago, and of the Rev. Lestock Des Brisay, of Sorel, P. Q., and also of A. Normond Des Brisay, merchant of this place. The deceased was much respected and his many friends will much regret to hear of his death.

#### CARLETON.

The Rev. J. O. Crisp presently of London, Ont., has received a call from the congregation of St. Jude's Church here to resume the position of Rector, which he formerly occupied.

## Diocese of Quebec.

#### SHERBROOKE.

The service of sacred song at St. Peter's church on Wednesday evening, 8th Nov., drew out a large congregation. The several solos and chorus of the beautiful cantata, "The Christian Pilgrim," were well rendered.

#### WATERVILLE.

A missionary meeting was held in the church here on Monday evening, 6th Nov., at which the Rev. Canon Foster, of Coaticook; Rev. Mr. Murray, of Dixville; Rev. Mr. Forsythe, of Stanstead; Rev. Mr. Parker, of Compton; Rev. Mr. Brooks, of Ways' Mills; Rev. Mr. Stevens, of East Hatley; and the pastor, the Rev. Mr. King, of Waterville, were present. Addresses were delivered by the Rev. Canon Foster and the Rev. Mr. Murray, which were listened to with deep interest.