

relating to public worship" page 266, Dr. A. S. Stephens is quoted to this effect: "These rubrics in conjunction with Stat. 1, Ed. VI. c., are very important, because if any be baptized and confirmed, or ready and desirous to be confirmed, he has then (unless he labour under a disqualification, &c.) a legal right to be admitted to the Holy Communion, and when admitted to the Holy Communion he becomes, *eo instanti*, whatever his previous religious tenets may have been, a member of the United Church of England and Ireland." Possibly these learned legal authorities may prove of more weight in H.'s eyes than the direct argument from Scripture and rubric, upon which I have hitherto laid chief stress. There is a broad and necessary distinction between a nominal member of the Holy Catholic Church by baptism, and an actual member of the Church of England, or any other section of the Church Catholic.

SMILAX.

Summer Holiday in the Mediterranean of Canada.

SIR,—According to promise, I now send you a brief account of my tour: The Bay of Chaleurs, 95 miles long and 21 miles wide, is so protected from the ocean storms by the various islands in the Gulf of St. Lawrence, as to make it almost an inland sea—called the Mediterranean of Canada. I arrived at Dalhousie at the head of the Bay of Chaleurs, on the New Brunswick side, the beginning of July, where after spending a few days visiting old friends, I took the steamer for Carlton, Maria, New Richmond, New Carlisle, Paspebiac, and Port Daniel, a distance of eighty miles. The coast line is glorious, here ragged and frowning, cliffs and crags and fretted rocks adorned with fantastic fringes and festoons of sea weeds; there smiling fields sloping to the pebbly sandy beaches, or little woody thickets skirting the sea, valleys decked with verdure and clothed with ripening grain, picturesque and romantic for the most ardent worshipper of nature. Viewed from the deck of the steamer, the Bay shore appears indescribably beautiful. At Chigouac I met the Ven. Dr. Roe, Archdeacon of Quebec, an old acquaintance of nearly thirty years standing. The Archdeacon has resigned his Professorship of Divinity at Lennoxville College, retaining his Archdeaconry. He has been appointed commissioner of the Mission Board for organizing new missions and preaching in destitute places in the diocese. The Archdeacon has spent his holidays in the Bay of Chaleurs for the last thirteen years, where he has been the Isaac Walton of the bay, enjoying himself fishing, &c. Here I also met the Rev. Mr. Webster, incumbent of New Carlisle, and the Rev. Mr. Norwood, incumbent of Chigouac and Port Daniel.

There seems to be a slow exodus of some of the Canadian clergy to the United States. The incumbent of Dalhousie and Campbellton has recently migrated there. The clergyman at Chigouac, in a week or two, removes to Nova Scotia, and it is said the mission of Carlisle will soon be vacated. I preached and administered the Holy Communion to large congregations. The Bay of Port Daniel is very beautiful. The lofty headland called Port Daniel Mountain, is a mass of limestone. At its base nature sleeps in her primeval state, giving back the roar of the ocean that is eternally echoing in its wave worn caves. The brow of the mountain is well wooded and partly cultivated. It commands an extensive prospect over sea and shore, and a varied panorama of the beautiful bay of Port Daniel meets the eye. From here there is a large export of limestone to Prince Edward Island. On the south side of Malbay, fossil plants have been met with, and a small seam of coal, with carbonaceous shale measuring together three inches. Petroleum has been discovered at Douglastown, Silver Brook, Gaspé Basin and other places. In the conglomerate rocks along the coast are found green jasper and agates. Twenty-eight years ago I took a geological ramble along the coast, but it would occupy too much space in your paper to give even an outline of it. It was, however, published in the *Quebec Chronicle* at that time. I was everywhere received with demonstrations of joy and gladness, not only by the Church of England people, but also by Presbyterians and Roman Catholics. There are no Methodists, Baptists or Congregationalists here, but recently the Plymouth Brethren have come in. There is no part of Canada where the people are so respectful to their clergy. The reader will pardon my vanity and egotism which appears to streak this communication.

The charm of a summer day with the bright invigorating air of these shores is something inexpressible. Here the scenery is grand, romantic and beautiful, picturesquely diversified with green fertile valleys, craggy cliffs and hills of slight acclivity. The whole coast is delightful, it is essentially a place for invalids. The walks and drives are many and charming. There are glens sloping down to the sea, and each has a beauty of its own; from many points there are exquisite little sea pictures.

Lord Stanley has a summer residence at New Richmond, where he spends a few weeks on a fishing excursion. This spring the Governor-General and Lady Stanley, with suite, were on a fishing excursion there. His Royal Highness, Prince George of Wales, in command of H.M.S. *Thrush*, was the guest of the vice-regal party. There are club-houses along the Matepédia and Restigouche rivers, which are inhabited during the fishing season by the wives, daughters and friends of the club men, from all parts of the United States. They often remove from the clubhouses, taking their boats, canoes, &c., and camp out. When it rains, all remain in the house, when reading, dancing, games, theatricals and other diversions are resorted to. I spent a few hours with Mr. Bond, who with his family came here from Savannah, Georgia. He was well acquainted with an intimate friend of mine, the Right Rev. Dr. Beckwith, late Bishop of Georgia. Some years ago the Hon. Dr. Robitaille, ex-Governor of Quebec, built a fine residence between Paspebiac and Carlisle, where he resides with his family during the summer months. As he is an old acquaintance, I sometimes call and discuss with him the signs of the times and the situation of affairs, &c.

The Restigouche, the Nouvelle, the Grand Caspebiac, the Little Caspebiac, the Bonaventure and other rivers, all abounding with fish, the angler finds hundreds of salmon in the pools of these rivers.

The records of the old Roman Catholic church of Carlton stretch back into the past for over two hundred years. Here some of the Acadians found shelter, who were expatriated from Nova Scotia by the English Government.

A statue of St. Anne has been placed on the top of St. Ann's Mountain, two miles from Percé. A shrine eleven feet high has been erected, and on the 24th July the Bishop of Rimouski blessed it. Twenty priests took part in the ceremony with the bishop. There were thirty god-fathers and thirty god-mothers, each of whom paid from five to twenty-four dollars. There was a large number of people present. Three thousand dollars were taken up. It is intended to erect a church there. Another great celebration will be held there on the 15th of August. It is intended to be a similar institution to that of St. Anne at Beupré, about thirty miles below Quebec, where miraculous cures of the lame, the halt, and the blind are said to be made. The shrine of St. Anne at Beupré contains a relic of her in a piece of her finger, so I suppose the shrine at St. Ann's Mountain in the Bay of Chaleur, will contain a relic. St. Anne is the patroness of the Province of Quebec. Seven or eight years ago I visited the church of St. Anne at Beupré. I gave a report of my visit in the *Telegram* at that time.

My last stopping place in the Bay of Chaleur was at the residence of the Rev. Father Gagnon, parish priest of Port Daniel, where I was treated in the most courteous and hospitable manner.

August 15th.

PHILIP TOCQUE.

Organizing Secretary.

SIR,—Having been appointed organizing secretary for the diocese of Nova Scotia, kindly allow me space to explain, for the information of your readers in this diocese, the nature of my work, and the object of my visits to the various parishes. It is:—

1. The inculcation of systematic and proportionate giving to God.
2. The establishing, where possible, branches of The society of the Treasury of God.
3. The dissemination of information in reference to the needs of the diocese and of such Church Schemes as are deserving of general support, and to which their contributions may best be devoted.

For this purpose I shall visit the different parishes as early as possible, when I shall take the opportunity of explaining and advocating more fully the needs and work of the diocese.

Halifax, Aug. 15th, 1891.

W. J. ANCIENT.

Bishop Ryle and his Critics.

SIR,—On laying down the *CANADIAN CHURCHMAN* after reading Dr. Wicksteed's letter on 'Bishop Ryle and his Critics,' I took up the *London Guardian*, which had just been left by the postman, and on opening it my eye fell on the following, which is taken from the *Record*, and is a stranger commentary on the Dr.'s and the Bishop's fears regarding the Papal Church swallowing us up: "At an influential Roman Catholic conference in Wigan last Saturday week, Father Powell proved, by figures which he declared there was no gainsaying, that ever since Elizabeth ascended the throne had the prospects of the Catholic (Roman) Church been darker in England. In most parts of the country the Church was not only losing numbers relatively but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics (Roman), and even there not proportionately to the increase of population."

Aug. 20, 1891.

ONTARIO.

Once Again.

SIR.—The Ven. William McMurray, Archdeacon of Niagara, and now 82 years of age, accompanied by his wife, visited the Shingwauk Home, Sault Ste. Marie, at the end of last month. It was a most interesting visit. The aged missionary came to visit once more the scenes of his first labours nearly sixty years ago, to look upon the piles of new buildings, frame, brick, and stone, for the site of his old camping-ground, and grasp the hand once more of such as might remain of his old Indian converts, whom, more than half a century ago, he had converted from heathenism and received into the Church by holy baptism. On the Saturday we drove down to Garden River, fourteen miles by the road, and a wretched road it was—bad holes and breakages in nearly all the corduroy bridges—and part of the way it was raining, but nothing would deter the Archdeacon from going; he must go and search for himself the remnants of his once loved and dearly attached flock. The Indians were unprepared for the visit, and unfortunately most of them were away, the only ones found during the short two hours that we were able to stay being Uskin and Meneseno (younger sons of the old chief, Shingwaukoon, who was baptized by Dr. McMurray, and died in 1856), and John Pine, son of, and Jane, widow of, the late chief, Augustin Shingwauk, who died December, 1890, and who was also a son of Shingwaukoon. The old widow woman, Jane, was herself fully 80 years of age, and she was greatly affected at meeting her beloved pastor after more than fifty years absence. Although so few of the Indians could be seen during the short visit, the news that *Nechekawahwahshmoon* (lone lightning), as the Indians used to call the Archdeacon, had arrived, spread like wild-fire, and the next day (Sunday), as we were sitting on the verandah at the Shingwauk at half-past ten in the morning, the first bell just ringing for service, the great gate at the end of the drive opened, and in a few minutes more the Shingwauk grounds were literally swarming with Indians, men, women, and children, all in their best Sunday attire. Nearly the whole of Garden River seemed to have turned out, and all had come, some by steamboat, others in small boats, to welcome once more the friend whose name they all held in such high honour and loved so dearly. Chief Buhkwujiginene, now 70 years of age, his hair just turning grey, came up on the verandah, and stood for more than a minute shaking with both hands those of the venerable missionary, who fifty-eight years before had baptized him and nursed him through a serious illness, and then the Archdeacon went down among them all and shook hands with old and young. Then all trooped over to the chapel, chairs were placed down the central aisle, and with the Indian boys and Indian girls, there must have been quite two hundred present. The Venerable Archdeacon spoke very earnestly and kindly to them, and after the service Chief Buhkwujiginene was invited to give an address, and then there was a general handshaking all around before we left the chapel.

Not the least interesting of the events which took place on that very interesting Sunday was at the evening chapel afterwards, when all the Garden River Indians had gone back to their homes. There was an old Indian woman who, accompanied by a grand child, had arrived late. After the service I saw Dr. McMurray speak to her, and she was holding his hand and looking up wonderingly into his face. Then she turned to me and said in Indian, "I was told that William McMurray was here." "Yes," I said to her, "that is William McMurray." Then the poor old creature threw herself at his feet, and grasping his hands in both of hers, kissed them and cried over them, crying, "William McMurray, William McMurray." I thought, as I saw this, surely life is worth living, if only thus to gain the love and affection of these poor, despised people.

E. F. W.

Notes and Queries.

SIR,—In your issue of July 16 1891, which has just come under my notice, I find a very extraordinary statement under the head of "Forward Methodists." Will you kindly tell one of your readers in the United States what need there is for an Act of Parliament to enable Methodists or any other body than the Church of England to do anything which to them seemeth good? Even if a Methodist Episcopal Church should be started, reversing the common order of things, from the United States, would anybody interfere, or would any interference avail? After the Bishop of Rome has sent Bishops into England, could anybody besides be hindered?

LEX.

Ans.—The crucial point in the vexed question which the English Methodists have to face, is that they cannot be different from what they were described to be or known to be at the time of their foundation