

membership remains the same as last year. Three have passed away and three new names have been added to our list. I should like however to see a marked increase, so that there be less risk of the Society dwindling away, if there be a greater diminution of English residents than has befallen us during the past ten years. Let us not forget that this Society is strictly national, and entirely non-sectarian. I personally rejoice at this feature, and that we can all meet and work on that broad basis, without any interference with one another's convictions upon questions of religion. We dictate to no man's conscience. We only ask him if he be of English or Welsh descent, to combine with us out of common humanity, out of love for the dear old country, to succour her children in time of need, and help them to realise that, when they leave their cherished home for these distant shores, they will find another England here whose inhabitants will extend to them the right hand of fellowship, and such discriminating and wise assistance, as they may stand in need of. But, as I have remarked, we should strive to increase our membership, because over and above the leakage in our population, which seems ever going on, and which unhappily, in so many cases, deprives us of the young men who depart to seek their fortunes elsewhere, and bestow on other portions of the continent, the strength, energy, courage and thrift which would render them invaluable as future citizens of Quebec, I say apart from this constant, and at present apparently inevitable diminution, there come into consideration the still more inevitable gaps caused by death. No one can escape that debt sooner or later, and therefore on these grounds, in order to maintain the efficiency of the Society, we must be always endeavouring to add fresh names to our list. St. John, the Apostle of love, is ever reminding us that if we are children of God, as we most certainly are in more than one sense, we ought to regard others as brethren. It would be well for us all, if we did this more. And no doubt one great reason why people so little accustom themselves to think of one another as brethren, is that they do not accustom themselves to think of God as their Father. This is the very beginning of religion. As children of God we are brothers to holy men, living and departed. They draw near to God's sacred presence, as we do. But they behold it as it were with open face, and we see, as it were, the clouds that veil it. But Peter and John and the other

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