

and the Misses Gilbert, extending over a period of fifteen years. We have visited the school on several occasions, and on each occasion it appeared to us to be one of the happiest homes we had ever been privileged to look at. We strongly feel that it would be difficult to say too much in praise of this admirably conducted institution.

OUR PARISH, AND WHAT HAS COME OF IT—ST. STEPHEN'S MONTREAL.

BY AN OLD PARISHIONER.

Chapter I.

There appeared in the *Montreal Gazette* of Monday the 14th January last, a short description of the services of the previous day on the occurrence of the opening of a new church at Cote St. Paul, in the vicinity of Montreal, together with an interesting notice of the history and progress of church work within what had been the parish of St. Stephen's.

The paragraph set me thinking, and as an old parishioner, as well as an old friend of the first Incumbent of St. Stephens, I thought I could add some particulars, that might prove interesting to laymen, as well as encouraging to the class of earnest, conscientious parsons who do not care to "run before the Lord" who have no taste for cultivating noises, and who like Goldsmith's Vicar, "neither change nor seek to change their place." Other localities, could they find a tongue, would tell similar, or better stories, and I think it might prove very helpful to many a churchman, were the stray facts of parish history in Canada gathered together and published in a simple form for the benefit of all who take any interest in such subjects.

By way of example let me cite the church and parish of St. Stephen's, Montreal. Thirty years ago Griffintown was rather a suburb and a very dirty one, than a part of Montreal. It was a place of large manufactories and small dwellings, the latter being generally occupied by poor or destitute people. The population was chiefly Irish, a mixture, and it may be added, a very violent one, of Roman Catholics and Orange Protestants—an irascible lot, who had brought their enmities with their other possessions from the old world to the new. The locality had thus acquired an ill-repute, and was generally avoided by peaceably disposed persons. It was, however, in this neighbourhood that the poor pensioners of the English Parish Church for the most part lived. Lodgings were to be had at cheap rates, and as misery likes company, there were at least two reasons why half destitute people chose the unlovely suburb of Griffintown as the place of their abode.

Dean Bethune was at that time Rector of Montreal. He was a considerate, as well as a charitable man. Naturally he desired that the recipients of the alms of the church, should attend the teachings of the church. But the way was long from the places where they lived to Notre Dame Street where the Parish Church was situated, and thus poor ill-clad, and perhaps infirm persons, easily excused themselves for staying at home on Sundays. Hence arose the idea of building in the centre of Griffintown what, in the first instance, might have been regarded as a Chapel of ease to the Parish Church, and to be served by the clergy of that Church. The plan found favour with a good many people. The late Mr. John Crooks, and Judge McCord gave parcels of land which were to be used for Church purposes. On the land given by the former the Church was built, while that given by the latter was subsequently turned to valuable account. Money was also given and the promoters were sufficiently encouraged to go on with the work. About that time the seat of Government was moved from Kingston to Montreal, and the Governor-General, Lord Metcalfe, was asked to lay the foundation stone of the new church, thereafter to be named St. Ann's. With his usual kindness His Excellency consented to do so, and no doubt added a large benevolence, for besides a long purse he had a generous heart as well as an open hand. The building was of the "Ebenezer" type, large, commodious and ugly. It was never finished, the galleries were without seats, the wood work was

without paint, and there were neither vestry, for the little dressing closet at the entrance could scarcely be so named, nor school rooms. The furnishings were very limited; there was no organ and no choir books; the sacred vessels were of inferior metal. In fact the seal of poverty was broadly set everywhere. Everything about the place was as bare as indigence, and as hard as the uncushioned boards on which the worshippers sat. But worse than all, the question of ways and means had been indifferently studied, and consequently when the building was barely in a condition to be used, there was a hampering unpaid debt of, I think, five or six thousand dollars. Thus the outlook was gloomy enough, for with the exception of some half dozen families, the congregation was composed chiefly of mechanics and persons whose employment was irregular and uncertain. Consequently, the money gathered from all sources did not suffice to pay the interest of the debt, while the charge for current expenses was defrayed by the special contributions of a few right minded persons, many of whom were not parishioners. At the start, the office of incumbent was, so to speak, put into commission; the commissioners included the clergy of Christ Church, viz: Dr. Bethune, Dr. Adamson and Dr. Falloon, who were zealously assisted by Mr. Robertson, the Chaplain of the Forces, and occasionally by Mr. Abbot and Mr. Ramsay, when those gentlemen could detach themselves from other clerical duties. This plan was carried out for some time, but not being found satisfactory, the duty devolved eventually wholly on Dr. Falloon. Thus, the late Rev. Dr. Falloon was actually, though sarcastically, the first incumbent of the living, if that could be called a living which really was "a starving." Dr. Falloon was a remarkable man, and is remembered with much affection. He had previously been a minister of the Methodist persuasion, but being also a man of education with a disposition to "prove all things," he searched diligently into Holy Scripture, primitive theology, and ecclesiastical history, and learned to his dismay that he was an unaccredited teacher, whom no one having authority had sent. The discovery was intolerable to him, whereupon he sought for and obtained the orders that Wesley had adorned, and became a deacon of the Church in which Wesley had died a priest. By way of illustrating his earnestness, and letting his light shine before men, he published in a popular form a very good history of the Church. He was, I believe attached to the Cathedral staff, but his chief care at that time was the district in which St. Ann's Church was situated. Being an Irishman, an Orangeman, and an extemporaneous preacher, he was very acceptable to the people to whom he ministered. But as the Doctor did not find it convenient to prolong an engagement of "all work and no pay" to an indefinite period, he relinquished his "starving" at the end of about two years, and went elsewhere. We may easily conjecture that applicants for the vacated "starving" were not very numerous. But the good Dean Bethune, of Montreal, like his teacher the late Bishop of Toronto, was little inclined to give up, and so for a while he again, as at the start, put the parish work of Griffintown into commission, the commissioners being the same as before mentioned, and though some of those gentlemen were well advanced in life, they succeeded, during the short time that the necessity for doing so existed, in giving two services on each Sunday to the small, languid, and disheartened congregation of St. Ann's. However, such as it was, it was thus lovingly kept together and pleasantly lured with the light of hope. But the arrangement was not of a nature to last, so Dean Bethune determined to obtain the services of a young man, as a second assistant minister of the parish church, probably with a special view of looking after the Chapel of Ease in Griffintown. A sketch of this kind would lose much of its interest were the names of the private workers omitted or overlooked, and yet there is danger of giving a prominence to individuals which, though unquestionably then due, might prove the reverse of satisfactory, especially to that interesting class whose whole wish is to "study quiet" and to be let alone. However, such persons may not always be allowed to have their way, and, moreover, in describing an historical movement, it is necessary to make direct al-

lusion, not only to the authors, but to the instruments by which such movement has been carried on.

(To be continued.)

BOOK REVIEW.

NEWFOUNDLAND AS IT WAS AND AS IT IS. By the Rev. Peillip Tocque, A. M., author of "Wandering Thoughts," "A peep at Uncle Sam's farm," "The Mighty Deep, &c., &c. Toronto: John B. Magurn. 1878.

A very interesting and full account of important island—as little known or talked about (except when its fisheries or its fogs are alluded to) as it is no doubt destined to play a prominent part in the future history of this continent.

Mr. Tocque does not give us a detailed account of the discovery of America, as is usually the case with those who dilate on subjects like the present. He confines himself strictly to what concerns the island itself, unless he happens to institute a comparison between Newfoundland and other parts of America. His book contains a large amount of statistical information, as a work professing to tell us what Newfoundland was and also what it now is, must necessarily do. But these statistical details are brought forward in a very interesting manner; and indeed we are rather inclined to think that those who take the trouble to open the book—and we doubt not, there will be many of them—will scarcely lay it aside entirely until they have made themselves acquainted with the greatest part of its contents.

The agricultural capabilities of the island, strange to say, have never been made use of. In the words of Sir Richard Bonnycastle: "Its capabilities have never been truly appreciated: they interfered with the certain gains derivable from the Bank fisheries; a false policy prevented the settlement of the fairest half of the island, superior to parts of the opposite continent; and this has continued until nearly the present moment, because Great Britain was unnecessarily generous to the conquered French, and because it was originally the open and undisguised policy of a few rich merchants to keep the trade limited to the Bank fishery, thereby ensuring wealth to them at home, and to those they employed in the island as their chief factors."

Sir Richard also says: "The climate is less severe on the western side of Newfoundland, the land more rich, in consequence of limestone prevailing there; and it is more known to be quite as capable of cultivation as Nova Scotia, Cape Breton, or Prince Edward Island." Our author also adds that the winters of this colony, are not by many degrees so cold as in the neighboring provinces, or the Northern States, and the climate is not so changeable. A great deal of misapprehension exists as to the foggy nature of the atmosphere of Newfoundland. There is generally more fog in New Brunswick, than in that island; the fog is most extensive around the Banks, and on the eastern and southern shores of the coast; while inland and on the western coast there is as little fog as in most other countries. The scenery is described in glowing terms as being in some parts of the island truly magnificent. Indeed, there is scarcely a country in the world, the surface of which bears so many and such decided marks of volcanic agency. The varieties of scenery and the grandness and magnificent of nature, are consequently almost unrivalled, and are such as the landscape painter would revel in for a lifetime. It is said there is no part of America to compare with this spot in these respects. The climate is also stated to be the healthiest in the world. No fever of any kind is ever seen there, and consumption is almost unknown.

We are glad to find that the Church in the island is progressing so favorably. The Diocese comprises the islands of Newfoundland and Bermuda, with parts of Labrador. Newfoundland with Labrador has a population of 158,717, of whom 54,718 are members of the Church of England, and five thousand communicants. Bermuda has a population of 11,461, of whom 9,477 are members of the Church of England, and about 1,500 communicants. There are in Newfoundland and Labrador 52 missions; 37 being aided by grants from the S. P. G. Eleven are unpro-