

and Mahomedan countries was as the difference between earth and hell. He also brought out the curious fact that Roman Catholic countries have far more criminals than Protestant ones. For instance, Norway has only 300 persons altogether in prison, while Italy has 6,000 persons in prison for life, not to mention those who were confined for a shorter period. It is also strange that while in Belfast the Roman Catholics are only about the fourth of the population, in Belfast Prison this state of things is totally reversed, and three-fourths of the prisoners are Roman Catholics. This state of matters does not depend on race, and is not a question of injustice, but is a strange fact which requires some explanation.

News from the Home Field.

Diocese of Quebec.

SYNOD MEETING.

The 21st. Session of the Synod of this Diocese opened on the 30th. of May last past in the City of Quebec and was of more than usual importance owing to the Celebration of the Centenary of the foundation of the See. The proceedings opened with a grand Choral service at 9. a.m. in the Cathedral to which the Clergy and lay delegates marched in procession from the Church Hall within the Cathedral close, followed by the Lord Bishop of the Diocese in his Convocation robes and preceded by his Chaplain, the Rev. Lennox W. Williams, rector of St. Matthew's, bearing the very beautiful pastoral staff which had been presented to his Lordship by his former parishioners in Acton, Eng. The processional hymn was well-known "We love the place; O God." Matins was sung by the Rev. E. G. H. Dieker, Incumbent of St. Branas Church, Actonvale, London, Eng., and the Lessons were read by Revs. Canon Thornloe and Canon Foster. The Lord Bishop himself was the Celebrant, the Very Rev. the Dean of Quebec and the Venerable Archdeacon Roo acting as Epistoler and Gospeller respectively. The hymn "O God unseen yet ever near" was sung at the beginning of the Holy Communion office and during the Offertory, that beginning "Lord her watch Thy Church is keeping."

The number of communicants was very large and in the distribution of the elements his Lordship was assisted by the Dean, Archdeacon and Canons Thornloe and VonIffland.

Immediately after the service the members of Synod met in the Church Hall, the Bishop presiding in his Convocation Robes, and the meeting having opened with prayer and the Rolls were called, the following officers were unanimously re-elected: Rev. Canon VonIffland, Clerical Secretary; Lieutenant Col. G. R. White, Treasurer. The Bishop then delivered his charge amid frequent outbursts of applause:

MY REVEREND BRETHREN,
AND BRETHREN OF THE LAITY.

I cannot tell you, what a deep sense of responsibility, I feel resting upon me, with regard to this my first utterance, at the opening of our solemn Synod. And, I have indeed prayed, that I may be so directed by God, the Holy Ghost, that my words shall be good and true and helpful, and not in any way hurtful to the great and glorious cause.

His Lordship then detailed at length the whole of Episcopal acts from the date of his landing in Quebec, prior to his consecration, up to the present time, concluding the list as follows:—

Thus, besides preaching many sermons, and

taking part in many services, I have confirmed, in all, 301 candidates, 121 male and 180 females; I have ordained two Priests and two Deacons, and I have presided or taken part in innumerable committees and other meetings, in which I have received the utmost support and consideration from the clergy and laymen of Quebec. For all this and much more I desire now to record my most emphatic and heartfelt thanks, because we have thus been enabled to accomplish together, some really good work for the glory and praise of God.

I would indeed, offer all praise to Almighty God, that in his mercy, He has permitted me to be called to live and work amongst you here, and more particularly to build, (as I trust wisely) upon the good and solid foundation, that has been laid during the rule of my illustrious predecessors, and especially under the guiding hand of the dear, late, lamented Bishop Williams. I am well aware that no words of mine can add to your reverence or love for one, who, through a long period of years, proved himself to be great, as well as good. At the same time I feel bound to acknowledge, how much of the well organized and prosperous condition of our diocese is due to the late Bishop's wisdom and devotion, and ever fostering care.

It is thus, that, with grand and united lay help and self-sacrifice, we are fast approaching to an honorable condition of self-support; so much so, that we are offering, as one element of our Centenary Thanksgiving celebration, to give up by the end of the century, the large sum of \$4,500 per annum which we at present receive from the most noble organization, the venerable Society for the Propagation of the Gospel in Foreign Parts, and in order to show you that the venerable Society thinks highly of our action and accepts our proposal, you will allow me, I trust, to read to you the letter very lately received from the Secretary, the Revd. Prebendary Tucker.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL }
in Foreign Parts, 19 Delahay street, }
Westminster, May 9th, 1893. }

MY DEAR LORD.

In sending you the notice for your reduced grant of 1894, I am to add an expression of the sense of high appreciation on the part of the Society of the generous and self-denying proposal which your diocese had made for the diminution of the Society's aid.

I am, very dear and honored Sir,

Yours very faithfully,

HENRY W. TUCKER.

The Lord Bishop of Quebec.

We feel, you see, dear brethren, that in our loving thankfulness to Almighty God for all His goodness to us, we ought to make this offer; for, a hundred years ago, when the first bishop of Quebec (Dr. Jacob Mountain), was thirteen and a half weeks crossing the Atlantic, to reach his distant diocese, there were only nine clergymen of our Church in the whole of Canada, whereas, now, we have nine well organized dioceses, with large bodies of clergy and laity, besides the eleven newer dioceses of the West and North-West; and, at the same time, we have the pleasure of knowing that, almost within the same period of a single hundred years, there has grown up, from the apostolic hands of Bishop Seabury and others, the mighty and well-ordered equipment of the Episcopal Church of the United States; and it will consequently be one of our greatest pleasures to welcome amongst us in the course of the Synod,—the Right Reverend Prelate Dr. Potter, the Lord Bishop of New York, whose praise is in the Gospel throughout the whole world. We are all, therefore, I trust, full of high joy and praise, today, and we are signifying our thankfulness, not only by special services and enthusiastic gatherings, but also by making an offer, which will set free a large sum, until now received yourselves, for the good of our brethren and fel-

low-churchmen, in the North-West and elsewhere, brethren who are just now standing in a position of great and pressing need; and in welcoming this aid I am right glad that our good friend, Mr. W. G. Wurtele, intends to propose a resolution of special thanks to the S. P. G. for its long continued and most generous support. But, at the same time, it is absolutely necessary that we should recognize the fact, that this one act of self-renunciation is a strong call for greater and even renewed exertions amongst ourselves. For, not only must this \$4,500 a year be replaced, we must also raise still further sums, in order that we may be able to meet our gradually increasing necessities. I rejoice, therefore, to observe, how heartily the project for raising the Bishop Williams Memorial Fund has been taken up by the whole diocese, and I trust that strenuous exertions will still be made, so that, in the end, we may be able to show, that every church family, nay, every church man, woman and child, has contributed at any rate some small sum. For, besides forming a most suitable memorial of the late lamented Bishop, this fund will prove a much needed element in our future financial prosperity. And on the same principle I hope that church wardens will endeavour to induce young men in their parishes, who often earn good wages and who have not to bear the heavy expenses of a separate home, to make their own separate contributions towards the parish assessments, instead of leaving the whole to be made up as at present by the heads of families. But, with all others, I am glad to think that the two great societies, the S. P. G. and the S. P. C. K., will continue to offer their most valued exhibitions or scholarships towards the cost of the education of our students at Bishop's College, Lennoxville. For, if our work in our country parishes is well done, we must, to a great extent, depend upon a native ministry, and a native ministry can only be raised and secured with the help of scholarships, whereby we are enabled to assist good and likely men to prepare themselves carefully for the great service of God. It is only thus, in fact, that men, who have been brought up to be able to endure hardship and to understand the necessities of our country life, can receive a high mental and spiritual training, and can also have, as students, the practical opportunities that are offered by Sunday and vacation visits to some of our parishes, of being early in their career really useful parish priests. At the same time, it must be borne in mind that such visits by students to parishes may very easily be overdone, and, consequently, it is my earnest desire that we should at once set to work to form a Diocesan Lay Helpers' Association, into which we may enrol all Lay helpers, male and female; and from the male branch of which we may be able gradually to choose and appoint, here and there Lay Readers, whose duty and privilege it shall be, while continuing in their worldly callings, to do on Sundays just what our students now do, and to make it possible to offer at any rate one Sunday service in every church and school station throughout the diocese. Fortnightly and monthly services are perhaps better than nothing, but very little progress will be made, unless there is, at any rate, one service every week. And these services should be so arranged that our people everywhere have the opportunity of the Holy Communion at least once in every month. And whenever and wherever there is a service, great pains should be taken, so that it may be hearty and earnest, and for the good of souls. It matters little whether the service is said or sung, but it *does* matter whether the minister and people at service are alive or dead, it does matter whether the minister throws his whole soul into the versicles and prayers, and whether the people respond with one heart and one voice; and this can only be done when the minister says the service in such a way as to give to the people the opportunity of responding, for it is