

Church of England.

FRENCH MISSION RECORD.



MONTREAL, MARCH,

1880.

1879

PUBLISHED BY THE COLONIAL CHURCH AND SCHOOL SOCIETY.

Montreal :

PRINTED BY THE GAZETTE PRINTING CO.



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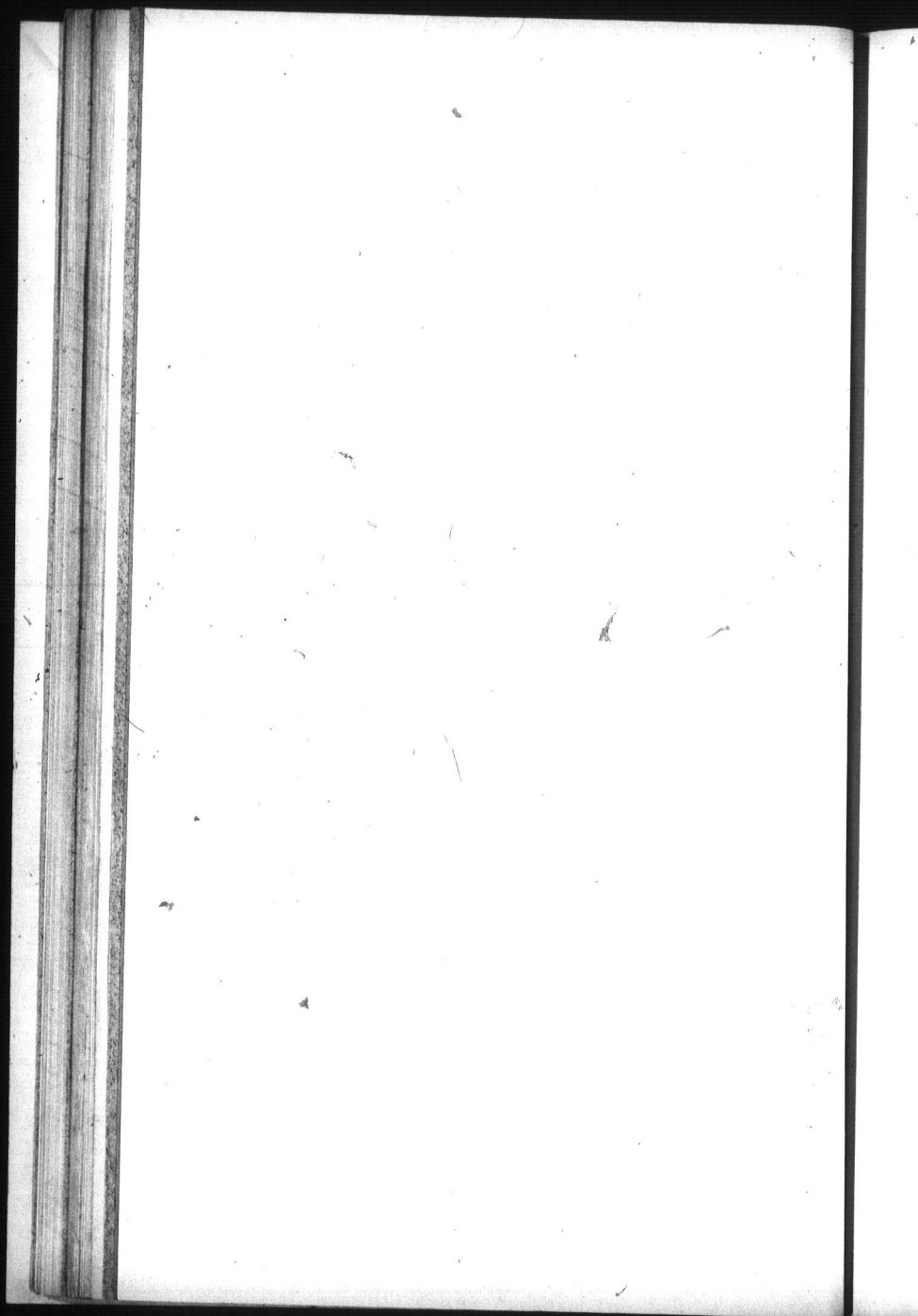


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Colonial Church and School Society.

CORRESPONDING COMMITTEE FOR THE DIOCESE OF MONTREAL.

PRESIDENT:

THE Rt. REVEREND THE LORD BISHOP OF MONTREAL.

COMMITTEE:

Ven. Arch. Leach, D.C.L., LL. D.	Rev. Canon Baldwin, M.A.
Ven. Archdeacon Lonsdell, M.A.	Rev. J. Carmichael, M.A.
Ven. Archdeacon Lindsay, M.A.	Rev. J. Baylis.
Rev. Canon Anderson, M.A.	Rev. P. DeGrouchy.
Rev. J. A. McLeod, M.A.	Rev. H. J. Evans, B.A.
Rev. Canon Duvernet, M.A., R.D.	Rev. B. P. Lewis, B.A.
Rev. Canon Ellegood, M.A.	Rev. W. L. Mills.
Rev. R. Lindsay, M.A.	Wm. McGinnis, Esq.
Rev. J. P. Dumoulin, M.A.	C. J. Brydges, Esq.
Rev. J. Empson, B.A.	Principal Hicks.
Rev. Canon Henderson, M.A.	N. S. Whitney, Esq.
Rev. Canon Evans, M.A.	A. F. Gault, Esq.
Rev. J. H. Dickson.	T. Craig, Esq.

Rev. E. Sullivan, S.T.D.

TREASURER:

REV. JOHN EMPSON, B.A.

SECRETARY AND SUPERINTENDENT.

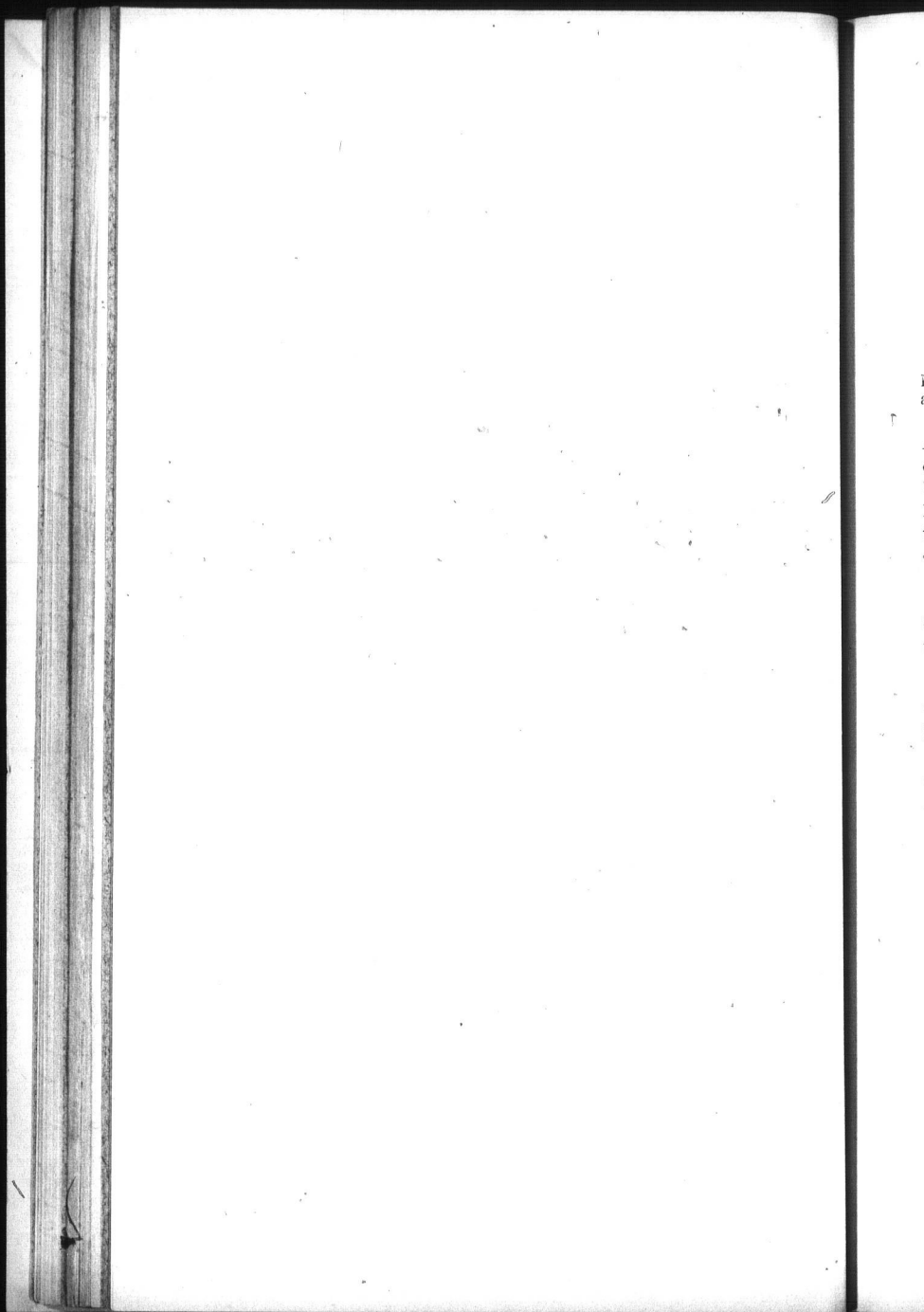
REV. LEWIS EVANS, M.A.

(HONORARY CANON, CHRIST CHURCH CATHEDRAL.)

Incorporated by Act of Parliament.

COMMITTEE ROOM.
St. George's Church School House,
Stanley Street.

Address all correspondence to the
Secretary and Superintendent,
Montreal.



EXTRACT FROM THE RULES OF THE SOCIETY.

2. The management of the Society shall be under the direction of persons who are members of the United Church of England and Ireland; and all the agents of the Society shall likewise be members of the same.

3. The selection, appointment, removal, and field of labor of all the Agents, together with the amount of their respective salaries, shall rest entirely with the Committee of the Society. The Clergymen employed by the Society shall be subject to the ecclesiastical jurisdiction of their Diocesans; and the schools shall be opened at all times to the visits of the Diocesan and the parochial missionary Clergy in their respective districts.

The following Resolutions relative to membership were adopted by the Corresponding Committee at a meeting held in the Committee Room on August 5th, 1877.

Resolved—"That every new member to be added to the Corresponding Committee of the Colonial Church and School Society, Montreal, shall be proposed at one meeting and elected at the next."

Resolved—"That no layman shall be eligible as a member unless he is or is willing to become, a subscriber to the funds of the Colonial Church and School Society, of not less than five dollars per annum. That no clergyman shall be eligible unless an annual parochial collection is made by him for the Society, or unless he himself is, or is willing to become, a subscriber to the Society of five dollars per annum."

Resolved—"That members of the Corresponding Committee who for one year absent themselves from its meetings shall, *ipso facto*, not be continued on the list of Committee."

MONTREAL SUB-COMMITTEE.

Appointed by the General Committee to have special charge
of the French work, and to report to the General
Committee:

THE LORD BISHOP OF MONTREAL.
THE REVD. CANON ANDERSON.
THE REVD. J. P. DeMOULIN.
THE REVD. CANON BALDWIN.
THE REVD. JOHN EMPSON.
THE REVD. J. A. McLEOD.
A. F. GAULT, Esq.
WM. McGINNIS, Esq.
N. S. WHITNEY, Esq.
THE SECRETARY AND SUPERINTENDENT.

SABREVOIS MISSION.

BASIS OF ITS OPERATIONS.

I.—The whole work, known as "The Sabrevois Mission," is conducted by the Corresponding Committee of the Colonial Church and School Society in Montreal, of which Committee the Bishop of the Diocese is, *ex officio*, Chairman.

II.—The Secretary of the Committee is also Superintendent of the Mission, having full charge and ordering of its affairs, under the Committee. To him all Missionaries and Agents are responsible, and shall correspond with him in all matters connected with the mission, shall render to him all necessary reports of work done, and returns of all collections and disbursements, and at all times give him such information as he may deem needful to publish or submit to the Committee.

III.—As a Mission, supported by a Church of England Society and other Church aid, it shall be strictly ordered, in all its missionary operations, according to the Rules of the Church. All public services shall be conducted according to the order of the Church. No deviation shall be made from this except with the sanction of the Bishop.

IV.—The Schools at Sabrevois were originally founded, and are supported, for the express purpose of giving to children of Roman Catholics and converts a good education, combined with sound religious instruction, according to the doctrine of the Church of England.

V.—In the schools, young men preparing for the Ministry, or as Colporteurs, or as Teachers, shall be regarded as a separate class. When sufficiently advanced, those intending to take Holy Orders, shall, excepting under special circumstances, enter some Theological training college.

VI.—No English-speaking children shall be admitted into the schools, save in such exceptional cases as shall be sanctioned by the Committee.

VII.—The clergyman who has charge of the schools and the general oversight of the Institution, shall be styled the PRINCIPAL.

VIII.—No Teachers or Agents shall be engaged in the schools, or other departments of the Mission, without the advice of the Superintendent and the sanction of the Committee.

IX.—The chief aim of the Committee, in conducting the Mission, shall be to reach the French Roman Catholic population, especially by the engagement of Colporteurs, and, through them, to bring Roman Catholic Children into the schools.

AUXILIARY COMMITTEES.

QUÉBEC.

H. S. Scott, Esq.
 Rev. G. V. Housman, Rector.
 W. C. Scott, Esq.

WATERLOO.

Ven. Archdeacon Lindsay, M.A.,
 R. D.

ST. JOHNS AND CHRISTIEVILLE.

Wm. McGinnis, Esq.
 Rev. B. P. Lewis, B.A.

SOREL.

Rev. Canon Anderson,

BERTHIER.

Rev. W. C. Merrick.

KINGSTON.

Rev. J. Muloch.
 Rev. F. W. Dobbs.
 Rev. F. W. Kirkpatrick, M.A.
 R. Vashon Rogers, Esq.
 Neil McLeod, Esq.

TORONTO.

Very Rev. Dean of Toronto, D.D.
 Rev. A. Sanson.
 C. S. Ross, Esq.

PORT HOPE.

Rev. F. A. O'Meara, LL.D.

HAMILTON.

Rev. W. B. Curran, M.A.
 F. W. Gates, Esq.

LONDON.

Ven. Archdeacon Marsh, M.A.
 Very Rev. Dean Boomer, LL.D.
 Rev. Canon Innes, M.A.

NEWFOUNDLAND.

Rev. T. M. Wood.

NOVA SCOTIA.

Rev. G. Hill, M.A.
 James Cogswell, Esq.

NEW BRUNSWICK.

Rev. G. M. Armstrong.
 Rev. Wm. Armstrong.
 Rev. F. W. Brigstocke, M.A.

And all Secretaries of the various Corresponding Committees of the Colonial Church and School Society in British North America.

OFFICE-BEARERS OF THE LADIES' ASSOCIATION.

MONTREAL.

Mrs. Bancroft, *President*.
 Miss Bond, *Treasurer*.
 Miss Laura Mudge, *Secretary*.

KINGSTON.

Mrs. Macauley, *President*.
 Miss Kirkpatrick, *Vice-President*.
 Mrs. R. V. Rogers, *Treasurer*.
 Miss Watkins and Neil McLeod,
 Esq., *Secretaries*.

PETERBORO.

Mrs. A. H. Campbell,

BRANTFORD.

Mrs. A. Watts, *Secretary*.

BELLEVILLE.

Miss Walbridge, *Secretary*.

PORT HOPE.

Mrs. O'Meara, *President*.
 Mrs. Shortt, *Vice-President*.
 Mrs. Kirchoffer, *Secretary and Treasurer*.

LONDON.

Mrs. Renaud.

Associations have been formed at St. Thomas, and at Rolleston House, Toronto.

LIST OF MISSIONARIES AND TEACHERS.

MONTREAL.

Rev. J. J. Roy.....	{ Pastor of l'Eglise du R�demp- teur and Collecting Agent
Mr. Larivi�re.....	{ At Montreal Diocesan College preparing for the Ministry. Assistant to Rev. J. J. Roy.
Mr. J. Fortin.....	{ Teacher at French School, Montreal.

SABREVOIS.

Rev. L. N. Tucker, B.A.....	{ Principal of the Schools and Incumbent of the Mission.
Mr. D. Larivi�re.....	In charge of the Boys School.
Miss Cot�	Teacher Girls School.
Rev. B. P. Lewis, B.A.....	Missionary to St. Gr�goire.

INDIAN VILLAGE.

Rev. Ed. Roy.....	Incumbent.
Mr. H. L. Masta.....	Indian Teacher.

ANNUAL REPORT, 1879.

The Corresponding Committee beg to present their annual record of French work:—

It is with great pleasure that they present a financial statement showing the Mission to be now free from debt, and the earnest hope is indulged that, with God's help, means may not be wanting in the future to carry the work vigorously forward.

A marked feature in this year's work has been the completion of a neat and commodious French Protestant church in Montreal (*L'Eglise du Rédempteur*). The report of its pastor, the Rev. J. J. Roy, will be found of deep interest to the friends of our work. It is hoped that its erection will give a fresh stimulus and mark a new era in French evangelization in this city.

It is a matter of congratulation that the edifice is entirely free from debt, for which we are indebted to the Christian liberality of our many friends, but chiefly to the large-hearted generosity of Mrs. Phelps, who, in common with the rest of her family, has been for many years a warm and liberal supporter of this cause, and who has presented the Society with a deed of the site upon which the church stands, purchased at a cost of \$2,000. This noble gift is a memorial of her late lamented husband, the Rev. Robert Phelps, M.A., and also of her beloved parents. Subjoined will be found a resolution of this Committee gratefully acknowledging it.

In addition to his duties as pastor, the Rev. J. J. Roy has worked most laboriously and successfully as collecting agent during the year.

The Rev. L. N. Tucker, B.A., entered upon his duties as Principal of the Schools and Incumbent of Sabrevois in September last. Under him and his able assistants, Mr. Larivière and Miss Coté, the Schools are fast filling up and increasing in efficiency.

The Rev. B. P. Lewis continues to work among the Roman Catholic population at St. Grègoire.

In conclusion, we beg to tender our heartfelt thanks to all who (both here and in England) have aided our endeavors, may the Lord reward them in their own souls according to His promises.

Praying that God may incline the hearts of many to uphold the cause, and that he may enlighten and encourage the hearts of all who labor with us, and bless abundantly our efforts, we commend the following Report to your kind and earnest notice.

RESOLUTION OF THANKS.

At a recent meeting of the Corresponding Committee, the following resolution was moved by Rev. Canon Anderson, seconded by A. F. Gault, Esq., and unanimously adopted :

Whereas, Dame Emily Augusta Phelps, widow of the late Reverend Robert Phelps, A.M., Oxon, formerly of the Diocese of Montreal, and latterly of England, has, by a deed of purchase from R. Brown, dated December 7th, 1879, bought a certain lot of land known as official lot No. 278, St. Antoine Ward, in the City of Montreal, for the sum of two thousand dollars;

And *Whereas*, the said lot having been duly paid for, has been legally conveyed to the Corresponding Committee of the Colonial Church and School Society in Montreal; and mainly through this act of munificence on the part of Mrs. Phelps a commodious site has been secured, and a handsome church thereon erected, free of all debt and encumbrances, for the purpose designated in the deed of gift, namely, for the worship of the French speaking Protestants in connection with the Church of England, under the direct control of the Colonial Church and School Society;

It is hereby *Resolved*, that this Committee, gratefully appreciating Mrs. Phelps' kindness, would now convey to her the expression of their united and warmest thankfulness for her act of munificent liberality. *This act* is enhanced in *their* estimation by her association of it with the memory of her late worthy parents, and her excellent and lamented husband. *His* ministerial devotedness and singular simplicity of character; his many works of faith and labors of love, had previously endeared him to all who enjoyed the privilege of his acquaintance in Canada, and has made him, in the Diocese of Montreal, "a brother beloved, whose praise is in all the churches;"

It is further *Resolved*, that this resolution be now adopted by a *standing vote* as a mark of respect, which fact shall be entered of record upon the minute book of the Committee; and further, that his Lordship, the Bishop of the Diocese and President of the Committee, be respectfully solicited to transmit a copy of the same to Mrs. Phelps in England.

ANNUAL REPORT OF THE MONTREAL LADIES' ASSOCIATION.

At the close of 1879, the Ladies' Committee beg to submit their Annual Report. As the special reports of the various branches of the mission work are given in full detail elsewhere, it is not necessary to recapitulate what has been done during the year. It will be sufficient here to express the satisfaction of the Ladies' Committee at the re-opening of the schools at Sabrevois, and although the numbers of pupils are comparatively small, they would look forward to the day when, in the words of the prophet, "A little one shall become a thousand," and that as the grain of mustard seed, "the least of all seeds," grew to the "greatest among herbs," and became a tree, sheltering the birds of the air, so they would earnestly pray that this good work may grow and increase, affording a shelter to many souls seeking to escape from the darkness and errors of Romanism, and that the difficulties that have surrounded the mission during the past year or two, may have been only as the necessary pruning, that it may bring forth more fruit.

An interesting contribution to the schools at Sabrevois has lately been made by some kind friends of the mission at Sorel. Through the exertions of a lady residing there, Miss Jane Nelson, assisted by a few friends, a large box of most useful articles has been forwarded to the schools, the value of which must have exceeded \$40. It contained quilts, blankets, sheeting, and other household requisites. This generous offering shows what willing hearts and hands can do, and it is hoped that this good example may stimulate others to works of faith and labors of love. Miss Bond has accepted the office of Treasurer, vacant by the resignation of Miss Anderson. The Committee have to record with feelings of the deepest regret the death of their beloved President, Mrs. Bond, called away in the midst of a life spent in unwearied activity in the Master's service, and the following resolution was recorded in their minutes: "That this Committee desire to place on record the very great loss which they have sustained in the death of their late President, whose long and untiring efforts on behalf of the Sabrevois Mission will ever be remembered with affectionate gratitude." Mrs. Bancroft was elected to fill the office of President, but she was only able to be present at a few of the Committee meetings, and now, just as this Report was going to the press, the Committee have heard with deep sorrow that she also is no longer numbered amongst the living; so that in the short space of eight months they have been deprived by the hand of death of two Presidents. Mrs. Bancroft's loss will be severely felt, as for a great number of years she has been a warm friend, and taken a deep interest in the Sabrevois Mission.

The Committee would also express their regret at the loss of one of their most valued helpers, Mrs. Freer, whose departure for Winnipeg last summer made another break in their little band of workers. It is hoped that as one by one of these lady friends of the Mission pass away, some to new earthly homes, and others to the "City which hath foundations whose builder and maker is God," their place may be supplied by others who will work with the same zeal in the Master's cause, remembering the words of Holy Scripture, "Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to-day, and forever."

LAURA MUDGE,

Secretary.

COMMITTEE.

Mrs. Bancroft, President; Miss Bond, Treasurer; Miss L. Mudge, Secretary; Mrs. Anderson, Mrs. Baldwin, Miss H. C. Bancroft, Miss Crawford, Mrs. Baylis, Mrs. Dumoulin, Miss Durnford, Mrs. L. Evans, Mrs. M. H. Gault, Mrs. A. F. Gault, Mrs. J. Hutton, Mrs. Lindsay, Mrs. Mercer, Mrs. McLeod, Mrs. D. Parker, Mrs. F. Redpath, Mrs. Sullivan, Mrs. T. Wilson.

REPORT OF SUB-COMMITTEE ON FRENCH WORK IN RURAL DISTRICTS.

I. A meeting of the Sub-Committee, appointed by the General Committee to report on work among the French in the Eastern Townships, was held on the 13th inst., in the Rectory of Trinity Church, Christieville. There were present Ven. Archdeacon Lindsay, Rev. Rural Dean Mussen, Revds. B. P. Lewis, P. DeGruchy, and L. N. Tucker. The meeting was opened by prayer. The Archdeacon presided; the Rev. L. N. Tucker was asked to act as secretary; and the subject was immediately introduced by the Chairman in a few well chosen remarks.

II. For the sake of clearness, definiteness, and brevity it was agreed at the outset that the subject should be considered under the following heads:—

- (a.) Importance of the work.
- (b.) Hindrances.
- (c.) Ways and means.
- (d.) The work generally.

On the various points each in turn gave his opinion and expressed his sentiments. My limits will not allow me to give more than the barest outline of what was said. I cannot give, in full or in brief, the remarks of each separately. I will, however, distinguish between what was the unanimous feeling of the meeting and what the opinion of individual members.

(a.) Importance of the work. On this subject there was but one opinion. The outlook of the Church in this Province, in the country parts at least, is not very bright. The French Canadians are in full possession of the land. Into those very districts which were considered the peculiar possession of the English, they are coming like a flood, and overwhelming the first inhabitants by the sheer force of numbers; and wherever the French element prevails, the power and ascendancy of the Romish Church are absolute. It was felt, therefore, that our very existence is at stake. We must either draw recruits from them by vigorous aggressive work, or submit to the inevitable alternative of being crowded out, or stamped out, or absorbed by them. A judicious but at the same time bold and decided effort to reach them with the influences of a purer faith, is our urgent and imperative duty.

(b.) On the subject of hindrance to the work of evangelization among the French, it was felt by all present that the great and forbidding obstacles that lay in the way are mainly *three*:—1. The ignorance of the French population generally, *i.e.*, the state of intellectual darkness in which they are kept, but more especially their ignorance concerning the religion of Protestants; 2. The divided front which we, as Protestants, present to the enemy, and the silent but none the less real antagonisms and rivalries that invariably arise between Protestant missionaries; 3. The unwillingness of Roman Catholics to read a Protestant book or tract, to enter a Protestant place of worship, to converse with a Protestant on religious topics, or in any way to be influenced by Protestant agency. This latter was felt by some to be merely the bigotry and stubbornness of ignorance, while by others it was thought to be the very essence of Romanism, and a necessary outcome of implicit belief in an infallible Church and an unalterable creed.

It was also felt by some of those present that the question of nationality offered a bar to this work, carried on as it is under the auspices of English religious bodies; opinion was divided as to whether this was a formidable obstacle, and also whether this obstacle would grow or diminish in the future.

Other obstacles mentioned were the hatred and the various forms of persecution which converts from the Romish faith had to endure at the hands of their friends and fellow-countrymen; the apathy and even the

opposition of Protestants generally in the matter of this work ; and the inconsistency and bad example of many on whom we relied to recommend the faith which we are urging on the acceptance of our R. C. fellow-citizens. All these obstacles combined made it almost impossible for us to obtain a footing anywhere, and difficult to preserve that footing when obtained.

(c.) Ways and means. On this point it was felt by all present (1) that the Colporteur must be the vanguard of the Church's army. He must be sent in advance with his Bibles, his tracts, and his prayer-books to break the ground and to open up the way. (2) Where practicable, schools that could offer gratuitous instruction were recommended. (3) It was important that Sabrevois should be made known to members of the Church everywhere; (4) Classes should be formed, in our English congregations, with a view to give instruction on the distinctive principles of the Reformation as regards the Church of Rome. (5) And to remove and overcome the obstacles that arise on grounds of nationality, French agents should be employed ; and a hope was expressed that the liberal spirit displayed in France, but divested of its irreligious character, would, in time, extend to the Province of Quebec, and assist in loosening the bonds that unite so closely the Church of Rome and the French Canadian nationality.

(d.) The work generally. On this last question the sense of the meeting may be condensed into the following:—1. that the Romish controversy should form an essential part of training in our Theological Colleges; 2. that candidates for Holy Orders should be examined in French; 3. that young men preparing for the ministry should be sent during their summer holidays to French districts, where they might pick up a knowledge of the French tongue, and become acquainted with the customs, feelings, and modes of thought and of life of the French population; 4. that the work of Sabrevois should be brought before the various congregations of our Diocese with a view to enlist the sympathy of every Church member; 5. that every clergyman who takes charge of a parish or mission, in the country parts, should do so prepared to do French work, to a certain extent; 6. that, where practicable, men with a knowledge of the two languages should combine aggressive work among the French with their English work; 7. and that men educated especially for the purpose, and speaking it may be only the French tongue, should be sent out to promising centres to evangelize the French, irrespective and independently of any English work that may be doing in the place or neighborhood.

III. In conclusion, the meeting expressed its conviction that this work, of vast proportions and importance, has a claim upon the whole Church; that the Church as a body should be made to feel its responsibility in the

matter; that many who, at the present moment, take no active part in the work, take nevertheless a lively interest in it; and that steps should be taken to enlist, as far as possible, the sympathy and support of every member of the Church.

L. N. TUCKER,
Secretary.

MONTREAL.

Rev. J. J. Roy, Montreal, reports:—

I review the work of the past year with a feeling of thankfulness to Almighty God. Disappointment and difficulties have been encountered, but in spite of them all there is abundant cause for joy, gladness and gratitude.

The long promised and expected church has been built, paid for, and opened for Divine worship on the last Sunday in July. The sermons on the occasion were preached by the Rev. Leon Pons, an ex-priest of the Church of Rome, and rector of the French Protestant Episcopal Church of New York. During the week following the opening of the church, meetings were held in the lecture-room in the basement. A goodly number of people were present, and listened with pleasure and profit to lectures given on the distinctive principles of the Church of England by the Rev. L. N. Tucker, the Rev. B. Lewis, and others. As far as the building and the material part of the work is concerned, we have, for the present, all we need: a commodious, neat, attractive (thanks to the architect, Mr. J. J. Browne) building for Divine worship, with a spacious, elevated and well lighted basement, suitable to hold the day and Sunday schools, and the meetings and services during the week. What we require most is the outpouring of the Holy Spirit on each individual member of the flock, so that he may become a living stone of the spiritual temple of the Lord.

Some fifteen or sixteen pupils from Montreal are at Sabrevois this year. Before the opening of our mission here, very few children ever went there from this city. This fact is worthy of notice; it proves the usefulness of missions like this one for the recruiting of pupils for the mother schools; it shows also the importance of the Sabrevois schools, because there only can be sent and placed, under a thorough religious and Protestant influence, those recruited children, whom it is most desirable to remove, for some time at least, from their old Roman Catholic friends and surroundings. Sabrevois is an indispensable appendage to Montreal and similar missions, and *vice-versa*.

Of late I have come in contact with the priests of the Church of Rome more than usual. Three of them and a novitiate of a religious order have applied to enter our Church. A member of my congregation, a recent convert from Rome, has two brothers who are priests, and live in the *Grand Séminaire de Québec*. They both have been writing to their brother, trying to persuade him to return to the Church of Rome. Through him I have forwarded them tracts and pamphlets, and invited them in the meantime to point out what, in them, was false and erroneous. Their reply was that they could not keep books coming from heretics, and burnt them. One of our French Prayer Books was cast into the flames by one of the priests of St. Joseph Church in this city. The book was lent to a Roman Catholic girl by a member of my congregation. The girl took ill, was visited by the priest, who refused to give her the sacraments on hearing she had the book in her possession. He requested her to burn it. She refused to do so, on the ground it was good and not her own property. The priest, advised by the mother, took the book lying on the table and threw it into the stove. On hearing of it I wrote to the priest, asked him his reason for doing so, and reminded him in the meantime that he had burnt what his Church approved, and could be found in his own Breviary, viz.: *The Creeds, the Te Deum, the Magnificat, the Nunc Demittis, the Gloria in Excelsis, the Psalms,* etc. I received no reply, and expected none; but thought the letter might do good, to his parishioners if published. I had one thousand copies printed, and inclosed extracts of the Prayer Book, the morning and evening services, and sent them by post to the Rev. Mr. Tallet's admirers. It excited the ire of some. I received anonymous letters, some extracts of the Prayer Book and letters were commented and returned. On the whole, however, I believe good was done, and I reached in a certain measure my object, which was to try and remove some of the prejudices Roman Catholics have concerning us. It showed some, I trust, and I have positive proof of it, that we are not so bad as the priests would make their people believe.

The Redemptorist Fathers have recently held a retreat. It was published in the press that they had invited Protestants to go and hear them, and put questions to them in Church. I went, determined to do so, but had no opportunity. The next day I called upon them, with two friends, to ask if Protestants were allowed, as it had appeared in the press, to question them in Church. A negative reply was given, and a short discussion engaged in on Confession and the Infallibility of the Church. The Redemptorist was tolerably polite, we shook hands in parting, and he said that as penitents were waiting for him at the Confessional he had little time to spare, but that there were four and twenty Sulpicians in the

seminary who could prove all the doctrines of the Creed of Pope Pius the IV which we rejected, and he invited us to go and see them.

The funeral of the late Mrs. M. attracted a great number of Roman Catholics; the church at the service was very nearly filled, and I preached on the occasion a sermon of forty minutes. One Roman Catholic present remarked that he had never seen yet anything like that funeral service, all being so plain and intelligible; but still he found a defect: there was no mention made of penance and the Virgin Mary. What added to the interest of this funeral is the fact that it was the first one that took place since the opening of the mission. There is a common saying among Roman Catholics, that converts can live as Protestants but cannot die in that faith. But, thanks be to God, there was a testimony borne to our cause, to the cause of our blessed Master, which will not soon be forgotten. The late Mrs. M. died in peace, full of hope, and with the assurance she was going to meet her Saviour. She spoke of death as being her birthday, and longed to meet Him who had shed his blood to atone for her sins. She exhorted her parents and friends, advised her daughters, one of whom is still a Roman Catholic, to study the Scriptures, and recommended her husband to bring up her youngest daughter in the faith in which she died (since the youngest daughter has gone to Sabrevois). Her testimony and death is known to many a Roman Catholic, whom I trust now believe that converts can die Protestants, and die in peace, full of hope and joy, because Protestants may be Christians. This funeral service will bear fruits, I trust.

Controversial meetings have been inaugurated. The first one was held in the basement of the church; the subject discussed was Purgatory. In spite of the threats of the priests and the unfavorable state of the weather, the room was filled to its utmost capacity. The meeting was quite a success as regards the preparation, the proceedings, and the results. The meeting was announced by about 250 large posters put all over the city, and 5000 carefully prepared handbills. One thousand were sent by post to the leading people of the city, and the rest were distributed in the streets, and especially to the children coming out of school. In the preparation of the handbills, I have studiously avoided all that might prove offensive to a Roman Catholic either in form or spirit, insisting chiefly on their spiritual welfare, and trying to persuade them that love and anxiety for their soul is our only motive of action. The meeting was opened with the Lord's Prayer, the Creed, and the singing of the *Deus Misereatur*. I then explained the rules. No Protestant was allowed to reply to a Roman Catholic, except the chairman, which post I filled myself. Then I proceeded to show what Purgatory supposed, and what was required to prove the doctrine. Then I invited the Roman Catholics to speak. Some

rose to quote texts of Scriptures, and advance arguments in favor of their doctrine. I refuted the arguments of each speaker before the next rose and put objections. The stand I took was that the whole burden rested on the Roman Catholics, and that it belonged to them to prove the existence of Purgatory since they believed in it. Proofs drawn from reason and Scripture were appealed to by Roman Catholics. There was not much talent and knowledge manifested on their part, but a good deal of sincerity, especially in one of the speakers. I cannot pretend to write all that was said at the meeting, which began at 7.30 and closed at 10 P.M., and in which nine or ten speakers took part. But the results seem to have been, and that was the general feeling of the meeting and it could be read in the face of the Roman Catholics present, that there was little to be said in favor of Purgatory and much against it. One of the speakers confessed that there could be no Purgatory if what I said was true. Some of them were heard to say in the streets that it would have been far better for them not to try to prove the doctrine of Purgatory if that was all that could be said in its favor. Roman Catholics felt the weakness of their cause; some asked the meeting to be renewed, and a longer notice to be given, so that they might have more time to prepare. Friends present, it was said, intended speaking in favor of Purgatory, but did not wish to do so as they did not feel sufficiently prepared. We parted with a mutual shaking of hands, and I promised that we would try and comply with their request by giving a longer notice of our next meeting, so as to allow them ample time for preparation; and I added, further, that I would try and hold the next meeting, on neutral ground, at the *Mechanics' Hall*, for instance, so that the Roman Catholics might feel quite at liberty to come and join us in the discussion.

Before closing this report, I beg to call the attention of your Committee and our Montreal friends to one fact, viz.: **THE DIFFICULTY FRENCH PROTESTANTS HAVE TO FIND WORK IN THIS CITY.** This tells immensely against our work: (1) It prevents Roman Catholics coming over to us, "Look at the French Protestants, those apostates," say the priests, "look how they are punished, God abandons them, they have no work, English Protestants don't care for them, they let them starve;" (2) it forces many to leave our city and seek work elsewhere; (3) it weakens the flock and does harm to the work generally. I feel it badly, because within a year I have lost about fifteen families on that account, among whom were some of my best and most numerous families; and thus a large confirmation class has been altogether broken up. What has been accomplished is not lost, I well know, and those people in leaving us spread the truth elsewhere, and French services have been thereby opened where some of these families have gone. But still they have left us, and we wanted them. Who is to

blame for it, to a great extent? OUR ENGLISH PROTESTANT EMPLOYERS OF MONTREAL, they are to blame for it. Should they come to a sense of their duty and give us the right hand of fellowship, they would see in our French churches every Sunday hundreds of industrious, hard-working, honest French Canadians who are now only nominal Roman Catholics, but who dare not enter our churches for fear of seeing their children and their wives starved to death from want of work.

SABREVOIS.

Mr. E. CORNU, then in charge of the Sabrevois Schools, writes under date of April 3rd, 1879:—

The work goes very smoothly on. One of our young men intends to enter next fall at the McGill Normal School for the Model School diploma. I hear with pleasure that a great many of the pupils who have been under my charge, occupy now very useful positions in society, which they could not have secured had they not had the advantages offered by the Mission. It is but lately that one of those dear pupils came to me, previous to his departure for the United States, where he occupies the post of teacher in an important academy. This young man could not speak enough in favor of the Mission, where he said he got the real foundation of the little he knew. When I see the deep state of ignorance of this Province, I cannot but say that it is only through schools such as ours that *bona fide* converts will be made, for it is only through instruction that solid work can be done. As far as my experience goes with Missions, I may state that I have not yet seen a Roman Catholic enter such an institution as this, who did not learn the errors of his Church before leaving it.

I hope, therefore, that the day is not distant when the work will be resumed with renewed energy, for I am more and more convinced that the real progress in the Sabrevois Mission lies with its schools.

The Rev. L. N. TUCKER, Principal of the Sabrevois Colleges and Incumbent of the Mission, reports in January, 1880:—

1. I rise from the perusal of "the first missionary journey" of the great Apostle of the Gentiles in Farrar's "Life and Work of St. Paul." Such a narrative cannot fail to awaken enthusiasm, but is hardly calculated to prepare the mind to contribute a page to the French mission record of 1879. In presence of the toils, the hardships and the successes of this first missionary experiment, how common-place is my daily round of duties, how circumscribed my sphere of labor, and how trifling my successes, in

Sabrevois. And compared with the glowing narrative of the "Rev. Canon of Westminster," how weak, and cold, and prosy, is the best effort of my pen. I have neither perils by water, nor scourgings, nor fierce contentions, nor multitudes of converts, to report. I can only speak of simple duties performed in a simple way, and of "bread cast upon the waters," without much visible result. It is well, however, to bear in mind that the world has seen but one St. Paul; that even St. Paul had his seasons of apparent failure and his years of fruitless toil; that a Tinnevelly follows not less than a century of faithful up-hill work; and that we too, according to the measure of our faith and labor, shall reap, in due time, if we faint not.

2. There is much of personal interest to myself which I might embody in this my first report from Sabrevois. I might draw an interesting parallel between my first coming to this place, as a pupil, fifteen years ago, and my return, as Principal, in September last. The interval that separates youth from manhood is measured by those fifteen years. Physical growth twice retarded, and almost totally arrested, by serious illness; intellectual development broadening from the simple conceptions of childhood to the wider but still bounded ideas of a man; moral responsibility arising, asserting and extending its empire over the will and the affections; and chiefly the spiritual life beginning to display its active energies, and leading to the momentous decision which has made me a minister of the Church of Christ, and which has laid on me responsibilities too serious to be thought of without dread, are the elements which compose, in my experience, the history of that important period. This, though of absorbing interest to myself, and not without value as exhibiting some of the results of Sabrevois, is not what you expect to be the subject-matter of this report.

3. The schools are not as full as I could wish them to be. This is, perhaps, a favor of Providence on behalf of our depleted treasury. One thing alone will suffice to explain this: the schools were practically closed last year. Such a thing may give our funds a chance to recuperate, but it inevitably fritters away our applications for admittance. Moreover, I was appointed Principal too late in the season, to advertise, in time, the opening of the schools. For all of which I am not sorry. Mine is a "prentice hand" this year. The problem is considerably simplified when the facilities of the institution are not strained to their utmost tension. Applications are now steadily coming in, and I hope to be in full training for a full school next year.

4. At the beginning or even the middle of the session it is premature to ask for results. I can only briefly indicate the system on which we carry on the work of the schools. I have secured the assistance Miss Côté a

teacher and matron of the girl's school. Mr. Larivière, who had a slight previous training as teacher under Mr. Cornu, and who is now reading up for matriculation in the Art's course of McGill University with a view to the ministry, acts as teacher in the college. Next in importance to an able general are able officers. Without presuming to say that the general is able, I have much pleasure in reporting that my fellow-laborers display a faithfulness and a devotion which are above all praise. Miss Wood, a young lady highly qualified for the post, has charge of the English branches. The schools open every day, at a quarter to nine, with a public service in a room in the college fitted up for the purpose. Immediately after the service, till ten o'clock, I take the Bible class—boys and girls together. This class, while it offers special encouragement, offers nearly insurmountable difficulties. The disparity between the ages, the talent, and the knowledge of the various pupils, makes it extremely difficult to adapt the instruction to the wants and capabilities of each. Since the opening of the schools we studied the book of Geneses. Many of our pupils, being children of R. C. parents, or not being able to read at all, were totally ignorant of the very elements of Bible history. Most of them could not distinguish Noah from Abraham. Principal Henderson kindly examined them, and by means of a paper containing thirty questions, such as the learned Principal knows so well how to put, to the alarm always, and discomfiture sometimes, even of candidates for the ministry. He found the following result:—Victoria Lemoine, 106; Maria Tucker, 102; Franklin, 79; Henry Lescadre, 74½; Marie Louise Labelle, 70; Lucy S. Geoffroy, 64½; Wm. Woodey, 63; Delia Deherbonne, 63; and a list decreasing to 23. The maximum was 130. Principal Henderson wrote me, "I congratulate you and the pupils on the result." And I do not hesitate to say that, for pupils most of whom had never read the book of Geneses, and none of whom had ever passed a written examination, the result is eminently satisfactory. We have now begun the study of the Catechism. From ten to eleven Miss Wood takes the boys and girls in English, while I take the advanced class in Latin and Greek. At eleven the girls return home, to come under Miss Côté's instruction, and the boys under Mr. Larivière, for the rest of the day, except those who come to me for classics and mathematics from eleven to twelve. At half-past five the boys, girls, servants and teachers, as far as practicable, again assemble for worship. The services are the shortened forms of morning and evening prayers from the liturgy, and are conducted in French.

I must now draw this already too long report to a close. We spare no pains to make the pupils comfortable consistently with economy. We spare no effort to aid them in their secular work, and to equip them for a useful and honorable position in life. We encircle them with the most

improving and hallowing influences in our power. We bring our best endeavors to bear on their moral and spiritual as well as their physical and intellectual life. And we pray God unceasingly to bless our efforts for their highest good, for the success of our schools in this neighborhood, for the success of our work in this land, and for the glory of his great Name.

Mr. D. LARIVIÈRE reports :—

It is now only about three months since I came here as teacher of the Boys' School. On my arrival, I found the school in great disorder, and some repairs absolutely needed. The Principal, however, soon had everything set in order, so that when the students arrived, I was enabled to commence my duties as teacher without delay or hindrance. Owing to the late arrival of some of the students, regular classes could not be formed until a fortnight after. Though with the exception of four, our scholars this winter are all grown up young men, yet I found that their studies had been much neglected, and that some of them hardly knew more than their A B C. To remedy, as far as we may, such defects, so as to meet the educational wants of every one, is quite a task.

I am happy to say that now I have the pleasure of instructing twenty-two pupils, of that number three are residing outside the college. I have endeavored to induce them to take an interest in their studies, and thus to maintain order without harshness or severity, and I am glad to say that my feeble efforts have not altogether been in vain, for the scholars are very obedient, and though they are not far advanced, as I have said before, yet I think they are all well disposed and anxious to learn as much as possible. I have often heard them saying among themselves such words as these, "It is too bad that I have not had the privilege of going to school when I was a young boy," thus showing that they feel the want of education, and have the desire to obtain it.

While we give our best efforts to secular subjects, we are careful not to neglect the chief object of our mission, and the most important part of our work—the moral and religious training of our pupils. Their position is peculiarly favorable to good impressions. They are entirely withdrawn from the influence of evil companions. With the exception of a short season, ³⁰ daily recreation and play, every moment of their time is taken up in study and work, and they are entirely under our control. On the other hand we have to contend with bad habits formed in childhood and fed without stint during the whole of their previous life. But we earnestly strive by a consistent life, by a word in season, by kind and generous

treatment, by daily religious services and instruction, to show them the beauty of a living faith, and to bring home to their hearts the power of the Gospel of Jesus Christ.

It is to us a cause of thankfulness that during the part of the scholastic year already past, we have been spared all serious illness, and all our pupils seem to enjoy very good health.

Before closing this short report, I wish to give thanks to God for his goodness and mercy to us during the past months, and I trust that He who has hitherto helped us, will continue to favor us with his blessings, and crown our efforts with success.

Miss CÔRÉ, teacher of the Girl's School, reports:—

I am asked to write a report, what shall I say? I suppose that the few facts I have to relate though of my real experience (therefore not imagined), must be stated simply and frankly, but that will be dry and perhaps not interesting to the public; yet it must be done if we will have our work known. It is a work which is worthy of more attention than it receives from the public.

Our school was opened on the first of October. The first two weeks were devoted to house cleaning; this was no easy work, as it was impossible to obtain any help, it being harvesting time every body being busy. This to one inexperienced with such work was rather hard, yet the one domestic of the house, two of our girls and myself set ourselves to the work, and after two weeks of hard work we had the satisfaction of seeing our home transformed from a dark and disorderly one, to a bright and cheerful little home. All the house work is done by the girls (cooking excepted), and it would do some languid ladies good to see our fourteen girls every morning at their appointed tasks, every one bright and happy, generally singing, hurrying so as to be ready to leave the girl's school to go to the college at the soft if not melodious sound of our little church bell. These girls, though so willing to do their work, yet they require overseeing, and a word of either encouragement or reproof as the case may be. In this the temper of the poor matron and teacher is often put to the test, and much grace from above is needed to know how to act in each individual case. I feel very grateful to our God for his blessings to us since our school has been opened, especially for that of health, as we can hardly say that sickness has entered our home one single day. I find the girls quite bright, and very anxious to study and make progress in the branches which I teach. On the whole they are very backward in learning this will be readily accounted for, they almost all being children of ignorant Roman Catholic parents recently converted to the Gospel.

Perhaps it may prove interesting to state that at present there is in our school a bright girl of eighteen. Her father left the Church of Rome two years ago, at the time she was in the convent, hoping that some day she might have the privilege of becoming one of the holy inmates of the institution where her childhood and almost all her girlhood had been spent. When her father insisted on her leaving, she could not imagine why he obliged her to forsake a place where all her affections had been bestowed, she did not know that her father had learnt that "men if good must let their light shine, and not hide it under a bushel;" she submitted and returned home, where she found that her older brothers and sisters were and are still strong adherents to popery, consequently there was much ridiculing of the one or the other by both parties, this had the effect of making her very indifferent about religious thing. On her first coming here I felt anxious and discouraged at her heedlessness, but of late she has become quite serious, and begins to enquire about her soul's salvation. I trust that the Holy Spirit will accomplish the work begun in her. I have before my mind the case of two other girls (two sisters) who came here four years ago strong Romanists, they being poor, and anxious to be educated, grasped with gratitude the offers of the mission. During their first month of residence with us they showed themselves very bigoted, and it was quite a common thing to hear of their saying the "beads" and such other performances of which Rome has legions to lull her people to sleep under her wing! Soon we noticed a change in the girls, they lost this almost indefinable shyness, they became frank and open, and more than that they received the truth as it is in Jesus, and they were confirmed before the close of the school in the spring. They had been faithful and earnest in the darkness of popery, and they have not failed to show themselves perhaps more so since they have learned to walk in the light of the Gospel of Christ. They have been much persecuted by their mother on their return home, the girls then hardly more than children (14 and 12 years respectfully), the poor deluded woman, though sincere, did not spare the rod, and the poor children bore marks on their bodies for many days, after refusing to go to mass on Sundays. When the time for confession came, another struggle ensued, and when the girls could not be shaken, they were confined in a room under lock and key for three days, having for food bread and water. As a last resort, the priest of the parish undertook to have them confined within the walls of some convent (such places are numerous in Montreal). "But man proposes and God disposes," for a brother who had been a Protestant for some years happened to hear how his sisters were treated, immediately went home, and during the quiet hours of a dark night managed to have his sisters come out of their home without the knowledge of their mother; they arrived in

Montreal safely, and friendly homes received the girls, and although the mother has tried several times to get them back, so far she has entirely failed. They are here this winter studying hard, and showing by their every day conduct that they are Christ's redeemed ones.

These will suffice to show that the French work is important. Although we are in the midst of a civilized country, under the rule of a Christian ruler, yet when the religious question is taken up, we find that as much cruelty is practised here in Canada as in an heathen land; perhaps all the more cruel because the feelings are better educated.

The Rev. B. P. LEWIS, Rector of Christieville, who does French mission work at the adjoining village of St. Grégoire, writes:—

In compliance with your request, I will now give you some account of my French mission station at St. Grégoire.

It comprises seven families, five of them being French who have come out from the Church of Rome, and two English families who speak the French. I do not count four other families of which the fathers left the Church of Rome nearly two years ago, two of whom with their families have since moved to the States.

For a part of the year past, while I still had charge of the congregation at Sabrevois, I could do nothing more than visit these families. When relieved from duty at Sabrevois, I commenced a monthly service for them in the church at Christieville. But finding this plan not to work, owing to the distance which most of them had to come, I returned to the old plan of a fortnightly service held in one of their own houses.

I had the pleasure of admitting during the year two of the recent converts to the Holy Communion in my own church, and there are others I trust who will soon follow. The children of some of these families will supply a few pupils for Sabrevois.

I feel much interested in this station, and trust that through these services the families of converts may be built up in the faith, and the influence of God's truth may also extend to others.

The Rev. E. Roy, pastor of the Indian village of St. Francis reports April, 1879:—

One of the oldest members of this Church died at the beginning of the year. He died in the Lord, to whom he had given himself many years before. He preached by example during life, and now "being dead he

yet speaketh" by a remembrance of his piety, heavenly-mindedness and his great humility. He rendered me great service by interpreting to many old persons of the tribe who spoke neither French nor English. Putting a sincere trust in the merits of his Saviour, he saw death approaching with calmness of spirit and perfect submission to the will of God. His last great sufferings did not prevent him from exhorting those about his dead-bed, speaking to them of the blessedness of dying in the Lord. The example he showed of faith in his Saviour left a deep effect upon the unconverted souls about him.

It is my daily prayer that the Saviour of souls may come in and work conversion in the hearts of my people.

With God's help, the services and Sunday school have been regularly maintained. Some of my people do not attend as they should, but others attend most regularly. At all services some Roman Catholics are found, especially at the evening service and on special occasions.

July—Two members have been called away by death of late. One of them had almost attained the age of 100 hundred years. I visited her frequently during her last illness. I have every reason to believe that she died in her Saviour. A great many Roman Catholics attended the funeral, and I profited by the occasion to explain the way of salvation and the importance of being always ready for death. The address was attentively listened to by all, and I am not without hope that it will produce fruit yet to God's glory.

September.—Though the congregations have been small during the summer (owing to so many families being absent in the United States to sell their wares), yet some are found anxious to walk in the way of life and to profit, by the means of peace; and several who have long neglected religion now attend the services regularly. May God continue to work in their hearts. The Bible is regularly taught in the day school, and with some success.

December.—I had an interesting conversation upon religion lately with a rich and intelligent farmer. He confessed that there were several errors in his Church and many false dogmas lately introduced, that the Romish religion was a religion of money and contrary to the teaching of Holy Scripture, setting forth a great number of mediators and intercessors, while God's word spoke of but one Saviour—Jesus Christ. I hope this man may continue to enquire for the truth and find the light.

Mr. H. L. MASTA, native teacher at the Indian village of St. Francis, writes under date of April, 1879:—

I am glad to say that my feeble efforts as teacher have met with more

success than expected, but not equal to my desire; for though the attendance has been larger and more regular, it is my desire that it should still increase; it is my desire to make the school-room a place where young men as well as children shall delight to congregate for the purpose of learning to read, write, and serve God.

In the years past we have suffered great inconvenience from the want of a suitable school-room. This want has been supplied by the kindness of some friends, who have willingly contributed towards the building of a new school-house. We desire herewith to return our thanks to all who have contributed towards this object. The number of children attending this school at present is 22, of whom 6 or 7 are Roman Catholics.

And again, under date of October 1st, 1879, he writes:—

The Protestant Indian school at St. Francis was not re-opened before the 8th September, because most of the Indians with their families spend the summer holidays in the United States and do not come back before that date, in fact some of them remain there as late as the 20th September. The attendance at school has been larger and more regular than usually, the average attendance being 17. There are 22 on the books: 14 boys and 8 girls, of whom 6 are Roman Catholics. The school is open daily (except Saturdays and Sundays) from 9 until 11.30 a.m., and again from 1.30 until 3.30 p.m.

The progress of the school during the quarter just ended cannot be very great, still it is quite satisfactory considering the time the children have or could have attended school.

I am confident, if the promised Government grant of books, slates, paper, etc., be duly realized, that I shall be able at the end of this quarter to report more satisfactorily of the general working of my school.

CONTRIBUTIONS FOR 1879.

MONTREAL.

Collected by Rev J J Roy.

A F Gault.....	\$50 00
Mrs Mackay.....	4 00
J W Mills.....	2 00
M M Tait.....	5 00
H T Musson.....	5 00
Thomas Musson.....	5 00
A D Durnford.....	5 00
Capt Durnford.....	5 00
A McK Forbes.....	10 00
Hon J J C Abbott.....	20 00
Charles Garth.....	5 00
J P Butler.....	4 00
George Macrae.....	5 00
Rev Canon Anderson.....	5 00
Rev J A McLeod.....	5 00

Per Miss Crawford.

The Bishop of Montreal.....	\$5 00
Mrs Blackman.....	5 00
Mrs Durnford.....	5 00
Mrs G Simpson.....	5 00
Mrs Joyce.....	5 00
Mrs Judge Mackay.....	5 00
Mrs H Wallis.....	5 00
Mrs Molson.....	4 00
Miss Lunn.....	3 00
Mrs Hutton.....	2 00
Mrs F R Redpath.....	2 00
Mrs Henry Bulmer.....	2 00
Mrs Shepherd.....	2 00
Mrs A F Gault.....	2 00
Miss Cruso.....	2 00
Mrs A Henderson.....	2 00
Mrs Craig.....	2 00
Miss McDonald.....	2 00
Mrs Hammaford.....	1 00
Mrs Rae.....	1 00
Mr J C Griffin.....	1 00
Mrs Helliwell.....	1 00
Mrs T Wilson.....	1 00
Mrs Denniston.....	1 00
Miss Abbott.....	1 00
Mrs Duncan.....	1 00
Mrs J C Simpson.....	1 00
Mrs Stevens.....	1 00
Mrs Sullivan.....	1 00
Miss Crawford.....	1 00
Mrs J G Savage.....	1 00
Mrs Hagar.....	1 00
Mrs Kerr.....	1 00
Mrs Arnott.....	1 00
Mrs Henshaw.....	1 00
Mrs Claggett.....	1 00
Miss L Mudge.....	1 00
Mrs H Mudge.....	50

Mrs Graham.....	50
Miss Evans' Bible Class.....	75

Per Mrs Baylis.

Mrs Reford.....	\$2 00
Mrs Alwin.....	2 00
Mrs Freer.....	1 00
Lily's Children.....	1 25
Mrs Callow.....	50

Per Miss H C Bancroft.

Mrs Bancroft.....	\$5 00
Mrs McLeod.....	5 00
Mrs Vennor.....	5 00
Miss Vennor.....	2 00
Miss H C Bancroft.....	2 00
Mrs Murray.....	2 00
Mrs Bagg.....	1 00
Mrs Kirkpatrick.....	1 00
Mrs Hector Mackenzie.....	1 00

Per Mrs Baldwin.

Mrs M H Gault.....	\$5 00
Rev Canon Baldwin.....	5 00
Mrs Baldwin.....	2 00
Mrs Skelton.....	2 00

Per The Treasurer.

Mrs Freer.....	\$2 00
Mrs Trew.....	2 00
Mrs Lamb.....	1 00

Per Miss Anderson.

Mrs Joyce.....	\$5 00
Mrs Jack.....	5 00
Miss C Hall (donation).....	5 00
Miss Duncan.....	3 00
Mrs C Garth.....	2 00
Mrs Baird.....	1 00
Mrs R Anderson.....	1 00
Mrs Baker.....	1 00
Mrs Shaver.....	1 00
Mrs Cochrane.....	1 00

Per Mrs F R Redpath.

Mrs S Waddell.....	\$2 00
Mrs Lighthound.....	2 00
Mrs F Redpath.....	2 00
Mrs A R C Selwyn.....	1 00
Mrs R P Howard.....	1 00
Mrs W Molson.....	1 00
Mrs W H Hutton.....	1 00
Dr Nichol.....	1 00
Dr Lovejoy.....	1 00
Mrs W E Shaw.....	50

Mrs Clarke	50
Mrs Lewis Evans	2 00
<i>Per Miss M Durnford—For Côte St Antoine.</i>	
Mrs Tibbs	\$1 00
Mrs Bourne	1 00
Mrs Macfarlane	1 25
Mrs Magor	1 00
Mrs H Tibbs	1 00
Mrs J K Ward	1 00
Rev J Empson	5 00
E C Durnford	2 00
A D Durnford	2 00
Mrs Helliwell	1 00
Mrs Warmington	50
Mrs Raynes	50
Mrs Simpson	50
Mrs Lavender	50
A friend	50
Mrs Hiam	50
E B D	50
E J Quigan	25
Mrs E C Dawson	25
Mrs Martin	25
E W P	25
M E C	25
Mrs J Macfarlane	25
In memory of Mrs George Moffat	5 00

Per Miss Wilgress—Collected in Lachine.

Miss Wilgress	\$5 00
Miss J Wilgress	5 00
Mrs Jordan	1 00

Building Fund French Church, collected by Rev J Roy.

A F Gault	\$.250 00
A friend	250 00
Miss Gibb	150 00
Mr & Mrs J J Roy	150 00
Miles Williams	100 00
T Craig	100 00
R W Shepherd	100 00
C Hall	200 00
Bishop Ogden	25 00
Wm Cowie	25 00
R W Shepherd, Jr	12 50
Dr Howard	50 00
Thomas Mussen	50 00
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W W L Chipman	10 00
W E Scott	10 00
M H Sanborn	10 00
W H Clare	10 00
James Jack	10 00
Evans Bros	10 00
A friend	10 00
Another friend	5 00
Mrs Bagge	5 00
J H Tiffin	5 00
St Jude's Church	5 00
Dr Godfrey	5 00
R Lindsay	5 00
E Scott	4 00
C Roy	1 00
Per W Cowie	30 00
F Warren	5 00

Mr Harding	1 00
Mrs Wright	5 00
Capt McGill	2 00
M Hannan	100 00
Joseph Tiffin	50 00
John Elliott	25 00
George Prowse	100 00
Lewis Evans	10 00
J Empson	10 00
J J Roy	6 50
Mrs J J Roy	6 50
Jean Roy	3 90
Henri Le Gallais Roy	2 60
Théodore Josias Roy	2 60
Amandine St Aubin	1 30
Rosana St Aubin	52
Mrs Froidville	2 30
Mr Vandray	1 30
Virginie St Aubin	78
Mr Brabant	1 56
Mr Lariviere	1 56
Mrs Joseph Lepage	52
Mr Leblond	1 30
Mr Sauvé	2 10
Mr Le Grand	52
Laurence Froidville	52
Jean Froidville	78
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Thos Botham	1 00
C H Puchanan	50
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G W Fawkes	50
Mrs Stevens	50
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A friend	50
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T S W	1 00
C L	1 00
Friend	1 00
Friend	1 00
Friend	1 00
Friend	1 00
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Sir Robert Hodgson	4 00
Mrs A Brown	1 50
Thos DesBrisay	3 00
John Ings	2 00
Chief Justice Palmer	3 00
Mrs Hadiland	1 00
Mrs George Wright	3 00

NEW YORK.

Collected by the Rev. J. J. Roy.

Trinity Chapel Offertory	\$15 00
Fredrick W Stevens	100 00
Rev Dr Potter	50 00
F S Smithers	30 00
Jas Jno Brown	25 00
D Livingston	25 00
Mrs Grosvenor	50 00
Miss C L Wolfe	50 00
A E Vanderpoel	10 00
D Huntington	10 00
CH Contoit	10 00
Tracy R Edson	10 00
William G Davis	5 00
Charles Tracy	5 00
Rev Dr Baneroff	10 00
T K Gibbs	10 00
Rutherford Stuyvesant	10 00
Cash	5 00
Mrs Theodore Thomas	10 00
Mrs W T Hicks	5 00
Mrs Fordyce Barker	5 00
Stewart Brown	10 00
Mrs John A Robinson	5 00
Miss Ballow	3 00
S Mount	2 50
M S Mount	2 50
X Y Z	5 00
Cash	10 00
Miss Miller	5 00
Mrs E B Aymer	5 00
Hamilton Fish	5 00
A S B	5 00
J S Carpenter	5 00

