

Quebec DIOCESAN GAZETTE

Under the sanction of the Bishop.

A
MONTHLY RECORD
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DIOCESE.

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Rev. E. A. DUNN, M.A.,
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CONTENTS -

<p>The Bishop's Engagements..... 63 The Bishop's Movements 64 A Meditation for Easter 65 Confirmation 65 Pan-Anglican Conference..... 67 A few Jottings from the Bishop's Note Book 69 Notes 69</p>	<p>Catechizing 70 The Church of England in Canada..... 71 S. P. C. K. Bicentenary..... 75 Church Society..... 76 University and School Intelligence. 76 District News 77 Postscript..... 80</p>
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The Bishop's Engagements for April.

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| <p>Friday, April 1st—Give final address at Bishop's Chapel 10.30 a.m.
 Saturday, April 2nd - Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Tell Story of the Sacred Passion of our Lord Jesus Christ with beautiful Magic Lantern Views at S. Matthew's Parish Room 8 p.m.
 Palm Sunday, April 3rd Celebrate the Holy Communion at Cathedral 8 a.m. Confirmation at S. Matthew's, Quebec, 3.30 p.m. Confirmation at Levis 7 p.m.
 Monday in Holy Week, April 4th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Preach at Cathedral 11 a.m.
 Tuesday, April 5th—Preach at Cathedral 11 a.m. Confirmation at Cathedral 8 p.m.
 Wednesday, April 6th Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Preach at Cathedral 11 a.m. Confirmation at Trinity Church, Quebec, 7.45 p.m.
 Maundy Thursday, April 7th—Celebrate the Holy Communion at All Saints' Chapel 8 a.m. Preach at Cathedral 11 a.m.
 Good Friday, April 8th—Conduct the Three Hours' Service at S. Matthew's, Quebec, 12 till 3 p.m. Preach at Cathedral 8 p.m.</p> | <p>Easter Eve, April 9th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m. Preach at Cathedral 11 a.m.
 Easter Day, April 10th—Celebrate the Holy Communion at Cathedral 8 a.m. Preach at S. Matthew's Church 10.30 a.m. and at Cathedral 7 p.m.
 Wednesday, April 13th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.
 Saturday, April 16th—Travel to Montreal.
 Sunday, April 17th --Preach at S. James', Montreal, 11 a.m., at S. John's, Montreal, 3 p.m., and at S. Martin's, Montreal, 7 p.m.
 Monday, April 18th - Visit Andrew's Home. Lecture at S. John's School Room, Montreal, 8 p.m.
 Tuesday, April 19th—Attend Meeting of the House of Bishops, 10.30 a.m.
 Wednesday, April 20th—Meeting of Domestic and Foreign Missionary Board at Montreal, 10 a.m.
 Thursday, April 21st—Travel to Lennoxville and lecture Divinity Students.
 Friday, April 22nd—Lecture Divinity Students.
 Saturday, April 23rd--Lecture Divinity Students and travel to Kirkdale via Richmond.
 Sunday, April 24th—Confirmation and Holy Communion at Kirkdale, Preach at Evensong at Richmond.</p> |
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Monday, April 25th (S. Mark, Ev. & M.)

— Return to Quebec.

Wednesday, April 28th—Celebrate the Holy Communion at Bishop's Chapel 7.30 a.m.

The Bishop's Movements during the Year.

The Bishop has before him a list of all the Parishes in the Diocese, with the dates of his last visit. In some cases these dates are within the last few months, and in a large number within a year, but there are other instances in which there has been no call or invitation to visit the Parish for the last two, three or even four years. In some Parishes, even where the numbers are small, the Confirmation season comes round regularly, and it appears as if the Clergy are always training up a few souls, while in other instances, even after three or four years, it seems as if there were nothing to be done. Now it is quite possible that these differences are necessary and that it is all right; but it is always worth our while to ask every few months whether there is no new ground to till, no new advance to be made. And as soon as a Clergyman begins to know that he will be wanting the Bishop to visit his Parish, he should take care to give timely notice, so as to enable the Bishop to make suitable arrangements to take the work in the different sections of the Diocese, about the same time. The Rural Deans might do much in this matter, arranging for the Bishop Confirmation tours through their Deaneries.

During this month the Bishop has his usual Confirmations in Quebec City and at Levis, and he has also to pay a visit for the purpose of being present at the Domestic and Foreign Missionary Board at Montreal, after which he purposes to pay his usual visit to Bishop's College. During May he has to go to Three Rivers and to Coaticook, the date at the latter place being Sunday, May 8th. Those who desire to present Candidates in the

early Summer should give the Bishop notice at once, for he expects to start towards the end of June for the Labrador, where he will conduct his Visitation during July, and then, having spent some of the first days in August in the Magdalen Islands, he will visit all the Parishes on the Gaspé Coast, returning to Quebec towards the end of the month for the general Ordination of Priests, and the meeting of the Provincial Synod in Montreal in September will follow almost immediately. This year, too, the Bishop proposes, instead of citing all the Clergy for his general Visitation at Bishop's College, Lennoxville, to hold a Visitation in each Rural Deanery, to commence with Evening Prayer and Sermon on a Tuesday, and to comprise early Communion and two Sessions, and a short Public Service at which the Bishop will deliver his Charge on Wednesday, and also to comprise early Communion and two Sessions and a Public Missionary Meeting on Thursday. The subject chosen for consideration is "The Church and her Missionary duty." Papers will be read, and prepared addresses given, on (1) The Church in her original constitution. (2) The Apostolic Missions. (3) What we owe to the Celtic Church. (4) What we owe to Augustine, Theodore, &c. (5) Our duty to the Domestic Field. (6) Our duty to the Foreign Field. The subject of the Bishop's charge will (D. V.) be 'The Eucharistic Sacrifice.' The Visitations will be held during the Fall at Sherbrooke, Coaticook, Cookshire, Richmond, Quebec, and possibly at Leeds. The Visitation of the Gaspé Clergy will take place at New Carlisle, beginning on a Monday evening, at the close of the Bishop's work on the Coast, and lasting till Wednesday evening. We have therefore a large amount of work before us, and we all have need to pray that we may be guided by God's Holy Spirit, so that our work may be according to His mind, and be the means of bringing forth much glorious fruit.

A Meditation for Easter Day.

"Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by Man came also the Resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1, Cor. xv. 20-22.

Yes! "This is the Day which the Lord hath made: we will rejoice and be glad in it"; for this is the Day of victory, the Day of triumph over death. Now, therefore, O my ever-precious Saviour, now that Thou hast offered Thyself up to be a full, perfect, and sufficient Sacrifice for my sins, now that Thy scarred Body has been laid with reverence in the rock-hewn tomb, while Thy sacred Soul has gone to make proclamation in the Paradise of God, help me to realise and lay hold of the source of victory, help me to see Thee risen from the dead.

Ah! even in death, O Blessed Jesu, Thou art Divine. Even in death Thy Divinity is indissolubly united with Thy sacred Body and with Thy human Soul. And, therefore, death cannot hold Thee, death cannot possibly have any dominion over Thee. And, consequently, as Thou hast freely given up and laid down Thy precious life, so dost Thou, by Thine own power and by the very necessity of Thy sacred Being, take Thy life again, and in Thy glorious Resurrection on this holy, happy Day overcome Death, as Man, for all mankind.

Yes! In Thee, O Blessed Jesu, man died, and in Thee mankind rose again from the dead in such way that into all, who are, after Thine own manner, united unto Thee, there is sown, O my Saviour, a deep, mysterious principle or power, so that we too may die, yet we shall live on in the Paradise of God until, at length, at the voice of the Archangel, we shall receive again our bodies changed and glorified, and shall thenceforward reign for ever and ever in the Heaven of Heavens.

Thus, O Blessed Lord and Saviour, Thou art indeed the Firstfruits of those who sleep; and thus, as by man came

death, by Man came also the Resurrection of the dead. For, as in Adam all die, as in Adam death passed upon all men, even so in Thee are life and immortality brought to light, and life, eternal life, is obtained for, signed and sealed unto all Thy spiritual children.

Thus, therefore, O Blessed Jesu, clinging unto Thee, I am able by Thy mercy and help to look forward with certainty to my own glorious change. Yea, I trust that now and henceforth I may die daily unto sin, and rise daily with Thee unto newness of life, so that I may live with Thee in the glory of Thy Resurrection, and seek those things which are above, where Thou sittest on the right hand of God.

Grant this, O Heavenly Father, by the presence and the power of Thy Holy Spirit, for Christ, my Saviour's sake. Amen. A. H. Q.

CONFIRMATION.

GODFATHERS AND GODMOTHERS.

Rubric at the end of the Church Catechism: *Everyone shall have a Godfather or a Godmother, as a witness of their Confirmation.*

Here is a Rubric which is almost entirely neglected, because it is absolutely and entirely misunderstood. For it is an undeniable fact that we have all come to imagine that this Rubric demands that the Godfather or Godmother, who is expected to be present as a witness at Confirmation, shall be one of the Sponsors, present, years ago probably, at the Candidate's Baptism. This very naturally has generally proved to be impracticable and the consequence has been that the Rubric has been neglected and indeed almost entirely forgotten.

But curiously we are in a position to prove that the Church by this Rubric expects the attendance at Confirmation, not of any of the Baptismal

Sponsors, but rather of some Friend, chosen immediately before the Confirmation, either by the Clergyman, or by the Candidate's Parents or Guardians, or by the Candidate himself or herself, to be a witness of the event and an adviser and guide for the time to come.

From a vast mass of proof, that might be adduced, the following, we take it, will be deemed sufficient:

(1.) Francis Toletus (died 1597), speaking of Confirmation Godparents, says:—"They must not be the Baptismal Sponsors, except in a case of necessity."

(2.) Francis Suarez (died 1615), says:—"The Person who presents a Candidate for Confirmation is named a Godfather. The traditionary usage of having such a Godparent is very ancient in the Church. It is not the custom to have as Godfather or surety, at Confirmation, a person who formerly acted in that capacity at Baptism, although on account of necessity it may be allowed."

(3.) Edward Hall, Fellow of King's College, Cambridge in a work published in 1542, tells us that Queen Elizabeth was born on Sunday, September 7th, 1534, and that on the following Wednesday she was baptized by the Bishop of London, and on the same occasion confirmed by the Archbishop of Canterbury (Cranmer). And he further tells us that the child had for her Baptismal Sponsors the Archbishop of Canterbury, the Duchess of Norfolk and the Marchioness of Dorset; and further that her Confirmation Godparent was the Marchioness of Exeter.

(4.) The same Author also gives us an account of the Baptism and Confirmation of King Edward VI, in the following words:—"In Octobre (A. D. 1537), on Saynt Edwardes Even was borne at Hampton Court the noble Impe (boy) Prince Edward, whose Godfathers at ye Christening were the Archebishop of Cantorburie and the

Duke of Norffolke and hys Godmother, the Ladye Mary, the Kynges Doughter, and at the Byshopying (Confirmation) was Godfather the Duke of Suffolke."

(5.) Bishop Cosin, who took the lead in the last Revision of our Prayer Book after the Restoration of King Charles II, gives as the reason for requiring a God-parent at Confirmation the following:—"The former Godfathers and Godmothers being released."

(6.) Bishop Sparrow who assisted in the same final Revision, says:—"The Children that are to be Confirmed are to be brought to the Bishop by one that shall be their Godfather, who may witness their Confirmation. The Godfather may be the same that was at Baptism, but in most places the custom is to have another."

Now, all this is surely sufficient to show that it is the duty of the Clergy, before they present to the Bishop their Candidates for Confirmation, first of all to choose from among their more earnest Communicants those who will agree to come and act as witness to the Confirmation of one or more of such Candidates, with the understanding that these godly people will take a real interest in those for whom they act as witnesses, bringing them with them to the Holy Communion, and generally advising and helping them for their good.

Here, then, we have a plan devised and arranged by the Church herself, whereby we may retain and help forward those who are from time to time confirmed. For, often and often, we hear Clergymen and others ask what can best be done in order that those who are confirmed shall not, after their Confirmation, be lost sight of, but shall be continually assisted, until they have fully formed all the necessary habits of a holy and religious life. And here we have a distinct answer to that question, viz: that this will best

be achieved by keeping the Church's Rubric and by taking care that at every Confirmation all the Candidates have someone present who has agreed to act as their witness, their friend and their guide.

The Bishop trusts that the Clergy of this Diocese, and, indeed, all those of our readers who are religiously and devoutly disposed, will give careful consideration to this matter and will do all that in them lies, so that this important Rubric, likely to be so fruitful for good, may be henceforth, as far as possible, practically observed and duly kept.

Pan-Anglican Conference.

REPORT ON THE CRITICAL STUDY OF HOLY SCRIPTURE.

The subject of "the Critical Study of Holy Scripture" claims special attention at the present time, inasmuch as some aspects of Biblical criticism, particularly in regard to the origin and structure of the books of the Old Testament, have disquieted the minds of many thoughtful readers of the Bible, whilst others, with an equal reverence for the Bible, welcome free critical inquiry as helping towards a better understanding and readier acceptance of the Word of God.

Your Committee desire in the first place to record their unflinching conviction that the Divine authority and unique inspiration of the Holy Scriptures cannot be injuriously affected by the reverent and reasonable use of criticism in investigating the structure and composition of the different books. They affirm that the Bible in historic, moral, and spiritual coherence, presents a Revelation of God, progressively given, and adapted to various ages, until it finds its completion in the Person and teaching and work of the Lord Jesus Christ. The Revelation, as interpreted and applied under the guidance of the Holy Ghost, constitutes

the supreme rule and ultimate standard of Christian doctrine.

Your Committee declare, in the next place, their belief that the critical study of every part of the Bible is the plain duty of those Christian teachers and theologians who are capable of undertaking it. At the same time they deprecate all reckless and impatient dogmatism on questions which in many cases await further investigation, and are constantly receiving illustration and correction from new discoveries.

Your Committee, also, record their conviction that such study has produced, not only in recent years, but in the hands of great students of Holy Scripture in former times, and will produce in the future, if diligently and patiently pursued, great gain to the Church, in an increased and more vivid sense of the reality of the Divine Revelation which has been made therein through human agencies and human history, and which contains for us "all things necessary to salvation." It may be added that the well-known results of the critical study of the New Testament Scriptures, perseveringly carried on during our generation, strengthen the expectation that analogous gains will ultimately emerge from the critical studies which are now especially directed to the investigation of the older Scriptures.

Reverence, Patience, Confidence, are the words which may sum up for us the attitude of mind which befits Christian believers in contemplating the subject of "the critical study of Holy Scripture."

Your Committee do not think it within their province to enter into any examination in detail of the various critical speculations now in process of discussion, except so far as to express their conviction that while some are entirely compatible with the principles here laid down, others must be held to be inconsistent with any serious belief in the authority of Holy Scripture; and that, generally, satisfactory results

cannot be arrived at without giving due weight to external as well as to internal evidences. They think it well, however, to point out that the study of the Bible during the last fifty years has been necessarily influenced by two characteristics of our age, namely, a development of scientific and historical research, and a clearer recognition of the solidarity of human knowledge. We have been bidden to study the Bible like any other book, but such study has shown us how absolutely the Bible differs from any other book. We have come to see the significance of the fact, that no authoritative decision on the nature of inspiration has ever been given by the Church; and, certainly, the significance of the principle, that we have no right to determine by arbitrary presuppositions what must be the character of the records of revelation. We have come to realise, with a new conviction:—

(1.) The variety, the fulness, the continuous growth shown in the Bible, and that it is a Divine Library rather than a single Book.

(2.) The permanent value of the several books of the Old, as well as of the New Testament, when each is placed in its historical environment, and in relation to the ruling ideas of its time.

The progressiveness of Divine Revelation in the various ages covered by the Old Testament Scriptures is an important principle of Biblical study, which has long ago been recognised by genuine students of the Scriptures; but it has had fresh light thrown upon it by the increased endeavours to examine into the age and composition of the different portions of the sacred volume. For many, the process of critical investigation has dissipated certain difficulties, presented by the older historical records; and a careful and sober-minded criticism, as distinguished from criticism of a rash and unduly speculative sort, has proved itself the handmaid of faith and not the parent of doubt.

In speaking of the fruits of this critical study your Committee have naturally dwelt upon the clearer exhibition, due to such criticism, of the general continuity and development of the Revelation of God made in the Bible. They deem it, therefore, the more important to lay emphasis upon the duty, which is unchanged by critical results, of humble and prayerful use of Scripture in its separate parts. The example of our Blessed Lord, and the use of the Old Testament in the New, strongly enforce this duty. Our Lord appeals to the Old Testament as witnessing to Himself. He teaches His disciples that all things written in the law of Moses, and in the prophets, and in the psalms concerning Him are to be fulfilled. He dwells, moreover, upon details of type and phrase. He declares that not one jot or tittle shall pass from the Law until all be fulfilled.

Two methods of considering Holy Scripture, the *general* and the *particular*, must go on side by side. They will occasionally overlap; they may sometimes seem to clash. But in this, as in other cases, the course which is most loyal to truth is that of proceeding confidently upon both lines, without waiting for a theoretically complete reconciliation of the two. The use of the Scriptures by the early teachers of the Church may be regarded as an example to us, of one kind, of the combination of minute fidelity to Holy Writ with great freedom in its treatment.

Your Committee do not hold that a true view of Holy Scripture forecloses any legitimate question about the literary character and literal accuracy of different parts or statements of the Old Testament; but keeping in view the example of Christ and His Apostles, they hold that we should refuse to accept any conclusion which would withdraw any portion of the Bible from the category of "God-inspired" Scripture, "profitable for doctrine, for

reproof, for correction, for instruction in righteousness."

This Report, it will be seen, does not attempt to make any final pronouncement on critical questions. Your Committee express their conviction with regard to the New Testament that the results of critical study have confirmed the Christian faith. They do not consider that the results of the more recent criticism of the Old Testament can yet be specified with certainty; but they are confident that wherever men humbly and trustfully use the Bible, seeking always the Heavenly assistance of the Holy Ghost, it will commend itself more and more clearly to their hearts and consciences as, indeed, the Word of God.

C. J. GLOUCESTER,
Chairman.

Resolution which was passed by the Conference.

That this Conference receives the Report drawn up by the Committee upon the Critical Study of Holy Scripture, and commends it to the consideration of all Christian people.

A Few Jottings from the Bishop's Note Book.

Jan. 1, 1898—Although it is sometimes said that New Year's day visits are going out of fashion, the visits of Quebec citizens at Bishopsthorpe were never so numerous as they were this year.

Jan. 16th—Preaching at New Live:pool and Levis. Paid a very pleasant mid-day visit to Henry Atkinson, Esq., of Etchemin.

Jan. 23rd—Gave an Address and Catechised the large Cathedral Sunday School. The children are well taught.

Jan. 30th—Earnest and enthusiastic congregations at the Confirmations at Campbell's Corner and Leeds.

Feb. 1st—Snowed up at Leeds.

Feb. 3rd—It was two days' work reaching S. Agapit Station, holding Confirmations at S. Sylvester and S. Giles on the way and sleeping at Beaurivage.

Feb. 9th—Consecrated a beautiful new Church at South Durham—the people overjoyed.

Feb. 17th—Was much struck by Sir Squire Bancroft's rendering of Dickens' Christmas Carol. Such presentations of great and unalterable truths are very helpful.

Feb. 28th—A pleasant evening at Arthabasca. Evening Service and Address at Mr. Farley's.

March 2nd—Happy Services with Confirmation at Forestdale. Staying with Mr. and Mrs. Vivian Burrill.

March 4th—Second Lenten Instruction in Domestic Chapel. These gatherings are very helpful. So are the Celebrations of the Holy Communion, of which we now have the opportunity every day.

March 17th—Drove with the Rev. G. F. Hibbard to Stoneham. Ten Confirmed! An earnest, hearty Service.

NOTES.

EASTER OFFERINGS:—It is gratifying to know that there is a distinct revival in our midst of this ancient custom of presenting an Easter Offering to the Clergy. In sending out a Message on this subject, the Bishop says, "I hope that all, old and young alike, will desire to take part in this good custom, and that they will shew by their self-denying generosity their good-will and kindly feeling towards God's Minister, remembering that in the day of sickness he is at their call, and in the day of health he is continually amongst them to help them to serve and worship God."

We believe that some of the Clergy will exchange their Parishes about the middle of May. We hope to be able to

give a list of the various appointments next month. Such changes are a call for the earnest prayers of all good people.

It is proposed to form a Church Reading Society in Quebec, with the object of encouraging the study of the Bible, Church History and Doctrine. At a well-attended meeting at Bishops-thorpe on Tuesday, March 22nd, the Bishop explained what was meant by a Church Reading Society, and it was unanimously agreed that such a Society should be formed; but, owing to the season being so far advanced, it was decided that no meeting would be held before the first Thursday in October next.

We are grieved to hear of the sad and severe illness of the Rev. J. Rothera, Incumbent of Leeds, and we earnestly trust that by God's mercy he may gradually be restored to his former health.

AD CLERGYM.—The Rev. E. B. Husband is anxious to go to England for the months of June and July. Are there any two Clergymen in the Diocese who would like each to take a month's change at one seaside? As to the remuneration offered, etc., application should be made at once to the Rev. E. B. Husband, New Carlisle, P. Q.

We were glad to see that there was a large attendance at the Bishop's Illustrated Lecture in the Cathedral Church Hall on What he saw at the Queen's Jubilee and Pan-Anglican Conference. Many of the descriptions were vivid and the illustrations were very beautiful. The gross proceeds amounted to \$36, and the profits were devoted to the funds of the Quebec Church Helpers' Association.

The Annual Report of the Church Society is already printed and will be distributed during the first week of April. Each one therefore, entitled to a copy, should be in possession of it by Easter.

CATECHISING.

CHURCH CATECHISM No. XIII. C.

Say the fourth Article of the Apostles' Creed? *He suffered under Pontius Pilate, was crucified, dead and buried.*

Name some of the sufferings of Christ? *Hunger, weariness, wickedness of men, His mocking, scourging and Crucifixion.*

When do we follow our Lord step by step in His sufferings? *During Holy Week.*

What was His great suffering on the Thursday Evening? *The Agony in the Garden of Gethsemane.*

What were His sufferings before His Judges? *The mocking and scourging, and the desertion and cowardice of His followers.*

And what were His sufferings on the Cross? *Thirst, pain, the anguish of death and feeling forsaken by His Father.*

Why do we say He suffered under Pontius Pilate? *Because Pilate was the Roman Governor at the time.*

How was it that Pontius Pilate gave our Lord up to die? *Because he was afraid, that, if he did not, he himself would suffer for it.*

How did death come into this world? *By sin.*

What had our Redeemer therefore to endure for us? *Sin and its consequences.*

What was done with His body after death? *It was buried.*

How did the Chief Priests try to keep our Lord's Body in the grave? *They sealed the Tomb, and set a watch.*

What does all this help to prove? *The truth of the Resurrection.*

CHURCH CATECHISM No. XIV. C.

When we have said of our Blessed Saviour that He was crucified, dead and buried, what do we say next? *He descended into Hell; The third day He rose again from the dead.*

What do we generally mean when we use the word Hell? *The punishment of the wicked at the last day.*

What is the meaning here? *That our Lord's Soul went to Hades, the place of departed spirits.*

Give a Scripture promise that our Lord's Soul would be for a short time in Hades? *Psalms XVI. 10.*

Who quotes this Scripture promise and says it refers to Jesus Christ? *S. Peter.*

What does S. Peter also tell us in one of his Epistles about our Lord's Soul? *That He proclaimed His work to the Souls of the Saints in the place of safe-keeping.*

Give a passage of Scripture which shows to which side of Hades our Lord's Soul went? *"This day shalt thou be with Me in Paradise."*

Why is it important to know that our

Lord's Soul went to Paradise? *It shows that He is truly Man.*

And when the third day came, what occurred? *He rose from the dead.*

How are we sure that our Lord rose again from the dead? *Those who saw Him dead, saw Him alive after He had risen.*

Name some of His Resurrection appear-

ances? (1) *To S. Mary Magdalene.* (2) *To the other women.* (3) *To S. Peter.* (4) *To two Disciples going to Emmaus.* (5) *To ten Apostles, etc., etc.*

Of what does His Resurrection assure us? *That His Sacrifice was sufficient to atone for sin, and that we, if we continue in union with Him, shall have a like glorious Resurrection.*

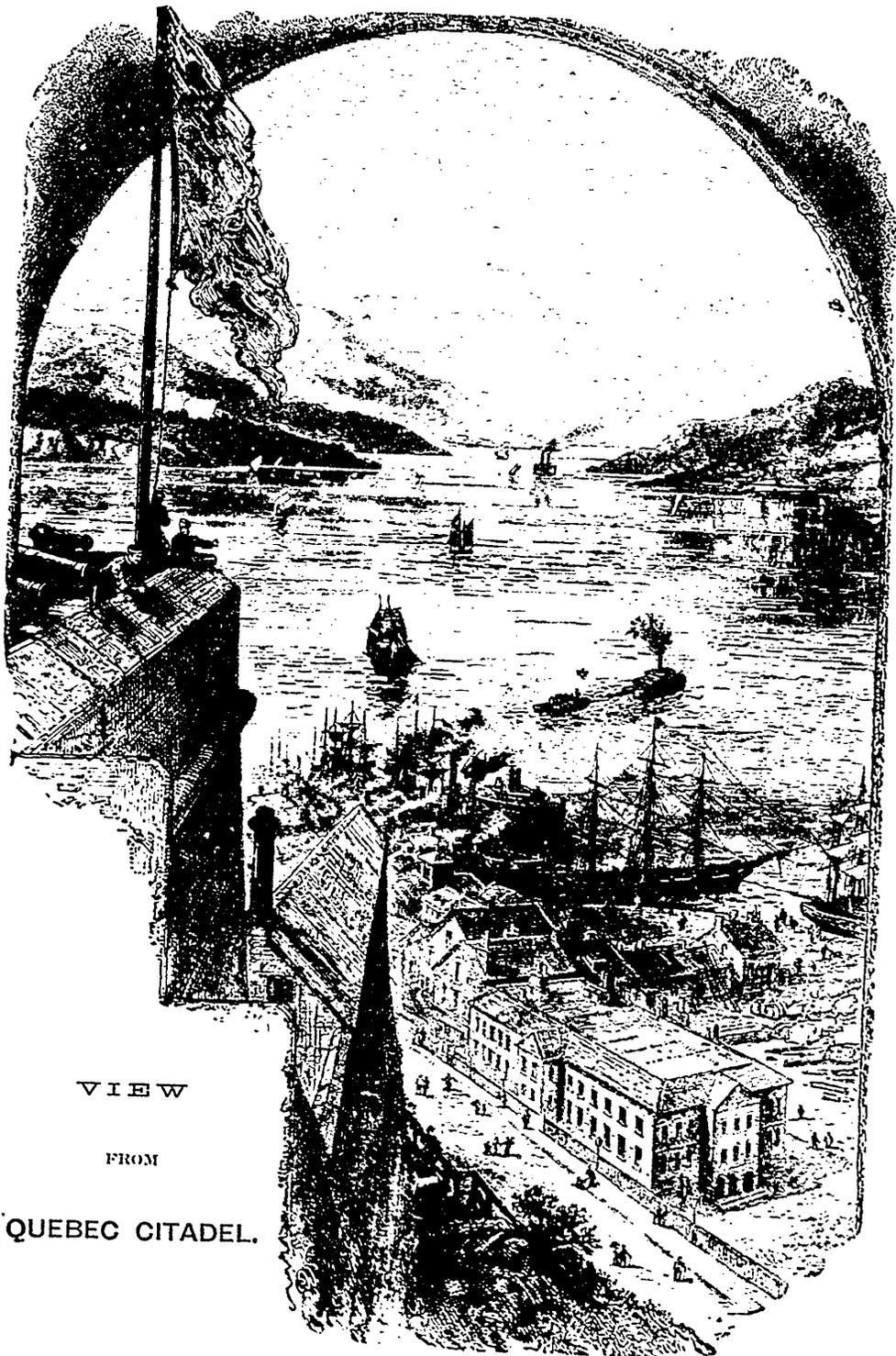


RIGHT REV. GEORGE JEHOSEPHAT MOUNTAIN, D.D., D.C.L.
THIRD BISHOP OF QUEBEC.

The Church of England in Canada
And especially the Diocese of Quebec.

Quebec having been taken by General Wolfe in 1759, Canada became part of the British Empire by Treaty in 1763, and from this time forward many were the brave men who came from England, Scotland and Ireland to seek their fortune in the new land. And yet, when

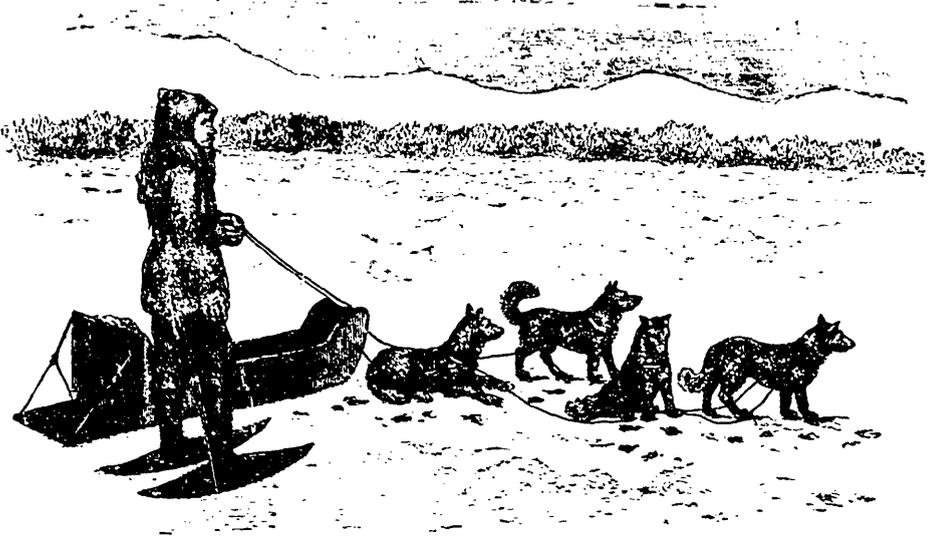
the first Bishop of Quebec (Jacob Mountain) was sent out from England in 1793, he found in the whole of Canada—as it was then known—excluding the Maritime Provinces, only nine Clergymen and one Church. Five of these nine Clergymen were paid as Missionaries by the Society for the Propagation of the Gospel, the other four were military or naval Chaplains.



VIEW

FROM

QUEBEC CITADEL.



TRAVELLING BY COMETIQUE.



TRAVELLING BY CANOE.
A HUDSON BAY POST.

With earnest faithfulness, however, a grand natural eloquence and an unlimited power of work, this great Bishop began and continued his mighty labours with the outward result that when, after an Episcopate of thirty-two years, he passed away in 1825, he had induced King George III to provide a Cathedral in Quebec, and he had, instead of nine Clergy and one Church, sixty-one Clergy and sixty Churches; and of these sixty-one Clergy eleven were at work in the present Diocese of Quebec.

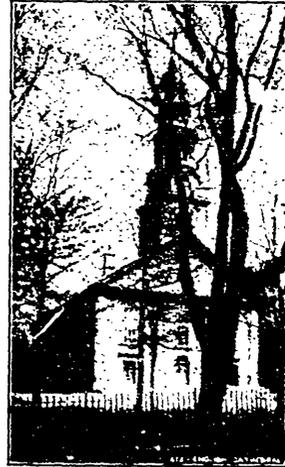
And now the Honourable and Right Reverend Charles Stuart, who had already ruined his health by his arduous labours as a Missionary in the Eastern Townships, was consecrated to be the second Bishop of Quebec, and between 1826 and 1836 he raised the number of Clergy in Canada from sixty-one to eighty-five, and those in the present Quebec Diocese from eleven to fifteen.

In 1836, on Dr. Stuart's death, the third Bishop, George Jehoshaphat Mountain, the son of the first Bishop, having already been consecrated with the title of Bishop of Montreal, to assist his predecessor, began his truly Apostolic Episcopate. For three years he still had charge of the whole of Canada, and he has left us records in his own handwriting of the wonderful journeys which he made, not only up and down the Province of Quebec, but right through the vast Province of Ontario, and on one occasion by canoes and portage, at the beck of the British Government, this missionary hero made his way up into the great North-West, as far as what is now called Winnipeg.

In 1839, when he had been three years Bishop, the whole of the Province of Ontario was taken off his hands by the erection of the Diocese of Toronto, which has since been divided and subdivided into six different Dioceses viz., Toronto, Huron, Ontario, Algoma, Niagara and Ottawa. But even now Bishop George Mountain had charge

of the whole Province of Quebec, *i.e.* of the whole territory now presided over by the Bishops of Quebec and Montreal; and this continued until 1850, when, after strong intercession, the Home Government agreed that there should be a separate Bishop for Montreal.

And now, for thirteen more years, from 1850 to 1863, that truly wonderful life was spared, and Bishop George Mountain presided over the Diocese of Quebec, as it is now, quite large enough, when it is remembered that it is about a thousand miles long and contains within its limits, besides the Eastern



English Cathedral, Quebec.

Townships and the country around Quebec City, the Gaspé and Bonaventure Coasts, and also the Magdalen Islands and the Canadian Labrador. And such was this great man's diligence, combined with a marvellous faculty for organization, that when, in 1863, he passed away, the fifteen Clergy of the Diocese of Quebec had actually become fifty-three. The Bishop had, in days when there were no Colonial Universities, found the men, and, still more wonderful, had obtained the means of paying them their stipends.

And it was this same great Bishop who founded Bishop's College, Lennoxville, and Bishop's College School; who founded also the Quebec Church Society, whose arrangements are the envy of other Dioceses, and who also obtained from the Canadian Government the right for the Church of England in Canada to legislate for herself, and thus became the founder of our Diocesan and Provincial Synods. Called away to his rest on the Epiphany, January 6th, 1863, his career is a most striking instance of the importance of subdividing Dioceses until they are within the power of the Bishop ready to manage and overlook.

In a future issue we hope to give some account of the sagacious prudence with which his successor, Bishop Williams was permitted to consolidate all that had been so well begun. For the present, through the kindness of Mr. F. N. W. Brown, of Toronto, publisher of the "Bishops of the Church of England in Canada and Newfoundland," by Canon Mockridge, and of many other valuable works, four beautiful Pictures or Illustrations of our subject (1) a Profile Portrait of Bishop George J. Mountain. (2) A Missionary Bishop's Canoe Travelling, with View of a Hudson Bay Post. (3) The Winter Dog Sleigh or Cometique as used on the Labrador Coast. (4) The glorious View through an embrasure in Quebec Citadel. We thank Mr. Brown most heartily for his courtesy, and we recommend those who desire to know something about the Canadian Bishops from the beginning to the present day to procure Canon Mockridge's very interesting and suggestive book.

The S. P. C. K. Bicentenary.

This great Missionary Society's Bicentenary Thanksgiving Celebration has come and gone, but not so its results, for we feel sure that many of our people must have been led to determine that we, who have received

and are still receiving so much help from the Society, would certainly henceforth do something at any rate in return. We have not yet heard what was done in our Country Parishes, but in and around Quebec City our Clergy brought the subject before their people on Sunday, March 6th, and at the Cathedral the *Te Deum* was sung at the close of Evening Service; and on Tuesday, March 8th, the Bicentenary Day, we had two Full Services. In the morning at eleven at the Cathedral the Bishop celebrated the Holy Communion, the Service being beautifully rendered by the Choir under the direction of E. A. Bishop, Esq., the Cathedral Organist. The music chosen was Dr. Dykes' well known, effective and devotional setting in F, which was greatly appreciated by a good congregation. The Reverend Canons Richardson and Von Iffland acted respectively as Epistoller and Gospeller, and a most helpful and eloquent Sermon was preached by the Reverend G. W. Dumbell, D.D., Rector of Sherbrooke. The other Clergy taking part were the Very Reverend R. W. Norman, D.D., D.C.L., Dean of Quebec, and the Reverends Lennox Williams, M.A., A. J. Balfour, M.A., H. J. Petry, M.A., F. G. Scott, M.A., and the Reverend E. A. Dunn, M. A., Chaplain. In the evening, at eight o'clock, there was a very large congregation at S. Matthew's Church at the special Thanksgiving Evensong. Here, owing to the fact that the Reverend Dr. Dumbell had been obliged to leave Quebec immediately after the Morning Service, the Sermon, which was full of interesting information concerning the work of the S. P. C. K., was most kindly preached by the Reverend W. T. Fyles, M.A., Immigration Chaplain at Quebec and Levis. The Service was sung by the Reverend F. G. Scott, M.A., and the Lessons were read by the Reverend Rural Dean Thompson and the Reverend E. A. Dunn. We hope next month to be able to give a list of the

Parishes in which the Bicentenary Celebration was observed, and we shall forward the list to the S. P. C. K., to be published with similar lists from other Dioceses all over the world.

CHURCH SOCIETY.

A special General Meeting of the Church Society of the Diocese of Quebec was held in the Cathedral Church Hall on the 23rd March, for the final consideration and adoption of the By-Laws of the Society, as revised and approved at the annual meeting held on 4th February. The Lord Bishop presided, and sixty members of the Corporation were in attendance, including, besides the City Clergy and Laymen, the Venerable Archdeacon Roe, Professor Allnatt, Canon Foster, Rural Deans Hepburn and Robertson, and the Reverend E. A. W. King, from the District of St. Francis, and the Reverends J. B. Debbage, H. S. Fuller, H. A. Dickson and G. F. Hibbard, from the Districts of Quebec and Megantic.

With but little discussion and little variation the By-Laws, with the exception of that regulating the Widows and Orphans' Fund, were adopted in the form approved at the previous meeting. As was expected, the W. & O. By-Law monopolized the chief share of the debate, and its consideration was extended to an evening session. At the annual meeting its consideration had consumed the major part of three afternoons. At the opening of the debate on this By-Law, the Lord Bishop, in compliance with a request, read the legal opinion which his Lordship had obtained from the Honorary Counsel of the Society, touching the nature and extent of the "rights" possessed by Clergymen, under the old By-Law, to pensions for their widows. This opinion showed that, whilst *qualified* clergymen possessed certain rights, yet that these were not for any fixed and definite amount,—since from the first the By-Law has been subject at any time to alteration by the Society,—but that

the amount of the pension to which a right was possessed was the amount in force, under the By-Law, at the time when the pension would be claimed, and this, subject to the conditions at the time in force. The revised By-Law, as approved at the first meeting, and now brought up for adoption, made the pension to a widow \$500.00, and to orphans (limited to four in a family) \$50.00 each; and allowed of a *private income* of \$200.00 being possessed by a family, without being taken into consideration; if, however, their private income exceeded \$200.00 per annum, then the amount of pensions to be granted was to be reduced by the amount of such excess. Before being confirmed, in order to make the meaning perfectly plain, words were added to the effect that "private income shall not be deemed to include the earnings of the widow or of her children." The Society's wish is to provide an independent competency for each widow; and remembering that the Fund is really a compassionate Fund, and pensions from it in no sense of the nature of a reward for length of a husband's services, the Society's one aim has been to make the Fund minister the greatest good to the greatest number, and to render most help to those most in need of help. Although on some points differences of opinion, not unnaturally, prevailed, it was evident that each speaker was animated by conscientious convictions, and sought only for that, which to him seemed just, and fair and equitable; nor did an unkind word fall from any lips. These fifteen By-Laws, after many months of careful consideration, were at length adopted and ordered to be printed. This latter work will be carried out as soon after Easter as possible.

University and School Intelligence.

Since last month the Principal has received a letter stating that a sum of nearly \$8,000 has been placed in the

hands of the Synod to found Doolittle Scholarships for Candidates for Holy Orders for the Diocese of Quebec, tenable in Bishop's College. It is not yet known whether the interest of this money will be available for the session 1898-99; for this session we have promising applications.

The S. P. C. K. Bicentenary was marked by a special Celebration of the Holy Communion. Professor Parrock preached upon the subject, on March 6th, in the College Chapel. On the same day the Principal, Canon Adams, visited the Waterville Mission and spoke at each of the three stations of the varied work of the S. P. C. K. The congregations were, in each case, most attentive. At Eustis there was a gathering much above the average in numbers. On March 13th, the Principal preached on the S. P. C. K. at St. George's, Lennoxville.

Following close on the visit of the Reverend R. L. Paddock, Organizing Secretary of the Church Students' Missionary Association, a class for the study of missionary topics has been formed in the College.

The delegates from our Missionary Union to the Students' Missionary Conference at Trinity College, Toronto, were Messrs. J. W. Wayman, B.A., and Harold F. Hamilton, Esq. Mr. Wayman read a paper on the Jesuit Missions of the Province of Quebec. Mr. Hamilton presented a short report of the annual work of the Union. On Thursday, February 24th, Mr. Wayman read his paper to our own body, and Mr. Hamilton gave a very interesting and suggestive address, embodying the deep impression the conference had made upon himself. The Association was invited to Lennoxville for the Conference of 1899, but Cambridge, Mass., was chosen. We shall hope to welcome the Conference of 1900.

On the Wednesday evenings in Lent Professor Parrock has given addresses on the book of Job.

The Wednesday evening addresses in Lent, in St. Peter's, Sherbrooke, from Wednesday, March 2nd to March 30th, inclusive, are being given by the Principal and Professors of Bishop's College.

College and School met in the Williams Hall on the evening of March 18th, and listened with the greatest interest to a lecture on Canada, including the Klondyke route, from an old graduate, L. O. Armstrong. The views were magnificent, the lecture admirable, luminous, humorous and constructively patriotic. Mr. Armstrong advocated prospecting parties in the neighbourhood, as he believes the mineral wealth of the Eastern Townships is by no means all discovered.

The current number of the *Mitre* contains a very interesting description of the latest additions and improvements in the Chapel; also, very suggestive articles on the study of Greek by Professor Parrock, and on the study of Political Science by Mr. L. R. Holme, our Lecturer in Philosophical subjects. Mr. Holme has not only done us great service in real life, but has also had much to do with the success of a dramatic entertainment held on February 19th, in which all the performers were connected with the Institution.

DISTRICT NEWS.

STANSTEAD AND BEEBE PLAIN.

The Reverend W. T. Forsythe reports:—The Angel of Death has entered the homes of our people once again during the past few months. Two of the three who were confirmed last September at Marlow, have passed from time to eternity. Miss Maria Davis was then lying on what we thought was her death-bed, but she lingered in intense suffering until January 21st, and on the 24th of the same month she was followed by her mother after only a few weeks' illness. The two funerals were held within three days of each other in the Marlow School-house. Mrs. James Scott, one of our most earnest and devout Church-workers at Beebe Plain died after a short illness of seventeen days on January 28th. Although a Presbyterian by descent and connected with the "Auld Kirk," she had since her coming to Beebe Plain allied herself with the Anglican Church, and was

a regular Communicant at All Saints' Church, in the cause of whose welfare she ever evinced the warmest interest.

On Ash Wednesday there were three Celebrations of the Holy Communion in Christ Church besides Matins and Evensong, and in All Saints' Church Evensong was held.

During the Lenten Season, besides the ordinary Sunday Services at Stanstead, Beebe Plain and Marlow, Reverend F. G. Vial and I have held special Services at Christ Church on Wednesday and Friday evenings, at All Saints' Church on Thursday evenings, and at Judd's Mills and Moulton School houses on alternate Tuesday evenings.

I have given two Illustrated Lectures on the History of the English Church to the year A. D. 1215 at Stanstead, Beebe Plain and Marlow, making altogether six, at all of which the attendance was very good. We hope to continue these lectures later on.

SPECIAL SERVICES FOR HOLY WEEK 1898.

Christ Church.—Palm Sunday (April 3rd),—11 a.m. Holy Communion and Sermon. 7.30 p.m. Evensong and Sermon. "Atone-ment."

Monday, Wednesday and Saturday—7.45 a.m. Matins and Ante-Communion. 4.30 p.m. Evensong and Address.

Tuesday and Thursday—7.45 a.m. Holy Communion (Tuesday). 13.00 a.m. Holy Communion (Thursday). 7.30 p.m. Evensong and Address.

Good Friday—8.00 a.m. Litany and Address. 10.00 a.m. Matins, Ante-Communion and Address. 2.00 p.m. Meditations on Seven Last Words. 7.30 p.m. Evensong and Address.

Easter Day—7.00 a.m. Holy Communion. 11.00 a.m. Matins, Holy Communion and Sermon. 7.30 p.m. Evensong and Sermon.

All Saints' Church.—Palm Sunday—10.30 a.m. Matins and Sermon. 7.00 p.m. Evensong and Sermon.

Daily (except Saturday)—Evensong and Address 7.30 p.m.

Thursday—Holy Communion 8 a.m.

Good Friday—Matins and Address 10.30 a.m. Evensong and Address 7.30 p.m.

Easter Day—Holy Communion 8.30 a.m. Matins and Sermon 10.30 a.m. Evensong and Sermon 7.00 p.m.

Marlow.—Wednesday—Evening Service 7.30 p.m.

Sundays.—Evensong and Sermon 2.30 p.m.

It is hoped that the Services on Thursday evening at Christ Church, on Friday evening at All Saints' Church, and on Wednesday at Marlow will include Illustrations of the Passion of Christ.

NEWPORT.

The Rev. A. H. Moore, writes:—

I am sure we are all indebted to the Archdeacon of Quebec for the Golden Wedding Service published in the February GAZETTE. This Service will be helpful in many ways, not the least of which is that it will direct our people to the true way of expressing their joy at such a happy time as the anniversary of marriage. The Sacramental nature of marriage needs to be emphasized, and by the proper observance of this anniversary as much as by any external help the sanctity of marriage will be kept in view. It must also assist in producing a fuller realization of the fact that a union created by God is indissoluble either in time or eternity.

I have already found the Service of use on two occasions since it was published. Mr. and Mrs. Luther French, of Island Brook, celebrated the forty-seventh anniversary of their marriage on the 18th of February; and on the 1st of March, Mr. and Mrs. Wm. Loveland celebrated their Golden Wedding.

In each case the aged couple had attended the Celebration of the Holy Communion in Church on the Sunday immediately preceding the anniversary, while on the day itself they and their family joined in the special Service.

These good old people have seen, and have been closely identified with the growth of the Church in this Mission. Both Mr. French and Mr. Loveland have been Delegates to Synod, and in each family the eldest son has done much service as Church-Warden.

BOURG LOUIS.

The Rev. J. B. Debbage reports:—

Again death has been taking from us some of our number. During the past month three connected with this place have passed away. The first was a little child

only seven months old. The second was a centenarian, Mr. Henry Pyle. As near as can be learned he was about one hundred and two years old. The last six years of his life were spent in that refuge of peace for aged men, the Finlay Asylum in Quebec. His home before was in the house of those still engaged in the hard battle of life with a large family of young children. He was a gentle and peaceful old man, "a veritable saint," a Quebec Clergyman said. The third who has gone from us was a young lady in the prime of life—Miss White. Her delight was in Him, who is the Resurrection and the Life. Her body was taken to be buried at her old place of residence, Rivière-du-Loup, after a most impressive Service in her late home here.

NEW CARLISLE.

The Rev. E. B. Husband reports:—

A very successful Concert was held on February 18th in the Town Hall, for the purpose of paying off New Carlisle's share of the debt on the painting of the Rectory. Kind assistance was rendered by friends outside of our own congregation. Both the singing and acting were good, and they reflect great credit on the younger members of our congregation. By request the Concert was repeated a few nights after, when the Hall was again well filled. The proceeds amounted in all to \$79.19.

SOUTH DURHAM.

THE CONSECRATION OF S. JAMES' CHURCH.

A new Church, forty-five feet long, and twenty-two feet wide, has been erected at South Durham, in the place where the large brick-faced structure had served its time of twenty-five years, until last August, when it was taken down to make way for a smaller, warmer and more substantial building.

The congregation have shewn a praiseworthy effort to meet the obligations connected with this work; as witness their local fund of paid subscriptions and donations, viz:—\$789.09; of which amount \$302.09 was given by the South Durham Ladies' Aid, and about \$100.00 by those who are members of some other congregation or denomination. The Reverend D. Horner, Incumbent of Durham, collected in Quebec and elsewhere the sum of

\$387.50; and to these amounts may be added the sum of \$25.00 realized by the sale of 100 chairs; and the sum of \$70.09 paid by the South Durham Ladies' Aid for the new furnace placed in the basement of the Church. The above sums amount in all to \$1,271.59.

The builders' cash claim upon the congregation (in addition to the materials of the old Church), including contract and incidental expenses..... \$1,157 00
 The Rood Screen..... 36 41
 The Furnace..... 70 00
 Paid..... \$1,253 41

The congregation, emboldened with success, undertook to raise a fund to secure pews for the Church, instead of the old chairs. The subscriptions are not all in yet; in reality they are not yet due; but there is a good show of success in this respect.

A number of the young maidens and matrons of the municipality have formed a "Talent Society" for the purpose of procuring a bell for S. James' Church tower; but, as they have been working somewhat independently of each other, the aggregate amount realized is at present uncertain.

The day of Consecration, February 9th, broke with the promise of a glorious day, and a large congregation assembled to take part in the opening Service at 10.30 a.m. The Lord Bishop had arrived at South Durham the evening before and spent the night at the house of Mrs. Holmes, some three miles away. The Clergy who took part in the Consecration Service were the Venerable Archdeacon Roe, Reverends J. Hepburn, L. C. Wurtele, R. J. Fothergill, W. J. Curran, and the Incumbent of Durham. The Consecration Service was interesting to old as well as young, and the address given by His Lordship on the nature and effect of Consecration was listened to with marked attention and thoroughly appreciated. The singing was hearty and a considerable number partook of the Holy Communion.

The beautiful Altar linen used at the Consecration Service was presented by the Quebec Church Helpers' Association. The special collection at the Offertory amounted to \$12.20 and is to be devoted towards a fund for the erection of a horse-shed,

MAGG.

The Reverend R. C. Tambs reports:—

February 22nd was a high visiting day at the humble cottage of Mr. and Mrs. Thomas Rember. It was the Golden Anniversary of their Wedding day, and friends and neighbours conspired to fill its hours from morning until night with gladdening sunshine for them. Mrs. Rember has done good service as a faithful nurse for many long years, and is accordingly held in grateful esteem by a number of people for many miles around. For the last year or two she has been afflicted with loss of health and vision. The "King's Daughter's" have been very warm and generous in their endeavours for her comfort and recovery, and they still hope that restoration of sight in some measure will be granted her. The glad day, which was commenced with the Celebration of the Holy Communion, left the elderly couple exceedingly happy, in possession of many tokens of friendly regard, and with their larder and cellar well stored for some time to come.

But life is ever flecked with clouds; while there are cheer and smiles in one place there are sorrow and tears in another.

Tuesday, March 5th, was a day of unwonted sadness for the Kinsman Home, on the Georgeville road, as it was the scene on that day of a double funeral, that of the aged grandfather, Mr. Solon Kinsman, in his ninety-second year, and that of the mother of the household, Mrs. George Kinsman, in her forty-sixth year. Death in both cases was induced by pneumonia. The solemn occasion brought together a large number of sympathising friends and neighbours. The hymns were feelingly sung by a volunteer quartette choir from Fitch Bay, and the interment took place in a little cemetery hard by. A little nephew was lying critically ill of the same disease in the home at the same time, but he has since happily recovered. Mrs. George Kinsman will be greatly missed not only in the home but also in the neighborhood, for she was ever thoughtfully kind for those about her.

It is gratifying to note how many are becoming the instances of persons, who a few years ago, through lack of opportunity of knowing us, were strongly prejudiced

against "Piscopals," but who are now glad to see their children growing up baptized and confirmed in the staid and wholesome ways of the ancient Church, and who themselves, though not perhaps wholly prepared to change from their denominational moorings, are pleased to receive the ministrations of the Mother Church in their hours of sickness and death.

The King's Daughters held a reunion in the Guild Room on February 21st. A profitable as well as pleasant evening was spent, and a collection was made in behalf of the suffering Cubans, amounting to \$8.75.

Offertories:—S. P. C. K., \$5.52; General Fund Church Society, \$8.00; Compton College, \$3.16.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions and donations received for 1898:—

Mrs. Hale, Mrs. Wilson, Capt. Carter, Mrs. Kell, Mrs. LaMothe, Mr. Judd, Mrs. Weir, Mrs. G. R. White, Mr. More, Mrs. J. T. Ross (2), Miss Dawson, Mrs. J. Hamilton, Mrs. Ed. Joly de Lotbinière, Miss Price (5), Miss Coombe (6), Mrs. Walter Ray, Quebec, Reverend C. B. Washer (2), Miss E. Stockwell, Danville (11), Reverend W. Barton (14), Reverend W. G. Lyster (2), Mrs. McFadden, Lennoxville, Miss E. Hepburn, Robinson, Mr. Jas. Nish, Perryboro', Miss Chapman, Marbleton, Reverend Canon Foster (22), Mr. Dumaresq, Cape Cove, Reverend C. E. Bishop (15), Mrs. Peter Patterson, York, Gaspé (5), Dr. Heneker, Sherbrooke (4), Reverend E. K. Wilson (6), Mrs. A. Boyle, Gaspé South (2), Reverend H. A. Dickson (1), Reverend A. H. Moore (5), Rev. E. B. Husband (52).

Also for 1896:—Mrs. LaMothe, Mr. A. J. Teakle, Mrs. T. A. Young, Quebec.

Also for 1897:—Miss M. Eno, Mrs. LaMothe, Mrs. G. R. White, Mr. A. J. Teakle, Mrs. T. A. Young,

Also for 1899:—Mrs. G. F. Cleveland, Danville, Miss E. Hepburn, Mrs. LaMothe, Miss Dawson, Mr. A. J. Teakle.

All items of news, etc., intended for the May Number, should reach us on or before April 20th.

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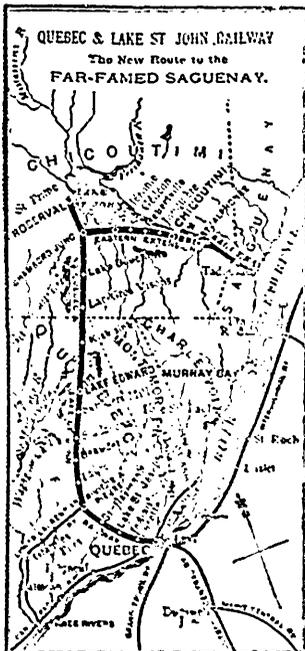
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