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A

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CHURCH WORK

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DIOCESE.

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The Bishop's Engagements for September.

Tuesday, September 1st—Go to Lennoxville for opening Service of Visitation in the College Chapel, at 7.30 p.m.

Wednesday, September 2nd Celebrate the Holy Communion at 8 a.m. Pre-side at Morning and Afternoon Conferences, and deliver Charge at 7.30 p.m.

Thursday, September 3rd Be present with Clergy at the " Quiet Day " under the direction of the Bishop of Vermont.

Friday, September 4th—Leave for Winnipeg.

Sunday, September 6th - Arrive at Winnipeg.

Monday, September 7th, and following days—Be present at the General Synod.

The rest of the month and the beginning of October will be occupied in a visit to Calgary, New Westminster and British Columbia.

Church Education in the Province of Quebec.

The volume of the proceedings of the thirty-seventh Annual Synod of the Diocese of Montreal, held in January, 1896, con-

tains much interesting matter, and, perhaps, certain points in reference to Church Education are as interesting as any part of the volume. There are two parts of the proceedings to which special reference will be made in this article. (1) Report of the Committee on Education, pp. 101-106; included with this we shall take the report of the Committee on Dunham Ladies' College pp. 106-107. (2) Report of Bishop's College, Lennoxville, pp. 107-110. (1) In considering the committee's report we note that the committee confined itself to institutions geographically situated in the Diocese of Montreal. Since the Synod of Montreal has equal powers with that of Quebec in the government of Bishop's College, we might have expected in a report on education some reference to that Church University. However this omission, if it may be regarded as such, is amply made up by the full report of the Lennoxville institution, which we note was presented by the Principal, who was invited to take a seat in the Synod. The position of Bishop's College in Quebec Province, with regard to the two Dioceses of Quebec and Montreal, is similar to that of the University of Trinity College in Ontario with regard to the Dioceses of Toronto, Ontario, Huron, Niagara and Ottawa. That University is geographically situated in Toronto Diocese, but it is governed equally by representatives from the other Dioceses of the Civil Province of Ontario. Algoma too is represented by its Bishop on the Board of Governors This point is urged as making for the wider view of Church Universities; they are not meant to be diocesan in-

stitutions, but are for groups of Dioceses. The diocese is for many purposes an excellent Church unit, but it is a unit which is meant to unite with other units for educational and missionary and other Church purposes and enterprises. The Report treats fully of the primary school systems, explains the comparatively recent regulations of the Protestant Committee of Public Instruction; these, as explained by Chancellor Heneker, of Bishop's University, in the Provincial Synod of 1895, assign for use in the schools, amongst other things, the Lord's Prayer, the Decalogue, the Apostles' Creed, and definite portions of the Scriptures, the Bible being the only authorized text-book. The privilege of being *ex-officio* a visitor of the schools, is one that belongs to all parish Ministers in the Province. The Report deals with the way in which this religious teaching is practically done, and urges on the ministerial members of the Synod the opportunities they have of doing great and lasting good by regular periodical visits to the schools. The report also treats of the Montreal Diocesan Theological College, which is affiliated to McGill University, the Sabrevois College, which is a French institution under the management of the Diocese of Montreal, and the Duham Ladies' College, which also has a report of its own. There are two Ladies' Colleges in the Province, Duham, governed by the Diocese of Montreal, and Compton, governed by the Diocese of Quebec. Both have had periods of suspended animation, both have suffered from debt or financial weakness, both have made successful efforts to remove debt or other causes of financial weakness. In the case of Duham, possible deficits are removed by a guarantee from Churchmen, which supplements the grant of the educational department. In the case of Compton, a brave effort made by Canon Thorneloe, D.C.L., of Sherbrooke, removed the debt in 1895, and it is hoped that Compton will make progress. Both institutions are very deserving, both are doing excellent work, while both require more support, whether by endowments or by pupils from Church people. What can be done for Church people by a Ladies' College is shewn by the success of the Windsor, N. S., Ladies' College. The difficulty seems to be in supporting two such colleges. There already exists a Board

representing equally the Diocese of Montreal and Quebec for the government of the Church University and School at Lennoxville. If the powers of this corporation were so enlarged by the Bishops and Synods which appointed their members, that this Board should take the same cognizance of female education as that of the boys and men, a great step would be gained. A college for women, like St. Hilda's, in Toronto, might then be founded, and the schools, or school, for girls, corresponding to Lennoxville for boys, would be under this government. If necessary the carrying on of the woman's department might be delegated to a large committee of the corporation, consisting of equal numbers from each Diocese. The corporation referred to holds three general meetings a year; the annual meeting is held in Lennoxville, while Quebec and Montreal have one meeting a year in each. We may depend upon it that Church people have much to learn in the art of uniting their forces and thus multiplying their resources, and no better instrument for uniting can be found than that suggested by the organic structure of the Church itself. The corporation referred to is appointed equally by the two dioceses and reports to the two dioceses equally. The committee refer to the position of St. John's School, Montreal, as strictly a Church school, and they refer gratefully to the munificent gift of one Churchman (Mr. A. F. Gault), who has built a new Theological College and considerably endowed the same, at a cost exceeding \$100,000. The college is a beautiful structure and will be publicly opened in October. This college is for Divinity Students of the Diocese of Montreal. One of its students is now the Bishop of Moosonee. (2) The Report of the University and School of Bishop's College is also interesting. The Report contains a review of what has been done in the way of pecuniary aid to the institution during twelve years. Besides a legacy of \$30,000 chiefly devoted to endowment, other endowments have been made or augmented to the extent of \$22,500. Building a Divinity House for Theological Students \$15,000; other building and re-building, \$33,000, besides insurance. Thus it was found that in less than twelve years at least \$100,000 had been received for Lennoxville. The

Jubilee Fund of 1895-96 is a deliberate attempt on the part of the authorities to foster and develop the institution by raising at least \$50,000 as a Jubilee Fund. Of this sum \$41,500 is now definitely subscribed; \$2,000 is given subject to a life interest; the S. P. C. K. offers a grant of £1,000 sterling on conditions which necessitate a further subscription of \$5,000; and to complete the plan of the circular issued in the current calendar aiming at \$85,000, in all not less than \$37,000 further is required. Many calls are to be heard by our people; calls for Churches, for Cathedrals, for Missions. We do not know that any call is more urgent or likely to be more productive of permanent good than the call for increased endowments in our educational establishments. Enough we trust has been said to show that the subject of education in the Province of Quebec is one of interest to the Church at large. Within the year, at least \$150,000 has been raised for Church Education; much more is really required if the Church is permanently to hold her own and to prosper as she ought in this most important regard.

The largeness of the needs of Church Education need not shut our eyes to the gratitude that must be felt by Church people to those who have helped in making the Jubilee effort of Lennoxville as successful as it has so far been. The generous initiative of Robert Hamilton, Esq., D.C.L., of Quebec, whose gift of \$20,000 formed the corner stone of the fund, must be borne in mind; likewise the assistance of the Hon. E. J. Price and of J. H. K. Molson, who gave \$5,000 each. And it must not be forgotten that the £1,000 of the S. P. C. K. is conditional on the gathering in of at least \$4,000 of new subscriptions.

The friends of Church Education in the Dioceses of Quebec and Montreal have in neither case reached their desired goal, but they thank God and take courage.

Essential Features of the History of our Church.

CHA. . . VII.

THREE GREAT MEN ON THE CHURCH OF ENGLAND.

Mr. Gladstone declares that "The Church of England has not only been a part of the history of this country, but a

part so vital, entering so profoundly into the entire life and action of the country, that the severing of the two would leave nothing behind but a bleeding and lacerated mass. Take the Church of England out of the History of England, and the History of England becomes a chaos without order, without life, and without meaning."

"The Church of England," says Lord Selborne, "is self-supporting; it receives no pecuniary aid from the State at the present time, directly or indirectly; and in past times it has never received any such aid from the State which (having regard to the magnitude of the general question) is worth mentioning, unless the compulsory rates formerly levied for the repairs of Churches ought to be so considered. When the question was recently put in a letter to Mr. Gladstone, he answered, shortly, but emphatically: 'The Clergy of the Church of England are not State paid.'"

"It is certain," writes Professor Freeman, "that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry VIII. or of Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes they were not establishing, but reforming; they were neither pulling down nor setting up, but putting to rights. . . There was no one act called 'The Reformation;' the Reformation was the gradual result of a long series of acts. . .

"And if there was no one particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State, as many people fancy, took Church property from one religious body, and gave it to another.

The whole argument must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."

Hints to Communicants.

III. RECEPTION.

When you come to the Celebration of the Holy Eucharist, and to Holy Communion, it will be useful to have certain rules to guide you; without rules we are very likely to get careless:—

1. Communicate regularly, if you can possibly, not only "now and then," as you just happen to feel inclined.

2. Communicate often. An earnest Christian should *try* to come *at the very least* once in the month, but it glorifies God, and is a great help to ourselves if we come *every* Sunday, as the Apostles and first Christians did, and, if possible, on Saints' Days and Holy Days also.

3. Communicate early, if your health, &c., permits. Remember that the self-sacrifice of early rising can be part of the discipline we Christians are to exercise in coming to "The Altar of God." ("Early will I seek Thee"—*Psalms* lxxiii. 1). Our Lord rose from the grave *early* on the First Day of the week: we should, if able, rise from our beds *early* to meet HIM, and to dedicate ourselves to His Service for that week. We also reverence our Lord's Body and Blood the more by thus taking our first food for the day, and this became the universal custom in the early days of the Church.

4. Come to Church in good time and spend some minutes in earnest Prayer.

5. It is most convenient to the Clergy that the Consecrated BREAD be placed in the *palm* of the Communicant's hand (as the Prayer Book directs) and *not* in the fingers only. *Never* Communicate with your gloves on. When the Priest begins

the words, "The Body of our Lord JESUS CHRIST," hold out your *right* hand, supporting it with your left, say quietly, "Amen;" and then, on receiving the Consecrated BREAD, bend your head and *consume it all*, from the palm of the hand, *with the greatest reverence and care*, feeding on CHRIST "in your heart, by faith, with thanksgiving."

6. When the Chalice, or "Cup," is given to you, grasp the stem firmly with both hands when the Priest says, "The BLOOD of our Lord JESUS CHRIST," and after saying "Amen," take a *very little* of the Consecrated WINE, and return the Chalice *very carefully* into the Priest's hands.

7. Do not look about; spend every moment in Prayer and Praise. The rail is only for the old and weakly, and not for strong people to lean over. When the person *next* to you has communicated. return very quietly to your place in the Church, and there thank God for His Mercy and Goodness.

8. Always Communicate with the "Intention" of asking some special thing, or offering thanks for a special mercy. If it is a Saint's Day or Holy Day think of the Person or Event we commemorate, and pray to be made a worthy member of "The Communion of Saints."

9. Remain kneeling till the Clergyman has left the Church; and if you can spend a short time in thanking and praising God it will be all the better. Many find it a great help to spend ten minutes in Church in earnest Prayer after a Celebration. Remember that "Angels and Archangels and all the company of Heaven" have united with you in your Service. Avoid conversation in the Church, and if obliged to speak let it be in a low and reverent voice, remembering the Presence of Christ, and that the building is consecrated to God's special Service—"The House of God"—"The Gate of Heaven."

S. Augustine's College, Canterbury.

JUBILEE MEMORIAL FUND.

Some of our best Clergy received their training at S. Augustine's College, Canterbury.

This College, we hear, will be celebrating its Jubilee next year (1897), and this will also be the thirteenth centenary of the arrival of S. Augustine in the Isle of Thanet. The Meeting of the Lambeth Conference is fixed for the same year, and the majority of the Bishops attending the Conference, to the number of about 150, are expected to be present at the Jubilee Commemoration at the end of June. The College is anxious to celebrate so interesting an era in its annals and so important an event in the history of the English Church in a manner calculated to forward the great purpose of training men for the Colonial and Missionary Ministries to which, alike by its earlier and later traditions, it is so sacredly pledged. It is therefore proposed, with the view of supplying, as a definite element in the curriculum of the College, good physical training, that a block of buildings be erected comprising a swimming bath, a gymnasium and five courts. Plans have been prepared, and the College appeals with great confidence to the liberality of Englishmen, especially to all who are interested either in Foreign Missions abroad or in the Colonies, to enable it thus effectively to supply that *physical* training which, alike for its own sake and as a means to moral ends, is as essential to true education as are the *spiritual* and the *intellectual*; it appeals by the memories of its great benefactors, Arthur James Beresford Hope, Edward Coleridge and Robert Brett; it appeals by the memories of its *alumni* who have given their lives to the service of the only true civilisation; it believes that it cannot appeal in vain. The estimated cost of the Jubilee Memorial is \$12,500. Sub-

scriptions will be most gratefully received by our Bishop, who received grand help in the earlier days of his ministry from the Rev. Dr. Maclear, the present Warden, and who hopes that those at any rate of the Quebec Clergy who received their training at S. Augustine's, will take this matter up and collect a little money in their Parishes for the glory of God and for the honor of this grand old House.

The General Synod of the Church of England in Canada.

The General Synod of the Church of England in Canada, covering the whole Dominion, is called for business in the City of Winnipeg on Wednesday, September 2nd. The Synod consists of two houses, the Upper and the Lower House, the President of the Synod being the Lord Archbishop of Rupert's Land, Primate of all Canada. The Upper House comprises nineteen Bishops, the Diocese of Qu'Appelle being vacant at the present time. The Lower House comprises Delegates from all the Dioceses in Canada, even those in the far Northwest, the present Prolocutor or Chairman being the Very Rev. the Dean of Montreal. The Prolocutor is elected, however, every session by the Lower House, though the President of the Synod is always the Primate. According to the notice paper, there will be a very considerable amount of business to come before the Synod, as well in completing the organization as in the consideration of new business arising out of the new position. Amongst other matters, notice has been given of a resolution for a Hymn Book for the Church in Canada; another for the adoption of a Canon of discipline for all orders of men, Clerical and Lay; another for the consideration of the position of the Church relatively to other bodies. The question of marriage and divorce will also come before the Synod upon reference from the Provincial Synod of Canada, in which it

has already received considerable attention and evoked very scholarly examination. The fact of the discovery of the continent of America by John Cabot, who, on St. John the Baptist's Day, June 24th, 1497, being in command of an expedition under the patronage of King Henry VII. of England, landed upon some spot on the Island of Cape Breton or in the north-eastern part of Nova Scotia, and planted thereon the flag of England, is sought to be commemorated by a memorial from the Diocese of Niagara, praying for a special form of Service on the four hundredth anniversary. A memorial from the Diocese of Huron is also upon the notice paper, asking for a Canadian edition of the Prayer Book, and another for the consideration of the general question of religious education in the public schools of the Dominion. The Diocese of Toronto presents a memorial in regard to the establishment of a Missionary Bishop in Japan.

Our Diocese will be represented at Winnipeg by the Bishop, the Venerable Archdeacon Roe, Rev. Canon Von Iffland, Rev. Professor Allnatt, R. W. Heneker, Esq., the Honorable Henry Aylmer and John Hamilton, Esq. But, besides being well represented, it is very necessary that during the Session of Synod, earnest prayers should be offered throughout the Diocese by both clergy and people, that the members of the Synod may be rightly directed in their deliberations by God the Holy Spirit, so that their conference may result in the greater glory of God and the good of His Church. The Lord Bishop therefore earnestly desires his Clergy at their Sunday and week-day Services, commencing Sunday, August 30th, and continuing over Sunday, September 6th, and as long as the Synod is in Session, to offer the following Prayer :

"Almighty and everlasting God, who, by the Holy Spirit, didst preside in the Coun-

cils of the blessed Apostles, and hast promised, thro. Thy Son Jesus Christ, to be with Thy Church to the end of the world, we beseech Thee to be present with the General Synod of our Church now (about to be) assembled in Thy name. Save its members from all ignorance, error, pride, and prejudice; and of Thy great mercy, vouchsafe so to direct, govern, and sanctify them in their important work by Thy Holy Spirit, that, through Thy blessing on their deliberations, the Gospel of Christ may be faithfully preached and obeyed, and the order and discipline of Thy Church maintained amongst us, to the overthrow of Satan's power, and the final establishment of Thy heavenly kingdom; through the merits and mediation of Jesus Christ our Saviour."—AMEN.

Indian Mission, Lake St. John.

A FEW SHEEP IN THE WILDERNESS.

"With whom hast thou left those few sheep in the wilderness"? Have you ever given them a thought? Or are you content, if you get enough spiritual food yourself not to bother your head about the sheep scattered over the hills with no shepherd? Have you ever reflected that the responsibility for the sheep that have no shepherd rests on *all* who are in the King's army? Not on the chief Pastor alone, not on the Church Society alone, but on every individual sheep that gets spiritual food through the ministrations of the Church, the sheep in the wilderness have a claim. The particular flock to which your attention is directed just now is one which wanders from Petite Beuve, on Lake St. John, northward for several hundreds of miles, and whose only opportunity for hearing the Word of God and receiving the ministrations of the Church is during the visits of those Clergymen who have been able to go occasionally to the Indian Reserve for this purpose. Besides the Indians, who come in from the bush for two months in the summer to dispose of their furs, there are a few Protestant families who live all the year round on the Reserve, and one or two families of English

people in the surrounding district within a radius of thirty-five miles, in addition to a few in Roberval and the visitors at the Hotel during the summer. Hitherto the Services at Pointe Bleue have been conducted by the Rev. H. C. Stuart, whose efforts on behalf of the Indians will long be remembered by them, and their memories quickened by the sight of the neat wooden Church which he built. Since he resigned, the Rev. E. A. Dunn has been paying monthly visits on week-days to the Mission, and, as our readers are already aware, he arranged with the Rev. C. C. Waller to visit the Pointe and hold a Mission from the 6th to the 18th of July. This he was enabled to do, holding in all twenty-one Services, including one at the Hotel at Roberval, preaching nineteen times, administering Holy Communion three times, Baptism twice, and conducting two funerals, and paying a number of visits to the sick, with reading of the Bible and Prayer. As the majority of the Indians do not understand English, all the sermons or discourses had to be interpreted. This was done by an old Indian, "Charlie Robertson," who was for many years in the service of the Hudson's Bay Company, and knew Bishop Horden, to whom directly or indirectly these Indians owe their knowledge of God. Some people who can barely tolerate the finished periods of a cultured preacher, who must on no account exceed the allotted space of twenty minutes, would be surprised to see how attentively these congregations listened to the painfully jerky method of telling clause by clause, or sentence by sentence the old story of Jesus and His love. But on a few occasions the interpreter was ready to do his best to turn all that was said or read, (for the lessons also were interpreted verse by verse) into the Indian idiom. These Indians did not for the most part possess Bibles of their own, and only a few New Testaments and they were quite unfamiliar with the Old Testament stories which help so much to a right understanding of the New. Owing to the lack of regular pastoral ministrations, some of the Protestants have been induced to join the Roman Catholics, and great pressure has been put on some of our most faithful adherents to induce them also to give up their faith. Hitherto these efforts have not been successful nor are they likely to be. Indeed, if a permanent Missionary, able to

speak English and French, could be sent to Lake St. John, there is good reason to believe that the Mission would make rapid strides and would do as much towards the payment of their Clergyman as many of the Missions under the Church Society.

The need of a permanent Clergyman was much emphasised on this occasion. After coming down from the bush and leading a comparatively healthy life, the sudden change of food and habits as a rule brings on severe colds amongst the Indians, which in the case of consumptive families frequently terminate fatally. On this occasion the victims were Alexander, eldest surviving son of Joseph Ganner, and the best hunter in the family, whose cold took the form of severe inflammation of the lungs, which ended fatally on Friday, the 17th of July, and his half brother Joseph barely three weeks old. Alexander received the Holy Communion on the previous Sunday and accepted with much interest the ministrations of the Word and Prayers which were offered nearly every day in the house on behalf of the sick and the sorrowing parents whose baby succumbed to a severe cold on the Wednesday night preceding. The words of comfort spoken in his hearing on these occasions were much appreciated and helped to turn the thoughts of the bereaved family from their grief to Jesus Christ and to find consolation in the Hope full of immortality, which was pointed out to them and which they had before been slow to realize. But how infinitely better it would be, could one minister to these people in their own tongue? The interpreter is a most painstaking man, but his services are not always available and he is an old man. In his absence there is no one who can take his place; and it is impossible to carry on satisfactorily through an interpreter anything like instruction by means of question and answer, so that it is difficult to tell how much they have really grasped of the divine truth. Those who were present at the Services always tried to tell those who could not be there what had been said and in this way it was impressed on their own memories.

A few pictures of the tabernacle, which were exhibited, seemed to rouse a great interest, and suggested the advisability of providing a stock of suitable ones on future occasions. The Indians seem to be very like children in many ways. They

are naturally very religious and would easily become superstitious. They never object to anything the Clergyman proposes. For this reason they need to have their minds educated that they may have an intelligent grasp of the truths of their religion. But the education which they need is more than in religion. In the one room of a log house were gathered father and mother and new born babe, the dying son and another young man who was also ill, the grandmother who speaks a little English and a number of young women. Often there were men smoking in the same room, and there never seemed to be less than a dozen people in it and two or three dogs. As it was only about twenty feet square, the conditions were not favourable to health, but there was always reverence and perfect decorum at the Services which were held here for the benefit of the sick. Here even more than in the Church there was the eager listening to the Gospel message, here even more than there, were we enabled to realize that the great multitude which no man can number shall be gathered from all nations and kindreds and people and tongues. Here as we witnessed the silent grief of the bereaved parents, as we gazed on the white shroud surmounted with a black cross which concealed all that was mortal of Alexander, last son of a fast failing family, as we spoke of the Great Shepherd of the sheep brought again from the dead through the flood of the Everlasting Covenant, as with faltering lips and a straining tongue we pointed their thoughts to the day when all the sheep shall be united under One Shepherd in one flock, as we received their thanks mingled with their parting sobs, and as we left the last sad rites of the Church to be performed by a layman, we felt bound to ask the question, "With whom hast thou left those few sheep in the wilderness?" in the hope that the Diocesan Church Society or some other agency may be moved to endeavour to meet this need more fully and to gather these sheep into the Good Shepherd's Fold.

Things to be Remembered.

1. Let nothing induce you to speak disparagingly of your Parish. Stand up for your Church as you would for your mother.
2. Pray for your Minister. He needs it. He is but a man with great responsibilities, and many to please.

PARISH HISTORIES.

NO. 4. ST. PHILIP'S CHURCH, L'ANSE AUX GASCONS, MISSION OF SHIGAWAKE.

I received a few days back from my friend, the Rural Dean of Gaspé, a copy of an Address delivered by the celebrated Professor Stokes, of Trinity College, Dublin, to a gathering of Clergy in which he urged upon them the duty of rescuing from oblivion so far as might still be possible the history of their Parishes and the succession of Clergy in each of them. In a Church with such a lengthened history as that of Ireland this is no easy task; it ought not however to be so difficult in a Diocese like ours whose history extends back little more than a century. I propose, then, to show a good example to my brethren of the Clergy by writing down for our *Diocesan Gazette* the story of the Church and Congregation among whom I have sojourned for a few weeks this summer, one indeed of the remotest, smallest, poorest Congregations in the Diocese, and yet one whose chronicles I think will be found not devoid of interest.

[The Archdeacon evidently forgets the three Parish Histories in our February and March Numbers of this year.—Ed. Q. D. G.]

The settlement of *L'Anse aux Gascons*, or *The Gascons' Cove*,—doubtless so named because its earliest settlers were from Gascony,—occupies the extreme eastern portion of the Township of Port Daniel, County of Bonaventure, and extends along the north-eastern shore of the beautiful *Baie des Chalours*.

The little congregation of Churchpeople in this settlement numbers eighteen families, all of them descendants of one man, *Philip Chedore*, the first Protestant settler. This Philip Chedore was born in Jersey in the year 1794, and was brought out to Passobieac by the Robins in 1819 to be their stonemason and bricklayer. There he followed his trade for four years, when he had the good fortune to win and marry *Martha Ahier*, the daughter of a most respectable Jersey family, but born on the Coast. New Carlisle was first settled by U. S. Loyalists who all received large grants of wild land from the British Government. One of these was Alexander Brotherton, *Martha Ahier's* grandfather

to whom the entire Anse aux Gascons coast was granted. This he divided among his children. A goodly portion of it fell in due time to Martha. And so it came to pass that in 1823, Philip Chedore and his wife, shortly after their marriage, came down here and settled on the land where now lives his son Francis Thomas. The present congregation is made up as follows: First, Philip Chedore's children, six families, four sons and two daughters; next his grandchildren, ten families, six of whom bear his name; Lastly, a nephew and niece, two families. In these 15 families are now 100 souls. If all Philip Chedore's descendants had remained in the settlement, but they are scattered far and wide, their number would be just about doubled.

This little handful of English Church-people is surrounded by an overwhelming number of French Romans, and it is remarkable that growing up as our young people have done—at first one isolated family with a large number of children (Philip Chedore had twelve)—surrounded by neighbors so zealous to make proselytes, and for 35 years with no resident Clergyman,—scarcely ever even visited by a Clergyman,—that they should have remained as steadfast as they have done to the Church of their fathers. This was due in large measure to the religious principle and sense of duty of Philip Chedore and his faithful wife.

When the Chedores settled here, and for many years after, there was no resident Clergyman of the Church from New Carlisle to Percé, a distance of about seventy-five miles. To the Missionary at New Carlisle was entrusted the duty of visiting and caring for the Protestant settlers scattered in little handfuls here and there for that distance along the Coast. The Rev. George Milne for many years used to pass up and down the Coast once in three months ministering to the people. The settlers at *L'Anse aux Gascons* however were too few in those days to claim a Serv. They were content to go to Port Daniel when the travelling Missionary's quarterly visit was due there, and in the intervals they would carry their children to Paspébiac or New Carlisle twenty-four and twenty-seven miles respectively to be baptized.

Fifteen years after the Chedores settled

here, a new element for good came unexpectedly into the life of the little Community. Mr. J. M. Lemoine in his charming *CHRONICLES OF THE ST. LAWRENCE* tells the story of the wreck of the *Colborne* as he received it here in Anse aux Gascons from the lips of one of the few survivors. *Joseph Jones Acteson*, a young Englishman from London, was a sailor on the ill-fated Vessel and was one of the twelve souls saved from the wreck. This happened on the 16th October 1838. Acteson was received with much kindness by the Chedore's, spent the winter with them, and in January, 1839, married their daughter Isabella. The young couple purchased a farm in the settlement and began life upon it. Mr. Acteson, however, was sought out by the Robins, and for some years served them at Paspébiac as a reefer and sail-maker, fitting out their many vessels for the sea. Finally he set up for himself at *L'Anse aux Gascons* as a merchant, was successful, was made a J. P., and soon came to be looked up to as an able business man, a wise counsellor, and the chief man in the settlement. Mr. Acteson died some years ago, but his wife is a vigorous active woman yet loved and honoured by her large family of twelve children and more than forty grandchildren. Three of Mr. Joseph Acteson's sons are heads of families in this place, one of them, who bears the honoured name of Philip and succeeded to his father's business, has been Church-Warden of St. Philip's Church for 30 years or more.

Mr. Acteson was during his whole life a devoted adherent and a generous supporter of the Church, and did much in conjunction with his excellent father-in-law Philip Chedore to keep the little Community together and faithful to their spiritual mother. Thus this little settlement grew on and finally the Mission of *Chigonac* (as the name was then spelt) and Port Daniel was formed at the close of the year 1858, and was entrusted to the Rev. William Gore Lyster, B. A., T. C. D. It does not appear whether any regular Services were given to Anse aux Gascons during his incumbency, but occasional Services seem to have been held in Mr. P. Chedore's house. In October 1863 he was succeeded by the Rev. Philip Tocque who continued for five years in charge of the Mission. Mr. Tocque had a passion for

building and to his tireless energy the Mission owes its possessing the two Churches of Shigawake and L'Anse aux Gascons, and also its Parsonage and Glebe. Of the building of the Church at L'Anse aux Gascons we have full particulars. On the 15th September 1867 a meeting of the settlers was held in Mr. Philip Chedore's house at which it was resolved to proceed at once with the erection of a Church. The Rev. P. Toeque was in the chair, Mr. Acteson was made Secretary-Treasurer, and a Building Committee was appointed composed of four Chedore's,—Philip, Philip jr., John and Alexander,—together with James Ahier and the Secretary-Treasurer. These good men and true Christians pushed the work through with much vigour. A handsome site of half an acre of the best of his land, directly in front of his own house was given by the father of the settlement. Generous subscriptions were received as a matter of course from the great Houses,—\$50 from the Robius, \$20 from the LeBouthilliers, \$10 from the County Member, \$10 from Mr. Clarence Hamilton. Besides this Mr. Acteson collected about 350 in small sums from his old friends on the Paspébiac Beach,—in all \$140 was obtained outside the settlement. No grant I am surprised to find was now solicited or received from the Church Society, nor was any money collected or received from Quebec or any other place outside the Mission. With the exception of the sums named above, the people,—to their everlasting honour be it recorded, built this Church at their own cost. They gave the frame and set it up and boarded it in. Of the value of this portion of the work no account was kept. The rest was done by contract and for an amazingly small sum. The outside was finished including doors and windows; on the inside the floor was laid, the Chancel platform made, the Altar set in its place, a Prayer Desk and Reading Desk and Chancel chair provided at a cost of \$225. Towards this Mr. Acteson gave \$40, Mr. P. Mourant \$3.00; the rest was paid out of the Offertory.

The walls and ceiling of the inside were left for the present in their rough unfinished state and continued so for about a generation. In 1885, a grant of \$100 was obtained from the Church Society, and the inside of the Church was finished and ceiled with wood, and painted, and furnish-

ed with neat and comfortable benches.

Of the day when the plain little building was first used there is no record; it must have been some time in the autumn of 1868. There seems to have been no Dedication of any kind beyond the ordinary Service of the day. (Down to this time Services whenever given were held in Mr. Philip Chedore's house.) Indeed, strange to say, the Church, tho' known as St. Philip's and furnished years ago and never in debt, has only now been consecrated, August 12th, 1896.

I have dwelt at some length upon the history of this little wooden Church because it is so creditable to its builders and because it has served so good a purpose (besides its first object as a "House of the Lord God, and a place of Burnt Offering for Israel,") as an instrument in God's hand in holding the people together and keeping them loyal to their true Mother amid strong temptations to desert her.

The list of Clergy of the Mission of which our St. Philip's, L'Anse aux Gascons forms a part is as follows:—

1. From January, 1859 to February, 1863, the Rev. Wm. Gore Lyster, B.A., T.C.D. Then a vacancy of nine months.
2. From October 1863 to November 1868, the Rev. Philip Toeque. Then a vacancy of six months.
3. From May 1869 to September 1872, the Rev. James B. Debbage, B.D. Then a vacancy of nine months.
4. From June 1873 to October 1874, the Rev. H. C. Stuart, M.A. Then a vacancy of somewhat more than three years.
5. From November 1877 to June 1879, the Rev. R. I. Harvey, L.S.T. Then a vacancy of fifteen months.
6. From September 1880 to June 1886, the Rev. C. D. Brown, B.A. Then a vacancy of three months.
7. From September 1886 to October 1888, the Rev. F. E. I. Lloyd. No vacancy.
8. From October 1888 to September 1891, the Rev. I. W. Norwood. Then a vacancy of nine months.
9. From June 1892 to September 1893, the Rev. G. G. Nicolls, M.A. Again no vacancy.
10. From October 1893, the Rev. R. J. Fothergill, S.A.C.

Thus it appears that out of the 38 years of the existence of the Mission it has been vacant for more than seven,—a condition

of things which could not fail to be injurious to the best interests of any Parish. There have been, however, mitigating circumstances. During five of the summers when the vacancies existed, I was enabled to take the pastoral care of the Mission for the two months of my College vacation. Also Professor Tamba (as he was then) and I gave each of us one of our Christmas vacations to bring to our dear friends in these parts the grace and blessing of the Church's Ministrations and Sacraments. For the rest of the long and disheartening periods of pastoral bereavement the Clergy of New Carlisle gave regular Services once a month to Shigawake and Port Daniel, and were always most kind and attentive when, as in sickness, their help was specially needed. The kindness of the Revs. George Milne, J. H. S. Sweet, T. Blaylock and E. Husband ought never to be forgotten by the people of this Mission.

I must now bring my story to a close. How great the changes which the little Congregation of brother Churchmen of the Gascons' Cove have seen in the seventy years of its existence! A growth from one family to eighteen; from two souls to a hundred; from a wilderness to a beautiful and prosperous settlement; with a neat little Church, an average congregation of forty, Sunday Services every second and the Blessed Sacrament every fourth week; with a Clergyman well known to every soul, the companion, guide and own familiar friend of all his people; with a flourishing Sunday School, faithful and devoted Church-Wardens, and Parish finances on a sound and healthy basis. Those who have borne the burden and heat of the day in this religious growth are many of them gone to their rest, and "sleep beneath their Church's shade"; but the faithful who remain may well, as they read the story, look up devoutly and say, *What hath God wrought!*

HENRY ROZ,

Archdeacon.

L'Anse aux Gascons.

13th August, 1896.

Notes.

During this month and the early part of next the Editor will be away from Quebec, visiting Winnipeg and the West with the Bishop. In his absence, the Rev. A. J. Balfour has very kindly

consented to be Editor-in-charge. All communications therefore for the October Gazette should be addressed to the Editor-in-charge, Bishopsthorpe, Quebec.

We would remind all the Clergy that Sunday, September 27th, is the day appointed for Special Collections in all the Churches of our Diocese in behalf of the Mission Fund of the Church Society. We trust that they will urge their people to give liberally to this object, since it is this Fund which most directly helps those of our Missions, which are not self-supporting.

We would also ask the Clergy to refer to the Article in our June Number of this year on the Quebec Diocesan Lay Helpers' Association. In this article they will see that the Lord Bishop desires them to bring the subject of Lay Help before their people in their Sermons on September 27th, and to invite all their Lay Helpers to make a corporate Communion on Sunday, October 4th, or one of the following Sundays. The Bishop also requests that the Clergy shall send in to the Central Secretary, Miss Dunn, lists of their Lay Helpers, and also the number of helpers in the several congregations, who thus receive the Holy Communion with the object of seeking God's blessing upon our common work.

The Sub Librarian of the Quebec Clerical Library begs to announce that the following work has been presented to the Library by the Rev. W. Gore Lyster, Missionary of Cape Cove, and has been duly catalogued:—

Gathering Clouds (2 vols.)... FARRAR.

DISTRICT NEWS.

BEEBE PLAIN.

The Rev. H. S. Harte writes:— Surrounded with, at times, almost insurmountable difficulties, the work in this new Mission is being carried on, we trust, in such a way that a good foundation may

be laid for the future success of the Church in this place. What we have to contend with is not merely prejudice against the Church and her Services, but particularly a spirit of thorough indifference to anything that is of a religious nature, scarcely one-fourth of the population of our Town ever being found within a place of worship on Sunday.

With such difficulties as these the Church's growth must naturally be slow; add to this the fact that the business interests of this vicinity are in a state of stagnation, causing the removal of many of our families to centres where the breadwinner may obtain a livelihood, and you have a fair picture of Mission life in Beebe Plain.

In the face of all this, not a little has been accomplished during my thirteen months' incumbency of All Saints' Church, which shows a balance on the other side in the way of encouragement to persevere in one's efforts to sow the seeds of Catholic Truth in this corner of the Master's Vineyard. I am thankful to know that the spiritual life of many of those entrusted to my care has been deepened, that in several instances a fresh start has been made along the line of the "Faith once for all delivered to the Saints." It has been my privilege during the year to have been instrumental in bringing three adults and nine children (not including infants) within the fold of Christ's flock through the waters of Holy Baptism. Two of the adults were immersed by me in the river here on the second Sunday in July, 1896. Our Sunday School of some forty members, including an Adult Bible Class, although of a shifting character, owing to the removals referred to above, affords me a great deal of satisfaction, inasmuch as we hope that the teaching which is being given there every Sunday is of such a nature as to build up our children in the principles of a vital Christianity, equipping them with reasons as to why they are Church people. Our Ladies' Guild, organized October 5th, 1894, has done and is doing good work. This year they have pledged themselves to raise fifty dollars towards the Assessment. During the year we have held regularly two Services in our Church every Sunday, a Celebration of Holy Communion twice a month, also a week-day Service on Wednesday evenings, except when a Saint's

Day has occurred during the week, when we have held it on that day. During Holy Week we had a Service every evening.

When we turn to speak of the temporal work done here for the Church's improvement, we feel that we owe a large debt of gratitude to the Hon. E. J. Price, Dr. Robt. Hamilton, Wm. Rae, Esq., and other Quebec friends for their liberal donations of money, which have enabled us to have a new furnace put into the Church, the outside painted, a Cathedral glass east window inserted, as well as several important and very necessary repairs and improvements made in the interior of the Edifice.

To the Sisters of the Church, Kilburn, England, and to St. Matthew's Guild, Quebec, we are likewise indebted for several gifts, which have done much to beautify our Altar and Lectern.

We are looking forward to having the Lord Bishop with us on Sunday, November 1st, the sixteenth anniversary of the Consecration of our little Church, when a small class of Candidates will be presented to him for the Apostolic Rite of "Laying on of Hands."

COOKSHIRE.

The Rev. A. H. Robertson writes:—

In June last I sent you an account of the destruction of the spire and tower of St. Peter's Church, Cookshire, by a cyclone. It has been found that the damage is serious, and the work of Restoration and Enlargement more costly than we expected. St. Peter's Church is one of the very few stone Churches in the Eastern Townships, and reminds one of some of the beautiful old parish Churches in England. We wish to enlarge and restore it in seemly fashion, and should be glad of any assistance from our friends in Quebec. The probable cost of the whole work will be about \$3,000, and the people of Cookshire have raised about one-half of that sum.

FITCH BAY AND GEORGEVILLE.

The Rev. R. W. E. Wright reports:—

There has been a large number of Summer visitors at Georgeville, a great many of these being Church people, so that our Services there have been well attended.

Rev. Dr. Wright, of St. John the Evangelist's Church, Montreal (father of the Incumbent), paid a three weeks' visit to Fitch Bay, and helped at most of the Ser-

VICES at both places,—preaching in all eight times and giving very instructive and useful "Church" Sermons.

During the early part of July a Strawberry and Ice-Cream Social and Sale of Work was held at Mr. D. W. Gustin's residence, Fitch Bay, under the auspices of the Ladies' Guild of S. Matthias' Church. A very good programme was carried out, the Fitch Bay orchestra helping very materially, and a most enjoyable evening was spent by the large number of people present. A fair amount was realized by this social towards paying off some of our debts.

We have lately added thirty-five S.P.C.K. books to our Sunday School Library at Fitch Bay.

MALBAIE.

On Tuesday evening, August 4th, the Lord Bishop of the Diocese landed at Point St. Peter from the D. S. S. "Canadienne," returning from his Labrador trip, accompanied by the Rev. Jas. Hepburn, of Richmond.

There had been a thick fog during the day. This however cleared towards evening, and revealed the "Canadienne" in the distance heading for the shore. At once the flags from the several fishing firms were thrown to the breeze, and waved a welcome to the Bishop, who, as soon as anchor was dropped, was rowed on shore, where he was met by the Rev. G. R. Walters, at whose house he and Mr. Hepburn stayed.

On Wednesday morning there was a Confirmation followed by a Celebration of the Holy Communion, in St. Paul's Church, Barachois, at 10.30 a.m. At this Service the Bishop confirmed five Candidates, and administered the Holy Communion to nearly all the congregation, who remained to the end. His address to the Candidates, before Confirmation and his sermon afterwards, invited the close attention of all present, as in beautifully simple, earnest and loving words, he strove to build up and strengthen in the true faith those who were older, and exhorted the younger members to strive to run well the Christian race upon which they had entered at Baptism, and for which they were confirmed, strengthened and fed in Confirmation and Holy Communion. His Lordship congratulated the

congregation on the pretty appearance of the interior of their Church, in its new dress of stain and varnish, executed since his last visit.

All seemed pleased to meet the Bishop again, and for each one he had a hearty hand-shaking and a kindly word, which in itself cannot but be most helpful to the Clergyman and congregation alike.

After bidding good-bye, on Wednesday evening, to Mr. Hepburn, who was returning home by S. S. "Admiral," his Lordship was driven to St. Peter's Church, Malbaie, where quite a good congregation had gathered. The Chancel was nicely decorated with cut flowers, thanks to Mrs. Collas, Mrs. LeGros, Miss Walters and Mrs. Hocquard, who had spent the day at this work. The Altar looked very pretty, with its white frontal and four vases of flowers flanking the Altar Cross. The rays of the evening sun, through the coloured glass of the west windows, lighting up the Chancel, made it look indeed a Sanctuary, a fitting place for the Sacred Rite to be performed.

Evening Service began with the Hymn "The Son of God goes forth to War," which was heartily sung, as was also "Brightly gleams our Banner," at the close. The Bishop confirmed twelve Candidates, addressing them before, and preaching afterwards, with power and vigor, which seems never to flag with him; exhorting all present to try and undertake, and to do, some definite portion of work for God and His Church, and to give as far as they are able of their substance, religiously setting it apart for the furtherance of God's work, either in their own midst, or elsewhere, illustrating his teaching by a most pathetic and graphic incident that had come under his notice. His words enlisted rapt attention and will long be remembered.

His Lordship noticed the new Hall built since his last visit, and could see what a nice appearance the Church will present when the exterior painting, now in hand, is completed.

Thursday morning, at 10.30 a.m., found the Bishop at St. Luke's Church, Corner of the Beach, for a third Confirmation Service and Celebration of the Holy Communion. Three young daughters of our most respected churchmen were presented for the Apostolic Rite. His Lordship's ad-

dress, and sermon on the life, joy and rest of God's Saints in Paradise, and the great help obtained in this life, by the regular partaking of the Holy Communion, for such a life there, was beautifully impressive, and inspiring. The hand of death has fallen heavily since the Bishop's last visit, and he missed, as he said, several faces he once knew here. Mr. Henry Mabe, Church-Warden, kindly entertained the Bishop at dinner, after which, in order to keep other appointments, he bade the Mission farewell. Thus ended another of his Lordship's truly apostolic labours of love amongst us, leaving, it may be safely said, all who have come under his influence, and good words, uplifted, cheered and strengthened in the inner man.

MAGOG.

The Rev. R. C. Tambs reports:—

On August 26th the town was deeply moved by the death by drowning of James A. Lockwood. The deceased was a sturdy young man of twenty-four years, holding a good position in the engraving department of the Dominion Printing Works, and highly esteemed by a very large number of friends. Heartfelt sympathy with the much respected bereaved family pervades the whole community. The Funeral Service was held at the home prior to the departure of the body for interment at Lawrence, Mass., the Incumbent being assisted by the Rev. Mr. Eastman, of Eastman.

On August 1st, our Boys of the Brigade gave their second Annual Excursion on the "Lady of the Lake" to Newport, Vt. There was a fine attendance and the occasion was one of thorough enjoyment to all.

On the evening of August 12th, the large number of happy people converging from all directions to St. Luke's Church, made it evident that an event of more than ordinary interest was on the tapis.

It proved to be the marriage of Mr. Robert Lindsay to Miss Jane Alice Stone. Their "honeymoon" departure at the railway station called forth a showering demonstration of friendship.

Miss Cora Gustin, Treasurer, is in receipt of \$5.00 from "A Friend," for the Silver Cross Dispensary with wishes for the good success that so admirable an undertaking deserves.

WATERVILLE.

First in Swedish to his own countrymen and later in English, Rev. F. E. Lund, dressed in native Chinese costume and wearing his own pigtail of seven years' growth, gave a most entertaining and instructive address on his life and adventures as a Missionary for eight years in China. Swedish music formed part of the programme and was also much enjoyed. A similar treat was given at North Hatley. A Missionary Meeting, held in St. John's Church, Waterville, on Monday, August 10th, was addressed by Rev. Canon Thorneloe, D.C.L., and Rev. F. E. Lund. Next day a Sub-Deanery Meeting took place, when nine of the local Clergy were in attendance, viz.: Revs. R. C. Tambs, G. H. Parker, L. T. Ball, Canon Thorneloe, A. Stevens, G. H. Murray, F. E. Lund, C. E. Bishop and E. A. King. This was the hottest day of the season.

NORTH HATLEY.

The Annual Festival under the auspices of the Ladies' Guild of the Church of St. Barnabas took place on the 13th of August, and was attended with marked success. A hearty general interest was cheerfully manifested. The summer visitors were most enthusiastic in their active and liberal support. A sum of over \$225 was contributed in various ways. This will more than remove the balance of debt and interest upon the Church Edifice, and will open a way to the completion of the interior, for which other funds are also in prospect.

EUSTIS.

The foundation of a small new Church for the good people of Eustis and Capelton is now being laid.

POSTSCRIPT.

The Editor begs to acknowledge the following subscriptions for 1896:—

Miss E. Anderson, Quebec (1), Rev. J. N. Hunter, (1), Mrs. Fluhman, Roberval (1), Mrs. K. Fraser, Quebec (1), Mr. Raulin Amy, Quebec (1), Miss Todd, Quebec (1), Mrs. G. G. Hurd, Randborough (1), Rev. James Hepburn (17), Ven. Archdeacon Roe, (3), Mr. Thomas Morell, Blanc Sablon (1), Mr. Robert Crossman, S. John's, Newfoundland (1), Capt. Blandford, S. John's, Newfoundland (1).

All items of News, &c. intended for the October Number, should be addressed to the Editor-in-charge, Bishopsthorpe, Quebec, and should be sent in on or before September 19th.

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