

Ms. W. P. 100

Quebec

DIOCESAN

GAZETTE

Under the sanction of the Bishop.

A
MONTHLY RECORD
OF
CHURCH WORK
IN THE
DIOCESE.

All communications to be made to the
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CONTENTS :

<p>The Bishop's Engagements 55 Lent before Easter 55 The Crucifixion 56 Great Truths..... 56 Lay Work in the Church..... 56 Catechising 59 Church Society..... 61 Church Society Helpers 61 Bishop's College and School..... 63</p>	<p>Indian Famine..... 65 Notes 65 Woman's Auxiliary..... 66 The Brotherhood of St. Andrew..... 66 Compton Ladies' College..... 68 Cathedral Notes..... 69 District News 69 Postscript 70</p>
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The Bishop's Engagements for April.

Saturday, April 3rd.—Travel via St. Hyacinthe to Drummondville.
 Sunday, April 4th.—Confirmation and Holy Communion at Drummondville.
 Monday, April 5th.—Confirmation at Acton, 3 p.m.
 Tuesday, April 6th.—Return to Quebec. Attend meeting of the Quebec Clerical Society, 6.30 p.m.
 Sunday, April 11th.—Celebrate the Holy Communion at Cathedral, 8 a.m., and Preach at 11 a.m.; Confirmation at St. Matthew's, Quebec, at 3.30 p.m.; Confirmation at S. Peter's, Quebec, at 7 p.m.
 Tuesday, April 13th.—Confirmation at Cathedral, 8 p.m.
 Maundy Thursday, April 15th.—Celebrate the Holy Communion at All Saints' Chapel, 8 a.m.
 Good Friday, April 16th.—Preach at Cathedral 11 a.m. Preach at S. Matthew's, Quebec, 7 p.m.
 Easter Day, April 18th.—Celebrate the Holy Communion and preach at Cathedral, 11 a.m. Preach at S. Matthew's, Quebec, 7 p.m.
 Monday, April 19th.—Travel to Weedon and drive to Lingwick. Lecture on English Church History 7 p.m.
 Tuesday, April 20th.—Holy Communion and Address at Lingwick, 10 a.m. Confirmation at Scotstown, 7.30 p.m.
 Wednesday, April 21st.—Dedicate S. Thomas Church, Bury 10.30 a.m. Confirmation S. Paul's, Bury, 7 p.m.

Thursday, April 22nd.—Travel via Sherbrooke to Magog. Confirmation at Magog, 8.00 p.m.
 Friday, April 23rd.—Confirmation at Compton, 3 p.m.
 Saturday, April 24th.—Drive to Waterville. Lecture on the Rise and Fall of the Papal power in the Church of England, 7.30 p.m.
 Sunday, April 25th (S. Mark, Evan.)—Confirmation and Holy Communion at Eustis, 10.30. Confirmation at North Hatley, 3 p.m. Confirmation at Waterville, 7 p.m.
 Monday, April 26th.—Travel via Sherbrooke to Richmond. Confirmation at Richmond, 7.30 p.m.
 Tuesday, April 27th.—Travel via Montreal to Kingston.
 Wednesday, April 28th.—Attend meeting of the D. & F. M. Board at Kingston.
 Thursday, April 29th.—Return to Quebec.

Lent before Easter.

REPENTANCE BEFORE JOY.

As certain fabrics need to be damped before they will take the glowing colors with which they are to be adorned—so our spirits need the bedewing of *repentance* before they can receive the radiant coloring of delight. Have you ever seen clearer shining than that which follows a shower. Then the sun transforms the raindrops into gems, the flowers look up with fresher smiles and faces, glittering from their refreshing bath, and the birds from among the dripping branches—sing with notes

more rapturous, *because they have paused a while*. So when the soul has been saturated with the rain of penitence, the clear shining of forgiving love makes the flowers of gladness blossom all around. *The steps by which we ascend to the palace of delight, are usually moist with tears.* Grief for sin is the porch of the *House of the Beautiful*, where the guests are full of "the joy of the Lord."—*Spurgeon.*

The Crucifixion.

'Tis broad noonday, yet o'er the earth
there steals
A gloom, deeper and blacker than Egyptian
night,—
As tho' the powers of darkness held full
sway,
And earth in awe hath veiled her face,
while God
Incarnate hangs upon th' accursed tree;
Oh, pause my soul, and gaze upon that
Holy One,
Whose body, poised upon his pierced hands
and feet,
Endured such untold pain for thee,—
Behold the death dew stands upon his
thorn-crowned brow;
Oh, hear the crowd, lashed into fiendish
madness,
Mock His wild despairing cry. Behold the
Blessed One,
In speechless agony, 'a witness of the
fearful scene.
Oh, see the loved disciple strain to catch
his Master's
Dying words. Hark! "It is finished!"
hear Him cry:
The temple's veil is rent, earth trembles
at the sound,
And from their last long sleep the dead
awake;
And men in quailing fear exclaim, "This
truly
Was the *Son of God.*"

GREAT TRUTHS.

CONFIRMATION.

Confirmation, or the Laying on of Hands, is the complement or crown of Baptism. A person is made a member of the Church by Baptism. The Holy Spirit is communicated in a new and larger way in Confirmation. In the Acts of the Apostles we read that those who were baptized by

Philip, the Deacon, in Samaria, were afterwards confirmed by S. Peter and S. John and received the Holy Ghost. (Acts VIII.) S. Paul also confirmed certain disciples at Ephesus (Acts XIX., 6.), and the Holy Ghost came upon them and they spake with tongues and prophesied.

Confirmation, though not one of the two Sacraments generally necessary for salvation is still sacramental in its character, in that it is an outward and visible sign of an inward and spiritual grace. By the laying on of the Apostles' hands the Holy Ghost was imparted from above.

In Hebrews VI., 2, Confirmation is enumerated as one of the principles or foundations of the doctrine of Christ. These are as follows:

Repentance and Faith,
Baptism and *Laying on of Hands*,
Resurrection and the General Judgment.

The time of Confirmation is taken advantage of for: 1st, a renewal of the baptismal vow; and 2nd, a public confession of Christ.

It is the general custom of the Church to administer Confirmation to such persons only who are old enough to know the Creed, the Lord's Prayer and the Ten Commandments, and who can understand what it means to renounce the world, the flesh and the devil, to believe the Articles of the Christian faith, and to keep God's holy will and Commandments.

The proper age for Confirmation depends upon the maturity of the child. Confirmation is administered by a Bishop. We have in Scripture no instance in which this Rite was administered by a Priest.

Lay Work in the Church.

A Paper read by Mr. Ben. Verity, Lay Reader of Magog, before the meeting of the S. Francis District Association of Lay Helpers at Sherbrooke, on Wednesday, December 9th, 1896, and now published by the request of those who heard it.

Under the term of "Lay Work in the Church" is included all that work which does not require an ordained man or Priest for its accomplishment.

Of late years lay help has taken a more prominent part in the work of the Church than it took formerly.

We have several organizations of lay-workers, with which we are all familiar,

viz., The Woman's Auxiliary, which is doing such splendid work on this Continent; The Brotherhood of St. Andrew, an organization only eleven years old, whose sole object is the spread of Christ's Kingdom among young men. In order to accomplish this grand task, each member pledges himself to pray for the spread of Christ's Kingdom among young men, and for God's Blessing upon the labors of the Brotherhood; and undertakes to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ, as set forth in the Services of the Church and at young men's Bible Classes. Then there are the Parish Guilds and Altar Guilds, etc., each with its own object, and with its own peculiar work.

In a large factory, employing, say, a thousand men, you have the superintendent and possibly assistant superintendent, then comes the heads of the various departments, and under these again are the foremen and finally you have the workmen.

By this system of management, the superintendent is really in touch with all the work and workers of the factory. He could not possibly oversee all the details himself. It would be a waste of his valuable time, if he tried to do so; but he has competent men, each skilful in and able to surperwise his own department.

If any thing occurs, about which there is a difficulty or dispute, the superintendent is called upon to settle matters. His decision is final, and you will all agree with me when I say that this authority is necessary in order to insure success.

The superintendent may be a poor one; then so much the worse for the factory; competent or not competent, his authority must be recognized.

Similarly the Priest, who has some four or five thousand souls under his care, must have his Assistants and Overseers, or lay-helpers, as we style them in the Church, and his authority must be recognized.

By this means he through them is in touch with every soul in the Parish.

His lay-helpers are responsible to him and both he and they to our Lord and Master Jesus Christ.

In virtue of his position he is ready to be called here and there by his lay-helpers, where his ministerial power, wider experience or deeper knowledge is in demand.

Only by such a system of lay-help can a priest properly care for a large Parish.

There is great need for lay help in all directions. The Sunday School requires teachers; the sick are to be visited; the poor and needy want sympathy and assistance; the services of the Church must be given in some homes, and Missions in connection with the Parish Church call for lay-helpers. All these and other phases of work, to which special occasions or conditions give rise, demand the assistance of the men and women of the Church.

Let us then consider these branches of lay work in more detail.

In regard to the Sunday School.

First, there is the superintendent, who is responsible for the whole of its work; then the teachers, who are all accountable for their own classes, and last, but by no means least, there are well attended classes.

The Rector should meet his superintendent and teachers at meetings held at regular intervals, so that the work may be discussed with profit to all concerned.

The teachers should know and visit the parents of each child in their several classes. If a scholar is absent, the teacher should, in the course of the week, ascertain the cause.

The children of a Sunday School need as much drumming up as the business of a factory.

Obstinate cases of absence are best brought to the superintendent or Curate's notice, and, when the teachers themselves are absent, the Rector should take the matter in hand.

In this manner the Minister, through his Assistants, is in touch with all the children of his Sunday School,

To illustrate the spirit which I think should animate teachers, I will relate a story, told to me by a young friend of mine, of what occurred in a Mission in which he was working in Brooklyn, N. Y.

There was a class of poor rough lads, who had vanquished every teacher, that had been brave enough to attempt to teach them. After trying all the teachers in the Mission without success, they asked the mother Church for a volunteer and there came forward a white-haired old man who had the love of God in his heart. The first Sunday they did not behave much better with him than they had done with the other teachers. But somehow or other the following Sunday they behaved very well. And why my friends? I will tell you

That man brought each one of those boys before God in his prayers. And though loaded with business cares he found time to visit each boy in his own home during the week.

Is it any wonder that he succeeded where others had failed?

Again I know a lady who was once a teacher in a large Sunday School in England.

Girls whom other teachers could not control were often sent into her class because she had no trouble with them; there was something about her which seemed to command respect and love. She could always be depended upon, rain or shine, and she was always on time. She led the singing, when necessary, and this without an organ. The Superintendent knew that, if she asked that teacher to do anything, it would be done without any more ado about it. With her it was not a case of "Do I want to? Ask someone else." It was: "I will if I can." She did not bother the superintendent about details. She knew what she had to do, and she simply did it without show or pretence. Her whole life was an unselfish and useful one. She was always happy, simply because she tried to make others happy.

Fellow Lay Workers, Let there be in us this same consecration to duty, this same spirit in all our Sunday School Work. When you are asked to do some unpleasant task, do not shirk it with the poor excuse; "I can't," but say manfully: "I will try." Be like St. Paul, who said: "I can do all things through Christ who strengtheneth me." The next work, which the laity can do, is visiting the sick. In a large proportion of cases the visit of a Lay-helper suited to the work is as good as a visit of his Rector.

A man who visits the sick does good to himself and to those whom he visits. It makes him realize the blessing and value of health. And indeed no man can be a *true* Christian who does not do some Christian Work.

Does not St. James say: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world," and again "Faith without works is dead."?

I know a young layman, who made it a practice to visit the sick in the small town

in which he lived. Sometimes he would cheer them by reading from the Bible or some other book, or he would read portions of the Service for the Visitation of the Sick, and when he left the homes of these sick people, often it was with a heart full of joy, which made his whole life brighter and happier. When those people recovered and were able to be around again, they were always nearer to him than they had been before. He felt a stronger love and sympathy for them, and he could speak to them freely on any subject simply because there was between them a bond of love and sympathy, which did not exist previous to those visits to the sick chamber.

It is no easy thing for a young man to go for the first time to visit a person, whom he does not know; but, dear friends, do but remember Christ's promise: "My Grace is sufficient for thee," and if you go in this spirit and in Christ's Name, you will not be an unwelcome guest, and often in visiting the sick you will come across those, who will confirm and strengthen your own faith. In all this you will, of course, naturally inform your Rector of what you are doing and on whom it would be well for him to call, and you will give him such facts as will be of assistance to him in his visit.

Then there are the poor and needy, who must be cared for; and who can do this more efficiently than our Lay-workers? In England, in the town in which I spent my boyhood, the Ladies of the well-to-do class had certain districts to visit once a week and they reported cases of sickness or poverty to the Clergy. How happy some poor woman, beautiful in character, humble and brave under cruelty and adversity, with a large family and possibly a drunken husband, how happy, I say, is such an one to receive the visit of a friend to whom she can look for sympathy and be sure of finding it.

A kind word to such a woman makes the day brighter, the task lighter and the heart more hopeful. Gold cannot bring such words, yet they cost nothing. They bless both the giver and the receiver.

To show you how one can sometimes help the poor, I will tell you of an actual experience.

There was a woman with six young children. The father, when sober, was an

excellent workman and a loving husband, but ugly and cross when drunk, which happened not unfrequently. This latter fact obliged the poor woman to take in washing to keep her children alive and yet she could not clothe them properly. At one time two of them were practically naked and it was winter. The woman was as honest as the day and would on no account run into debt.

The children were always around her, fretting for things she could not give them. It occurred to her Visitor, that if those children had something with which to amuse themselves, they would not bother the poor mother, and accordingly some old books suitable for children, that were upstairs in a wealthy lady's home, were given to them. They were delighted and spent hours looking over the pictures and were all attention when the oldest child read aloud to them.

And all this time you can imagine what a relief it was to the mother and how happy she was to see them pleased. And then as soon as it was known that these poor children needed clothing, some one was soon found who had some children's clothes to give away and the little neighbours' wants were soon supplied. Such visiting brings the rich into vital touch with the poor and both are greatly benefited.

And now we come to the Mission or Missions in connection with the Parish Church. When the Rector has many pressing duties, is it not encouraging to him to find someone, whom he can call upon to assist him, and is it not a privilege to be able to assist in God's work? There are many laymen qualified to lead Missions, and I think the Brotherhood of St. Andrew is doing good work by selecting and training many more.

In the ordinary Service a Layman can make himself useful in many ways.

A stranger comes into Church and has no books. What your Minister would do in such a case, if he were there, you as a Layman can do for him. And I think any act of kindness or welcome is usually far more appreciated by a stranger, when it comes from a layman than when it is done by a Clergyman.

The Church sometimes needs ventilating. Do not always deem it necessary for some one else to find this out. If you know what is to be done, do it yourself, or

bring it to the attention of the proper persons.

There is another branch of Lay Help which I have not spoken of as yet: I mean that which calls for those who may not be particularly well adapted for such work as visiting the sick or teaching a Sunday School Class, but who are first-class business men. You need such men to look after the finances of the Parish, to superintend the repairs or construction of Church property. Some laymen have special gifts in this direction. I have known men to give weeks to such work, and they did it gladly; yet you could never have induced the same men to teach a Sunday School Class on any account.

It is a law of our nature, that we are glad to work for those, whom we love, and a man does not love Christ who is not willing to work for Him.

And now, lastly, what is the effect of lay help on the Clergy. When you faithfully assist them to the full extent of your power, you hold up their hands, as Aaron and Hur held up Moses' hands, and the result is the same; for your Clergy conquer where they would otherwise fail, for they are able to accomplish far more, and what they do is done easily and well.

My fellow workers, let us all then try to fulfil the law of Christ, which is: "Bear ye one another's burdens," so that at the last Great Day, when we stand before our King, He may be able to say unto us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

CATECHISING.

It has been suggested to us that we might give in each Number of our *Gazette* a few sets of Questions and Answers, which young and old might read or even learn on Sundays, week by week in every month. Possibly, too, in some instances when all the children of a class see the *Gazette*, the Sunday School Teacher or Clergyman might examine in the work done and see whether it is understood. We shall begin by giving a very short and elementary course on the Church Catechism, and when this is finished we shall begin again and take the subject up on a larger scale; and when this has been done, we will go through

the Catechism on a wider scale still, and so on, until the things necessary to be believed have been fully brought home to all who will take the trouble to learn. Whenever the answers are abbreviated, they will be found at full length in the Church Catechism itself.

Church Catechism.

CATECHISING NO. I.

What is the first question of the Church Catechism? *What is your Name?*

And the answer? *N or M.*

Why are the letters N & M chosen? *They stand for N or N N. Name or Names.*

What reply is each separate child to give? *Its Christian name or names.*

Who gave the child this name? *Its God-parents.*

What do you mean by Godparents? *Those who bring us to be made children of God..*

When did we receive this name? *In our Baptism.*

What other name have you? *Our Surname.*

How does that belong to you? *It is our father's name.*

In your Baptism, what do you say you were made? *A member of Christ, the Child of God and an Inheritor of the Kingdom of Heaven.*

By a member of Christ you mean? *A member of Christ's Body, the Church.*

What then is Christ to the body? *Its Head.*

And what power does this union give us? *To do right.*

What then is your duty? *To cultivate the union.*

And how are we related to one another? *We are brothers and sisters in Christ.*

What kind of child are you? *An adopted child of God.*

What is the result of this adoption? *We are partakers of the Divine Nature.*

And what duty arises from this? *To act as the children of God.*

By an inheritor of the Kingdom of Heaven you mean? *One who already has great privileges, and stands to receive greater privileges, if only he will use those he has.*

What then is your duty? *To remember our high calling and to make our calling and election sure.*

CATECHISING NO. II.

What did your Godparents do for you in your Baptism? *They did promise and vow three things in my name, first, etc.*

What do you mean by the word "renounce"? *To fight against.*

Whom are you to renounce first? *Satan and all his works.*

Whom are you to renounce secondly? *The pomps and vanity of this wicked world.*

Whom are you to renounce thirdly? *All the sinful lusts of the flesh.*

What do we know of Satan? *That he was once an Angel of God, and that he fell from his position.*

What do his names "Satan" and "Devil" mean? *Satan means Hinderer, Devil means False Accuser.*

Name some of the special works of Satan? *Lying, Pride and Tempting others to sin.*

Why are they so called? *Because he is the father of lies; because it was through pride he fell; and because he is always tempting us to sin.*

What do you mean by pomps and vanity? *By pomps we mean outward things which absorb all our attention. By vanity we mean that which is empty and never satisfies.*

Why have we to renounce them? *Because we must give to God the first place.*

What else have we to renounce? *All the sinful lusts of the flesh.*

What does this mean? *All evil thoughts and desires arising from our own evil nature.*

What did your Sponsors promise secondly? *That we should believe all the Articles of the Christian Faith.*

What do you mean by the Articles of the Christian Faith? *The great Facts of our Redemption revealed in the New Testament.*

Where are they summed up? *In the Creeds.*

How many Creeds have we? *Three, the Apostles' Creed, the Nicene Creed and the Creed of Saint Athanasius.*

When are they used? *At Morning and Evening Prayer; at the Holy Communion; and on certain days.*

What did your Sponsors promise thirdly? *That we should keep God's Holy Will and Commandments and walk in the same all the days of our life.*

Where are all these things found? *In the Bible.*

How are they to be received? *As they were received by the Church at first.*

CATECHISING No. III.

Do you not think you are bound to believe and to do as your sponsors promised for you? *Yes, verily; and by God's help so I will, etc.*

Why do you think so? *Because we are bound to keep promises, that have been made for us.*

What help do you need, so that you may be able to do this? *The help of God the Holy Ghost.*

Why are you sure to have this help? *Because it is given to all, who are baptized.*

And therefore whose fault is it if you fail? *Our own fault.*

Why is it our duty to thank God for calling us to the state of Salvation? *Because it is His free Gift*

Then is our final Victory certain? *No.*

What must we have in order that we may continue in this state of Salvation? *God's grace.*

How are we to obtain this grace? *By prayer.*

Rehearse the Articles of your Belief? *I believe in God the Father Almighty, etc.*

What do you chiefly learn in these Articles of your Belief? *First I learn to believe in God the Father, etc.*

What are the names of the two great Doctrines implied in the latter part of this answer? *Justification and Sanctification.*

What do we mean by these terms? (1) *Our being able to stand before God.* (2) *Our being made holy.*

CATECHISING No IV.

How many Commandments are there? *Ten.*

Where are they found? *In the Twentieth Chapter of the Book Exodus.*

To whom were they given? *Moses.*

Where was Moses when he received them? *On Mt. Sinai.*

What is the first. (*See the Church Catechism.*)

What is the second?

What is the third?

What is the fourth?

What is the fifth?

What is the sixth?

What is the seventh?

What is the eighth?

What is the ninth?

What is the tenth?

What do you chiefly learn by these Commandments? *I learn two things, etc.*

What is your duty towards God? *My duty towards God is, etc.*

What then must we say of those who do not care for God, go to Church, or say their prayers? *That they are neglecting their duty towards God.*

What is your duty towards your neighbour? *My duty towards my neighbour is, etc.*

Who is your neighbour? *All the whole world.*

N. B.—Teachers should give illustrations and examine the children as regards the different clauses of the answer, so as to see that they understand it.

Church Society.

CENTRAL BOARD.

The Stated Meeting of the Central Board was held on March 16th under the presidency of the Lord Bishop. A letter was read from Mr. J. C. More expressive of regret that he would be unable to serve on the Finance Committee: already a member of two important Committees, he felt unable to devote more time to the management of Diocesan affairs at present.

A petition was received, in behalf of the Church-Wardens of Cumberland Mills, seeking permission to sell some lumber cut from land belonging to the Church Society in that district, and to apply proceeds towards the restoration of their Church Edifice. The question was referred to the Honorary Counsel for their opinion. The question referred at last Meeting to the Secretary and Treasurer to report upon, touching proceeds of sale of property in Stoneham, was, on their recommendation, submitted to the Honorary Counsel for an opinion.

Church Society Helpers.

The following is the list of our Church Society Helpers, *i.e.*, of those ladies outside Quebec City, who were so kind as to make

the Church Society collection last Fall in almost all our country Parishes. We are sorry to see that there are a few Parishes which had no collection, for it is impossible to overrate the importance of a general and organized co-operation in all our Diocesan work. In the City of Quebec this same collection was made as usual by our kind Church Helpers, who did as much or more than in previous years. To all who assisted we are sure the Bishop and Diocesan authorities would desire to tender sincere thanks, with the earnest trust that next Fall every Parish without exception will have its part in this honourable roll.

Actonvale : Mrs. L. C. Wurtele.
 Belvidere : (No collection made.)
 Bourg Louis : Miss E. A. Allen, Miss Ethel McElrea, Miss Edle St. Croix.
 Bury : Miss Ward, Miss Morrow, Miss Ellen Boss, Miss Bagley, Miss Ethel Herring.
 Cape Cove : Miss Lucy Beck, Miss Millie Letrand, Miss Emma Mahou.
 Percé : Mrs. Valpy.
 Coaticook : Miss Emma Baldwin, Miss Annie Norton.
 North Coaticook : Mrs. Joseph Jamieson, Miss Gertie Mount.
 Compton : Miss M. L. Parker, Miss M. M. Parker.
 Cookshire : Miss Newson, Miss North, Miss E. Osgode, Miss Bigland.
 Danville : Miss Williams, Miss Gilson,
 Asbestos : (No collection made.)
 Kingsley Falls : (No collection made.)
 Lorne : Miss Mary E. McKee, Mrs. Barnett Fowler,
 Troutbrook : Miss Mary E. Stevens, Miss Nellie Ewing.
 Dixville : Miss L. Johnson, Miss A. Egleston.
 Barford : Dr. T. W. Ward.
 Perryborough : Mrs. R. Betts, Miss L. Walker.
 Stanhope : Miss E. Bishop, Miss L. Darron.
 Drummondville : (No Collection made.)
 Durham : ———
 Kirkdale : Miss E. Lyster, Miss H. Stevens.
 L'Avenir : (No Collection made.)
 South Durham : (No Collection made.)

East Angus : (No Collection made).
 Ascot Corner : (No Collection made).
 Fitch Bay : Miss Lydia Sheldon.
 Georgeville : Mrs. W. Rediker.
 Frampton : ———
 Hemison : Miss Mary Henderson, Miss Jane Henderson.
 West Frampton : Mrs. Hugh Wilson, Mrs. Wm. Bartholomew Jun.
 Gaspé Basin : Mrs. John Cass, Mrs. John Collin.
 Gaspé South : Mrs. Arthur Boyle.
 York : Mrs. Peter Patterson.
 Hatley : Mrs. W. H. Perry, Miss Mary Murphy.
 Hereford : (No Collection made).
 Hall's Stream : (No Collection made).
 Inverness : Miss Ida B. Patterson, Miss Beatrice Watts, Miss Beatrice Smyth, Miss Grace Elvidge, Mrs. Ten-carre.
 Ireland : ———
 Upper Ireland : Miss Dinning, Mrs. John Annesley.
 Lower Ireland : Mrs. Robert Kerr, Miss Annie Briggs, Mr. Richard Bennett.
 Kingsley : ———
 Sydenham Place : Miss Lena Lodge, Miss Ada Wadleigh.
 Denison's Mills : Miss E. Moore, Miss Gray.
 Spooner Road : Miss Lillian J. Jebb, Miss Julia Lyster.
 Labrador : (No Collection made).
 Lake Megantic : ———
 Agnes : Mrs. G. M. Stearns, Miss Lily Kelly.
 Lake St. John : (No collection made.)
 Leeds : Miss Ida Bailey, Miss Beatrice Rothera, Mrs. John Bain.
 Beattie's Settlement : Miss Eliza Jane Beattie, Miss E. J. Nutbrown.
 St. Sylvester : Miss Annie Ward, Mrs. W. H. Wilson.
 Lennoxville, (including Bishop's College and School) : Miss Isabel Ready, Miss Scarth, Miss Carrie McFadden, Miss Grace Bartlett.
 Levis : Mrs. Hamilton, Mrs. James King, Miss Thompson, Miss Amelia Hamel.
 New Liverpool : Miss Atkinson, Miss Ida Buchanan, Mrs. Henry Sample.

Louisville : Mrs. Edward LeBer.
 Magdalen Islands : ———
 Grindstone : Mrs. Van Barneweld, Miss LeGallais.
 Grosse Isle : Miss E. Rankin, Miss E. Quinn.
 Magog : Miss Annie Willows, Miss Tambs.
 Malbaie : ———
 Point S. Peter, etc. : Miss Winifred Walters, Miss Edith LeMarquand, Miss M. A. L'Gresley.
 Corner of the Beach : Miss Adelia Mabe.
 Marbleton : Miss Annie Bennett, Mrs. Katie Weston.
 Melbourne : Miss Sarah Fleming, Miss Eliza Burrell, Miss Lucretia Newell.
 The Quarry : Miss Nellie Roberts.
 The Ridge : Mrs. Terry Greenwood, Miss Katherine Simpson.
 Milby : Mrs. Tambs, Miss Annie Tambs.
 Montmorency : Miss Charlotte McCord, Miss Louise McCord.
 Lake Beauport : Miss Grace Simons, Miss Jane Saugster.
 Stoneham : (No collection made.)
 New Carlisle : Miss Murison.
 Paspébiac : Miss W. LeGallais, Miss Ada Bossy.
 Hopetown : Miss Smith.
 Newport : ———
 Randborough : (No Collection made.)
 Sawyerville : do
 Island Brook : do
 Nicolet : Mrs. Chas. McCaffrey.
 Peninsula : Miss Christie A. Miller, Miss Melinda Miller.
 Little Gaspe : Miss Lucy Gavey, Miss Minnie Price.
 Portneuf : Miss Marshall, Miss Ableson, Miss Bishop.
 Halesborough : Miss Marshall, Miss Gilpin.
 Richmond : Miss L. Allen, Miss L. Cardell, Miss Kitty Pickering, Miss Flora Gymer.
 Rivière du Loup : Miss LeBrocq, Miss Lindsay.
 Sandy Beach : Miss Minnie F. our.
 Barachois : Miss I. Thompson.
 Scotstown : Mrs. H. A. Brooke.
 Canterbury : (No collection made.)
 Lingwick : Mrs. George Cowan.
 S. George : Mrs. John Pözer.
 Cumberland Mills : Mrs. Robbie Laweryson.

Sherbrooke : Miss Bradford, Miss Elkins, Miss Mary Twose, Miss Jennie Moe, Miss Bray, Miss Ashie, Miss Hiram Moe, Miss Wombwell.
 Shigawake : Miss Jane Allan, Miss Beatrice Travers.
 Port Daniel : Miss Laura McGie.
 L'Anse aux Gascons : Miss Laura Almond.
 Stanstead : Mrs. H. Suddard, Miss Lily Phelps.
 Beebe Plain : (No Collection made).
 Three Rivers ; Miss Amy Ritchie, Miss Ida Luckerhoff.
 Valcartier : Miss Lillie Billing, Miss Florence Wolff, Miss M. Penny, Miss Alice Neil; Miss Margaret A. Boyd, Miss Lizzie Berry.
 Waterville : Mrs. H. Burbeck, Miss M. Hodgson.
 Eustis and Capelton : Miss Mary A. Veer.
 North Hatley : Mrs. Edward Springins, Miss Maud Kezar.
 Ways Mills : Mrs. A. G. Libby, Mrs. H. Cony.
 Barnston : Mrs. T. Walker, Miss Webster.
 Windsor Mills : Mrs. Walter Morey, Miss M. Brooks, Mrs. Ansell, Miss Eleanor Robinson, Miss Grace Edlesson.
 Brompton : Mrs. W. Riches, Mrs. W. Wright, Mrs. Alfred Knapp, Mrs. John Addison.

Bishop's College and School, Lennoxville.

BY THE REV. PRINCIPAL ADAMS, D.D.L.

In presenting suitable words to accompany the view of the University and School of Bishop's College which is given to the readers of the *Diocesan Gazette* this month, it is difficult to divine instinctively what to say and what to omit. The space at our disposal might easily be taken up with an account of the early history of the College and School, and a recounting of the various vicissitudes of the past half-century and more of its history. Such historical sketches were made in the Jubilee Year, 1895, appearing chiefly in the College Magazine, 'The Mitre,' which has done an increasingly useful work in concentrating college and school feeling and interest, since the appearance of its first number in June, 1893. In April, 1895, the 'Mitre' reprinted in full Dr. Nicolls' well known Convocation Address

of 1860, of which Bishop Courtney made good use in his Jubilee Sermon of 1895. In May and June, 1895, the Principal of the College wrote sketches of early history of the College, referring especially to the part taken by Bishop G. J. Mountain, first in the work of promoting McGill College in Montreal, and then in the work of the Royal Institution of Learning of that City. These two Institutions were not the same originally, though now they are somewhat mysteriously blended together in that great whole which is known as 'McGill.' The writer once heard Dean Stanley say in the theatre of University College, London, in the presence of Lord Brougham, "You, the supporters of University College, were driven forth from Oxford and Cambridge, and took refuge in the wilderness of Lombard," or words to that effect. Bishop Mountain was not driven forth, but he thought in his day, being the Bishop of the undivided Diocese of Quebec, and from 1836 to 1850, holding the Title of Bishop of Montreal, that the purposes of the Church in reference to the Education of her Clergy and Laity would be better served in the "wilderness" of the Eastern Townships rather than in Quebec or Montreal. It would appear as if circumstances prevented Bishop Mountain from developing McGill as a Church College, and the future of Quebec from the English point of view did not seem so attractive as that of the fertile valleys of the Eastern Townships, a beautiful wilderness, with its delightful lakes, its broad stretches of good land, its mineral wealth and mountain heights. If proof is wanted the reader is advised to take in the prospect from the Bean Farm within two miles of North Hatley. The local energy of the Reverend Lucius Doolittle, Professor Scarth's predecessor in the Rectory of Lennoxville, and also the only Rector known to Sherbrooke in those days—(it was Lennoxville-cum-Sherbrooke in 1842)—brought the College Scheme of Bishop Mountain into living form and outward semblance at the Confluence of the St. Francis and Massawippi rivers. Amongst others living in the neighbourhood who helped substantially in money, material, or time, may be named, the Hon. Edward Hale and Colonel Morris. Each of these is now represented on the governing body. Wm. Amherst Hale is a son of the former Chancellor, and Wm. Morris represents a third generation of his name and blood on the Board. The College has always

stood on its present site; the School was formerly near the middle of the Village, on the site now occupied by the house of the late Mr. Chapman, our beloved friend and Bursar, who passed away only a few weeks before the Jubilee.

Mr. Chapman came from Quebec, where he had held a Mastership under Dr. Lundy, to take the school which was being promoted by Mr. Doolittle, and which had existed for several years before 1842, the year of Mr. Chapman's arrival. Mr. Doolittle was thus in a true sense a parent of both School and College; and the School in this sense may be regarded as older than the College. From 1853 to 1857, the School was in a state of suspended animation, whereas the College has carried on its work continuously for more than fifty-one years. One of the objects in founding the College at Lennoxville was to establish higher education under the influence of the British Empire as well as under the sanction of the Church of England in Canada. The Institution may be looked upon as a nursling of the ancient Universities and of the English Public School System. It was in October, 1845, that Jasper Hume Nicolls, who was an Oxford Graduate of Oriel College, and Michel Fellow of Queen's, entered upon his work in the Village of Lennoxville as Principal of the College, and, in 1846, the College building was taken possession of. Here Dr. Nicolls worked till his death, in 1877. His memory is one that will live. His personal influence on his pupils was remarkable and their personal reverence and affection for him is strong indeed. The most distinguished of the first group of students, Archdeacon Roe, has described the inception of the work at Lennoxville under Dr. Nicolls very graphically in one of the numbers of the 'Mitre.' Mr. Petry, the Head Master of the School, also wrote an excellent sketch of that part of the Institution in one of the numbers of the 'Mitre,' for 1895. The Institution, at Lennoxville, is under the government of the two Dioceses of Quebec and Montreal. The Corporation is composed of an equal number from both Dioceses. The Bishops have co-ordinate jurisdiction. This dual government is a survival of the period before 1850, during which there was one Diocese in the whole civil Province of Quebec. When the Diocese of Quebec was divided, in 1850, it was wisely thought that one Church University and one Church High School

or Collegiate School would suffice for the Province. Bishop Fulford, though appointed Bishop of Montreal and Metropolitan, being junior by consecration to Bishop Mountain, became Vice President of the Corporation, the senior Bishop retaining *ex officio* the Presidency. Bishop Fulford, in 1863, became President, the new Bishop of Quebec, (Dr. Williams,) becoming Vice President. Bishop Fulford was always a strong friend of Lennoxville. His connection with the Institution is commemorated in a Memorial Window. There are also Memorial Windows in the Chapel to Bishop Mountain and Bishop Williams. The Bishop Williams Hall is also a Memorial of him, whose name it bears, while the Institution as a whole may be regarded as a Memorial of Bishop Mountain: the Bishop Mountain Jubilee Scholarship, used as an Exhibition, also commemorates our Founder. Bishop Oxenden succeeded Bishop Fulford, and it was in his time that the Montreal Diocesan College began its work, owing to his wishing to have a Theological College of his own under his own supervision in Montreal. The practical consequence of this has been that the Divinity Faculty has grown to be chiefly the Theological College of the Diocese of Quebec: though the Lennoxville authorities have always prized and maintained so far as possible the connexion with Montreal. In this Divinity Faculty a large proportion of the Clergy of the Diocese have been trained, and the training of this Institution has been and is valued in many other Dioceses. Such an institution whether for the training of the Clergy or the Laity must be an expensive one to maintain, as the Church must keep abreast of the age in all essential matters. It is of the greatest importance that a liberal education should be carried on under the sacred influences of the Church. Those who work in this Institution regard themselves as servants of the Church. It is thought by those who have studied the question most closely that it is to the highest interests of the Church that she should have her own nurseries for her youth, so that religion and education, spiritual and mental enlightenment, should go hand in hand. Hence the annual appeal on Trinity Sunday for aid to develop the Institution, especially in the direction of the training of the Clergy. It is equally wise to have religious education for our future Laymen.

(To be continued.)

Indian Famine.

In addition to the amounts acknowledged in our last issue, as having been sent from Parishes in our Diocese to the Mayor of Quebec's Fund for the relief of the sufferers in India, we have to acknowledge the following:—

Lake Beauport.....	\$ 6 67
Shigawake	7 30
Port Daniel	9 70
L'Anse aux Gascons.....	2 50
Newport.....	5 60
St. Paul's, Gaspé Basin..	12 10

Total.....\$43 87

NOTES.

Our Diocesan Synod has been summoned by the Lord Bishop, to meet on Tuesday, May 4th, in the Cathedral Church Hall. Let us all pray earnestly that this important occasion may be fraught with much blessing.

We are sure that many of our readers will be glad to know that the Lord Bishop of Algoma is expected to arrive in Quebec on Saturday, May 1st, and will probably preach on Sunday, May 2nd, in the morning at the Cathedral, and in the evening at S. Matthew's Church, when he will lay before the people of Quebec the nature and the needs of his Missionary work. He has also very kindly consented to speak at the Public Anniversary Meeting of our Church Society, on Tuesday evening, May 4th, at the Tara Hall. We trust that all our Delegates, both Clerical and Lay, will endeavour to be present at the very opening of Synod, and also will take part in this Meeting, which has been specially arranged for that day, in order to give to our friends from a distance the opportunity of being present.

At all Easter Services, the Collections taken up form the Offering or Gift which the people make every year to their Clergyman. The Bishop hopes 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.

We would draw the attention of our readers to the Article in this Number on Compton Ladies' College, written by the Reverend Albert Stevens. It is in every way admirable and exactly expresses the true position.

We regret to hear of the indisposition of two of our Clergy. The Reverend W. T. Forsythe, Rector of Stanstead, has been for some time far from well, and the Reverend C. E. Bishop, Missionary on the Labrador Coast, is obliged to come to Quebec as soon as he can to obtain medical advice. We trust that both of them will soon be convalescent.

As we go to Press the sad news has reached us of the death, on Monday, March 29th, of Mr. A. D. Nicolls, the Bursar of Bishop's College, Lennoxville. To his brother, the Reverend G. G. Nicolls, to his nieces and other relatives, we tender our heartfelt sympathy.

The S. George's Society, Quebec, has invited the Reverend George Dumbell, D.D., Rector of Sherbrooke, to preach the Sermon at their Annual Service in the Cathedral, on Friday, April 23rd.

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

Woman's Auxiliary.

Since the beginning of the year 1897, Meetings have been held as usual on the first Tuesdays in each month, and have been well attended.

At the Quarterly Meeting on January 13th, after routine business, the Bishop of Ottawa addressed the Members. He pointed out that the Bible truth, which declares that the Saviour and the Church are one, should incite members to more persistent efforts for the growth of Christ's Church. St. Paul's words: 'Christ is the Head of the Church' were used because such an illustration was ever around and about us. We cannot separate the head from the body, neither can we the Head of the Church from His Body, what we do for it we do for Him, and this belief should make us very loyal to our Church, and also make us feel, that we, like the women

mentioned in the Gospel, are ministering to Christ, and that our opportunities are as real as theirs. The Bishop encouraged those interested in spreading the Gospel to continue their good work, feeling that what they are doing is acceptable to Christ, and asked them to endeavour by their zeal and sympathy to break down the indifference of others. He also made a very practical suggestion, viz.: that the President should address a letter to the candidates for Confirmation, through the *Diocesan Gazette*, urging all girls lately confirmed to join the ranks of the W. A. In this way the Society should grow rapidly, and no one would feel that her small efforts were in vain.

A Quarterly Meeting was held on Wednesday, March 17th. In the absence of Mrs. Dunn, Mrs. E. Sewell presided. After the reading of the Minutes and of the Reports, the Secretary read the correspondence, amongst which were a letter from the Rev. A. Allman, acknowledging money sent him to buy a stove, and an appeal from the Rev. Geo. Gill, for a Communion Service, at Russell, Manitoba. Mr. Gill stated that, for the Communion Service, they used a tin cup and piece of cardboard covered with linen. It was agreed to hold the Annual Meeting of our Diocesan Branch, on May 5th, (the Synod Meeting on May 4th), and to have a Service on the same day in S. Matthew's Church, at which it is hoped the Bishop of Algoma, if in Quebec, will kindly give the Address. As many of the Junior Branches are at the present without Superintendents, Mrs. Carpenter was instructed to write to the Clergymen of Parishes where there are such Branches, asking them to appoint ladies to look after this department of the work. Mrs. Dumbell, of Sherbrooke, was unanimously elected as a delegate to serve on the Provincial Board of Management, and also on the Education Committee.

EDITH CARTER,

Dio. Rec.-Secy. W. A.

Quebec, March 20th, 1897.

The Brotherhood of St. Andrew.

Upon the invitation of the Bishop of the Diocese, who has ever shown himself a good friend to the Brotherhood, and by the courtesy of the Editor, I am permitted to say a few words upon the Brotherhood of

St. Andrew, especially designed for the Clergy and laity of the Diocese of Quebec.

Turning to the Annual Report of the Brotherhood, presented at the last Convention, held at Montreal, October 7th to 11th, 1896, I find that out of the 203 Charters granted to Chapters up to that time, only five of these Chapters were to Chapters in Quebec Diocese, so that it is quite evident at the outset that the Brotherhood movement has not as yet appealed to the Church at large in your Diocese. To us outside it would appear that during the episcopate of Bishop Dunn, the clerical strength of the Brotherhood has been marshalled in a stronger and more aggressive force than ever before. Is it not possible then that the laity in large numbers, though possibly somewhat scattered, are ready to be banded together also for more aggressive and distinctive Christian work for the extension of Christ's Kingdom.

Away to the East of you we have the Brotherhood Chapters strongly organized and actively developed in the Dioceses of Fredericton and Nova Scotia, where there are at present in active operation some 32 Chapters, and immediately to the West of you the Diocese of Montreal has shown great increased activity in Brotherhood work since the Convention, and has at present something like 11 or 15 Chapters at active work, and nearly the same number exist in the Diocese of Ottawa. You will see then, that from a geographical standpoint there is somewhat of a hiatus in the continuity of the Brotherhood movement in regard to the area occupied by your Diocese. We must not of course be understood as overlooking such aggressive work as is done by the Chapter of Christ Church, Staunstead Plain, whose reports show a zeal and an amount of work far beyond the average.

The Brotherhood in Canada is looking forward with some pride to the first International Convention of the Brotherhood throughout the world, arising almost entirely out of Canadian suggestions, and to be held in the border City of Buffalo, on October 18th to 17th next. We are naturally anxious that at the time of this Convention our Brotherhood should show by its energy and its work that it justifies its being. If anyone, Clergyman or layman, needs to be convinced of the power and the stability of the Brotherhood for the doing

of a mighty work within the Church, he could not do better than now lay his plans to be present at this great Convention. It bids fair to prove the greatest gathering of laymen that the Church has ever seen.

The Brotherhood is so unique in its object and in its methods, that there seems to be a difficulty to get people thoroughly to appreciate it without some personal knowledge of it.

The Brotherhood was formed in recognition of the fact that every Christian man is pledged to devote his life to the extension of the Kingdom of Christ on earth. It is composed of men who are understood to have acknowledged this responsibility as resting upon themselves, and who are ready to strive, like St. Andrew, to bring their brothers to the knowledge of Jesus Christ. Personal allegiance to Him, loyalty to His Kingdom, belief that there is work to be done for the spread of the Kingdom among young men, a conviction of individual responsibility for entire consecration to that work, and the spirit of Christian fraternity—these are the fundamental principles on which the Brotherhood has been established and developed.

The Brotherhood has voluntarily placed itself under the veto power of the Clergy of the various Parishes within which Chapters are formed, for by its Constitution no Chapter can be organized except with the written approval of the Rector or Minister in charge, and no Chapter can continue to exist after such approval has been withdrawn.

The Chapters of the Brotherhood being organized solely for aggressive work and without any social surroundings naturally consist of comparatively small numbers, varying in size from a minimum of two or three members to a maximum of about twenty.

Too often men have felt it necessary to go outside the Church in order to identify themselves with organizations in which men were expected to do definite personal work for Christ. This has undoubtedly been causing a considerable leakage to the Church in the past. The Brotherhood naturally appeals to such men and is calculated to draw out all that is best in them, whilst retaining them and using them strictly within the Church itself. The value of little acts, of little thoughtfulness, of little self-denials in reference to our duties, our intercourse with our fel-

lowmen, is emphasized, and the practical bearing of Christian duties upon our everyday life is brought home to men by merely trying to do something definite for their fellowmen.

Were men to band themselves together in Parish Guilds for such an object they might in the great majority of cases feel the lack of the encouragement of numbers, but when united with the brotherhood movement throughout the world, when readers of its multiplied activities through the columns of St. Andrew's Cross, when wearers of its common badge, they feel themselves, though in their own Chapter but three or four in number, in fact members of a mighty army, inspired and sustained by the knowledge that, whatever their apparent failures, work on the same lines is proving successful elsewhere. The fact that the rules of the Brotherhood are limply itself, and that the Constitution of the Brotherhood does not permit of any object save only the spread of Christ's Kingdom amongst young men, prevents the dissipation of the energies of Chapters upon machinery and invites the members one and all to join the Brotherhood and retain membership in it only for the good they can do, and not for anything they can get for themselves out of it.

Sample literature will be gladly supplied and further information given by the Acting General Secretary, Mr. Horace J. Webber, whose correspondence address is: 24 Adelaide Street, East, Toronto, or by myself, at the same address.

N. FERRAR DAVIDSON,
President Brotherhood of
St. Andrew in Canada.

Compton Ladies' College.

The attention of the Church people of the Diocese is called to the privileges which are now available for the education of young ladies at Compton Ladies' College.

The substantial building and extensive grounds are now paid for, and a school with 5 teachers and 26 pupils, is doing good work. The course of study is based upon that laid down by the Protestant Committee of the Board of Education for the Province, but includes also a moderate course of instruction in Church doctrine, and special courses in music, paint-

ing, and needle work. The location is most healthful and pure, and there has not been a serious case of illness among the pupils for over two years. A visit to the institution would convince any one that the aim of those in authority is to cultivate as far as possible, the mind, soul and body of those committed to their care.

It is a well established axiom among those who are engaged in education, that to carry on a school of this kind and make it pay expenses, you must have at least 40 resident pupils. But the Committee of Management, at Compton, have been so prudent and economical that they have been actually able to carry on the school with less than 25 boarders. The school, since its re-opening about 10 years ago has practically paid its way. It is evident, however, that a building so large, and built 25 years ago, must require a considerable expenditure in repairs, and this the Committee have not been able to provide for. And the financial statement which will be laid before the approaching Synod will show that a small sum is absolutely necessary for this purpose. If the Church people in the Diocese will send 40 pupils to reside in the building, the Committee will be able to provide for all necessary repairs as well as pay the teachers' salaries, and if more than 40 are sent they can make a small reduction in the fees. But, until this is done, calls for money must, from time to time, be made.

What is urgently needed now is the means to put 25 rooms, at least, in good order by painting and papering, at a cost of say \$5.00 per room. Are there not 25 ladies in the Diocese who would each provide the expense for one room? Or will not some of our Ladies' Guilds, or Church Helpers' Organizations extend a helping hand? How could \$5.00 be better spent? And are there not, at least, 20 more girls in the Diocese who ought to be at school there?

So far as the teaching staff is concerned there is little more that can be desired. Excellent work is being done. Surely our Church people all over the Diocese should earnestly endeavour to make Compton Ladies' College a grand success; and the two things now necessary to be done in order to accomplish this are: first to put the building in good order; and second to see that for the next ten years there shall be not less than 40 resident pupils.

ALBERT STEVENS.

Cathedral Notes.

The Reverend T. H. Lloyd, M.A., arrived in Quebec on Wednesday, March 10th, to assume his new duties as Assistant at the Cathedral, and he has received a very hearty welcome. He is at present boarding at the Clarendon Hotel, but after May 1st will take up his residence at 30 Garden street, Quebec City.

The Lenten Services are much the same as in former years, the special preachers at the Wednesday Evening Services being the Lord Bishop of Quebec, the Reverends F. G. Scott, T. H. Lloyd, E. J. Etherington, H. J. Petry, I. M. Thompson and the Very Reverend The Dean. The daily Services in All Saints' Chapel at 9.30 a.m., and 5 p.m., are being very well attended. At the 5 o'clock Service every day there is a short Devotional Reading. During Holy Week, instead of the half-past nine Morning Prayer in All Saints' Chapel, there will be each day a short Service with Address at 11 in the Cathedral.

On the Tuesday Evening in Holy Week the Lord Bishop will hold a Confirmation at 8 o'clock.

On Good Friday the Preacher at the Morning Service will be the Lord Bishop, and at the Evening Service the Dean. There will also be a short Service for Children with Address at 3 p.m.

Besides the two usual Celebrations of the Holy Communion at 8 a.m., and after Morning Prayer on the first Sunday in every month, there is to be a third Celebration at 7 a.m., in order to afford a further opportunity to many, to whom the earlier hour is more convenient. This new arrangement commences with Sunday, April 4th.

DISTRICT NEWS.

KINGSEY.

The Rev. J. S. Sykes, writes:—

On the evening of Tuesday, the 9th of March, the Rev. James Hepburn, M.A., Rural Dean of the District of Richmond, delivered in the Town Hall, French Village, Kingsey, a most interesting and instructive lecture on the History of the Church of England, illustrated by views with the Magic Lantern. Although the rain came down cheerily, and pattered pleasantly against the window-panes, and sleighing

was rendered a little bit lively, it did not prevent a goodly number (about 50) of our bright young friends from gathering together to hear something about our dear old Church. But the pleasures of splashing and slumping on the roads, which all young folks enjoy so much, were outdone altogether by the pleasure of listening to the graphic and well-told story of our worthy Rural Dean. In introducing his subject Mr. Hepburn said it was his "maiden effort" as a lecturer, and as it was also a successful effort, let me advise him to go on until he has to announce his lecture as an "old maiden effort."

MAGOG.

The Reverend R. C. Tambs reports:

On Wednesday, March 9th, St. Luke's Church was the scene of a funeral, for which the capacity of the Sacred Edifice was quite inadequate. The occasion was the death, at the age of 27, and after but a week's illness, of Mr. Homer Bullard, overseer of the "White Room," in the Dominion Print Works. He leaves a wife and two little children. The hearse was preceded by the Dominion Cotton Mills Brass Band, playing the "Dead March," and Templars and Forresters in large numbers. The occasion was a very impressive one, and the large concourse of people showed how greatly the community was moved.

On Wednesday, March 17th, the Church bell was again tolling. This time for an aged servant of the Lord, and long time of lowly health. Loving the ministrations of the Church and refreshed by oft Communion, Mrs. Jane Thompson was one of those devout souls whom we love to have in our Parishes, as serving in the quietude of their retirement, obscure though it may be, to keep alive the incense of prayer, to the sanctifying, we know not in how great measure, of the busy life of those around them.

On Sunday, March 14th, an adult was baptized at St. Luke's, in view of the approaching Confirmation to be held on Thursday Evening, April 22nd.

The *Gazette* portraits of our Bishop and the Bishop of Algoma are to be seen in nearly all Church homes, evidently much prized.

We are proud that God has raised up, from among the young men of these parts, so noble

a man as Dr. Thorneloe, and honoured him with the dignity and responsibility of the Episcopate.

It is interesting to some of us, that the recently consecrated Bishop of Duluth, Dr. Morrison, was once Incumbent of this Mission, the date of his appointment being December, 1869. The Venerable Arch-deacon Lindsay, of Waterloo, tells of driving over to call upon him. Mr. Morrison answered the door—Greek Testament in hand—and entertained his visitor with theological dissertations. Perhaps, Mr. Morrison found himself intellectually exotic here in the Magog of six and twenty years ago, and so was moved to seek elsewhere an environment more favourable for the development of his powers. Any way, his Incumbency of Magog was brief.

Mr. Ben Verity has kindly accepted the superintendency of St. Luke's Sunday School, and the work is progressing most encouragingly.

The happy meetings held monthly at Cherry River, under the name of the "Ministering Children's League," continue with the same lively interest as ever. At the March meeting, there was an attendance of 82, and the programme was got together by a committee of two bright little ten-year-old girls of the French community: Rosie Regnier and Lena Goyette.

Offertory for the General Fund of the Church Society, \$1.02.

Received from Mrs. LeFrenaye in aid of the Silver Cross Dispensary, \$8.30, being the proceeds of the sale of cut flowers, through the kind agency of Dr. Robillard.

LEEDS.

The Reverend J. Rothera reports:—

The Bishop of the Diocese paid a visit to the Mission of Leeds, on March 6th. His Lordship came to St. Agapit Station, the train being over three hours late, causing a delay. The Bishop being due for a Confirmation Service at 7 p.m., at St. Sylvester, the Incumbent held Evening Service, which kept the Congregation together, until the Bishop arrived, who, thro' the kindness of Mr. R. Lefebvre, was driven from St. Giles to St. Sylvester, in time to confirm the five Candidates waiting for the Bishop to lay his hands upon them. Two Candidates were not able to be present on account of sickness. The Bishop was driven to Leeds, arriving at the Parsonage at 10 p.m.

March 7th, Sunday, 10.30.—The Bishop confirmed seven Candidates and celebrated the Holy Communion, when all those who were confirmed made their first Communion, and thirty-seven communicated. The Bishop, with his usual characteristic earnestness, addressed the Candidates and Congregation, on the foundation principles of the doctrine of Christ, "The laying on of hands," or Con-

firmation being one of them, basing his remarks on (Heb. 6, 1 and 2.)

The Bishop was taken to St. Matthew's, Beattie Settlement, where His Lordship held a Confirmation at 3 p.m.; seven Candidates were presented for Confirmation, one being an adult; three were not able to be present on account of sickness. The Bishop was driven back to Leeds and preached at the Evening Service to an attentive and large Congregation.

March 8th, Monday.—The Reverend Mr. Barton fetched the Bishop for a service at 3 p.m., at St. Mark's, Kinnear's Mills, and brought His Lordship back for the Evening Meeting at St. James Church, at 7 p.m., where the Bishop gave an excellent "Lecture on the History of the Church, from the birth of Christ to the year 1000," which was listened to with wrapt attention. We trust we shall have the pleasure of hearing, at some future visit, a continuation of the History of the Church.

March 9th, Tuesday.—The Bishop was taken to the Parsonage at Inverness. Thus ended the visit of our Chief Pastor, which cannot but have resulted in doing good both to the Minister and people.

INVERNESS.

On Tuesday, March 9th, our Bishop was landed by the Reverend J. Rothera, of Leeds, at the Parsonage here in time for dinner, and in the Evening, he was driven by the Incumbent to Campbell's Corner Church, where he gave a Lecture on the origin and growth of the English Church. There was a large Congregation, all listening with great interest from beginning to end.

The next morning, the Bishop returned via Lyster to Quebec.

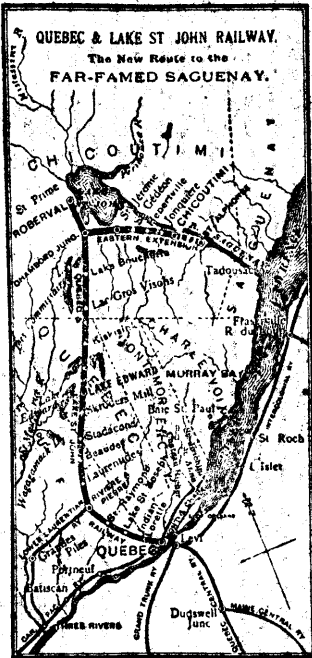
Postscript.

The Editor begs to acknowledge the following additional subscriptions received for 1897:—Mr. E. Allen Jones, Mr. Oliver Kennedy, Mrs. W. Hall, Miss Baile, Miss Phillips, Mr. James Piper, Mrs. Weary, Rev. T. H. Lloyd, Quebec, Rev. R. W. Colston, Maudgerville, N.B., Mr. Chas. Bown, Mr. Wm. Herring, Miss Goodenough, Robinson, Q., Mr. E. N. R. Burns, Bishop's College, Lennoxville, Q., Mrs. G. A. Harrison, Bishop's Crossing, Q., Mrs. Mark Libby, Milby, Q., Miss G. Price, Montmorency Falls, Q. (3), Mr. Francis Skeene, Shigawake, Q., Rev. H. Burrage, Mr. Trigge, Cookshire, Q. (2), Mrs. Jno. Coffin, Gaspé Basin, Q., Mr. C. E. Pye, Sandy Beach, Q., Rev. R. C. Tambs, (130).

Also for 1896:—Mrs. G. B. S. Young, Quebec.

Also for 1898:—Mr. Henry Burton, Milby, Q., Miss May Burton, S. John's, Bury, Vt., U.S.A.,

BEFORE DECIDING ON THE LOCALITY FOR
YOUR SUMMER VACATION
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