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### **The Bishop's Engagements for December.**

Friday, December 1st - Confirmation  
 S. Stephen's, Inverness and travel  
 via Lyster and Richmond to Coaticook.

Saturday, December 2nd. Consecration  
 of Chance! and Confirmation  
 Perryboro' 3 p.m.

Sunday, December 3rd. Holy Communion,  
 Perryboro', 7:30 Confirmation,  
 Dixville, 11 a.m. Confirmation,  
 Stanhope, 3 p.m. Confirmation  
 Coaticook, 7 p.m.

Monday, December 4th.—Holy Communion,  
 Coaticook, 8 a.m. and travel  
 to Sherbrooke

Tuesday, December 5th Annual  
 Meeting of S. Francis District Association  
 at S. Peter's Hall, Sherbrooke, 2:30 p.m.  
 Anniversary Service, S. Peter's,  
 Sherbrooke, 8 p.m.

Wednesday, December 6th. Celebrate  
 the Holy Communion, S. Peter's,  
 Sherbrooke, 7:30 a.m. Annual Meeting  
 of the S. Francis Deanery Board,  
 10 a.m.

Thursday, December 7th. Confirmation,  
 Island Brook, 3 p.m. Confirmation,  
 Randboro' 7 p.m.

Friday, December 8th. Return to  
 Quebec.

Sunday, December 10th.—Celebrate  
 the Holy Communion, Cathedral,  
 8 a.m. Assist at Mattins, 11 a.m. and  
 assist at S. Matthew's, Quebec,  
 at Evensong, 7 p.m.

Sunday, December 17th.—Celebrate  
 the Holy Communion and preach,  
 S. Matthew's, Quebec, 10:30 a.m.

Tuesday, December 19th. Preside at  
 Meeting of Central Board, 4 p.m.

Thursday, December 21st - (S. Thomas  
 Ap. & M.) Celebrate the Holy Communion,  
 Cathedral, 7:30 a.m.

Sunday, December 24th. Celebrate the  
 Holy Communion, Cathedral, 8 a.m.,  
 Preach, 11 a.m. and assist at Evensong,  
 7 p.m.

Monday, December 25th - (CHRISTMAS  
 DAY.) Celebrate the Holy Communion,  
 Cathedral, 11 a.m.

Tuesday, December 26th - (S. Stephen  
 M.) Assist at the Holy Communion,  
 Cathedral, 10:30.

Wednesday, December 27th - (S. John  
 Ap. & M.) Celebrate the Holy Communion,  
 Cathedral, 7:30.

Thursday, December 28th (Holy Innocents.)  
 Assist at the Holy Communion,  
 Cathedral, 7:30.

Sunday, December 31st. - Celebrate  
 the Holy Communion, Cathedral,  
 8 a.m., and preach 11 a.m.

### **The Bishop of Algoma in Quebec.**

The Bishop of Algoma has most kindly accepted our Bishop's invitation to come down and visit Quebec after the meeting of the S. Francis District Association at Sherbrooke. Accordingly the Bishop will D. V. preach at the Cathedral on Sunday morning, Dec. 10th (Second in Advent) and at S. Matthew's Church the same evening. His Lordship will also address a large public meeting at the Cathedral Church Hall on Monday evening, December 11th at 8 o'clock. It is trusted that all, who can possibly do so, will make a point of being present.

## CHURCH SOCIETY.

### CENTRAL BOARD.

A stated meeting of the Central Board was held on the 21st November, the Lord Bishop in the chair. Eighteen members were present. Reports were presented by the Finance Committee, the Education Committee and the Treasurer. \$100 granted in aid of new Church at Kinneair's Mills. Certain school teachers were accepted by the Society, and applications received for grants in aid of Schools at East Frampton and Anse-aux-Gascons. A letter from Col. Ward re School at Clapham. The Lord Bishop having announced that Mr. William Price had handed him \$24,000, bequeathed by the late Hon. E. J. Price to various Church objects, and that Mr. W. Price had himself paid the Government succession duty amounting to \$2,400, a hearty vote of thanks was passed by the Board and ordered to be sent to Mr. Price, for this extremely generous act. The committee appointed to consider and report upon section 7 of By-Law XIII re Pensions, made their report; consideration was postponed until next meeting. A letter was received from Dr. Wakeham, of Gaspé, kindly consenting to act as one of the Society's Medical Examiners. The Secretary was instructed to ask Dr. Macartney for a like favour. The Rev. A. W. Dutton and the Rev. C. T. Lewis qualified for participation in the benefits of the W. & O. and the Pension Funds. A Memorial, having reference to financial affairs, was received from the Church Wardens of Three Rivers, and duly considered. The Church Society consented to assume the investment and management of \$2,000 left by the late Hon. Senator Price to St. Michael's Church.

### Marjorie's Advent Parable.

By Mrs. George A. Paull.

Lying upon her little bed, in one of the daintiest rooms that any little girl's heart could wish for, Marjorie was sobbing until it seemed as if the rivers of tears would surely wash away her blue eyes, while her curls were dripping and tumbled, she had been weeping so long and so bitterly.

If you had glanced within the room, perhaps you would have thought that Marjorie must be a very discontented little girl to feel anything so

sorrowful about, when she had everything apparently, that heart could wish, to make her happy.

Let me, then, tell you why she was sobbing as if her heart would break. Best of everybody in the world, Marjorie loved her mother, and during the long months that her mother had been an invalid, Marjorie had proved the most loving and faithful of little nurses. The little hands had rendered many a willing service that no one else could have rendered quite so acceptably, and even the long days in a sick room were happy days, both to mother and to daughter, for they were together.

But the doctor had said that her mother must take a sea voyage, in the hope that it might give her back her health and strength, and Marjorie could not go with her. She had never been separated from her mother before in her life, more than two or three hours at the very most, and it seemed as if her heart would break at the very thought of long weeks in which she could not see nor speak to her dear mother. The doctor knew that Marjorie was a womanly maiden, and he told her that a great deal depended upon her.

So Marjorie had shown her true love by keeping back her tears, and instead of talking about her own sorrow at being separated from her mother, had done her childish best to help her mother to go away feeling contented about her little girl, and hopeful of a return with restored health.

And at last the parting had come. Oh, I am sure you will not wonder now, that the tears came like a summer shower, as Marjorie thought of the weeks that should pass before she should look upon the dear face again.

But after this one outburst of grief Marjorie was very patient and brave. She wrote a little every day of the long letter she sent to her mother once a week, and told her everything pleasant that had happened, and you may be sure that the mother heart read between the lines the bravery and self-denial of the loving child who never once wrote, "I want you so. Come back to my mamma."

Instead of grieving all day, Marjorie planned certain things as pleasant surprises to her mother, and she was almost happy in working at them

There was a cover for the little table in her mother's room, that she worked at every day for an hour, she practised a piece of music which she knew her mother loved, so that when she returned, Marjorie might be able to play it for her without one mistake. She studied her French verbs as patiently and earnestly as if she really liked them, instead of privately thinking that they were so hard that no one could ever possibly learn them, and that it would be far nicer to speak French without any regard to them.

She did all the little tasks that she was accustomed to do when her mother was at home, and, hence, as she was, she found a certain amount of happiness in preparing for her mother's return.

The weeks crept slowly away, and each letter brought glad news of improving health under the sunny skies of Italy. Then came the day of the journey toward home, and Marjorie counted the days, and counted, too, the hours of the days, that must pass before she should be clasped in her mother's arms.

The travellers were coming upon a slow steamer, that the trip might be as long as possible for the sake of the beneficial effects of the sea air, so it was quite impossible to know exactly when they would be home. The time of the incoming steamer varied usually some two or three days. From the hour the steamer sailed, Marjorie spent her time in preparation for her mother's return. Each day, with her own hands, she carefully dusted her mother's room, put fresh flowers in the vases, and made everything look as pretty as possible. She kept herself ready, too, and through all the long days she never once faltered, nor forgot to be ready if any hour should bring them.

She tried to be patient, but scarcely an hour passed, as it grew time for the steamer to become due, that she did not ask, wistfully: "Do you think they will be here pretty soon, now, aunt Alice?"

It was almost Marjorie's bed-time one evening when she asked: "Do you think mother could possibly come to-night, aunt Alice?"

"I do not think there is any chance of the steamer coming in before to-

morrow noon," was the answer. "You know uncle was to telegraph us as soon as she was sighted, and we have not heard from him, so of course there cannot be any news."

"May I sit up a little longer so as to be ready if she does come?" pleaded the little girl, and aunt Alice consented.

Marjorie loved to read her bed-time verses from her mother's Testament, and after a while she went up to the room that was all ready whenever the travellers might return, and, climbing upon a chair where she could have the light fall upon her book, she found her chapter and began to read.

Suddenly her quick ears caught the sound of footsteps and, rushing down stairs, she opened the front door, and running out, went straight into the dear mother arms open to receive her, just as a little bird darts straight to its nest.

Need I tell you what a happy household that was, and how late the hour grew before they could go to sleep? Marjorie slept in her mother's arms, when at last she could go to sleep at all: a mother with cheeks that were tanned with the sea air, and ruddy with renewed health and strength.

Such happy days were the ones which followed, when Marjorie showed her mother how she had improved the time of her absence, and received the loving commendations which she had earned.

Some weeks later, Marjorie and her mother were having one of their Sunday talks, which they both enjoyed so much; Marjorie nestled on her mother's arms.

"I cannot quite understand about Advent, mother-dear," Marjorie had said, and her mother answered:

"You know what a parable is, darling?"

"Oh, yes," Marjorie responded. "It is something easy to understand that explains something that is hard to understand, a sort of story."

Mother smiled at her little girl's definition.

"Yes, I see you understand," she answered. "Well, darling, I think my absence from you and my return is a parable of Advent that will help to make the Advent lesson very plain to

you. How did you spend the time of my absence?"

"In getting ready for you to come back, and doing what I knew would please you," Marjorie answered, quickly.

"And when I came back everything was ready for my return. You had kept my room all ready for me, even to the flowers in my vases. You could not know the day or the hour when I would come, so you were ready for me at any time, and that was why, when I did come, I found everything ready to welcome me, and knew that a loving heart had been preparing for my coming."

A sudden light dawned upon Marjorie's mind.

"Mamma, I do understand it all now," she answered. "It truly is a parable, isn't it. It makes Advent so plain. It is just like your coming. If we love the Saviour we will try to be ready for Him to come always, won't we? And we will try to do what He tells us, and not to do the things He tells us not to do, and then whenever he comes we will be ready."

"Yes, darling," her mother answered, and then she repeated the beautiful words of the collect which Marjorie had just been learning, and which meant so much to the little girl, now that she interpreted them by the parable of the other coming for which she had so lovingly prepared.

"Almighty God, give us grace that we may cast away the works of darkness and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty, to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen."—*The Churchman*, N. Y.

### The First Imperial Church Parade in Canada.

Sunday, October 29th, was a memorable day for Canada and for the Canadian Church. On that day, the officers and men of the 2nd Battalion of the Royal Canadian Regiment, which has been raised for special service in the Transvaal, assembled in the Cathedral in a body to

ask God's blessing upon their loyal efforts to uphold the Flag of our Queen and Empire, and the civilization and liberty of which that Flag is the emblem. The morning was so wet that at first the parade was countermanded, owing to the difficulty the men would have in drying their uniforms before embarking on the vessel. However, a slight improvement in the aspect of the weather, about ten o'clock, enabled the General to again order the parade, and about eight hundred, out of the thousand men constituting the Battalion, marched to the Cathedral. The floor of the building was reserved for the Soldiers, the galleries alone were open to the general congregation. At about eleven o'clock, when the men were in their places, the Choir and Clergy, the Dean, Canon Richardson, and the Rev. Messrs. Petry, Fyles, Parker, Scott, Dunn and Almond, the Church of England Chaplain, and Rev. Father Sargent and Rev. Geo. Thompson of the American Church, left the vestry and proceeded to their places in the Stalls. As they entered the building a sight never to be forgotten met their gaze. The body of the Cathedral was packed with a dark mass of men in sombre rifle uniform, relieved by the buff cross-belts of the officers, and the handsome uniform of members of the Royal Canadian Artillery and Infantry. The galleries, which were decorated with British flags, were crowded with civilians, and, in his official pew, the presence of the Governor General brought to mind the August Lady, whom he represented. But the effect of the sight was nothing to that of the sound, when the first hymn, "Onward Christian Soldiers" was given out, and, from the throats of hundreds of enthusiastic and splendidly built young men, rose a strain of music, that in its volume, and, owing to the circumstances of the occasion, in its peculiar hold upon the heart, was simply overpowering. The Service of the Holy Communion was preceded by a shortened form of Matins, the prayers being read by the Rev. Lenox Smith, and the lesson by the Rev. G. H. Parker, of Compton. After Matins, the hymn "Stand up, stand up for Jesus" was sung, and then the Dean, Rev. Father Sargent and Rev. F. G. Scott entered the Sanctuary and the Communion Service was begun, the Dean being Celebrant, Father Sargent Gospeller and the Rev. F. G. Scott Epistoller. At the conclusion of the Creed the hymn "Fight the good fight" was sung, and

then followed the Sermon, which was preached by the Rev. F. G. Scott, the text being taken from Deuteronomy xxxiii. 27. "The Eternal God is thy refuge and underneath are the everlasting arms, and He shall thrust out the enemy from before thee."

As the soldiers had been ordered by the General to remain till the end of Service, the people followed their example, and no one went out after the Prayer for the Church Militant. It was therefore with a full Church that the Service proceeded. The peculiar thrill of the occasion struck by the opening hymn was never for a moment broken, but it deepened in intensity until the actual time of Communion came, and with Her Majesty's representative and the General Commanding, at their head, line after line of men thronged, in the order and flush of deep reverence, to receive the Body and Blood of the King of Kings, before they left, perhaps for ever, their Canadian home. It was at that moment, that the suppressed emotion of the congregation reached its highest pitch, and few indeed there were who did not feel a mist gathering before the eyes and a tight compression of the throat. There were probably about three hundred of the officers and men who communicated. When the ablutions were being made, the grand old version of Moses' sublime Psalm was sung, "O God our help in ages past," and at the very end of the Service "God save the Queen" rose from the lips and hearts of men, who as they sang dedicated themselves to the death, if need be, for Queen and Country.

We shall doubtless send forth many regiments in the future to fight for the Empire, but we shall never send the first one again, and several thoughts come to us when we reflect on the significance of the first Imperial Church Parade in Canada. The chief thing that strikes us is the change in our attitude towards the dread necessity of war. The men we sent out were not a wild half drunken mob, cheered to the front by bands playing rollicking airs, but calm, sober, determined, educated young fellows who were not forgetful to come and ask God's blessing on what they felt to be their undoubted duty. Such a scene as that witnessed in our Cathedral is a better augury for the future of the Empire than any number of battle ships. And the second thought that strikes us is one, which fills our hearts with gratitude, as Churchmen, it is that the new departure

in our history has been made under the blessing of the old Church of England in her revived sacramental life. Ninety years ago there might have been a Church Parade in the Cathedral, but how different it would have been. Just those features, which to-day struck the very key note of lives pledged to honour, nobleness and death, would have been missing. There would have been no heartiness, no bright music and no public Celebration of the Holy Communion with its result of three hundred men on their way to battle, kneeling in the sight of all to receive the Bread of Heaven. It would all have been cold, formal and state arranged. Thank God then, that, concurrently with the Imperial life, He has roused the life of the Empire's Church, and that the old Church of England, which, with its historical memories and army-like organization, is the only Christian body that fittingly could do so, is able to meet, in an unprecedented way, the vast spiritual needs of a wider national life.

F. G. S.

### Thanksgiving Day at the Cathedral.

Owing to the large amount of space occupied in our last issue by the Bishop's Charge, many important events had to be passed over, and amongst them the Cathedral Thanksgiving Service on Oct. 19th

This year's United Service was more than ever a true offering of Thanksgiving. There were many Clergy, a large Congregation, a reverent and beautiful rendering of the Service by the Choir, and many Communicants, —and the Sermon, preached by the Rev. James Hepburn, M.A., Rector of Richmond, was an eloquent setting forth of the past and present mercies, both temporal and spiritual, for which we as a Nation and an Empire should give our most hearty thanksgiving unto Almighty God.

### Anniversary of the S. Francis District Association.

As each year these Anniversaries are held, they are always attractive and useful, and this year's meeting, which will be over before these lines are read, promises to be no exception to the rule. The late Rector of Sherbrooke, the Lord Bishop of Algoma, has most kindly promised his presence, and this of itself, will ensure practical work and unusual success.

The proceedings will open at S. Peter's Church Hall, Sherbrooke, on Tuesday, the 5th instant, at 2.30 p.m., with a business meeting at which the

officers of the Association and the Clergy of the S. Francis District will bring in and read their annual Reports.

At 5 o'clock there will, D.V., be chapters of the four Rural Deaneries making up the old Deanery of S. Francis for the election of four Rural Deans for the next three years.

At 8 o'clock the Anniversary Service will be held in S. Peter's Church, Sherbrooke, and the sermon will be preached by the Lord Bishop of Algoma.

On Wednesday, December 14th, there will be a Celebration of the Holy Communion at 7.30 a.m. At this service the Bishop of the Diocese will be the Celebrant.

At 10 o'clock the Session of the Deanery Board having been opened with prayer and certain preliminaries having been attended to, the four Rural Deans will make their Reports and the Rev. Prof. Wilkinson will give some account of the Missionary work done around Bishop's College, Lennoxville, by the Brotherhood of Lay-readers. This will be followed by reports by Vice-Principal Allnatt on Bishop's College and Bishop's College School and another by the Rev. Canon Foster on Compton Ladies' College.

When all the Reports have been disposed of there will be two papers,—the first on Sunday Observance to be read by the Rev. Rural Dean Hepburn, M.A., and the other by A. Cecil Smith, Esq., B.A., on Church Music, and the reading of these papers will be followed by discussion.

In the evening the proceedings will be brought to a close with the Annual Public Missionary meeting, commencing at 8 o'clock. At this meeting the chair having been taken by the Lord Bishop of Quebec, the Rev. Albert Stevens, M.A., the Clerical Secretary of the Association will read an epitome of all the Reports brought in on the previous day, after which the Lord Bishop of Algoma will give an account of his work in the West and will no doubt have a large and sympathetic audience. We feel sure therefore that this whole meeting will prove to be a very helpful and popular occasion.

## RURAL DEANERIES.

### RICHMOND.

The Annual Conference of this Deanery was held recently in the base-

ment of S. Anne's Church, all the Clergy of the District meeting together with the exception of the Rev. R. J. Fothergill, who was debarred at the last hour. The Deanery is fortunate now in having for one of its members the Archdeacon of the Diocese, whom the Dean called to the chair.

The Rev. E. A. W. King, being a near neighbour and a valuable helper, was also asked to appear, and did so readily.

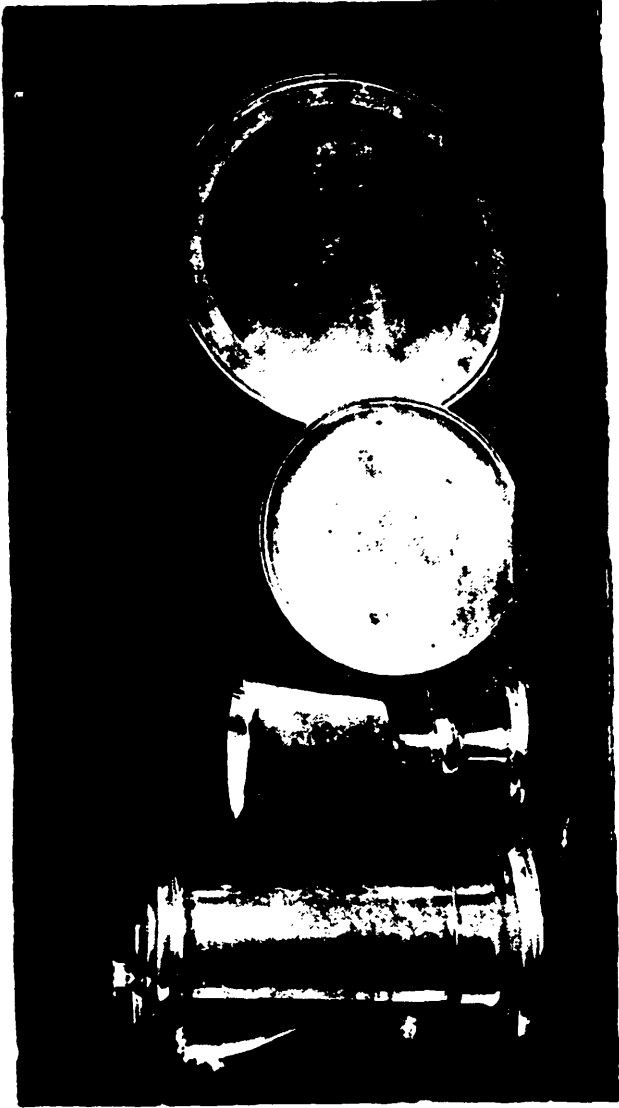
The Holy Communion was celebrated at 8 a.m. and Matins was said at 9.15 a.m. The Conference opened at 10 a.m. with the study of St. Luke, Chap. I., in Greek. There were only four Clergy present for this with the Archdeacon (the other three not arriving till afternoon), but it was a most enjoyable morning and most profitable. More study of this kind would be the greatest boon to the Clergy, and through them to the Laity.

The afternoon session, at 2.30 o'clock, was open to the public, and 25 were present besides the Clergy. One paper fell short through the absence of Mr. Fothergill, but Mr. Wurtele and Mr. Sykes read theirs—the first on "The Success of Sunday Schools and the Instruction of the Young"—a very thoughtful and suggestive paper indeed, the second dealing with the troublesome problem "How to Keep Our People Loyal to the Church After Confirmation." The discussions upon the two papers were very prompt and very general, and left a good impression upon all.

At 8 p.m. the Missionary Meeting began with a Hymn, the Archdeacon very kindly taking charge, speaking in his best style at the beginning and at the close. Mr. Blaylock made a speech of singular force and fervor on the progress of the Church in Japan. Mr. Lewis, coming from the Diocese of Ontario, spoke of work there, and Mr. King gave a rapid sketch of work in Africa, brim full of data, which was much appreciated. The offering taken (\$12.00) was sent as a token of kindly memories to Bishop Thorneloe, of Algoma.

### COOKSHIRE.

The Annual Meeting of this Rural Deanery was held in Cookshire on Tuesday, August 29th. The proceedings opened with a Celebration of the Holy Communion in the morning, fol-



**COMMUNION PLATE**

Presented to the Mohawk Indians at Fort Hunter, N. Y., by Queen Ann.



lowed by Matins at 10.30. The study of Greek Testament was then taken up. The Rural Dean read an introduction to St. Paul's Epistle to the Romans, which, with an interesting discussion upon it, occupied the time until one o'clock. At noon a short Office of prayer was said. In the afternoon the Chapter meeting of the Deanery was held. Minutes were read and matters of general interest discussed, especially the duty of the Clergy to visit the Public Schools. Evensong was said in St. Peter's Church at 7.30, when the Rev. E. B. Husband, of Marbleton, preached.

On October 9th and 10th the Rev. C. E. Bishop welcomed the Clergy of the District to a Deanery meeting at Scotstown. Seven Clergy out of nine were present. Evensong was said on Monday at 7.30 p.m. The meeting of the Deanery was fixed upon as the Harvest Thanksgiving, and the Rev. J. W. Wayman preached a most thoughtful Sermon on Thanksgiving. A Celebration of the Holy Communion at 7.30 a.m. on Tuesday morning was attended not only by all the Clergy, but by a number of the Congregation, both men and women. After Mattins at 9.20 the Rural Dean led in Greek Testament study. Romans I. to III., v. 20, was taken up, and the special topic was "Sin and Its Results." The Deanery prayer was read at noon.

After dinner at the Parsonage a pleasant hour was spent in social chat, and the meeting adjourned. A third meeting of the Deanery was held at Canaan, Vermont, on November 14th and 15th. The Incumbent of Hereford is an International Missionary, and is doing real and effective Missionary work, not only in Hereford, but in the States of Vermont and New Hampshire. On Tuesday afternoon a well attended meeting was held in the Church Hall at Stewartstown, when the Rural Dean and Rev. A. H. Moore gave addresses on Church work. At 7.30 p.m. we drove to Hereford Church for another Service. This was a most inspiring one. The Church was as full as it could hold, the majority being men. The Service was hearty and bright, and the Rev. A. H. Moore and the Rural Dean gave addresses on "Church Work" and "Our Duty as Soldiers of Jesus Christ."

One had only to look at the congre-

gation to see what a great work is being done. This work at Hereford is true Missionary work, and I wish that some of our good Churchmen in Quebec could have been with us to see what the Church is doing in this lonely outpost, among the rugged Hereford hills, where but for the Church the people would be as sheep without a shepherd.

Wednesday was devoted to Greek Testament, Romans III, v. 20 and iv., with "Imputation" as the special topic.

After Greek Testament a paper was read by the Rev. A. E. Whatham, on "The Old Testament in the Light of Modern Science."

The paper was most thoughtful and original, and was followed by an animated discussion. These Deanery meetings are not only helpful to the Clergy, but are also useful to the Parish in which the meeting may be held. We hope to continue them through the winter.

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### Some Historical Communion Plate.

By H. C. STUART.

#### I. - THE QUEEN ANN.

The year of Grace, 1664, changed New York from a Dutch to a British possession. It was not, however, until 1693 that it was ordained by a formal Act of Assembly that six "Protestant Ministers" should be appointed therein. The operation of this Act began in 1697, when a Church was built, the vestry of which appointed Mr. W. Vesey to the Incumbency, provided that he obtained ordination in England. This was the beginning of Trinity Church, and Mr. Vesey continued in office as Rector for the first fifty years of its existence. By the year 1706, the Church had made considerable headway in the vicinity of New York, as we read that in that year Jamaica, Hempstead, Westchester, Rye, and Staten Island, each received from Queen Anne "a large Bible, Prayer Book, Book of Homilies, with Cloths for the Pulpit and Communion Table, and a silver Chalice and Paten" and that Burlington, N.J., and Philadelphia, had already benefitted by a like mark of royal favor.

The bestowal of Communion Plate in these missions certainly impressed the colonists with the dignity of the Sacrament of the Holy Communion, and with the duty of frequently receiving it. The necessity of better teaching on this point will appear from the fact that Lord Cornbury, Governor of New York, had caused the Rev. Thogood Moore, the S. P. G. Missionary to the Indians in the vicinity of Albany, to be arrested and thrown into prison, on the charge of audaciously celebrating the Holy Communion as often as once a fortnight! It was hoped that presentations of Altar plate from such a source, would prove a valuable object lesson to those in authority as well as to the Indians and parishioners generally.

The most interesting of all Queen Anne's gifts to the Colonial Church, from an historical point of view—no, excepting even the "Queen Ann Bounty," which is still a very useful institution—is her present of Communion Plate to the Mohawk Indians of Fort Hunter, in the then Province of New York. Several attempts had been made, from the beginning of the reign, to supply the Iroquois, or Six Nations, as they were called, with a regular missionary. The first report of the S. P. G. contains an account of the remarkable words of one of the Iroquois Sachems, in the name of his people, to the Commissioners for Indian Affairs at Albany, dated June 28, 1700, and transmitted by the Earl of Bellamont to the Lords Commissioners of Trade and Plantations, October 25th, the same year: "I must say" the Sachem said, "that all the while I was here before I went to Canada, I never heard anything talked of religion, or the least mention made of converting us to the Christian Faith; and we shall be glad to be if you at last are so piously inclined as to take some pains to instruct your Indians in the Christian religion. I will not say but it may induce some to return to their native country. I wish it had been done sooner. If you had had Ministers to instruct your Indians in the Christian Faith, I doubt whether any of us had deserted our native country. But I must say, I am sorely beholden to the French of Canada for the light I received, to know there was a Saviour born for mankind. And now we are taught God is everywhere,

and that we can be instructed at Canada, Dowaganbae, or the uttermost parts of the earth, as well as here." Subsequently the Sachems expressed their admiration "that they should have a Squaw-Sachem," and they hoped "she would be a good mother, and send them some one to teach them religion as well as traffic."

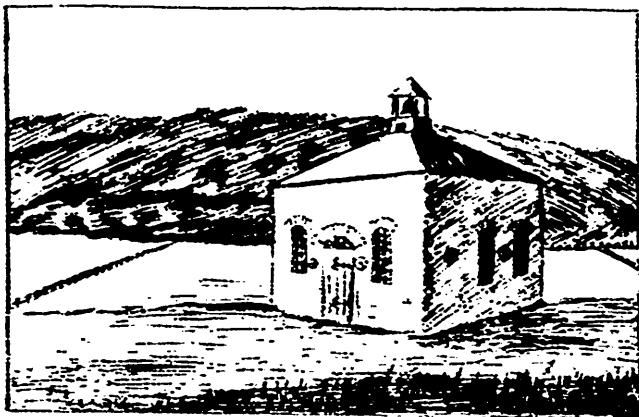
These Indians are referred to in the report as the "praying Indians of Canada," but those who know their history at that period, regard them rather as the "fighting Indians of the Six Nations."

The Rev. Thomas Barclay, appointed to the Mission of Albany in 1709, was the first English clergyman that acquired any direct influence over these Indians. His mission included the oversight of the neighboring Indians. By taking a warm interest in their welfare, and visiting them often, he was soon able to report no less than fifty native adherents. The following year, four of their Sachems went to Lagland to solicit aid against the French in Canada. Their interview with the Queen ended with these words: "Since we have been in alliance with our great Queen's children, we have had some knowledge of the Saviour of the world, and have often been importuned by the French, both by the insinuations of their priests, and by presents, to come over to their interests; but have always esteemed them men of falsehood. But if our great Queen will be pleased to send over some persons to instruct us, they shall find a most hearty welcome." A curious tract of the period contains rude engravings of the four Sachems, and compares their visit to the English Court, with that of the Queen of Sheba to the Court of King Solomon. Allusions to the sensation made by their appearance will be found in the "Tattler," No. 171, and the "Spectator," No. 50.

Lord Sunderland, one of the principal Secretaries of State, was directed by the Queen to transmit to the Archbishop of Canterbury the speeches of the Sachems, with directions to refer the matter to the S. P. G. The Society expressed willingness to send two missionaries to minister to the Mohawk and Oneida Indians at a stipend of £150 each, and also an interpreter and schoolmaster at a fair salary. Without loss of time the Queen com-

manded a fort, chapel, and residence for the minister to be erected, and ordered that Communion Plate and Altar Cloths should be prepared for presentation to the Chapel as soon as it was ready for use. The Altar Cloth was of crimson velvet and gold, and the Altar linen — also included in the gift — had the royal arms woven into the pattern. The royal gift also contained a large Bible, Prayer Book, and Homilies; and the Archbishop presented twelve large octavo Bibles, and tablets containing the Creed, Lord's Prayer, and Commandments for the east wall. The S. P. G. appointed the Rev. W. Andrews and made the necessary arrangements for supplying him with an interpreter, and a school-master. Thus prepared and equipped, Mr. Andrews left England in 1712 for his Indian work.

children's, and he treated the Indians accordingly. It would take years of careful training to work any desirable and permanent change, and their first teachers understanding this, were patient and trustful. Mr. Barclay, therefore, was not greatly taken by surprise, when he discovered that the Indians' first idea of the utility of the completed Church, was that it would make a capital slaughter-house; and although he was intensely disgusted, he was not unprepared to learn, as he soon did, that the Indians had already begun to use it as such. It is on record that no one could be more severe than Mr. Barclay, when occasion required, and when he opened the Church to prevent its further profanation, he preached from St. Matthew xxi. 13, in which he denounced their sacrilege in such moving terms that an old Sachem



OLD MOHAWK CHAPEL, FORT HUNTER, N. Y.

But before his arrival, the Chapel which had been recently completed, had been formally opened by Mr. Barclay, the Missionary at Albany, under what would be regarded at the present time as peculiar circumstances. Mr. Barclay was well fitted by experience to gauge accurately the Indian character. To him the old Sachem's speech in 1700, and the elaborate address before Her Majesty in 1710, presented no difficulties. He knew the Indian nature — that they might one day profess intense admiration for anything, and repudiate it the next with the utmost unconcern, and stoutly maintaining that they had always held that opinion. Mr. Barclay knew that their minds were changeable as

said "thunder and lightning were nothing to it."

In the contract for the erection of the building, the plan and specifications for the Church are very brief: "Also a Chapel in the Middle of the fort, of twenty-four foot square, one Story — Ten foot high, with a Gable Over it well covered with Boards, and Singled and well Flowred. A Seller of fifteen foot Square, and it Covered with Logs and then with Earth. The whole Chapel to be floured." A picture of this old Chapel, drawn by the artist and actionarian, Mr. Rufus A. Grider, appeared several years ago in the "Churchman" of New York, from which it was copied into the "Canadian Church Magazine" of De-

center, 1892. Of this historic Church, it is only necessary here to state that it was built of stone, and apparently for defence as well as for worship. After the final departure of the Mohawks from the country, the Church was used as a stable, and plum and hazel-trees grew thickly about it. It was in this condition in 1826, when it was demolished to make way for the Erie Canal.

The Communion Plate given by Queen Anne to the Mohawk's Chapel consisted of six pieces of solid silver, two Patens, two Chalices, one Flagon, and one Alms-Dish, each piece bearing the inscription: "The Gift of Her Majesty, Queen Anne, by the Grace of God, Queen of Great Britain, France, and Ireland, of Her Majesty's Plantations in North America, Queen of Her Indian Chapel of the Mohawks." The inscription on the plate bears no date, but the silversmith's Hall-mark for 1711—Britannia and the lion's head erased, used from March, 1696, to June, 1730. The large Bible contains the words "To Her Majesty's Church of the Mohawks, 1712." Of this plate one Chalice and Paten are in use at the Mohawk Church, Bay of Quinte, and the remaining pieces at the Mohawk Church at the Grand River, where the Indians have lived for the past century.

The cause of the emigration of these Indians to Canada can be briefly told. Loyal to the British, they were naturally regarded with suspicion and dislike by the Whigs of the Revolutionary period. As the war progressed, the Indian Missionary, the Rev. John Stuart, was imprisoned on account of his loyalty to the King, and the little Mohawk Church, which the heathen Indians had once profaned by using as a slaughter house, was, by these civilized and enlightened white Christians, turned into a drinking house—a cask of rum being hoisted into the Reading Desk and the Holy Table used as a sideboard for cups and decanters.

The care bestowed on the Indians had begun to bear fruit. They became deeply attached to the Church, and Mr. Stuart reported to the S.P.G. that he had known them to walk as far as sixty miles to communicate on Christmas Day. The time had now arrived when their mettle was to be severely tried. Hearing that a band

of Whigs, armed with authority to dispossess them of their lands, was moving towards Fort Hunter, they hastened home from their hunting-grounds, and although their own dwellings were blazing around them on their arrival, their first care was to fly to the Church and secure the precious Altar vessels, which they hastily wrapped in the fair linen and the heavy Altar-cloth, and carried into the depths of the forest, where they were buried safely in the earth. Then they returned, and leaving their own dwellings to the flames, they formed themselves into a body-guard round their revered Pastor and his family. The training of these hardy sons of the forest was beginning to tell. With scarcely a sigh of regret as they took a last look on the lands owned by their forefathers from time immemorial, they solemnly turned their faces towards Canada, henceforth the home of their race.

These men were the descendants of those terrible Iroquois, who, a century and a half before, had puzzled the best officers of Louis XIV., and for years checked effectually the growing civilization of New France. And, as we would expect, they met their expulsion with that calm indifference the world loves to see in those who move in a losing cause. They had staked their all in their firm loyalty to their king and country; they had lost all except their independent spirit—the birthright of their race, of which no enemy could despoil them. The expulsion of the Mohawks from the homes and graves of their fathers—this expatriation of a brave race, the tigers of America, the Romans of the Western World, as they have been called—was a theme on which the tuneful singer of the exquisite Hiawatha might have sung as touching a lay as even the matchless Evangeline.

When thus hurried away from their home, with no time to prepare for such a flight, Mrs. Stuart bore in her arms a young infant, and owing to ill-health, was unable to provide for it its natural food. Then an Indian woman, wife of the celebrated Captain Jack, at once weaned her own baby-girl, and took the white child to her arms, and nursed him back to health. Years afterwards, when this boy grew to manhood, and was known as the

Venerable Archdeacon of Upper Canada, he had the happy consciousness that he had tenderly cared for his foster-mother. And when her faithful heart had ceased to beat, he as carefully looked after his foster-sister as he called her, and through her whole after life, even till his own hair was white with age, did he go back into the woods, with unflinching regularity, to pay her his yearly visit, and "to pay her," as he laughingly said, "for that milk he had stolen from her."

It only remains to state that when peace was finally ratified between the two countries, a deputation of Indians made a pilgrimage to Fort Hunter, from which they returned with the sacred treasures they had buried years before. The cloths were ruined from long exposure to the earth, but the plate was uninjured. This was deposited with Dr. Stuart, who subsequently delivered it over to the sole custody of the Indians—a part to those at the Bay of Quinte, and the remaining portion to those settled on the Grand River, where they are still in constant use.

We are indebted to the Rev. R. Ashton, Principal of the Mohawk Institution at Brantford, Ont., for the loan of the Photograph, from which our Picture of the Communion Plate has been produced. Only four out of the six pieces are here represented, the other Chalice and Paten being in use at the Mohawk Church, Bay of Quinte.

As one views to-day these venerable relics of the past, bright and sparkling as the day when good Queen Anne held them in her royal hands, and prayed God bless their holy use, we feel instinctively that her blessing has indeed followed them for well nigh 200 years, and that it will still follow them in their ministrations to her Mohawk children.

### Notice to Subscribers.

Another Volume of the DIOCESAN GAZETTE is completed by this Number. We ask for the continued support of all our readers and advertisers. Renewed Subscriptions are now in order, and unless notice is received to the contrary, it is taken for granted that all our old friends wish to continue.

*Will not each one endeavor to find a new Subscriber for 1890 and thus help to fill the gaps, made by death or removal! Besides this, we shall be very glad, if, as in previous years, those who feel able to do so, will send us a small extra donation towards the expenses of our Pictures. Let all thus co-operate in providing us with the motive power for the production of a better and more interesting Magazine for 1890.*

### The Bishop's Address to Synod. (Concluded.)

V. IN MEMORIAM, THE NEW DEAN,  
CONCLUDING WORDS.

And now, dear Brethren, I come to a very saddening and yet to a very bright and glorious paragraph in my address. The removal of our dear ones must always be very grievous, and in any two years of our Diocesan life there must in the nature of the case be many gaps. But, since we are only called upon here to record the names of those who have actively assisted in our Diocesan work, the heavy cloud is certain in all these instances to have a silver lining, for we are able to express our confident trust, that these are, at any rate, all of them at rest in the sweet Paradise of Peace. It is in this light then that I have to name to you Mr. John S. Fry, Mr. R. Herbert Smith and Mr. Robert Hamilton, all of them Life members of our Church Society, and the last two also great co-workers with us in their day, and the last undoubtedly one of the very greatest of our benefactors. I have also to mention Mr. Timothy H. Dunn, who did much with a view to providing spiritual privileges for the place of his birth, the Rev. Thomas Harry Lloyd, a loving and greatly beloved Assistant at our Cathedral, and Mr. Cyril Bishop, the good, thoughtful and promising son of one who does much, very much, towards the happy reverent, rendering of our Cathedral Services; Lady Meredith, too, who was a good friend to the great cause in a quiet way, and Miss Ethel Carter, the Honorary Secretary of the St. Matthew's Branch of the Woman's Auxiliary, a dearly beloved daughter

of one of our most earnest and able Quebec Laymen. And outside the Diocese, I must not omit to mention the names of the Right Rev. Dr. Williams, of Connecticut, the presiding Bishop of the Sister Church in the United States of America, and of the Right Rev. Dr. Sullivan, the late Bishop of Algoma, a missionary hero, who until his health failed and rendered him utterly unfit for his arduous duties, remained, like a brave soldier, firmly at his post, and only survived for all too brief a space, and then lay down and died. Concerning all these and many more that have been and are still dear to us, we declare, in the beautiful words of our Book of Common Prayer, that their souls are with our dear Lord in joy and felicity; and, at the same time, we pray that we, as well as these and all those who are departed in the true Faith of God's Most Holy Name, may have our perfect consummation and bliss, both in body and soul, in the great God's eternal and everlasting glory, through Jesus Christ our Lord.

And now, dear Brethren, I have but little more to say. It would be unnatural, however, assembled as we are to-day for this our Synod in our Cathedral and in our Cathedral Church Hall, if I did not allude to the glad fact that the Mother Church of our Diocese and its precincts are now under the care of a Dean, who is the only son of your late revered Bishop, and certainly what we heard last evening was a grand omen and earnest of good things to come.

And last of all, pray let me impress upon you, my dear Brethren in the Lord, that we are met here in Synod not merely in order that we may perfect our organization. For although no man values our Diocesan rules and arrangements more than I do, yet I do feel, when our Clergy and Lay delegates travel long distances and submit to heavy expenses, in order that we may meet in our solemn Synod, or Council of our Church, our object is not merely to alter defective Canons or to add new ones, that may seem to have become absolutely necessary for the well-being of the Diocese. No! our object is rather, that we may consider together how, in our Parishes, we can lead our people better to realize their Baptismal privileges and responsibilities, looking to an all merci-

ful Father, in and through a living, personal Saviour, and by the indwelling of the infinite, loving Holy Spirit, to show us what we need to know. This is why we have made some little change in the Services preceding our session. I thank God that we were permitted to join together as we did last night, and still more that we united, as so many of us did this morning in seeking in the Holy Communion the Divine blessing upon our labors, for, believe me, my dear Brethren, more *depend upon our seeking God's help in the Services of the Synod than upon our actual deliberations*, seeing that the wisdom of God is wiser than man, and the assistance of God is stronger than man. Let us all, therefore, be very brief and business-like in our speeches on those technical questions, which are to be brought before us, so that there shall be ample time, not only for a full and profitable consideration of the religious progress of the Diocese to-morrow evening, but also for a generally higher level of subjects of debate to our common good and to the glory and praise of God.

### A New and Interesting Book.

We congratulate our brother, the Rev. H. C. Stuart, Rector of Three Rivers on having another volume of his researches into the History of the Church in Canada ready for the press. This new volume although it is the second instalment of the History of our Church in this Dominion, beginning with the conquest of Canada, is complete in itself. The reader will here find a full account of the life and labors of Bishop Jacob Mountain (1793-1825) the establishment of fifty new Missions with biographical sketches of their incumbents. The chief sources of information in compiling the work were the State papers, S. P. G. documents, etc., most of which are as yet unpublished.

The first instalment of this work was published six years ago, and was warmly commended by the Canadian, English and American press, by the Bishops and Clergy generally, and by such distinguished historians as the late Bishop Perry, Historiographer of the American Church, Dr. Kingsford, and Sir James LeMoine.

Should there be a sufficient number of subscribers for this Second Volume to cover the expense of publishing, the work will be got out at once. It will contain about three hundred large, well printed pages, on paper of good quality, and the book will be attractively bound in cloth. It will be supplied to subscribers at \$2 per copy, payment on delivery of the book. Those who would like to obtain a copy should write to the Rev. H. C. Stuart, Three Rivers, P.Q., and express their willingness to subscribe.

**IN MEMORIAM**

**A SUDDEN CALL TO REST.**

It was a matter of real regret to us that we last month omitted to notice an event, which brought a pang into many of our homes, we mean the drowning accident at Riviere du Loup, on Thanksgiving Day, by which Stening, the elder son of our good Missionary, the Rev. Geo. T. Harding, and his young friend Walter Jarvis, were suddenly called, as we trust, to a higher and better world. We will not attempt to describe what took place. Our object is simply to offer to all the surviving parents our heartfelt sympathy, and to say how much we rejoice to learn that the good lads, of whom so much was hoped and expected here, were apparently ready for their call, so that we may well believe, they were removed from our midst, in order that they might render higher and more important service to Their Master nearer to His Throne.

**DISTRICT NEWS.**

**WATERVILLE.**

The Rev. R. C. Tambs writes:—

*North Hatley*—The Bishop of the Diocese officiated at St. Barnabas' Church on Saturday afternoon, November 18th, assisted by the Incumbent. His Lordship dedicated the Daves Memorial Altar Cross, administered the rite of Holy Baptism to six adults and confirmed six candidates, including two of the newly baptized.

*Eustis and Capelton.*—On the evening

of the same day a Confirmation Service was held here at Christ Church, when seven young people received the Apostolic blessing in the presence of a full Church.

*Waterville* At St. John's Church on the following morning, Sunday, there was a good Congregation and eight persons were presented for Confirmation, including five young men, one of whom was baptized by the Bishop at the beginning of the Service.

The Services at the three places were all-very impressive.

**MAGOG.**

The Lord Bishop visited this Mission on Sunday, October 29th, and confirmed 13 Candidates at the 11 o'clock Service. A large Congregation was present, considering the very wet weather, and listened with great attention to the very instructive words that fell from the Bishop's lips. In the afternoon the Bishop proceeded to Stanstead via Fitch Bay.

The Annual Harvest Thanksgiving Service was held in St. Luke's Church on October 13th. The Church was very prettily and tastefully decorated by the ladies of the Congregation. The Service, which was held at 7.30, was bright and hearty, and the Rev. H. A. Brooke, M.A., Rector of Stanstead, preached a most appropriate and excellent Sermon, which was very much enjoyed by the large Congregation present.

The Harvest Supper took place on Thursday evening, October 19th (Thanksgiving Day), and was fairly well attended and a most enjoyable evening spent in listening to music, instrumental and vocal.

The electric light has been placed in the Church this autumn, and the result well repays the efforts of those who collected and subscribed for it. There are in all 24 lights.

Since I last wrote we have lost several more Church families by removal, —all will be missed very much indeed.

The Services at Cherry River and Castlebrooke have been regularly kept up and the attendance has been very encouraging.

The residents at Castlebrooke neighborhood have lately added a shed for horses to the McDermott School

House, so that Services may be held all winter.

Mr. Simon Oliver gave the shed on condition that the other members of the Congregation should move it to the School House and set it up, which they gladly did.

Mr. and Mrs. Oliver have gone to Honolulu, H. I., for the winter, and they will be very much missed at the Services.

The Women's Guild of S. Luke's Church held their annual meeting a short time ago and elected officers for the coming year, as follows:—

President—Mrs. R. Wright.

Vice-President—Mrs. Geo. Gustin.

Treasurer—Miss Sweeny.

Secretary—Miss H. Johnson.

The Treasurer's report showed that quite a large sum had been raised during the past year and a corresponding large hole made in the Parsonage Repairs Debt.

A successful year is looked forward to.

#### SERVICES FOR DECEMBER.

##### S. LUKE'S CHURCH.

*Sundays*—Holy Communion, 3rd and 17th at 11 a.m. 10th and 24th at 8 a.m.

*Matins* every Sunday, 11 a.m.

*Evensong* " " 7 p.m.

*Fridays*—Service and Address, 7.30 p.m.

*Wednesdays*—Service and Address, 7.30 p.m. (during Advent.)

*Xmas Day*, 25th—Holy Communion, 8 a.m. *Matins* and Holy Communion, 11 a.m.

*Holy Days*—Holy Communion, 7.30 a.m.

##### CHERRY RIVER.

School-house Services on Sundays, the 10th, 17th and 31st, at 3 p.m.

##### CASTLEBROOKE.

School-house Services on December 3rd and 24th at 3 p.m.

##### MALBAIE.

The Rev. G. R. Walters writes:—

A most successful sale of useful and fancy articles was held in the Church Hall in Malbaie, on the evenings of October 14th and 15th, in behalf of the new Parsonage House Fund. Quite a large number of persons were present on both evenings. The tables were presided over by Mrs. Walters, Mrs.

Collas, Miss Duncan and Miss Le Gallais.

Our dear friends at the "Corner of the Beach," furnished entirely all the articles which made their table so attractive, and sent Miss Edith Mabe, Miss Adelia Mabe, Miss Elsie Mabe and Miss Beatrice Vibert to preside over it, which they did most successfully and profitably.

To Mrs. Duncan, Mrs. Hamon and Mrs. Thos. Vardon, is due the credit of the profitable result of the Refreshment Table. Much praise is due also to Miss Duncan and Miss Le Gallais, for all their pains taken in knitting a bed-spread, and their kind gift of the material for the same, and their trouble in disposing of the tickets taken on it by which some \$20 was netted. This, with \$95, the proceeds of the sale, makes the nice sum of \$115 to be added to the Parsonage Fund. Not only would I thank our own people who came to our sale, but also those members of another Church (the Roman Catholic) who patronized the tables most liberally.

##### LENNOXVILLE.

On November 19th the Lord Bishop of Quebec administered the Rite of Confirmation to thirty-two candidates at S. George's Church. There was a very large congregation, the Church being crowded to the doors. The service was beautiful and interesting, the other Clergy present being the Rector, the Rev. Dr. Scarth and the Rev. R. A. Parrock. In his address to those just confirmed the Bishop alluded to the recent departure of the Canadian Contingent to the seat of war, and he exhorted those, who, having been enrolled under the Banner of Christ at their Baptism, had now publicly volunteered to be His faithful soldiers and servants, to go forth and fight manfully against the powers of evil unto their lives' ends.

##### S. GEORGE, BEAUCE.

The Rev. H. S. Harte writes:—

We much enjoyed a pleasant visit from the Bishop the last week of October. His Lordship arrived in time to preach at our Annual Harvest Festival in S. Peter's Church on Monday evening, October 23rd; on the following morning a Confirmation was taken at Cumberland where a class of seven



candidates received the Apostolic Rite, thence a drive of twenty-five miles to Marlow, where a pleasant evening was spent at the hospitable home of Mr. and Miss Thompson. On Wednesday morning after a further drive of twenty-five miles, Dennistown, Maine, was reached and the Bis'top was warmly welcomed at the home of Mr. and Mrs. Moses Holden, fully realising that amidst the forest fastness of Northern Maine, there were "loyal hearts and true" to the Mother Church. The same evening in our pretty little Church, here, the Bishop after the manner of the Apostles, and in accordance with the continuous practice of the Holy Catholic Church, laid his hands upon a class of four Candidates (two adults and two children) that they might receive the seven-fold gifts of the Holy Spirit.

On Thursday morning, October, 26th, one of those balmy bright days which serves as a reminder of a summer past, with the beautiful ritual of the Church the Bishop, acting under commission from the Bishop of Maine, solemnly consecrated, under the name of Emanuel, our neat little Church at Dennistown, and within its hallowed precincts offered up the Memorial of the One, Only and All Prevailing Sacrifice.

In penning these words in regard to our work in the Diocese of Maine a shade of sadness falls upon us, for within a week after these events, our dear Father in God, Henry Adams Neely and Second Bishop of Maine was called to the rest of Paradise. By Bishop Neely's death, the American Church has lost in many respects one of her greatest Bishops; a man of inflexible honesty, a scholar, and a great parliamentarian. He was born on May 14th, 1830, and consecrated Bishop on the Festival of St. Paul, January 25th, 1867, thus having for close on thirty-three years held his high office. "May he rest in peace and may Light Perpetual shine upon him."

GEORGEVILLE.

The Harvest Thanksgiving Service took place on the evening of Michaelmas Day, when the Church was beautifully decorated by the people, assisted by a few of the summer visitors who still lingered amongst us, and kindly gave their aid. The music too was bright and hearty, and a credit to singers and organist alike.

The preacher was Rev. R. A. Parrock, of Bishop's College, who was good enough to come at rather short notice; and whose clear and interesting sermon was listened to with attention and appreciation.

The one drawback—unhappily a serious one—was the smallness of the congregation; but this was entirely owing to the fact that the Coroner's inquest in regard to a drowning accident, in connection with which the deepest sympathy of the whole village was aroused, was going on simultaneously with the service.

A Harvest Supper, got up by the indefatigable Children's Guild, was held in McGowan's Hall on the evening of October 19th. The attendance was good, though not quite as large as hoped for, perhaps because of counter attractions at Vagog and Stanstead on the same evening. The good things were excellent in quality and generous in quantity; and after the supper a "programme" was gone through, consisting of vocal and instrumental music, recitations, and tableaux,—all of which were much enjoyed,—many calling forth hearty laughter. Everyone was pleased to see amongst the guests the Rev. W. A. Adcock, a former incumbent of the mission.

It is a goodly sight now, as one descends the hill to the village, to see the Church yard surrounded—at last!—by a neat picket fence. Owing to delay at the mill from which the timber was ordered, this great and much needed improvement could not be carried out as early in the fall as originally hoped for, and therefore the painting has to remain over until the spring; but when this is completed the Church property will look comely and well cared for, instead of untidy and neglected, as heretofore. The money for putting up the fence was partly contributed by the Children's Guild (who also had the Church floor painted in the summer), and partly raised by the zeal of an individual member of the congregation in collecting subscriptions.

FITCH BAY.

Here the Harvest Thanksgiving and Harvest Supper both took place on the same evening, October 12th. This year—in contrast with last—there was plenty of help forthcoming to decor-

ate the Church; and the material was so good that the results were even better than last year, and the little Church was a beautiful sight. It is a pity the Choir could not have been increased in numbers, but those who were there sang steadily and well, and to them and the organist—as at Georgeville—a large share of the heartiness (and it is hoped and believed there was “heart” in it, in the best sense) of the service is due.

The Rev. H. A. Brooke, of Stanstead, preached an able sermon, which all enjoyed and profited by.

The congregation was a large one, though not quite equal in numbers to that of last year, owing no doubt to the fact that the night unfortunately turned out very dark, and a little rain fell. For the same reason the attendance at the supper in Seymour's Hall was somewhat of a disappointment in point of size; though a bountiful repast was spread, and evidently appreciated by those present.

Some very necessary work has been done lately here too in putting a new foundation under the Chancel of the Church. This had to be done; as, ever since the furnace was put into the Church a few years ago, the old foundation had been giving way more and more, affording admittance to both wind, which made the building very cold last winter, and water, which actually extinguished the fire last spring, and made it impossible to use the furnace for several weeks. The ground at both sides of the Church was “graded” at the same time, to carry off the water better, and add to the warmth of the building; and some preparation was made for a horse shed, which it is hoped to erect in the spring in rear of the Church. All this work was done by the voluntary labor of the men of the congregation; and it was very gratifying to see how they turned out, six and eight at a time (a large number for one small congregation) to “put it through.”

#### BARFORD.

*Dixville.*—The Church here was very tastefully decorated with flowers, fruits, grain, &c., for the special Harvest Thanksgiving Service, at which the Rev. N. M. Bayne, B.A., the newly appointed Incumbent of Barnston, preached a most appropriate Sermon to a large Congregation.

There was a good Congregation and twenty-two Communicants on Lay-Helpers Sunday.

We have to thank Mrs. Parsons and Mrs. F. Damon for the special interest they have taken in raising money for the Sunday-School. Mrs. Parsons collected upwards of \$21, and Mrs. Damon gave her house for a Social, the proceeds of which amounted to \$9.50. As a result nearly 200 fine new books have been added to the Sunday-School Library.

A meeting of the Coaticook Deanery was held on November 13th and 14th. There was a Missionary Meeting in St. Cuthbert's Church, at which the Rev. Canon Foster and the Rev. E. P. Lee, Rector of Christ's Church, Island Pond, gave suitable addresses.

*Stanhope.*—St. Paul's Church was beautifully bedecked with a varied collection from Nature's bountiful storehouse on the occasion of the Harvest Thanksgiving Service. The Rev. G. B. Ward, M.A., son of Dr. T. W. Ward, delivered a very earnest, forcible, and practical Sermon.

Here, as at Dixville, the Sunday-School has not been forgotten. Through the kindness of Mrs. Fourgraves, who gave her house, and Miss Edith Damon, who attended to the necessary details, a successful Social was held, at which the sum of \$8.50 was raised.

The Ladies' Guild held a successful sale and supper, the proceeds of which will go towards Church improvements.

*Perryboro'.*—The Thanksgiving Service here was held on the day appointed by Government. There was full Morning Service with Sermon and Celebration of the Holy Communion. The Thank-offering, which is to go towards painting the Church, amounted to \$12.

The Church Society collectors are now making their rounds through the different Congregations of the Mission. Next in order will come the Christmas preparations.

#### GRAND'MERE.

On March 5th of the current year the Rev. Wm. Barton, M.A., was appointed to and took up his residence in Grand'Mere as Missionary in the District of St. Maurice. The District, roughly speaking, is 30 miles wide and 400 miles long. In the far North are three Hudson Bay Company's

Posts, with one or two Churchmen at each, but really the only places the Missionary has to visit regularly, and at which Services are held, are Radnor Forges, Grandes Piles, Grand'Mere, Shawenegan Falls and Burrill's Siding. Regular Sunday Services are held at Radnor Forges and Grand'Mere. Fortnightly Services, with one or two unavoidable omissions, have been held at Grandes Piles and Burrill's Siding. On October 30th the first Church Service was held at Shawenegan Falls, at the residence of Mr. Bishop, C.E. Fortnightly Services will be continued there as regularly as possible. The outlook in this District is very bright and encouraging.

Arriving at Grand'Mere the Missionary met with a hearty welcome from T. E. Montgomery, Esq., M.A., M.D., an old Bishop's College School and Bishop's University, Lennoxville, man. Dr. Montgomery, since the resignation of the Rev. E. U. Brun, had been acting as Lay-Reader, under License of the Lord Bishop. Thus there was no break in the Church Services. The thanks of both the Incumbent and Congregation are most heartily given to him for this work, and also for so kindly acting as Organist and Church Warden, and for many other helpful deeds.

A place was now sought in which to hold Service on the morrow. Previously Services had been held at Mrs. Brew's residence, and we are very grateful to her, but it was now necessary to select larger accommodation. For the time being the Doctor's office was chosen. There on Sunday morning Service was held, a Congregation of 16 joining in the singing and responses with great heartiness. During the night a violent snow storm came up, filling the roads and making the proposed journey to Radnor Forges impossible, consequently a second Service was announced for 7.30 p.m. the same day, and was much enjoyed by all who attended. During the week arrangements were made with Father Boudette (now Cure of Three Rivers Cathedral) to have the use of the French School House. This School House, the summer previous, had been used for the Roman Church Services. Although this building came far from satisfying our desires, we were thankful to our friends, because it was a public building, there was plenty of

room, and all felt at liberty and welcome to attend.

We now commenced collecting subscriptions towards a Church of our own, the Laurentide Pulp Company having previously promised a grant of land as site for the Church Buildings.

Early in September a most enjoyable Vaudeville Entertainment was arranged by Mrs. Russell Alger, jr., and friends, in aid of the Church Building Fund. The Entertainment was held in the large dining room of the Laurentide Inn, very kindly lent for the purpose. We most gratefully acknowledge the receipt of \$45, and reiterate our thanks to all who so kindly assisted.

On Monday, October 1st, the Laurentide Pulp Company presented the Church with the Title Deeds to two large building lots in a most desirable position. This handsome donation gave us the necessary courage to go on, at the same time subscriptions towards the new Church Fund amounted to \$250, entirely collected in Grand'Mere, and steps were at once taken to ensure the speedy erection of our Building.

During the summer plans and specifications had been drawn up. Our thanks are due for many valuable suggestions given by Mr. Seymour, M.E., to the Laurentide Pulp Company and others. The dimensions of the Church are 36 feet by 24 feet, with 12 feet walls and an extreme height from floor to roof peak of 31 feet. The windows are of Rolled Cathedral Glass, and were made by Messrs. J. C. Spence & Sons, Montreal. Our Bishop gave us a very valuable suggestion regarding the elevation and size of the East Windows, of which we have made use and for which we are indeed grateful. The effect is grand. The Church is filled with light, symbolic indeed to us, who come to His House to be filled with the Light of Life. There is also another effect. The bright light streaming down causes each one on entering to lift up their eyes, and this may be a reminder to them of the Patriarch Job's words "Thou shalt lift up thy face unto God."

We are very grateful to the Church Helpers' Association for a most liberal grant of \$25 towards the purchase of a stove, and also to the Guild

of St. Matthew for making an Altar Frontal, Super Frontal, Dossal, Fair Linen Cloth and Corporal. We are particularly thankful to the Guild for what must have been a heavy task, as we only gave them a little over a week's notice. Through their diligence we were able to use them at the Dedication of our Church.

Mr. Warren, Superintendent of the Mills, kindly allowed us to obtain some board paper to put on the inside of the building, which is still unfinished. Through the hearty co-operation of the members of the Congregation the Chancel was covered late Saturday night, the 4th instant, with this paper. The effect was very pleasing when the early morning sun was streaming in through the large East Windows, and shedding through the whole building its glorious light.

On Sunday, November 5th, the Services of the day were commenced with an early Celebration of the Holy Communion at 8 a.m., Celebrant the Lord Bishop. At 11 o'clock, the Congregation being assembled, the Incumbent and the Lord Bishop standing at the entrance of the Church, the Incumbent read the petition, asking for the Dedication of the Church, as follows :

To the Right Reverend Andrew Hunter, by Divine permission Lord Bishop of Quebec.

We, the Incumbent, Church Wardens and other Inhabitants of Grand'Mere, P.Q., in your Lordship's Diocese, having acquired this lot of land, which was donated and deeded to us by the Laurentide Pulp Company, Limited, of Grand'Mere, (the transaction having been duly registered in the office of F. X. Charbonneau, Notary Public, of this place and Province), and we having now built thereon our first Church to a sufficient extent to be of use to us for Public Worship, do humbly pray your Lordship to dedicate the same, thus setting it apart for the Worship of God according to the Rites and Discipline of the Church of England in Canada.

Signed,

WM. BARTON,	Incumbent.	
T. E. MONTGOMERY, M. D.	} Church-	Wardens.
J. J. McKEAGE,		
CHAS. YOUNG,	} Parishioners.	
ROBERT YOUNG,		
A. YOUNG,		

Dated this fifth day of November

A. D. eighteen hundred and ninety-nine.

Then, after the Lord's Prayer and a Collect, the Bishop proceeded to the Chancel, while a Hymn was sung, and there he offered the Prayer of Dedication. Thus with right grateful hearts our first Church was duly set apart for the Worship of Almighty God. Immediately following the Service of Dedication came the Order of Confirmation. Two adult Candidates received the Apostolic Rite, and all received from the Bishop's addresses much help and instruction.

After dinner the Bishop and Incumbent were driven in a buck-board over very, very bad roads to Radnor Forges, a distance of 18 miles. Three adults received the Apostolic Rite here, and all enjoyed the Lord Bishop's visit.

We are glad to record that here also the work is, we believe, progressing, and is certainly encouraging.

### POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1899:—

Miss Healey, Mrs. Hy. Price, Quebec, Mrs. Ryland, Beauport Mrs. Pacaud, Stanfold, Mrs. D. Blair, Chicoutimi, Rev. F. G. Vial, Mrs. Breadon, Mrs. Ansell, Mrs. Ives, Sherbrooke, Miss E. M. Atkinson, Etchemin (S), Mr. Ed. Ascah, Peninsula, Mr. P. G. Owen, Montmagny, Rev. T. L. Ball (2), Rev. W. A. Gustin, Ven. Archdeacon Mills, Mrs. John Hope, Mrs. J. Fry, Lennoxville, Mrs. Reneau, Mrs. LeMoyné, Mrs. H. D. Smith, Mrs. Angie Young, Compton, Mrs. W. Chamberlain, Dixville, Rev. C. P. Emery, Rev. A. Stevens (13), Mrs. G. A. Harrison, Bishop's Crossing, Mrs. H. Dade, Toronto, Mr. A. House, Port Saunders, Nfld., Mrs. W. Coffin, L'Anse aux Cousins, Rev. I. N. Kerr (20), Rev. R. C. Tamba (20), Dr. Fluhmann, Roberval, Mrs. Cummins, S. Prime, Mr. E. P. House, Warren, Ohio, Miss K. Edwards, Inverness.

Also for 1898:—Mrs. Pacaud, Rev. F. G. Vial, Ven. Archdeacon Mills, Mrs. G. A. Harrison, Mrs. Cummins.

Also for 1900:—Mrs. Ryland, Mr. A. Veasey, Mrs. Pacaud, Rev. F. G. Vial, Mrs. Breadon, Mrs. Ansell, Mr. P. Gaudin, House Harbour, Mr. P. G. Owen (to 1902), Rev. T. L. Ball (2), Rev. W. A. Gustin, Ven. Archdeacon Mills (to 1901), Rev. C. P. Emery, Mrs. G. A. Harrison, Mrs. Anne Newell, Melbourne, Mrs. W. Coffin (3), Dr. Fluhmann, Mrs. J. Fry, Mr. E. P. House.

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