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### The Bishop's Engagements during September.

Wednesday, September 1st.—Consecration of Church at York, Gaspé, Confirmation at Gaspé South, and Lecture at Gaspé Basin, and go on board S. S. "Admiral."

Thursday, September 2nd.—On board S. S. "Admiral," arrive at Dalhousie and proceed by I. C. R.

Friday, September 3rd.—Arrive in Quebec and meet Candidates for Ordination.

Saturday, September 4th.—Give addresses to the Ordination Candidates.

Sunday, September 5th.—Ordain three Priests and three Deacons at the Cathedral.

Thursday, September 9th.—Go to Waterville.

Friday, September 10th.—Consecration of new Church at North Hatley at 10.30 a.m. Short Service with address at Eustis at 7.15, and on to Stanstead.

Saturday, September 11th.—Attend Business Meeting of the Congregation of Christ Church at 8 p.m.

Sunday, September 12th.—Confirmation and Holy Communion at Christ Church, Stanstead, 11 a. m., and preach at Beebe Plain 7.30 p. m.

Monday, September 13th.—Go to Dixville. Dedicate Stained-Glass Windows in Stanhope Church at 7 p. m.

Tuesday, September 14th.—Celebrate Holy Communion at Stanhope Church. Go to Sherbrooke to sleep.

Wednesday, September 15th.—Go to Thetford. Address at Evening Service.

Thursday, September 16th.—Confirmations at Kinnear's Mills and Lower Ireland.

Friday, September 17th.—Confirmation at Maple Grove, and go via Black Lake to Sawyerville.

Saturday, September 18th.—Business Meeting at Sawyerville.

Sunday, September 19th.—Mattins, Confirmation and Holy Communion at Island Brook at 10.30 a. m. Consecration of Randboro' Cemetery at 3 p. m. Evensong and Confirmation at Randboro' at 7 p. m.

Monday, September 20th.—Travel via E. Angus to Quebec.

Tuesday, September 21st.—(S. Matthew, Ap. & M.) Preside at Meeting of Central Board of the Church Society.

Wednesday, September 22nd.—Drive to Valcartier for Confirmation and back.

Thursday, September 23rd.—Preside at Corporation Meeting, Bishop's College, Lennoxville.

Friday, September 24th.—Attend Protestant Committee of Council of Education.

Saturday, September 25th.—Go to Bury.

Sunday, September 26th.—Consecration of S. Thomas' Bury; Service at S. John's Bury; Confirmation at S. Paul's Bury.

Monday, September 27th.—Go to Bishop's College, Lennoxville, to interview the Theological Students on this and following day.

Wednesday, 29th (S. Michael and All Angels). Ordination at Lennoxville Village Church and return to Quebec.

## Lay Helpers' Sunday.

### AD CLERUM.

Many of our Clergy found it was a very happy and useful thing last year to call together their Lay Helpers, begging them all to receive the Holy Communion upon a certain Sunday, with the knowledge that the same thing was being done right through the Diocese, all with a view to seeking God's blessing upon our common work. The Bishop therefore earnestly invites all the Clergy on Sunday, September 26th, to bring before their people this uniting together for special prayer for God's blessing and this calling of all Lay Helpers for the following Sunday. Then on Sunday, October 3rd, it is hoped that all Lay Helpers and many others will unite in special supplication before God, and it is suggested that the Clergy should on this day impress upon their people the duty and importance of lay work, shewing that the Church is in very truth the Body of Christ, in which every member has something to do for other members, and consequently for Him, who is our Divine Head. If all our Parishes will but take a large and enthusiastic part in this great Diocesan cooperation, it will lead some, who are not yet workers, to be ready to do what they can, and it will cause those, who are trudging along wearily perhaps in their Christian pilgrimage, to quicken their pace and to redouble their efforts in the power of the Holy Ghost to the glory of God's great Name and to the enlargement of the Kingdom of Christ.

## Great Truths.

### THE CHRISTIAN YEAR.

Many persons, who are not members of the Church of England, have observed that she has particular names for all Sundays in the year. She has also provided more than thirty other Services, which usually fall upon week-days, so that in every year there are about eighty-five days for which special Services are provided. The names of all these days may be learned by consulting the pages which follow just after the preface in all her Prayer Books. The civil year begins with the first day of January. The Church's year begins with that Sunday which falls nearest to the thirtieth day of November. The day is known as the First Sunday in Advent. There are four Sundays in Advent, and these weeks

constitute what is called the Advent Season. Advent means COMING, and these Services teach us about Christ's FIRST coming, or birth, and warn us to prepare for His SECOND coming, when He shall judge the world.

The Christmas Season follows Advent, teaching that Christ is "Very Man" as well as "Very God." Next comes the Epiphany Season. Epiphany means SHOWING FORTH, and the Services represent the Saviour as showing forth His glory by working miracles, forgiving sins, and offering salvation to Gentile as well as Jew.

Ash-Wednesday is the first day of Lent, and always falls forty-six days before Easter. Six of these days are Sundays, leaving forty days of Lent, which represent the Lord's forty days of fasting. The lessons of Lent are fasting, abstinence and self-denial. Good Friday, the next to the last day of Lent, is the day kept in memory of the Crucifixion. Three days later comes Easter Sunday, when Christ rose from the dead, and opened the gate of Eternal Life. Just forty days after the Resurrection, Christ went away into Heaven, and that fact is taught on Ascension-Day. Ten days later is Whitsunday, when the Holy Ghost was sent down upon the waiting Disciples. One week more, and the Church on Trinity Sunday commemorates the Three Persons in One God. Trinity Sunday may fall anywhere from the seventeenth of May to the twentieth of June. From this time on to November, the Sundays are called Sundays after Trinity. All through the Trinity Season the practical duties of life are considered, each Sunday setting forth its particular lesson. For the names of the other days, consult the front part of the Prayer-Book, and the special Services for those days may be found just before the Office for Holy Communion.

This cycle of days makes what is known as the Church's Year. By means of it, all doctrines of the Gospel are taught anew every year. Due prominence is given to all. Not one is undervalued or forgotten. Most Christian bodies have one dogma as a watchword, as, Predestination, Justification by Faith, Immersion, Good Works, etc.; but it cannot be said that any ONE doctrine is the distinguishing mark of the Episcopal Church. She values all doctrines revealed by God, and all find a place in her Creed and Worship, as shown by the Christian Year.

## CATECHISING.

These four Lessons bring this our second set of Catechisings to a conclusion. We earnestly trust that many are using them. Next month we hope to begin a third set, following the course of our good old Church Catechism on a still larger scale.

N. B.—Answers that are incomplete will be found in the Church Catechism.

## THE CHURCH CATECHISM No. XIII. B.

How many Sacraments hath Christ ordained in His Church? *Two only, etc.*

What do you mean by this word "Sacrament"? *I mean, etc.*

What is Grace? *The help or favor of God.*

What do you mean by saying these two Sacraments are generally necessary to Salvation? *That they are necessary for all men in general.*

Why are they thus necessary? *Because Christ has ordained that through these Sacraments He will convey to us His Grace.*

What is Christ's command as to Baptism? *Go and make disciples of all nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost.*

What is Christ's command as to the Lord's Supper? *Do this in remembrance of me.*

How many parts are there in a Sacrament? *Two, the outward visible sign, etc.*

What is an outward and visible sign? *Something that we can see, conveying to us the inward Gift and assuring us that it does so.*

What is an inward and spiritual Grace? *The help or favor or gift that we receive in our souls by means of the outward sign.*

What is the outward visible sign or form in Baptism? *Water, etc.*

What do you see in Baptism? *The water set apart for its sacred purpose.*

What is the general use of water? *To wash or purify.*

When you see the water in Baptism, what are you to understand? *That the sins of the baptized are washed away by Christ.*

What do we say in the Nicene Creed concerning Baptism? *That we acknowledge one Baptism for the Remission of Sins.*

What does this shew us? *That the Church teaches us that in Baptism there is forgiveness of our sins.*

## THE CHURCH CATECHISM No. XIV. B.

Besides forgiveness of sins, what other gifts do the baptized receive? *The help of the Holy Spirit, and a place prepared for them in Heaven.*

How is this gift of the Holy Spirit to be maintained and strengthened? *By Prayer and other means of Grace.*

What is required of persons to be baptized? *Repentance, etc.*

Why then are infants baptized, when the reason of their tender age they cannot perform these things? *Because they promise, etc.*

What did your Sponsors promise for you? *Repentance, Faith and Obedience.*

Even if you had no Sponsors, what is understood at every Baptism? *That the baptized will live, as Children of God should live.*

What then is your position? *We are bound to strive to keep the promises that have been made for us.*

What special opportunity will you have of solemnly declaring you agree to this? *At our Confirmation.*

At what age were Jewish children admitted to God's Covenant favors? *On the eighth day, i. e., when they were a week old.*

Into what name are we baptized? *Into the Name of the Father and of the Son and of the Holy Ghost.*

Whose example do we follow in following up our Baptism by being confirmed? *The example of the Apostles.*

Give instances? *S. Peter and S. John confirmed those who had been prepared by Philip, the Deacon; S. Paul confirmed twelve men at Ephesus.*

What have we to do in Confirmation? *To make a solemn renewal of our vows.*

What gifts will you then receive, if you come aright? *The sevenfold gifts and the indwelling presence of the Holy Ghost.*

## THE CHURCH CATECHISM No. XV. B.

Why was the Sacrament of the Lord's Supper ordained? *For the continual remembrance, etc.*

When did Jesus ordain this Sacrament? *On the night before He died for us.*

Of what did they all partake outwardly? *Bread and Wine.*

What did Jesus say of the Bread? *This is My Body.*

What did He say of the Cup? *This is My Blood.*

What then is the outward part or sign of the Lord's Supper? *Bread and Wine, etc.*

What is the inward part or thing signified? *The Body and Blood of Christ, etc.*

At what Feast was this Sacrament ordained? *At the Feast of the Passover.*

What was always slain at this Feast? *A Lamb without spot or blemish.*

What sacrifice did this Lamb represent? *The Sacrifice of Jesus Christ the Lamb of God.*

What is a sacrifice? *An offering made to God.*

What was Christ's Sacrifice an offering for? *For the sin of the World.*

What did the Jews do when their Lamb had been offered and roasted whole? *They all partook of the offered Lamb.*

And what did God give to those who thus offered the Lamb and fed upon it? *His special blessing.*

When we feed upon the Bread and Wine of the Holy Communion, what do we feast upon? *Christ our Passover Lamb.*

And what does God give to us, if we come aright? *His special blessing arising from our participation and our consequent union with Christ.*

What, in fact, are the benefits, whereof we are partakers thereby? *The strengthening, etc.*

By what are our bodies strengthened? *By the Bread and Wine.*

By what are our souls strengthened? *By the Body and Blood of Christ.*

#### THE CHURCH CATECHISM No. XVI. B.

What is required of them that come to the Lord's Supper? *To examine themselves, etc.*

What do you mean by examining yourself? *A careful looking at our acts, words and especially our motives.*

With regard to what are we to examine ourselves? *Our repentance, faith, thankfulness and charity.*

What is repentance? *Change of mind.*

What will there be then in true repentance? *Regret or sorrow for sin and a turning to God.*

How does the true penitent regard his sin? *As something done against God.*

How can we examine ourselves as to whether we have true repentance? *We can observe whether we are living to please ourselves or whether we are living to please God.*

What is faith? *Loving trust or dependance upon God.*

How can we examine ourselves as to our faith? *We can observe how far our lives are the lives of those who really trust in God.*

What is charity? *That love to God, which shews itself in love toward our fellow-men.*

If we have been offended, what is our duty? *To be ready to forgive.*

If we have offended, what is our duty? *To be ready to make amends.*

How can we best shew that we love God? *By loving our neighbour and doing all we can for others.*

How can we examine ourselves as regards our charity? *By seeing whether, when we have been offended, we are ready to forgive, whether, when we have offended, we are ready to make amends, and whether we are doing all we can for others.*

What is thankfulness? *A practical acknowledgement of all that has been done for us.*

How can we examine ourselves as regards our thankfulness? *We can look at our prayers and lives and see whether they are full of acknowledgement of all that God has done for us.*

### The Pan Anglican Conference.

Once more this great Conference, held every ten years by the Bishops of the Anglican Communion, gathered together from almost every part of the world, is a thing of the past. But not so its results: For this year being the thirteen hundredth Anniversary of the death of S. Columba, the founder of the Missionary College of Iona, and of the grand and superabundant labours of the Celtic Church, and also the thirteen hundredth year from the arrival of the great Missionary Augustine, who became the first Bishop of Canterbury, these glorious events were commemorated with the utmost enthusiasm, and nearly two hundred Bishops, after a Conference, whose proceedings lasted nearly a month, issued an important Encyclical Letter framed so as to press upon the attention of the faithful the Resolutions adopted as the outcome

of a large number of Reports made by their various Committees. This Letter, and these Resolutions, and some portion of some of these Reports we hope to give to our readers, as we have opportunity; but, for the present, while we are amused by the comments of some of the smaller Newspapers, which have very little knowledge of the inner spirit of the Anglican Church, and while we leave our readers to gather something of the details of this great work from the sketch which we give below of the Bishop's visit to England, we think it worth while to give *in extenso* the leading Article of the *London Times*, the greatest and most influential member of the secular press—an Article which, while it offers criticisms which may or may not prove to be well founded, strikes the true key note on the whole subject, as follows:—

“With commendable promptitude the Archbishops and Bishops of the Lambeth Conference have already issued the Encyclical Letter ‘to the Faithful,’ which embodies the results of their long and serious deliberations. The pamphlet, which contains it, contains also the Resolutions, sixty-three in number, on which the Conference has agreed, and likewise the reports of the various committees, to whom was given the task of investigating most of the questions embodied in the Encyclical. Naturally there are some small points in which the letter differs from the Resolutions, and more in which the Resolutions differ from the committees' reports; but in the main they adopt the same lines and reach the same conclusions. The letter covers a very wide field indeed, as might be expected from a document conveying the views of one hundred and ninety-four Bishops from every part of the English-speaking world; and all that is to be feared is lest it somewhat lose its effect from touching so many subjects. But we do not see how any complaint can be made. The Church claims to guide the moral and social life of man, and the Archbishop is well within his province in signing a letter, which touches on temperance and purity, the Church and the Industrial Classes, International Arbitration, the Unity of the Church, the critical Study of the Bible, Foreign Missions, and the duty of the Church to the Colonies and to native Races. It is no disparagement to the work of the Conference to say that in the large majority of these topics it has said what it was

expected to say. In matters pertaining to morality it has once again laid down the principles of the Church, which are those, of course, with which every Christian is familiar; and the value of the passages in the Encyclical which bear on these things is hortatory rather than explanatory or judicial. It is interesting to those who bear in mind the Archbishop's views and feelings on the subject to see that the very first place in the letter is given to temperance, while in relation to purity the solemn declaration agreed upon at the last Conference is reprinted at length in the book which contains the Encyclical and the Resolutions. On the practical question whether the State is to interfere to protect certain sufferers from the consequence of their sin, the Conference does not definitely pronounce; but what it says must be read in the light of the courageous speech made by the Archbishop in the House of Lords when this painful subject was being discussed there. On another moral and social question, the duty of the Church in relation to industrial problems, the letter is disappointingly vague.

When the Conference passes to more ecclesiastical questions, its words become clearer and more assured. As to its own credentials and utility, for example, it is convinced and convincing. ‘Every meeting of the Lambeth Conference,’ says the letter, ‘deepens the feeling of the unity which originally made the Conference possible, and now gives increasing value to its deliberations.’ It adds a definite statement; that a ‘central consultative body is to be formed for supplying information and advice.’ But it takes care to remark that ‘this body must win its way to general recognition by the services which it may be able to render to the working of the Church. It can have no other than a moral authority, which will be developed out of its action.’ This is the right point of view, the view which will commend itself to the Protestant mind all over the world. Having spoken in this way of itself and its work, the Conference proceeds to make recommendations with regard to three definitely religious matters—the critical study of the Bible, the Prayer-Book and Missions. On the first head, it is true to the principles of the Reformation, and does not shrink from recommending a critical study, so long as it is pursued reverently. ‘That faith is already in serious

danger which refuses to face questions that may be raised either on the authority or the genuineness of any part of the Scriptures.' In similar language, the committee of the Conference which considered this subject, and of which Dr. Ellicott was chairman and Dr. Copleston secretary, declared that 'the critical study of every part of the Bible was the plain duty of those Christian teachers and theologians who are capable of undertaking it.' With regard to the Prayer-Book, after giving full permission to individual Bishops to prepare special Services, the Conference has passed a resolution which, though not mentioned in the Encyclical, is of very general interest. It has agreed, in accordance with a petition from Australia and Tasmania, to request the Archbishop to take measures for retranslating the so-called Athanasian Creed. This, as far as it goes, is a concession to lay opinion; but it remains to be seen whether any retranslation can alter the apparent intention of the damnatory clauses. On the subject of Missions, the Conference speaks at great length and with almost unexpected fervour. It wishes the Anglican Church to press forward; it strongly disapproves of those English-speaking Christians who 'entertain an exaggerated opinion of the excellences of Hinduism and Buddhism'; it urges the Church not to shrink from coping with the Moslems of India and of Hausaland—nay, it even wishes to see an increase of activity in relation to the Jews. A counsel of perfection, indeed! In relation to it, it would be interesting to know what is the proportion of *bona fide* converts from Judaism to the whole of the Jewish population of East London; and whether any success whatever has attended the efforts of those, who, despairing of excluding the Jews, would make Christians of them.

At various points the Encyclical touches upon matters of general and, so to speak, less exclusively ecclesiastical interest. It has some sensible remarks about the Church in the Colonies, and the need of material help in which it often finds itself. Very properly, too, it calls upon the Christian public to support the colonial Bishops and Clergy in their 'endeavours to protect the native races from the introduction among them of demoralizing

influences—especially the mischief of the trade in intoxicating liquors and noxious drugs.' A curious expression of sympathy is given to the 'movements for autonomous Churches,' which appear to be going on in such unexpected quarters as Mexico and Brazil; we sincerely trust that there is vitality in these movements, though, to judge from history, neither race seems promising for experiments in Protestantism. It is interesting again, though some of us may be inclined to doubt whether the practical result will be great, to find that a committee of the Bishops has been formed to confer, as occasion arises, with the Russian Holy Synod and the Eastern Patriarchs. Of more immediate value is the very strong declaration of the Conference—which, as everybody knows, contained a very large number of American Bishops—in favour of international arbitration. Might we suggest that in appealing to Englishmen on this point, at any rate as between Great Britain and the United States, the Bishops are preaching to the converted, and that the Bishops of New York, Kansas, Washington, and Western Texas, who formed part of the committee on this subject, should address themselves to the United States Senate? But whether they and their brethren have or have not achieved anything positive by their resolutions and their recommendations, there is no doubt whatever that the Conference has been in itself a great success. The original summoning of such a Conference, in the venerable palace of Lambeth, to which so many associations cling, was a stroke of genius. It was an appeal to the sentiment of unity, which, in the Clergy of the Anglican communion all over the world, co-exists with much political diversity. The recurring Conferences have immensely strengthened that sentiment. They have shown the Bishops, and to a great extent their Clergy and their flocks, how much this unity means, and how powerful a factor for good it may be. And the Conference which is now closing amid happy and inspiring visits to such romantic cradles of Anglican religion as Glastonbury and Wells has been of all the Conferences by far the most successful. It has been by no means the least interesting and important incident of the year of Jubilee."

## The Bishop's Visit to England.

### A MERE OUTLINE.

Leaving Quebec on Sunday morning, May 16th, accompanied by Mrs. Dunn, after a pleasant trip in the Allan S. S. "Parisian," although delayed somewhat by fog, we landed at Liverpool on Wednesday morning, May 26th, and proceeded at once to London. Here we were heartily welcomed by the Reverend James Macarthur at the Vicarage, South Acton, our old home, and the next morning, Ascension Day, I celebrated the Holy Communion at 8, addressed some hundreds of dear children in Church at 9.15 a.m., and after spending the afternoon in Town, preached to a crowded congregation at Evensong. Friday, the 28th, was spent in letter-writing, and on the following day we went to Cambridge, where we were hospitably entertained by the Reverend Dr. Perowne, Master of Corpus (my old College), and met many old friends.

On Sunday, May 30th, I gave in the morning an Address in the College Chapel, and set forth the reminiscences of an old Corpus man. In the afternoon, at two o'clock, I preached the University Sermon on "Re-union of Christendom," and then went to King's College Chapel at Evensong.

Monday was spent in visits and letter-writing, and in correcting the proof of the University Sermon for the Press. On Tuesday, June 1st, the return journey was made to Town, and in the afternoon, after luncheon with Curling Hunter, Esq., at Westbourne Terrace, we took the Great Western Train to Wallingford, for Ewelme, for a very pleasant sojourn with the Rector, the Reverend H. K. Simcox, who drove us next day to Oxford, calling on the way at the Ancient Minster of Dorchester. At Oxford we visited some of the Colleges, met the Bishop of Oxford, Dr. Stubbs, took tea with the Dean of Christ Church, Dr. Paget, witnessed the College Boat Races, and then drove back to Ewelme Rectory, whence we reached Town the next morning and proceeded in the afternoon to Manningtree, for East Bergholt in Suffolk on a delightful visit to the Reverend Chancellor Lias. On Friday, June 4th, we drove to Deadham and met an old friend, Dean Spooner, of Eocking, and the next day returned to South Acton Vicarage.

On Sunday, June 6th, I celebrated the Holy Communion, and preached at S. Alban's, Acton Green, a daughter Church of All Saints', addressed a large number of men at the Men's Service at the South Acton Parish Hall, and preached at All Saints' Church at Evensong.

Then, after a day given to letter-writing, etc., we changed our headquarters and went on Tuesday, June 8th, to stay with W. Hunter, Esq., at Eltham, Kent. On Wednesday, the 9th, I ran down to Canterbury on a visit to a dear old friend, the Reverend Canon Maclear, Warden of St. Augustine's College, Canterbury, and spoke in the evening at a great meeting in favor of the S. P. G. in the Library Crypt. Returning next day to Eltham, the remainder of the week was spent in letter-writing, business and in the preparation of sermons.

On Sunday, June 13th (Trinity Sunday) I celebrated the Holy Communion and preached at Holy Trinity Church, Eltham, and in the evening at the Parish Church, Woolwich, for the Diocese of Qu'Appelle and the S. P. G. On the following day we took luncheon with Charles Hunter, Esq., at the Savoy Hotel, and in the evening I spoke with the Bishop of Algoma, at a meeting at the South Acton Parish Hall, in behalf of the Diocese of Algoma and our own Labrador Mission Fund.

On Tuesday, June 15th after luncheon at my sister's (Mrs. N. Wedd Cooke) at Northumberland Mansions, we attended a Garden Party at Holy Trinity Vicarage, Eltham, to meet the Bishop of Guildford.

After a day spent in necessary business and preparation, at the close of which I slept in London, on Thursday morning, June 17th, at 7.30, I gave the Address at the Annual Celebration of the Holy Communion to the Lay Helpers of the Diocese of London at S. Paul's Cathedral, and afterwards breakfasted with the officers of the Association at Sion College. In the afternoon we met the Archbishop of Finland at the Bishop of London's Garden Party at Fulham Palace, returning in the evening to South Acton.

On Friday, June 18th, I baptized the little child of one of my nieces (Mrs. Charles Goodhart) at S. Marylebone Church, and in the evening we attended a grand Reception and Conversazione given by the Council at the Colonial Institute.

On Saturday we drove from South Ac-



ton to Hillingdon on a visit to the Rector, the Reverend C. M. Harvey, who was until lately Rector of Acton and was for many years associated with me in my Old Country work.

On Sunday morning, June 20th (the Day of Her Majesty's happy Accession to the Throne) I preached at Hillingdon Church a Jubilee Sermon, returning in the afternoon to give a like loyal discourse at South Acton in the evening.

After another day of business we proceeded from Eltham early on the morning of June 22nd to S. Paul's Cathedral to assist in receiving the Queen at her glorious Jubilee Service, after which we adjourned to Grocers' Hall for luncheon, and in the evening we sallied forth again to view the beautiful Decorations and Illuminations in the City and at the West End.

On Wednesday, June 23rd, I took part at S. Paul's Cathedral in the grand S. P. G. Service, at which the Sermon before the Bishops was preached by the Bishop of Mississippi. On Thursday I made my way to S. Barnabas' Vicarage, Sutton, and spoke at a Garden Party, and also gave an Address in the Church at Evensong in favor of our Labrador Mission Fund.

On Friday, June 25th, I attended the great S. P. G. Missionary Conference at S. James' Hall, after which I ran off to visit an old frier and relative, Herbert Dalton, Esq., at Iunbridge Wells, returning to Eltham to sleep. On Saturday, June 26th, having breakfasted at South Kensington with the Editor of the *Guardian* newspaper, I started on a visit to my Commissary, the Reverend Canon Thompson, at Datchet, near Windsor, and on Sunday I preached in favor of our Labrador Mission Fund at Datchet in the morning and at Windsor at night.

On Monday, June 28th, having taken luncheon with old friends at Forest Hill, we went to Eltham to sleep. For Tuesday I was invited to a "Dominion Day Dinner" by the Canadian High Commissioner, Sir Donald Smith, to meet Sir Wilfred Laurier, but I had already accepted an invitation to dine with the Bishop of London at Fulham Palace.

On Wednesday, June 30th, I listened with peculiar pleasure to the Bishop of Lincoln's devotional Addresses, a helpful prelude to the Pan Anglican Conference, at Lambeth Church, just outside the Lambeth Palace Gate, and thence I sped away to speak at a meeting at S. Mary's, Kensington, Parish Room in favour of

the Diocese of Algoma. This was followed by a Court Dinner at Cloth workers Hall, after which we attended the Right Honorable Mr. Chamberlain's Reception in Piccadilly, where we met T. R. H., the Duke and Duchess of York, Sir Wilfrid and Lady Laurier and a great and distinguished party, and then drove back to South Acton to sleep.

On Thursday, July 1st, we were at the Eltham Flower Show, and in the evening I took part in the opening Service of the Lambeth Conference with a Sermon by the Archbishop of York at Westminster Abbey, having with me the Reverend Lennox Williams, acting as my Chaplain. Later in the evening we were present at a grand Reception at the Imperial Institute, in honor of Sir Wilfrid and Lady Laurier, and were welcomed by Sir Donald and Lady Smith.

On Friday, July 2nd, a Special Train from Charing Cross conveyed us to Ebbsfleet, the spot associated with the landing of the Missionary, Augustine, just thirteen hundred years ago. Here a procession was formed and a Service held after which we proceeded by our train to Richborough Castle, another point of exceeding interest hard by, where we had Tea, and heard a highly interesting historical Address from the Reverend Canon Routledge, and then resumed our Train and travelled back to Canterbury, where we were most kindly entertained by a friend of Canon Maclear's, Miss Gale.

On the following morning, at 10, a special Service was held and a most appropriate Address delivered at S. Martin's, Canterbury, the Church of Queen Bertha and the scene of the Baptism of King Ethelbert of Kent. Hence we adjourned to a most impressive Service at Canterbury Cathedral with a most able and earnest Allocution by His Grace the Archbishop. By the time this Service was over, Luncheon was ready for the Bishops at S. Augustine's Missionary College, where we enjoyed, in addition to a cordial hospitality, some most interesting speeches. Next came Evensong in the Cathedral at 3.30, and then a grand Reception, given to the Bishops by the Very Reverend Dean Farrar in the Deanery Garden at half-past four. Having taken part in all these events we returned to Town, so that I might be ready for my Sunday duties, viz., the Holy Communion at All Saints', South Acton, at 8 a.m., the morning Sermon at S. Barnabas', Acton Vale, another daughter Church, and

the evening Sermon at my old Church of All Saints'.

On Monday, July 5th, the Bishops met to receive the Holy Communion at Westminster Abbey at nine o'clock, after which the Pan-Anglican Conference opened in the Dining Room at Lambeth Palace and engaged much of our attention for the whole week, interspersed with the unbounded hospitality of the Archbishop of Canterbury, who received the Bishops at Luncheon every day. On the Monday evening we went over from South Acton to Ealing, and I took part with the Bishop of Algoma and the Reverend A. E. Stuart, and a lady engaged in Zenana work, in speaking at a great Ruridecanal Missionary Meeting, held in the joint interests of the S. P. G. and C. M. S.

On Tuesday evening, after spending the day at the Lambeth Conference, I took the Chair at the Annual Dinner of my College (Corpus Christi Colleg., Cambridge), and met among many others, the Bishop of Adelaide and several old friends.

On Wednesday, July 7th, I attended at Grocers' Hall, in order that my second son, William Alexander Dunn, of Pembroke College, Cambridge, might take up his freedom by patrimony in the Grocers' Company as a Citizen of London. In the evening we were present at the Bishops' Dinner and partook of the proverbially magnificent hospitality of the Right Honorable the Lord Mayor of London and Lady Mayoress at the Mansion House.

On Thursday evening, we much enjoyed the S. P. C. K. Conversazione at Drapers' Hall.

On Friday, July 9th, I took part in a Public Luncheon arranged by the Committee of the Church Army at the Church House, and on the same day we drove first to a Reception given by the Very Reverend Dean Bradley at the Deanery at Westminster, and afterwards to a most perfect Garden Party arranged for us by that well known philanthropist, the Baroness Burdett Coutts, to meet H. R. H. the Duchess of Teck at Holly Lodge, Highgate; and on returning to South Acton, I, that evening, dedicated a Memorial Brass erected to commemorate the earnest labours of two brothers who had been Helpers at All Saints', South Acton, during my Incumbency, and I also held a Service of Intercession with a view to seeking God's blessing upon Foreign Missionary Work and especially upon our own work here in the Diocese of Quebec, and,

I admitted some new members to the Guild of Intercession.

On Sunday, July 11th, I preached for the S. P. G. to a large congregation in the morning at Christ Church, Ealing, and in the evening at S. Matthew's, Upper Clapton.

On Monday, July 12th, I attended a meeting of the House of Bishops of the Province of Canada, and also a Committee on the relation of Religious Communities within the Church to the Bishops of Dioceses.

On Tuesday, July 13th, I went by Her Majesty's special command and, gracious invitation, with the Archbishops and Bishops, to Windsor Castle, and we were privileged to participate in a formal Reception. On returning to Town, I dined with the Very Reverend the Dean of S. Paul's, Dr. Gregory.

On Wednesday, July 14th, after attending my Committee of the Pan Anglican Conference, I celebrated the marriage of two young friends (E. Monson, Esq., and Miss M. L. Sutton) at S. Dunstan's, East Acton, and attended the Wedding Party, and in the evening I dined with the Venerable Archdeacon Furse at Westminster.

Having given Thursday to Committee work, on Friday, July 16th, I took train to Uckfield, Sussex, on a visit to the Rector, the Reverend E. Sanderson, an old College friend.

On Saturday I was very sorry to be unable to accept the Bishop of Winchester's cordial invitation to Farnham Castle, but I was obliged to proceed direct from Uckfield to Folkestone, where I was most kindly welcomed by the S. P. C. K. Local Secretary, the Reverend F. E. Lloyd Jones, formerly for many years the Ordinary of Newgate.

On Sunday, July 18th, having received the Holy Communion at the early Celebration at the Folkestone Parish Church, I preached to crowded congregations, in behalf of the funds of the S. P. C. K., in the morning at Holy Trinity, and in the evening at the Parish Church.

On Monday, July 19th, we attended the Archbishop of Canterbury's Garden Party at Lambeth Palace, and met T. R. H., the Prince and Princess of Wales and several other members of the Royal Family.

On Tuesday, July 20th, we travelled to Bromsgrove, Worcestershire, and back, in order to visit Bromsgrove School.

On Wednesday, July 1st, I preached the Annual Sermon at S. Stephen's,

Wallbrook, in the City of London, before the Grocers' Company, and in the evening acted as Chaplain to the Worshipful Master and dined at Grocers' Hall, taking with me as my guests the Bishops of Nova Scotia and Algoma.

On Thursday, July 2nd, I attended the resumed Session of the Lambeth Conference, and in the evening met the Bishop of Algoma, the Reverend A. J. Balfour and others at Dinner at the house of W. Hunter, Esq., at Eltham.

On Friday, July 3rd, by the invitation of an old friend, the Reverend G. B. Coulicher, I addressed a large Garden Meeting in the Vicarage Garden of St. Michael's, Maidstone, in behalf of our Labrador Mission Fund, and also preached at Evensong.

Saturday, July 24th, was given to Conference work and preparation; and on Sunday I preached at St. Mary's, Acton, in the morning, and catechised at All Saints', South Acton, in the afternoon, and also preached at the same Church at Evensong.

On Monday, July 26th, after our Conference work, I attended a social gathering at the C. M. S. House in Salisbury Square, and afterwards dined with Sydney Gedge, Esq., M. P., and was very sorry, owing to the fact that I had to get out of Town to sleep, I could not accept an invitation to be present at the Archbishop of York's Reception the same night at Albert Gate.

The rest of the week was occupied with the work of the Conference, while the evenings were spent with private friends (E. Monson, Esq., A. E. Allen, Esq., and the Misses Marchant).

On Sunday, August 1st, I preached, by the invitation of the Bishop of London, in the morning at St. Paul's Cathedral, and having spent the afternoon with my sister, I was again present at the Cathedral at Evensong, this time in company with my brother Bishops, to hear a Sermon from the Archbishop of Canterbury at a Service held under the auspices of the Board of Missions of the Provinces of Canterbury and York.

On Monday, August 2nd, I attended at St. Paul's Cathedral the closing Service of the Pan-Anglican Conference, having this time as my Chaplain the Reverend Professor Parrock, and afterwards proceeded to a Public Luncheon, given by the Board of Missions to the Bishops at Grocers' Hall.

We were very sorry not to be able to accept Mr. Chamberlain's invitations

to be present at the Naval and Military Reviews or to go to Glastonbury on Tuesday, in order to assist in commemorating the existence of the British Church long before Augustine landed on our shores, but the exigencies of packing, &c., obliged me to refrain, and so, having made all our arrangements, we left London on Thursday, August 5th, and sailed from Liverpool in the S.S. "Parisian" the same afternoon.

Before my departure I received the welcome intelligence that the S. P. G. Committee on the Marriot Bequest had allotted £1000 towards the erection of a new Church for the City of Sherbrooke. This should encourage us to build a Church, which shall be an example to the whole of our Eastern Townships, and this handsome gift is one more example of the interest which the Old Country takes in her Colonies, teaching them to follow her in the solemn beauty of her Sanctuaries, whereby she helps her children to worship God.

A most favorable voyage, during which we had the valued society of a great number of our most distinguished scientists, who were coming to Canada for the meeting of the British Association in Toronto, brought us on the evening of Friday, August 13th, to the Louise Embankment at Quebec, to be welcomed by many friends, and to renew our work and warfare for our Lord and Saviour Jesus Christ in that portion of His Vineyard, which He has placed in our care.

### The Bishop's Address to Synod.

(Continued.)

IV. RELIGIOUS EDUCATION, BISHOP'S COLLEGE AND SCHOOL, LENNOXVILLE, COMPTON LADIES' COLLEGE, S. AUGUSTINE'S COLLEGE, CANTERBURY, CONSECRATIONS AND DEDICATIONS, REGISTRATION OF DEEDS, S. P. C. K., IMMIGRATION.

Since our last Synod, the Protestant Committee of the Council of Public Instruction has issued, as you know, a new Schedule of Subjects for Religious Instruction. If our Clergy would but all make a careful study of this Schedule, and would try to see that it is carefully taught in all our Protestant Schools, reporting all cases to the contrary to Mr. Parmelee, the Superintendent of Education in Quebec, and if they would frame their own religious instruction in their Sunday Schools, so that it shall supplement for our Church of Eeg-

land children, what we are permitted to do in the Public Schools in the Province, I feel sure that our young people would indeed receive a very good and real knowledge of the Great things of God. And, in connection with this subject, I should like to draw your attention to the fact, that our *Diocesan Gazette*, which was so well founded by the Rev. Professor Parrock, and which has since been very ably carried on by its present Editor, contains now every month some Questionings or Catechisings, which will serve very well for home instruction, or which may be utilized by Clergy and Teachers in cases where the Children can be induced all to take the Gazette, so as to be able to learn their Lessons, before they come to Sunday School.

I need not say, that I rejoice to observe the phenomenal growth of Bishop's College, Lennoxville, and the sound revival also of Bishop's College School, and it is no small thing to be able to say, that the Jubilee Fund already amounts in Donations, either promised or paid, to the grand sum of \$17,000, and that, when we have raised \$4,000 more, the Fund will be complete.

Indeed the good work done by Bishop's College is not limited to its own University labours, for nothing can well be more helpful or more delightful than the Visitations of the Clergy, which I am, by the kindness of the Principal and Professors, permitted to hold every two years in the College Buildings. At the Visitation last Fall, nearly all our Clergy were present; and, besides delivering my Charge on the best means of reaching and training the young, we gave a day to the consideration of the best methods of preparing Candidates for Confirmation, and the best plans for retaining and edifying our young Church Members, after they have been confirmed. And I am sure we shall none of us easily forget, how much assistance we received from the instruction and devotions of the Quiet Day, conducted by our dear friend, the Right Reverend Dr. Hall, the Bishop of Vermont.

It is a grand thing also to be able to record, that since our last Meeting of Synod, our good and capable friend, the Lord Bishop of Algoma, while he was with us, managed to secure assistance enough to clear off the heavy debt of \$3,600 which had for years been a source of embarrassment to Compton Ladies' College. You will be

glad, I am sure, to hear that for the last few months the Reverend Albert Stevens, the Rector of Hatley, has taken the Bishop of Algoma's place on the Board of Management at Compton, and you will, many of you, agree that his able Articles on Compton College, in the April and May issues of the *Diocesan Gazette*, show already that his services are likely to be very valuable. It is a real pleasure to be able to certify, moreover, that the School has an efficient staff and is doing very excellent work, besides maintaining in every way a high tone, of which we may well be proud. If, in fact, Compton College were but better known, and if people could but be led to understand and appreciate the advantages which are to be had on comparatively moderate terms, I am confident that the number of pupils would be doubled at once. Indeed we *must* have a few more pupils, in order that we may be able to pay our way. For every reason, therefore, I would ask you to do all you can to recommend and so to help the School in its really excellent work.

And there is also another Institution that has given to us some of the best of our Clergy, which ought to be mentioned this year. For this is the Jubilee Year of the restoration of the great Missionary College of St. Augustine's, Canterbury. Founded originally by Augustine, the first Bishop—not of the British, but of the English Church—this College became gradually, in the course of the middle ages, a great and powerful Missionary Centre. But in the reign of Henry VIII, it shared the fate of the Religious Houses generally, went into Lay hands and came down to the basest uses, until it was repurchased for the Church some fifty years ago by that noble, sturdy Churchman, Mr. Beresford Hope, M.P. for the University of Cambridge: and now, having been most carefully restored, chiefly by the efforts of Mr. Edward Coleridge, a Master at Eton, it is again once more a Missionary College, and under the leadership of its able Warden, the Reverend Canon Maclear, D.D., is potent in its influence for good, constantly sending forth brave hearted Soldiers of the Cross to the very ends of the earth. I am glad, therefore, to know that those of our Clergy, who would naturally be most interested, have united in sending a generous contribution to the Jubilee Fund.

And, now, turning to those of my Episcopal

Acts, which relate to new Churches, Burial Grounds and Parsonages, I have to report that during the last two years I have consecrated the following Churches:—

St. Peter's, Newport Point, Gaspé, July 16th, 1895; St. Paul's, Barachois, Malbaie, July 20th, 1895; St. Peter's, Lingwick, December 13th, 1895; St. Clement's, Mutton Bay, Labrador, July 23rd, 1896; St. Philip's, L'Anse aux Gascons, Gaspé, August 12th, 1896; Christ Church, Canterbury, December 11th, 1896.

I have moreover dedicated the following Churches:—

St. Andrew's, Eaton Corner, October 3rd, 1895; Christ Church, Eustis, November 5th 1895; St. Augustine's, Danville, December 6th, 1896; St. George's, Lennoxville, December 10th, 1896; St. Peter's, Cookshire, December 27th, 1896; St. Thomas', Bury, April 21st, 1897.

I have also consecrated the following Burial Grounds:—

Newport Point, Gaspé, July 16th, 1895; Barachois, Malbaie, July 20th, 1895; Long Point of Mingan, Labrador, July 14th, 1896; Perryboro', October 15th; and also a "Lot" in Mount Hermon Cemetery, Quebec, June 4th, 1896, and a "Lot" in the Burial Ground at Danville, December 7th, 1896.

I have also dedicated:—The Font in St. John's Church, Melbourne, June 21st, 1895; a Window in St. Peter's Church, Black Lake, October 29th, 1896; the East Window in Church of the Advent, East Sherbrooke, December 28th, 1896.

Now this shews that during the last two years, ten new Churches have been built, and that two others, *i. e.*, those at Lennoxville and Cookshire, have been greatly enlarged and beautified, while of course much good work in the way of restoration, etc., has been done during the same period, as at Waterville, Drummondville, Kingsey and many other places. To this we must add that during the same period, to the necessary comfort of the Clergy concerned and to the great good of their Parishes, we have completed five Parsonages, *viz.*, at East Angus, Gaspé Basin, Melbourne, Peninsula and Sawyerville. This leads me to draw the attention of the Clergy to Canon XVI, which has been generally, but not in every case observed. This Canon provides that, before the building of any Church is entered upon, besides obtaining the consent of the Bishop in writing, and

his approval of the site, the plans, with estimated cost, shall in every case be submitted, and afterwards a full statement of receipts and expenditure, duly audited, shall be sent in to be preserved in the Diocesan Registry. I should like to see the whole of this Canon made to apply to Parsonages, and also to all additions to Churches, such as painted windows, etc. This would sometimes save us from grave mistakes.

And in all cases, in which it is desired to sell any of our Church property, I desire to draw special attention to Canon XXII, which requires, (1) that the consent of the Congregation concerned shall be obtained at a meeting called for the purpose; (2) that, when this consent has been obtained, nothing shall be done without the written approval and sanction of the Bishop.

And, in order that we may take better care for all our Church property, I have begged our Honorary Registrar, E. G. Meredith, Esq., to prepare a special Form of Return, and I would now bespeak the hearty cooperation of the Clergy, so that we may obtain as complete a record as possible of the Deeds relating to all that belongs to us.

And here, at this point, I must not forget to add, with regard to our new Buildings, that we owe a very large debt of gratitude to the great English Missionary Society the S. P. C. K., which, in almost every case, has voted towards our efforts a special grant. I am very glad to be able to report, therefore, that many of our Clergy have recently united in making a Thank offering to the Society amounting to \$170.02. I trust that many of our other Parishes will follow this good example whenever they are able to do so, sending their offerings to the Rev. A. J. Balfour, who will gladly forward them to the proper quarter.

The same Society, the S. P. C. K., besides sending us \$900 per annum for Exhibitions for Divinity Students at Bishop's College, Lennoxville, and other favors in the way of grants of books, etc., takes a very large and practical interest in the care of Emigrants, and, consequently, now that we have a request from the Synod of the Diocese of Montreal, asking us to appoint a small Committee to cooperate with the Corporation of the Andrew's Home at Montreal in connection with the reception, care and settlement of Immigrants coming

to Canada, I trust we may be able to lead the S. P. C. K. to cooperate with us and to offer to that Home special help.

I hope, too, that in response to a letter which I wrote recently to several newspapers in England, with reference to our Eastern Townships, we shall soon have a certain number of young Englishmen boarding with some of the best of our farmers, or serving as Pupils at the Provincial Government's Model Farm at Cofnpton, and learning the principles and practice of Canadian farming, with a view to presently taking amongst us farms of their own.

*(To be continued.)*

## OUR INDIAN MISSION.

POINTE BLEUE, LAKE ST. JOHN.

It is always during the Summer months of the year that the Mission work at Pointe Bleue is particularly interesting, for it is then that the Indians, of whom we give a Picture this month, are on the Reserve for about six weeks, in order to trade their Furs and obtain supplies to keep themselves alive during their next Winter's hunt. These Indians, to whose spiritual needs it is our duty and our privilege to minister for this short period, speak the Swampy Cree Dialect, in which language they have their own New Testament, Prayer Book and Hymn Book. Efforts were made during the earlier part of this year by the Bishop to obtain a Missionary, who could minister and preach to these people in their own tongue, but failing that, the next best course was for me to go, and, instead of my usual short monthly visit, to spend ten days among them. Accordingly, accompanied by two of my brothers, I went up to Roberval on Wednesday, July 7th, and drove thence to the Indian Reserve at Pointe Bleue. Here we camped in a Tent, which had been most kindly made for me by one of the Indians, Mrs. Robertson, commonly known by the name of "Maggie"; it was appropriately surmounted by a small White Ensign, and we called

it the "Church Tent". Each day I held two Services in our little Church, besides taking a Confirmation class. The Services were conducted almost entirely in Cree. With the permission of the Bishop's Commissary, Archdeacon Roe, Joseph Gunner, one of the Indians, vested in cassock and surplice, read the Prayers for me from his Cree Prayer Book, the Canticles were sung in English, the Hymns in Indian, and my Addresses were interpreted. I often used large Bible Pictures, from which to speak, and found them most helpful. Nothing but sickness would keep our dark skinned brethren away from Church, and when there, they shewed by their deep reverence, their devoted attention and their hearty responding and singing, that there was nothing perfunctory or unreal about their worship of the Great Spirit in Heaven.

On Sunday morning, July 11th, there was a fair sprinkling of English people in Church, but still we had Morning Prayer read in Cree as usual, the Lessons in both English and Cree, and Indian Hymns. The Holy Communion Service of necessity I had to read in English, but I taught the Indians, much to their delight, to sing the Kyrie in Cree. The offerings on this day were given to the support of the Mission: and after Service some of the Indians came to me and gave, as their offering, three skins instead of money. On Sunday evening we drove to the Roberval Hotel, where Mr. H. J. Beecher very kindly entertained us at dinner, and then I held a Service for the Hotel Visitors, and endeavored, not without success, to interest them in the Indian Mission.

A good deal of sickness, especially measles and congestion of the lungs, prevailed amongst the Indians this Summer, as is usual when they come down to more civilized parts. As a consequence much time had to be given to visiting the sick, when I was almost always accompanied by the indefatigable

gable "Maggie", who interpreted for me. And it was indeed beautiful to see the implicit trust of these good people, that God, the Great Healer, would answer the prayers of His Messenger. One young man, when I asked him, on my second visit, how he felt, said, "I began to get better immediately after you had been here yesterday. I shall soon be well."

Another good trait in the character of these Indians is their affection and steadfastness. Although we were unable to speak to them except through an interpreter, yet they would always be waiting about ready to perform any little service they could, and too in a most unobtrusive manner. Sometimes we invited them to come and have tea or eat rice pudding with us and this they considered a great treat. One day I read out to them a kind message from their old friend and Clergyman, the Reverend H. C. Stuart, Rector of Three Rivers, and immediately they all made sounds of approval and gratitude, and one said, "We always think of him and remember his advice, when we are away in the Bush: we can never forget all he did for us", and another added, "Yes, and there is One, Who knows our hearts, that we are telling the truth". The day before we had to leave for Quebec, some of the men came and asked, whether they might be allowed, if it was fine, to take us down to Roberval by the Lake (four miles) in their Canoes instead of our driving in a Buckboard. To this we gladly agreed, and although during the morning the weather threatened to disappoint them, yet it cleared up by the time we had to start. We had our final Service consisting of the Holy Communion and Sermon in Church at half-past ten, and then after dinner, we struck our Tent and packed. I went round and paid a final visit to those who were sick, but all the rest came down and gathered together on the rocks at the edge of the Lake to see us off. Here I spoke a few parting

words to them through an interpreter, and after shaking hands all round, we embarked, my two brothers in one Canoe and I in another, on which the Indians had hoisted a small Union Jack. And, as we pushed off, we could not help feeling quite sorry to have to say "Good-bye". We landed safely at Roberval and took the night train, reaching Quebec the following morning.

On Tuesday, August 17th, we were again travelling to Roberval, this time for the visit of the Bishop, who had been prevented by his duties in England from coming earlier in the Summer. Consequently only one family of those, who go away to hunt, was left, and they were waiting to start as soon as the wind would permit. However the immediate object of the Bishop's visit was a Confirmation of some of the residents of the district. On arrival at Roberval the Bishop, accompanied by Edw. Monson, Esq., of Acton, England, put up at the Roberval Hotel, while the Reverend A. G. H. Dicker and I accepted the generous hospitality of Doctor and Mrs. Fluhman, of Roberval. Before tea I drove up to the Church at Pointe Bleue and baptized an adult.

At half-past nine the next morning Mr. Kirkpatrick, the Hudson Bay Agent at Pointe Bleue, sent his Buckboard down to the Hotel to fetch the Bishop. The Confirmation Service took place at eleven, followed by the Holy Communion. Five Candidates were presented for the Laying on of Hands. The Reverend A. G. H. Dicker acted as Chaplain and read the Gospel, the Epistle being taken by the Reverend A. H. Robertson, Rector of Cookshire, who had been appointed to hold Sunday Services at the Roberval Hotel, and who was good enough to come and assist. There was a goodly number of Communicants, and the Bishop's two Addresses were listened to with marked attention.

After this Service we all adjourned

to the house of an Indian woman, Mrs. Gunner, for dinner, which had been most kindly provided by Mrs. Cummins, Mrs. Fluhman and Mrs. Carpenter, ably assisted, we need hardly say, by "Maggie". Then followed shortened Evening Prayer with an earnest Address by the Bishop on the Holy Communion, after which his Lordship called on Mr. Kirkpatrick at the Hudson Bay Post, and then drove back to the Hotel and took the night train for Quebec.

Next year the Bishop hopes to arrange to visit Pointe Bleue earlier in the Summer, when all the Indians are on the Reserve, so that some who have been prepared and who are waiting to be confirmed, may have an opportunity. Meanwhile let us pray that the good seed, sown in the Mission on this occasion, may bring forth good fruit to the glory and praise of God.

E. A. D.

### THE ROBERVAL HOTEL.

In connection with our Bishop's visit to Roberval and Pointe Bleue, we are able to shew our readers a view of the large and handsome Hotel Roberval.

Roberval is a name famous in Canadian history, being that of a French Governor sent out to New France more than three and a half centuries ago, whose mission, however, ended in disaster, while he himself is said by some authorities to have been finally massacred in Paris, while others assert that he never returned from his last voyage up the Saguenay. The Hotel Roberval is a handsome building overlooking the Lake, and close to both the steamboat landing and the hotel station of the railway. It has accommodation for three hundred guests, and is one of the most commodious as well as one of the most comfortable houses in Canada. It is supplied with billiard room, bowling alley, and a promenade, dancing and concert hall, and its dining hall measures seventy by thirty-five feet. The

furnishings are all quite new and exceedingly handsome, and the house is supplied with hot and cold water and with electric light and bells throughout, even the grounds surrounding it being illuminated by electricity at night. The outdoor attractions are lawn tennis, croquet, fishing, bathing, boating and driving. The view of Lake St. John from the windows is quite sea-like, and, even in the clearest weather, the vision can scarcely reach to the opposite shore at the Grand Discharge, a distance of some twenty-five miles.

We earnestly commend this comfortable Hostelry to the attention of our readers. It would prove a great centre for a holiday next Summer.

### PRAYER.

To be used by Lay Helpers.

MAY BE USED IN CHURCH.

"Vouchsafe, we beseech Thee, Merciful Father, to prosper with Thy blessing the work of the Lay Helpers of this Diocese. And grant unto all, who are in any way taking part in this our effort for Thy Glory, that they may set Thy Holy Will ever before them, and do that which is well pleasing in Thy sight and persevere in Thy service even unto the end: through Jesus Christ our Lord. Amen."

### NOTES.

AD CLERUM.—Is there any Clergyman who has not had any holiday or change, who would like to take the duty at the Grosse Isle Quarantine Station for the month of October? The remuneration is \$50 and a small furnished house with free passage from Quebec. Application should be made to the Bishop at once.

The Archdeacon requests readers of his Sermon on the Cathedral System in our August Number to read on page 124, middle of second column, *could* instead of *would* in the Sentence. "And on this Continent what *would* be more stimulating."



Sunday, September 26th, is the day appointed for Special Collections in behalf of the Mission Fund of our Church Society. We trust all our Clergy will urge their Congregations to give liberally to this object, since it is this Fund, which most directly helps those of our Missions which are not self-supporting.

The Editor will be very grateful to any, who will return to him fairly clean copies of either the June or August Gazette. There is no need to send the Pictures with them.

We hope to give in our next issue some account of the Ordination held in the Cathedral on September 5th.

### IN MEMORIAM.

EDWARD TOWLE BROOKS.

It is our sad duty to record the death on Thursday, August 5th, of the Hon. Edward T. Brooks, Judge of the Superior Court of the Province of Quebec, a Trustee of Bishop's College, Lennoxville, and a well known Sherbrooke layman. Mr. Brooks was born at Lennoxville on July 6th, 1830. Educated at Dartmouth College, from which he graduated in 1850, he studied law and was admitted to the Bar of Lower Canada in 1854. In 1875 he was created a Queen's Counsel, and was elevated in 1882 to the Bench of S. Francis District, the duties of which high office he discharged until October 1895, when owing to ill-health he was obliged to resign. In ability Judge Brooks stood in the front rank of the Province. He was a man with a great deal of public spirit and was highly prized as a citizen of Sherbrooke. To his widow and sons we tender our deepest sympathy in their great affliction.

In order to shew how highly he was held in esteem by those who knew him, we cannot do better than quote part of the sermon, preached on Sunday, August 15th, in S. Peter's Church, by Dr. Dumbell, Rector of Sherbrooke.

Referring to their sad loss, he said:—

“My brothers: into the holy and happy waiting place has entered, as we humbly trust, another from among ourselves. It having pleased Almighty God to take to Himself the soul of his servant, Edward Towle Brooks, we speak of him as ‘departed,’ to be ‘with Christ.’ In such cases as his, there follows quickly upon the sense of our loss a feeling of thankfulness to God, that it pleases Him to raise up, from time to time, such men to be friends and leaders of their fellows. The example of a public man whose career has been marked by honour and integrity is not only valuable at the time, but affords also a pledge of future good. Those who come after him are inspired, restrained, strengthened, by recollection. Already it has been my privilege to become acquainted with the views expressed by many,—most competent to judge. You all know what has been said by the Bar collectively: ‘That Body testifies to ‘the great respect entertained by the whole Bar for his learning and scholarly attainments, and his unswerving integrity.’ These are no light words to come from such a quarter. One in the prime of life (who often appeared before the late Judge) says: ‘His graciousness to young people was a perfect object lesson of what such a relationship should be.’ Another,—one about his own age,—calls him ‘an able, honest, Christian Lawyer.’ To me, that speaks volumes. And here are other words: ‘His career at the Bar and on the Bench brought him the respect of all, and the affectionate regard of those who really knew him.’ Again: ‘He was loved for his amiable yet lofty character.’ And you know, how much the people of this town owe to him, and in this place his memory will long be green. He suffered much, and bore long and patiently. It seemed as if the shadow of the Cross of Christ fell specially upon him towards the last. He had previously had to bear great sorrow, and then there came to him a

period of weakness and trial that held him down through a long season. Throughout, he bore himself with a gracious patience, and was always unwilling to give trouble, and grateful for every little attention.

So then our brother has departed to enter the intermediate State—that is, to be 'with Christ.' May God grant him eternal rest, and may light perpetual shine upon him."

#### ISABELLA MILNE CHRISTIE.

Isabella Milne Christie, the third and dearly loved daughter of Hugh and Isabella Christie, was laid to rest on August 5th in S. Andrew's Churchyard, New Carlisle, beside her three brothers, who had not long preceded her. She had endeared herself to all by her cheerful and loveable disposition. Before her illness she took great interest in all Church work, and was a diligent Sunday School teacher. She was followed to her last resting place by a large number of friends who truly and deeply sympathized with the sorrowing family.

### DISTRICT NEWS.

#### MAGOG.

The Reverend R. C. Tambs writes:

We beg to acknowledge with thanks the kind gift of a Surplice and Stole for use at the Services at Cherry River from the Association of Church Helpers, Quebec.

In the District News of the July number, the first item under Magog should have read thus: The pews of S. Luke's Church have been furnished throughout with cushions in crimson repp, at a cost to the Ladies' Guild of \$107.00.

The Sanctuary Circle of the King's Daughters have collected a sum of money for the purchase of Stained Glass Windows for the Chancel.

S. Luke's Sunday School has undertaken to devote its offertory on the first Sunday in each month to Missions, in addition to their special Lenten Offerings for the Indian Homes.

Mr. Ben Verity, our Lay Reader is in England on vacation. He will be heartily welcomed back. We are happy in having another like sterling helper in Mr. Frank Day, who came from Cornwall six months ago and accepted a position on the staff of the Magog Enterprise. Mr. Day's services, whether as worker in the Sunday School, tenor in the Choir or reader at the Lectern are most valuable.

On August 3rd we had a delightful excursion on the "Lady of the Lake" in the interests of St Luke's Company of the Boys' Brigade. The trip to Newport and back, in such fine weather as we had, means a day of healthful refreshment, and the continuous enjoyment of sixty miles or more of lovely scenery, with which familiarity only engenders increased admiration.

#### WATERVILLE.

#### VICTORIA DIAMOND JUBILEE MEMORIAL.

For a long time it has been the hope and desire of the Reverend E. A. W. King that the property adjacent to the lower side of S. John's Church, Waterville, should be obtained for Church purposes. Proposals in that direction were made about three years ago and were afterwards renewed. Not till recently, however, has this prospect become an accomplished fact. The site is very desirable by general consent for a Church Hall and for horse-sheds, and for these purposes it is proposed to use the property, as soon as sufficient funds can be obtained. That in so doing a Victoria Diamond Jubilee Memorial should be established thereon, will be the more interesting to all concerned, when it is remembered that Services of our Church were occasionally held in the old School-House on that same spot more than sixty years ago, also that from 1840 to 1845, and therefore as long as fifty-seven years ago, the late Reverend Dr. C. P. Reid, when S. P. G. Missionary at Compton, used to hold Services regularly in that building on Sunday afternoons, and Mrs. Reid took charge of the Sunday School, also that the day school of the village was kept here up to the year 1835, when the new brick Model-School took its place. Very many therefore must have a personal knowledge of this interesting spot in the history of Waterville. In 1845 the Services and classes of instruction began to be held in

the (then) new Church erected a few feet distant from the school. That sacred Edifice, though it has been renovated, is now in its fifty-third year, and is still in use. For the new acquisition the sum of \$450 had to be secured. Towards this sum the vendors, Messrs. Frank and Adelbert Gale, have each contributed \$25 by diminution of the purchase money, the Lord Bishop of the Diocese has promised \$25, and the Reverend T. L. Ball a like sum, leaving \$350 still to be collected in order to meet the loan at six per cent. When that amount is paid off funds will still be required to provide the Victoria Hall and the shelter for the horses of those, who drive to Church and other appointments.

Any generous reader who has an interest in the past, present or future of Waterville is invited to contribute his or her offering to the important objects above named, either through the Missionary in charge or the Church-Wardens.

E. A. W. K.

#### CAPELTON AND EUSTIS.

With a kindness and consideration beyond all that is usual on the part of our Roman Catholic brethren, the Victoria Guild of Eustis and Capelton were allowed to use, with a generous and unlimited freedom, the large house and fine premises of Mr. and Mrs. Jas. O'Connor, in Lower Capelton, for a festive gathering on the evening of July 30, and to distribute ice-cream and cake for a small fee, to be devoted to the objects of the Guild.

In the spirit of that Eastern welcome which says to an arriving guest 'Now, all that you see about you is yours' Mr. and Mrs. O'Connor heartily received all comers. There was a large attendance, and the revenue which came in for Church purposes was beyond expectation, encouraging to the willing workers, who deserved much praise for their enterprising energy. It was a fine evening and the young people found it pleasant to amuse themselves in the open air. Tables and lanterns were carefully dispersed about the lawn, and with the moving crowd, furnished an attractive picture. From the upper balcony, the Reverend E. King said a few words of well merited acknowledgement to the hospitable entertainers, and a vote of thanks to them was made unanimous by enthusiastic clapping and cheers.

About an acre of land, surrounding Christ Church, has now been assigned with definite and generous boundaries by the Eustis Mining Company, and a lease of it formally granted to the Church for ninety-nine years at a *very small* annual rate.

#### NORTH HATLEY.

By a disastrous fire early in the season, which destroyed the fine public hall where the annual festivals have been held heretofore, the visitors of North Hatley have been deprived of the opportunity of raising money for Church purposes in their accustomed way, viz., by a Fancy Fair, but they are contributing in other ways to much-needed funds.

By the kind permission of Mrs. Thomas and Mr. and Mrs. Fisher an Afternoon Fête was held on their beautiful grounds on the 12th of August from 2 to 6. Refreshments were served in the roomy and very prettily decorated boat-house, and a concert took place from 4.30 to 5.30 on the extensive verandah of their fine house. The arrangements were complete, the success most gratifying and appreciation of the privileges afforded by Mrs. Thomas and family was universally felt.

#### POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1897:—

Mr. Robert Ascah, Peninsula, Gaspé, Reverend Canon Dixon, Montreal, Miss M. L. Galt, Montreal, Reverend R. F. Taylor, Aylmer, Mr. J. E. Vincent, Rivière Trois Pistoles, Miss Badgley, Lennoxville, Mr. Edward Monson, England, Miss Trullinson, Toronto, Reverend Geo. Brizzelle, Seattle, Mrs. Furnivall, England (8), Reverend J. S. B. Dickson, Reverend G. Pye (3), Mrs. Jno.) Fry, Quebec, Reverend C. Rawson, England, Reverend J. Almond (2), Mrs. Dan. Bobbitt, Harrington.

Also for 1896:—Mrs. Furnivall (2), Reverend J. Almond.

Also for 1898:—Reverend Canon Dixon, Reverend R. F. Taylor, Reverend D. F. Mackenzie, Los Angeles, California, Mrs. Herring, Neilsonville, Reverend G. Pye, Reverend J. S. B. Dickson.

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