

Chronicle

of the Diocese of Fredericton.

Vol. I. No. 10.

OCTOBER, 1886.

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Thirty cents a year.



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COMMITTEE OF PUBLICATION.

The Rev. D. FORSYTH, R. D., for the Deanery of Chatham.

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And the Reverends A. LOWNDES and LEB. W. FOWLER, and Messrs. H. W. FRITH, G. HERBERT LEE and M. CHAMBERLAIN.

Editing Committee:

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H. W. FRITH, M. CHAMBERLAIN,

G. HERBERT LEE, Secretary.

Calendar for October.

3rd. Fifteenth Sunday after Trinity.
10th. Sixteenth do. do.
17th. Seventeenth do. do.
18th. Saint Luke the Evangelist.
24th. Eighteenth Sunday after Trinity.
28th. Saint Simon and Saint Jude, Apostles.
31st. Nineteenth Sunday after Trinity.
Days of Fasting or Abstinence—1st, 8th, 15th,
22nd, 27th, 29th and 30th.

The next meeting of the Executive Committee of the D.C.S. will be held in the Church Hall, Fredericton, on Wednesday, 6th inst., at 10 a.m.

The next meeting of the Board of Home Missions will be at the rooms of the Church of England Institute, St. John, on Tuesday, 19th inst., at 8 p. m.

The Provincial Synod.



THE Synod of the Province of Canada met at Montreal on Wednesday, September 8th. The Metropolitan of Canada, the Bishops of Montreal, Quebec, Toronto, Nova Scotia, Huron, Niagara, Algoma, and the Bishop Coadjutor of Fredericton were present, besides the lay and clerical delegates from all the Dioceses of the Province, which ranges from Cape Breton to Lake Superior.

The meeting of the Synod was preceded by the Litany and a celebration of the Holy Communion at the Cathedral, both choral. The Bishop-Coadjutor intoned the Litany, the Metropolitan was celebrant, and the Bishop of Algoma preacher.

The Synod assembled in St. George's School-room, at 2.30 p. m.; and, after prayers, the Metropolitan delivered a brief but able charge. A letter from the Archbishop of Canterbury, giving the list of bishops consecrated in England from July 1885 to July 1886, was laid on the table, and subsequently read. The Bishops then withdrew to their own house, and the lower house proceeded to the election of a prolocutor. The Reverends John Langtry and Canon Brigstocke, and the Hon. Mr. Kirkpatrick, Speaker of the House of Commons, were nominated, and the Rev. J. Langtry elected. Canon Norman was then elected clerical secretary, and L. H. Davidson, Esq., Q. C., LL.D., lay secretary. After other formal business the Synod adjourned till the next day. On Thursday a delegation from the American Church

was introduced and cordially welcomed. The delegation consisted of the Bishop of Michigan, the Reverends Dr. Hoffman and J. Converse, and R. M. Nelson, Esq., lay delegate. Congratulatory speeches were made by each of the American delegates, and then the Provincial Synod set to work.

MONTREAL DIOCESAN COLLEGE,

The Bishop of Montreal has been anxious to obtain for the Montreal Diocesan College the power to grant degrees in Divinity. This the Bishop of Quebec opposed, principally on the ground that the College at Lennoxville had already that power, and that Churchmen of the two Dioceses ought to rally round the existing college and make one strong one rather than two weakly ones, and that, moreover, the granting of the power of conferring degrees to Montreal College was an infringement of the rights and privileges of Lennoxville College. On Saturday the Lower House received and took into consideration a message from the House of Bishops to the effect that whereas the Bishop of Montreal had undertaken not to consent to any application to the Legislature on behalf of the Montreal College before the next meeting of the Synod in 1889, to obtain the power of conferring degrees, the House of Bishops recommended that the whole matter should be left in abeyance by the present Synod till 1889. After considerable discussion a resolution was passed concurring with the message from the Upper House.

METHODIST GREETINGS

A message from the Methodists, who were sitting in Conference at the same time at Toronto, was received by both Houses, conveying the "assurance of their very cordial good-will, and their earnest desire that the Church might prosper in all things." Appropriate answers were sent by both Houses.

CENTENARY OF THE INSTITUTION OF THE COLONIAL EPISCOPATE.

A Resolution of thankfulness to Almighty God for the institution and subsequent extension of the Colonial Episcopate was adopted by both Houses, and it was agreed that a central commemoration of the anniversary should be held at Halifax, the first Colonial See, on or about the 12th of August, 1887, that all the Bishops of Canada, and deputations of the American, Australian and Indian Bishops, should be invited to

attend, and that the attention of the Archbishops of England and Ireland, and the Primus of Scotland and of the venerable S. P. G. should be called to the important era in the history of the Anglican Church. Every Parish Church in the Ecclesiastical Province of Canada is also to be requested to hold a commemorative service, including a celebration of the Holy Communion, on the third Sunday in June, and to make a collection towards the erection of a Cathedral in Halifax in honor of the centenary, and for the glory of God. A Committee, consisting of the Metropolitan, the Bishop of Nova Scotia, the Bishop of Quebec, and of a priest and a layman for each Diocese of the Province, was appointed to carry the above proposals into effect. The Rev. H. Fothergill, of Quebec, is Secretary of the Committee.

EDUCATION.

The Rev. Mr. Ford, of Woodbridge, Ont., moved a resolution, of which he had given notice, stating that the House would welcome legislation securing to Churchmen throughout the Dominion their own schools, on the principle of "local option," and providing for the appointment of a committee to take steps for obtaining such legislation if possible.

This motion excited considerable discussion, several speakers, while urging strongly the use of the Bible and of more religious teaching in the Public Schools, insisting that the time had gone by for hoping to get separate Church schools; and two different amendments were moved in support of this view. As, however, neither the original motion nor the amendments seemed to meet the approval of the House, it was agreed that the three movers—Mr. Ford, Senator Allen, and Mr. George Elliott—should confer together and try to frame a resolution out of the three motions, which would probably obtain the concurrence of the House.

At a subsequent day a resolution was brought in, and agreed to, to the following effect, viz.:

That without prejudicing in any way the question of separate schools, this House is of opinion that in all public schools the Bible should be used by teachers and children, and more religious teaching given under certain conditions.

It was also resolved that the above resolution should be sent to the heads of the various religious bodies, and a committee appointed in each diocese, also that the House of Bishops be

requested to concur in this and to lend their assistance to the Diocesan committees.

A second resolution of Mr. Ford's was adopted, under which a committee was appointed to report on the best means of promoting and establishing private Church schools.

DIOCESE OF ALGOMA.

A Canon was passed providing for the representation of the Missionary Diocese of Algoma in future Synods, under which two Clerical and two lay delegates may be elected in the manner set out in detail by the Canon.

DEACONESSES AND SISTERS.

A Canon, providing for the regulations under which Deaconesses and Sisters might work in a Parish, was carried by the Lower House and sent up to the House of Bishops. The principal provisions were:—1st. No Deaconesses to be admitted under 25 years of age. 2nd. Special order for the admission of Deaconesses to be drawn up by the House of Bishops, and thereafter used in every case. 3rd. No Deaconess to serve in a Parish without the consent of the Rector. 4th. No sisterhood, or association of women for the purpose of mutual help and encouragement in a life of prayer and in works of charity, to be recognized by the Church of this ecclesiastical province as a religious order or society, unless at the time of its establishment it should have the sanction of the bishop of the diocese in which situated. Any bishop in whose diocese the society was sanctioned or approved of, to be at liberty to require the rules and regulations to be submitted to him for approval, and the bishop's sanction once given not to be withdrawn without the consent of the House of Bishops. No branch of a recognized society in one diocese to be opened in another without the consent of the bishop of the diocese. The canon also passed the House of Bishops, but with such a material alteration that on its return to the Lower House it was allowed to drop.

THE MISSION CHURCH, PORTLAND.

A Memorial from the Rector, Church Wardens and Vestry of St. Paul's Church, respecting the Mission Church of St. John Baptist, having been submitted and read, it was moved to refer the same to a Committee of the Lower House; whereupon the following amendment was moved and carried by a vote of 76 to 42, viz.: That the memorial, involving, as it does, a question of law which this House

is not assured of its right or power to determine or enforce, and the matter having been considered by the Diocesan Synod, this House, under the circumstances, deems it unadvisable to interfere.

THE REVISED VERSION OF THE BIBLE.

A Petition, praying for the sanction of the use of the Revised Version of the Bible in the reading of the Lessons in Church, was presented, but was thrown out by the House of Bishops, and no action taken upon it in the Lower House. The Revised Versions of the Old and New Testament cannot therefore be used in Church.

CHRISTIAN UNITY.

A Message was sent down by the House of Bishops to the Lower House, stating that they had appointed a committee to confer with other Christian bodies, to devise, if possible, an honorable union. The Lower House passed a resolution to the same effect as the message, and a further one as follows:

"That the resolutions on Christian union, passed unanimously by this Synod, be forwarded to the Moderator of the General Assembly, the President of the Methodist Conference, and the presiding officers of other Christian bodies."

In a speech supporting the motion, the Prolocutor said that, which is well worth repeating, as giving the grounds on which union could alone be accepted by the Church.

The Prolocutor said the subject was one which had engaged his attention for some years. He brought it up in the Synod six years ago, and then he was looked upon as practically an idiot. He did not hope for immediate union, but he wished to have it brought before Christendom. He would be prepared to make every concession which would not interfere with the truth of God. The three creeds would have to be the doctrine of the united Church; there would have to be some rite for the administration of the sacraments and some means devised for the historical continuity of the Church. Those were the three points on which there would be the greatest difficulty, and he thought that some means could be devised to get over these. The want of united testimony as to Christ was doing great harm, and it was doing more harm in this age than in any other. He believed the people of the Church of England were ready to make every concession that could be expected of them to promote Christian unity.

The resolution was carried unanimously by a standing vote, and the whole assembly, after singing the Doxology, knelt while the prayer for unity was offered by the Clerical Secretary. [That prayer may be found in the service appointed for the 20th of June, at the end of the Prayer Book, and is commended for private use to all those having at heart our Lord's petition that all Christians should be as one.]

SACRAMENTAL WINE.

The following strong resolution condemning the use of unfermented wines in the celebration of the Holy Communion was passed, only six in a house of about one hundred voting against it :

"That whereas, of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the sacrament of the Holy Communion, and the lawfulness of wine, as usually understood, denied for the same, thereby affecting the reality of the sacrament, and greatly endangering the peace of the Church, this Provincial Synod feels bound to express its strongest disapprobation of such unauthorized acts, and does hereby admonish the clergy of this ecclesiastical province to make no innovation in so sacred a matter as the elements divinely ordained in this holy sacrament, and to adhere faithfully to the custom and tradition of the Catholic Church in the same."

UNIFORMITY OF RITUAL.

On motion of Chief Justice Allen, the report of a Committee on this subject was adopted, declaring that it was deemed inadvisable to pass a Canon defining in detail the Ritual to be observed in the private and public ministrations of the Church, but recommending that the clergy should submit to the ruling of their Bishop whenever doubt or controversy arose concerning such Ritual, providing that such ruling should not interfere with anything in the Book of Common Prayer.

MISSIONARY BROTHERHOODS.

Pursuant to notice given the Rev. J. M. Davenport brought in a motion to the effect that in view of the great difficulties in working country Missions the Synod should encourage, by all the means in its power, the formation of Missionary Brotherhoods. After considerable discussion the motion and subsequent amendments were all withdrawn.

DELEGATES TO THE AMERICAN SYNOD.

The following were appointed as Delegates to the Synod of the American Church, which is to meet at Chicago this month : The Bishops

of Nova Scotia and Toronto ; the Reverends Dr. Langtry, Dean Carmichael, the Archdeacon of Niagara and Canon Medley ; Messrs. C. J. Campbell, E. B. Reed, R. T. Walkem, and the Hon. B. R. Stevenson.

OFFICIAL REPORT.

Owing to the incorrect reporting of the proceedings it was decided that a person should be employed to officially report the proceedings of the next Synod in 1889.

RESOLUTIONS

sympathizing with the work of "The Women's Christian Temperance Society," "The Church Emigration Society," and concerning matters of more restricted interest were passed, and on Wednesday evening, at 10.45 p. m., the Metropolitan and Bishops entered the Lower House. After enumerating the measures passed the Metropolitan thus brought the proceedings to a close :

"I earnestly pray that both in what we have done and what we have left undone a higher wisdom than our own may have guided our deliberations, and that God may pardon whatever has been amiss.

I have now to declare this Synod prorogued."

The members of the Synod then sang the Doxology.

The Metropolitan pronounced the Benediction, and so terminated the thirteenth session of the Provincial Synod of the Church of England in Canada.

THE METROPOLITAN.—The vigor of the venerable Metropolitan, both in mind and body, his earnest and able attention to his important and very fatiguing duties as Head of the Provincial Synod, and the valuable sermons and addresses delivered by him, were the subject of general remark among Churchmen at Montreal during his late visit there. That he may yet be spared some years to his Diocese and the Church of Canada, will be the fervent prayer of those, both clergy and laity, placed under his pastoral care.

VACANT PARISHES AND MISSIONS.

Aberdeen.
Albert.
Burton.
Gordon and Lorne.
Ludlow and Blissfield.
Manners-Sutton.
Queensbury and Southampton.

THE WOMAN'S AUXILIARY.



GENERAL Meeting of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada was opened in the Diocesan College Hall. The session opened at ten o'clock, Mrs. Williams, wife of the Bishop of Quebec, presiding. Mesdames Haughton and Gregory acted as Secretaries, and Miss Gildersleeve as Treasurer for the meetings. After prayer, Mrs. Henderson, as representing the home diocese, read an address of welcome to those present. This was followed by an exceedingly able reply on behalf of the visitors by Mrs. Tilley, of Huron diocese. A hymn being sung, Mrs. Tilton, secretary of the society, read the report of the provincial committee which was most encouraging. The report, which showed careful preparation, dealt with the way in which the work had been received. The election of committees for the routine work of the meetings followed, the Doxology closing the session.

The work of the afternoon was the reception of the reports of committees and representatives. They were as follows: Fredericton district by Miss Murray, Quebec by Mrs. Williams, Montreal by Mrs. Henderson, Ontario by Mrs. Grant Powell, Toronto by Mrs. Leneau, Huron by Mrs. Tilley, Niagara by Mrs. Gregory. All the reports dealt ably with the subjects treated, those of Mesdames Tilley and Grant Powell being of especial merit, going into the work very minutely and dealing with it in a way which threw much light upon the subject. A most interesting session was brought to a close by the Doxology.

At the second day's meeting of the Woman's Auxiliary, Mrs. Williams again occupied the chair, the secretaries and treasurer of Thursday's meeting again acting. The proceedings opened with a hymn and prayer. The constitution was then discussed clause by clause, and in many cases altered to suit the increased requirements of the society. This occupied almost the entire morning session.

After the formal opening, by a hymn and prayer, of the afternoon session, a deputation from the Synod announced that the Synod accepted most gratefully the tendered assistance of the society. The feature of the afternoon was the address by Miss Emery, the general secretary of the Woman's Auxiliary to the Protestant Episcopal Church in the United States, the address being listened to with marked attention by those present, including the Synod

deputation. Minor business concluded a most satisfactory meeting.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

ON Friday, September 10th, the Synod resolved itself into the General Board of Missions of the "Domestic and Foreign Missionary Society."

The Treasurer presented the following analysis of receipts from October 1st, 1883 up to 31st July, 1886:—

For Domestic Missions generally.....	\$14,885
“ Algoma.....	7,464
“ For Ruperts' Land.....	1,802
“ Saskatchewan.....	678
“ Moosonee.....	48
“ Athabaska.....	97
“ Qu'Appelle.....	212
“ Mackenzie River.....	15
“ North West Missions.....	1,124
“ Sabrevois Mission.....	175
“ Labrador.....	1
Total.....	\$26,501
For Foreign Missions generally.....	\$7,953 72
“ The Society for the Propagation of the Gospel.....	5,196 31
“ The Church Missionary Society.....	922 61
“ The Society for the Promotion of Christian Knowledge.....	16 75
“ The London Missionary Society.....	12 00
“ The Colonial and Continental Church Society.....	13 85
“ The Irish Society.....	20 10
“ The London Society for promoting Christianity among the Jews.....	1,900 73
“ Parochial Missions to the Jews.....	141 24
“ Mexican Missions.....	16 19
“ East India Missions.....	125 00
“ Zenana Missions.....	129 20
“ Dr. Barnardo's Home for Working and Destitute Lads.....	5 52
	\$16,453 22

A long speech was made by the Bishop of Algoma describing and defending his work in his Diocese and interesting addresses were given by the Rev. O. Fortin, of Winnipeg, the Rev. Dr. Langford, Secretary of the American Board of Domestic and Foreign Missions of the American Churches, by the Hon. Thomas White, Minister of the Interior, by the Rev. Canon Cooper, representative of the venerable Society of the Propagation of the Gospel, by the Rev. J. M. Davenport, on Missionary Brotherhoods, and by the Rev. E. F. Wilson, of the Shingwauk Home.

Mr. Wilson introduced two of his Indian pupils, and 'Big Crow,' a lad of twelve, sang in excellent English the "Rock of Ages," and answered fluently to questions on the Bible.

The Parish Church of Kingston.

II.

EPISCOPAL VISITS.

IN July, 1809, Bishop Charles Inglis confirmed 257 persons in Trinity Church, Kingston. Shortly afterwards he wrote the following letter to the Rector, Church Wardens and Vestry of Kingston.

FREDERICTON, 5th August, 1809.

GENTLEMEN:—

When lately in Kingston I received much pleasure from seeing so large a congregation on Sunday, the decency of their behaviour during divine service, and the large number of persons who presented themselves for confirmation. I sincerely rejoiced at these circumstances, and now earnestly pray the Great Shepherd and Redeemer of Souls that He would effectually bless both the ordinances then administered, and those that may hereafter be administered, in that Church to the spiritual nourishment and growth in grace of all who did or shall partake of them.

But it gave me no small concern to learn that the pews in the Church of Kingston were all held in common, and that none were appropriated to individuals, as is the case in all other Churches in our communion. I never knew an instance before this in Europe or America where the pews were thus held in common, and where men perhaps of the worst characters might come and set themselves down by the most religious and respectable characters in the Parish. This must ultimately tend to produce disorder and confusion in the Church of God, and check the spirit of true devotion and piety.

When a man has a pew of his own he can leave his Bible and Prayer Books in that pew when public worship is ended on Sundays, and he will be sure to find them in his pew on the next Sabbath. The infirmities of age and bad health require attention to the comfort of warmth. Especially in the winter a man may procure that comfort by lining his pew with some kind of cloth, and covering the floor. It is needless to say that the mode of holding pews in common must necessarily preclude these with many other benefits and conveniences that might be named.

What could occasion such an innovation—such a departure from the usages of the Church of England I am unable to conceive. The greatest disorder must be the consequence. If this mode be continued when the country becomes populous, in some places it would at this day be ruinous to the Church.

Very earnestly wishing for the prosperity of

the Church and congregation at Kingston, I earnestly recommend to your consideration, gentlemen, the removal of this strange arrangement. Your prudence and good sense will point out the mode of accomplishing this, which should be gentle and conciliating; and, I flatter myself, when the matter is coolly and deliberately weighed, that there will scarcely be an objection to it. To obviate any difficulty, there should in yours, as in most other churches, be a pew or two set apart for strangers. And the poor should not be neglected; due care ought to be taken of them. And as government contributed to the building of your church, the same order should be observed in it as in all other regular established churches.

Heartily commending you and your congregation to the special blessing and protection of Almighty God, I am, gentlemen

Your affectionate friend

and servant in Christ,

CHARLES NOVA SCOTIA.

Bishop John Inglis confirmed 182 persons in Trinity Church on 21st July, 1826, and 91 persons in the same church on 5th September, 1830.

On the 16th September, 1811, the Bishop of Nova Scotia confirmed 93 persons in Trinity Church in the forenoon, and in the afternoon consecrated St Paul's Chapel at White's Point with the adjoining burial ground. He also held confirmation there, and administered the holy rite to 26 persons, making the total 119 confirmed in the Parish upon this occasion.

The Parish of Kingston contributed the sum of eighty-six pounds towards the fund for the endowment of a Bishopric. The Right Rev. John Medley made his first visit to Kingston and held confirmation, administering this holy rite to 63 persons, on the 27th day of August, 1845. His Lordship again visited the Parish on the 30th of October, 1845, and consecrated the new Chapel (called St. James') on the Long Reach. Before the consecration His Lordship required that the sittings should be made free, and the pewholders signed an agreement to that effect, reserving to themselves the right of resuming their seats on the terms of the original sale if, while they lived in the Parish, it should be deemed advisable, with the consent of the

Bishop, to have the pews again sold and appropriated to individuals.

On Thursday, the 12th day of October, 1848, His Lordship, having lately returned from a short visit to England, held confirmation for the second time at Trinity Church, Kingston, and administered this holy rite to forty-one (41) persons.

He held his third confirmation at Trinity Church, 17th August, 1851, when ninety-five (95) persons were confirmed.

Bishop Inglis, in his reports to the Society at home, frequently alluded to the flourishing Mission of Kingston, which he considered *the* Church Mission in the Province. Archdeacon Best termed it "the key-stone" of the Church in New Brunswick, and remarked that here might be seen a Church widely and firmly established, with 200 communicants, ably ruled by a "learned and orthodox Scovill."

Rural Deaneries.

Fredericton.

FREDERICTON.—On Sunday, Sept. 5th, there were cheering musical services at the Cathedral. Niels Hansen, son of the Missionary at New Denmark, was ordained Deacon. Mr. Hansen has been placed as Deacon in-charge of the Mission of Canning.

The Choral Union of this Deanery will hold its annual service on the Festival of S. Luke, October 18th, in the Cathedral.

The Ruri-decanal Chapter met at Keswick Ridge on the 4th and 5th of August. At the evening service, at St. Paul's, there was a very large congregation. The sermon was preached by the Rural Dean, Rev. H. Montgomery. Nearly all the members were present at the business meeting. Among some of the important resolutions passed at the meeting were the following:

Resolved, That this Ruridecanal Chapter recommends to the Diocesan Church Society that a Committee be appointed to consider the advisability of creating a Fund for the Insurance of Church Property in the Diocese; further

Resolved, That the Chapter recommends that there be on the Committee one representative of each Deanery.

Considerable discussion took place on the above resolutions, but it was the opinion of every member present that the matter of Insurance of Church property in the Diocese is one which deserves the careful investigation of every Parish in the Diocese, and especially of the Diocesan Church Society.

KINGS CLEAR.—The Most Reverend the Metropolitan has presented a beautiful silver paten to the Parish. This gift adds to the long list of

loving tokens which our beloved Diocesan has bestowed, not only upon this but almost every Parish in the Diocese. It is to be hoped that the parishioners will show their appreciation of the gift by supplying a chalice and cruets, so as to complete the set and take the place of those now used, as they are not altogether what might be called 'Churchly.'

Shediac.

The Rev. D. Bliss, Rector of the Parish of Westmoreland, will welcome the Clergy of the Deanery at their next meeting on Tuesday and Wednesday, Oct. 5th and 6th. It is hoped that the retiring curate in charge of the Parish of Moncton—the Rev. A. J. Reid,—as well as the new rector, the Rev. J. H. Talbot, will be present.

Mr. Reid leaves Moncton much regretted; and Mr. Talbot enters on his duties heartily, and unanimously welcomed.

The Rev. A. J. Cresswell has been elected to the Parish of Springfield. If he accepts this call the mission of Albert will be again without a missionary. It will be a very serious matter to the Domestic Mission work of the Diocese to have Albert vacant for any length of time; but there cannot any longer be a question about the desirability of continuing the work. Mr. Cresswell's record has settled that point.

The Rector of Shediac is, happily, once more himself again after a long and serious illness.

The Hon. D. L. Hanington has returned from Montreal, where, during the session of Provincial Synod, he was both active and useful.

Woodstock.

The members of this Deanery assembled at New Denmark on August 25th, instead of at Prince William, owing to the inaccessibility of either end of that Parish, the express trains not stopping at Prince William Station, and the boat not running, owing to the severe drought.

There was a celebration of the Holy Communion at S. Ansgars, the Rural Dean being the celebrant. A very pleasing feature was the admirable way in which the Responses and Gloria in Excelsis were sung by the Danish choir in English. The clergy present were the Reverends Leo Hoyt, R. D., Canon Neales, W. B. Armstrong, J. E. Flewelling, A. Lowndes, N. M. Hansen, and E. B. Hooper, and also the Rev. Mr. Rouse, the missionary at Fort Fairfield, Diocese of Maine.

The Chapter met for business at Mr. Hansen's house, and after a few hours' work adjourned to Grand Falls. At the request of Mr. Petersen, and several others of the Danish congregation, the Rev. W. B. Armstrong agreed to have an evening service at the church at Grand Falls. An exceedingly bright and cheerful service was held, with processional and recessional hymns, the sermon being preached by Rev. Mr. Rouse. Among the matters decided upon were to continue the use of Tinta Francisca wine, and to form a Choral Union for the Deanery in connection with the Convocation of Northern Aroostook; the final service to be held at Woodstock on October 27th, the Vigil of the Festival of S. Simon and S. Jude.

The codification of the rules and regulations of the Deanery was proceeded with as far as time permitted, and November the 2nd fixed as the date for the next Deanery meeting, which is to be held at Prince William.

PRINCE WILLIAM.—The Rector has to thank Mrs. F. Jones, of York Mills, for embroidering a super frontal for All Saints Church, Magaguadavic. Owing to pressure of work and other causes, the services at York Mills have been discontinued, but it is hoped that they will be resumed. For the first time in the history of the Parish, all the Churches have been insured, in compliance with the regulations of the D. C. S., by a voluntary assessment on each family.

QUEENSBURY AND SOUTHAMPTON.—The Church people here are very anxious for the appointment of a clergyman over them. Parents complain that their children are drifting away to

the sects, owing to the lack of instruction and the closed churches. The people are prepared to pay the amount required of them by the D. C. S., and those interested in these Parishes alone know what the Church has lost and is losing by the want of a resident priest.

◆◆◆

A MISSIONARY TOUR UP THE RIVERS ST. FRANCIS AND ALLEGASH.

On Monday, August 16th last, the Rev. W. B. Armstrong, Missionary at Grand Falls and Edmundston, after services held at the latter place on the Sunday, started for St. Francis. St. Francis is about thirty-five miles from Edmundston, the terminus of the N. B. Railway. The River St. John here assumes its most beautiful appearance. It is surrounded on each side by high wooded hills, which seem to close in more and more as the journey proceeds. Rich intervals greet the eye, and here and there the River is dotted with pleasant islands, covered with shady elms. After stopping at the handsome residence of Mr. Robert Connors, the chief lumber operator on the upper St. John, the missionary proceeded to the mouth of the St. Francis, putting up at the house of Mr. John Jones, who has the last post office in the north west of New Brunswick, and who is a very warm and attached member of our Church. Here two baptisms took place, one being that of an adult. On Thursday the journey up to the Allegash Settlement, a distance of fourteen miles, was commenced. The main St. John River was crossed, two persons being baptized across the river. It may here be mentioned that these settlers on the Allegash, one of the main tributaries of the St. John, 100 miles long, are quite a hundred miles away from the nearest of the Bishop of Maine's churches, and being all originally from New Brunswick, they naturally look to us to supply them with the means of grace. The first six miles of the journey were accomplished on a buck board over a very break-neck road, and the last eight by poling in a wooden canoe up the river. Here there was considerable difficulty in ascending the rapids, but the beautiful scenery of the river, with the streams first on one side and then on the other adding their quota to the body of the great St. John waters, made the voyage very delightful. At evening the house of Mr. Luther Henderson was reached.

The next morning, service was held at the

house, and a congregation of forty assembled, when four children were admitted to the rite of baptism. After the service there was a request to go to a house across the river, and four children, all of one family, were baptized. The welcome the missionary got from the people was very hearty, and in a very naive manner he was told: "You must excuse us, sir, if we do not treat you properly, for we never saw a clergyman before!"

The return journey to the St. Francis was now begun. At the mouth of the Allegash a stop was made to perform another baptism. Here the mother of the house had been lately called to part with a grown-up daughter, aged 20, who had been universally beloved, succumbing to the disease of consumption. "My daughter," she pathetically said, "the day before she died was wishing for some one to come in and sing a hymn and say a prayer, but no one came," and so she was buried without the rites of any Church.

After having returned fourteen miles, opposite to the mouth of St. Francis, on the Saturday, three more baptisms were added to the list. On Sunday, service was held at a school house near Mr. Connor's residence, when the building was full, over forty assembling, people having come from both sides of the river. Here again a child was admitted into the Church's fold. In the afternoon the missionary was requested to administer the pledge to one who had been a victim to strong drink. Still one more baptism—that of an adult took place—making *eighteen in all* in the trip.

Mr. Connors has promised a very eligible site for a church, and has headed a subscription list towards its erection by giving \$100. He also promises to give \$25 per annum towards the support of a clergyman who should officiate among them.

Altogether the missionary was much encouraged by his visit to St. Francis and its neighborhood, and is convinced there is a great work to be done by the Church in that vicinity.

NOTES BY THE WAY.

LOOKING over the list of American and Colonial Bishops, I find that since the foundation of the See of Fredericton in 1845, 57 Colonial and 41 American Bishops have been founded. The Bishopric of Fredericton was the 16th Colonial Bishopric founded, and now there are

75 Colonial Bishops! In 1845 there were only 26 Bishoprics in the American Church, and now there are 67!

In these days of centenary celebrations it is rather refreshing to read of a millenary celebration. The Parish Church of Chester-le-street, Durham, England, has celebrated its *one thousand and third anniversary!* Records are in existence concerning the translation of Eardulph, sixteenth and last Bishop of Lindisfarne, to the See of Chester-le-street (then called Cuneceaster) in the year 883. At the time of the Danish invasion the Bishopric was moved from Chester-le-street to Durham, where it has ever since remained.

Talking of ancient churches, I wish an account of Saint Martin's of Canterbury, England, could be circulated broadcast; perhaps it might convince even the gentlemen who compile the Histories and Readers, which our children have to learn out of in our public schools, that Augustine did not *introduce* Christianity into England. In the foundations of Saint Martin's are the remains of the ancient British church in which the British Christians worshipped more than two hundred years before Augustine was born! Verily the lie historical is hard to kill.

A marked copy of a Fredericton paper has been sent to me, having a letter from "A Parishioner," who with blissful ignorance declares that the Clergy of the Fredericton Deanery are under No. 73 of the Canons of 1603 *ipso facto* excommunicated for having met in Deanery and discussed the rubrics of the Prayer Book!

This is news to me, and it is to be hoped that the Rural Deans and their Chapters will take warning of the fate that has befallen Fredericton Deanery!

The Provincial Synod has met and dispersed, and by common consent it is pronounced to have been the most earnest and dignified Synod that has yet met. There was a marked disposition on the part of all to pass moderate and permanent measures, and a general desire to give "burning questions" three years to cool off. While therefore the doings may not have been many or important yet the spirit in which measures are passed is often more important than the measures themselves.

JAY PEN.

A PRAYER.

Unkindly acts, indulged in day by day,
 Leave deeper pains than love can drive away;
 Forgive them, Lord, we pray.

And cruel words—that with a venom sting,
 Turn love to hate and bitter sorrowing,
 Forgive, with pitying.

Thoughts—all unguessed by dearest, truest friend,
 That to the soul sin's darkest license lend,
 From these, O Lord, defend.

THE REVISED VERSION.

THE following letter to the *Montreal Church Guardian*, as "a word of respectful warning," by Dean Burgon, will be read with interest in connection with the action of Provincial Synod, reported in this number of the CHRONICLE:

"A report has reached me (I am unwilling to believe that it can be a true report, but I have it on very respectable authority), that there is to be a proposal made at the approaching Canadian Provincial Synod to adopt that most infelicitous of recent literary performances—the "Revised" Version of the Old and New Testaments.

I take leave in the most respectful manner, but at the same time without the slightest hesitation, to warn the members of that august body against the egregious error of which they would most certainly be guilty, should they, in an unguarded hour, be induced to extend their sanction to a work which here in England is deservedly regarded with universal disfavor, and by the best informed sort is already recognized as the grossest literary blunder of the age.

The fatal feature of the Old Testament portion is the undue partiality it evinces for the corrupt Septuagint Version. But it is in the New Testament that the incompetence of the "Revisors" most specially comes to light. They have been convicted of falsifying the inspired Greek Text in countless places; and the sacred original, thus falsified, they have rendered into English so utterly devoid of taste (as well as destitute of true scholarship) as to provoke the indignation or the derision of every competent reader who has approached their work without prejudice.

Condemned on every side, instead of either attempting some vindication, as well of their new Greek Text as of their new English version—or else withdrawing silently from public notice—the "Revisors" have adopted the sinister policy of secretly forcing their spurious wares on an inattentive public and an unlearned age. It would be easy to expose this feature of their policy, but it would lead me away from my present purpose, which is simply to put members of an important and honoured branch of our Church on their guard against being defrauded of their birthright by the well-meant (but certainly most misguided) efforts of a few of their brethren to palm off upon them one of the foulest Greek texts which has ever seen the light, as well as the most tasteless and unscholarlike of English translations.

My humble prayer to the Synod is, after all, but this—that they would, like wise men, *suspend their judgment*. Let another decade of years pass over our heads. Let opportunity be given for passion and prejudice, and party spirit to subside. Let men remember that the Church is always in time to take a step of this momentous description—if indeed (which I venture to pronounce incredible) she should ever become thoroughly persuaded that it is her duty to do so. On the other hand, how terrible is the responsibility which *they* would incur who by their unconsidered votes at this time should inflict upon a branch of the Church of Christ a depraved revision of the Sacred Oracles, even after a faithful warning like the present has been sounded in their ears; and after they have been earnestly implored, in God's name, not to take a step, which once taken, it will be ever more impossible for them to retract.

PAROCHIAL SCHOOLS.

EVERY little while some one or other of our clergy possessing the courage of his convictions, has the boldness to arraign before the opinions of his people our present public school system. Lately this has been done by the Rev. W. M. Geer, the Rector of Christ Church, Oyster Bay, on Long Island. He has done it, too, in no honied words. An unvarnished tale is his, and one which, if true, ought to drive our boasted system of public schools into oblivion. The ground of Mr. Geer's attack is the one taken by the Bishop of New York, who many years ago in public did not hesitate to say of the system that it made "clever devils"—an expression which had been used before, indeed, by Lord Palmerston. . . .

To arraign the public school system, to point out its weakness, to insist upon its evil consequences, is a foolish thing unless the indicter has something better to put in its place. But this the Rector of Oyster Bay possesses. It is that of a parish school, where the "children shall be trained in humane things and religious also;" wherein not only the bias towards religion shall exist, and where the atmosphere of religion shall be breathed, but where the truths of the Gospel shall be taught positively and directly, and that daily. We wish him success in his scheme, and hope for good results. It is true that thus far our religious schools, parochial and general, have not made advance. Indeed we are in a worse condition than we were twenty-five years ago (we are not speaking of church boarding schools). The great hindrance, as is only too well known, has been the want of money, and consequent inability to compete with the public school system. We trust that the Churchmen of Oyster Bay who possess abundance (and there are many who do possess it), will stand by their Rector, and help him carry on to successful completion one of the needs of the age—a school where not only the mental and physical, but also the moral and religious nature of children may be trained and educated in the truest and best sense.—*Parish Record, L. I.*

FABLES.

WRITTEN FOR THE "CHRONICLE."

THE GOOSE AND THE HORSE.

A GOOSE was sitting down in the roadway with her family, enjoying a rest. Presently a gosling, espying a Horse and carriage advancing along the road, said to his parent,

"Let us escape out of the way."

But the Goose remained motionless and replied,

"Sit still, no one will be so rude as to disturb us."

The horse approaching very near, the goslings got up and went off the roadway, followed slowly by their parent. The Goose, indignant at being disturbed, said,

"Such impertinence must be rebuked. Wait and see how I will make this intruder move on," and turning round as the carriage was passing, she advanced to the wheels and hissed at the horse, scolding him for his presumption.

The man touched his horse up with his whip and off it went at a great speed.

As the carriage disappeared the Goose complacently returned to her family, who, surrounding her, received her with loud congratulations on her daring victory in driving off the intruder on their vested interests.

Thus is many a personage praised for hastening on passing events.

THE STONE AND THE SEASONS.

THE Four Seasons once determined to try which could quickest reach the heart of a stone. Spring coaxed the stone with its gentle breezes, and made flowers encircle it, and trees to shoot out their branches and embower it, but all to no purpose. The stone remained indifferent to the beauties of the Spring, nor would it yield its heart to its gentle caresses.

Summer came next, and caused the sun to shine on the stone, hoping to melt its obdurate heart, but though the surface of the Stone grew warm, it quickly became cold again when not under the influence of the Summer sun's rays.

Summer thus being unable by any degree of warmth to penetrate the flinty nature of the Stone, gave place to Autumn.

Believing that the Stone had been treated with too much kindness, Autumn withered the flowers and stripped the trees of their leaves, and threatened and blustered, but still the stone remained impassive.

Winter came next. First it sent strong winds which laid the Stone bare; then it sent a cold rain, and next a sharp frost, which cleaved the Stone and laid bare its heart.

So many a heart which neither gentleness, warmth or threats can touch, is reached by Adversity.

THE DONKEY SILENCED.

A FOX, one evening passing through a common, heard a Donkey saying in loud and positive terms to the Owl and the Mole that nothing could convince him of the existence of the Lion. Said he, appealing to the Mole—

"We have never seen the Lion, have we? We cannot be asked to believe what we have never seen, therefore the Lion does not exist, never has existed and never will exist!"

Just then a mischievous Wind blew a speck in the Donkey's eye.

"Why do you not go on with your fine speech?" blandly asked the Fox.

"I cannot, on account of the pain," dolefully replied the Donkey.

"Why did you admit the speck in your eye?" asked master Fox.

"How could I see it?"

"But you surely saw the Wind?"

"The Wind? who sees the Wind?" brayed the Donkey.

"Friend, you must be mistaken; did I not hear you say that you believed only what you saw? How then can you be in pain from an invisible speck blown by a Wind you could not see?"

So many a man emulates the Donkey in denying the invisible.

THE MOUSE AND HER RELATIONS.

LADY Mouse one day was boasting of her powerful friends and connections, and of the Elephant and all the other great relations she had.

A wise old Rat, overhearing her, warned her not to trust to her relations, but to her own prudence and economies to maintain herself and bring up her family.

The Mouse, frisking about, replied that the Lion was under obligations to her, and would not see her want even if her relations neglected her.

Unheeding the warnings she ran into needless dangers, so that one night as she was hurrying home to her family, she was pounced upon by a stupid old Owl, who in answer to her threats of vengeance from the Lion and Elephant, replied that for his part they were too great to injure him, and that he only feared the Wild Cat and the Hawk.

Thus, by depending on others, the Mouse came to an untimely end, and all her children starved to death.

THE HALIBUT AND THE CODFISH.

HALIBUT, spying a Codfish, set out to capture him. The Codfish, swimming along unconscious of danger, noticed a tempting piece of pork right in his way. Opening his mouth to swallow it he was caught by a hook and landed in a fisherman's boat. The Halibut, thinking his prey was escaping him, jumped after him and into the boat, where he was soon despatched by the fisherman.

The pursuer, in his eagerness, often shares the fate of the pursued.

GRANTED WISHES.

AWATER Carrier of Bagdad was bemoaning his hard fate one evening, saying how happy he would be if he had only a little Gold.

"Gold, no matter how I got it, or where I had it, would cure all the ills of my lot."

The Sultan, happening to pass by, overheard him, and commanded him to be brought to the Palace, and when there ordered the crown of his head to be gilt seven times with the purest gold, and then dismissed him.

The Water-carrier was at first proud of his golden pate, but soon perceived that the Gold was worse than useless to him, for, unable to make any use of it, he was besides subjected to many discomforts, and became the butt of all the wits of the market place.

Too late he found that it was not sufficient to possess Gold, but that with it was required the power to use it.

EAGLET.

QUESTIONS FOR PRIZES.**I.—THE BISHOP COADJUTOR'S PRIZE.
A TEACHER'S BIBLE.**

Open to Sunday School Scholars only. Each competitor must be certified, as a regular attendant at some Sunday School, by the clergyman whose school it is, or by the superintendent.

46. Give the particulars of Jehu's accession.

47. Who was the prophet in Jehu's time?

48. Give the circumstances attendant on the martyrdom of Zachariah, how were his last words fulfilled, and where is he alluded to in the New Testament?

ANSWERS RECEIVED.—G. DeB, H., E. S.

II.—THE EDITING COMMITTEE'S PRIZES.

Open to all subscribers to the CHRONICLE and their families.

CLASS 1.—A Handsome Church Service.

35. Give a brief history of the 'Catechism' as it now stands.

36. What is the object of asking the question 'What is your name?'

37. In what respect does the Confirmation of our Prayer Book differ from the mediæval rite?

CLASS 2.—A Handsome Prayer Book.

33. When was the commendation in the office of 'the Visitation of the Sick' added, and whence is it derived?

34. What was the ancient practice of communicating the sick? What was the rubric concerning this in the Prayer Book of 1549?

35. Why is the sick person to be communicated last?

CLASS 3.—A Prayer Book.

34. What is the meaning of the word 'communion' and what reasons does the Prayer Book give for having such a service?

35. What office does the Prayer Book provide for daily use at sea?

36. What office is provided when there is imminent danger at sea?

ANSWERS RECEIVED.—Class 1.—July, C. E. C., H. B. S.; August, C. E. C.; September, C. E. C. Class 2.—July, G. R.; August, Louisa, G. R.; Sept., Louisa, G. R. Class 3.—Sept., M. B. C.

Any person qualified, as above stated, may compete for all the prizes. Answers for previous months will be received at any time. The prizes will be awarded in January, 1887.

N. B.—All persons sending in answers are requested to prefix the number of the question answered to the answer.

All answers to be enclosed to Box 264, Post office, St. John, N. B., and marked on the envelope "CHRONICLE Prizes."

Parish of Carleton.

We have but few parochial items to record in "our column" in this number. The latter part of August was chosen for a holiday, the first the Rector has had since beginning work in Carleton two and a half years ago. Rev. Canon DeVeber and Rev. J. O. Crisp very kindly conducted the services in St. George's, August 29th, tenth Sunday after Trinity.

The monthly social of the church workers was held on the second Tuesday in September, and was well attended and greatly enjoyed. During the evening the choir sang several choruses, and Mr. McAndrews a song; Miss McLachlan and Mr. Nichols gave readings, and Miss Dale a recitation.

It has at last been decided to adopt in a regular manner the envelope system, for the maintenance of the Church in this Parish, or rather to revive it, for we believe it was once adopted, but has for several years fallen almost entirely into disuse. Each person will be asked to undertake to contribute a certain sum each week, for which purpose he will be supplied with envelopes by the Church Wardens, and will give the sum thus promised at the offertory.

The amount of Sunday collections in Church should be more than doubled, as it is found that with the utmost economy in the management of the Church it requires \$18.00 per week

throughout the year to pay all expenses. As the great majority of our people are well able to contribute at least twenty-five cents per week, and many of them much more (one member is contributing five times that sum), there need be no difficulty in bringing each Sunday's collection up to the required amount.

St. George's Church has the glorious distinction of being the *only place of worship of any name* in Carleton in which the seats are all free and unappropriated.

Baptisms.

IN ST. GEORGE'S CHURCH.

- Sept. 10.—Frederick Farrow.
- " " Bessie Farrow.
- " 18.—Sarah Gertrude McLeod.
- " 21.—William Connor.
- " " Emma Almata Sewell.
- " " George Ernest Luneragan.

BY PRIVATE BAPTISM.

- Sept. 17.—Violet Annetta Stackhouse.

PUBLIC RECEPTIONS.

- Sept. 21.—William Roy Smith.
- " " Annie Isabel Sewell.

Burials.

- Sept. 24.—Violet Annetta Stackhouse, 2 mos.

Services.

Services in month, 22; celebrations of the Holy Communion, 3; Communions made, 49; offerings in Church, \$38.12.

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