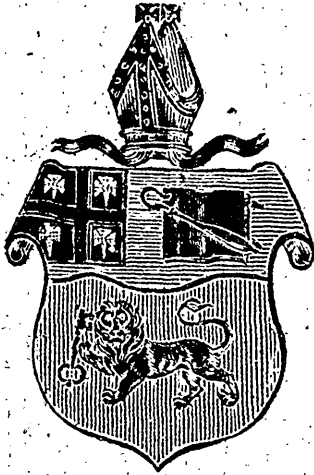


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Quebec DIOCESAN GAZETTE

Under the sanction of the Bishop.

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The Bishop's Engagements for October.

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| <p>Saturday, October 1st—Travel to Sherbrooke.</p> <p>Sunday, October 2nd.—Celebrate the Holy Communion and preach in the College Chapel. Hold Confirmation at S. Peter's Sherbrooke, in the evening.</p> <p>Monday, October 3rd.—Lecture Divinity Students at Bishop's College, Lennoxville, and return to Sherbrooke.</p> <p>Tuesday, October 4th—Visitation of the Rural Deanery of Sherbrooke. Holy Communion, 8 a.m. Morning Session of Conference, 10 a.m. Afternoon Session, 2.30 p.m. Deliver Charge at Evensong, 7.30 p.m.</p> <p>Wednesday, October 5th. Holy Communion, 8 a.m. Morning Session of Conference, 10 a.m. Afternoon Session, 2.30 p.m. Preach at Harvest Home, at Lennoxville Village Church.</p> <p>Thursday, October 6th. Return to Quebec.</p> <p>Friday, October 7th. — Preside at opening Meeting of Church Reading Society at Bishopsthorpe, 11 a.m.</p> <p>Sunday, October 9th.—Celebrate the Holy Communion at Cathedral, 8 a.m. Preach at 11 a.m. and assist at Evensong.</p> <p>Monday, October 10th. - Travel to Richmond.</p> | <p>Tuesday, October 11th. - Visitation of Rural Deanery of Richmond. Holy Communion, S. Anne's, Richmond, 8. a.m. Morning Session of Conference, 10 a.m. Afternoon Session, 2.30 p.m. Deliver Charge at Evensong, 7.30 p.m.</p> <p>Wednesday, October 12th.—Holy Communion at St. Anne's, Richmond, 8 a.m. Morning Session of Conference, 10 a.m. Afternoon Session, 2.30 p.m. Drive to Kirkdale.</p> <p>Thursday, October 13th. Confirmation and Holy Communion at Kirkdale, 10 a.m. Confirmation at L'Avenir, 3 p.m. Dedication of Bell at South Durham, 7.30 p.m.</p> <p>Friday, October 14th.—Drive to Melbourne, and Lecture at Melbourne Ridge on the Queen's Jubilee.</p> <p>Saturday, October 15th.—Travel to Kingsey.</p> <p>Sunday, October 16th. -Confirmation and Holy Communion at Sydenham Place, 10.30 a.m. Preach at Spooner Pond, 3 p.m. Confirmation at Richmond in the evening.</p> <p>Monday, October 17th.—By train to Lyster and on to Leeds.</p> <p>Tuesday, October 18th, (S. Luke, Evangelist.)—Visitation of the Rural Deanery of Levis. Holy Communion at Leeds Village Church, 8 a.m. Morning Session of Conference, 10 a.m.</p> |
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Afternoon Session, 2.30 p.m. Deliver Charge at Evensong, 7.30 p.m.

Wednesday, October 19th.—Holy Communion, 8 a.m. Morning Session, 10 a.m. Afternoon Session, 2.30 p.m. Confirmation, 7.30 p.m.

Thursday, October 20th.—Return to Quebec.

Friday, October 21st.—Preside at Meeting of Church Reading Society, 11 a.m.

Sunday, October 23rd.—Celebrate the Holy Communion at Cathedral, 8 a.m. Preach 11 a.m., and assist at Evensong.

Monday, October 24th.—Travel to Coaticook.

Tuesday, October 25th.—Visitation of the Rural Deanery of Coaticook. Holy Communion, 8 a.m. Morning Session of Conference, 10 a.m. Afternoon Session, 2.30 p.m. Deliver Charge at Evensong, 7.30 p.m.

Wednesday, October 26th.—Holy Communion, 8 a.m. Morning Session of Conference, 10 a.m. Afternoon Session, 2.30 p.m. Drive to Barnston for lecture on the Queen's Jubilee.

Thursday, October 27th.—Confirmation at Way's Mills, 10 a.m. Return to Quebec.

Friday, October 28th, (S. Simon and S. Jude, Ap. & M.)—Celebrate the Holy Communion All Saints' Chapel, 8 a.m. Preside at Meeting of Church Reading Society, 11 a.m.

Sunday, October 30th.—Celebrate the Holy Communion at the Cathedral, 8 a.m. Preach at S. Michael's Church, Bergerville, 10.30, and assist at Cathedral at Evensong.

OUR PICTURE.

We are sure there are many of our readers who will be glad to possess a very good Portrait of the Very Reverend the Dean of our Cathedral, and to know something of his career, the story of which we have extracted from Morgan's

"Canadian Men and Women of the Time," where we read as follows:—

The Very Reverend Richard Whitmore Norman, Dean of Quebec, is the son of the late Richard Norman, merchant, London, England, by Emma, his wife, daughter of Geo. Stone, banker, of Lombard Street, London, and of Chiselhurst, Kent, and was born at Southborough, Kent, England, April 24, 1820. Educated at King's College, London, England, by private tuition, and at Exeter College, Oxford (M.A.), he was ordained Deacon by the Bishop of Oxford, 1852, and Priest, by the same prelate, 1853. His work in England was essentially connected with higher education, he having been Principal of St. Michael's College, Tenbury, and Warden of Radley College, successively. He fell into ill-health, however, and came to Canada, 1866, in order to recover it by relaxation and travelling, and deriving much benefit from the change, was induced to remain. He performed ministerial duties in Montreal at the Churches of St. John, St. James, St. Matthias and Christ Church Cathedral. He became a member of the Council of Lennoxville University, 1872; Vice-Chancellor, 1878; Canon of Montreal Cathedral the same year; Fellow of McGill College, 1880; Chairman of Montreal Protestant School Board same year; member of the Protestant Committee, Board of Public Instruction, 1884; and President of the Central Board for Diplomas, 1888. On the death of the late Rector of Quebec, Dr. Norman was appointed his successor, 1888, and a Chapter being created, he became the first Dean of the Cathedral of the Holy Trinity, Quebec, an appointment which he still holds. He received the degree of D.C.L. from Lennoxville University, 1878, and that of D.D. from the same University, 1888. He is also M.A. (*ad eundem*) of Cambridge. Dr. Norman was for some years President of the Montreal Art Association, and he was Honorary Secretary of the Anglican Provincial Syn-

nod of Canada, 1880-93, and received the thanks of the Synod for his valuable services in that office. He was elected President of the Literary and Historical Society, Quebec, 1896, and re-elected to the same office, 1897. He is the author of two volumes of sermons, several single sermons, and of various pamphlets and lectures. A Liberal-Conservative in politics, he is opposed to Home Rule for Ireland, as at present proposed, and in favour of Canada maintaining its connection with England. On leaving Montreal, 1888, he was presented with an address and a massive silver service, on behalf of all classes of the citizens, in acknowledgment of "his long-continued and important public services in Montreal, especially in the cause of religion, of education, and of philanthropy."

Dr. Norman has recently paid a visit to England with a view to rest and change. We trust this happy holiday, with freedom from all the anxieties naturally falling upon the Rector of an important Parish, will prove to him a very great help and benefit.

The Bishop's Church Reading Society.

At a meeting held at Bishopsthorpe, Quebec, on Tuesday, March 22nd last, it was determined to form a Church Reading Society, but to defer its operations until the month of October. Meetings will therefore be held at Bishopsthorpe every Friday morning from eleven till twelve, beginning on Friday, October 7th. At these meetings, those who wish to become members will be assisted under the direction of the Bishop to enter upon a Systematic Course of Study of the Bible, Prayer Book, Church History and Church Doctrine. Ladies and gentlemen will be alike welcomed, and it is hoped that during the winter, those who come

regularly will make real progress in some or all of these important departments of religious knowledge. There will be no subscriptions and no expense whatever, unless members choose to procure for themselves books on the various subjects to read at home.

Ordination in the Cathedral.

A large congregation gathered in the Cathedral of the Holy Trinity for the Ordination, on Sunday morning, September 11th, when the Lord Bishop of the Diocese advanced to the Priesthood the Revs. W. A. Gustin and F. G. Vial. The Service commenced with a Processional Hymn, No. 270 A. and M., "Soldiers of Christ Arise," followed by the Sermon, preached by the Bishop, which we give *verbatim* below. After another Hymn the Very Rev. the Dean presented the Candidates and the Bishop began the Ordination Service, the Litany being sung by the Rev. E. G. May. In the Communion Service the Epistle and Gospel were read respectively by the Rev. Canon Richardson and the Very Rev. the Dean. After the Gospel the Bishop returned to his Chair, and having given to the Candidates his solemn charge, asked the questions set down to be answered before the congregation. Next came a short space of private prayer and the singing of the "Veni Creator." In the Laying on of Hands the Bishop was assisted by the Revs. Dr. Fyles, G. Thompson, R. A. Parrock, and E. A. Dunn, besides the Clergy already mentioned. The Communion Office was sung to Dykes in F, and the whole Service was beautifully and devotionally rendered by the Choir, all the musical arrangements being under the able direction of the Cathedral Organist, Mr. E. A. Bishop. It is a happy fact that the great body of the congregation remained to the end of the Service.

Sermon Preached
BY THE
BISHOP OF QUEBEC.
AT HIS
Ordination of Priests
IN
QUEBEC CATHEDRAL,
ON SUNDAY, SEPTEMBER 11TH, 1898.

S. Luke XVII-17. Were there not ten cleansed? But where are the nine?

If you will look at the first Rubric in the Service for the Ordination of Priests, you will see that it is ordered that, immediately before this Service is entered upon, there "shall be a Sermon or Exhortation declaring the Duty and Office of such, as come to be admitted Priests; and how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office."

Now, the first part of this subject, *i. e.*, the Duty and Office of those who are ordained to the Priesthood will be most amply set forth in the solemn Service, in which we are about to engage, for you will hear that such persons must be apt and meet as regards their learning and their life, that they are called to be Messengers, Watchmen and Stewards of the Lord, that they are to teach and administer, to feed and provide for the Lord's Family, that they are to seek for Christ's Sheep, that are scattered abroad, and for Christ's Children, who are in the midst of this naughty world, in order that they may be saved through Christ for ever. And you will also hear, that they ought consequently to be thankful to God for placing them in so high a dignity, that they ought to be careful to study the Sacred Scriptures and to frame their lives in accordance with these Scriptures, and that they ought, above all, to pray earnestly for the Holy Spirit.

And if you would see, secondly, how necessary this Order of the Priesthood is in the Church of Christ, you have only

to look at the Preface of our Ordinal, written at the time of the Reformation, and coming, it is believed, from the pen of Archbishop Crammer. For there you will read that "it is evident unto all men reading the Holy Scriptures and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons." And you will read that "no man might presume to execute any of these Offices until he was first called, tried, examined and known to have such qualities as are requisite for the same, and until, with Public Prayer and the Laying on of Hands, he had been approved and admitted by lawful authority." And further you will read that "it was the intention of our Reformers to continue these Orders, and thus consequently no one can be accounted to be a true Priest of God, unless he has received Episcopal Ordination." It is on this account that all our Clergy are ordained by Bishops, who have themselves been consecrated by those who were Bishops before them, and so on backwards to the Hands of the Apostles and to the Hands of our Blessed Lord Himself.

And if it be asked, what is thus given to a Priest to do, which no one who has not been thus admitted to the Priesthood, not even a Deacon, may do, I answer that this is not a question of praying or preaching, for a Deacon may do all this, and yet go back to secular employment. But to those who take the irrevocable step, and are duly ordained to the Priesthood, to these there is given, (1) to pronounce absolution or remission of sins—an absolution which is effectual to all who come with true repentance and faith; (2) to bless, *i. e.*, call down with special authority the blessing of God upon His people, and (3) to celebrate the Holy Communion of the Body and Blood of Christ. Yes! in this Holy Service, ordained by Christ

Himself, God's Servant is commissioned to do what Christ did, *i. e.*, to set apart or consecrate the Bread and Wine of this world, so that it becomes our Spiritual Food. Yea! in this Holy Service God's Priest is commissioned to re-present and plead on earth, as our glorified Lord is re-presenting and pleading in Heaven, the one all prevailing inestimable Sacrifice; and thus the Priest and his people are enabled, in a way appointed by Christ Himself, to come unto God through Him.

Hence then you can see the necessity of this Holy Order, and you can also see, that it is the duty of all religious people to esteem those who are called to the Priesthood, not for any personal qualifications, which they may happen to possess, but rather for their Office sake, *i. e.*, because they are the chosen Vessels of God, whereby He does that which is needful for men. Oh! God grant then that we may all join very earnestly in this Service of Ordination to-day, offering all the prayers, which we are directed to offer in behalf of those who are to be ordained, to the very end.

There will of course be no pause made after the Prayer for the Church Militant, because there is not in our Prayer-Book the slightest suggestion that there shall be such a pause. But since we shall, during the Offertory, sing a Hymn, therefore, because it is absolutely absurd for those who intend to leave at once, to stay and join in asking God in the Prayer for the Church Militant to accept our Oblations of Bread and Wine for the great Sacrament, therefore I would ask any who really must leave before the completion of the Service, when they have made their Offering, to kneel down and say their final Prayer, and then to leave the Church quietly, while this Hymn is being sung. For thus, when we come to the close of the Prayer for the Church Militant, the Service will be able to proceed without any break or

interruption, and thus, those who stay for the more important part of the Service, will not be kept waiting for some minutes by the going out of those who are unable to remain.

At the same time I would remind you that we are all invited, unless we know that we are going on unrestrained in wilful sin, to receive the Holy Communion for the strengthening and refreshing of our souls; and we are all invited, unless we are unbaptized or excommunicate, even if we do not desire to receive the Holy Communion, to do what the Presbyterians even do, *i. e.*, to join in the Devotions of the Communion Office, and also in the Prayers in behalf of those who have been ordained, ordered to be said at the close of the whole Service. Oh! God grant then, that there may be many amongst you, who will care enough for the difficult work which these men have to do, to stay and pray for them to the very end. And if some of you should be obliged to leave, I would entreat that none of the rest of you will be like sheep, which, when they see one go, all follow. Whereas, if you had not been misled, you would have remained to pray again and again for God's blessing upon the Candidates, and to come unto God in our dear Lord's own appointed way. For, dear friends, when our Lord sees nine out of ten go out just when the Holy Eucharist, *i. e.*, the solemn Thanksgiving is about to be offered, He must surely ask, very much as He is recorded to have asked in the Gospel, "Were there not ten cleansed? But where are the nine?" Have not all these My people had My blessings showered upon them? How is it then, that nine out of ten do not obey My Command, do not stay to meet Me, when they should *all* do, as the poor Samaritan did of old, *i. e.*, come and fall down at My feet and give Me thanks.

Oh! let us then all to-day offer a united Eucharist, a united giving of

thanks, and, at the same time, let us offer our prayers again and again, for those who have been ordained. For thus we shall be helping to bring God's powers and blessings upon these men, and at the same time incidentally and yet certainly we shall also be bringing large and inestimable blessings upon ourselves.

THANKS.

We offer our hearty thanks to the several "Carrying Companies" and to Mr. W. C. Scott, the Manager of the "Canadian Express," who kindly arranged for the full transport of our bales of clothing, &c., for the poorer people in five of the poorest sections of our Diocese. Such kindness is of great assistance towards the carrying out of this department of our work.

Pan-Anglican Conference.

REPORT ON THE BOOK OF COMMON PRAYER.

- (a) ADDITIONAL SERVICES.
- (b) LOCAL ADAPTATION.

The Committee have carefully considered the subject referred to them, and feel it to be their duty in this Report to bring before the Conference the principles which they think should be observed in providing services other than those in the Book of Common Prayer, and also in adapting to local circumstances those already contained therein.

The several Churches of the Anglican Communion differ materially in their legal position with reference to the Book of Common Prayer. The Church in England is more or less limited in its action by the terms of the Act of uniformity. The Amendment Act of 1872 provides as follows (35 & 36 Vict., c. 35, sections 3 and 4) :—

3. "Upon any special occasion approved by the Ordinary, there may be used in

any Cathedral or Church a special form of Service approved by the Ordinary, so that there be not introduced into such Service anything, except Anthems or Hymns, which does not form part of the Holy Scriptures or Book of Common Prayer.

4. "An additional form of Service varying from any form prescribed by the Book of Common Prayer may be used at any hour on any Sunday or Holy-day in any Cathedral or Church in which there are duly read, said, or sung, as required by law on such Sunday or Holy-day at some other hour or hours the order for Morning Prayer, the litany, such part of the order for the administration of the Lord's Supper or Holy Communion as is required to be read on Sundays or Holy-days if there be no Communion, and the order for Evening Prayer, so that there be not introduced into such additional Service any portion of the order for the administration of the Lord's Supper or Holy Communion, or anything except Anthems or Hymns, which does not form part of the Holy Scriptures or Book of Common Prayer, and so that such form of Service and the mode in which it is used for the time being approved by the Ordinary...."

Under the provisions of this clause many Services, some for occasional use, others for use daily or weekly, have been introduced and found of considerable value. But the preparation of such Services has been much hindered by the limitation the Act appears to impose as regards the choice of materials.

It is not, however, at all clear that the Acts of Uniformity deprived Bishops of the "*jus liturgicum*," including the right to set forth for use in their dioceses forms of Prayer other than such as are prescribed in those Acts. There are several instances of such Services or forms of Prayer set forth by Bishops for use in their own Dioceses. This was done at the time when earlier Acts of Uniformity, as stringent as that of 1662, were in force,

and seems to prove that such Acts were not intended to hamper the action of Bishops in this respect. But it is to be regretted that the Act of 1872, which enables the Bishop to authorise Services taken from Holy Scripture and the Book of Common Prayer, might appear by implication to limit the power he would otherwise possess of setting forth Services composed by himself, or drawn from other sources.

As regards any changes in the Book of Common Prayer itself, whether for local adaptation or for any other purpose, such changes for the Church in England would need confirmation by Parliament.

In other Churches of the Anglican Communion, the state of the case is generally different. The Churches of Scotland, of America, of Ireland, and of Japan, have modified, to a greater or less degree, the Services of the Book of Common Prayer, and have in some cases added new Services. In some of the Colonies, either by an Act of the Legislature or by an Act or Canon of the Spiritual authority, no alteration is allowed, unless it be first made by the Church at home; in others there is no such limitation. But that changes, in some cases, are absolutely needed, is quite clear.

The Committee consider that the only proper course, whether for local adaptation of the Book of Common Prayer, or for the provision of additional Services, is for the Bishops to avail themselves of the *ius liturgicum* which, by the Common Law of the Church, belongs to their Office. It must necessarily be exercised subject to any restrictions imposed by civil or ecclesiastical authority, and it would also, in the opinion of the Committee, be well if the Lambeth Conference were to advise some limitation in all cases upon the independent action of each Bishop in his Diocese where such limitations are not already in force. These principles of action are embodied in the Resolutions appended to this Report.

In the formation of additional Services care should be taken to adhere as closely as possible to liturgical usage; and that the distinctive portions of the more solemn offices should not be used apart from their proper place therein.

The Committee think it well to add in an appendix, by way of illustrating their meaning, some examples of additional services and of adaptations of the Book of Common Prayer to local circumstances, which may be found useful or necessary in various parts of the Anglican Communion. Some of the latter are already in many Churches in England actually adopted; though without authority, and many of the former are already in many Dioceses provided, under the limitations of the Act of Uniformity Amendment Act, 1872.

A petition from the General Synod of Australia and Tasmania with reference to the importance of a revised translation of the "*Quicunque Vult*" being authorised by the Lambeth Conference, was transmitted by His Grace the President to your Committee for their consideration.

Your Committee are of opinion that it is very desirable that action, in accordance with this petition, as expressed in the third of their Resolutions, should be taken.

Signed on behalf of the Committee,

ALWYNE, ELY,

Chairman.

APPENDIX.

Additional Services.

(a.) Additional Services for Sundays :
 Holydays : Week-days : for the Rogation Days : for Harvest Thanksgiving : Services of Intercession for Missions : Services for Children : Form of Admission into the Church of those Baptised otherwise than according to the Service of the Church : A Service for Burial of Children : for Burial of Catechumens : A Service for the Admission of Readers to their Office : and Services to be used by Readers.

Adaptations of Book of Common Prayer to Local Circumstances.

(b.) Shortened Mattins and Evensong ; modifications of the various Prayers for the sovereign in countries under heathen sovereigns, or under republican government : where there are many Communicants and few Clergymen some shortening of the form of words used in the distribution of the Holy Sacrament : diminution of number of sponsors required for public Baptism ; changes in the preface to the Confirmation Service and in the form of the question put to Candidates.

RESOLUTIONS.

i. That this Conference recognises the exclusive right of each Bishop to put forth or sanction additional Services for use within his jurisdiction, subject to such limitations as may be imposed by the provincial or other lawful authority.

ii. That this Conference also recognises in each Bishop within his jurisdiction the exclusive right of adapting the Services in the Book of Common Prayer to local circumstances, and also of directing or sanctioning the use of additional prayers, subject to such limitations as may be imposed by provincial or other lawful authority, provided also that any such adaptation shall not affect the doctrinal teaching or value of the Service or passage thus adapted.

iii. That the Archbishop of Canterbury be requested to take such steps as may be necessary for the retranslation of the *Quinque Vall.*

iv. That in the opinion of this Conference it is of much importance that in all cases of Infant Baptism the Clergyman should take all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, Baptism should not be deferred.

v. That the baptismal promises of re-

pentance, faith and obedience should be made either privately or publicly by those who having been baptised without those promises, are brought by our Clergy to Confirmation by the Bishop.

vi. Where difficulties arise in regard to administration of Holy Communion to the sick, we recommend that these difficulties should be left to be dealt with by the Bishop of each Diocese in accordance with the direction contained in the preface to the Prayer Book of the Church of England. Concerning the Service of the Church :

“ And for as much as nothing can be so plainly set forth, but doubts may arise in the use and practise of the same ; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book ; the parties that so doubt or diversely take anything shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.”

CATECHISING.

CHURCH CATECHISM No. XXIII. C.

What was the third promise made for you in your Baptism ? *That I should keep, &c.*

How many Commandments are there ? *Ten.*

Which are they ? *The same which God spake, &c.*

Where do we find all God wishes us to do ? *In the Bible.*

And where do we find this in short form ? *In the Commandments.*

Who first wrote the Commandments ? *They were written by the finger of God.*

Upon what were they written ? *Two tables of stone.*

Who brought them to the Israelites ? *Moses.*

What did our Lord say was the first and greatest Commandment? *To love God with all our heart and soul and strength.*

And what did He say was the second? *To love our neighbour as ourself.*

Which of the ten Commandments relate to our duty towards God? *The first four.*

And which relate to our duty towards our neighbour? *The last six.*

How do the first four Commandments teach us we are to act towards God? *To make Him our only God. ii. To have no unworthy thoughts of Him. iii. To be reverent. iv. To keep His Day Holy.*

How do the last six Commandments teach us we are to act towards our neighbours? *To obey parents, to be kind, pure, honest, true, contented.*

Who are our neighbours? *All people.*

When God gave Israel the ten Commandments, what had He done for them? *He had delivered them out of bondage.*

And what has He done for us? *He has delivered us from the bondage of sin.*

CHURCH CATECHISM No. XXIV. C.

Say the first Commandment? *Thou shalt have none other Gods but me.*

What are we commanded not to do? *Not to have any other God.*

What does that mean? *That we are to give God the first place in our hearts.*

How were the Israelites specially tempted to break this Commandment? *Because they constantly saw other people worshipping idols.*

What led the young especially to fall into this great sin? *Because their parents did not teach them.*

And how did God punish the Israelites when they went after other Gods? *With pestilence, famine and the sword.*

If then we give the first place in our heart to any other than God, what will be the result? *We must expect to suffer for it.*

And how are we most likely to love God? *By observing all that He has done for us.*

Why? *Because this will raise our gratitude.*

What then is the duty of parents with regard to their children? *To teach them all that God has done for them.*

And what is the duty of children in this respect? *Gladly to learn.*

What children fail in this matter? *Those who do not go to Church and Sunday School.*

And besides those who do not go to Church and to School, who else fail also? *Those who do not try to learn when they come.*

If we are living to please ourselves, who is our God? *Self.*

If we care more for the ways of the world than for what is right, who is our God? *The world.*

What then is our great duty in this matter? *To think often of what God has done for us.*

Important Truths, No. 1.

Our Lord's Teaching in S. John VI.

In this discourse our blessed Saviour sets Himself before us as "The Bread of Life," "The Living Bread, which came down from Heaven to give life unto the world." He says, "He that eateth Me, even He shall live by Me," and again, "the Bread that I will give is My Flesh, which I will give for the Life of the world." He says "Whoever eateth of this Bread shall not die, shall live for ever, nay, hath eternal life," and on the Jews objecting and saying, "How can this man give us His Flesh to eat?" He repeats what He has said very solemnly, and says, "Verily, Verily, I say unto you, except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. For My Flesh is Meat indeed and My Blood is Drink indeed."

Now, no one denies, as no one can deny, that our Saviour in this discourse does promise to give us in some real and true sense His Flesh to eat, His Blood to drink. I am aware that one interpretation is that Bread signifies the doctrine of Christ, and that consequently all that is meant by eating the Flesh of Christ and drinking His Blood is receiving and

taking in His Doctrine, believing and meditating upon it. But this I cannot believe. I am persuaded that if this were all that our Saviour meant, He would have said so, thus He would have explained His meaning to the Jews, who were offended at His words and would not have suffered them to leave Him. There is, I think, it is plain from this discourse, a feeding upon Christ, an eating of His Flesh and a drinking of His Blood, which is something quite different from believing and receiving His Doctrine, and very far above mere faithful contemplation and pious, loving, adoring thoughts of Him. (Extract of a Sermon preached by the Ven. Archdeacon Roe, 1863.)

The Position of the Church of England in England.

Now that the essential Catholicity of the Church of England, preserved amidst all the storms of the Reformation period, has become more fully understood and appreciated, the strange impulse to "join the Church of Rome," widely felt and acted upon some fifty years ago, has lost its force; indeed, many who had too hastily abandoned their Church, and not a few brought up in the "Roman Catholic" body itself, have learned to realise their schismatical attitude, and have gladly returned to the old Mother Church of the English race. (*Selected.*)

The Labrador Mission.

The Rev. Geo. Pye, whose ordination to the Priesthood we recorded in our last issue, and who has returned to his work as Senior Missionary on the Labrador, accompanied by Mr. Percy Boyle, the new Lay Reader, sends us a few remarks from his note-book during their trip to and in the western part of St. Clement's Mission.

"After spending a short holiday at Sandy Beach, Mr. Percy Boyle, of Fram-

ton, and myself, left Gaspé on Wednesday, August 17th, by the North Shore Packet Schooner 'Lizzie Lindsay,' to visit the western part of the St. Clement's Mission, Labrador.

The wind was moderate and changeable during part of the day, and only carried us a few miles N. E. of Cape Gaspé, when the weather thickened and wind came round with a rain squall to the west. This made sailing rather lumpy, and my fellow labourer had some trouble to keep his feet, but always managed to sit straight at the table, which is considered a good mark for one's first trip at sea. After being rocked on the breast of the waves for one day, and tossed to and fro for another, we came within two miles of the S. W. Point of Anticosti Island at six P.M. on Friday, when the wind died out, and so this distance had to be rowed over to get to land.

Mr. Boyle and myself went to the Light House and I administered the Rite of Baptism to a baby girl of Mr. and Mrs. H. Pope's. Mrs. Pope and family received us kindly, and I felt sorry to be obliged to make such a flying visit, but, as fog was coming on, and the schooner drifting away with the tide, we had to return immediately. As it happened we had no trouble to reach our vessel, but we had to row a long distance in the fog, part of the time seeing neither schooner nor shore.

The next day, Saturday, we had light airs until the evening, when the wind came from the S. E. and sent us on our course to English Bay. When I came on deck at seven o'clock Sunday morning the sails were spread to the breeze, and the 'Lizzie' was making her way to Mingan, where we landed and were kindly received at the Hudson Bay Co.'s Post. Service was held in the afternoon, and then we spent a pleasant evening with Mrs. Scott's family and friends.

Monday morning we started for the westward under the care of two of our

people, which made the journey to Long Point pleasant. Mrs. Hamilton's house was reached at noon, where we were well received and spent a happy afternoon, holding Service in the evening. We decided to go on early the next morning by the S.S. 'Otter,' and going on board we found Mr Willis—one of the staff—going to town for his holiday. After enjoying a morning's chat together, we were separated again at Sheldrake. Mr. Philip Touzel gave us a hearty welcome and interested us very much with his conversation, being an old friend both of the Rev. F. Boyle and of Capt. R. Pye. We remained here until Wednesday afternoon, holding Service and visiting Mr. Viel, who received us gladly. On leaving Mrs. Touzel accompanied us with a crew of men who rowed us beyond the Little River; thence we walked to Primrose Cove, where I spent a quiet hour with a sick man—James Ayers—who has been ill for some months. Continuing our tramp we came to Thunder River, and had tea with Mr. Le Brun and Service at Mr. LeGresley's. Thursday we walked on most of the day, resting an hour with Mr. Renouf at Reach Point and reaching Magpie in time for tea. Here we spent a pleasant evening with Mr. Le Dain and had Service before retiring.

Although Friday was stormy, our progress was not hindered, for Mr. Le Dain kindly sent us to St. John's River by boat. Mr. Le Templier gave us a friendly greeting, and we soon got warm by the fire and felt like work. In the afternoon I visited Mr. Chambers and held Service in the evening.

Saturday still storming. Mr. Le Templier sent us on by boat, and so we soon reached the house of Mr. Vibert, at Long Point, where we were kindly received by another friend of my father's, and were again glad to get near the fire to dry some of our clothing. Our stay at Long Point was one to be remembered as a healthy

and pleasant time with hearty Services, greatly helped in the singing by the ladies' voices.

On Friday, September 2nd, we walked to Mingan, where we enjoyed the remainder of our time with Mr. and Mrs. Scott and family, holding a series of Services until we sailed by the 'Rocket' on Monday to Esquimaux Point, where we visited Mr. Ahier and held Services in the afternoon and evening.

Altogether we tramped fifty miles, and I held fifteen Services with Sermons, Mr. Boyle helping with the Lessons, besides reading the daily Offices, during our trip.

I cannot close without adding a few words respecting the kind way in which we were received by one and all, the liberal way in which the people contributed to the work, and the kind wishes which were offered to Mr. Boyle and myself. I feel that we have much to be thankful for, and that God's unseen hand is working quietly for us and enabling us to carry on His work to His Glory and for the good of souls."

The Magdalen Islands.

The Lord Bishop of the Diocese, on his return from his Visitation of the Labrador Coast, paid a somewhat hurried visit to this Mission, arriving on Wednesday, August 4th. Greatly to our disappointment we were informed by his Lordship, on landing, that it would be impossible for him to remain more than a couple of days, as the steamer "La Canadienne" was obliged to appear for inspection at Gaspé on the 6th.

The Bishop held a Confirmation Service at Grindstone at seven o'clock in the evening, when three Candidates were presented. After the Apostolic Rite of "the Laying on of Hands," his Lordship urged upon the Candidates earnestness and sincerity in the use of the gifts of the Holy Spirit, and told them they should constantly be trying to overcome the

frailty of their human nature, -- good advice, which, if only we would bear it in mind, is calculated to help the older ones amongst us in our struggle to overcome the weakness to which our flesh is heir.

At 8.30 P.M. we went on board "La Canadienne," landing early next morning at Grosse Isle. The Bishop baptised one child and confirmed thirteen Candidates, delivering one of his kindly and practical addresses, for which he is so well noted, on the great blessings conveyed by Baptism and Confirmation. After this we left for Entry Island, where nine Candidates received the Apostolic Rite of "Laying on of Hands."

We hope another time to have the pleasure of a longer visit from our beloved Bishop.

J. W. C. P.

IN MEMORIAM.

ROBERT HAMILTON, Esq., D.C.L.

It is quite impossible for us in our present issue at all adequately to express either our sense of the loss which we have all sustained by the removal from our midst of Mr. Robert Hamilton, or our gratitude to God for having given to us so noble and helpful and generous a son of His Church. We hope in our next issue to offer to our readers some words of loving commemoration from the pen of the Ven. Archdeacon Roe, and with the permission of the family we should like very much to give to our readers the Portrait of one, whose name will go down to posterity as the name of an unbounded Benefactor, a devoted Churchman, and a loving Christian man.

Ad Clerum.

We would remind all our Clergy that the Provincial Synod has begged that Sunday, October 16th, may be observed as Sunday School Sunday. By this it is intended that attention shall be drawn to Sunday School work, and worshippers shall be invited to pray for God's blessing upon it and to take part in it.

DISTRICT NEWS.

WINDSOR MILLS.

The Venerable Archdeacon Roe writes :
The whole community as well as our own congregation has been moved with the deepest sympathy and sorrow by the visitation which it has pleased God to send on one of our families, -- that of Mr. Wm. Nicholson.

In the middle of June, a more hearty and happy home could not have been found, -- father and mother, and three beautiful children. Now the bereaved mother and one little girl alone remain. First, the children succumbed to diphtheria. Soon the father and mother were both stricken down with the same dread scourge, but were recovering from it, when Mr. Nicholson's disease developed into typhoid, and a peculiarly malignant type of blood-poisoning, which in a few days carried him off. It is a matter of thankfulness that he was able to receive the Holy Communion while still in the full possession of his senses.

"We buried him darkly at dead of night...
"By the struggling moon beams misty light
"And the lantern dimly burning."

All the externals were sad indeed, but that our brother rests in peace, we cannot doubt.

We have also lost our oldest Church member, a faithful and devoted churchman, Mr. Henry Sealey, who was buried on the 20th August.

Mr. Sealey had been for years a sufferer from chronic rheumatism, which he contracted while serving his country as a member of the Naval Brigade in the trenches during the Siege of Sebastopol. Latterly this developed into dropsy and heart-failure, to which he succumbed, retaining however, his consciousness to the last.

Mr. Sealey retired from the Navy after the Crimean War was over, and came here in 1871 to take charge of the Powder Mills. From this important post his

failure of health forced him to withdraw many years ago.

During the greater part of his residence here, he was Senior Church-Warden of S. George's Church, but retired some years back in favour of younger men. Two years ago, at the special request of the Archdeacon, he resumed office for a short period. His end was peace,—resignation to God's will, patient endurance of suffering, and a full trust in the merits of his Redeemer. He received the *viaticum* two days before his death with great thankfulness. His large funeral, including all the leading men of the place who could attend, shewed the estimation in which he was held.

The Archdeacon returned from his holiday to minister to him, and spent the last three days in constant attendance on his aged friend.

MALBAIE.

The Rev. G. R. Walters reports:—

On Wednesday afternoon, September 7th, Mrs. Walters entertained at Tea the S. Peter's Church, Malbaie, Sunday School children, extending the invitation to all the young people in the Mission, including Corner of the Beach and Barachois. Nearly one hundred assembled at the School House at Malbaie at 3 p.m., where they were marshalled into line of two deep.

After a little pleasant delay in arrangement, the words "Forward, keep well in line," were heard, and a march was made to the Church, where the bell was sounding its loudest welcome. The children, walking into the Church with their flags and banners, presented a really pretty and animated scene. Here a short Service of but twelve minutes was held, after which they marched across to the Church Hall, and then, scattering over the field, they amused themselves swinging, playing games, scrambling for sweets and apples, throwing at "Aunt Sally" (a

source of great fun), and racing for toys, etc., as prizes.

Tea was served to the children out of doors, and then as soon as the darkness allowed of it, the races gave place to a Magic Lantern in the Hall.

A couple of Hymns thrown on the sheet were heartily sung, after which a miscellaneous lot of slides, mostly comic, kept the children, judging from the merry peals of laughter in great glee, until some one said: "It is pitch dark, and raining." A few words from the Clergyman, exhorting more to try and come to the Sunday School, the singing of the "Evening Hymn" and "God Save the Queen" brought to a close another enjoyable "Young People's Annual Tea." I would here beg on behalf of Mrs. Walters, to thank most kindly both those who were so good as to send cakes and sweets for the children, which were more than appreciated, and those who came and helped to amuse them.

BOURG LOUIS.

The Rev. J. B. Debbage reports:

It was a little less than nine months since our Bishop was here for Confirmation, but at the desire of the Incumbent he visited us again on Sunday, September 4th. Having taken the Morning Service at S. Peter's Church, Quebec, he came out by the Lake St. John Railway in the afternoon. A thunder storm passed over just as many of the people would be leaving their homes, and prevented some from coming to Church. But in spite of this the Sacred Edifice was well filled. The interior, always pretty, was made more so by the flowers and plants. There were fifteen Candidates for Confirmation, and amongst them was one of our public school teachers and five of her scholars. His Lordship gave two Addresses explanatory of Confirmation and its Apostolic origin, and his earnest exhortations seemed to make a deep impression. As

usual, on such occasions, our Offertory Collection was for the Church Society. After tea at the Parsonage our Chief Pastor returned to Quebec by the evening train.

SHIGAWAKE.

The Rev. I. N. Kerr reports :—

This Mission was particularly favoured this year in having a pleasant visit of nine days from our Bishop. On Friday, the 5th of August, His Lordship was landed from S.S. "La Canadienne" at Port Daniel and was the guest of Mrs. Le Grand until Saturday evening, when he was driven by the Incumbent to Gascon, to Mrs. Acteson's, who always extends a cordial welcome to the Bishop and Clergy. On Sunday, the 7th, the Bishop had a busy day, commencing with Matins, Sermon and Holy Communion at Gascon. The little Church here, being most tastefully decorated with flowers, etc., was filled to overflowing, as some of the Newport congregation had driven up for Service. After lunch the Bishop was driven by the Warden, Mr. Acteson, to Port Daniel, and although the rain was falling profusely, it did not prevent ten teams of good Church people from Gascon accompanying the Bishop thither. Here a large congregation was gathered and the Bishop held a Confirmation Service, nine receiving the Apostolic Rite of the Laying on of Hands, amongst the number being an old man seventy-seven years of age, who had walked four miles for the service. After being refreshed with a cup of tea at the home of the Warden, Mr. Beebe, the Bishop was driven six miles further, to Shigawake, and preached at evening Service. Thus ended a most enjoyable and we trust profitable Sunday for both the people and their Incumbent.

The week following the Bishop spent in Shigawake, being entertained by Mrs. J. B. Travers. Although he worked hard on Sunday, yet he was not idle during the week, for, besides making calls upon

some of the parishioners, he gave us at Port Daniel a most interesting and instructive account of what he saw at the Queen's Jubilee last year in England; and at Shigawake, besides holding a Confirmation Service, he gave an Address on the Reunion of Christendom. Although it was a very busy season for the men, yet all the week-day Services were well attended. The Bishop while here also very kindly made drawings of plans for the new Parsonage which is being built close to S. Paul's Church, Shigawake. We hope to have the building all completed by the first of next June.

The tenth Sunday after Trinity we had with us the pleasure of having the Rector of Lachine, the Rev. H. E. Wright, M. A., who preached at Port Daniel and Shigawake, giving a most earnest and impressive Sermon from the words: "And immediately they are offended." May God grant that the good seed sown may sink into our hearts and bring forth much fruit to the glory and praise of His Holy Name.

We also had the pleasure of having with us for two Sundays the Rev. J. Almond, Missionary from Labrador, who kindly assisted at the Services and preached for the Incumbent on both Sundays.

MAGOZ.

The Rev. R. W. E. Wright reports :—

The Rev. Dr. C. B. B. Wright, of All Saints' Cathedral, Milwaukee, U. S., and brother of the Incumbent, spent Sunday, August 28th, with us and preached at both Services.

Our various Guilds have reorganized for the Winter's work.

The Women's Auxiliary held their first meeting on Tuesday, September 13th. Mrs. La Frenaye was elected President for the ensuing year and Mrs. W. T. Whitehead, Secretary-Treasurer; it was decided to meet, till further notice, every Wednesday evening, at 7.30, in the Guild Room.

On Friday afternoon, September 15th, a meeting of the women of the congregation was held and the defunct "Ladies' Guild" revived under the name of the S. Luke's Women's Guild. The officers elected for the year were :

President—Mrs. R. W. E. Wright.
 Vice-President—Mrs. Perchard.
 Treasurer—Miss Sweeney.
 Secretary—Miss Hattie Johnson.

It was resolved that for the present the Guild should devote themselves towards paying off part of the debt on the Parsonage for repairs. It was decided to meet once a fortnight on Thursday afternoons, at 2.30 o'clock, in the Guild Room. It is hoped that all the women of the congregation will take an active part and interest in one, if not both, of these organizations.

The Brotherhood of S. Andrew, though small in numbers, is doing excellent work, and the results are seen each Sunday. We trust that more of our men will see their way towards joining this society. During the Winter months the Incumbent intends to give a course of instructions for the members. The subject chosen has been the History of our Church. Meetings are held twice a month, on Saturday evenings, at 7.30, in the Guild Room.

We expect to have our annual Harvest Festival about the beginning of October.

Confirmation classes are now being arranged, as we expect a visit from our Bishop before the end of the year.

MELBOURNE.

The Rev. Ernest King writes :

As promised in the last issue of the GAZETTE, I give some particulars about the opening of our new Church at Melbourne Ridge.

At 10.30 Divine Service was begun by the singing of Hymn 274 A. & M. "Through the night of doubt and sorrow

onward goes the pilgrim band."—words significantly appropriate by recalling misgivings, discouragements and difficulties which had preceded the happy results manifest that day.

The Incumbent said shortened Morning Prayer, and after the second Lesson baptized Merlin William, infant son of Mr. and Mrs. W. Fleck. The Lesson was clearly and impressively read by the Rev. E. K. Wilson, the Epistle by the Rev. Rural Dean Hepburn, the Gospel by the Rev. Rural Dean Thompson, who also gave an admirable Address, and the Incumbent was the Celebrant.

The Clergy and others were hospitably entertained by Mr. and Mrs. Holland, Greenwood and Booth.

In the afternoon Mr. Wilson gave an excellent Address, as did also Mr. Hepburn, followed briefly by Mr. Thompson.

After this Service invitation was given to partake of refreshments served in the grounds about the Church and at Mr. Greenwood's.

At 7.30 was held a third Service, and Addresses were made by the Clergy, and also by two of the oldest inhabitants, Mr. S. Fowler and his brother—largely reminiscent in character, and all very interesting. Mr. S. Fowler was baptized by the first resident Missionary, the Rev. C. B. Fleming. Mr. King explained the absence of the Bishop and of some of the Clergy who had been expected, and briefly stated what had been done towards the building, and the condition of the finances.

According to the Church Society's Reports, the movement for its erection had been in view about two years, timber for frame and some other materials prepared by the Rev. W. J. Curran, a site of nine square rods obtained from Mr. E. E. Shonyo and his sister, Mrs. D. Stalker, contiguous to the graveyard of their family, the outlines of foundation dug out and stones thrown in as a preparatory

basis, a hundred dollars collected in Ireland, and over twenty on the Ridge with promise of other sums, and expectation of grants from the S. P. C. K. and Diocesan Church Society, conditional upon completion being guaranteed.

Under these circumstances, and within a fortnight after arrival in the new Mission, Mr. King had excavations for a furnace begun and construction continued with some unforeseen interruptions, so that within two and a half months the Church was ready for use.

Much valuable voluntary help was contributed in the gift, cartage and use of materials, and the provision of refreshments for the opening Festival, August 30th.

That day was bright and beautiful. A glorious moon-light night followed it. Attendance morning and afternoon was good. In the evening many were unable to find room.

All speakers referred with admiration to the new building and the promise it gives of greater beauty and propriety when completed. The proceeds of the offertory and tickets for tea came to \$53.46.

Warm thanks are due to Miss Greenwood, the Organist, and to the Choir, for their rendering of the musical parts of the Service: thanks also to all who contributed to the success of the festival.

In past years the following Clergymen have been more or less identified with the Missionary work of the Church of England in the Township of Melbourne, viz., the Reverends

Chas. B. Fleming,	1830-47
Dan. Falloon, D.D.	1848-64
J. L. Gay.	1863-66
Irregular Services.	1867
Henry Roe, M.A., (Missionary).	1868-71
(Rector).	1871-73
Isaac Thompson, (Assistant).	1868-73
(Rector).	1873-81
A. H. Judge, B.A., (Assistant)	1880

R.W. Brown, B.A., (Assistant)	1881
A. J. Balfour, M.A., (Rector)	1881-88
E. J. Harper, B.A., (Assistant)	1881-83
W.C. Bernard, M.A., (Assistant).	1886-87
Jas. Hepburn, M.A., (Rector of Melbourne and Richmond com- bined)	1886 94
and now of Richmond, whose Assistants were the Reverends G. H. A. Murray, B.A.	1890
V. C. Lacy	1890-91
T. Rudd, B.A.	1891-93

Melbourne was parochially separated from Richmond, March 24, 1894, and the Ven. Archdeacon Roe, D.D., was appointed temporarily and to take permanent charge July 1st, 1894, whilst Rev. W. J. Curran became his curate-in-charge May 21, 1894; but during this interval the Archdeacon was appointed to Windsor Mills, and Mr. Curran, in the following year, viz., March 25, 1895, became Missionary-in-charge, and so remained till June 3, 1898, when Rev. Ernest A. Wilmoughby King, M.A., was formally installed in St. John's Church, over that congregation and those of the Ridge and the New Rockland Quarry, all within the present Mission of Melbourne.

POSTSCRIPT.

The Editor begs to acknowledge the following additional subscriptions received for 1898:

Rev. G. Pye, Mrs. Fry, Mrs. W. S. Sewell, Quebec, Mrs. Craig, Montmorency Falls, Rev. W. A. Gustin (3), Rev. H. S. Harte (9), Mrs. Furnivall, England (10).

Also for 1897:—Mr. F. Le Brun, Mr. P. Lé Gresley, Thunder River, Mrs. Furnivall.

Also for 1899:—Rev. Geo. Pye, Mrs. J. S. Fry, Miss Sheppard, Boston (2 yrs.)

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

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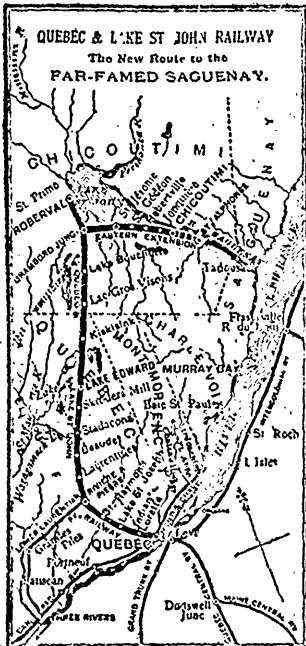
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