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DIOCESAN
GAZETTE

Under the sanction of the Bishop.

A

MONTHLY RECORD

OF

CHURCH WORK

IN THE

DIOCESE.

All communications to be made to the
Rev. E. A. DUNN, M.A.,
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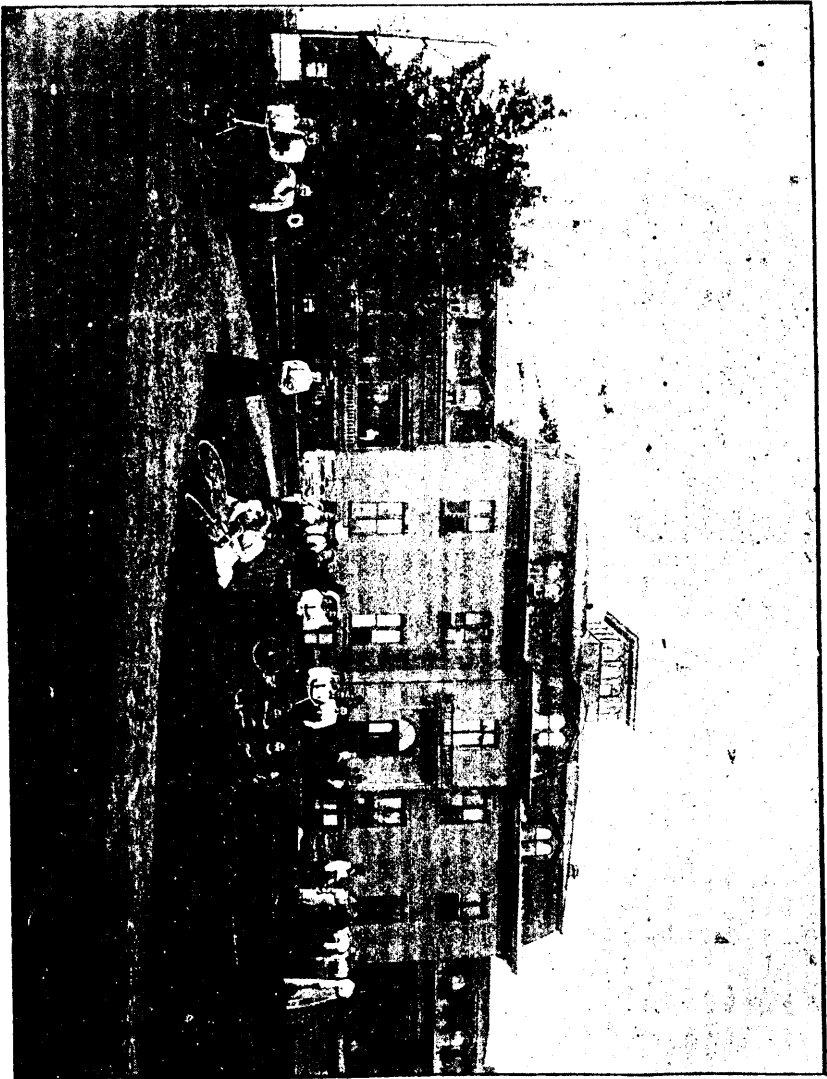
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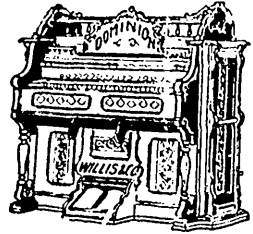
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The Bishop's Engagements for June.

Saturday, June 2—Proceed to Hatley.
 Sunday, June 3—Confirmation and Holy Communion at Hatley, 10.30. Confirmation at Compton, 7 p.m.
 Monday, June 4—Business Meeting, Corporation of Compton Ladies' College.
 Tuesday, June 5—Go to Cookshire for Confirmation.
 Wednesday, June 6—By train to Lennoxville; Confirmation Bishop's College.
 Thursday, June 7—Preside at Meeting of Corporation Bishop's University, 11.30 and return to Quebec.
 Sunday, June 10—Celebrate the Holy Communion at Cathedral, 8 a.m. and preach 11 a.m. Confirmation S. Michael's Bergerville 4 p.m.
 Thursday, June 14—Travel to Riviere du Loup for Confirmation.
 Friday, June 15—Travel to Dalhousie.
 Saturday, June 16—On by S.S. "Admiral" to Gaspé Basin.
 Sunday June 17—Ordination of Deacon at Gaspé Basin, 10.30 a.m. Also Confirmations afternoon and evening.
 Monday, June 18—Sail from Gaspé to the North Shore.
 N.B.—The rest of the month, as well as the month of July, will be spent, D.V., on the Canadian Labrador. Towards the end of July the Bishop hopes to return to Gaspé for a few days, and then he will proceed to the Magdalen Islands at the beginning of August. After this visit he will complete his visitation of the Gaspé Coast and will then return to Quebec.

The Bishop's General Visitation.

We are glad to be able to inform our Clergy and others who are interested that the Bishop will D. V. hold his fourth General Visitation of the Clergy at Bishop's College, Lennoxville, on Tuesday, Wednesday and Thursday, September 4th, 5th and 6th, and that the opening Sermon after Evensong on Tuesday, September 4th, will be preached by the Right Rev. Dr. Hall, Bishop of Vermont, who has also most kindly consented to take part in the Conferences.

The subjects of these Conferences will be :—

1. The best means of arousing people from indifference to earnestness with regard to religion.
2. How to meet Universalism, &c.
3. Loyalty to the Church Society and the Diocese.
4. How best to promote a knowledge of the Sacred Scriptures.

There will be two short papers and two brief prepared addresses on each of these four subjects, after which the subjects will be open to general discussion.

The subject of the Bishop's Charge, which he will D. V. deliver after Evensong on Wednesday, September 8th, will be "The Diocese of Quebec, its condition and its needs."

The Holy Communion will be celebrated each morning at 8 a.m.

Every Catechumen in the Diocese will be expected to be present; and at the Evening Services, at 7.30, the presence of the Laity will be greatly valued.

The New Principal of Bishop's University, Lennoxville.

After careful enquiries, extending over six months, from a list of nearly thirty candidates, many of them distinguished men, as regards both character and attainments, the Corporation of Bishop's University, Lennoxville, has unanimously chosen for its new Principal, the Rev. James Pounder Whitney, M.A., scholar of King's College, Cambridge, England, Lightfoot Scholar in Ecclesiastical History, and Whewell Scholar in International Law, a High Wrangler, i.e., in the First Class in the Mathematical Tripos, also bracketed senior in the First Class of the Cambridge History Tripos.

And since thus obtaining a "double first," the new principal has had a wide, varied and valuable experience. He was formerly a lecturer in England at Owen's College, Manchester, and he now holds a Lectureship in Ecclesiastical History at the University of Cambridge, besides which he has done successful work as a Parish Priest in London, Manchester and Scarborough, as well as in two or three country parishes. Amongst those who have testified to Mr. Whitney's high character and capacities are the following:—The Rev. A. Austen Leigh, M.A., Provost of King's College, Cambridge; the Rev. A. W. Cook, M.A., Fellow and late Tutor of King's College, Cambridge, G. W. Prothero, Esq., M.A., formerly Tutor of King's College, Cambridge and late Professor of History in the University of Edinburgh; the Rev. W. Cunningham, M.A., L.L.D., D.C.L., Fellow and Lecturer of Trinity College, Cambridge, and Rector of the University Church; the Rev. W. H. Hutton, B.D., Fellow and Tutor of St. John's College, Oxford, and Chaplain to the Bishop of Ely; A. W. Ward, Esq., Litt., Cambridge, late Ford Lecturer in the University of Oxford, late Principal of Owen's College, Manchester, and Vice Chancellor of Victoria University, President of the Royal Historical Society of England; the Right Rev. the Lord Bishop of Norwich, the Right Rev. the Lord Bishop of Hull.

The new Principal was also interviewed by the Vice Chancellor of Bishop's University, John Hamilton, Esq., M.A., who was most fortunately in

England, and also by the Rev. Canon Thompson, M.A., Rector of Datchet, Windsor and formerly a member of the staff of Bishop's College, Lennoxville, and now our Bishop's Commissary. We earnestly trust, therefore, that, with the blessing of God upon the endeavors of those who were immediately concerned, they have erected a Principal, who will prove to be a worthy and an able successor to the Rev. Canon Adams, D.C.L., and we hope that Bishop's University, as it can look back to a most useful and influential past, will have even a brighter and more successful future, offering to the sons of our people in the Eastern Townships, and indeed to all who choose to avail themselves of its advantages, the highest education, sending forth a well equipped clergy, and preparing others for the various walks of professional life; and, above all, encouraging, with the help of the residential system, that high tone, by which the ancient Universities of Oxford and Cambridge have done so much for the Mother Country—the dear old England—whence we all originally came.

Bishop's University, Lennoxville.

From Our Correspondent.

We returned, after the Easter "Recess" on April 19th, to continue the Trinity Term which began on April 7th. The next day brought us the sad news of the death of one of our number, Basil Stevens. At his funeral the College was represented by one of the Professors and one of his fellow students, who took a cross of flowers as our tribute to his memory, and the same day a memorial service was held in the School and College Chapel. While speaking of those who have thus early gone from us we may also record that an enlarged portrait of H. E. Richmond has been recently placed in the student's Common Room, the likeness being pronounced by all, who knew him here, a very good one. We miss our two senior students of last term, C. W. Mitchell and C. W. Balfour. The former has gone to Bishopsthorpe, Quebec, for some months; while the latter was ordained Deacon on Sunday, April 29th, at Grande Mere, where he will be working as assistant to the Rev. W. Barton, another Lennoxville graduate. To both we extend our heartiest good

wishes for happiness and success in their life's work, and our hope, that they will not infrequently find time to re-visit their old University. In succession to Mr. Mitchell, Mr. P. Callis becomes our "senior man," though but for a short time since he also, we regret to say, is leaving us in June.

On arriving back here we found the floods rising rapidly, and for some days the College was more than half surrounded by water; canoeing along the road, or over the cricket field was for a short time the favorite pastime; while the village could only be reached by land via the C.P.R. track for a few days. However the waters were not long in abating.

The Bishop, the Dean of Quebec, and other members were here on May 3rd

We are glad to see Mrs. Adams here this term, especially as she has brought us good news of Dr. Adams, to the effect that he is considerably improved in health and strength, and we only hope that the improvement will be maintained.

The Bishop, when here, admitted three new members to the Brotherhood of Lay Readers, Messrs. C. H. Rothera, J. F. Crowdy and W. T. Wheeler. Some of the members are engaged in Mission work this term; Mr. P. Callis has been taking Sunday duty at Megantic lately, and Mr. E. Roy still goes to Coaticook each week; while others are giving occasional help at neighboring Missions. Mr. J. J. Seaman is "down" this term taking lay work at Thelford Mines during these months.



FRELEIGHSBURG CHURCH AND PARSONAGE.

for a meeting of Corporation. One important result of their deliberations is already well known, namely, the appointment of a new Principal, the Rev. J. P. Whitney, of King's College, Cambridge, and now Rector of Milton, near Cambridge. No doubt, reference has already been made to him and his qualifications for the post in another column of this Gazette; so that we need not repeat them here. Suffice it to say that we are all looking forward not only with interest to his arrival, but with great hope and confidence for the future, and we shall be well prepared to do our share in giving to him and Mrs. Whitney a most hearty welcome to their new home next term.

In other respects the College has been pursuing the more or less even tenor of its way. Owing to the weather, our games have somewhat suffered; there has been hardly any cricket or tennis owing to the state of the ground. The College has played one baseball match against Sherbrooke unfortunately ending as the losers. There has been a fair amount of boating, (including one or two upsets) and the four oar has made an occasional journey.

On April 25th we gave an entertainment to aid the funds of the "Mitre." The programme consisted of two plays and a short concert. By general consent the whole "show" was a great

success ; for which success we are especially indebted to Prof. Holme, to Mr. Crowdy, who dramatized for us the story "Love and Law," which appeared as the second play, and to those ladies and gentlemen who so kindly assisted us in the performance.

On the Queen's Birthday the School Cricket team played McGill here, but the interest of late has centred mostly round the Cadet Corps, which after

the lapse of a year, has revived, and is now showing a vigorous activity. In a wonderfully short time the cadets have got themselves into shape, and, assisted by a band and a company of signallers, they are making a smart display. On parade this morning they made their first appearance in khaki uniform,—On a very fitting occasion, viz., Making Relief Day. Saturday, May 19th, 1900.

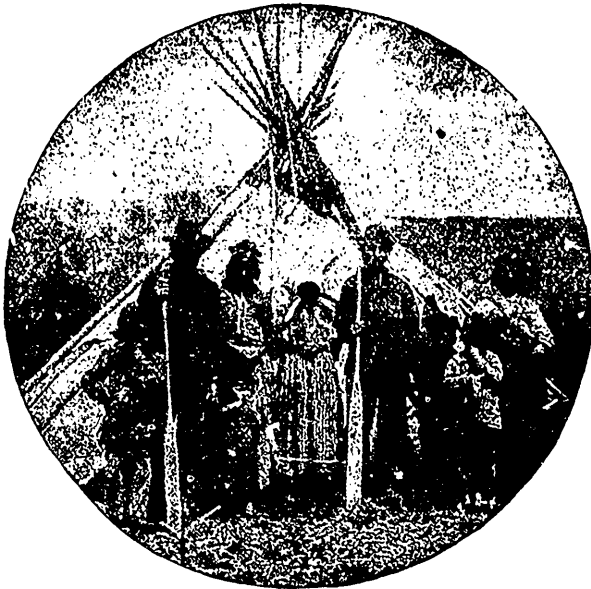


RIGHT REV. G. J. MOUNTAIN, D.D.,
Lord Bishop of Quebec, 1836-1863.

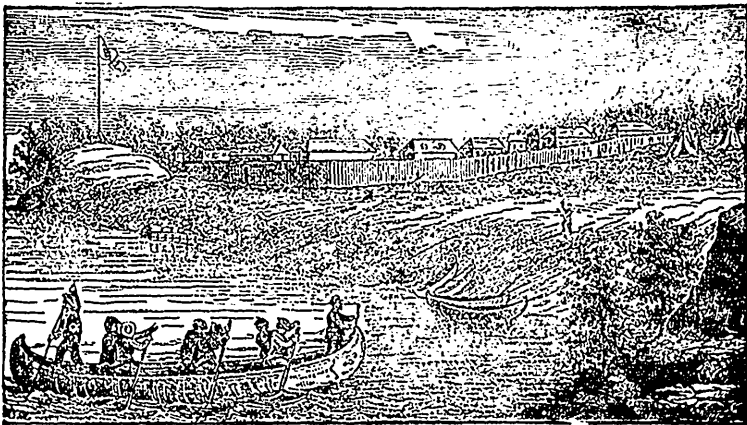
OUR PICTURES.

Our Pictures this month are intended to illustrate the great work of the S.P.G. in Canada. For first in Frelighsburg Church, we have one of the chief scenes of Bishop Stewart's labours. Then, secondly, Bishop George Jehoshaphat

Mountain was the one Bishop who had most to do with developing the work of the S.P.G. on this continent. Thirdly, we are able to show the old method of travelling by canoe, before railways had been built, and lastly, we have a small group of some of the Aborigines of the country.



SOME OF OUR ABORIGINES.



TRAVELLING BY CANOE.

BICENTENARY
OF THE
Society for the Propagation
of the Gospel
IN
FOREIGN PARTS.

The Bishop has recently sent to all our Clergy the following letter. They, no doubt, will do their best to carry out its earnest suggestions. We sincerely trust that all our readers and our people generally will gladly support them in their efforts, so that in all our Parishes there may be true prayer, real self-denial and high thanksgiving. The following is

The Bishop's letter.

Quebec, May 21st, 1900.

My dear Mr.

In the June issue of our Diocesan Gazette you will find a very large amount of information concerning the marvellous work of the S. P. G., whereby, we may truly say, the Canadian Church, as well as every other Branch or Part of the Anglican Communion, has under God been founded and instructed and brought to the position that it holds to-day.

It is on this ground that all our Archbishops, including our own Primate, the Archbishop of Rupert's Land, as well as our Metropolitan, the Archbishop of Ontario, have approved a certain series of proposals with a view to a due observance of the Society's Bicentenary.

And in a letter lately received from the General Secretary, he reminds all that the Society has expended on British North America nearly £1,900,000, and he naturally adds, that the Society feels it has a strong claim on the several dioceses, which it has helped so long and so largely.

This is eminently true of the Diocese of Quebec. For more than a hundred years we have received continuous and generous help. Every Mission in the Diocese has been partly supported by S. P. G. money and our self-supporting parishes were, in the first instance, formed by the sending of an S. P. G. Missionary. I therefore now appeal

to you to observe this Bicentenary in your Parish in the following manner :

1. By bringing the subject fully and earnestly before your people on Sunday, June 17th, with Offerings for the Bicentenary Fund.

2. By using at these Bicentenary Services after the Collect of the day the Special Prayers and Thanksgivings which you will find in our June Diocesan Gazette.

3. By inviting your people to join with you in intercession for the Divine Blessing, once a month or at least once a quarter either on a Sunday or week day during the year, extending from Sunday, June 17th, this year, to Sunday, June 16th, next year.

4. By holding closing Bicentenary Services on Sunday, June 16th, 1901, the very day, upon which two hundred years before the Royal Charter of the S. P. G. was granted, with the special Prayers and Thanksgivings and with Offerings for the Bicentenary Fund, as this year.

5. By inducing as many of your people, or families as possible, to accept a Prayer Card and to offer the Prayer thereon frequently in their private devotions.

6. By inducing as many of your people as possible to take a Collecting Card and to secure between June this year and June next year as much as they can for the Bicentenary Fund.

7. By inducing these of your earnest Communicants who might possibly be able to render personal assistance in the Mission Field to consider whether they may not be called of God to the personal service of their King.

That we may all be permitted to rise out of the groove of only thinking about our own work and our own Parish and that we may be enabled by the Holy Spirit to give ourselves to this most important opportunity with all our heart and soul and strength is the earnest Prayer of

Yours very sincerely in the Lord,
A. H., QUEBEC.

P.S.—Kindly apply at once to the Rev. E. A. Dunn, Bishopsthorpe, Quebec, for as many Prayer Cards and Collecting Cards as you think you can really profitably use. The latter will be supplied free, and the former will cost one cent each. All offerings and Collections as well as Donations and Subscriptions are to be sent to Armistage, Rhodes, Esq., Bergerville, Que.

The Cards referred to in the P.S. are as follow :

Prayer Card: Front.

BI-CENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

*Celebrated from Sunday, June 17, 1900,
until Sunday, June 16, 1901.*

THANKSGIVING AND PRAYER

to be offered frequently with our Private Devotions.

*(See Second Prayer after the Collect of
Day, page 82.)*

Prayer Card: Back.

THE S. P. G.—THE EXTENT OF ITS WORK.

“THE FIELD IS THE WORLD.”

For more than one-tenth part of the time since Our Lord came down from Heaven, and was made man, He has been pleased to permit the Society for the Propagation of the Gospel to carry out the purpose expressed in its name. To the British Empire God has given great Blessings involving unique responsibility and the S.P.G. has been peculiarly the means of meeting it. The Anglican Church is a Communion with 283 Bishops and upwards of thirty thousand Clergy, spreading all over the regions of the world. What has been the part of the Society in bringing this about?

Its first work was in the Colonies which have since become the United States of America. Now there are no fewer than 84 Bishops and 1,692 Clergymen.

British North America, with Newfoundland and the West Indian Province, the Society helps still. Here it has now about nineteen hundred Missionaries, ministering in some twenty three languages, but most of them, of course, in English.

In Australia in 1793 there was only one Clergyman. Now there are twenty-three dioceses, with 1,165 Clergymen.

In South Africa the work began less than eighty years ago. The Society has helped to endow eight of the ten dioceses, and has spent £800,000.

In India the Society's work is wholly Missionary to the native population of that great dependency of England, and the Christians are to be reckoned by many thousands. It is the same in Madagascar and Ceylon, in China and Japan, and in many other lands.

Thus the Society's work in its two centuries has been world-wide.

The blessing therefore on what has been done should surely incite us all to more earnest Prayer, with real endeavor to seize our Missionary opportunities to our own good and to the glory and praise of God.

The Collecting Card: Front

shows that its holder is authorized by the Clergyman to collect donations to the Bicentenary Fund from Sunday, June 17, 1900, to Sunday, June 16, 1901, and that the Card must be returned to the Clergyman as soon as it is filled up, or at the latest on June 16, 1901, and that it is to be forwarded by the Clergyman to Armitage Rhodes, Esq., Bergerville, P.Q.

Collecting Card: Back.

What is being done!

WHAT WILL YOU DO?

At the present moment the Society has the privilege of maintaining 714 ordained Missionaries who are teaching the One Faith in fifty-four languages or dialects in fifty-five dioceses. The Missionaries include twelve Bishops, and are thus distributed: 219 in Asia, 171 in Africa, 29 in Australia, 209 in North America, 48 in the West Indies and South America, and 38 (chaplains) in Europe. Of those labouring in Asia, 127 are natives of the country and there are also 50 natives of Africa in the number of the Society's Missionaries. In the Society's colleges there are about 3,200 students; and 2,900 lay teachers, mostly natives of the lands in which they work, are employed in the various Missions. Thirty-eight thousand children are receiving instruction in the Mission Schools in Asia and Africa. For pressing needs alone, 100 additional Missionaries ought now to be sent from England. To send them would cost at least £20,000 a year. Will you not help?

We earnestly hope that many of our people in every Congregation will ask for a Prayer Card and use it, and we also trust that there will be some everywhere, who will determine to have a Collecting Card and to collect a goodly sum during the year for so glorious a cause.

We would also call attention to the
Special Psalms, Lessons, Prayers and
Thanksgivings

to be used on Sunday, June 17th, this
year, and on Sunday, June 16th next
year, as follows :—

At Morning Prayer.

Special Psalms : II, XLVI.
First Lesson : Isaiah XLIX 13-21.
Second Lesson : S. Matt. X 16 to end.

At Evening Prayer.

Special Psalms : XCVII, CXXVI.
First Lesson : Isaiah LV.
Second Lesson : Rom. X to ver. 18.

*At both Morning and Evening
Prayer, after the Collect of the day,
instead of the other two collects, the
following :*

O Almighty God who, as at
this time two hundred years ago,
didst raise up a band of faithful
men to propagate the Gospel of
Thy dear Son among our brethren
in foreign lands, and the heathen
that had not called upon Thy
Name, hear our prayers and ac-
cept our thanksgivings for the
same, and so endue us with Thy
Holy Spirit that we may show
forth Thy praise, not only with
our lips, but in our lives, by
greater zeal and devotion in the
work of the Society for the Pro-
pagation of the Gospel. Grant O
heavenly Father, that the Society
may become in ever increasing
measure the handmaid of Thy

Church in making Thy way
known upon earth and Thy
saving health among all nations,
and this we beg through Jesus
Christ Our Lord.—*Amen.*

O God, who revivest Thy work
in the midst of the years, and re-
newest the strength of those that
wait upon Thee ; we thank Thee
for Thine abundant blessings up-
on the Society for the Propagation
of the Gospel in the days that are
past ; and we also beseech Thee
to prosper whatever is under-
taken in our Colonies or among
the Heathen, according to Thy
will and for Thy Glory. Vouch-
safe to all who labour in the
carrying on of these good designs
the grace to do all in the Name
of the Lord Jesus. Strengthen
them, we beseech Thee, O Lord,
with the Holy Ghost, the Com-
forter and daily increase in them
Thy manifold gifts of grace, the
spirit of wisdom and understand-
ing, the spirit of counsel and
ghostly strength, the spirit of
knowledge and true godliness,
and fill them, O Lord, with the
spirit of Thy holy fear. Grant
that the seed, which was sown
by the pious Founders of the
Society, may in the days to come
bring forth yet richer fruit : that
more and more souls may be
drawn into Thy service, and that
Thy blessed Kingdom may be en-
larged throughout the earth,

Hear us, O merciful Father, for the sake of Jesus Christ Thy Son, our only Lord and Saviour, to whom with Thee and the Holy Ghost be honour and glory both now and for evermore. *Amen.*

Here there should follow an Anthem or Hymn and then, instead of the usual concluding Prayers, shall be said the following :

Almighty and everlasting God, who wilt have all men to be saved, and to come to the knowledge of the truth, mercifully hear our prayers. We plead before Thee for those nations of the earth which are sitting in darkness, and in the shadow of death. Deliver them from idolatry and unbelief; and grant that now at length the Dayspring from on high may visit them. Take the veil, we beseech Thee, from off the minds of Thine ancient people Israel, so that they may at length acknowledge Jesus as their true Messiah, adoring Thy mercy, and rejoicing in their salvation, through Him who died for us, and rose again, Jesus Christ our Lord. *Amen.*

Almighty Saviour, who by the right Hand of God art exalted, and hast received of the Father the promise of the Holy Spirit, shed forth Thy light and grace on this dark world. O Thou who lovest a cheerful giver, grant Thy people grace that they may minister liberally of their substance, to the making known of Thy name throughout the world. Give Thy blessing to all who are labouring to spread the knowledge of Thy truth, and especially to those Missionary Societies

which have ministered to the need of our Church in this Land. Prosper the work in which they are engaged, and make them the honoured instruments of spreading Thy gospel, and proclaiming Thy great and glorious Name. Hear us, merciful Saviour, in these our prayers, and to Thee, with the Father, and the Holy Ghost, be ascribed all honour and glory for ever and ever. *Amen.*

O Almighty God and heavenly Father, Thou hast bidden us come to Thee in every time of need. Look now, we beseech Thee, upon Thy Church, and supply her pressing wants. The harvest truly is plenteous, but the labourers are few; O Thou Lord of the harvest, we entreat Thee, to send forth labourers into Thy harvest. Move the hearts of Thy servants, that they may willingly offer themselves for the blessed work of the ministry. Raise up faithful and true men from among us, men full of the Holy Ghost and of faith. Inspire them with a fervent desire to make Thy ways known upon earth, Thy saving health among all nations. O Thou great Shepherd of the sheep, prepare them by Thy Holy Spirit earnestly to feed Thy flock. Thou, who didst leave the ninety and nine in the wilderness, and go after that which was lost, make therefore Thy Shepherds heartily willing to be employed by Thee for the saving of souls. And do Thou clothe Thy Priests with righteousness, and make Thy Saints to sing with joyfulness. Grant this, O heavenly Father, for Jesus Christ's sake. *Amen.*

Almighty God, we give Thee humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We praise Thee for the light of Thy gospel, the labours of Thy ministers, and all our religious privileges. Blessed be Thy Name for the love and mercy which Thou hast shown us. Make us more and more thankful for Thy grace and goodness; and enable us to shew forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service. Above all, we bless Thy holy Name for those of thy Missionary servants who have cheerfully endured hardships or have laid down their lives for Thy sake, beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Here shall follow the Prayer of S. Chrysostom and the Grace.

In the Communion Service, after the Collect of the day, the following :

Almighty God, who by Thy Son Jesus Christ didst give commandment to the holy Apostles, that they should go into all the world and preach the gospel to every creature, grant unto those whom Thou has called to the ministry of Thy Church, in this and other lands, a ready will to obey Thy word; and fill them with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon them that have not known Thee, and on

the multitudes that are scattered abroad as sheep having no shepherd. O Heavenly Father, Lord of the Harvest, have respect, we beseech Thee, to our prayers, and by Thy grace fit and prepare Thy servants for their high and holy work. Give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

The following may be used as a proper preface.

But chiefly we would praise Thee, for Thy great goodness both to our souls and bodies. We thank Thee for the Christian Land in which we live, and the Church to which we belong. We thank Thee for the many mercies we are daily receiving at Thy hands, and most of all for the blessed light of Thy Gospel, which shines upon us. For this, and all Thy loving kindness, we give thanks unto Thee, through Jesus Christ our Lord.

And now, finally, we invite our readers to give their careful attention to the following article by the Bishop, an article which might in some instances be read by the Clergy to their people as a Lecture, or it might be used as a storehouse of information on the deeply interesting subject with which it deals—an article calculated to give at any rate some little idea of the marvellous work already accomplished, with God's help, by the S. P. G.

THE BRITISH EMPIRE
AND ITS
SPIRITUAL EXPANSION.

An Illustrated Address delivered at
Several Centres

By the BISHOP OF QUEBEC

IN VIEW OF THE

**Bicentenary of the Society for
the Propagation of the Gospel
in Foreign Parts.**

Just now there is a spirit of Imperialism in the air. Until lately the British Empire was only a name. But during the last few months the Mother Country has been drawn into a bloody war with the Boers of the Transvaal Republic and the Orange Free State in South Africa. The primary reason for this war was the fact that thousands of her children were being oppressed—were being called upon i. e. for heavy, arbitrary taxation, were at the same time being denied the suffrage or any representation of their capital or enterprises, and were being subjected to hardships and outrages, too numerous to mention. But this is not all, for the ultimate object of this war was to bring equal rights to all races and consequently peace and prosperity to the vast continent of South Africa. Well, instead of its proving to be an easy matter, as most people thought it would be, to crush these armed farmers, and to bring them to a better mind, the British, as we all know, suffered at first a series of severe reverses, and found that, for successful conflict with such warriors, they had a very great deal to learn. It was under these circumstances that the British Colonies, Australia, Canada and New Zealand, feeling, no doubt, that on an emergency of this kind they could render most useful service to the Mother-land, at once came forward and offered assistance. These offers were all gladly accepted, and the consequence is, that to-day we see for the first time our Colonial sons fighting bravely and helpfully side by side with the troops of the United Kingdom. Now, therefore, the British Empire has become a great and potent reality; and all men are beginning to see the marvellous possibilities underlying the active union of Great Britain with her Colonies, and, indeed, the further possibilities underlying the united action

of the whole Anglo-Saxon Race. Yes! now, everyone is beginning to realise that, in the Providence of Almighty God, it is not for nothing that English speaking people are pushing their way into every corner of the Globe, that it is not for nothing either that the English language is rapidly becoming the universal language of the world, and moreover, that it is not without its object that, in God's Providence, the English Church—the English portion of the Holy Catholic Church, is a Branch of the great Family of Christ, Apostolic in origin and reformed in doctrine, able to reach out with one hand to the old unreformed Churches of Rome and the East, and with the other at the same time to touch those who have quitted the old moorings, i. e., the visible foundations of the Church, as they were at first. I thought, therefore, it would perhaps be helpful to offer a few words of explanation concerning the expansion of the British Empire, and then to dwell more particularly on our Empire's Spiritual expansion, and to shew how the expansion of the British Empire has led, and is leading, in God's Providence, to a most marvellous expansion of the Empire or Kingdom of Christ. To do this will, at the same time, help you, I hope, to take an intelligent and earnest part in the Celebration of the Bicentenary of that great Missionary Society, to which in Canada we owe so much, I mean the S. P. G., i. e., the Society for the Propagation of the Gospel in Foreign Parts.

Commemorations of this kind have, no doubt, fallen rather thick upon us of late; for, you will remember, we were celebrating the Bicentenary of the Society for Promoting Christian Knowledge in 1898, and the Centenary of the Church Missionary Society last year, and now the two hundredth year of the S.P.G. is the year which begins in June this year, and closes in June, 1901.

And since it has always been the object of the S. P. G. (1) to continue the privileges of the Church to those of our people, who leave England and go beyond the seas, and (2) to bring the blessings of the Gospel of our Lord Jesus Christ to those, who may happen to be living as aborigines or otherwise in the countries to which our English people emigrate, therefore, it is evident, that the work of this Society, when it was founded, was

first of all to occupy those lands which England had won as Colonies previous to the year 1701, the date of her foundation, and afterwards to follow in the wake of the growth of the British Empire, and as soon as possible to send and maintain Missionaries and Teachers, both for our colonists and also for the native inhabitants in all these new lands.

Our first question is, therefore, what possessions had England two hundred years ago; and the answer, which I shall have to give to this question will be, I think you will agree, a very curious one.

For I shall have to tell you that, although wonderful discoveries were made in the time of Henry VII. by Columbus and Cabot, and although, during the reign of Queen Elizabeth, such men as Hawkins, Drake and Fro-bisher, Magellan, Cavendish and Sir Humphrey Gilbert had some most wonderful adventures, yet it was not until 1599 that the East India Company received its charter, it was not until 1606 that Virginia and New England were settled, and it was not until 1620 that a Puritan Colony was settled in Massachusetts, while about the same time a footing was obtained on the rocky shores of Newfoundland.

Then a few years later, we took possession of the Barbadoes in the West Indies, and in 1633 Charles I. gave Maryland to Lord Baltimore, while about the same time Lord Berkeley received North and South Carolina. Presently the Island of Jamaica became ours in the time of Oliver Cromwell, and later still, and soon after the Restoration of King Charles II., New Amsterdam was taken from the Dutch, and was re-named New York; while in 1670 the vast region around and beyond Hudson Bay, which had been annexed by Charles I., and conferred on his fighting Lieutenant, Prince Rupert, was transferred to the Hudson's Bay Company, and called Rupertsland, the Prince being one of the founders of that far-famed Company and its first Governor. About the same time the Island of St. Helena was taken by the East India Company from the Dutch, a raid which was condoned by Charles II., because it was such a convenient point to stop at on the way to India round the Cape of Good Hope, which at that time was not yet British territory. Pennsylvania was purchased by William

Penn from the Duke of York in 1682, and was colonised by a large body of persecuted Quakers. Meantime, the East India Company had established a station at Madras, in South-east India in 1611; and thirty years later they had done the same thing in Eastern India. This latter station was removed in 1698 to Calcutta, and meantime, in 1662, the Town and Island of Bombay in West India, had passed from Portugal to England as part of the dowry of Catharine of Braganza, Charles the Second's Queen.

You see, therefore, that, when the S. P. G. was founded in 1701, nearly the whole region open to its operations was to be found in different settlements in North America, in the West Indies and in Hindostan.

And, since the foundation of the S. P. G., its territory has, from the nature of its work, grown with the growth of the British Empire, of which, we may say, that it has taken place as follows:—

First of all the key of the Mediterranean Sea, the Gibraltar Rock, which was taken by the British in 1704, became ours by the Treaty of Utrecht in 1713. Then Georgia, the last of our ten colonies in North America, was founded in 1733, and later, Canada was conquered and taken from the French by Gen. Wolfe in 1759, and was acknowledged to be ours by the Treaty of Paris in 1763.

In 1787 we acquired Sierra Leone, on the West Coast of Africa, and also New South Wales: i. e., the South-East Coast of Australia, with Tasmania, the large Island to the South of the mainland. In 1795 we took possession of Ceylon, and two years later we conquered Trinidad, in the West Indies, while Malta became ours in 1800. But by this time we had lost that great set of Colonies, now known as the United States of America, and consequently, it may be truly said, that during the eighteenth century, i. e., the first century of the existence of the S. P. G., there was little or no development of England's Colonial power.

But during the present century the growth of the British Colonial possessions has been truly wonderful. Not only have we gradually become possessed of the whole of Australia, but in 1806 we took the Cape of Good Hope from the Dutch, and in 1840 the Colony of Natal became ours also; and now the issue of the present sad war will probably, after terrible sacrifices,

give to England the tremendous responsibility of the government of the whole of Southern Africa.

In 1810, moreover, we wrested the Island of Mauritius from France, and British Guiana also became ours by the Treaty of Paris in 1814. Singapore too, South of the Malay Peninsula, was added to our Eastern possessions in 1819, and the Falkland Islands, in the South Pacific Ocean, were acquired in 1833, while the important Town and Harbour of Aden, just outside the Straits of Babelmandeb, by which ships pass from the Indian Ocean into the Red Sea, were purchased from an Arabian Sheik, in 1839. In 1840, by the Treaty of Waitangi, we gained the important Colony of New Zealand. Labuan, in the Eastern Archipelago, was ceded to us in 1846, while the Fiji Islands, in the South Pacific in 1874 and Cyprus, in the Levant, in 1878 completed our Colonial roll, except that we have gradually become masters of more and more of the Dark Continent of Africa right down to the present day, while our Indian Empire has been extended further and further to the North, and has come to include the whole of the vast Empire of Burmah to the East.

And, if this is a brief record of the expansion of the British Empire, let us now turn to the matter upon which we are for the moment more particularly engaged; let us try to see i.e., how the expansion of our Empire has in God's providence helped forward the expansion of the great Spiritual Kingdom—the Kingdom of our Lord and Saviour Jesus Christ.

And, first of all, it is worthy of notice that, in the early days of our Empire's expansion, religion was not left on one side, as alas! owing to our unhappy divisions it is now. In Queen Elizabeth's reign e.g. we know how Sir Humphrey Gilbert put the honor of God and compassion for the poor infidels, led captive by the devil, prominently forward among the objects of his expedition. And the Virginia Company too had its Chaplain, and its Royal Charter provided that "the Word and Service of God be preached, planted and used not only in the said Colony, but as much as may be, among the savages bordering among them, according to the doctrine and rites of the Church of England."

In 1648 "the Commons of England, assembled in Parliament, having received intelligence that the Heathens

of New England were beginning to call upon the name of the Lord, felt bound to assist in the work" and gave a Charter to the New England Company, which was renewed by King Charles II.

And King Charles II. also established a 'Council of Plantations' which was charged among other things to take care to propagate the Gospel, to send strict orders and instructions for regulating and reforming the debaucheries of the planters and their servants, and to consider how the natives or such as have been purchased from other parts to be servants or slaves may best be invited to the Christian Faith.' Thus there was always something being done, and yet it must be confessed that our Church thought little and did little yet comparatively for the souls of men, outside of the Mother Country. Gradually, however, the Great God was pleased to awaken us from our sleep. For, moved perhaps by such examples as I have now quoted, in 1662 our Bishops in England inserted in our Prayer Book "The Prayer for all sorts and conditions of men," and thus brought daily before our people the duty of praying not only for Christians but also for aliens. A little later, a scheme for the support of a Bishop for Virginia was seriously entertained, and in 1694 Dean Prideaux published a scheme for the conversion of India, and the consequence was, that, when four years later there was a renewal of the East India Company's Charter, the Company was bound to provide in every garrison or Superior Factory one Minister and a decent and convenient place for Divine Worship, and it was further ordered that "such Ministers as should be sent to reside in India, should apply themselves to learn the languages of the country, the better to enable them to instruct the Gentoes, who should be the servants of the Company or their agents, in the Protestant Religion."

Meantime the Bishop of London had sent Dr. Bray and Dr. Blair to act as his Commissaries in America. They found things in a very sad condition; hardly any Clergy, and they were very ignorant and without the assistance of Books. It was this which led Dr. Bray to determine to plant libraries in the new world and, since the task was too great for his individual strength, he was led in 1698 to cause the foundation of that great Church

Society, the S. P. C. K. But no sooner had the S. P. C. K. been founded than there was felt the absolute need of another Society, that should send forth the living Agent to the countries open to receive him; and consequently on March 13, 1701, the Lower House of Convocation of Canterbury, having met together in the Chapel of Henry VII. in Westminster Abbey, appointed a Committee to inquire into the best way of promoting the Christian religion in the Plantations and Colonies belonging to the Kingdom of England. And the result was, that, on the petition of Archbishop Tenison, King William III. granted a charter on June 16th, 1701, for the formation of "the Society for the Propagation of the Gospel in Foreign Parts."

It was to be a Society, you see, not merely for the promoting of religion, but for the Propagation of the Gospel i.e. for the Propagation of Living Branches of the Mother Church in all lands, and especially in those lands, to which any English people had emigrated, so that they might still be under the care of the Church of God, and so that the natives of those lands might be brought within the same precious fold.

Thus the S. P. G., founded on the Petition of the Primate, with a Royal Charter from the Crown, holds a distinctly official position and is the representative of the whole Church, not sending a man here and a man there to preach the Gospel of Jesus Christ, not choosing for herself any shibboleth or party cry, but causing Bishops of the Church to go forth, and extend the borders of the Holy Catholic Church in all parts of the world. And all this has now been going on for two hundred years, and indeed the work of the Society has been so greatly blessed, that when the Bishops of the Anglican Communion met in London in 1897, instead of there being only thirty or forty Bishops of the English Church, as there were two hundred years ago, there were no less than 283 Bishops of our Communion, of whom about two hundred actually came together, some of them from the very ends of the earth, and it is no exaggeration to say that the greater part of the growth of our Church in the world is due to the growth of the British Empire, and to the work of this Society, the Society for the Propagation of the Gospel in Foreign parts.

It is true, that of these 283 Bishops of our Anglican Church, 83 or 84 are Bishops of that part of our Communion which is called the Protestant Episcopal Church of the United States of America, but it must be borne in mind that, although the United States of America were lost to the British Empire, the Church of the English speaking people in the United States of America is a true part of the Anglican Communion, that it was planted by the S. P. G., when the United States were British Colonies and that its first Bishops were consecrated by Bishops of the Home Land. Hence, you see, that the Spiritual Expansion of the Empire i.e., the Expansion of the Church of Christ, is an expansion overpassing the borders of the British Empire, and extending, as our Lord intended, to the United States of America, and indeed to many other lands besides.

Now time will not permit me to give you the history of the Society's labours in all the different quarters of the globe. I could, of course, give the history of those labours in the United States; I could give it as regards the West Indies and South America; I could give it with reference to the vast continent of Africa with the Islands of Mauritius and Madagascar; or I could give the history of the Society's operations in Australia, New Zealand and in the Islands of the Pacific Ocean, or I could tell you of what the S. P. G. has done and is doing in India, Ceylon, Burmah, China and Japan. But this, you can quite see, would be impossible on an occasion like the present: it would tire you out, it would take too long: and therefore all I can pretend to do, by way of sample, is to give you the story, in which you are naturally most interested—the story of the work of the S. P. G. here in the Dominion of Canada, reminding you that what this great Society has done here, it has also done, we may truly say, all over the world.

To begin then to the extreme East and outside of our wonderful Dominion with the Island of Newfoundland: this is generally called our oldest colony, because there was a settlement of English people on its south-eastern shores in the year 1623, and within the next twenty-five years there were other settlements of emigrants from Ireland and Scotland; but it was not until the peace of Utrecht in 1713 that New-

foundland became by treaty a British Possession. In 1701, when the S.P.G. was founded, there was a Clergyman of the Church of England at S. John's, Newfoundland. This Clergyman was in due course aided by the newly founded Missionary Society, and presently the Society sent out to Newfoundland others, who faced the perils of its rocky coasts and did a great work for God. In 1786 H. R. H. Prince William, afterwards King William IV., represented to the Society the needs of Placentia Bay, and the Society at once made for work there a large grant. To Placentia H. R. H. gave its Communion Plate, which I expect is in use there to the present day. In 1827 the second Bishop of Nova Scotia paid a visit to Newfoundland, which since 1787 had been part of the Nova Scotian Diocese; but twelve years later, by the influence and help of the S. P. G., a new Diocese was created, comprising Newfoundland, the Labrador facing the Atlantic, and Bermuda, i. e., the Somers' Islands, in the Atlantic, facing the coast of the U. S. A., and this Diocese has received from the S. P. G. large assistance ever since.

In the neighboring country of Nova Scotia, the S. P. G. began its work in 1728. The whole country, as well as New Brunswick, had belonged to the French, but in 1713 both Provinces became ours by the treaty of Utrecht; and gradually it was settled by our people, while the French Colonists (the Acadians, we call them) as you may read in Longfellow's Evangeline, were obliged, alas! to leave. These English settlers were ministered to, from the first, by S. P. G. Missionaries, who also did some work among the Indian aborigines. Later, i. e., about 1783, owing to the war of American Independence, some thirty thousand Loyalists found refuge in Nova Scotia. These people, many of whom were Negroes, were chiefly Church folk, and their clergy, who had many of them been S. P. G. Missionaries in the revolted States, came with them, and continued in the service of the Society in the new land. Amongst these Clergy was the Rev. Charles Inglis, till now Rector of Trinity Church, New York, who had been told that, if he continued to pray for King George III., he would be shot in the Reading Desk. He had persisted, however, and was consequently obliged to leave, with those of his people who were loyal to the King.

When, therefore, the people of Nova Scotia petitioned for a Bishop, Mr. Inglis was sent for, and was consecrated August 12th, 1787, and he thus became our first Colonial Bishop. His Diocese at first comprised the whole of British North America, i. e., all the territory from Newfoundland to Lake Superior. With the help of the S.P.G. Bishop Inglis offered exhibitions for Divinity Students at the University of King's College, Windsor, Nova Scotia, which was founded in 1789, and here there have been trained a great number of Clergy ever since. The Society's gifts to this one Institution exceed £28,000. The S. P. G. has also contributed more than £40,000 in annual payments, and in endowment grants towards the stipends of successive Bishops of Nova Scotia, and it has also helped this Diocese, which has now 118 Clergy, into a position of self support.

And now, if we turn to look at the Diocese of Fredericton, which comprises the Civil Province of New Brunswick, it is noteworthy that the first sign of Church life here consists of certain visits paid by an S. P. G. Missionary from Nova Scotia, who came to minister to the Indians. But in 1783, when the Loyalists flocked into New Brunswick from the United States, like the Churchmen of Nova Scotia, they brought with them their Clergy, who were maintained for many years by the S. P. G. It was not till 1845, however, that the new Diocese was founded; and under its first Bishop, Dr. Medley, who built a noble Cathedral, the Diocese was supplied with ministrations to such an extent, that in 1892, after an Episcopate of forty-five years, the Bishop left 147 Churches, 98 Mission Stations, and 70 Clergy; and at the present moment there are 82 Clergy, nearly all of them assisted by the S. P. G.

And now let us turn to Old Canada, which in 1791 was divided into Upper and Lower Canada, and now consists of the Provinces of Ontario and Quebec. Here the first Ministrations of our Church were given in 1759 by Dr. Houdin, an itinerating Missionary of the S. P. G. from New Jersey. This good man accompanied the British forces under General Wolfe, and he was followed by a better known man, i. e., Dr. John Ogilvie, Chaplain to the Forces, and to our Mohawk allies. To these Mohawk warriors belongs later

the honor of having erected the first Church of England Church Building in Canada, when they moved from the U.S.A. up to Niagara at the time of the war of American Independence, bringing with them presently the Communion Plate that had been presented to them by Queen Anne. Directly after the conquest, moreover, we find the Rev. Dr. Brooke, in 1760, ministering in the Recollets' Church in Quebec City, receiving help from the S. P. G. and acting at the same time as Chaplain to the garrison, while Dr. Ogilvie officiated for some time (1763-4) at the Recollets' Chapel in Montreal. This last was succeeded next year by a Rev. Mr. Bennet, and then in 1767 the Government sent a Rev. Mr. DeHise, hoping curiously to convert the French Canadians. For the same reason the Rev. Mr. Veyrieres was sent in 1768 to Three Rivers, which since 1762 had had Church of England services conducted in the Recollets' Church there by H. M. Chaplains. Moreover, Services have gone on ever since without interruption in this building, given to us by the Crown. It is evident, therefore, that our Church at Three Rivers, i.e., the old Recollet Church, which was given to us by the Crown, has had Church of England Services held in it longer than any Church in Canada. In Quebec City the Rev. Dr. Brooke was succeeded in 1768 by the Rev. Dr. Montmollin, who had no English Assistant until the Rev. Mr. Toosey arrived in 1785. And about the same time there came, with the refugee Loyalists from the revolted Colonies to the south of what we now call 'the line,' the Rev. J. Doty, who bought, we are told, for fifteen guineas, one of the best houses in Sorel, on the S. Lawrence, about fifteen miles between Quebec and Montreal, and converted it into a Church of England building, the first raised by ourselves for ourselves.

In 1789 Bishop Inglis, of Nova Scotia, visited Lower Canada, and at this visitation he gave to the Rev. Mr. Toosey, in Quebec, and to the Rev. Mr. Tunstall, in Montreal, regular appointments.

But to have the Bishop for Upper and Lower Canada residing at Halifax in Nova Scotia was out of the question. And besides, Quebec was in those days the centre and the capital. The British Government, therefore, while leaving Nova Scotia, New Brunswick, and Newfoundland under the care of Bishop Inglis, chose and sent forth in 1793 Dr. Jacob Mountain, Chaplain to

Dr. Tomline, Bishop of Lincoln, England, to be the first Bishop of Quebec, with Upper and Lower Canada, i.e., the Provinces of Ontario and Quebec, for his Diocese. There were at this time within this region about 15,000 English-speaking people, of whom a large majority were Dissenters from the English Church. Indeed, in the whole of this vast Diocese there were only nine Clergy and one Church, built for settlers, and one for Indians. Five of these nine Clergy were paid, be it noted, by the S. P. G., and the other four were Army and Navy Chaplains. You can easily understand, therefore, that things in Quebec and Montreal in those days were, as Governor Murray had suggested some time before, wild and immoral in the extreme, and you can easily understand what the old Roman Catholic Bishop, Monseigneur Briand meant, when he met the English Bishop on his arrival in Quebec, and, kissing him in French fashion on both cheeks, said: "It is high time Monseigneur, that you came out to look after your people"! With earnest faith however, and with a grand natural eloquence, and with an unlimited power of work, this great Bishop began and continued his mighty labors; and thus, with the generous help of the S. P. G., he was permitted so to extend the work of the Church of England in Canada, that when, after an Episcopate of thirty-two years, in 1825 he passed to his rest, instead of nine Clergymen and one or two Churches, he left sixty-one Clergy, of whom three were Archdeacons and forty-eight Missionaries of the S.P.G. Indeed the Society, besides paying the stipends of these Clergy, made grants towards the training of young Canadians as Students of Divinity, and these proved in the long run best fitted for the difficult pioneer work that had to be done. With the increased number of Clergy, moreover, of whom, however, only eleven were working in the present Diocese of Quebec, there was also a great increase in the number of churches, so much so, that instead of one or two churches and a few buildings borrowed from Roman Catholics and others, there were now nearly sixty churches, including the Quebec Cathedral, which, having been built by the British Government, was conveyed to the Bishops of Quebec for ever to be a Metropolitan Church, and, having been consecrated in 1804, was opened with a regular Cathedral Service, which continued un-

til about twenty years after the first Bishop's death, when it gave way to a Parish Church Service, to the exclusion altogether of the Cathedral ideal. It is only lately in fact, that the Cathedral Services have been revived: but now, thank God, all the seats are free and the daily services are as regularly and earnestly offered as in the Cathedrals of the Old Country.

And although out of sixty Churches, built in Upper and Lower Canada there were thus far only a very few within the area of the present Diocese of Quebec it was quite at the beginning of the century, when the Eastern Townships, as they are called, of the Province of Quebec had got to be settled by emigrants from the United States of America seeking in our townships better land, most of them Puritans of differing shades of opinion, and all equally opposed to our Church and her Prayer Book, it was now, that, first of all, two S.P.G. Missionaries, and presently the Honorable and Rev. Charles James Stewart, the fifth son of the Earl of Galloway, and a Fellow of All Souls' College, Oxford, did a marvellous work among these people from 1807 to 1820. And then, having worked for a further five years as visiting Missionary through the whole of Upper and Lower Canada, he was about to be consecrated to assist the aged Bishop Mountain, when the latter died on June 18th, 1825, and consequently Dr. Stewart, who had gone to England for the purpose, was consecrated to be the second Bishop of Quebec on New Year's Day, 1826.

Already broken in health by his arduous toils as an itinerating Missionary, this good man, in his new and higher sphere, now pressed forward, and, assisted by a still grander man, viz., Archdeacon George Jehoshaphat Mountain, son of the first Bishop of Quebec, and helped not only by the S. P. G. but also by a special fund raised through the new Bishop's family influence in England, not to mention a growing contribution from Canada itself, between 1826 and 1835, Bishop Stewart raised the number of Clergy in his vast Diocese from sixty-one to eighty-five, and those of the present Diocese of Quebec from eleven to fifteen. After a ten years' Episcopate, however, owing to his utter inability to perform the exacting duties of his office, just as he had intended to be consecrated to assist the first Bishop, so now was Archdeacon George

Mountain consecrated, with the title of Bishop of Montreal, to assist him.

But after only a few months Bishop Stewart passed away and thus from 1836 to 1839 the third Bishop (i.e. the second Bishop Mountain) had sole charge of the whole of Upper and Lower Canada, and I have in my possession records or diaries in his beautiful, neat handwriting, illustrated in the margin with pen and ink sketches telling of this great Bishop's wonderful journeyings, before there were either steam boats or railway trains in all directions through the vast provinces of Ontario and Quebec. After his Visitation in 1838 e.g. he tells the Governor-General, that in Upper Canada alone "there are now 150,000 English Church people and yet there are only seventy-three Clergy and ninety Churches, and that one may go through whole counties and travel along roads for miles and miles where there are large numbers of Church people and yet find no Clergyman." "There is ample room," he says, "for a hundred more." and he makes an earnest appeal for a Bishop. The result was that in 1839 the whole of Upper Canada i.e. the vast Province of Ontario was taken off his hands by the creation of the Bishopric of Toronto, whose Diocese has since been divided into six smaller Dioceses viz., Toronto, Huron, Ontario, Algoma, Niagara and Ottawa. And in all this Church expansion, it must be borne in mind that the S. P. G. was a prime mover, and made large contributions towards the endowments of almost all these Sees, besides making large grants towards the stipends of their Clergy.

But even now Bishop George Mountain had within his care the whole of the civil Province of Quebec, i.e., the whole of the extensive territory now administered by the Bishops of Quebec and Montreal. And, in addition to all the work involved in this immense charge, at the request of the Government, in 1844 the good Bishop made a tremendous journey by canoe and portage, etc., right up to the Red River settlement, to the region, i.e., where the city of Winnipeg now stands, thus accomplishing a round of upwards of 4,000 miles. During this one Visitation he confirmed 846 candidates, and ordained two Priests and one Deacon. On his intercession a Bishop was appointed in 1849 for the Red

River settlement with the title of Bishop of Rupert's Land, so that Bishop Mountain, you see, was the founder of the Church in the North West. And, at the same time, in compliance with the Bishop's request and repeated recommendations, the S. P. G. resolved to take in hand the establishment of a separate See for Montreal. A special appeal was issued, and with such success, that the first Bishop of Montreal (Dr. Falford) was consecrated in 1850, although Bishop Mountain, because he had been consecrated to assist Bishop Stewart of Quebec, had been called Bishop of Montreal since 1836.

And now, for thirteen years more from 1850 to 1863, that wonderful life was still spared, and, during these thirteen years, Bishop George Mountain presided over the Diocese of Quebec with its present limits; quite large enough, you will say, when I tell you, that from south west to north east, the Diocese is nearly a thousand miles long, as the crow flies, and that I have to travel for my Visitations about 15,000 miles per annum. But the result of all this subdivision, and of giving to the good Bishop what was possible for him to manage, was, that, when in 1863 he passed away, the fifteen Clergy whom he found in the present Diocese of Quebec when he was made Bishop, had actually become fifty-three! Yes, in a day when the Canadian Universities were only lately founded, Bishop Mountain found the men, and with the help of the S. P. G., and from other sources, found the money, wherewith to pay their stipends in a poor country, which could do little in the way of self support and had not yet been taught to do even what it could. This is indeed a miracle of modern times. During the same period, moreover, Bishop Mountain founded and established Bishop's University, Lennoxville, towards which the S. P. G. gave an endowment of £3,000 and also provided Exhibitions in Divinity, which have been continued annually ever since. And soon after, on the establishment of Trinity College, Toronto by Bishop Strachan, the S. P. G. made a grant to that foundation of £3,000 and of seven acres of land. The Society also returned to the Diocese of Quebec, a large sum of money, which had been awarded to it out of the Clergy Reserves, in return for what the Society had done in the way of paying the stipends of so many of the Clergy, and this sum became and

is still the Episcopal Endowment Fund of the Diocese of Quebec.

It was Bishop George Mountain, too, who founded the Quebec Church Society, with a gift of \$5,000 from his own purse, a gift which has grown and multiplied until to-day the Church Society has a capital of \$758,750.

And at the same time, in the breasts of both Clergy and laity, there were laid the strong foundations of that reasonable religion and personal piety, of which we are blessed to reap the fruits in all directions to-day.

Here, therefore, in every way, we have an instance to show us how good and necessary it is to divide Dioceses, until each Diocese can really enjoy the benefit of constant practical Episcopal supervision.

At length, however, Bishop Mountain in his turn passed to his reward. He was succeeded by the fourth Bishop of Quebec, the late revered Bishop Williams, who directed the fortunes of the Diocese from 1863 to 1892, and who, with the assistance of a devoted Clergy and of an equally earnest Laity, spent himself in consolidating the work of his illustrious predecessor, and raised the number of the Clergy of Quebec from fifty-three to sixty three.

And now, in the seven or eight years which have elapsed since 1892, while we have been permitted to build twenty-five Churches and ten Parsonages, the Clergy have gone on increasing, so that our numbers will this summer be 76, and we can truly say, that wherever there are English speaking people, they receive our ministrations. And these seventy six Clergy, except eight who have retired on their well earned pensions and four others, who are engaged on the staff of Bishop's College, Lennoxville, are supported, with some assistance from our invested funds, by about 21,000 Church people, who, besides making their offerings in Church, accept and pay a voluntary assessment, and send it quarterly through their wardens to our Central Diocesan Mission Fund leaving us in Quebec to find the stipends of the country Clergy on scale. Indeed these 21,000 Church people raise for the support and development of their Church about \$80,000 per annum; and what is better still, owing to the close touch, which our numerous body of Clergy have with their people, more than a third of the whole of our Church population are Communicants, while the numbers

baptized and confirmed are as large as the population will allow. We have moreover, in keeping the Centenary of our Diocese, been able to thank the S. P. G. for all that the Society has done for us, and to give up their block grant to us, and pay our own way, so that the money which we have hitherto received may be able to be spent on newer work, with greater needs.

And then, besides the ten Dioceses of Older Canada, of which I have already spoken as forming an Ecclesiastical Province under one Archbishop, we must not forget how, with the consecration of the first Bishop of Rupertsland in 1849, the S.P.G. sent a Missionary to the vast Prairie Country of Manitoba, and ever since the Society has continued to send to the North and North West larger and larger grants, besides finding the stipends of the Bishops of Saskatchewan and Qu'Appelle, and contributing to the endowment of St. John's College, Winnipeg. With such princely help, and with the generous assistance of the Church Missionary Society, the one Diocese of Rupertsland has developed into a province of eight Dioceses, viz., Rupertsland, Moosonee, Saskatchewan, Mackenzie River, Athabaska, Qu'Appelle, Calgary, and Selkirk. And even this is not all, for in 1869 the S. P. G. sent the first Missionary to Victoria, B.C., and the first Bishop arrived in 1860, going, of course, round Cape Horn, and now since 1879, this Diocese has been divided into three, viz., Columbia, New Westminster and Caledonia, the S.P.G. guaranteeing to the Bishop of New Westminster £600 a year and supporting here, as elsewhere, ministrations to settlers and also to Indians, Chinese and Japanese.

Thus, on the whole, instead of two Bishops and a few Clergy, with hardly any Churches in 1793, we have to-day in the Dominion of Canada twenty-one Bishops and more than a thousand Clergy, and thousands of loyal Church members.

And if you still ask how all this has been accomplished, I answer that it has been done, first because Canada is a part of the British Empire, giving to the work the strong protection of the Mother Country, and further that it has been done chiefly, and, one may almost say, only, by the blessing of God on the marvellous and steady help of this great English Missionary Society, the S.P.G.

I do not, of course, forget that the Church Missionary Society has done and is still doing a noble work in the North and North West of our vast Dominion; but in Old Canada, i.e. in the Provinces of Ontario and Quebec and indeed throughout the Dominion the wonderful growth and development of our Church, that has taken place, are entirely due to the Society, whose Bicentenary we are about to celebrate—I mean the S. P. G. Nay, you will some of you be surprised to hear that in the planting of the Church of England in British North America, this noble Society has, during a little more than a century, maintained 1,589 ordained Missionaries, who have ministered within our borders in sixteen different languages, and that the Society's expenditure on Church work on this North American continent, including the endowing of Bishoprics and Colleges, has actually amounted to £1,867,852, or upwards of nine millions of dollars.

And what the S. P. G. has done for us, it has done, we may truly say, for all parts of the world, so much so that in 200 years the Society has raised and spent between six and seven millions of pounds or upwards of thirty millions of dollars upon Missionary work.

It was this Society, moreover, which proposed the annual day of intercession for God's blessing upon Foreign Missions, a movement which, it is universally agreed, has been fraught with most glorious results.

On every ground, therefore, and especially on the ground that it was really and truly by the labors of the S. P. G., that the Church was planted and sustained in this great Dominion, I pledge you all to do all that you possibly can, to see that the Bicentenary of this noble and much blessed Society is duly observed amongst you, and that Thanksgiving Offerings shall be made which shall be to you a matter of real cost. And to this end I would advise, not only collections at your special Services, but also weekly offerings of all that you can afford for the glorious purpose of Foreign Missions, from midsummer this year until midsummer 1901. And finally, I would ask you to pray that God's choicest blessings may rest upon the British Empire to which you have the honor to belong, and I would also beg of you to thank Him that He has permitted you in this great world of His to be, however humble, loyal subjects of Her Majesty the Queen.

IN MEMORIAM.

We have received from the Ven. Archdeacon Roe an extensive "In Memoriam" notice of Basil Stevens, son of the Rev. Albert Stevens, of Hatley. Owing to the great pressure upon our space, in connection with the Bicentenary Celebrations of the S. P. G., we are reluctantly compelled to hold it over for another month.

BACK NUMBERS AND BOUND VOLUMES.

We would inform our readers that for the most part all back numbers of the Gazette can be obtained from the Editor, price 3 cents each. We have also on hand complete volumes of the Gazette bound in half Morocco (dark green) for the years 1896, 1897 and 1898 (3 copies). Any one of these would be supplied, post free, for one dollar

DISTRICT NEWS.

WAY'S MILLS AND BARNSTON.

The Rev. N. M. Byrne reports :—

Now that we have good summer roads again, we look forward to larger congregations and brighter services. Already there has been an improvement in this respect this Spring. The majority of our people, who at all times are few, live at considerable distance from either Church, so that, when weather or roads are bad, the attendance at Divine Service is necessarily small.

The annual business affairs of the Mission have been well attended to. The Wardens for the ensuing year are Messrs. W. K. Davidson and S. W. Sergeant for Way's Mills, Messrs. Thos. Walker and Arthur Jordan for Barnston. During the year ending with Easter, all expenses and demands have been paid by both congregations. This satisfactory condition is, in Way's Mills, due in considerable measure to the Ladies of the Guild. They resumed their work in the interest of the Mission in October last and have had a very successful series of meetings from that time until the breaking up of sleighing. They made by their labour the goodly sum of \$50, out of which they have paid a Sexton for the Winter, in addition to painting, papering, etc., in the Parsonage to the amount of nearly \$30. Truly the ladies deserve the earnest thanks of the congregation and mine in particular.

I hope soon to be able to revive Sunday Schoolwork at Barnston, and have already done so at Way's Mills. Here on the first Sunday in May the school opened most encouragingly. The parents take pains to bring their children to Church an hour before Service, so that the attendance is good, twenty-one, which I hope soon will be increased to nearly thirty.

On Easter morning, when above all other times the comfort and blessing of the "sure and certain hope of the Resurrection to Eternal life" is realized, the whole community was shocked to learn of the death of Mrs. Ed. Heath. She had been ill during the previous night only, although in delicate health for a considerable time before. She was an adherent of the Church and an active member of the Guild. In consequence, the other members provided a beautiful wreath for the funeral service at once expressive of their love and sympathy, and also of their hope and confidence of an eternal crown.

RICHMOND.

The Services held in St. Anne's Church, Richmond, on May 24th inst., will be memorable in the annals of the Parish. The Lord Bishop was invited to consecrate the Church, which had been opened just fifteen years before. The balance left at the time of its erection—\$1000—had been met after a long and hard struggle; but it is to be remembered that owing to the fault of the contractor, which necessitated a law suit that proved tedious and anxious, and added other burdens also, the time was not so long after all. Besides, the Rectory having been burnt, another had to be built, which required \$1500 in addition to the insurance obtained. When this is considered the fact that the debt has been really paid within about six years shows that the Congregation (especially when it is remembered that no assistance has been asked from friends outside) has done well, and deserves to be most heartily congratulated. Then the losses to the parish by death and removal have been more than serious, and especially of late years, so that had not serious and loyal members (most of them now in Paradise) come forward with gracious gifts and devoted labours, the outlook would not be so bright to-day.

The Church is itself a noble testimony to those who are gone, and a credit to those who remain.

It is a matter of deep regret to all that two former rectors, the Rev. Rural Dean Thompson, of Levis, and the Rev. A. J. Balfour, of Quebec, by whom the church was built, were not able to arrange to be with us, and rejoice with their many, many friends.

Fortunately the Venerable Archdeacon of the Diocese, an earlier Rector, and now a resident again, was present, and his heart was full of joy. The Service of Consecration was all that one could desire. The Bishop began his address by congratulating the congregation upon what they had done, mentioning particularly the ladies who had from the beginning met all the liabilities of interest on the mortgage, and doing much also by the reduction of the principal. Then he passed to thoughts on the Ascension, the great Festival so near at hand.

The services were very hearty throughout, and the music, with the youthful organist, Miss Muriel Clark, was exceptionally fine. All were surprised and delighted that a young lady after one year's experience should prove herself so thoroughly efficient.

In the afternoon 70 children of the Sunday School met for a simple Service, with Miss Minnie Gunn at the organ, and the Bishop catechized them in his inimitable manner, and he was gratified at their bright and ready answers.

There was Confirmation in the evening with a full congregation of about 400, quite a proportion being from the other congregations of the town and vicinity, and the Bishop was at his very best, thrilling all with his fervour and power. The class was small—only ten—six females and four males, because the Rector had been so wearied with sickness in his house, and with his many duties that fell upon him in preparing for the Consecration. The day was altogether a day of joy and gladness. Surely the Lord God has been good to us in prospering thus the efforts we have made, and making us all so thoroughly happy and hopeful.

SANDY BEACH.

Within the last two months this Congregation has lost two members, who, after having endured a long and painful illness, entered into Rest.

Miss Maria Miller departed this life. January 26th, in the sixtieth year of her age. From her youth she took a loving and energetic interest in the Church of her Baptism. Difficulties, which would have checked others, were to her but a stimulus to devotion; Divisions, which caused some to leave the Divine Society for one, which claimed to consist of more godly people, had no other effect than to consolidate her faith in the cause which she believed to be Divine, and it may be fairly said, that much of our present prosperity has been due to the unselfish and chivalrous piety of Miss Miller. Since the arrival of the present Incumbent, the congregation of Sandy Beach has missed her familiar face in Public Worship, but her desire that the Church she loved might flourish and abound in her birth-place, never slackened; and to the last she planned and laboured for the furtherance thereof. Your correspondent can bear witness that her life and work are held in grateful remembrance.

Miss Edna Alexander died on Good Friday, in the thirtieth year of her age, and was buried on Easter Day. For the last three years her life had been one of great suffering, and a remarkable example of patient endurance. Thoughtfulness for others, especially for those of her own household, lightened the labours of those who were called to tend the sufferer, and brightened the dark hours of the sorrowing parents. After a painful operation, to which she had submitted a year ago, had proved unsuccessful, she resigned herself to the Heavenly Father's will, until He took her to Himself to the sweet Rest of Paradise.

GRAND'MERE.

In November last the Women's Guild of St. Stephen's, was formed for the purpose of preparing and making articles suitable for Christmas presents, and of giving general help to the Parish. The following were elected officers:—Honorary President, Mrs. R. A. Alger; President, Mrs. T. Brew; Secretary-Treasurer, Mrs. Geo. Scott.

We are thankful to say that success, greater than was ever anticipated, has crowned their efforts. On the 18th and 19th of December last a sale of work with a tea was held, and, owing to the fact that many useful and ornamental articles were given to the Guild, there

was an exceptionally good number of articles offered for sale. The attendance was very large and a keen interest was manifested, with the result that the total receipts amounted to over \$80.00, which sum was handed by the Treasurer to the Secretary-Treasurer of the Church Building Fund.

We sincerely thank the members of the Guild for their hard work, and congratulate them on the results. Having attained the object in view the Guild disbanded for a season.

We now lament the departure to Newport, Vt., of Mrs. Brew and family. Mrs. Brew has always been foremost, in a truly Christian spirit, in all work for the honor and glory of Christ's Church. As President of the Guild, she was indefatigable, and the success attained was, in a very large degree, due to her efforts. She left in search of health, and we trust that change of air and scenery may restore it to her. We wish them all God speed.

In February a very enjoyable Patriotic Concert and Lecture was held in Neault's Hall. The chair was taken by Mr. D. Lorne McGibbon. The lecture upon "Imperialism" was delivered by the Rev. Frederick George Scott, Rector of St. Matthew's, Quebec, and was listened to and followed, with very great interest, by a good audience. One item, not on the programme, was a most interesting speech by Mr. Ryan of the firm of McGibbon, Casgrain, Ryan & Mitchell, advocates, upon our war and our boys in Africa, and also proposing a vote of thanks to the lecturer. This was passed unanimously, and at the same time the hope was expressed that, at a future date, both gentlemen would again favor us. The receipts, after all expenses were paid, amounted to \$27.00.

Sunday Services are now held in St. Stephen's Church at 10.30 a.m., and 7.30 p.m., Bible Class and Sunday School at 3 p.m., every Sunday.

SAWYERVILLE.

The Rev. A. H. Moore, writes:—

It may interest the readers of the GAZETTE to hear how Easter Day was spent in this Mission. Although the roads were wretched I appointed a Service, Holy Eucharist, at Randboro' at 8 a.m.

On arriving at 7.30 at the Church, I found that the Sexton had accidentally forgotten to open the Church. But, by the time I had got a fire going and everything prepared for the Service, twenty people had come, one man walking three miles, one woman and her son four and a half miles, and others driving two to four miles. It gladdened my heart to see so many present, to lighten their lives with Him, Who is Light.

I drove back to Sawyerville two miles for breakfast, for which ten minutes sufficed, for it was then 9.30, and I had to be at Island Brook at 11 a.m. I took a buggy and found the snow four feet deep in places and then a mile or so of mud roads. My horse got down in the snow four times and I had to walk one mile and a half, hold a horse plunging in the snow and occasionally lift up the buggy, when it became imbedded in the snow drifts. I arrived at 11.15 a.m. and found a Congregation of nearly fifty waiting for me, some of whom had driven four and five miles. There was a good display of flowers.

After a hearty Holy Communion Service, I went direct from the Church to a sick woman, a quarter of a mile away, and gave her and three others, who had waited to join with her, their Easter Communion. They told me afterwards that this Service was one of the happiest moments in her life.

I was deeply moved by the Offerings of the people at Island Brook at the Service in the Church. It amounted to \$11.73, including \$5 from the Ladies' Guild of that Congregation.

After a sumptuous dinner at Mr. Geo. French's home, which is always as open to me as my own, I set out for Sawyerville, where I was due at 4 p.m. The experiences of the drive out were repeated on the return trip, the snow being even softer and the mud deeper. Here every chair in the Hall was taken, and all sorts and conditions of men, as far as Church and Seats are concerned, came to hear the Easter Message. After tea I drove to Randboro' for Evensong at 7.30, where twenty had gathered, mostly those who could not come in the morning. Thus I had driven twenty-three miles, and held five Services, preaching four times, and the total Offerings were \$18.96.

Altogether the day was one, for which I thank God and take courage.

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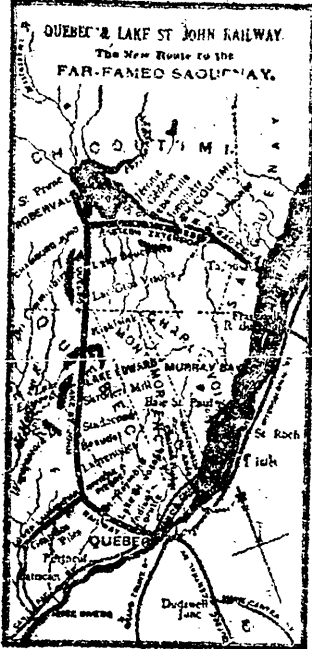
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POSTSCRIPT.

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ton, Mrs. E. S. Buckland, Barnston (2), Mrs. R. E. Skillen, Wheatland.

Also for 1897, 1898:—Mrs. G. B. S. Young, Quebec.

Also for 1899:—Rev. D. Horner (11), Mrs. G. B. S. Young, Mr. Samuel Hethrington.

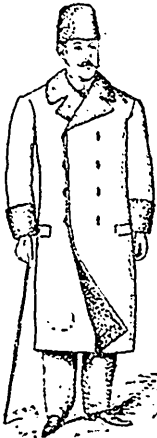
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