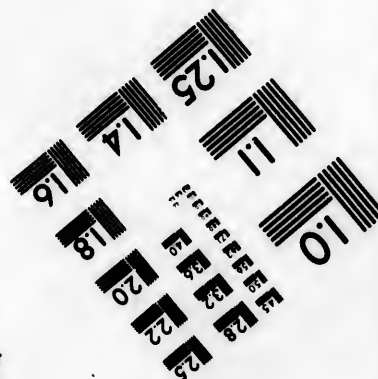
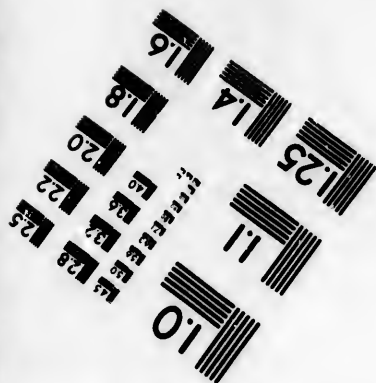
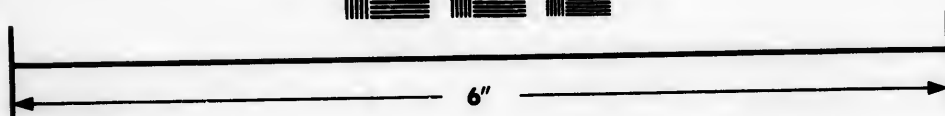
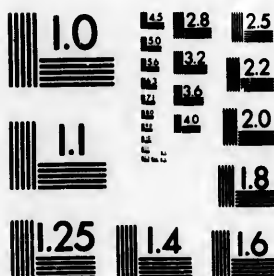


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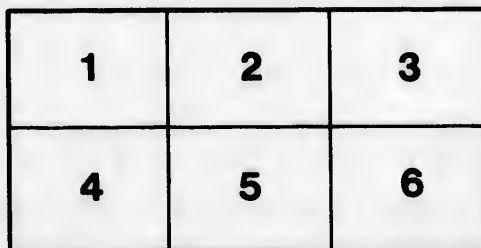
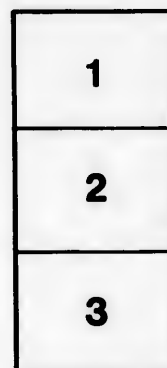
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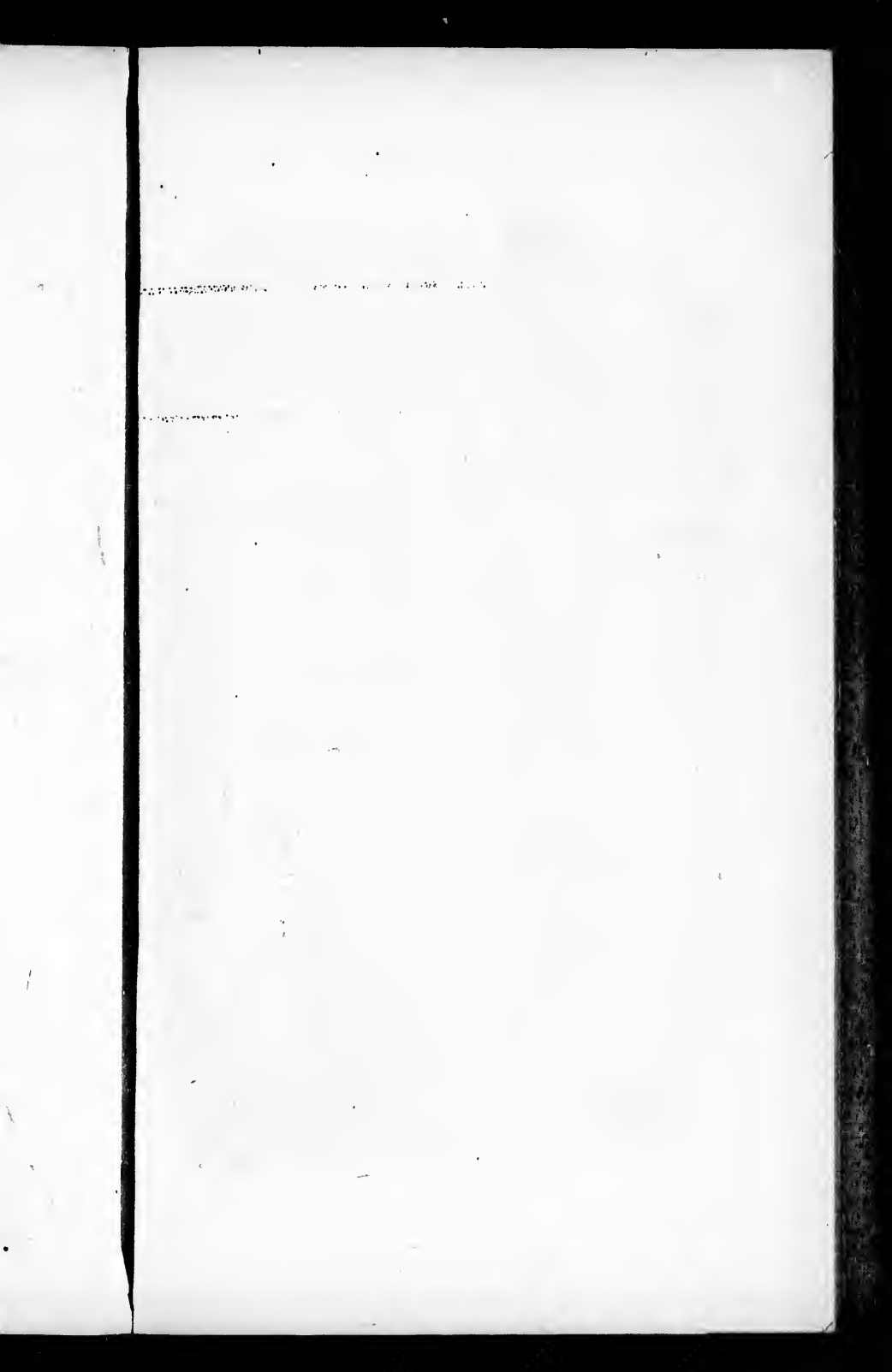
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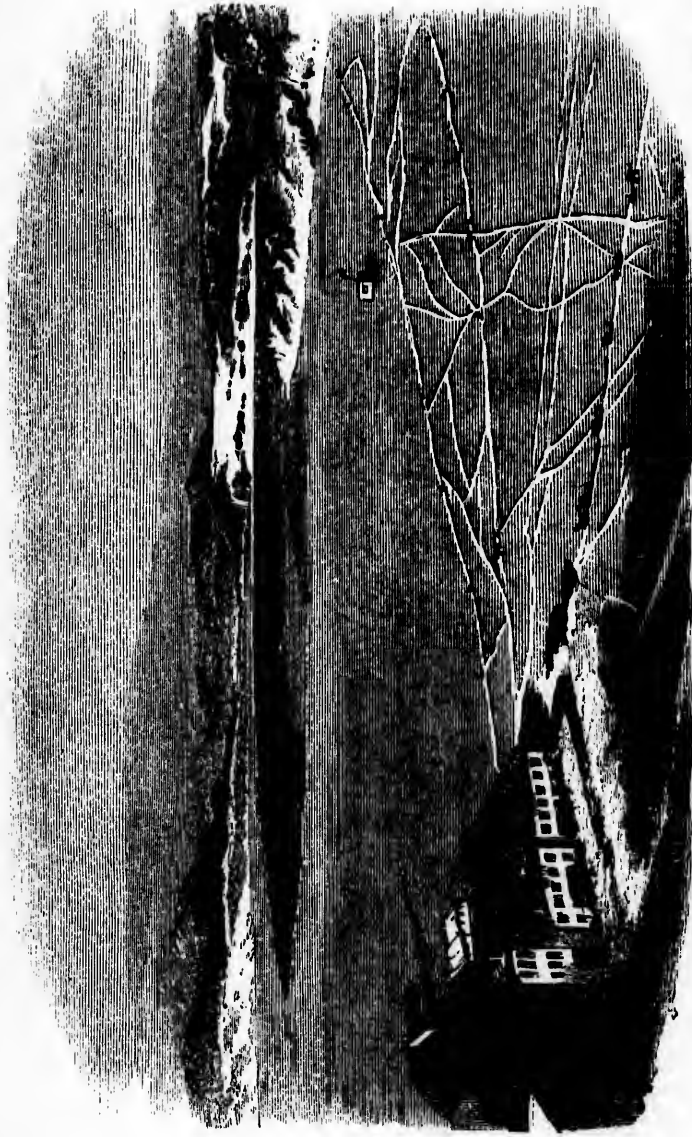
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OF THE  
DIOCESE OF QUEBEC.

BY  
ERNEST HAWKINS, B.D.

AUTHOR OF "HISTORICAL NOTICES OF THE MISSIONS OF THE  
CHURCH OF ENGLAND IN AMERICA."

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PUBLISHED UNDER THE DIRECTION OF  
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GEORGE JEHOSHAPHAT,  
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## PREFACE.

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THE present Volume, which forms the third of a series, is put forth in further pursuance of an object which I have long had at heart, that of making more widely known the history, present state, and actual wants of the Colonial Church. This object needs neither explanation nor defence, and I have therefore only to express my obligations to those who have lent me their assistance in the preparation of the following sheets. Free use, as will be seen, has been made of the printed Journals of the Bishop of Montreal; but I have also to thank his Lordship for some official papers, and for much valuable information conveyed to me in private letters. The Rev. James S. M. Anderson has, as on former occasions, most generously

put all the materials which he had collected for this portion of history at my disposal.

To the Earl of Galloway I owe various interesting particulars of Bishop Stewart; and I cannot deny myself the pleasure of thanking my old and valued friend, Dr. Jacobson, for the readiness with which he supplied me with such information as could be gleaned at Oxford respecting the same excellent Prelate.

The body of the work will show what I owe to the Rev. Missionaries of St. Armand, and to others of the Canadian Clergy; and, lastly, I feel proud of concluding my acknowledgments, by offering my best thanks to Mrs. James Bucknall Estcourt, for allowing me to grace my little work with two characteristic sketches from her pencil.

79, PAUL MALL,  
*June 18, 1849.*

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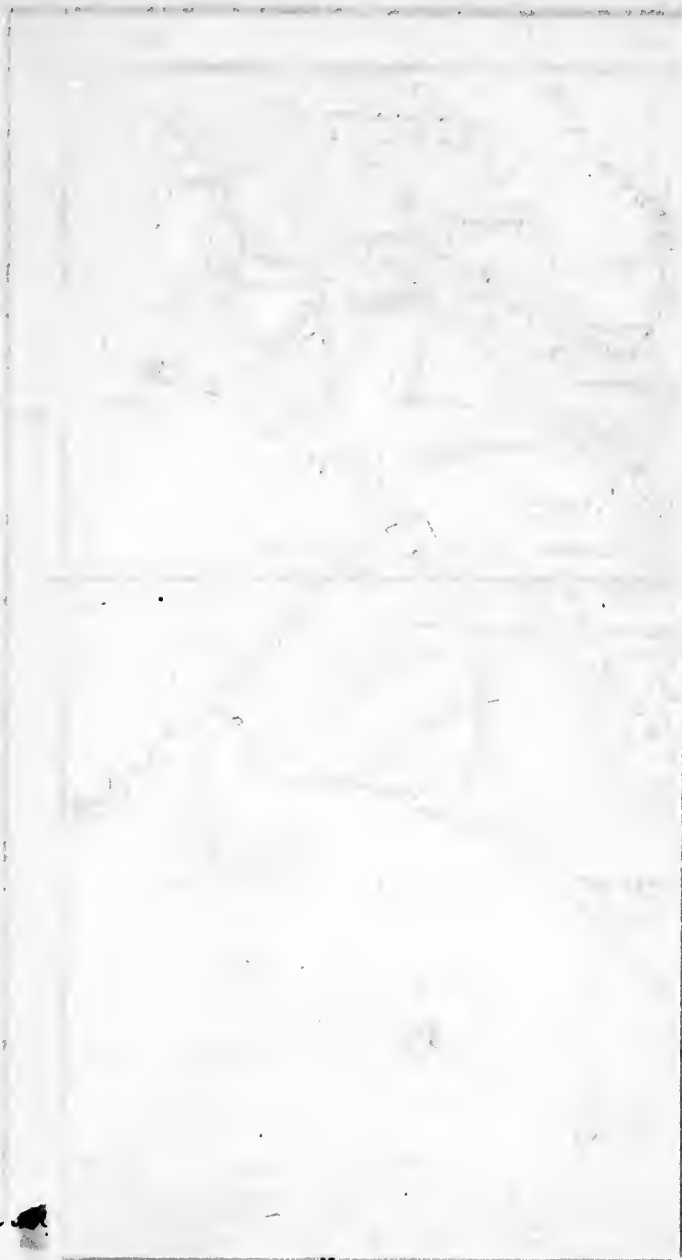
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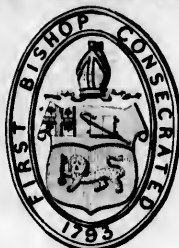
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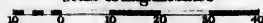
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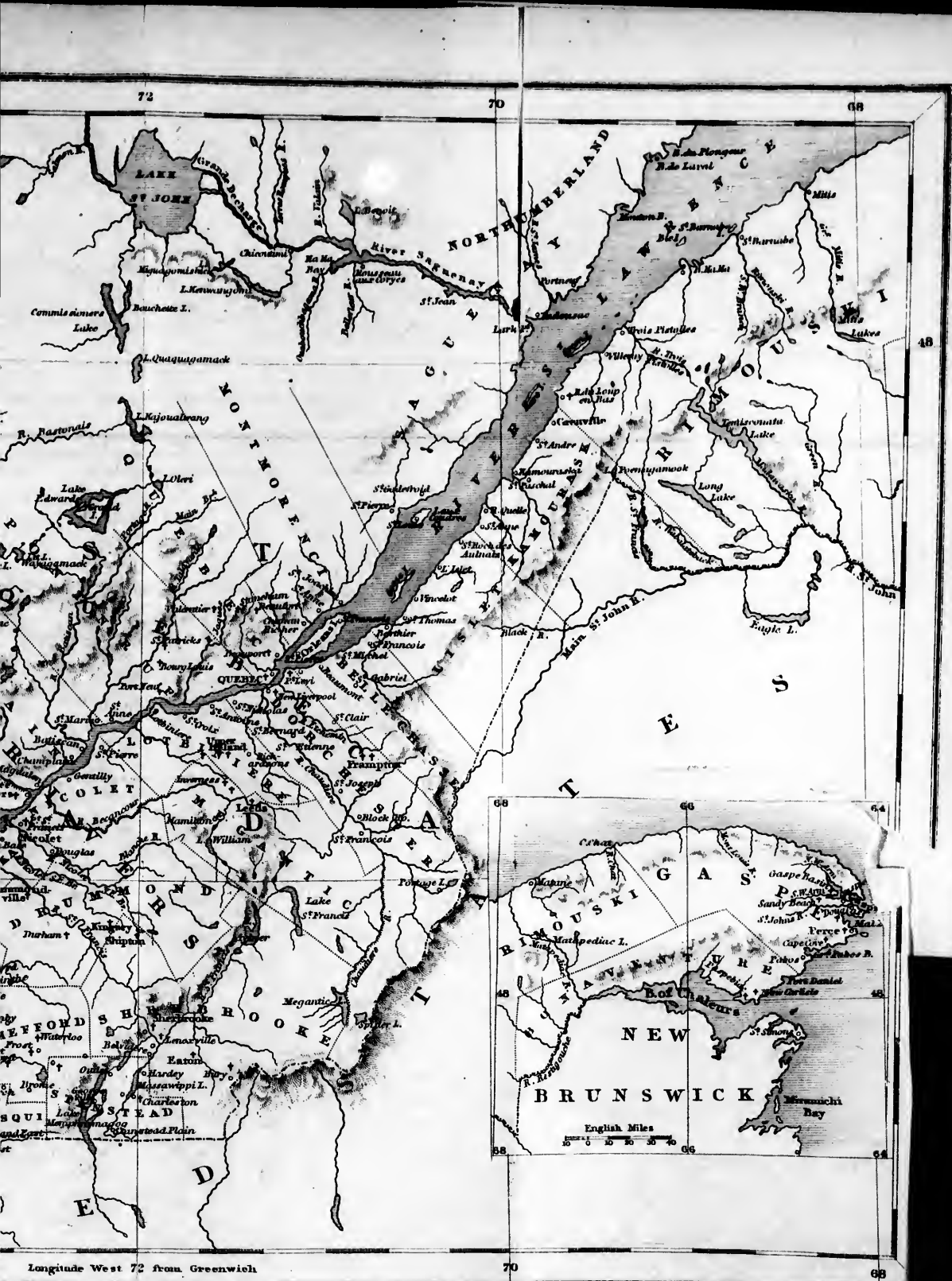


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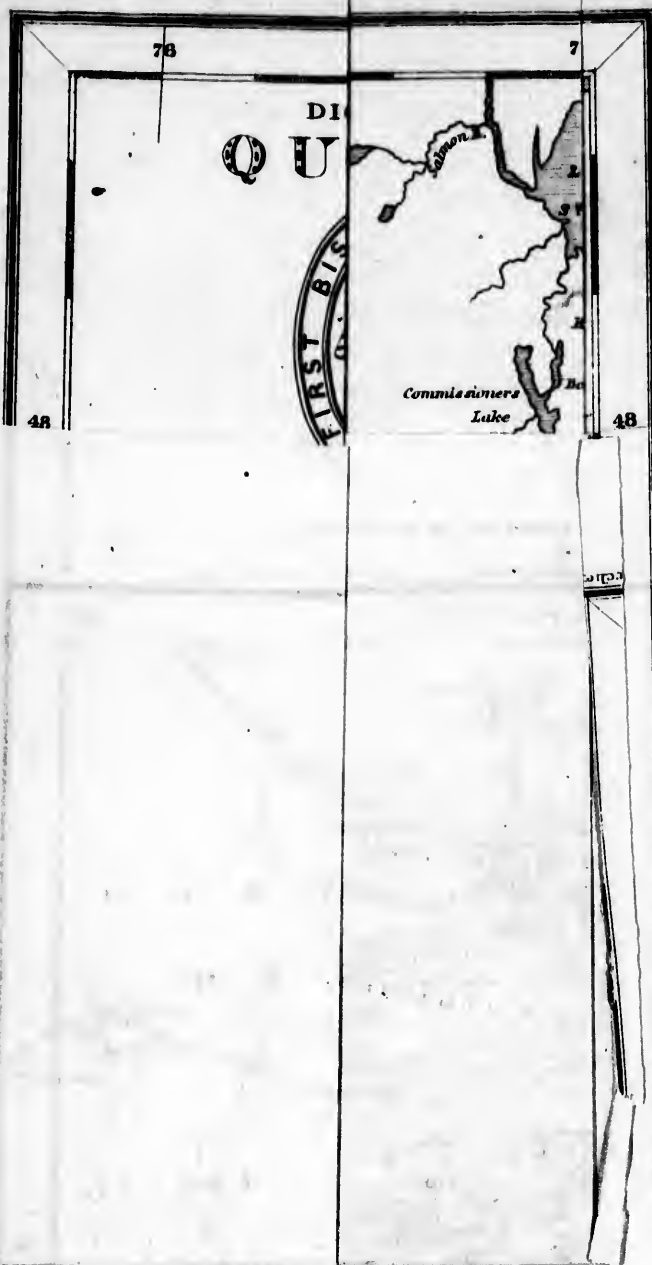
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CHAPTER I.

EXPLORATORY VOYAGE OF JACQUES CARTIER—RELIGIOUS SERVICE  
BEFORE EMBARKATION—HOCHELAGA—VOYAGES OF CHAUVIN—  
COMMISSION OF CHAMPLAIN—DUC DE VENTADOUR GOVERNOR  
—ORDER OF ST. SULPICIUS—ROMAN CATHOLIC BISHOPRIC OF  
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ENGLISH AND THE FRENCH—CAPTURE OF QUEBEC BY GENERAL  
WOLFE, 1759—PROVINCE CEDED TO THE ENGLISH—POPULATION  
AT THAT TIME—CHARACTER OF THE NEW SETTLERS AND OF  
THE CANADIANS.

ALTHOUGH the subject which the author proposes to treat in the following pages is simply the Ecclesiastical History of Lower Canada since it became a dependency of the British Crown, yet a few historical notices by way of introduction will probably be not unwelcome.

It is now more than three centuries ago since Jacques Cartier, an enterprising French seaman,

who had gained some experience in the cod fishery, was selected by Chabot, then Admiral of France, to conduct a voyage of exploration along the coast of America. This expedition, destined to lead to such important discoveries, was undertaken in humble dependence upon God's blessing. This fact, so honourable to the religious feeling of those times, is thus modestly related:—

“In the yeere of our Lord 1535, vpon Whitsunday, being the 16 of May, by the commandement of our Captaine Iames Cartier, and with a common accord, in the Cathedrall Church of S. Malo, we deuoutly each one confessed our selues, and receiued the sacrament; and all entering into the quier of the sayd church, wee presented ovr selues before the Reuerend Father in Christ, the Lord Bishop of S. Malo, who blessed vs all, being in his bishop's roabes.”\*

Cartier, accompanied by several men of distinction who joined the expedition as volunteers, set sail with three vessels on the 19th of May.

The little squadron having visited Newfoundland, directed their course westward and soon found themselves in a large gulf studded with islands. Having passed the island of Anticosti,

\* “Hackluyt's Voyages,” vol. iii. p. 262.

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"the wild men" whom they had taken near the Gulf of St. Lawrence in their voyage of the preceding year, informed them that the lands which they saw were the beginning of Saguenay, and that the country was inhabited.

"The sayd men did moreouer certifie vnto vs, that there was the way and beginning of the great riuer of Hochelaga, and ready way to Canada, which riuer the farther it went the narrower it came, euen into Canada, and that then there was fresh water, which went so far vpwards, that they had neuer heard of any man who had gone to the head of it, and that there is no other passage but with small boates. Our Captaine hearing their talke, and how they did affirme no other passage to be there, would not at that time proceede any further, till he had seene and noted the other lands and coast toward the north, which he had omitted to see from S. Laurence his gulfe, because he would know, if between the lands toward the north any passage might be discovered."\*

Proceeding cautiously, and learning from the natives, who everywhere received them with unsuspecting kindness, that there was a considerable town some days' sail up the river, they continued their voyage till they came, on the 2d of October, to a fortified city at the foot of a

\* "Hackluyt," vol. iii. p. 264.



high mountain. Jacques Cartier gave it the name of Mont Royal, which has since been converted into Montreal.

The following quaint account of what has since become an important city, the capital of Canada, will be read with interest:—

“In the midst of those fields is the citie of Hochelaga, placed neere, and as it were ioyned to, a great mountaine that is tilled round about, very fertile, on the top of which you may see very farre: we named it Mount Roiall. The city of Hochelaga is round, compassed about with timber, with three course of rampires, one within another, framed like a sharp spire, but laid across above. The middlemost of them is made and built, as a direct line, but perpendicular. The rampires are framed and fashioned with peeces of timber, layd along on the ground, very well and cunningly ioyned together after their fashion. This enclosure is in height about two rods. It hath but one gate or entrie thereat, which is shut with piles, stakes, and barres. Over it, and also in many places of the wall, there be places to runne along, and ladders to get up all full of stones, for the defence of it. There are in the towne about fiftie houses, about fiftie paces long, and twelve or fifteen broad, built all of wood, covered over with the bark of the wood as broad as any

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boord, very finely and cunning ioyned together. Within the said houses, there are many roomes, lodgings, and chambers. In the midst of every one there is a great court, in the middle whereof they make their fire. They live in common together: then doe the husbands, wives, and children, each one retire themselves to their chambers. They haue also on the top of their houses certaine garrets, wherein they keepe their corne, to make their bread withall, they call it carranonny."

A very curious description of the reception of the Captain and his crew at the town of Hochelaga is recorded in Hackluyt, and, as it tends to illustrate both the superstitious credulity of the native people, and the praiseworthy desire of the Christian discoverers to teach them the elements of revealed truth, it may be fitly noticed in this place.

"The Captain and his party were brought with much ceremonial into the open square in the centre of the town, and carpets were spread for them to sit on. The king of the country, Agouhanna, was then borne on ten men's shoulders, and placed near the captain, whom, after saluting several times, he presented with a wreath which he took from his own brow. The people then brought diuerse diseased men, some blind, some crible, some lame and impo-

tent, and some so old that the haire of their very eyelids came doune and couered their cheekes, and layd them all along before our Captaine, to the end that they might of him be touched, for it seemed vnto them, that God was descended and come doune from heauen to heele them. Our Captaine seeing the misery and deuotion of this poore people, recited the Gospel of St. John, that is to say, 'In the beginning was the Word,' touching euery one that was diseased, praying to God that it would please Him to open the hearts of this poore people, and to make them know his holy word, and that they might receiue baptism and christendome; that done he took a Seruice Book in his hand, and with a loud voice read all the passion of Christ, word by word, that all the standers by might heare him; all which while this poore people kept silence, and were maruellously attentiuē, looking vp to heauen, and imitating vs in gestures."

The captain then, having arranged the men, women, and children in convenient divisions, distributed among them hatchets, knives, beads, brooches, rings, and other presents, and then took leave, and returned to his boat. He was followed by many of the natives, who took him and his men up to the top of Mount Royal, whence they could see "thirty leagues about,"

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over a country "as faire and as pleasant as can possibly be seene, being leuell, smooth, and very plaine, fit to be husbanded and tilled."\*

Cartier wintered at the mouth of a river which he called St. Croix, but which now bears his name, and will bear to the most remote posterity the memory of his honourable adventure.

In the summer of 1536 he returned to France, and soon after his arrival presented to Francis the First Donnaconna, the king or chief of Saguenay, and the nine other native Canadians, who had been somewhat forcibly put on board the fleet. They were all of them baptized, and all, save one little girl, died in Bretagne, before Cartier's third voyage to the St. Lawrence in 1540; a voyage of which the accounts are imperfect, but which seems to have been unattended with any important result.

Towards the close of the sixteenth century, the trade in furs and Walrus-teeth attracted the attention of the French Government, and in the year 1600 a charter was granted to M. Chauvin, who made two successful and profitable voyages to Tadousac and Three Rivers. Again, after the lapse of another short interval, Champlain, whose name will be for ever asso-

\* "Hackluyt," vol. iii. pp. 273, 274.

ciated with the colony, sailed in March, 1603, with a special commission to found a settlement near Tadousac. It was not, however, till the year 1608, that, acting under the orders of M. de Monts, whom the king had by royal patent constituted Lieutenant-General and Governor, he founded the city of Quebec. The project of M. de Monts was, "to pierce thro' the land, to the western sea coast, and thereby to reach one day to China." With this view, "he determined to fortifie himself in a place of the riuer of Canada, which the Savages call *Kebec*, some fortie leagues above the river of Saguenay. There it is narrower, being no broader than a cannon will carry; and so, by that reason, the place is commodious to command, through all that great river. Monsieur Champlain, the king's geographer, very skilful in sea-matters, and who delighteth marueilously in these enterprises, tooke vpon him the charge of conducting and gouerning this first colonie, sent to *Kebec*." \*

He succeeded in penetrating higher up the river than any preceding voyager, and explored the country on the borders of the western lakes. After revisiting his native country, Champlain

\* Purchas's Pilgrims, vol. iv. p. 162.

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returned to Canada in 1612, bringing with him four Recollet priests, for the purpose of converting the savages; and, ten years later, the Duke de Ventadour having entered into holy orders, undertook the government of New France, with the hope of being able to Christianize the native population. With this object in view, he engaged the services of some Jesuits, whom he sent to Canada.\* In 1635, the Marquis de Gamache, who himself belonged to that Society, sent instructions for the establishment of a College of their order at Quebec. The next year an institution for the instruction of the Indians was founded at Sillery; and not long afterwards the Duchesse d'Aiguillon sent three Nuns to superintend the Hotel Dieu, which she had founded; while Madame de la Peltrie, having provided a vessel at her own charge, and engaged some Sisters from the convent at Tours, embarked with them at Dieppe for Quebec, where she founded the Convent of the Ursulines.

The same year the order of St. Sulpicius sent a mission to Canada, and a seminary was founded at Montreal, for the endowment of which the whole island whereon that city is built was granted by the king. In 1658,

\* Macgregor's "British America," vol. ii. p. 336.

Laval, Abbé of Montigny, and titular Bishop of Petrie, arrived at Quebec, with authority to exercise the functions of Vicar Apostolic.

The Roman Catholic Bishopric of Quebec was founded in 1670, and the Mission of Lorette was established about the same time. These facts will suffice to show the zeal for the propagation of the faith which was manifested as well by private individuals as by the governor of the colony, and the sovereign of the mother country. They may well shame the indifference and neglect of our own Government and people.

This is not the place for recording the long contests with the warlike tribe of the Iroquois, by which the progress and prosperity of the French were checked for nearly a century. Nor is it necessary to investigate very minutely the causes which led to hostilities between the French and English colonists. Whether excited by the emulation of rival fur traders, or the traditional jealousy of two powerful nations having possession of the opposite banks of the St. Lawrence; it may suffice to say, that a contest for supremacy arose between them in 1759, which was virtually terminated by the gallant capture of Quebec, under General Wolfe; and at the general treaty of peace in 1763, Canada,

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then called the Province of Quebec, was ceded to the English. In 1765, Governor Murray communicated to the Lords of Trade and Plantations, a full account of the state of the province; from which it appears that there were at that time, exclusive of the towns of Quebec and Montreal, 110 parishes, containing 9,722 houses, and 54,575 Christian souls.

The two capitals together contained 14,700 inhabitants, of which nineteen families were Protestant. "The rest of that persuasion," says Governor Murray, "a few half-pay officers excepted, are traders, mechanics, and publicans, who reside in the towns of Quebec and Montreal; most of them were followers of the army, of mean education, or soldiers, disbanded at the reduction of the troops. . . . I report them to be, in general, the most immoral collection of men I ever knew; of course, little calculated to make the new subjects enamoured with our laws, religion, and customs." It would be more agreeable to suppress this painful testimony, but it seems a duty to direct attention to the evils arising from the reckless and irresponsible manner in which, formerly, persons were selected for Colonial service.\* On the other hand, the governor

\* See M'Gregor's "British America," vol. ii. pp. 382 and 387, for remarks on the improper choice of civil officers, &c.



states, that the Canadians were, for the most part, "a frugal, industrious, and moral race of men;"—"zealous for their religion, though very ignorant." "Few or none," he says, can read;" and he adds, "Printing was never permitted in Canada till we got possession of it."

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## CHAPTER II.

FIRST CLERGYMEN IN CANADA—CHAPEL OF THE RECOLLETS USED AS A CHURCH—FIRST MISSION ESTABLISHED—FIRST CHURCH BUILT—WANT OF INTEREST IN THE REPORTS OF THE MISSIONARIES—VISITATION BY THE BISHOP OF NOVA SCOTIA—ERECTION OF CANADA INTO A BISHOPRIC—POWERS OF THE ENGLISH AND ROMAN CATHOLIC BISHOP—DR. JACOB MOUNTAIN—HIS CONSECRATION—POSITION OF THE CANADIAN CHURCH IN 1793—THE BISHOP'S FIRST VISITATION—MODE OF TRAVELLING—STATE OF THE DIOCESE—THE CLERGY RESERVES—DIFFICULTIES OF A COLONIAL BISHOP—DEATH OF BISHOP MOUNTAIN.

CURIOSITY is naturally excited to learn the names of those who have first led the way in any enterprise or undertaking; and, therefore, it is right to mention the Rev. Mr. Brooke as the first clergyman of the Church of England who officiated in Quebec, although there is no record of his life or proceedings. He arrived, it is supposed, almost immediately after the conquest. It was his wife who wrote the novel called "Emily Montagu," the scene of which is laid in Canada. The three next clergymen of whom we find any mention, seem to have been appointed by the Government, under the expectation that an impression might be made on the French Canadians by clergymen

who could perform the Anglican service in the French language. The first was a Monsieur de Montmollin, a Swiss, ordained in our Church. His name occurs in the register of Quebec in the year 1768. He had a few French hearers, not converts, however, for they were of the old Huguenot stock; but his imperfect pronunciation of our language marred the effect of his ministrations to the English. M. de Montmollin lived till the commencement of the present century, and is still remembered by some as a respectable, well-informed, and clever old man, with his old-fashioned clerical dress, and a great white wig." \*

The second—namely, the Rev. David Chabrand de Lisle, also of Swiss extraction, and but imperfectly acquainted with our language,—was sent by the Government to act in the double capacity of chaplain to the garrison and minister of the English congregation at Montreal. M. Veyssières, a Recollet friar, who had been disgraced in his own communion, was adopted as the minister of Three Rivers, but seems to have done no more credit to the Church of England than he had done to the Church of Rome.

Although the British settlers at Quebec had obtained a clergyman, they had no church.

\* Private letter from the Bishop of Montreal.

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They did not scruple, therefore, to apply to the order of the Recollets\* to allow them the use of their chapel during those hours on the Sunday when it was not required for their own service. This request—which must be considered a somewhat bold one, if not only the difference of communion but the difference of race be taken into account—was at once most generously complied with; and the first regular Church services in Canada were thus performed in a chapel belonging to a Franciscan order of the Church of Rome. After every English service, the chapel was subjected to a regular lustration, for the removal of the pollution which it was thus supposed to have contracted.

The English population was, of course, considerably increased by the war between Great Britain and her colonies to the south of the St. Lawrence; and, as might be expected, the majority who at that period sought refuge in Canada, were Churchmen.

The first Mission of the Society for the Propagation of the Gospel was established in the year 1784, at Sorel, afterwards named William

\* An order of St. Francis, approved by Clement VII. in the year 1532. The name of "Recollet," by which it came afterwards to be known, is derived from the practice of strict spiritual "re-collection" which was required of the brothers.

Henry, (on the river Richelieu,) which at that time contained about seventy Protestant families. They were of various denominations, but all attended Church, and the Lutherans claimed to be considered as members of the Church of England. It would be tedious and unprofitable to enter at length into the details of this Mission; but we cannot help lamenting here, as elsewhere, that the reports sent home to the Society are uniformly confined to the most bare and meagre statement of clerical ministrations. We meet with no description of the country or of the people—no sketches of Missionary life—no human incidents of any kind. We would gladly hear something of the manner of life half a century back of the French “habitant,” or the English settler; we should welcome an occasional account of the modes of travelling, the state of the roads, the terrors of the forest, and the want of all accommodation for either man or beast. But the letters of the Missionaries afford no relief of this kind,—they are little else than a register of baptisms, marriages, and funerals, and other Church statistics, which it is necessary, indeed, to possess, but which go but a very little way towards conveying a just idea of the condition of an infant Church in the Colonies, as it struggled into life and shape. If, however,

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from the nature of our materials, we are unable to interest, we must at least endeavour not to weary the reader, and for this reason we shall pass rapidly over the first twenty years of our annals.

In 1789, the Bishop of Nova Scotia called the Canadian Clergy to the first episcopal visitation which had ever been held by a Bishop of our Church in Canada. The whole body in both divisions of the province did not at that time amount to half as many as are now officiating in the single city of Montreal. The number confirmed at Quebec was 130, and at Montreal 170. Four years after this, Canada was erected into a Bishopric, and the person selected to fill the see was Dr. Jacob Mountain. Before, however, proceeding further with our narrative, it may be as well to state on what footing it was proposed that the Church of England should be placed in the Colony.

By the articles of capitulation, it was provided that the new subjects of the Crown should enjoy the full toleration of their religion, and remain in undisturbed possession of their churches, parsonages, and tithes; but, that there might be no misapprehension as to the extent of privilege thus accorded, it was expressly stated in the King's instructions, that it was "toleration of the free exercise of the religion of the

Church of Rome, to which they were entitled, not to the powers and privileges of it, as an established church, for that is a preference which belongs *only* to the Protestant Church of England."

The Roman Catholic Bishop was at first allowed the name of "Superintendent" only, but afterwards his prescribed title was, Roman Catholic Bishop in Canada. Thus a nominal superiority was accorded to the church of the conquerors, but the real power and influence of the more ancient body remained unimpaired, and gradually the Government at home was induced by the representations of the provincial governors to adopt the policy of conceding many substantial advantages to the Church of Rome. Thus the patronage of all the cures in the Diocese, about 200 in number, has been transferred from the Crown to the Roman Catholic Bishop, who changes and removes the clergy at his pleasure. He also creates suffragans, erects and divides parishes without reference to Government, and exercises an exclusive control over the several religious communities. Whether it is desirable that any Bishop should be invested with powers so considerable, without check or appeal, may be a question. All that we remark here is, that they are conceded to the Romish, and denied to the English Bishop. But an instance of

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still more marked contrast in their authority remains to be noted : while the Roman Catholic Bishop issues dispensations for marriages without banns, the licences for protestant marriages are issued, not by the English Bishop at all, but by a clerk in the Prerogative Court; and executed with a seal, bearing the impress of a mitre. Although, assuredly, no enlightened member of the Church of England would wish to see any other communion deprived of its fair privileges, or his own treated with undue favour, yet common justice and true policy demand that the religion of the Sovereign, and of the parent state, should be placed in a position of at least equal advantage with any other. On this subject, however, we forbear to dwell.

Dr. Mountain, the first Bishop of Quebec, was descended from one of those protestant families which, driven from France by the revocation of that wise and tolerant decree, called the Edict of Nantes, have contributed so much to the industry, art, and literature of Great Britain. He was born in 1751, received the first part of his education at the Grammar Schools of Wyndham and Scanning, Norfolk; and was in due time sent to Caius College, Cambridge, where he became a fellow. He was well known in the University, and after quitting it, was



nominated to the living of St. Andrew's, Norwich. Subsequently he became Examining Chaplain to the Bishop of Lincoln (Tomline), and held the livings of Buckden, Huntingdonshire, and Holbeach, Lincolnshire. He was also a Prebendary of Lincoln. It may well be supposed, too, from his acquaintance with Mr. Pitt, that Dr. Mountain had very reasonable prospects of further advancement in the Church at home. But it was the will of God, that instead of assisting to build up the Church in this country, he should go forth to lay its foundations in a remote province.

The letters patent constituting the provinces of Lower and Upper Canada a Bishop's see, were executed on the 28th of June, 1793, and the Rev. Dr. Mountain was consecrated at Lambeth, on Sunday, the 7th of July, by Archbishop Moore, assisted by the Bishop of London, (Porteus,) the Bishop of Bangor, (Warren,) and the Bishop of St. David's, (Horsley.) And here, as the question of the proper designation of Colonial Bishops is still sometimes mooted, it may be as well to say, that the title of *Lord* Bishop was formally given to the Bishop of Quebec and his successors, by letters patent from the Crown under the seal of the province, and bearing date May 29th, 1794. This title had not been borne by the first

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Bishop of Nova Scotia, nor did he ever assume it. The new Bishop, the first who had been appointed to any colonial See directly from England—for the whole of Dr. Inglis' ministerial life had been passed in the American colonies—embarked for Quebec soon after his consecration, and arrived on the 1st of November. The aspect of the Canadian church was at that time anything but favourable. In the episcopal city there was no church, no Bishop's residence, no parsonage; in the whole of the lower province there were but six clergymen, two of whom were employed at Quebec, and two at Montreal; the total number of clergy in Upper Canada was three. Of the nine clergymen then officiating within the limits of the Diocese, five were missionaries of the Society for the Propagation of the Gospel, and four, including the three Frenchmen, chaplains, maintained by the Government.

It must have required no ordinary moral courage for a Bishop of our communion to assume the spiritual superintendence of such an extensive Diocese, with a flock so scattered, and with so few pastors. The difficulty of his position, too, was much increased by the circumstance of his being surrounded by the numerous and richly endowed priesthood of the Church of Rome. But however some have

regarded him in the light of an intruder, he was received with marked kindness and courtesy by the Roman Catholic Bishop, an aged, infirm, but venerable man, named Briant, who offered him the old-fashioned salutation of a kiss on each cheek, good humouredly remarking, "Your presence was much needed, to keep your people in order."

In the summer of 1794, Bishop Mountain made his first visitation, and it seems necessary to beg the reader to pause awhile, and consider, what an episcopal visitation implied in such a country as Canada was fifty years ago. It was the duty of the Bishop to inspect the scattered churches, and hold confirmations along a line of country, reaching in one direction, from Quebec to the upper end of Lake Erie, 800 miles, and again in another to Gaspé, 450 more. These visitations, which were repeated pretty regularly every three years, continued to extend themselves as population increased, and as new missions were formed, till they comprised a circuit of at least 3000 miles.

The roads of Canada, formed of cross-laid trees, and rendered almost impassable sometimes by fallen timber, and sometimes by mud holes and rapid thaws, have often been described; but bad as they are at the present day, it is certain that they were much worse at the close of the

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last century. The modes of conveyance, too, whether four-wheeled wagon, or cariole, were necessarily of the rudest kind, and with such carriages and such roads, the journeys were of course painfully tedious; nor could the Bishop complete his course, without frequently having recourse to boats and canoes, to cross the lakes and rivers.

Add to all this the wretched accommodation which, at the best, the scattered settlements could afford, and we have some notion of the weariness and painfulness which a Missionary Bishop, even in our times, has to endure in the ordinary discharge of his duty.

"The Bishop of Quebec," says the author of an obituary Memoir, in a religious periodical,\* "might have been seen upon his visitations with his companions, at one time mounting or descending rapids in the *bâteau* of the *voyageur*, at another coasting the vast inland waters in a bark canoe with armed Indians—frequently travelling in wagons under the circumstances already described; forced often, either when belated by the badness of the roads, or baffled by winds when on the water, to take refuge in some wretched hut, where, possibly, he could not even spread the bedding which he carried. Sometimes he has passed the night under a tent,

\* Christian Remembrancer, for September, 1825.

or in a barn ; and it has happened more than once that he has done so in the open air."

After having completed his first Visitation, the Bishop sent home to the Society the following account of the religious condition and wants of his Diocese :—

" The country between Montreal and Kingston is entirely settled, including a distance of 200 miles along the north bank of the St. Lawrence.

" From the Point au Baudet, which separates the two provinces, upwards, the progress of cultivation and population is astonishing. Almost on every lot is a commodious farmhouse and barn ; but the mass of the people are entirely destitute of the means of religious instruction, and observe no forms of public worship. Between Montreal and Point au Baudet (fifty miles) the majority of the people are Roman Catholics, and have two Churches ; but there are no other places of worship. But above the Point (150 miles) they are all Protestants, with the exception of a small body of Scotch Roman Catholics ; and, in the whole distance between Montreal and Kingston (200 miles) there is no clergyman, and no place of worship except a small Lutheran Chapel, and one or two still smaller, belonging to the Presbyterians. The Lutheran minister is a German,

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and speaks English very imperfectly. The Presbyterian is a very respectable man, but his congregation is not very considerable.

"There are a few Methodists of the worst description wandering about the country, but much discouraged by the discerning part of the people, and in no great credit with the rest. Besides our two Missionaries, there is great need of another.

"At Niagara there is a very respectable congregation. At York,\* the north side of Lake Ontario, there is a settlement without a minister. Another at Detroit, without a minister, to which some layman reads the Liturgy and a printed sermon on the Sunday."†

The people themselves, many of whom being half-pay officers, and loyalists on principle, who had settled on farms since the American Revolution, were anxious for the ministrations of a clergyman. And others, though Dissenters, assured the Bishop that if they could have a regular minister of the Church, they would conform to it. Indeed, many of them had received confirmation at the several stations where he administered that solemn rite. The Bishop consequently wrote to the Secretary of State, urging the appointment of Clergymen to the several stations of Detroit, York, Bay of

\* Toronto.

† Journal, vol. xxvi. p. 347.

Quinté, Cornwall, and New Johnstown.\* He placed his brother, the Rev. Jehoshaphat Mountain, afterwards Rector of Montreal, at the settlement of Three Rivers, on a salary of 50% from the Society. This salary he resigned, when, on the death of M. Veyssières in 1800, he succeeded to the Chaplaincy of that station. In writing to the Society two years later, the Bishop expressed the regret which he had often felt at being unable to induce properly qualified Clergymen from England to go to Canada, and accordingly he turned his thoughts to the selection of such young men of good promise as he might find in the Diocese. The first whom he ordained were Messrs. Pollard and Jackson. Mr. Pollard was sent to the Mission of the Society for the Propagation of the Gospel at Sandwich. A far more distinguished man, Mr. Strachan, the present Bishop of Toronto, was ordained in 1803, to the Mission of Cornwall.

Other candidates were, at long intervals, admitted to Holy Orders; amongst them, Mr. John Bethune, and Mr. J. G. Weagant, both for missions in the Upper Province; but the Bishop still, from time to time, complained of the difficulty of obtaining a due supply of clergy. With a view to provide a remedy for

\* Journal, vol. xxvi. p. 348.

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so serious an evil, he proposed in 1815 that the Society should make an allowance of 50*l.* a-year to a certain number of students who might be willing to prepare themselves for the duties of the sacred ministry; and the Society acceded to his request so far as to place an annual sum of 200*l.* for five years at the disposal of the Bishop for the purpose specified. Shortly after this, two young men, who had been studying for Holy Orders in the colony, were ordained; of these, the Rev. James Reid was sent to take charge of the mission of St. Armand, during the temporary absence of its honoured pastor, the Hon. and Rev. Charles Stewart, by whom his studies had been assisted; and the Rev. Micaiah Townsend was appointed to the charge of Caldwell Manor.

During his visitation of 1816, the Bishop was gratified by many proofs, not only of the anxiety of the people for the ministrations of religion, but also of their readiness to make sacrifices for the erection of churches and the support of clergymen. At Compton, the inhabitants presented to him an address, in which they engaged to build a church and parsonage, and to contribute eighty dollars a-year towards the salary of a Missionary. At Caldwell Manor, a church was so far finished, that Divine service was regularly performed in it.



At Ascot, Mr. Felton, a gentleman of property, expressed his intention of erecting a church at his sole expense. In other places the feeling of the settlers was a good deal divided between the Church and the meeting-house. Thus, at Stanstead it was determined to build "a place of worship," but what body of Christians was to be entitled, and on what conditions, to avail themselves of it, was a reserved question, the agreement being that as soon as the building was completed, a meeting should be called of all the subscribers, at which the shares of the respective parties in the common building should be apportioned according to the number of votes; so that, if the Churchmen were to the Dissenters in the proportion of two to one, they should be entitled to have two services for one allowed to the other party. And this system was to continue till the majority should succeed in buying out the minority, who were held bound to sell.\*

We have already, in the Annals of the Diocese of Toronto, given a brief history of the Clergy Reserves of Canada, and it will be unnecessary to insert in this place anything beyond a notice of the part taken by the Bishop of Quebec, in vindication of the just claims of the Church of England.

For many years he laboured almost inces-

\* Journal, vol. xxxi. p. 199.

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santly, to correct the gross mismanagement of that property. Leases continued to be granted in both provinces; and though the rents were duly received by the Sheriffs of the several districts, no portion of the fund was applied to the use of the Church. His Lordship strongly urged, both upon the Home and the Provincial Government, the expediency of erecting the Bishop and Clergy into a corporation, for the legal management of the clergy reserves, and this measure was adopted for the lower province, in the year 1816. The Bishop also recommended the endowment of Rectories, for the competent support of the clergy in both provinces. So important did these measures appear to the Society for the Propagation of the Gospel, that they appointed a special committee, consisting of the Bishop of London, the Bishop of Quebec, then (1818) in England, and the Rev. Dr. Wordsworth, to draw up a memorial to Earl Bathurst upon the subject.\*

In 1820, the Bishop made the eighth, which proved also to be his *last* visitation of his diocese; in the course of which, he held a confirmation at every place in which a Missionary was stationed. At Eaton he confirmed several adults, who had hitherto belonged to a Lutheran congregation. He also ordained Messrs. Taylor

\* Journal, vol. xxxi. p. 333.

and Myers, both of whom had been ministers of the Lutheran communion. The Bishop expressed himself as much gratified at the pleasing appearance of many churches, which were in course of erection, and of some which were handsomely finished.\* Many however were left in a very incomplete state, owing not unfrequently to the pecuniary embarrassments of the subscribers; while the churches in the remoter districts were almost invariably destitute of some of the decent appendages or furniture of a church—as bell, font, sacramental plate, surplice, or even of a Bible and Book of Common Prayer.†

In the year 1823, the Society having come to the determination of supporting twelve additional Missionaries in Canada, the Bishop sent home a list of five stations in the lower province, and seven in the upper, at which he considered that they would be most advantageously placed.‡

Little more remains to be told of the first Bishop of Quebec. Age and infirmity were now fast bringing down his strength to the grave. He had already passed the age of man; and for thirty years, he had borne the burden of a Canadian Bishop's office. What were the demands upon his physical powers, may be in some degree

\* Journal, vol. xxxiii. p. 101. † Ib. p. 158. ‡ Ib. p. 199.

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estimated, by reference to the account already given of his journeys, and by bearing in mind the fact, that the visitation of the two provinces subject to his spiritual jurisdiction, comprised a circuit of at least 3000 miles. But there were other trials, more wearing perhaps than any bodily labour, which of necessity pressed heavily upon a Bishop, placed in circumstances so altogether novel. These trials and anxieties are well described in the following passage of the Memoir already cited:—"Many have been the difficulties and many have been the discouragements, connected with the establishment of the Church of England in the Canadas, during the time in which its affairs were conducted by Bishop Mountain. To these may be added the perplexities which present themselves—the novel cases which arise in applying to an infant country the rules which have grown up with ancient institutions—in deciding where it may be lawful and expedient to deviate—and in providing for the spiritual exigencies of the diocese, in its state of destitution, with regard to academical and other establishments. It was not a regular course of ecclesiastical functions, it was not a prescribed routine of duties, sheltered by precedents, and sustained by full authorities, that the Bishop was called upon to discharge, but he was called upon to supply

expedients, and to choose between difficulties; to direct the movements, and to cover the weak points of a half-organised body of men, who had to struggle to maintain their ground.”\*

Much must always depend upon the first occupant of a See. He has to lay the foundation on which his successors are to build. In a Colony his duty is more especially important. His acts and his decisions are sure to be quoted as precedents. With but few authorities to guide him, he has to adapt Ecclesiastical rules and Church discipline to the condition and the wants of a new country. He is chargeable with all the well-understood responsibility of *beginning well*. The first Bishop of Quebec was fully alive to the gravity and importance of his position. He had, in a manner, to bring order out of chaos; to collect such elements of religious principle and feeling as presented themselves, and to shape them on the model of the catholic Church of England. This was, of course, not to be done in a moment, nor without meeting and overcoming many difficulties. But the Bishop set himself zealously to the work, and succeeded, to a great extent, by resolution and perseverance. A cathedral which, though not to be compared with the glorious buildings of the mother country, is yet the

\* Christian Remembrancer for September, 1825.

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best specimen of architecture in Quebec, and which was probably at that time hardly inferior to any church in North America, was built in the year 1804, by the bounty of King George the Third, in consequence of the representations of the Bishop. This cathedral was justly entitled to its name, not merely as containing the Bishop's chair, but by authority of Letters Patent from the Crown. Although no endowment could be procured for the support of a Dean and Chapter, nor any provision for the maintenance of a daily service, the Bishop introduced the choral service, and imported from England the very first organ which was ever heard in Canada.

These facts are mentioned as indications of the loving care which he devoted to the work of the Church, and which showed itself more fully in his exertions for the spiritual interests of the people, and the establishment of a sound system of education. Of these labours and exertions, indeed, we possess little detailed information; but as much, perhaps, has been said as befits a summary history like the present; enough, it is hoped, to entitle the Bishop to the grateful remembrance of the Church both at home and in the Colonies.

He died at Quebec, on the 16th of June,

1825, in the 75th year of his age, and the thirty-second of his episcopate. As soon as the sad intelligence reached England, the Society adopted resolutions expressive of their respect for his memory, and their high appreciation of his noble and consistent character.

At the time of Bishop Mountain's death, there were in the two provinces *fifty-three* clergymen, *forty-eight* of whom were Missionaries supported by the Society for the Propagation of the Gospel. There was besides, one visiting missionary, the devoted Charles Stewart, assisted by the same funds, and there were two military chaplains.

The number of churches may be stated at from twenty to twenty-five in *each* province; and twelve more, chiefly in the upper province, had been commenced or undertaken in the hope and expectation of obtaining a resident clergyman. A mission also had been established for the instruction and conversion of the Mohawks in Upper Canada.

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## CHAPTER III.

APPOINTMENT OF DR. STEWART TO THE BISHOPRIC—MISSIONARY  
MOTIVES—ST. ARMAND—REV. C. C. COTTON—DIVINE SERVICE  
COMMENCED AT A TAVERN—CHARACTER OF THE PEOPLE—CON-  
FIRMATION—MISSIONARY EXCURSIONS—ERECTION OF CHURCHES  
—THE WAR—MR. STEWART'S RETURN TO ENGLAND—COLLECTION  
FOR CHURCH-BUILDING.

HIGH rank, long standing in the Colony, and more abundant missionary labours, combined to recommend the Hon. Charles J. Stewart for the vacant See; and though his appointment to the Bishopric, which then comprised the whole of Canada, has already been mentioned in the "Annals of the Diocese of Toronto," such brief notices of his missionary career as we might be enabled to collect were specially reserved for the history of that portion of the Church in which his first Mission was situated, and with which his name will ever be associated. To leave England forty years ago for a life of toil, privation, and solitude, in a Canadian wilderness, must have been no common sacrifice to any man possessed of the barest competence at



home. But for one of noble birth, aristocratical connexions, and independent means, to leave behind him all the manifold advantages of his lot, and give himself up to the self-denying labours of a Missionary, amid a rude and self-willed people,—this is undoubtedly an instance of self-devotion, alas! but too rare;—or should we not rather say, that it is an instance of the grace of God triumphing over the strongest natural feelings? It need hardly be said that Mr. Stewart was not led to offer himself for missionary work by any ordinary love of enterprise or adventure: neither was it in the ardour of youthful enthusiasm that he gave himself to this service, for he was in his thirty-ninth year when he took charge of his first Mission. There is no reason to doubt that he was moved to it by a solemn and deliberate conviction of duty.

The beautiful lines which Southey applied to Reginald Heber are no less appropriate to Charles Stewart.

“ A messenger of love, he went,  
A true Evangelist;  
Not for ambition, nor for gain,  
Nor of constraint, save such as duty lays  
Upon the disciplined heart,  
Took he the overseeing on himself  
Of that wide flock dispersed,  
Which, till these latter times,  
Had there been left to stray,  
Neglected all too long.

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For this great end, devotedly he went,  
Forsaking friends and kin,  
His own loved paths of pleasantness and peace,  
Books, leisure, privacy,  
Prospects (and not remote) of all wherewith  
Authority could dignify desert."

In a letter dated many years afterwards,—October 23, 1818,—and written in the simplicity of family confidence to his sister, the Lady Catherine Graham, he says:—"Providence originally led me to this country, Canada, and has continued me in it in a manner which has always satisfied me that I have been following my duty; and I am persuaded that if I am faithful, Providence will continue to be my guide. You well know, that those who really trust in God see his guiding, protecting, and preserving hand, without their being enthusiasts. Devotion to his service made me a Missionary. Some persons will tell me that I could do much good in England, and Ireland, and so forth. True. But I undertook to make exertions and sacrifices, for the cause of the Gospel and of souls, which were not necessary except in a Missionary, and which few ministers will or can make; which is plainly the case from the difficulty of getting Missionaries—and for whom our Church is calling. I well know that it was worldly motives which deterred me from offering myself sooner than I did; but,

thank God! through his providence and grace signally calling me a weak creature, pious motives prevailed. At present I must persevere in them; and it is probable if I do not relax in piety, I shall long continue to persevere in a missionary way."

These are the words of truth and soberness, and plainly show that Mr. Stewart did not offer himself for the arduous post of a Missionary without first counting the cost.

It is stated, indeed, in a very interesting memoir\* of him by Bishop Henshaw, of Rhode Island, that the direction of his own mind was to India, as the most inviting field of missionary labour; but that, being at a meeting of the Society for the Propagation of the Gospel, and hearing a very deplorable account of one of the stations in Lower Canada, from which the Missionary, in utter despair of effecting any good, requested permission to withdraw, Mr. Stewart at once abandoned his own cherished predilections, and offered himself for this service of forlorn hope. The parish was said to be the head quarters of a party of counterfeitters and swindlers, who escaped thither from the American border. Whether, in fact, it were much worse than other places or not, it is easy to imagine

\* The reader will be pleased to find the memoir in the Appendix.

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that such a place as St. Armand, situated on the frontiers of Canada and the United States, presented at best but an unpromising charge to a Missionary. Some general notion of its moral and religious character we may gather from the report of the Rev. C. C. Cotton, who went to reside there in April, 1804. He describes the difficulty which he met with in bringing the self-willed people into any thing like Church ways; and mentions, as an instance of the little regard they had for religious rites, that they commonly went before a magistrate to be married, simply because it was the cheaper way. There was no room set apart for Divine service, and the people refused to contribute any thing towards the maintenance of their pastor. When we add that the whole number of communicants at Christmas was six, and at Easter five, it will be obvious that religion was at a very low ebb.

Such was the Mission on which Mr. Stewart entered. There seems, however, no authority for the assertion, that his predecessor abandoned it in despair. Indeed, few persons have ever laboured more patiently and perseveringly than the Rev. C. C. Cotton; and as, after a long and useful career of nearly forty-five years, he has within a few months been called to his rest, it seems fitting to devote a few lines to his memory

in this place. Mr. Cotton received his school education at Eton, and afterwards entered at Oriel College, Oxford, where he took his B.A. degree. He was already in Deacon's orders when he set out to Canada, where he was soon afterwards ordained Priest by the Bishop, and appointed to the Mission of St. Armand and Dunham. The former portion of his charge he resigned into Mr. Stewart's hands in 1807, and went himself, in the spring of the following year, to Dunham, where he continued to labour for a period of forty years. From his half-yearly letters, it is easy to gather that the chief difficulties he had to contend with at his first settling, and long afterwards, were the ignorance and indifference of the people; though he also makes frequent reference to the confusion which was introduced by the proceedings of itinerant Anabaptist and Wesleyan Missionaries. Their arguments, and attempts to draw aside his congregation, he met in the best way he could, both by his own expositions of the truth, and by distributing amongst the people the Book of Common Prayer, the Church Catechism, and some useful and appropriate tracts, which were supplied to him, from time to time, by the Society. After long years of alternate hope and disappointment, he had the happiness of seeing a church consecrated in the autumn of

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1821; and in 1824 he established a Sunday-school, which had the effect of checking the prevalent habits of idleness and vice.

In this way he went on labouring patiently and contentedly, serving God in his generation, though withdrawn from the notice of men, till the year 1848, when he finished his course on the ninth day of October. "He was," says the Bishop of Montreal, "the oldest clergyman in the Diocese, and the longest employed within its limits." "It appears," continues his Lordship, "from the testimony of neighbouring clergymen, that he manifested in his last illness a spirit of resignation and humble faith; and a very kindly feeling towards his memory was evinced by the surrounding population, a great concourse of whom attended the funeral."\*

We now return to Mr. Stewart. As soon after receiving his appointment as he could complete the necessary preparations for the voyage, he proceeded to Plymouth, whence, after waiting more than a fortnight, he sailed on the 7th August, 1807. On the 27th September, he arrived at Quebec, and after a few days' stay both there and at Montreal, he set out for his mission of St. Armand, which he reached on the 21st October. This was on Saturday, when "putting up at the only tavern in the village,

\* Letter of the Bishop of Montreal, November 16, 1848.

he asked the landlord, if he could let him the only good-sized room in his house; and being answered in the affirmative, he directed him to prepare it the next day for a congregation, and to give as general a notice as possible, that he, a Clergyman of the Church of England, would then and there perform Divine service, and preach the Gospel. Upon this the honest-hearted landlord endeavoured to dissuade him from his purpose, informing him that not very long before a preacher had come to settle there, but that, after remaining some time, he had found the people so wicked and abandoned, that he had left in despair. Then," answered the warm-hearted Missionary, "*this* is the very place of duty for *me*—here I am NEEDED; and, by God's grace, here I will remain, and trust to Him in whose hand are the hearts of all people, for success."\* For a few Sundays therefore, and until he could find a suitable place for public worship, he officiated in the inn; but ultimately a small school-house was fixed on for the purpose, where he first performed Divine service on the 29th November. He found numerous Methodists and Anabaptists in the Mission, but they were not illiberal or

\* I cannot help thinking that this anecdote, obligingly communicated to me by the Rev. T. Fuller of Thorold, is the basis of the more romantic one mentioned by Bishop Henshaw.

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factions, and the Church service was "wonderfully well attended." The people had undertaken to build a church, for which a very convenient site had been given. Mr. Stewart concludes his first letter to the Society (April 22, 1808) by expressing his feeling that "with faith in Christ and gratitude to God under the continuance of his blessing, the Mission may be considered a flourishing one."\*

The following extracts from a letter written to his mother, the Countess of Galloway, supply some interesting notices of the country and people, as well as of his own views and feelings:—

"St. Armand, May 20th, 1808.

"Of the country, however, I shall say, that it scarcely furnishes the necessaries of life, and that anything out of it is not easily got; communication in it, and all around it, being very difficult. The people are worse in appearance, or rather manner, than in reality, or principle. They are very free and rude, but less profligate than in our country. They have all sorts of notions and sects in religion, rather than being less religious, or more unchristian than our people: far from it. I find sincere Christians of all denominations; and no wonder they are divided, where they have no teachers except

\* Journal, vol. xxix. p. 360.



Methodists and Baptists, and they very ignorant. Many are willing to be instructed by me, and more have been out of the way of, and inattentive to true religion, than averse to it. In short, they suit my object—of being useful to them and the Church of Christ—fully equal to my expectations, and beyond those of almost every body, far and near. But my success and happiness are summed up in the assurance that God has blessed me in all my plans to a great and most evident degree. They have been devoted as well as subject to Him from the beginning, and therefore He has supported and made me happy in them, so as ever to add to my love and gratitude to Him. I have sincerely sought His glory, and my reward and happiness in His kingdom; and in proportion as we are devoted to these inseparable objects, we shall be happy here and hereafter. In proportion as our heart, and of course our actions, are set upon the good of our own souls, and of those which we can influence, we shall be made happy by God, and we shall be comforted by communion with all saints. For this is the spirit of Christ's religion, and is one and the same to all His members; and the Spirit of religion, that is, of God, only profiteth, for all forms are merely auxiliaries to that. Thank God, the oppor-

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tunities and rewards I have had in these respects, make it a duty, and a comfort to you, as well as myself, I trust, to mention them to you. I never was so much engaged in the exercises of religion as I have been since I came to St. Armand, and I never was happier. . . .

“Again, money is so very scarce here, that I exercise charity to great advantage in some respects, and it is a duty incumbent on all but the poorest, and very delightful to every religious person. How grateful ought we to be to God for granting us superfluities, and enabling us to exercise our love of Him in serving His poor creatures, and our fellow-creatures! What an encouragement and future reward have we in Christ’s promise that any kindness done for His sake to any of His disciples will be accepted by Him as if done unto Himself! Such charity, or mercy, may justly hope for greater mercy in the day of judgment. I have persuaded the people here to build a church, and it will be fit for Divine service to be performed in it before next winter. I have assisted the subscription in several ways. So you see I am very busy, but it is for the sake of God, and of heaven; and there, and with Him, are my chief treasure and happiness. And so does He bless me, that His Gospel (Mark x. 29, 30) is in a manner realized to

me; and I could sometimes almost say with Jesus, that every faithful Christian 'is my brother, and sister, and mother.' Yet is my affection for you and my dearest relations increased."

At the end of a year's service (Nov. 5,) Mr. Stewart informs the Society that his situation continues to be satisfactory to himself, and, as he believes, profitable to the Church. That it really was so may be inferred from certain recorded facts. Early in the year 1809, a new church was completed in the eastern part of the Seignior, and when Divine service was performed in it for the first time on a fine day in January, there was a congregation of a thousand persons. His communicants in this division were twenty-seven, and in the western division, seventeen; and both congregations showed the interest which they felt in the psalmody of the Church by engaging a singing-master. Mr. Stewart, to encourage them in their endeavours to improve this portion of the Church service, prepared a small selection of Psalms, which he had printed at Montreal.

In August 1809, the Bishop of Quebec visited St. Armand, and confirmed sixty persons. Here surely were the visible fruits of the Missionary's labours. He did not, however, confine his services to the people of his own par-

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ticular Mission, but was in the habit of making missionary excursions into the neighbouring townships where there was neither church nor clergyman, and where, but for his occasional visits, the settlers would have had no opportunity of participating in any of the ordinances of religion. On these occasions he used to perform Divine service, preach, celebrate marriages, and administer the sacraments. Great numbers of children, and not a few adults, were thus from time to time baptized. In July 1811, Mr. Stewart had the privilege of opening a new church in the western portion, when, as he informs us, "a great concourse of "people assembled in it." Till his arrival there was not a single church in the whole of that district which is known by the name of the Eastern Townships, and which, even at that time, contained a population of 40,000 souls. That which was built in the village of Freightsburg, St. Armand East, was the very first erected in that part of Canada. It was a wooden frame building, fifty-five feet long by thirty-nine wide, and cost about 700*l*. It was dedicated to the Holy Trinity. This church is still standing, but must shortly be replaced by one of more durable materials.

The second church was that which was erected in St. Armand West, and called in

honour of the Apostle of the Gentiles, St. Paul's; it was of nearly the same dimensions as the former, and was surmounted by a steeple, the cost of the whole being about 800%. This is a large sum for a new settlement, but contributions were received from St. John's, Montreal, Quebec, and other places; and the successor of Mr. Stewart, without pretending to be exactly informed, states it as his impression from old recollections, that the two churches together cost him about 600%.

In 1812, and for some time afterwards, the minds of the settlers were much agitated by apprehensions of an attack from the republican troops; and in point of fact, many of the families quitted the province in alarm, and others went to St. John's. Thither, as there was no resident clergyman, Mr. Stewart followed them, and remained a few days. His people were called out to meet the invaders, and casualties occurred. These he endeavoured to turn to good account in his ministrations—and he mentions two men in particular, one whose arm had been amputated, and another who had lost a leg, as having been "religiously affected by the dispensation, and becoming patient, penitent, and faithful."\* It may be mentioned that at the conclusion of the war, and the re-establish-

\* Journal, vol. xxx. p. 375.

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ment of a general peace, a day of thanksgiving was appointed for the Colonies as well as for England. The day fixed for Canada was the 13th September, 1814, and it was duly observed in the Mission of St. Armand. In the autumn of 1815, Mr. Stewart came to England, leaving his Mission in temporary charge of the Rev. James Reid, who had for three years been acting as schoolmaster in the western part of it. The primary object of Mr. Stewart's return home was to see his mother, who was now advanced in years; but he took advantage of his visit to set on foot a subscription for a fund to be applied to the erection of churches in the poorer settlements of Canada. Little interest was felt at that time in the spiritual welfare of the Colonies, but a few warm friends undertook to promote the subscription after the Bishop's departure; and the amount raised between 1816 and 1823, exceeded 2,000*l.*, a sum which was made instrumental to the erection of twenty-four churches.\* Mr. Stewart was admitted to the degree of D.D. at Oxford during this visit.

\* Waddilove's Preface to the Stewart Missions.

## CHAPTER IV.

DR. STEWART APPOINTED TO MISSION OF HATLEY—LETTER TO HIS  
SISTER—MOTIVES FOR DESIRING A MORE EXTENSIVE SPHERE—  
APPOINTED VISITING MISSIONARY—MISSIONARY JOURNEY TO  
UPPER CANADA—FIXED DAYS AND PLACES OF PUBLIC WORSHIP  
—WANT OF RELIGIOUS UNITY—ARGUMENT FOR REUNION—  
RETURN OF NONCONFORMISTS—PROGRESS OF THE CHURCH.

DR. STEWART, on his return to Canada in November, 1817, had the happiness of finding his two congregations at St. Armand in a very satisfactory condition under Mr. Reid's superintendence. Anxious to know the state of religion in the neighbouring districts, he went to Stanstead, and there remained four weeks, after which he visited Hatley, Compton, and Caldwell Manor. He seems to have had a feeling that St. Armand was, in a manner, won to the Church, and so far brought into order as to require only ordinary diligence and care. On a second visit to Stanstead, where the people were, for the most part, of the Independent body, there was no prevalent desire for the services of the Church, though many wished

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Dr. Stewart to be their minister, and he judged that ere long they would join the Church of England. In these excursions he was obviously looking out for some new sphere of distinctly missionary duty; and, having ultimately fixed upon Hatley, he went to Quebec, and requested the nomination from the Bishop. This being granted, Dr. Stewart was formally appointed to that Mission by the Society, and the Rev. J. Reid confirmed in that of St. Armand, where he had made himself so acceptable, and where he still continues his faithful ministrations.

Hatley, like so many other places, had been much neglected, and the people were, consequently, for the most part, indifferent to the Church. The more religious class were principally Anabaptists; but there were also many Universalists. A church, however, to which Dr. Stewart gave fifty pounds out of the fund raised, and the Society another sum of fifty, was at once commenced. But it will be seen by the following extract from a letter to his sister, written about this time, that a single station, extensive as it might be, could not satisfy the ardent zeal of Dr. Stewart, whose sole ambition, it would seem, was to support the missionary character in the widest and most laborious sphere of duty. He writes, October 23, 1818:—

“ Hatley will require my presence for some



time. It is not wise to speculate or count upon distant objects, but I am willing lightly to touch upon fields of imagination and futurity with you, believing that you and I are aware of the danger and sin of presumption, and that we consider humility as one of the chief foundation-stones of Christianity. The Bishop of Quebec and the Bishop of Calcutta are the two greatest Missionaries in our Church, I believe; the diocese of the former extending in circumference about 3,000 miles, and that of the latter about 5,000 miles, as I once heard the Bishop of Lincoln observe. It follows, that in prosecution of my desire to do my utmost in the cause of the Gospel, I do not give up thoughts of being Bishop of Quebec. After being here for some time, I expect that the church in this place will be pretty well established. Then Hatley will present no particular opportunity or inducement for extraordinary exertions or sacrifices. In the meantime, I have the duties of a Missionary to perform, though they are for the most part confined to a space of about twenty miles in circumference. I have got not only to make people Christians, but also Churchmen, for they are in general prejudiced against our Church, and imbued with Baptist and enthusiastic notions. My experience suits me for the business; and I do

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not after all mean to say that my situation is an unpleasant one. We expect to be erected into a parish soon; and next year I hope to have a Bible and Tract Society here, in communication with the Diocesan one at Quebec. They are forming one at present on the other side Lake Memphramagog, in St. Armand. Trinity Church there, sixty miles distant, is the nearest one to mine. I compute the inhabitants of the townships west of the lake, including St. Armand, and Stanbridge, at more than 7,000, and those east of the lake at 8,000. My being single is a great advantage to me as a Missionary on a large scale. This consideration indeed chiefly determines me to continue so. Whatever inexperienced persons may think or say, it is a greater sacrifice than they are aware of, but I shall mention some of its advantages concerning the Church and my relations. With regard to the church, I am always ready to go or to stay anywhere for a long or a short time, and no place, and every place is my home. My personal expenses are so small. I reckon that those of myself and servant come now to about £250 a year—this leaves me of my income £400 a year, for public and private beneficial purposes."

In a postscript to the above letter, he says, "I do not keep house. I reckon my board and

lodging and fire, and my servants, a dollar (4s. 6d.) per day."

With the desire, then, of becoming more extensively useful, Dr. Stewart soon exchanged the settled Mission of Hatley for the office of visiting Missionary in the Diocese of Quebec,—a Diocese, it will be remembered, which, at that time, was co-extensive with the entire province. This appointment he received in the year 1819, during the autumn of which he made frequent excursions to districts, which, though at a considerable distance from his residence, might yet, colonially speaking, be regarded as within his own neighbourhood.

At the commencement of the following year, (January 2, 1820,) Dr. Stewart quitted Hatley for a more extensive missionary tour. His course lay through Shefford and Chambly to Montreal; but he made it his business to visit such places on the right and left of the road as required his counsel or assistance.

From Montreal he proceeded westward to St. Andrews and the Hawkesbury settlement, on the river Ottawa, which was formerly the boundary between the two provinces. Here he found many of the settlers anxious to have a Church, and many others in an adjacent seigniory entertained the same desire, but they could not determine upon a site convenient to

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both settlements, and neither party separately could raise the sufficient funds. As he advanced westward, however, through the county of Glengarry to Cornwall, he met with more promising symptoms of progress. At Mille Roches the people had been encouraged by the Rev. Salter Mountain, to undertake the erection of a Church; and at Prescott, it was expected that one would be completed by the end of the summer. Dr. Stewart next went to Kingston, which was at that time the largest town in Upper Canada, and contained a population of about 4,000. Including Portland, it now numbers about 12,000; while Toronto must be rapidly approaching a population of 30,000.

Still following a westerly direction, Dr. Stewart passed by Hamilton and Port Hope into the counties of Cavan and Monaghan, which, as their names seem to imply, had been settled chiefly by emigrants from the north of Ireland. The settlers, who are characterised as sober and industrious, were desirous to have both a Clergyman and Schoolmasters resident among them, and professed a readiness to contribute towards their support. A church had recently been built at Queenston, near the falls of Niagara, and there was a prospect of one both at Markham and Newmarket. After a short

time spent at York, (Toronto,) the seat of Government for Upper Canada, Dr. Stewart visited the settlement of the Indians on the Grand River. These are the descendants of the faithful tribes of the six nations who stood loyally by the British banner during the revolutionary war, and at the conclusion of it quitted their native country on the Mohawk river, in the State of New York, and settled on a fine tract of land, lying on both sides of the Grand River in Upper Canada, which they received as a grant from the British Crown. Another body of them was planted on the Bay of Quinté. King George the Third built for the settlers on the Grand River, a church, in which Dr. Stewart, assisted by the Rev. R. Leeming, performed Divine service, preached, and administered the Sacraments to a remarkably devout and attentive congregation. Like many later authorities, he describes their psalmody as very pleasing. The number of their countrymen on the Bay of Quinté had much diminished, and did not, according to Dr. Stewart's computation, exceed two hundred and fifty.

It will be understood that in all the places through which Dr. Stewart passed, his object was, wherever necessary, to suggest, or to encourage proposals for the erection of churches and the support of resident clergymen. This

he did in his character of Ecclesiastical Commissary; and then, as simple Missionary, he was diligent in preaching, both on Sundays and week-days—in administering baptism and other ordinances of the Church. He also endeavoured to set forth, wherever he went, the importance and privilege of having a fixed day—the day which from the beginning was divinely appointed for the worship of Almighty God—and a settled form of common prayer and thanksgiving. He was wont also to enforce the benefits arising from a duly ordained Ministry, and of a fixed place of public worship, which every society, he argued, was bound to provide and maintain.\* His visits, however, must have been attended with various collateral advantages—in healing differences—setting many things in order—gaining information as to the wants of the various settlements, and uniting, for their common benefit, the thinly scattered population of a new country.

In fulfilment of a Mission, which had all these objects in view, Dr. Stewart pursued his course to the extreme western border of Canada, and was delighted to find good brick churches, both at Sandwich and Amherstburg. He offers a tribute of well-deserved praise to the Rev. R. Pollard, who had zealously promoted the erection of

\* Report for 1820, p. 125.

those churches, as well as of another at Chatham. "He frequently," says Dr. S., "visited those places, and with earnest solicitude attended to the interests of the people. In common with them he suffered great loss and inconvenience by the incursions of the enemy during the late war, which were most destructive in the Western and Niagara districts."

On his way to Chatham, after traversing the "Long Woods," an uninhabited tract for nearly thirty-five miles, Dr. Stewart came to Fairfield, the Moravian village of the Delaware Indians, on the southern bank of the Thames. It contained about forty families—and the order and neatness of their village, and the general civilization of their manners, supplied convincing evidence of the beneficial effects which had been produced by the German Missionary Denche, who for many years had exercised his ministry among them.

On his return Dr. Stewart rode through a thinly-settled country, and tracts almost impassable, to the residence of Colonel Talbot, who was the first settler in that district. In his passage he met with several families belonging to the Church of England, and afforded them an opportunity of having their children baptized. Such is a brief abstract of the report presented by Dr. Stewart in person (for he

again came home in the autumn) to the Society for the Propagation of the Gospel, on the 20th of December. The tour had occupied very nearly six months; and although, from the beginning to the end of the report, he makes no allusion to the labour he underwent, and the privations which he had to bear, it must be borne in mind that such a journey, through a country like Canada thirty years ago in the depth of winter—a country without inns and very thinly peopled, must have fully tried both his moral and physical powers of endurance. Many a Missionary who has braved the dangers of a pestilential climate, and the treachery and fanaticism of a savage race, would have shrunk from the chill forest rides, the long, solitary evenings, and the wretched accommodation, which this high-born, but humble Minister of the Gospel, welcomed and gloried in for his Master's sake.

One general remark which Dr. Stewart made, on a review of the country which he traversed, was this—that the propagation of the Gospel was mainly impeded by the want of unity in religious professions. A variety of sects existed everywhere; each sect was desirous to have a minister of its own persuasion, and the consequence was, that in very many places the ordinance of public worship was neglected al-



together. Surely, this is one of the practical evils of division, which has not commonly received the attention which it deserves. Men have been so long accustomed to keep themselves within their lines of separation, that they are disposed to look upon them as insurmountable barriers. But is this view the correct one? It would be idle and impertinent, in this place, to enter upon an inquiry into the origin, and grounds, of Protestant Dissent. But passing by all this, let us look to its practical results. We have then the evidence of Dr. Stewart, a candid and charitable witness, if ever there was one, to the fact that the disunion of Christians hindered the public acknowledgment of Almighty God. The question then occurs—Are their differences of such a character as to make their union for the purposes of common worship sinful? or would the proposed union be productive of greater evils than their actual separation?

Let us picture to ourselves a very ordinary case. A party of emigrants goes out to Canada, and settles in some remote township where land may be had at a cheap rate. They are soon followed by a second and a third party, till their community is reckoned by hundreds—and farm houses and shanties arise, at greater or less distances, over a wide district. The greater part of these settlers have come from the agricultural

villages of Old England, where they were accustomed to go to the parish church, and send their children to be catechized by the Parson. Their parents had been laid in the churchyard—they had themselves been married, and their children had been baptized in the church. Perhaps they had not, while at home, valued their privileges as they ought—perhaps they had never thought so kindly of the church as when they saw it for the last time. But whether their attachment was more or less enlightened, they had been accustomed, all their lives long, to the sight of the church spire—to the sound of the church bell—to the liturgy and services of the Book of Common Prayer, and to the pastoral visits of the Clergyman. With such habits and recollections we may suppose a party of emigrants going forth in quest of employment to the back woods of Canada.

Their first business on arrival is to construct log-houses for their families; and then, as soon as they are settled, they naturally inquire how far it is to church, and who is the clergyman? The answer to these questions, it may be, first brings before their minds the immense difference which exists between an old and a new country. The nearest church is twelve or twenty miles off—and no clergyman, except possibly a travelling Missionary, has ever visited the settlement.

Such being the case,—even supposing the younger men could occasionally walk to and from the Church,—it would be obviously impossible for the old, the infirm, the women and children, to attend. Moreover, there would be no one to baptize the children, to perform the office of marriage, or to bury the dead. Such privations soon force even the careless to think of a remedy. They must have a church and a clergyman for themselves. The scheme is talked over among the neighbours, especially on the Sundays, as the day comes round; then some of the heads of families meet, and a subscription list is handed about; but the people are for the most part poor, and though many will cheerfully give according to their ability, others refuse on the plausible plea that they do not belong to the Church, and are endeavouring to get up a fund to build a small meeting-house for themselves. It is only just to suppose that the Dissenters have come out with as strong and conscientious predilections in favour of their religious system as the members of our own communion in favour of the Church. But be their zeal and self-devotion what they may, they are utterly unable to raise money enough for the erection of a place of worship. The result is, that neither church nor meeting-house is built; and so, for years, it may be, the public

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worship of Almighty God is suspended—the Sunday loses its character of sanctity, and religious impressions become gradually more and more faint in the minds of all. At last, perhaps, when sufficient numbers have been added to both communions, each succeeds in the attainment of its object, and the schism transplanted from the mother country is perpetuated in the colony.

Now, it really is worth the consideration of thoughtful and religious minds, whether the fearful evils which we have been describing are the unavoidable consequences of certain religious convictions. Instead of two, we will suppose a colonial settlement made up of four religious communions, namely, members of the Church, Presbyterians, Congregationalists, and Wesleyan Methodists, in the proportion which they severally maintain in the mother country. It is assumed, therefore, that the members of the Church are the most numerous, and the Church itself is of course more ancient than any body which has separated from it. On these grounds, and for the national name which it bears, the Church has a title to precedence, which none of the other bodies probably would dispute. Practically, then, and in a new Colony where these several bodies of Christians meet, and do not possess the means of providing

separately for the establishment of that particular form of worship which each deems most conformable to the will of God, what is the proper course for them to pursue? There are weighty reasons, both ecclesiastical and civil, why the Church cannot go over to them; is there any solid and sufficient reason why they should not rejoin the Church? This is the plain and practical question which we have to discuss. Let it be well understood that we require the surrender of no one conscientious conviction—we argue on the supposition of their retaining their several differences on matters of Church government and discipline, and on this hypothesis we ask what there is in our terms of communion which should prevent their uniting with us in public worship. The Presbyterian may demur to a three-fold division of the Christian ministry, and the necessity of episcopal ordination, but he is not thereby precluded from joining with us in Common Prayer. The Congregationalist may attach much importance to the call of a Minister by his congregation, but our system does not require him to renounce this view. The Church demands no test of her lay communicants; all who receive her Creeds and can join in her Liturgy, may walk together in the house of God as friends. The Wesleyan Methodist does not even profess any positive

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objection to the public services of the Church, and will not allow himself to be called a Dissenter. Why, then, should the Wesleyans,—whose founder was a Minister and Missionary of the Church of England, who strictly enjoined communion on his congregations, and ever professed that it was the desire of his heart to reinforce, not to supplant the Church,—why should they help to spread and perpetuate in other lands the division which they have, however unintentionally, occasioned at home? Even admitting the difficulties in the way of a re-union in Great Britain, why should not the Wesleyans seek to be at one with us in the Colonies, and so contribute to heal a gaping wound, to present the sight of returning union for the edification of believers, and to secure the efficiency of a united body for the conversion of the heathen?

But while making this appeal to the members of nonconformist communions, we cannot refrain from reminding the Ministers and Missionaries of the Church, that much will depend upon their devotion, judgment, and good-temper. Those who show themselves most earnest in promoting the glory of God and the salvation of souls will generally find themselves surrounded by the largest congregations; and prejudices will be overcome, and jealousies

removed, far more effectually by kindness, and a considerate regard to the position of others, than by severity and intolerance. Nay, it is by no means improbable, that many who have been driven from the fold in former times by harshness, may be won back to it by kindness and sympathy.

Without, however, further reasoning on the subject, it seems a duty to place on record the strong convictions of Dr. Stewart, than whom no one can be less suspected of preferring the ascendancy of a party to the interests of true religion. It is Dr. Stewart, then, who, after remarking that the effect of disunion was to deprive the non-controversial Christians of the privilege of common prayer, goes on with much logical force to say : " It is of primary importance to induce the people to unite in one communion, by contributing to the support of an ecclesiastical establishment, which affords certain provision for the regular performance of public worship, and the best security for peace and prosperity in every community."\* Dr. Stewart thus concludes his long and interesting Report, and the reader will remark with satisfaction what is said of the restoration of many nonconformists to the Communion of the Church of England.

\* Report for 1820, p. 142.

“The progress and effect of the exertions made by the Society have already been very great and beneficial. Its offer of aid has been embraced, and, in many places, churches have been built, and ministers established. Under its fostering care, the Church of England has widely extended her influence, and is rapidly increasing her congregations. Many persons of different persuasions have already united with her in worship, and now belong to her communion. Emigration from this country to Canada has lately increased to a very great extent, and appears likely to continue, affording every inducement to the Society to redouble their efforts. Upwards of 12,000 emigrants arrived at Quebec in 1819; and Dr. Stewart is informed, that this year (1820), the influx has not diminished. Those poor people are particularly worthy of our charity; and to them, especially, we are bound to impart that most inestimable treasure, the bread of life. It will be well bestowed, and will produce much fruit, to our mutual comfort and advantage. Our opportunity of doing good is enlarged; our obligations to perform it are increased; the cause prospers, and the Society is blest. ‘The Lord has much people’ in Canada; and it is to be hoped that ere long, ‘great will be the company of the preachers.’ ‘The harvest truly is



plenteous, but the labourers few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest.'"\*

An annexed itinerary makes the whole journey performed by Dr. Stewart equal to 1880 miles.

\* Report, 1820 : pp. 134, 135.

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## CHAPTER V.

RAPID INCREASE OF EMIGRATION—DR. STEWART'S RETURN TO CANADA IN 1821—MISSIONARY JOURNIES—HULL—MR. WRIGHT—TOWNSHIP OF YONGE—TALBOT—INDIAN SETTLEMENTS—LONDON—SIMCOE—ILLNESS OF DR. STEWART—ATTEMPT OF DISSENTERS TO OBTAIN A SHARE OF THE CLERGY RESERVES—DR. STEWART'S MISSION TO ENGLAND—MISSIONARY JOURNEY IN LOWER CANADA—MERITS OF THE S. P. G.—ARRANGEMENT FOR THE RELIEF OF BISHOP MOUNTAIN.

It will be observed that as much as thirty years ago, Dr. Stewart speaks of the vast influx of emigrants into Canada. Twelve thousand had arrived in 1819, and as many were expected in 1820: and he strongly enforces the claims of these exiles on our brotherly charity. But how largely has the claim been augmented since that time! From the year 1825 an exact return of the number of emigrants from this country has been annually made, and, without specifying the amount of emigration for each year, it may suffice to say, that since that date up to the end of 1848, that is, within a period of twenty-four years, 767,373 persons have gone out to our North American Colonies; of which all but a very inconsiderable portion proceeded to Canada. A still larger number went out

during the same time to the United States; and there can be no doubt that at the end of the present year, (1849,) the total emigration to all parts within a quarter of a century will have considerably exceeded two millions. These figures show the incalculable importance of using diligently all moral and religious appliances, to fit and prepare these vast multitudes for the great destiny that seems assigned to them by the will of the Almighty—that of being the fathers and founders of great and populous empires beyond the seas.\*

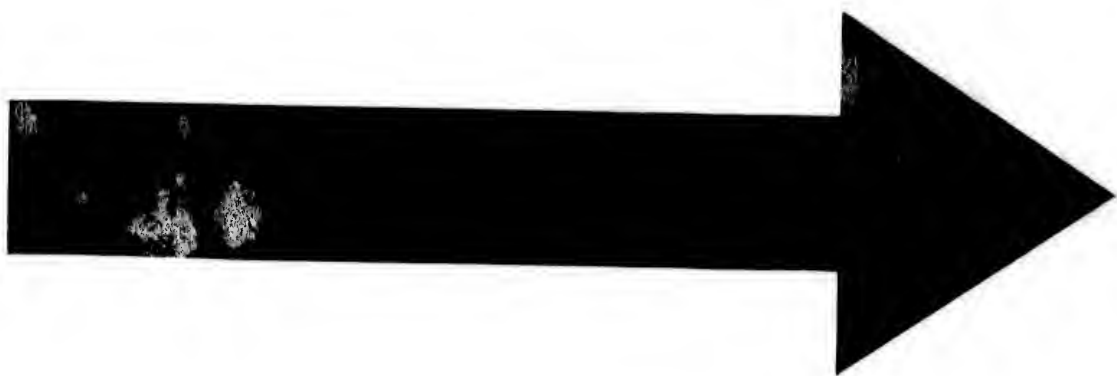
Dr. Stewart's visit to England occupied about a year; and in the winter of 1821, as soon after his return as the snow roads became passable, he commenced a tour through Sherbrooke, Drummondville, Kingsey, Eaton, places within the boundaries of his home circuit; and the tour he describes as a very satisfactory one.

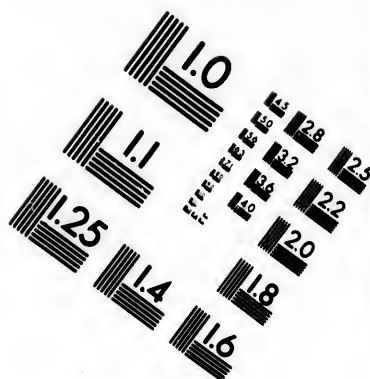
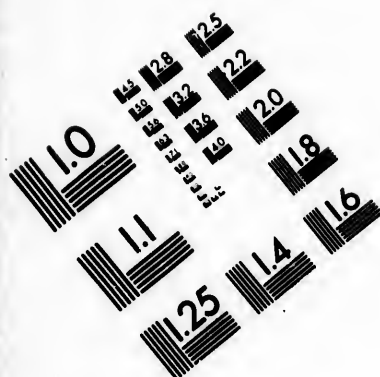
This was preparatory to a much more extensive visitation throughout the whole province, which he commenced in the spring of 1822. One of his resting places was Hull, on the Ottawa. The Chaudière falls, which are in the immediate vicinity, had in the very beginning of the century attracted an enterprising party of emigrants. Mr. Wright and his companions were the very first settlers in that part of

\* For tabular returns of Emigration, see Appendix B.

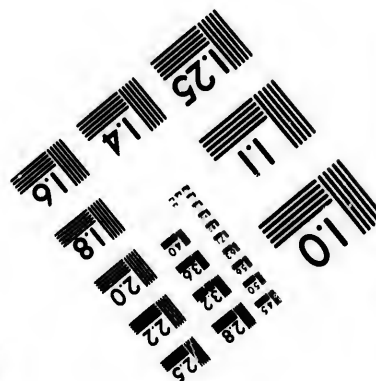
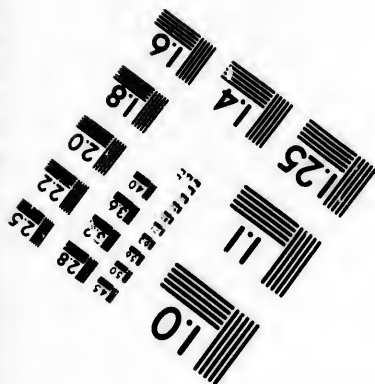
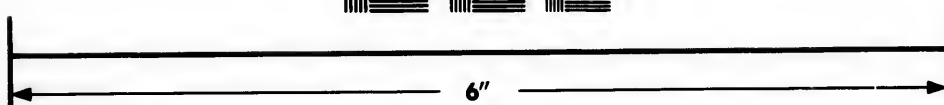
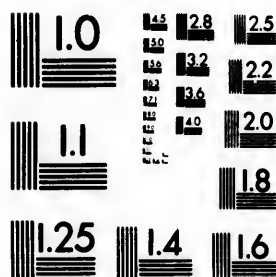
Canada; and during the period of twenty years they had done much towards clearing, cultivating, and improving the land. They had built themselves convenient houses, stocked their farms with the best breeds of English cattle, and erected saw and grist mills. But during the whole of their residence up to this time, they had been without a church and clergyman. They had not, however, given up the outward observances of religion, for it was their practice to assemble every Sunday in the school-house, where the prayers of the Church and a sermon were read. Thankful to meet with persons so well disposed, Dr. Stewart did not fail to encourage their desire for a church and resident pastor. The people, accordingly, held a meeting while he was there, and, though descended from a Presbyterian stock, they, with but few dissentient voices, agreed to commence, without delay, the erection of a church.

A similar desire for a church was found to exist in March, a township which had been recently settled by half-pay officers and other gentlemen. Dr. Stewart remained a fortnight at the residence of Mr. Wiltse, in the township of Yonge. The winter roads had already begun to break up, but the main reason for his halting here was, that he might lend his aid to the establishment of the church in that quarter.





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"The good old gentleman," (Mr. Wiltse,) he says, "and his family had been very diligent in the erection of the building, and expected soon to complete it. But the other members of our communion were poor and widely scattered, while the rest of the people were divided into various religious sects." "This circumstance," again says Dr. Stewart, "has struck me forcibly with the evils which arise to a community from the absence of an Established Church, an orthodox liturgy, and an authorized interpreter of Scripture."\*

His general course from Yonge, lay through Brockville, Kingston, and Belleville, to Toronto; but his object was, in compliance with his instructions, to visit such places as were unprovided with clergymen.

He remarks that, in most parts of the country, the members of the Church were few in comparison with the Dissenters. If this were really so, the proportion in favour of the Church must, of late years, have rapidly increased; for it is computed that at this time, (1849,) the members of our communion in Upper Canada amount to one-third of the entire population.

It would be superfluous to enumerate all the places through which Dr. Stewart passed, or to specify the recommendations which he gave, or

\* Report for 1822, p. 142.



the arrangements which he succeeded in making. On this as on his previous journey, he went to the extreme western border of the province, availing himself of every opportunity to press upon the people the importance of providing themselves at the earliest moment with the ministrations of the Church. He speaks with much commendation of the manner in which the settlers had been planted in Colonel Talbot's county. Talbot-street extends about 120 miles from north-east to south-west, and runs for the most part along the shore of Lake Erie. In that district, he baptized two adults and fifty-four children.

From Chatham, Dr. Stewart proceeded twenty-one miles higher up the Thames, to the Moravian village of Delaware Indians, where he spent an evening with their minister, the Rev. A. Luckenback. The following morning he attended their ordinary service, and delivered an address to the Indians, many of whom he believed to be sincere Christians; while of not a few his impression was, that by their sinful or careless life, they injured the cause of religion, and contributed to confirm many persons in a common but erroneous opinion, that the Indians cannot be reclaimed or reformed by Christianity.\*

\* Report for 1822, p. 153.

A subsequent visit to the Indians on the Grand River, convinced him that their condition was even worse. The intercourse existing between them and the English, seemed to be a source of corruption to both races. The greater facility of obtaining spirituous liquors, had tempted the Indians to greater indulgence. Drunkenness therefore had increased, and had led not unfrequently to violent quarrels and even murders. Such habits it was vain to expect would be corrected by the occasional visits of a Missionary from a distance ; and he therefore urged the Society, on every ground of humanity, policy, and religion, to plant a resident Missionary among them.

Dr. Stewart speaks of the very rapid progress in wealth and population of London. On Sunday, July 28th, he performed Divine service there, to a congregation of nearly 250 persons, baptized three adults and twenty children. As an instance of the desire which many of the remoter settlers manifested for the services of the Church, he particularizes a large family, named Robson, emigrants from Cumberland,—all of whom, father, sons, and daughters, walked ten miles to enjoy the privilege of public worship ; of course, therefore, he earnestly recommended the Society to send a Missionary to London.

At Simcoe, a Meeting-house had been commenced, but the people all joined in a resolution to make it a Church under the ordinary jurisdiction of the Bishop.

Dr. Stewart was twice attacked with fever in the course of his journey homewards; and on his return to Hatley in November, was laid up by illness for three weeks. His great labours, and his necessary exposure to every sort of weather, must have severely tried a constitution naturally delicate; but his was a disposition which would not suffer him to rest, when his Master's work was to be done.

It was about this time that the House of Assembly in Lower Canada voted an address to His Majesty, praying that the various sects of Protestant Dissenters might be admitted to a participation of the revenue derivable from the Clergy Reserves. This direct attack on what was then generally regarded as the undoubted property of the Church of England, naturally aroused the jealousy of the Bishop of Quebec; and Dr. Stewart was directed to proceed to England in the summer of 1823, for the purpose of submitting to the King's Government the claims of the Church, under the provisions of the 31st George III.

Without losing sight of the main object of his mission, Dr. Stewart took occasion of this

visit to renew his appeal to his friends and others interested in Canada, for contributions in aid of the efforts which were making in the Colony for the erection of churches.

Dr. Stewart returned, by way of New York, in November 1824, and only waited till the frost had made the roads passable, to set out on another missionary journey, in the course of which, he visited many places in Lower Canada, and duly reported on their condition and wants. A parsonage had been completed both in St. Armand East, and St. Armand West; but the latter division of the parish complained much of being left without a resident Clergyman.

Kildare, a new station, about fifty miles north-east of Montreal, had been settled with Irish Protestants,—sober and industrious people, for the most part, who very sensibly determined to erect forthwith a good school-house, such as might also temporarily be used as a place of Divine worship. In the whole district west of the Richelieu River there was only the single Missionary at St. John's, and Dr. Stewart therefore strongly recommended the appointment of a Clergyman at Huntingdon,—an improving settlement, sixty miles from Montreal, and the centre of a country fast filling up with people. "It is highly important," he says, "that all possible facility should be afforded, and early

exertion made, to induce the settlers to conform to the Established Church; for in most places a large proportion of them are unsettled in their religious sentiments; and delay in instructing them in the sound doctrines of the Church exposes them to the errors of sectaries, or to the greater evils of infidelity or total indifference."\*

He makes another remark which may well be recorded. "It is devoutly to be wished that the good and rich in England were better acquainted with the deficiency of the means of the Church and the people in Canada to establish religious institutions proportionate to the necessities of the country, and that they were duly aware of the superior excellence of 'the Society,' in comparison with other associations for missionary purposes, to be the receivers and distributors of their bounty in aid of the propagation of the Gospel in these Colonies."†

As another instance of the great lack of Clergymen in the country, it may be mentioned, that Mr. Barton's Mission of Terrebonne was nearly one hundred miles in circumference.

It has already been stated that Bishop Mountain died in the year 1825; but even

\* Report for 1825, p. 117.

† Journal, vol. xxxv. p. 362.

prior to his death it had been thought advisable to make provision for the more efficient discharge of the Episcopal functions in the province by the division of the See, and the nomination of the Hon. and Rev. C. J. Stewart to the Bishopric of Upper Canada. This measure had been negotiated by Arch-deacon Mountain, who went to England for the purpose. It was not, however, until after the death of Bishop Mountain that Dr. Stewart was summoned home to receive consecration.

## CHAPTER VI.

CONSECRATION OF DR. STEWART—FIRST CONFIRMATIONS—PRIMARY CHARGE—APPOINTMENT OF REV. G. ARCHBOLD AS VISITING MISSIONARY—TOURS OF VISITATION—BISHOP'S VISITATION—MISSION OF RAWDON—VISITATION OF GASPÉ—VISIT OF THE BISHOP TO HALIFAX—MISSIONARY WORK NOT ROMANTIC—LABOURS AND PRIVATIONS—ARCHDEACON MOUNTAIN'S VISIT TO THE EASTERN TOWNSHIPS—THREE RIVERS—REV. S. S. WOOD—MELBOURNE—HATLEY—CHARLESTON—ST. ARMAND—A FARMER'S FAMILY—GENERAL OBSERVATIONS—RELIGIOUS CENSUS OF THE POPULATION—BISHOP'S VISITATION OF THE EASTERN TOWNSHIPS—HIS DECLINING HEALTH—APPOINTMENT OF ARCHDEACON MOUNTAIN AS BISHOP OF MONTREAL.

It was on the feast of the Circumcision, January 1st, 1826, that the Hon. and Rev. C. J. Stewart, D.D. was consecrated, in the chapel of Lambeth Palace, Bishop of Quebec. The consecration service was performed by Archbishop Sutton, who was assisted in the laying on of hands by the Bishops of London (Howley), Llandaff (Van Mildert), and Chester (Blomfield). The sermon was preached by the Rev. Spencer Madan, who took occasion to pay a just tribute to the memory of the first Bishop, and to the disinterested Missionary zeal of his successor.

“It is well,” he said, “that an Elisha is here to take up the mantle of Elijah.”\*

The new Bishop embarked for his Diocese in the summer, and at once proceeded on a tour of Confirmation; and as, in consequence of the late Bishop's infirmities, this rite had not been administered, except in Quebec, for six years, considerable numbers presented themselves. There were at Quebec 205, at Montreal 286, many of them advanced in years,—at Niagara 37, at York 108, at Kingston 115, and at Perth 78. The Bishop delivered his primary Charge at Montreal and York (Toronto) in the month of August. The main subjects of this address were the due and reverent celebration of Divine Service,—the right appreciation of the sacraments, and ordinances of the Church,—the importance of catechizing,—and the means of instruction and edification afforded in preaching. It is an earnest and affectionate address of a chief pastor to his brethren, breathing throughout a sense of his own deep responsibility, and a most anxious interest in the spiritual well-being of the Diocese of which he was the appointed overseer.

One of his first measures was to recommend the appointment of the Rev. George Archbold as his successor in the office of travelling mis-

\* See 2 Kings ii. 13.



sionary ; and it must be almost needless to say that this recommendation was at once adopted by the Society.

In 1827 and 1828 the Bishop made tours of visitation throughout large portions of his Diocese, that of the former year extending to the extremest western point, and occupying a period of three months, and that of the latter, which comprised stations not included in the previous year, occupying even a longer time. But as these episcopal visitations were to so great an extent in the upper province, they have been already sufficiently described in the "Annals of the Diocese of Toronto."

It may, however, be well to introduce here a passage or two from the reports of individual Missionaries to convey a notion of the nature of the country, and the vast districts over which they had to travel. The Rev. J. E. Burton, the Missionary at Rawdon, in the township of Berthier, gives the following account of visits to his several stations in the month of December. The first evening, he got to the village of L'Assomption, which is eighteen miles distant. It was a place at which the Sacrament of the Lord's Supper had never been administered. He had, however, ten communicants, more than half of whom were Presbyterians, who at first objected to kneel, but were without much diffi-

culty reasoned out of their traditional scruple. He then went on to Lachenaye Mills, a drive of twenty-five miles, during which he suffered much from the cold, though fortified with two outside coats, and two outside pairs of woollen stockings over his boots. His next station was Pangman's Mills, thirteen miles off—then home, thirty miles—then three other stations on the opposite side of Rawdon. "Thus," he says, "it appears I have six preaching stations in my Mission, extended over a large surface of country, four of which I attend every month, and two I visit occasionally. I have had this Christmas fifty-three communicants, and when I came first in this direction, there were not more than six . . . There were not, in the year 1821, more than fifty Protestants in the whole of the above range, and we have now not less than 700."\*

In 1829, Bishop Stewart made a visitation of the district of Gaspé, at the eastern extremity of the Diocese. Archdeacon Mountain had already called his attention to that neglected country, in which there were five different settlements, each capable of supplying a congregation for any Clergyman who could visit them, and of whom he testified that they were anxious to avail themselves of every opportunity of reli-

\* Report for 1828, p. 149.

gious improvement. Wherever he performed service, the congregations were prepared to sing psalms—they made the responses—they knelt for prayer—and were possessed of copies of the Holy Scriptures, and the Liturgy. The Bishop was accompanied by two of his Clergy, whom he took with him for the improvement of their health. The whole Protestant population amounts to 700, scattered in stations along forty miles of coast; and the communications between station and station are kept up by water, except during a portion of the winter, when carriages can pass on the ice. In the whole circuit 180 persons were confirmed, and 50 more at each of the stations of Paspebiac and New Carlisle, in the Bay of Chaleurs.

As he was now more than half-way to Halifax, he took the opportunity of paying a visit to his friends the Bishop of Nova Scotia, and Sir Peregrine Maitland at that time the Governor. On the Sunday after his arrival, he preached the annual sermon in behalf of the Society for Promoting Christian Knowledge.

It must be obvious, that the interest of such a narrative as the present must depend upon the sympathy with which the reader regards the gradual progress of the Church in a new country and under many discouragements, rather than upon variety of character

and incident. It was hard and homely work which Bishop Stewart and his Clergy had to do. The country in which their lot was cast, was one which has become familiar to us in the descriptions of travellers, and it is hardly to be expected, therefore, that the reports of Missionaries, having one main object in view, will contribute much to satisfy the curiosity of the naturalist, or amuse the lovers of romance. The Missionary, doubtless, on his first arrival, is tempted to write to the Society, and probably does write to his private friends, an account of the labours, hardships, and privations which he has to encounter in his new sphere of duty. But all this, which strikes him at first as peculiar, becomes in a few weeks or months quite familiar—the ordinary condition of life—and is no longer regarded as worthy of any special notice. Thus we find, in the letters of the Bishop or Visiting Missionary, an account of journeys extending to many hundreds of miles, without, for the most part, a single reference to any of the serious difficulties which must have attended such lengthened excursions in a new and unsettled country; and without any notice of what may be called their adventures by the way. Bishop Stewart had now been nearly a quarter of a century in the country; and the buffalo skin—the rude hut of the Canadian settler,

with the coarse fare of brown bread and salt pork which he could offer, had become as habitual to him as the delicate clothing, and well-spread table of Galloway House or All Souls.

An occasional expression, indeed, may serve to remind us of what a visitation of 1,000 or 1,500 miles in Canada was in his time. We gather that a Bishop, to inspect his Clergy and their congregations, had to leave home for three or four months; and partly in a wagon or sleigh, partly on horseback, partly on foot, to travel slowly, day after day, through a country without roads, in a climate varying from 10 degrees below Zero to 100 degrees of heat, and to put up at night with such food and accommodation as the log-house of the farmer or lumberer could supply. Such were the necessary conditions of a long journey through a country in which the habitations of men were found but thinly scattered over a vast primeval forest; and these conditions we should bear in mind while reading the brief abstracts, which tell us little more than the distance from place to place—the progress in Church work which has been made since the last visit—and the number of candidates for confirmation.

The Bishop spent a full half of the year 1830 in traversing different portions of his Diocese, for he set out on the 12th of January,

and though returning for considerable intervals to Quebec, he had not finally completed his undertaking till nearly the end of October. During this year he consecrated the churches of Sherbrooke—of St. Peter in the northern, and St. Paul in the southern division of Eaton—of Lennoxville, Three Rivers, and Christ Church Montreal, and held confirmations at various stations. His itinerary for the year, exclusive of his return from Brentford, at the western point of Lake Ontario, to Quebec, exhibits a journey of 1,035 miles.\*

To avoid the awkwardness of recurring to this period of the history, it may be as well to record in this place a few facts from a very interesting Report of a Visitation principally through the eastern townships, which was made by Archdeacon Mountain in the year 1829. The Report, which is addressed to the Bishop of Quebec, commences with the following statement:—

“*Jan. 23.*—I left Quebec in the stage some hours before day, and arrived at Three Rivers, distant ninety miles, on the same evening. I had an opportunity of verifying this day, not indeed by ocular testimony, but by information of the most exact and credible kind, a curious fact in natural history, which some English

\* Report for 1830, p. 108.

persons will not believe—that horses, cattle, and sheep, are fed, upon occasion, on the tommy-cod, which is taken, through holes made in the ice, in prodigious quantities in this neighbourhood, and stacked in a frozen state. The last-mentioned animals are said to thrive upon this diet.”\*

On the following day his official duties commenced:—

“*Jan. 24.*—I remained,” writes the Archdeacon, “at Three Rivers, and went through the ceremonies of instituting and inducting the Rev. S. S. Wood to the rectory, under the commission given to me by your Lordship. It is not often that feelings of greater satisfaction can attend the investiture of a pastor in his charge. Mr. Wood is a most active, zealous, and useful Missionary, and the church, which was formerly the chapel of a convent (the remainder of the building being converted into the parsonage), is a substantial, respectable, and commodious place of worship.”†

At a district school-house in Melbourne, where he performed Divine service, a characteristic incident occurred. The room was exceedingly crowded, and the congregation very attentive. As soon as the sermon was over, and the blessing had been pronounced, a man

\* Report, 1830.

† *Ib.* p. 110.

in coloured clothes got up and said he should preach on the following Sunday. "Where there are no Clergymen," remarks the Arch-deacon, "it must be expected that irregularities of this kind will prevail . . . but the teachers whom, in such circumstances, the very soil seems to throw out like mushrooms, are apt to deal in high excitement, and to address themselves, in the most unsparing manner, to the natural love of the marvellous; a course of things which sometimes ends favourably for the introduction or extension of the soberer system of the Church. The lengths of extravagance to which, in some instances, they proceed, are almost incredible. It is not forgotten in this neighbourhood, that one person was persuaded that his faith would enable him to walk across the river, and made the attempt; while another (under a delusion to which a similar and a fatal instance occurred some years ago in the district of Gaspé) undertook to fast for forty days, and was brought back in a half-starved condition from the woods. The introduction of regular Clergy, performing only stated duties, will not cure these or the other spiritual evils of unprovided settlements. They must be Clergy at once zealous and discreet—exemplary in their conduct, and faithful in dealing out the bread of life; awake themselves to the awful and



glorious truths of the Gospel, and deeply concerned to excite the same regard for them in others."\*

In the course of his tour he passed through the country which has become in a manner classical by Bishop Stewart's residence and labours; and it is some satisfaction to think how that devoted Missionary must have been cheered in the midst of his labours, and in some sense compensated for the absence of society, by the natural beauties of the scenery by which he was surrounded. This observation is suggested by the following passage from the Archdeacon's Journal:—

"The Rev. Mr. Johnson, who had come over from Hatley to meet me, drove me, in the first instance, to Compton, where I had an appointment to preach. This part of the road was new to me, as I had never gone to Hatley through Compton before; and the scenery in summer must be beautiful; the road winding at one time along the brink of one of the rivers of this finely watered tract of country, at another threading the dark forest, and the surface being varied by hill and dale. But the whole face of Nature, in a Canadian winter, is under a mask."†

\* Report, 1830, p. 116.

† Ib. p. 122.

There is, however, another passage which excites interest of a higher kind.

"In the evening," continues the Archdeacon, "we proceeded to Charleston, in Hatley, where I became the guest of Mr. Johnson.

"*7th.*—I spent the forenoon in visiting old acquaintances in the village of Charleston, named after your Lordship, and the scene of your labours as a Missionary when the Church was first planted upon the spot; the scene also in which I experienced your kindness when you surrendered to me your only room, in a little garret, and your own bed, during a severe illness of several weeks, with which it pleased God to visit me ten years before."\*

On the Sunday following he preached both morning and afternoon, at what the borderers, adopting an American term, call the "dedication" of a church in the village; and on both occasions the congregations, amounting to 450 and 400, were large, considering the area of country from which they had to be collected. This opening of the church was not, of course, allowed to be considered as a substitute for the formal consecration by the Bishop. After visiting Stanstead, Georgeville, and Waterloo, the Archdeacon stopped at Granby, and preached

\* Report, 1830, p. 123.

“in a most diminutive school-house, where,” he says, “I stood in a corner, in close contact with some twenty-five persons, with a chair for a desk.” Proceeding onward, he “put up at a comfortless and dirty tavern, at Yamaska mountain.” What improvement his visit was the means of effecting, either in the state of the inn or the character of the people, it might be difficult to estimate; but, as much inconvenience was occasioned by the title “Yamaska” being applied to so many places, a suggestion made by the Archdeacon led to a change in the name of the Station. The Rev. J. Abbot being his companion here, and a *fordable* river running through the settlement, the Archdeacon playfully proposed that it should henceforward be called *Abbotsford*; and in point of fact, it has borne that classic name ever since.

We may mention another visit, as introducing him into the parsonage once occupied by Bishop Stewart—and since the residence of his successor, Mr. Reid—at Freligsburgh, in the Eastern part of St. Armand; and, as we may best obtain a real notion of the character of any people by a glance at the “interior” of particular households, it may be worth while to cite here the account of a family with whom he spent an evening. Writing of them to the Bishop he says they are—

“A family well known, I believe, to your Lordship, who are really patterns of what plain farmer-like folks ought to be. All that they possess is the fruit of the man's own industry, blessed from above, for he made his war originally upon the forest with no resources but the weapon with which he waged it. All within the house was plain, substantial, plentiful, orderly, and neat. The father of the family is a homely, countrified, but placid, benevolent, and humble-looking man, whose whole air and appearance were perfectly in character and keeping with the piece. All the eleven children, several of whom are grown up, are exemplary young people. The girls are among Mr. Reid's choir, who sing in a very pleasing style, and the father is one of his churchwardens. The farm, which, with everything upon it, is the simple return of labour expended in one man's time upon the wild forest, is large, plentiful, and well-stocked; with orchard and other appendages. The whole family are simple and unsophisticated: as the Gospel instructs us, they live in the fear of God, and are kept from evil by his grace. They are all stedfast Church-people, (although the father, I believe, was baptized as an adult by your Lordship's own hands, in this Mission, your first Canadian charge,) and such as we should wish Church-people to be—devout, but

in a sober, settled, and enduring way ; and the blessing of Heaven seems to rest, as it were, visibly upon this house.”\*

The next day the Archdeacon preached in the village church, which was built through the exertions of Bishop Stewart, while he was Missionary there ; and which was the first church in a mere country district ever built in Lower Canada. He officiated on the following day on the western side of the parish, in a church also built by Bishop Stewart, and of which the Rev. R. Whitwell is the esteemed pastor. These few extracts may serve to convey some notion of the condition of the country and of the Church, at the time they were written ; and without, therefore, entering into further detail, it may suffice to give the general result of the Archdeacon’s observations during this journey in his own words. He says :—

“That the Church, speaking generally, is in a positively flourishing and prosperous condition in the tract of country comprised in this Visitation, is a belief of which severe and impartial truth will not permit us to lay the flattering unction to our souls. That her condition here, as in other parts of the Diocese, would have been more flourishing and more firm, if she had not been unfairly attacked in

\* Report, 1830, pp. 130, 131.

the province, and unfairly represented at home—if encouragement had not been afforded by circumstances to continue this system of aggression—if her rights as an Establishment had not been suffered to be so long and loudly questioned, and the various mischiefs arising from the unsettled state of the ‘Reserves’ question so unhappily, though no doubt unavoidably protracted, is what we may pronounce, I think, as confidently as we can pronounce upon anything which would have been, but is not.

“That the situation of her Clergy is extremely difficult and trying, and such as calls for the most devoted zeal and watchful circumspection from themselves, but at the same time for much indulgence and allowance towards them on the part of others; and that sensible good is effecting by their means, both as it regards the salvation of souls, and the planting of that Church whose system and all whose provisions are to be directly regarded as instruments for that grand object, is what must, in common candour, be acknowledged.”\*

A census of the population of the lower province was taken in the year 1831; and the following is the general result, according to the religious classification of the inhabitants:†—

\* Report, 1830, pp. 137, 138.

† Report, 1832, p. 79.

Church of Rome . . . . .	403,472
Church of England . . . . .	34,620
Church of Scotland . . . . .	15,069
Methodists . . . . .	7,019
Presbyterian Congregationalists . .	7,811
Baptists . . . . .	2,461
Jews . . . . .	107
Other Denominations . . . . .	5,577
Total . .	<u>476,136</u>

The number at the last census, namely in 1847, was 782,767.

The total number of Clergy at this period in the same division of the province, was thirty-six, of whom twenty-two were paid wholly, and six in part, by the Society for the Propagation of the Gospel. The Clergy at this time, (April, 1849,) amount to *eighty*, and the proportion of the Clergy to the Church of England population, which eighteen years ago was rather more than 1 to 1,000, is now as 1 to 500. It must be remembered, however, that the population is thinly scattered over an immense area of country, and that the five or six hundred of souls which constitute any particular Missionary's Charge, may be spread over a surface of fifteen or twenty square miles.

In the summer of 1833, the Bishop made a visitation of the eastern townships, confirming at Nicolet, Shipton, Hatley, Lennoxville, and Drummondville. Charleston, his own place of

residence during the time he was Missionary of Hatley, naturally awakens his affectionate remembrances.

"I had great satisfaction in visiting my old friends in this place and its vicinity, many of whom, parents and children, I had baptized, and whom I now found walking in the ways of the Lord faithfully. I had also the satisfaction of consecrating the new church, St. James's, a better and more commodious one than the first, which was more than a mile from the village. In the new church I confirmed twenty persons. The good effects of a Temperance Society were very apparent in this part of the country, and I can bear testimony to similar good results in several other Missions in the Diocese, where formerly the habits of the people were far from temperate, while now the use, and even sale, of spirituous liquor is almost exploded."\*

The Rev. S. Lockhart accompanied him as his Chaplain on this visitation, and it may be as well to insert in this place an explanation which the Bishop gives of his usual course of ministration in every place where he was engaged in the discharge of his episcopal functions. "Here I shall observe," he says, "in a general way, that sermons were delivered by myself or my Chaplain, wherever a Confirmation was held,

\* Report for 1834—5, p. 150.



or a Church consecrated. On Sundays we both preached; and on other days, when not pursuing our journey, one of us; and where we stopped for the night it was usually our practice to assemble the family, and sometimes a few of their neighbours, and assist them in joining together in prayer and hearing the Word of God."

The Bishop of Quebec was far from being a robust man, and was now literally almost worn out by the severe labours in which he had been, for more than a quarter of a century, engaged. His strength was visibly decaying, and premature old age seemed coming on. In these circumstances he very justly considered it to be his first duty to see that the Diocese did not suffer from the infirmities of the Bishop. He therefore confided to his friend, Archdeacon Mountain, the task of negotiating with the Government and Church at home, such measures as might seem requisite for the efficient administration of the Diocese. The result was the appointment of Dr. Mountain as coadjutor, with the title of Bishop of Montreal, a title which he continues to bear, though administering the Bishopric of Quebec. Greatly, however, is it to be desired, that each of those ancient capitals may ere long have the privilege of possessing a Bishop's See.

## CHAPTER VII.

RETURN OF BISHOP TO ENGLAND IN 1836—STAY AT BRIGHTON—  
VISITED BY A CLERGYMAN—SETS OUT FOR SCOTLAND—OBLIGED  
TO RETURN TO LONDON—SETTLED AT LORD GALLOWAY'S HOUSE—  
HIS LAST ILLNESS AND DEATH—MEMOIR—HIS BIRTH—EDUCA-  
TION—COLLEGE LIVING—HIS CHARACTER AND HABITS AS A  
MISSIONARY—FIRST IMPRESSIONS OF HIM IN THE COUNTRY—  
SENDING FARMERS TO CHURCH—LODGING AT HASLEY—CHARITY  
ON THE ROAD SIDE—BENEVOLENCE—TESTIMONY OF BISHOP MOUN-  
TAIN—EPITAPH IN THE CHURCH OF ST. ARMAND—EPITAPH IN  
THE CLOISTERS OF CORPUS COLLEGE, OXFORD—TRIBUTE TO HIS  
MEMORY.

BISHOP Stewart reached England in the autumn of 1836, but his health was gone for ever, and his active and useful life was obviously drawing to a close. Immediately upon landing at Liverpool, he learned the afflicting intelligence of the death of his brother, the Honourable James Stewart. This was a sad loss and disappointment to him, and probably had the effect of hastening his visit to another brother, Edward, who was then staying at Brighton. And here I thankfully avail myself of a communication placed at my disposal by my friend the Rev. James S. M. Anderson, who generously

allows me to anticipate what is well suited to add interest to a future portion of his own work.

“One Sunday, whilst I was engaged in the administration of the Holy Communion in my church, (St. George's,) at Brighton, I observed a venerable man, with pallid face, and hair white as silver upon his brow, draw near to the Lord's Table. He was very feeble; apparently deprived, in some degree, of the use of his limbs; and leaning for help upon the arm of a gentleman who was with him. This gentleman I recognised to be the Hon. Edward Stewart, at that time Deputy Chairman of the Board of Customs, with whom I had the pleasure of being acquainted. And, seeing the aged man, as he drew nearer, wear the dress usually assumed by none but Clergymen of superior rank, I immediately conjectured that it must be Mr. Stewart's brother, the good Bishop of Quebec, whom I saw. I had long watched from a distance the course of his unwearied and faithful ministrations. I had heard that he had been compelled by infirm health to relinquish the duties of his diocese, and had returned to end his days in his native land.

“It was with feelings, therefore, of no ordinary interest, that I administered to him the consecrated elements; and that interest was yet

further increased, when, at the conclusion of Divine Service, Mr. Stewart came to me in the vestry, and told me that my conjecture was right, and that the Bishop wished me to come the next day and visit him. I need scarcely say that I readily obeyed the summons; and never shall I forget the spectacle of simple and earnest piety which I witnessed in the person of that good man. He was lying upon his bed, and unable, from bodily weakness, to do more than lift up his head from the pillow, and stretch out his hand to press mine with affectionate and hearty greeting. The only other person present in the room was an English servant, who, he said, had been his faithful and kind companion for many years, and whose friendly services he acknowledged with deepest gratitude. He asked me to read to him the Order for the Visitation of the Sick. I did so; the Bishop still lying upon his bed, and his servant kneeling by its side. In all those parts of that solemn service in which the sick man is required to speak, he uttered, in the most touching tones, the words of truth and soberness. And when we came to repeat the appointed portion of the seventy-first Psalm, although he had no book spread out before him, he repeated each alternate verse with an accuracy which quite astonished me, when I

considered the great weakness which oppressed him.

“ At the conclusion of the service, he said, ‘ Do not leave me yet, my dear sir. There is a prayer for a sick child, which I have often read ; pray read it, sir, now, in my behalf. You will, of course, make the necessary alteration in some of the words as you pass on ; but read it all : and, weak and aged as I am, I desire to draw near, with the guileless spirit of a child, unto my God and Saviour.’ When we rose from our knees, he begged me yet to prolong my visit, for he wished to speak to me of his dear Canada, and of some of the scenes which his friend and servant had witnessed with him. I listened with the most earnest attention to him as he spoke. It was evident that his end was not far off. ‘ The silver cord ’ was even then loosening, and ‘ the golden bowl ’ nigh unto breaking. But it was marvellous to see the power with which faith, and hope, and love, sustained him. And, though his memory was beginning to fail him with respect to the things of to-day or yesterday, yet when he looked back to the field of his labours in Canada, and to the work which the great Lord of the seed time and the harvest had enabled him there to achieve, his perceptions were as vivid as ever,

and his grateful acknowledgment of the reality of the Divine promises distinct and clear.

“I gazed upon him, and listened to him, with a reverence and gratitude which I must seek in vain for language to express. And when the time for our separation came, I turned away with a heart full of thankfulness that I had been privileged to witness such an evidence of faith having its perfect work, and that the Church of which I was an ordained minister had been permitted for so many years to call such a man her missionary in the Western World.”

Reduced, however, as he was, Bishop Stewart rallied so far as to encourage the hope that he might be enabled to return once more to Galloway-house, the home of his fathers, in Wigtonshire. He accordingly set forward on his journey northward, and got as far as Boraston, the cure of his nephew, the Rev. Alexander Stewart. Here, however, his strength again failed, and abandoning his intention of proceeding to Scotland, he returned, by the advice of his medical attendant, to London.

On his arrival in town he took up his residence at an hotel; but as soon as his nephew, the Earl of Galloway, learned the real state of his health, he wrote from Scotland to desire that a suite of apartments in his house in Grosvenor

Square should be placed at the disposal of the Bishop. Thither accordingly he removed in the beginning of 1837, accompanied by two faithful servants whom he had brought with him from Canada. In this house of his near relative, free from intrusion and affectionately tended, the Bishop spent his last days. His servant used to read to him daily some portion of the Holy Scriptures, and his noble relative introduced from time to time such familiar and esteemed friends as were likely to soothe or edify him by their company and conversation. Exhaustion and debility seem latterly to have affected his intellect, but it must surely be regarded as a great mercy that on sacred subjects his mind never but for one day of despondency lost its power or balance. He never gave way to fretfulness or impatience, and what he is chiefly remembered for during his sickness, was the uniform kindness of his manner to all who approached him. Lady Galloway never left him without his invocation of the divine blessing on herself and her children. But the powers of nature, growing daily weaker, were soon exhausted, and the good Bishop fell asleep in the Lord on the 13th July, 1837. He was buried in the family vault at Kensal Green, by the side of his brother and sister.

And here, perhaps, we may be permitted to linger a while over the memory of a true servant of God, in order to record a few incidents of his earlier life, as well as some anecdotes illustrative of his character, which could not be conveniently introduced elsewhere.

Charles Stewart, fifth son of John, seventh Earl of Galloway, was born on the 13th of April, 1775. He was not sent to any school, but was educated at home under the care of a private tutor, the Rev. E. Williams. At the usual age he was sent to Corpus Christi College, Oxford. An anecdote which is told of his undergraduate life seems not unworthy of record. Feeling even at that early period the cruel injustice of the slave-trade, he, with a companion, agreed to forego altogether the use of sugar, and steadfastly kept to his resolution, in spite of the quizzing which it entailed upon him. Mr. Stewart was elected to a fellowship at All Souls' College in 1795, and proceeded M.A. in 1799, in which year he was presented by his cousin, the Earl of Aboyne, to the united rectories of Orton Longueville and Botolph Bridge, Huntingdonshire, the net value of which is 322*l.* a-year. This preferment he continued to hold till he went to Canada. On his elevation to the Bishopric of Quebec, a deputation from



the Warden and Fellows of All Souls' went to congratulate him on the appointment, and shortly afterwards, in compliance with a request which was communicated to him, he presented his portrait, painted by Jackson, to the College. Mr. Stewart is not described by even the most partial of his admirers as a man of great parts or abilities. He had neither store of learning, nor gift of eloquence. His personal appearance was not prepossessing, his address was somewhat abrupt, and his utterance was thick and disagreeable. What, then, was it that made his life so useful, and his memory so blessed? This question the reflections of his contemporaries, and the characteristic anecdotes of him which they have recorded, will enable us in some measure to answer. Mr. Stewart was a man of remarkable simplicity of character. "He was," says Mr. Reid, "clothed with humility as with a garment." This humility was manifested, not only in his intercourse with people of all classes, but also in his plain and self-denying mode of life. With an independent fortune which would have commanded many of the luxuries and elegancies of the world, he lavished nothing on selfish indulgence, and what remained of his income after providing for his own very moderate wants, he devoted to the great purposes of education, religion, and the

relief of the poor. He never hoarded money ; but whenever a surplus remained at the end of the year, he looked out for some deserving object on which it could be usefully expended.

As a Missionary he considered himself a soldier of Christ ; sworn to be ready at every call of duty. He did not, however, wait for special calls ; but was ever on the alert, seeking out cases of spiritual or bodily distress, and applying to them the suitable relief. It was a special rule with him, when he missed any of his congregation from church, to inquire at their own homes into the cause of absence ; and thus to make an occasion for exercising some part of his functions, by administering rebuke, counsel, or consolation. Acting consistently on the principle which has been pithily expressed by Dr. Chalmers, that " a house-going Minister makes a Church-going people," he never allowed distance, nor the severity of the climate, nor the state of the roads, always bad in the spring and autumn, to deter him from visiting the sick or suffering members of his widely-scattered flock. He always kept a chest of medicines, but never, it is said, prescribed. The effect of such a devoted and affectionate ministry was to win many to the Church ; and Mr. Reid testifies that, in 1812, only five years after Mr. Stewart went to reside at

St. Armand, crowds of persons were to be seen each Sunday, making their way from every township and clearing within a considerable circuit to the Mission Church. "Many," says the same excellent Clergyman, Mr. Stewart's successor, "at St. Armand, attribute their first religious impressions to him; and many of the children whom he baptized were called by his name, in token of the love and veneration which were borne to him by their parents. To many, indeed, he acted as god-father; of these he kept a list, and made it his special duty to pray for them at stated times, especially on his days of solemn fasting and prayer." He was in the habit of devoting every Friday, when he was at home, or remaining stationary for a week or fortnight in one place, to the religious exercises which are enjoined by the Church. When he went on his circuits from time to time, he carried presents of religious and instructive books, adapted to the circumstances and capacity of his god-children and others, and accompanied his gift with advice suitable to each case. Many of the Bibles, Prayer-Books, and devotional tracts so given, are still treasured up as memorials of the good Bishop; who, moreover, compiled a volume of Family and Private Prayers, which was presented to every family of his two congregations at St. Armand.

He was a zealous promoter of the education of the poor, and maintained one or two children at each of the Schools within his Mission. As a proof of his liberality in this matter, it may be mentioned, that his account for the board and education of poor children, during his absence in England, from 1815 to 1817, amounted to 100%.

The Mission of Mr. Stewart was, it will be remembered, on the American border; and during the war which prevailed from 1812 to 1815, he was indefatigable in the exercise of his good offices to prevent unwarranted private aggressions from either side of the line, as well as in relieving the distress which a state of war is sure to entail upon individuals and families.

No general description, however, of Mr. Stewart's character and mode of life, can convey an idea of the manner of man he was, so truly as the report of a friend and contemporary; and we have, therefore, great satisfaction in borrowing the subjoined report of a visit to his parsonage at Hatley, in March 1819, by his successor in the See:—

“My father,” says the Bishop of Montreal, “was in England upon Church matters at the time, and I went into the Eastern Townships, at the desire of the late Duke of Richmond, then our governor-in-chief, who was new in the

country, and wished to collect information about the state and prospects of the Church in the more recent settlements, and to forward her interests. Hatley was then a place inhabited chiefly by Americans from the other side of the lines, and there was scarcely an individual in the entire tract of surrounding country with whom the Hon. Mr. Stewart could associate as a congenial companion in habits, manners, or attainments. I found him in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room, in which were his little open bed, his books, and his writing-table—everything of the plainest possible kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival I was seized with an attack of illness, and he immediately gave me up his room, and made shift for himself in some other part of the house—how, I know not. And here, buried in the woods, and looking out upon the dreary landscape of snow,—some thousands of miles away from all his connexions, many of whom were among the highest nobility of Britain,—this simple and single-hearted man, very far from strong in bodily health, was labouring to build up the Church of God and advance the cause of Christ among a population, who were yet to be moulded

to anything approaching to order, uniformity or settled habits of any kind in religion—utter strangers to the Church of England, with, I believe, the exception of a single family, and not participants, in the great majority of instances, of either of the sacraments of the Christian religion. They were, however, unattached, for the most part, to other systems, and in the habit of attending whatever simple preachers might come in their way: Mr. Stewart might as well be followed as another—and his zeal, his devotedness, his daily and hourly acts of kindness among them, referring to matters temporal as well as spiritual, with the obvious evidence, upon the very face of his history, of his having been prompted to come among them only for their good and at immense worldly sacrifices on his part, could not fail to make the most favourable impression. There were prejudices against him in the first instance, and some of the people told him, after they had begun to love him, that when he first came among them, they could not believe that he was a Clergyman, because, as they expressed it, he was so *prompt*. They referred in this to a certain quickness, abruptness, and liveliness of manner which characterized him, and which singularly contrasted with the slow measured drawl and demure austerity of deportment which

adhered, from puritanical ancestors, to the ordinary teachers of religion who had been among them. One man, who was a great religionist in his way, pronounced decisively that Mr. Stewart had no piety, because his boots shone so nicely—his English servant, without much solicitude upon the subject on the part of his master, having probably brought out some good Day and Martin, with proper brushes, which produced an effect quite new in that locality. He won, however, rapidly upon all parties, and by slow degrees formed a Church congregation at Hatley, and others in the neighbourhood—the foundation of those which now exist in the Missions of Hatley, Compton, and elsewhere.

“It was by no means an uncommon practice with the people, when he went first among them, to follow their rural labours on the Sunday; and a story is told of him (I cannot say that I had it from himself), that once, on his way to church, he expostulated with a man whom he saw yoking his oxen for work, and the man having pleaded that he could not afford to lose a day’s labour at that season, Mr. Stewart asked him what the day’s labour of himself and his oxen was worth; upon being told the amount of which, he cut short the argument for the moment, by giving just the sum which had been named, and prevailed upon the man to

come with him to church. It is added, that the individual became thenceforth a regular attendant upon the ministry of Mr. Stewart.

“In this situation I had an opportunity of seeing how uniformly he preserved his cheerfulness; how readily he accommodated himself to the habits of the country, and how completely he gave up his whole man to the work upon which he had entered; for my illness, with the state in which it left me as a convalescent, detained me for five or six weeks under his roof.”

The style of his lodging is still more minutely described by the Rev. C. Jackson, the present Missionary of Hatley, who has kindly furnished me with the following particulars:—

“During his residence at Hatley, he boarded with Mr. E. Bacon, who is still living here, and speaks of the Bishop with great reverence as one of the best men he ever knew. The chamber which he occupied was an upper room of a house one-and-a-half story high, and consequently, the roof on one side coming down to within two feet of the floor, it was twelve feet by fourteen, with his bed in it; and during a part of the time he occupied it, the opposite chamber, in the same house, was used as a shoemaker's shop. Till a church was built, he preached twice every Sunday in a private house



occupied by Mr. E. Wadleigh; and during the week, he occasionally lectured to a few people in some private dwelling. He usually confined himself to his studies for three days in each week, and the other three were spent in visiting and exhorting the people from house to house. Each returning Friday was devoted to fasting, meditation, and prayer; his dinner on this day was salt and potatoes; and he never left his room on such occasions except when necessity required. After family prayers at night he seldom retired to his bed till two o'clock in the morning, and never allowed himself more than four or five hours' sleep.

The following anecdote will be read with interest as illustrative of the Bishop's kindness of heart, and consideration for others, whether his own clergy, or the merest casual poor that came in his way. It is given on the authority of a worthy man—one of the oldest Missionaries in Canada—the Rev. Job Deacon, of Adolphus Town:

“The Bishop of Quebec, finding that my health was greatly impaired, kindly invited me in the summer—I think it was of 1829, to accompany him, in the hope that I might derive benefit from the voyage, on a Confirmation tour to the Bays of Gaspé and Chaleurs, and subsequently on a visit to Lady Sarah and Sir

Peregrine Maitland, who was then Lieutenant-Governor of Halifax, as well as to the Lord Bishop of that Diocese, whose Visitation was to be held at a certain day. The Confirmation tour made—the visit paid—and the Visitation, which afforded to us the highest gratification, over—the vessel at his Lordship's disposal was despatched to Pictou, there to await our arrival, whilst we proceeded by land in one of the best conveyances which could be procured at that time in Halifax, to join Lady Sarah and Sir Peregrine Maitland, at the former place, they having left for it the day previous in their own carriage. There were five of us in the hired vehicle—the Bishop, myself, the Bishop's man, a servant of Sir Peregrine Maitland, and the driver. We had not proceeded more than about fifteen miles from Halifax, on the way to Truro, when our carriage broke down, in the midst of the forest, and some two or three miles distant from any known habitation. His Lordship's man and the driver were despatched in quest of another conveyance, and, whilst waiting their return, the Bishop sat down on a pine-log, under the shade of some spreading branches, to shelter himself from the rays of the sun. I followed his example, and, in doing so, expressed a wish 'that we were safely out of this solitary place, and at Quebec,' being weary and

weak from illness. His Lordship mildly replied, 'Why, we may be as much in the way of our duty here, under the direction of God's providence, as if at Quebec, and our Divine Master may find some work for us to do before we reach it. But men of families, like you, are generally anxious to return to the domestic circle:—I have no such ties, and am therefore free from such anxieties.'

"But shortly after uttering these words, the Bishop exclaimed, 'Why, I perceive a smoke yonder! Come, let us see from whence it issues.' Accompanying his Lordship, we in a short time arrived at a miserable looking shanty, a sort of hut formed of unhewn logs.

"At the door of this wretched-looking hovel, the Bishop asked, 'Are there any inmates here?' on which a female presented herself; and the squalid misery, the forlorn wretchedness, depicted in her person and countenance, I never saw surpassed—perhaps never equalled. Nevertheless, the Bishop did not hesitate to enter, and I of course followed. Here were, also, two young girls of a like squalid appearance with that of the woman! His Lordship inquired if these two girls were her daughters, and what their respective ages were?' 'They are, Sir, mine,' she replied, 'and the one is about fifteen, the other twelve years of age.'

‘Have you,’ his Lordship asked, ‘a husband, and if so, where is he?’ ‘I have, Sir,’ was her reply, ‘and he is in Halifax.’ He next asked, ‘Of what country are you, and how long have you been here?’ ‘I am a native of Ireland, Sir, and have been here these three years.’ ‘Of what religion are you?’ again asked the Bishop. ‘I am a member of the Church of England, Sir,’ she replied. ‘Can your daughters read?’ was the next question. ‘Yes, Sir,’ was the reply. ‘Have you any books?’ ‘Yes, Sir;’ we have our Bible, Prayer-book, and some tracts, brought with us from Ireland.’ His Lordship then heard both daughters read in the New Testament, who acquitted themselves creditably—especially the elder. After this the Bishop asked ‘if they could repeat the Catechism?’ They replied, ‘Yes.’ And they did repeat it,—and answered some questions other than those contained in the Catechism, which the Bishop put to them to ascertain how far they understood what they repeated—much to his satisfaction. Then, after a pause, the Bishop observed, ‘I am rejoiced to find your daughters so well instructed in the principles of the Church, and that they continue to read their Bible, and to retain the Catechism in their memories—understanding it, as they appear to do—here in this lonely wilderness! Why, one

must have been but nine, the other twelve years of age, when they left Ireland! How, then, and by whom were they thus instructed?' 'They learned, Sir,' said she, 'to read at the Parish School, were instructed in the Catechism, and in the Scriptures, by our Clergyman—the blessing of God rest upon him day and night! They received from him those Books and tracts which you see here,' (pointing to those which had been just used), 'and which were, I believe, supplied to him by a *Society* in England; and they have thus far been preserved from evil in the Church of their forefathers, and will, I trust and pray, continue to be "Christ's faithful soldiers and servants," in His Church, until their lives' end. And oh! blessings, blessings temporal and eternal, descend on those who have supplied those books. They have, indeed, been our comfort and solace here, in this dreary wilderness, under many severe trials; and the absence of our beloved Church—if we had but decent clothing to appear in it—is not one of the least!'

"'But,' said the Bishop, 'these young persons must not be permitted to remain here in this wild solitude,—you must send them to Halifax.' 'Ah! Sir,' the poor woman said, as she took a hasty and painful glance at them, 'they are not, as they once were, in a fit state to be sent there.

Besides, even if they were, their father could not, I fear, do anything for them; and, without any other acquaintance or friends there, how could they obtain situations?' 'Leave that to me, my good woman,' said the ever kind-hearted and charitable Bishop; 'I will see to it. I am the Bishop of Quebec, and am now on my way to Pictou, to join Lady Sarah and Sir Peregrine Maitland; I may, perhaps, overtake them at Truro. Here, take this'—presenting the woman with, I think, five pounds!—'and, as soon as you can prepare your daughters, send them to Government House at Halifax, with the compliments of the Bishop of Quebec. I will speak to Lady Sarah Maitland to take one of them, and to send the other to my niece at Quebec, who will take charge of her!' The poor creature threw herself on her knees to thank his Lordship, but her heart was too full, she could not utter a syllable! Her eyes, however, and her manner, spoke more feelingly and eloquently that which her tongue refused to express! The Bishop hastily quitted the hut in deep emotion,—and, as for myself, the scene has been so indelibly stamped on my memory, as to be scarcely ever effaced; and sure I am that those girls must have become useful and respectable members of society, although I never subsequently heard of them."

But if the Bishop was keenly alive to the moral and spiritual interests of all with whom he was brought into contact, he was also willing to promote their comfort and enjoyment. Of this we have satisfactory evidence in the following extract from the Journal of the Bishop of Montreal:—

“ The late Bishop Stewart, when he was a Missionary at St. Armand, some forty years ago, had a path made through the woods to the top of the Pinnacle Mountain, and half an acre cleared at its termination, at his own charge ;— a pleasing example to show that, with all his ceaseless and energetic devotedness to the cause of the Gospel, he was not inattentive to the objects of providing beneficial recreation for his neighbours, and cultivating among them a relish for the more striking scenes of nature.”\*

These anecdotes materially assist us in forming a just estimate of the character of Bishop Stewart. They exhibit him as a man full of faith and charity—one who strictly exemplified the Apostle’s definition of pure and undefiled religion, by visiting the fatherless and widows in their affliction, and by keeping himself unspotted from the world. He died possessed of no property. His private fortune, amounting

\* Journal of Visitation, 1846, p. 58.

to 5,000% or 6,000%, was expended upon that Church to which he also gave himself. Truly may he be numbered among those who lay not up for themselves treasures upon earth. None knew him better than the Bishop his successor, who thus speaks of him, Sept. 21, 1837 :—

“ The decease of the Bishop of Quebec deprives the Church in Canada of one who was her boast and her blessing, and the Clergy of a father and a friend. I have myself lost a personal friend, who had long honoured me with his most intimate confidence ; and I succeed, for the present, to his charge, with much fear and trembling, having no hope of ever doing what he has done, and being destitute of many advantages which he enjoyed, but at the same time with a determination, by the help of God, to follow up whatever he had put in train, to the utmost of my power.”

Such, then, was Bishop Stewart. He was eminently one of those whose example profiteth. His self-devotion to the Missionary work, and his saintly life, have probably done more for the cause which he had at heart than even his labours and practical services : for he being dead yet speaketh, and others may be stimulated to go and do likewise. The Rev. James



Reid, his assistant and successor in the Mission of St. Armand East, caused a tablet with the following inscription to be set up in the chancel of Trinity Church:—

IN MEMORY OF  
THE HON. AND RIGHT REV. CHARLES JAMES STEWART, D.D.  
FOUNDER OF THIS CHURCH, AND LATE  
LORD BISHOP OF QUEBEC.  
AS MINISTER OF THIS CHURCH FROM THE YEAR 1807  
TO 1815 HE WAS EMINENTLY PIOUS,  
CHARITABLE, AND ZEALOUS IN EVERY GOOD WORK  
THAT CAN ADORN THE CHARACTER OF A  
CHRISTIAN MINISTER:  
AND  
AS BISHOP OF THE DIOCESE FROM THE YEAR 1826,  
TILL HIS DEATH IN 1837,  
HE EVER CONTINUED THE INDEFATIGABLE  
PROMOTER OF RELIGION, EDUCATION,  
CHARITY, AND PEACE.  
IN LIFE HE MANIFESTED THE HOLY  
INFLUENCE OF THE GOSPEL,  
BY FERVENT LOVE TO HIS LORD AND  
SAVIOUR,  
HIS CHARITY TO THE POOR,  
AND UNWEARIED ZEAL TO BUILD UP  
THE CHURCH OF GOD IN THE WILDERNESS.  
"MEMORIA JUSTI EST BENEDICTA."

Oxford men may remember the subjoined Latin inscription on a tablet in the cloisters of Corpus. It is from the classical pen of the

Rev. Dr. Darnell, Canon of Durham, an old  
and attached friend of the Bishop :

## MEMORIÆ SACRUM

HONORABILIS ET REVERENDI ADMODUM VIRI

CAROLI JACOBI STEWART S.T.P.

OLIM HUIUS COLLEGII SUPERIORIS ORDINIS COMMENSALIS

EPISCOPI DEMUM QUEBECENSIS

QUI POST MULTOS OB ECCLESIAM SACROSANCTAM LABORES

PROCUL A PATRIA ATQUE AFFINIBUS SUIS

SPONTE SUSCEPTOS GNAVITER PERACTOS

PLACIDE OBDORMIVIT IN CHRISTO

ANNO SALUTIS MDCCCXXXVIJ

ÆTATIS SUE LXII.

Εὖ Δούλε ἀγαθὲ καὶ πιστὲ, εἴσελθε εἰς τὴν χάριν τοῦ Κυρίου σου.

We must be permitted to add one more tribute to the memory of Bishop Stewart, as evidence of the love and esteem with which he was regarded by all who had the privilege of knowing him either by personal acquaintance, or by the labours and good works in which his life was passed. The following pleasing lines are from the pen of one of the Missionaries of his Diocese, the Rev. Edward Denroche, of Brockville; they appeared first in the Canadian "Church" newspaper, but their own merit, added to the interest which was universally felt in the subject of them, secured their admission into many of the journals of Canada and of the United States.

A Tribute to the Memory  
OF  
THE RIGHT REV. CHARLES JAMES STEWART, D.D.  
LATE LORD BISHOP OF QUEBEC.

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"There remaineth therefore a REST to the people of God."—  
HEN. iv. 9.

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I.

REST—Christian Warrior ! rest,—the war is past ;  
 Rest—for the fight is fought,  
     The battle bravely won ;  
 Death is disarm'd ;—the enemy—the last -  
     Yields to the strength supplied  
     By God's victorious Son !  
 No more thy cheering voice  
     May marshal for the field ;  
 That practised arm no more  
     The Spirit's sword shall wield ;  
 Our honour'd chief no more shall need  
     Faith's all-protecting shield ;—  
     REST—CHRISTIAN WARRIOR ! REST.

II.

Rest—faithful Shepherd ! rest,—your task is done ;  
 Rest—for *your* PASTOR saith :—  
     "To me the Charge resign—  
 True to thy trust, thou good and faithful one !  
     Enter my heav'nly fold,  
     Partake of bliss divine.  
 The streams to which thou erst  
     Wast wont My flock to lead,  
 The pastures where by thee  
     My sheep were taught to feed,  
 Are all surpass'd by higher joys  
     For thee by love decreed."  
     REST—FAITHFUL SHEPHERD ! REST.

## III.

Rest—wakeful Watchman ! rest,—the night is past ;  
 Rest—for a glorious day  
 Bursts on thy wearied eyes !  
 Spent was the night in vigil, prayer, and fast,  
 Lest Zion to the foe  
 Should fall a sacrifice.  
 Rest—where no ruthless storm  
 Thy watchfire can destroy ;  
 Rest—where no ambush'd foe  
 God's Israel can annoy ;  
 Securely rest in perfect peace  
 In Israel's Keeper's joy !  
 REST—WAKEFUL WATCHMAN ! REST.

## IV.

Rest—pilgrim Bishop ! rest,—thy toils are o'er ;  
 Rest—for the great High-priest,  
 The Bishop of thy soul,  
 Stayeth thy pilgrimage for evermore ;  
 Run is the rugged race,  
 And gain'd is glory's goal !  
 Thou guileless man of God !  
 Thou venerable priest !  
 Unnumber'd works of love  
 Thy righteousness attest.  
 Apostle of the western wilds,—  
 Thy ministry was blest.  
 REST—PILGRIM BISHOP ! REST.

## V.

Rest—on the Saviour rest thy rev'rend head ;  
 Rest—thou who ne'er desired  
 Labour or loss to shun ;—  
 Old at threescore, and gather'd to the dead !  
 The glass of “rolling years”  
 How prematurely run !—

Thus God to us appoints :  
 A clouded, darksome day ;  
 Thus God from ills to come  
 The righteous takes away ;  
 Yet,—to her Father's will resign'd,  
 The Church bereav'd doth say :—  
 " REST,—SOLDIER—SHEPHERD—PILGRIM—PRIEST—  
 FRIEND—FATHER—WORN-OUT WATCHER, REST ;—  
 SLEEP THOU IN JESUS,—ON THY SAVIOUR'S BREAST !

E. D.

*October, 1837.*

## CHAPTER VIII.

CONSECRATION OF THE BISHOP OF MONTREAL—TRIBUTE TO THE LABOURS OF BISHOP STEWART — WANT OF CLERGY AND CHURCHES—ORMESTOWN—HUNTINGDON — THE GORE — KILKENNY — COUNTY OF MEGANTIC — MATIS—S. P. G. THE PRINCIPAL RESOURCE—BISHOP'S VISITATION—GASPÉ—CHARACTER OF THE INHABITANTS—BEST MODE OF DEALING WITH ROMAN CATHOLICS—EVILS OF PROTESTANT DISUNION—THE REBELLION OF 1837—LOYALTY OF CHURCHMEN—TESTIMONY OF THE REV. M. TOWNSEND—SUBDIVISION OF THE DIOCESE—SUMMARY OF A VISITATION.

DR. GEORGE JEHOSEPHAT MOUNTAIN, Archdeacon of Quebec, was consecrated Bishop of Montreal in the Chapel of Lambeth Palace, on Sunday, Feb. 14, 1836. The solemn office was performed by Archbishop Howley, assisted by the Bishop of London (Blomfield), the Bishop of Winchester (Sumner), and the Bishop of Gloucester (Monk). At the same time and place a true yokefellow in the ministry of the Colonial Church, Dr. William Grant Broughton, was consecrated first Bishop of Australia. The sermon was preached by the Rev. J. E. N. Molesworth, Vicar of St. Martin and St. Paul, Canterbury, now Vicar of Rochdale. The new Bishop of Montreal was well acquainted with the Diocese which he was now called virtually

to administer. More especially was he conversant with the affairs of the Church in the lower province, having for fifteen years held the Archdeaconry of Quebec. Before leaving the country, therefore, he presented to the Society, in writing, a summary account of the past history and present condition of the Canadian Church. In this despatch, he thus alludes to the apostolic labours of Bishop Stewart:—  
 “Of the fruitful and prosperous labours of the present Bishop, when a Missionary, for the space of twenty years, either stationary or itinerant, through the whole diocese, it must be unnecessary to speak; the churches of which he procured the erection, the congregations which he formed, the happy change which he was often the instrument of effecting in the habits of the people, are the witnesses of his acceptance among them, and the monuments of his success.”

And having paid this just homage to the character of the Bishop, he proceeds to offer a willing testimony to the useful exertions of the Clergy. “I could furnish,” he says, “multiplied details of this nature, which have been little known to the world, and which, on that very account, are the more valuable, as being exempted from all suspicion of parade. I leave them under the veil as it regards the names; but since the Society has been sometimes re-

proached with a presumed character of inertness attaching to the Clergy in Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the 'Canadian Church. I do not, of course, mean that the labours of *all* the Clergy are in accordance with the picture which I proceed to sketch; some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ; but not to speak of the episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon, making his *inso-litos nisus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter upon snow-shoes. I could tell how some of these poor ill-paid servants of the Gospel have



been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick-bed at the distance of fifteen or twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are things which have been done by the Clergy of Lower Canada, and in almost every single instance which has been here given, by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts."

The Bishop adds, from sources within his own reach, some examples of real Missionary life. The one selected is taken from a private letter, written by a Missionary who was labouring among the Indians.

After paying these graceful tributes of approbation to the spiritual labourers in the vineyard of the Church, Bishop Mountain goes on to

lament the smallness of their number. Many large districts were entirely unprovided with the means of grace; others had nothing better than the irregular and half-mechanical services of a catechist, who read the Church prayers and a printed sermon; but could not, of course, administer the sacraments. That there was a sincere desire for a resident Clergyman, and the full services of the Church, is clear from the anxiety which the people displayed to avail themselves of such opportunities as were afforded to them of joining in public worship.

"In the summer of 1834," says the Bishop, "I visited these settlements, in the course of an official circuit made in my capacity of Arch-deacon; I found every where a pressing desire for the establishment of a Clergyman. At Ormestown I preached at the opening of a very neat church, built by the persevering exertions of Mr. Forest, aided by those of the people themselves, and two small grants of money, one from the Bishop, and one of £25 from L. Browne, Esq., Agent of the Seigneur,\* (the Right Hon. E. Ellice). The church was crowded to excess. Upon another Sunday I preached, and administered both sacraments, three miles above the village of Huntingdon, in

\* The Agent, by authority from his principal, gave the site also.

the threshing-floor of a large empty barn. The whole interior of the barn was filled, and a large number of persons stood abroad in front of the open doors. In the afternoon of the same day I preached and administered baptism in a small school-house at Huntingdon, where the people were jammed together in an oppressive degree, and there were also auditors on the outside of the windows.

“I could swell this communication with a mass of details of the same nature, referring to different portions of the province, and falling in many instances within my own personal experience; but I will simply mention three or four detached cases in the way of further example. There are several straggling and ill-tended flocks, from the paucity of shepherds, in the settlements which lie up the Ottawa river; among these the inhabitants of a settlement called the Gore, are situated eighteen miles from the parish of St. Andrews, the station of the Rev. W. Abbott, on the river Ottawa, and are visited by that gentleman on a *week-day* once in a month. At the time when I was there, there was scarcely an exception to the profession of the Church of England among these people—none, I believe, to a willingness of disposition to conform to that Church; not a few were warmly affectionate

and devout members, and the number of communicants was stated to be eighty. They are strangers, however, to the ordinances of the Sabbath; and if the mercy of God does not raise up help for them, it is more easy than encouraging to forbode what will be their condition in another generation. In the township of Kilkenny, lying near to Montreal, I have been assured by one of the principal inhabitants that there are 120 families, and that they *all* belong to our own Church. I do not think that any of our Clergy have ever penetrated to this settlement; and I have no reason to doubt the melancholy truth of an account given me, that the people hearing of a Protestant minister, whom some circumstance had brought into the adjoining seigneurie, came trooping through the woods with their infants in their arms, to present them for baptism *in the name of the Father, and of the Son, and of the Holy Ghost*, to one who was a preacher of the Unitarian persuasion! The station of the Church of England nearest to Kilkenny is that at Rawdon, but there is no communication except by making a prodigious circuit; and the proper charge of the Missionary at Rawdon is itself far more extensive and more scattered than can be well provided for by the labour of one man.

“In the county of Megantic, on the south

of the St. Lawrence, nearly opposite to Québec, where new settlements are now opening in different townships every year, and where, according to the last census, the members of the Church of England constitute a majority of the whole population, the Rev. J. L. Alexander, Missionary of the Society, is the only clergyman of the Church of England. His residence is at Leeds, where a church has been erected. I am persuaded that he is faithful and pious, and he divides his labours as he best can; but he experiences the same difficulty which is experienced by many other servants of the Society: if he concentrates his exertions upon the head-quarters of his mission, he leaves many outposts neglected, and exposes the Church, in his person, to many complaints; if he attempts to spread his ministrations over the face of the surrounding country, his principal and immediate congregation suffer by necessary consequence, and no decided fruit and effect of the Gospel ministry among his people are seen any where within the limits of his charge. A neat church has been built at a place called St. Giles, in this neighbourhood, which remains as yet unassigned to any single denomination, but which would have now belonged to the Church of England, (according to the intention of the original projectors, and, in

particular, of a lady at home, who has an interest in the spot, and following up the intentions of her deceased husband, gave communion-plate for this church,) had means been at the command of the Bishop of Quebec to clear off a small incumbrance upon the building, and to promise some stated ministrations to the people.\* I conceive that there is an ample field for the labours of two more Missionaries in this county.

“Between the city of Quebec and the inhabited part of the district of Gaspé, in the Gulf, a distance of more than 400 miles, there is no Protestant minister to be found. The settlements, indeed, extend down the river but little more than half of this distance on the south shore, and they are less continuous, as well as less prolonged, on the north. They also consist almost entirely of the establishments formed by the French population; but there are British Protestants intermixed with them, who, in particular spots, are collected in some number. At Matis, which is 210 miles below Quebec, I once passed a Sunday, on my return from Gaspé, and was most affectionately received by the Protestant settlers, whom I collected,

\* The church of St. Giles has since been made over to the Society, and forms one of the Stations visited by the Rev. W. King.

as far as the time would admit of circulating notice. The people told me, when assembled in a body, that they were about equally divided between the Churches of England and Scotland, but should be but too happy to unite under a minister supplied to them by the former. Ten children were presented to me for baptism; and a remarkable illustration was afforded of the destitution and the difficulties to which the settlers are often subjected in the Colonies, in the case of a couple who applied to me to *re-marry* them. They had bound themselves together by a written document, but had not, it seems, been able even to have recourse to a magistrate to solemnize their marriage, the usual expedient in default of clerical ministrations. Two or three years afterwards, when I was again returning from Gaspé, I made an attempt to pay a second visit to this settlement: but I was then coming up by water, in a vessel placed at my disposal by the Government, and the wind rendered it impossible to effect a landing. I believe that, except one visit from a gentleman of the Church of Scotland, the settlement has never seen any other Protestant minister than myself.

“ Upon this latter occasion I officiated, and baptized a few children at the Rivière du Loup, 120 miles below Quebec, where some Protest-



ant families have been drawn together, in consequence of the formation of a large establishment connected with the trade in timber.”\*

For settlements so thinly inhabited as these, and there were many such, the Bishop could suggest no other provision than that of Missionaries appointed to go round and visit the scattered families; and he alludes to instances within his own knowledge of the hearty and grateful welcome with which the visits of such itinerant messengers of the Gospel were received. He sadly anticipates, however, a diminution or withdrawal of the assistance hitherto afforded by the State, at the very time when the wants and claims of the Colony were rapidly increasing. The parliamentary grant had already been withdrawn; the Clergy Reserves were threatened, and it was officially announced that the allowance to the Bishop, reduced to one-half in his own case, was to terminate with his life. Under the influence of the feelings awakened by this melancholy prospect, the Bishop concludes his Report with the following eloquent and touching remarks:—

“Where, then, is our resource, or what is our hope of remedy? Our chief earthly resource,—although we have most thankful acknowledgments to render in some other quarters, to

\* Report, 1836, pp. 127-130.



which I trust that I shall have opportunities to direct the public attention,—our chief earthly resource is in the fostering benevolence and friendly interposition of the Society for the Propagation of the Gospel in Foreign Parts. We are, indeed, well assured that God will never desert any portion of that Church which He has purchased with His own blood; and we humbly trust, that to whatever extent we might be stripped, we should be found able, through the Spirit shed down upon us, to show that *SPOLIATIS ARMA SUPERSUNT*. The Clergy of the Canadas, wielding the ‘sword of the Spirit,’ and having ‘put on the whole armour of God,’ will be able ‘to stand in the evil day, and having done all to stand.’ Were they reduced to that condition in which they would be called upon to apply the maxim of primitive times, that *preces et lacrymæ sunt arma Ecclesiæ*, their prayer would be the prayer of faith, and their weeping would be for the dishonoured but sacred cause which is dear to their souls. Were they not only to ‘see,’ but to feel the effects of ‘violent perverting of judgment and justice in a province,’ they would know that they are ‘not’ to ‘wonder at the matter,’ and would patiently abide the storm commissioned to burst upon their devoted heads. But their position is not such that they have only to mourn over the

depressed interests confided to them, and to endure the reverses to which they are exposed; they have a duty to perform in seeking both succour and redress. Too happy shall I be if, as their representative while in this country, I can contribute, however humbly, to the attainment of these ends; too thankful if permitted to aid in setting the case of the Canadian Church in sufficient strength before the public, and to excite an interest which, under the Divine blessing, shall revive her hope, and enable her to extend her usefulness more in proportion to the wants of her people, so that she may effectually take root in the land, and vigorously 'stretch out her branches unto the sea, and her boughs unto the river.'"\*

Thus then "cast down" by the many discouragements of his position, "but not in despair," the Bishop of Montreal went forth to his work in the summer of 1836. He found Bishop Stewart still in the diocese, but under the necessity of abstaining from business, and in point of fact preparing, by the advice of his physicians, to return to England. "I pray God," says the Bishop of Montreal, "that I may be enabled to follow up the work which he has put in train; and I may well be content to be one day worn out like him, if I am worn out

\* Report for 1836, p. 132.

in the same service."\* As soon as he had got through the mass of business and correspondence which had been accumulating during the illness of his predecessor, the Bishop proceeded to hold his first ordination, at which he had the privilege of admitting five "zealous, sincere, and godly men" to the ministry of the Church. His next business was a visitation of his immense diocese. On this he set forth in the month of January, 1837, and in the course of it he became more and more impressed with the great spiritual destitution which he witnessed in almost every part of the Colony. He had already addressed a strong appeal to the Royal Commissioners for a portion of the fund accruing from the reserved lands for the support of Missionaries in six of the most neglected districts, and he now besought the Society to support his application by all the influence which they could command.

That influence was indeed exerted, but it proved unavailing; Lord Glenelg, then Colonial Secretary, having decided on appropriating the 600*l.* a year, thus asked, and which the Society had proposed to double, to the ministers of the Kirk of Scotland.

In the summer the Bishop went to the other extremity of his diocese—the Bay of Gaspé,

\* Letter to the Society for the Propagation of the Gospel, November 4, 1836.

which he had once before visited as Archdeacon. This Mission is separated by a great distance from every other, being 450 miles from Quebec, without a single intervening church. In the most favourable circumstances, therefore, a visitation of Gaspé necessarily implies a considerable expenditure of time and labour. But on this occasion, owing to head winds, the voyage down the St. Lawrence occupied seventeen days. His Lordship was accompanied by the Rev. W. Arnold, then, as now, the Missionary. He confirmed 137 persons altogether at the several stations; besides performing, whenever they were required or acceptable, the other services and ordinances of the Church. The following are the Bishop's remarks on the character of the Settlers:—

“The inhabitants of this district are a hardy and adventurous race; living upon a coast which is

‘Stunn’d by th’ eternal turbulence of waves;’  
experiencing for half the year the utmost rudeness of Canadian winter, and cut off at that season from all communication, except through the trackless wilderness, with the rest of the province, they are familiar with peril and exposure; at home in the tempestuous waters (which furnish their subsistence), expert in the use of snow shoes, and in not a few instances

accustomed to arduous journeys in the wintry forest. The Missionaries of the Society are obliged in a good measure to adopt similar habits in extending their services to what may be called the outposts of their charge; and they have generally been far from backward in responding to the call."

He adds, in another part of his Journal: "Since I have known the county of Gaspé, there have been among its Protestant inhabitants no ministers or religious instructors of any kind, (with the exception of the Methodist local preacher at St. George's Cove,) but those supplied by the Society."

It may be useful to subjoin the Bishop's carefully weighed opinion on a question of great interest, and which, doubtless, must often occasion much perplexity to the Missionaries of a country, occupied, as Lower Canada is, by a great preponderance of Roman Catholics.

The Bishop observes: "At present I do not think that we can gather it to be the will of Providence that any effectual impression should be made on the Roman Catholic population of Lower Canada; and all the resources which we can command are inadequate for the spiritual instruction of our own people. I am disposed to believe that, under existing circumstances, we best prepare the way for recovering this

branch of the Roman Church to the primitive system of faith and worship, by exhibiting before the eyes of the people the proper fruits of spiritual religion—letting our light so shine before them that they may see our good works. The great obstacle to their conversion is our *disunion*. Their only strength lies in our being divided (speaking of Protestants collectively) into sects, and our fatal admission of the principle that men may set up new standards and create new ministries at will within the Church.

“ But although it is not for us to know the times and the seasons, it is impossible not to feel a longing that the French Canadians should be enlightened when the effects of their ignorance are seen. ‘*Fortunati nimium sua si bona nôrint;*’ they enjoy a condition, in temporal matters, as happy as any people upon earth; and are so well off, and so entirely exempt from any painful or irritating pressure received in any slight point from Government, that unless they were very ignorant, it would seem impossible that they should be engaged to enter into rebellious plots for obtaining changes by which they must infallibly be losers; to which it may be added, that, unless the received principles which mould and actuate them were defective, they could not seek to compass their object in the spirit which they have manifested.

This people, which have so much reason to be happy, and who present a picture to the eye of a peaceful, simple peasantry, with much that is courteous in their manners and amiable in their attachments, have shown, in too many instances, where acted upon by designing and unprincipled demagogues, the latent and unsuspected wickedness which is in the heart of man; and with whatever just horror we may regard the leaders who would plunge such a peasantry, so situated, into causeless revolt, we are compelled to admit at the same time that, among the people themselves, a disposition both sanguinary and treacherous seems only to have been dormant within many bosoms, by the sudden fierceness with which it has broken out. In this point of view our own religion, as it exists in the province, is a precious deposit, which ought zealously to be fostered and protected as the leaven which may yet be destined to leaven the whole lump; and this consideration may be an additional incentive to the venerable Society for the Propagation of the Gospel in Foreign Parts to continue its pious endeavours for the support and extension of the Church of England in Lower Canada."

In the autumn of 1837, a rebellion broke out in Lower Canada; an event which, however politically important, would hardly find a place in the Annals of the Diocese, but for the

opportunity which it afforded to the members of the Church of England of proving their loyal and steadfast attachment to the monarchy. To a man they stood true to their Sovereign; and it has frequently been stated publicly as a significant fact, that of all those who were taken with arms in their hands, not one was of the communion of the Church of England;—and a most significant fact surely it is—and one most eloquent to prove that churches and clergymen are a better safeguard to a country than military forts and garrisons.

The Rev. M. Townsend, whose mission was in one of the threatened districts, writes thus:—

“*July 1, 1838.*—It has, indeed, been to us ‘a year long to be remembered,’ as presenting a test for the trial both of men’s loyalty to their Queen and country, of their faith in God, and their grateful acknowledgment of his discriminating protection in the midst of the alarms of war. Our border population, mostly from the United States originally, though comparatively few in number, have constituted an impenetrable cordon of loyalty—an effectual barrier between the rebels within, and their sympathising friends without, the province. Placed thus between Scylla and Charybdis; constantly threatened, and twice invaded; assailed by every inducement to prove recreant, which fear, disaffection, or a preference to democracy could



offer, my parishioners have stood nobly for their country; and though drawn by common danger from their families, to assume, during an inclement winter, the duties of soldiers, they have suffered but slightly from those moral evils which usually attend public commotions unrestrained by the civil power. The commander of the forces has repeatedly commended their loyalty; and, on my part, I am happy to acknowledge, that my congregations have been larger, their attention to the services more marked, and their devotional feeling apparently more deep than in former years.”\*

He afterwards observes:—

“Confident I am, that if the venerable Society could be made fully aware how much their noble charities have contributed, not only to extend the blessings and consolations of the Gospel to the poor and ignorant, but also to confirm the attachment, and bind the affections, of these important Colonies to the parent State, it would find a double motive to enlarge the sphere of its operations in the Canadas.”†

The Bishop of Montreal had no sooner entered upon the duties of his diocese, than he felt how much too extensive it was to be administered by a single chief pastor. And not only did he express this conviction in his letters

\* Report, 1838, p. 117.

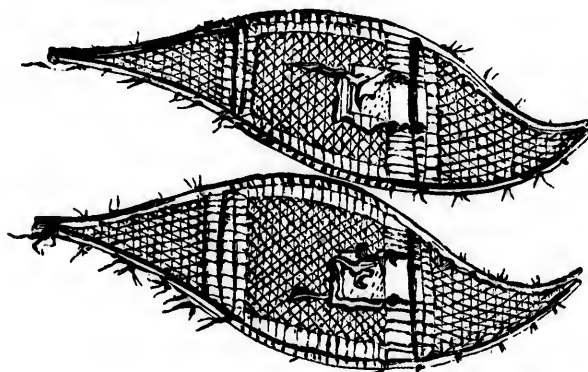
† Ibid. p. 118.

to the Society, but he made the subdivision of the diocese a matter of formal recommendation in his Report to Lord Durham.\* Indeed, if the principle of Episcopacy be acknowledged at all, it must be acknowledged as an indispensable element of Church government. But to proclaim that a Bishop is required for the government of the Church, and then to assign to him a diocese extending 1,300 miles in length, in such a country as Canada, is no better than a mockery. For three years, however, the Bishop of Montreal, like his predecessors, was compelled to bear the undivided burden and responsibility. Finding, in 1838, that there was no hope of a Bishop being appointed for the upper province during that year, he set out on a visitation, of which he gives the following summary:—

“*Nov.* 14, 1838.—I have held fifty-nine confirmations, and four ordinations, two at Montreal on the way up and down, and two in Upper Canada. I have consecrated nine churches, and have met the clergy at three different points, including Quebec and Montreal, where I had resolved to deliver my charge. Fifty clergymen were present at Toronto, besides myself and the Archdeacons. The journey when I got back to Quebec would have been one of just about 2,500 miles, making little short of 5,000.

\* See *Annals of the Diocese of Toronto*, p. 104.

when added to those travelled in Lower Canada. It has been very highly satisfactory indeed, and has abounded with matter of thankfulness to God, as it respects the character and labours of the Clergy as a body; the attachment of our people to sound Church principles, and the tone of morals and religion which pervades our congregation—in connexion with both of which I may properly state their inflexible loyalty. But there are lamentable deductions from the comfort and encouragement thus afforded, in the frightful extent of spiritual destitution which prevails in this province, and the unprovoked, unjustifiable, unscrupulous hostility to our Establishment which manifests itself among all other religious denominations."



SNOW SHOES.

## CHAPTER IX.

DIVISION OF DIOCESE—VISITATIONS OF 1841-2—FEW CHURCHES  
CONSECRATED—SERVICES RENDERED BY S. P. G.—VISITATION OF  
1843 — WINTER TRAVELLING IN CANADA—CATHEDRAL OF KIL-  
KENNY—HUNTINGDON—RIVALRY OF SECTS—MR. MORRIS—MR.  
PLEES — STANBRIDGE — REV. J. JONES — CONFIRMATION OF  
ELDERLY PERSONS—RETURN OF DISSENTERS TO THE CHURCH—  
A HUMBLE OFFERING—JOURNEY FROM BOURG LOUIS TO ST.  
CATHARINE'S—OFFERS OF HOSPITALITY.

IN 1839 the division of the diocese, so long and so urgently recommended, took place, and by this measure the larger portion of the clergy and congregations were placed under a separate jurisdiction, though a territorial area equal to the whole of France was still comprised within the Bishopric of Quebec. But this vast extent of country the Bishop again traversed in three separate tours during the years 1840 and 1841. In the course of them he held confirmations at fifty-two different places, at twenty of which the rite was administered for the first time. The distance travelled he computed to be about 3,000 miles. It is worthy of note as evidence of the poverty of the country, that the Bishop,

although he visited every part of the province, consecrated only three churches, and the reason which he assigns for the fact is, that owing to the want of money, and the difficulties which impede any public work in a new country, the people were often compelled to open their churches for use long before they were fully completed.

One general reflection on what he had witnessed during these long journeys throughout his diocese the Bishop makes, and it is well worthy of being recorded. He says: "In all my discouragements I often think what a wonderful blessing to the country has been afforded in the benevolence of the Society for the Propagation of the Gospel, and consider what might have been the state of many settlements, and of wide tracts of country, but for the mercy of God in raising up such means to dispense to them the knowledge of Christ, and to plant among them the pure and stable system of the Church. Great and lamentable as is the destitution of many parts of the diocese; imperfect and devoid of the character of solid establishment as the provision, for the most part, existing for its spiritual wants; yet sound religion has been kept alive in the land, and streams of refreshing knowledge have been poured over many a thirsty spot; and a good beginning has been

made in multiplied instances, which, by the Divine blessing, may enlarge itself with the advancement of the country, and prove the best happiness for generations yet to come."

The real and true interest which attaches to a Bishop's report of his visitation is to be found of course in the picture which he draws of the religious and moral condition of his diocese; of the growth of religion, the progress of education, and the general tone of morality. We are at the same time glad to profit by the information which he conveys as to the character of the country; the mode of travelling; the habits and occupations of the settlers. The printed Journals of the Bishop supply both these sorts of interest, and we shall not scruple to avail ourselves of them.

On the very first day of the year 1843, his Lordship commenced his *third* general Visitation by confirming 217 persons in the cathedral of Quebec. The next day he proceeded to Port Neuf; his course lying towards the stations situated on both sides of the St. Lawrence westward. The following passage will convey a notion of the roughnesses, and frequent mishaps, which befall the Canadian traveller.

"A thaw had now continued for some days, accompanied by occasional heavy rain, and very extraordinary at this season of the year, so that

the roads were most intolerably bad, and we were repeatedly upset. In the tract of country in which we were now travelling, which is more or less rude and unfrequented, and in which the winter tract, as is often the case in Canada East, was in many places carried through the fields, away from the summer road, we encountered brooks and ditches which had broken their confinement, and were so swoln with continual augmentations from the melting snow, as to offer some obstruction to our passage across them. The driver of the sleigh which followed us would here go forward, with a pole, to sound the depth; but, when it was ascertained that we could pass, (which we did in every instance but one, when a circuit of some miles became necessary,) it was a matter of very nice management to prevent upsetting, the bottom being very unequal and broken up. In some places the driver only could go, it being necessary that he should stand up and balance the vehicle in its passage; then the rest of the party crossed on foot upon rails which the country people had laid together for the purpose, taken from the fences, or we had recourse to the fences themselves as a foot-bridge, holding on by the upper rail, and moving our feet along a lower one. In one place Mr. Guérout's little low-runnered cariole, called a *berline*, was floating. These

scenes brought forcibly to mind that passage in the 147th Psalm, where, after describing the intensity of frost, the Psalmist says, 'He sendeth out his word and melteth them: he causeth his wind to blow, and the waters flow.' The roughnesses which I did encounter here or elsewhere in the journey are such as are *constantly* familiar to the Missionaries, and I could by no means call them *severe*; but I had deep cause for thankfulness to God for being able to go through them, such as they were, without any sort of injury or improper fatigue, when I remembered that, at the same time last year, I was in a condition which caused my friends to augur that, if spared, I should be disabled for life."

A day or two later, after confirmations at Kildare and Rawdon, "Mr. Bourne drove me," says the Bishop, "on to the Mission of Mr. Torrance, and at the end of about twenty miles, all of abominable road, except the last two or three performed upon the River Achigan, of which we found the ice perfectly sound, we reached New Glasgow, where Mr. Torrance had come to meet us from Mascouche. Having refreshed ourselves and the horses, we set out again, having a dozen miles farther to go to the wild and sequestered township of Kilkenny. Midnight was approaching, when, after winding our way through the tall, solemn, wintry woods,



composed in part of pines of a remarkable height, we reached our destination in the house of a settler, consisting of two little rooms, of which one was assigned to Mr. Torrance and myself. Mr. Bourne had previously turned off to seek accommodation in another part of the township. Our Irish hosts were excellent people; devotedly attached to the Church, and recommending its principles in their lives and deportment. My servant and hired driver were stowed with the family in the outer room or kitchen, I hardly know how.

“ The next morning we drove to the church, where Mr. Bourne met us, passing on our way what is jocosely called the *Cathedral of Kilkenny*, being a little log school-house, roofed with bark, and lighted by four panes, in which the Missionaries formerly officiated. The church is a small, wooden, unpainted building, with square-topped windows; but it harmonizes with the present state of things in the township, and I verily believe it to be attended by some worshippers who worship the Father in spirit and in truth. I consecrated this humble edifice, which is regularly fitted up for public service in the interior, and confirmed in it twenty-four persons. It was the first Episcopal visit. They asked me to give the church a name, as I had objected to their proposal of calling it

the *Mountain Church*, which was partly intended as a compliment to myself; and I called it after St. John the Baptist, as being built for preaching in the wilderness, with which they were highly pleased. God grant that the preachers, calling upon men to repent, and at the same time indicating the Lamb of God, which taketh away the sins of the world, may prepare the way of Christ among the people."

It has already been seen, by frequent reference to the official Reports of Bishop Stewart, how deeply grieved was the gentle spirit of that most forbearing and tolerant Churchman by the prevalence of religious divisions, and the contentions of various sects. His successor was destined to witness and condemn the same evil. He says:—

"The village of *Huntingdon* may be taken as one among many examples of the deplorable effects of schism in a new country. Here, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two, some few tradesmen, and some commencing indications of business;—one good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the

comfort of the minister and his family; they might, in laying their foundations for the future, exhibit, in the article of religion,—which should be their all in all,—the picture of a little Christian brotherhood; and the village not drawing, or drawing comparatively little, upon the bounty of the colonial cities or societies at home, the aid derivable from these sources might the more largely supply the unprovided tracts of country in the wilderness. But here are four Protestant places of worship—altar against altar—all ill-appointed—all ill-supported; and while discordant preaching is going on, or unholy leagues are made of two or three irregular sects against the Church, and violent excitements are resorted to, like the getting up of the steam, to force on a particular interest at a particular conjuncture, many a ruder and more remote settlement is supplied only at wide intervals by the extraordinary efforts of this or that minister, and these again marked often by a mutual jealousy, heightened, where the Church is the object of it, to an acrimonious and unscrupulous hostility. In these instances, the forbearance and dignity of the Church have, I think I may say without prejudice, stood in most advantageous contrast with the proceedings of other parties. But what cause have we to imitate the prayer of the Lord Himself, that they

all may be one, even as He and His Father are One!—to pray and long for a nearer approach to that happy consummation described by the Apostle, that there may be no divisions among them, and that they may be all perfectly joined together in the same mind and in the same spirit! The Church, whatever opposition she may encounter, can be the only possible instrument of bringing on these blessed results; and the conviction of this truth will surely be a stimulus to all the friends and supporters of the venerable Society to add to its means of planting her standard in the rising settlements of the American Colonies.”

Notwithstanding, however, the strife of parties, it is encouraging to know that the Church Missionary was living in the affection of his own people. It is due to him to record this well-merited testimony of his Bishop:—

“ Mr. Morris is much beloved, and has at different times received anonymous, as well as avowed, presents of poultry, or other small tokens of good such as the country people could afford to give.”

In a country like Canada East, where the members of the Church of England are thinly scattered over a large surface, and the Clergy are so few, it is necessary for each Missionary to diffuse himself, as it were, over a wide district,

and to be almost constantly in motion from one station to another. It is thus that the Bishop describes the Mission of Mr. Plees :—

“ His charge, although it lies within fixed limits, is wholly of an itinerant character. At St. Rémi, which is his home, (so far as he has one,) he officiates upon one Sunday and one week-day in the month. Both these are evening services, to which he returns after labouring elsewhere. He has four other Sunday stations in his Mission; eleven regular stations for appointed services, in all. He officiates twenty-three or twenty-four times every month, and his monthly circuit is one of 235 miles, besides all extra calls.”

It would be impossible, in a brief sketch like this, to enter into the particulars of the various Missions; and the labours of many a devoted Clergyman must therefore be left unnoticed. Still it may be well to make occasional exceptions to the rule when any case seems to challenge attention by some peculiar or distinguishing circumstances. And such perhaps we may discover in the Mission of Stanbridge. In 1840 the Church there seemed “ absolutely prostrate,” and the Bishop had the painful duty of reporting that the House of God was shut up. On his present Visitation, he met there a congregation of at least three hundred. In 1840

twenty persons only were confirmed; in 1843, eighty-seven. What had occasioned so great and blessed a change? Under God, it may be said, the presence of an affectionate and devoted Missionary. The Rev. James Jones, who had been brought up and educated, and had afterwards ministered in the Wesleyan connexion, left this country when considerably past the mid period of life, to offer his services to the Church in Canada. After due trial and inquiry, he was ordained by the Bishop of Montreal to the Mission of Stanbridge, where the course of his ministry appears to have been much blessed. In two months preceding the Bishop's arrival, he had baptized between sixty and seventy persons, and as a proof of the esteem in which he was held by his people, it may suffice to say that they voluntarily came forward with a proposal to build him a parsonage-house by subscription. The Bishop gives this further testimony to the character of Mr. Jones:—

“It may be proper here to state that Mr. Jones is a staunch and uncompromising Churchman, whose whole course, since he has held a pastoral charge in the Church, appears to bear testimony to his having passed over to her ranks from conscientious conviction, at the same time that his previous habits may, in some respects,

give him an advantage in dealing with Dissenters or ambiguous religionists."

In this country the candidates for confirmation are almost exclusively from among the young; but in a Colony, where settlers come from all quarters, and this particular ordinance of the Church has never before, or but rarely been offered to the people, it not unfrequently happens that the sires or grandsires kneel by the side of their children for the imposition of hands and prayer of the Bishop.

"I laid hands," says his Lordship, "even upon grey heads in not a few instances; and some who had long been strangers to God, or prejudiced against the Church, bowed their hearts as well as their knees in this ordinance, in all humility, and faith, and love."

It is probably true that a large portion of Dissenters have become so from the neglect or weakness of the Church; and have merely left the fold for want of a shepherd to tend them. These, therefore, we must regard as straying, rather than as lost sheep; and that they may, in many cases, be recovered to the flock is shown wherever a clear and affectionate call is made, and especially whenever the chief pastor goes round to visit the churches and confirm the younger members of the congregation. The Mission of Sherbrooke furnishes the following additional proofs of the truth of this assertion:—

“ In this Mission there are some very pleasing instances of voluntary enrolment in our Apostolic Church, on the part of persons who were originally very sturdy Dissenters. An amiable young married woman, very devout, and very warmly attached to the Church, whose aged father and whose husband were both confirmed, said to me, with the liveliest marks of feeling, when I saw her at her own house after the ceremony, ‘ You may think that this is a happy day for me!’ She afterwards showed me her two young children, baptized in the Church, whom she was thankful to think of rearing in her own principles.

“ Old Mr. Elliot, who has given a farm worth 250*l.* towards the endowment of the College, —a man whose whole property is the fruit of his own hard industry, and who has passed through many a rough scene in the early settlement of this very spot,—was from his childhood, and for a long time of his after-life, attached to Dissenting views, and even when he first outwardly conformed to the worship of the Church, it was not from any correct appreciation of her system. But all the affections of his heart are now in her cause; and he feels that, through her ministry, his soul has tasted the comforts of heavenly truth.”

We have the highest warrant for recording the humble offerings of individuals; and it can



hardly therefore be considered unsuitable to mention, in this place, the following instance of a free-will offering:—"At Sherbrooke," writes the Bishop, "there is no communion-plate, but a commencement has been made towards procuring it; a female parishioner, who is not in a situation to do more, having given a silver soup-ladle to afford part of the material, contenting herself with one of earthenware or pewter—an offering prompted, it may be hoped, by feelings not dissimilar from those of the woman who broke the box of spikenard over the Saviour's head, and was commended for the act."

The Bishop's course now led him by Ship-ton, Kingsey, Drummondville, and Nicolet, to Three Rivers, where he presided at a meeting of the Church Society. In these journeys his Lordship was generally conveyed by one of the Missionaries, or lay members of the Church; and the question of travelling by a carriage, or sleigh—according to American phraseology, the question of "sliding" or "rolling"—was of course determined by the state of the roads. In the French country, during winter, when a pair of horses are required, as the horse-track is single, the only practicable mode of driving them is tandem-fashion.

Confirmations were held both at Port Neuf

and Bourg Louis. At the latter place, the Bishop, and the clergyman accompanying him, were hospitably entertained at the residence of the Seigneur M. Panet, which they left on the 14th of March, after a breakfast, at which moose-steak \* was set before them. They took leave of their host, and set out for St. Catharine's. The following is the Bishop's description of the journey:—

“ We formed a train of four single-horse carioles, light open vehicles, carrying one person besides the driver; and, in fact, it was with labour and difficulty enough that the horses could proceed with a load no greater than this, for a prodigious fall of snow had taken place in the night, and was still continuing. A more perfect exemplification of the Horatian picture of the snow-laden woods, the ‘ *nec jam sustineant onus sylvæ laborantes,*’ or a more perfect specimen, altogether, of a wintry forest scene, I never saw. A very great portion of the way was through a narrow track cut through the almost serried ranks of a lofty growth of timber, passing, in places, through tall straight firs and pines, some of the latter more than one hundred feet high. Boughs were everywhere seen curved down by superincumbent masses of

\* The *mufle* of the moose is considered a great delicacy, and, in fact, is not unlike turtle.

snow. If a driver jumped out to relieve his horse in a difficulty, he was in an instant up to his hips. If a horse, in the more open spaces, got off the track, which, where the action of the wind was permitted, was nearly or wholly obliterated by the first snow and drift, he floundered and struggled above his back in the snow, till, in more than one instance, it was necessary to detach him from the vehicle; in fact, Mr. Wait's horse in one place, crossing a gully, where he got off the bridge, (of which neither the edge nor any other part could be distinguished,) actually sunk so that nothing was seen but his head and ears. Four men might be seen, in another place, treading down the snow with all their might and main, to facilitate the way of a horse in the unwilling plunges to which they urged him, in order to recover the track."

The narrative will be best continued in the Bishop's own words:—

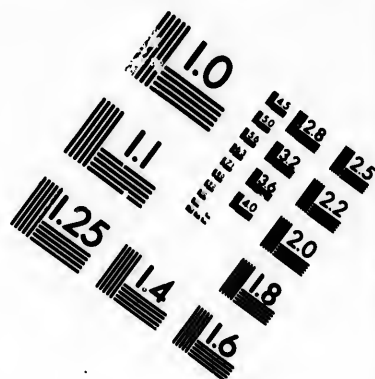
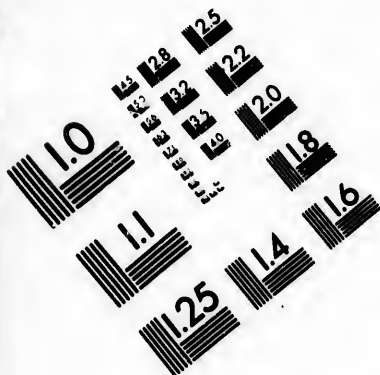
"Under these circumstances, we were naturally beyond the appointed time when we reached the beautiful river Jacques Cartier, on which St. Catharine's is situated; and the country being here open, we encountered a raging snow-storm, which, added to the lateness of the hour, augured ill for our finding a congregation. The Protestants are few and scattered in this place, —a meagre handful, interspersed among the

Romanists, with whom they have also contracted intermarriages. The Protestant church is a diminutive wooden building, painted white, without any exterior distinction whatever to indicate its sacred purpose,—not even a single arched window. It was altogether with feelings in some measure dispirited that I approached it, and when we reached it some of the very few people who had assembled were obliged to go off with the horses, as it was impossible to leave them abroad in such weather after their journey. At last, however, twenty-five persons were collected, and of these eighteen were confirmed; all, I believe, who had been prepared to make their vow, having, from whatever part of the settlement, effected their way to the little church. The stove smoked, and the snow, having made a lodgment in the loft, where it melted, was fast dripping through within the communion-rails, where I was officiating. The good spirit, however, evinced by the people, the promptitude and kindness of their attentions upon our arrival, and the hope, above all, that these were evidences of their appreciating what was done for their spiritual benefit, were far more than a compensation for all the *contretems* which marked the occasion. Some elderly women were here confirmed,—forty-eight persons in the whole Mission."

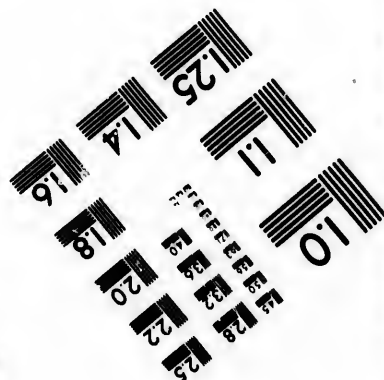
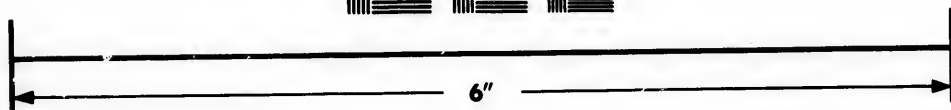
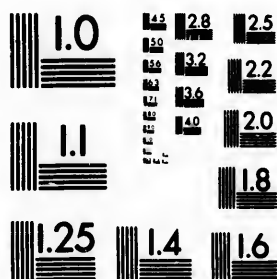
As it has not been possible to introduce a tenth part of the instances of kind consideration and hospitality which the Bishop gratefully mentions, the following cases must be regarded as indicative of the cordial welcome which he everywhere received. He writes:—

“ The Roman Catholic priest of the place, with whom I had once been acquainted in Quebec, sent me a very courteous message, tendering to myself and my brethren who were with me, the hospitality of his house. But even if it had not been my hope, at that time, to push on to Quebec by the light of the moon, in which case the visit would have been just so much out of my way, I judged that the effect would be far from good if I were to decline the rougher fare, and, if need should be, the rougher accommodation for the night, which I could find among our own people, in favour of this more comfortable arrangement. It was, however, kind on his part, and we took care to acknowledge the kindness. We proceeded, the day now declining, to the house of an honest Irish settler, carrying many scars as memorials of the Peninsular war; and while the family were busily and zealously providing for our refreshment, I caused inquiries to be made respecting the best conveyances which could be engaged in the neighbourhood, but was finally assured





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that 'neither man nor beast could move' that night, part of the road being carried over a face of country both open and unfrequented, where it would be impossible to keep, or even to discern it at all. We all remained, therefore, and conducted the evening devotions of the family, having prayers and a plain exposition of a chapter. They surrendered to us their best, I may say their only accommodations for the night, as if the favour were done to themselves; and such is the spirit in which many a poor settler in the woods of Canada will greet his Bishop and his Minister. Our host had a great family about him of remarkably fine children, for whose education and religious training their parents appear to be most unaffectedly anxious. His two eldest sons have taken land in Bourg Louis, and will soon avail themselves, if it please God, of the advantages offered in a new country to become independent proprietors, gradually advancing, amid much toil and hardship, towards a state of prosperity, with a comfortable prospect for the children who will follow them."

## CHAPTER X.

TRIALS OF MISSIONARY LIFE—MILITARY AND RELIGIOUS EXPENDITURE—DISCOURAGEMENT OF THE CHURCH—ITS PROGRESS IN ONE LIFE-TIME—TRIBUTE TO THE CHARACTER OF THE MISSIONARIES—MILLERISM—LOYALTY OF THE CHURCH—VOYAGE UP THE OTTAWA—HULL—RIDEAU FALLS AND CANAL—ORDER AND DISCIPLINE OF THE ROMAN CATHOLICS—LAC DES CHÊNES—CLARENDON—BISHOP'S HORSE AND ACCOUTREMENTS—CONFIRMATION—REV. DR. FALLOON—MR. HEATH—TRANSITIONS IN TRAVELLING—THE GORE—VAUDREUIL AND SOREL—DIOCESE OF 800 MILES.

It is difficult to realize, from any general description, the toilsome duties of a North American Missionary. The dry facts may be known, but they require an effort of imagination to paint them on the mind. Without a personal narrative—and the familiar incidents which mark the individual Missionary's course—without some particulars of the long dreary rides through the forest—the frequent falls—the lost track—the dreadful feeling of solitariness as the shadows of night overtake him—the rude lodging and the ruder fare, we can hardly estimate the amount of labour and weariness

which the conscientious pastor in the wilderness has to endure in the course of the year. But far beyond this constant strain on his bodily powers, must be the discouragements and vexations to which he is exposed from the ungodliness and indifference of some, or the factious opposition and perverse schisms of others. Truly has he need of much courage, constancy, and patience. The position of the Missionary of Port Neuf is thus described:—

“ The duties of this Mission (which is only like many others) may be judged of from their consisting of a constant round, at all seasons, in snow or in mud, in rain or in heat, of visits to the three churches, my own journey to which I have here described. The Canadian Missionary continues year after year his oft-repeated and laborious track in the wilderness,—

“ ‘ Alike to him is time or tide,  
December’s snow or July’s pride;’

and these are almost the sole varieties of his life.

“ Mr. Morris officiates on Sundays, in rotation, at Port Neuf church, four miles and a half from his residence; Bourg Louis, fifteen miles; and St. Catharine’s, twenty-two miles.”

On the 15th March, the Bishop returned to Quebec, after a Visitation circuit of about 1,030 miles, which occupied two months and a half.

In the course of it he confirmed 1,773 persons at forty-three different stations, and consecrated four Churches. The concluding remarks are well worthy of serious consideration.

“ Reviewing this whole journey, and all the evidences which it affords respecting the existing order of things in the country, it is impossible not to be affected by many heavy solitudes and heart-rending reflections. It cannot be without feelings of sorrow and shame and fear, that we see a mighty Government like that of Great Britain, which has spent *millions* in this country upon fortifications and military works, and which can allow a sum probably not short of 100,000*l.* to be spent in a few months, (in a particular instance,) for little more than matters of parade, should suffer its own people,—in broad and reproachful contrast, in every single particular, to the institutions founded for the old colonists by the crown of France,—should suffer its own people, members of the Church of the empire, to starve and languish with reference to the supply of their spiritual wants—establishing no institutions for educating and forming the youth of the country—making no provisions whatever for planting houses of God over the land, or for creating, training, and supporting an order of ‘teaching priests’ for the people—interfering with and abridging the

means which do exist for the maintenance and perpetuation of religion in the country—declining to follow up in any efficient manner the plans laid down when the See of Quebec was established—limiting to the lives of the present incumbents the salaries which, in half-a-dozen instances, are enjoyed by ecclesiastics of the Church Establishment—parcelling out among different religious bodies the very Clergy Reserves which had belonged to the Church alone, and keeping the management of them in its own hands, under a system which impedes their profitableness, and threatens the most alarming sacrifices, in the shape of sales—leaving its emigrant children to scatter themselves at random here and there over the country, upon their arrival, without any digested plan for the formation of settlements, or any guide (had it not been for the Society which I am addressing) to lead them rightly in their new trials, temptations, and responsibilities. The value of the Missions and other boons received from the Society may be well estimated from this melancholy survey of the subject. The influence which has presided over the proceedings of Government in relation to the Church in these Colonies, appears, in the mysterious counsel of Divine Providence, to have resembled some enchantment which abuses the mind. I do not

believe that there is any example in history of any public measures based more decidedly upon false data or distorted facts than those which have affected the interests of the Canadian Church; and here I allude specially to the information upon which the Report of a Committee of the House of Commons was framed, in 1828, and to the materials of which the late Earl of Durham made up his far-famed report to Her Majesty, ten years after that period.

“ Yet, on the other hand, when we look at the advances which, through all these difficulties, and despite all these discouragements, the Church has been permitted to make, we have cause to lift up our hands in thankfulness, and our hearts in hope. The Church in Canada has two Bishops and more than one hundred and sixty clergymen; and in this diocese alone, which, in point of Church population, is of secondary magnitude, I have just shown that there will be not less than sixty-seven confirmations on the Visitation now in part accomplished. Now, there are *persons living*,—and yet far from any indications of decrepitude,—three of them are among my own acquaintance, who were confirmed at Quebec by the first Bishop of Nova Scotia, the first and then the only Colonial Bishop of the Established Church, in the whole empire, towards the close of the last cen-

tury, at which time there were, I believe, half-a-dozen Church-clergy in all Canada. When I contemplate the case of our Missionaries, and think of the effects of their labours, I look upon them as marked examples of men whose reward is not in this world. Men leading lives of toil, and more or less of hardship and privation—often, with their families, in unpainted rooms, and with uncarpeted floors,—the very consideration which attaches to them as clergymen of the English Church Establishment exposing them to worldly mortification, from their inability to maintain appearances consistent with any such pretensions,—they are yet, under the hand of God, the dispensers of present, and the founders of future blessing in the land. There are many points of view in which they may be so regarded: for wherever a Church clergyman is established, there is, to a certain extent, a focus for improvement found: but nothing is more striking than the barrier which the Church, without any adventitious sources of influence, opposes to the impetuous flood of fanaticism, rushing, at intervals, through the newer parts of the country, and those especially which lie along the frontier. Nothing else can stand against it. The irregular sects are frequently seen either to yield, through policy, and mix themselves with a stream which they cannot

turn, or to be forcibly carried along where it leads them, and finally to lose the stand which they had held.

“ This has been remarkably the case with the preaching of *Millerism*, which I have had occasion to mention, and than which anything more frantic or more mischievous can scarcely be conceived. In the meetings of the Millerites, persons acted upon by the vehement proclamation of close approaching judgment, enforced by the expedients usual in such cases for goading the human mind, fall into what are technically called, *the struggles*, and roll on the floor of the meeting-house, striking out their limbs with an excessive violence; all which is understood to be an act of devotion in behalf of some unconverted individual, who is immediately sent for, if not present, that he may witness the process designed for his benefit. Females are thus prompted to exhibit themselves, and I was credibly assured, that at Hatley, two young girls were thus in the struggles, the objects of their intercession being two of the troopers quartered in the village. Revolting as such scenes may appear, yet, when mixed up with the awful realities of future judgment, they create a prodigious effect upon the popular mind in the wilder and more sequestered parts of a country. And while, in some instances, they



are coupled with blasphemy and crime, in many more with gross inconsistency on the part of persons who cling in heart to their worldly interests, in others still with the danger of consequent unbelief, upon the failure of the Miller prophecies within the time, (for some men have been known to say that they will burn their Bibles if these prophecies should fail,) there are other cases in which men, thoroughly persuaded of the immediate dissolution of all things, have forborne from making those provisions and preparations for another season, upon which, when it comes, their families must depend. These are delusions to which the words of the Apostle, 'They shall proceed no further, for their folly shall be manifest to all men,' will eminently apply; but, in the meantime, they test the strength and soundness of the Church. She preserves her steady course, and rides, like the ark, upon the agitated flood. Her people are stedfast, and cleave with the closer attachment to their own system, from witnessing the unhappy extravagance which prevails around them. Others also, of a sober judgment, are wont to regard her with an eye of favour and respect. Without the check which she creates, the country round would, in a manner, all run mad. I do not wish to speak with severity of honest, although erroneous enthusiasts, and there can

be no reason in the world for denying that there may be instances in which (although I am not myself aware of any such individual cases) unthinking sinners have been brought, by the alarm of Millerism, to a care for their souls. But the picture, upon the whole, if we would 'nothing extenuate, nor set down aught in malice,' is, I believe, correctly given in the foregoing remarks.

"Loyalty is another conspicuous fruit of Church principles in a Colony—loyalty, which in Canada has been proved and tried in many ways: and long may it so continue!—I have felt it my duty, in the cause of God and truth, to lament, in undisguised language, the policy of our Government as it respects the Colonial Church. But the Bishops and Clergy of that Church will never fail to inculcate a deep and dutiful attachment to the monarchy of England, and a conscientious reverence of deportment towards the powers that be. These feelings and principles are vitally interwoven with the system of the Church.

"This, in fact, when built upon the right foundation, is a feature of that Christian fabric, a portion of those 'fruits of righteousness which are by Jesus Christ to the praise and glory of God,' which it is the office of the Church to form, and which, with mixture, of course, of

human imperfections, she is doing her part to form in this diocese. I have great hopes, for example, of the persons, as a body, who, under the training of her Clergy, have come forward to receive confirmation, or to be baptized as adults. I trust that they will not be found, in general, to have made a mere formal profession, or complied mechanically with a received custom. I always addressed them as persons engaging themselves, before God and man, to high and holy things, and as recipients of sacred and solemn ordinances; and far from encountering a repugnance on their own part to such a view of the case, I believe that it was usually what they expected and approved themselves.

“Such, then, is the work of the good Society among us. Much, indeed, it has done: much more we still need, and are likely to need, till we are put, beyond all present prospect, upon some less precarious footing in the land than that which we now occupy. God prosper its labours, and enlarge its resources!”

The Bishop, after devoting a few weeks to the other duties of his diocese, resumed his Visitation on the 8th of May. Having ascended the river as far as Montreal in a steamer, he visited St. Martin, St. Andrews, and Grenville. The next station was Hull; and as the object of this little volume is to convey as

accurate a view as possible of the present as well as past condition of the Church in Canada, affected as it must be by the social character of the population, and the distinctive features of the country, we cannot doubt that this object will be best attained by employing, as far as possible, the very words of the Bishop. The following account of his Lordship's adventures on the Ottawa are so full of graphic description, and the observations which accompany it are so valuable, that the length of the quotation will not be thought objectionable:—

“Early on the morning of the 15th, a day of determined rain, I embarked in a small and ill-appointed steamer, having to ascend the Ottawa upwards of seventy miles before reaching the next Missionary station at Hull. The waters at this season are extraordinarily high, and the river, like Jordan in the time of harvest, having, for long spaces, a margin of no elevation, *overfloweth all its banks*, so that the woods both on the shore and also on these islands (which are level) appear to be continuous masses of forest, or, in the latter case, detached clumps of trees growing in the water. They consist, in these tracts, chiefly, if not wholly, of a deciduous growth. The current in this fulness of the waters was of great power, and there was also a vehement head-wind, so that on the morning

of the 16th, I found that our unhappy little steamer, upon whose disordered machinery the captain and all his people had been expending labour to no purpose during the whole night, was absolutely incapable of being urged forward at all; and, to make the case complete, there was no boat on board for getting ashore. The shore, fortunately, was not distant, and the water was shallow; one of the men, therefore, fastened a couple of boards together, and standing upon them, poled himself in with a long stick. A canoe was thus obtained for my landing, and I managed to procure as rough-looking and roughly-accoutred a horse as can readily be imagined, to proceed on my way, leaving my servant and baggage to toil up with such hands as could be mustered, in the canoe, against wind and stream; but this they soon found impossible, and actually carried the baggage on their backs. My way for a great part of the eight miles which I had to go, before reaching the mouth of the river Gatineau, lay along a low ridge of land next the river, upon which I followed the foot-path, the road in the rear being under water. The whole scene was eminently characteristic of a newly opened country: here and there was a tolerable *frame-house*, but I passed many cabins, not five feet high in the sides, nor six under the highest part

of the roof, made of trees put together with the bark upon them, the rough ends sticking out at the intersections in each corner; the roof plastered over with mud, and perhaps formed of bark, or else consisting of what are called *scoops*, i. e. hollow halves of trees, generally lime-trees, the convex and concave scoop being laid alternately all along, from the ridge of the roof to the eaves, and so keeping each other together by their mere position, and, without any joinings, keeping out the wet. Out of this roof you might see a rusty stove-pipe to issue, or if there be chimney, it is of clay and sticks.\* The fields adjacent were full of stumps; and the woods beyond, in all the desolation of recent clearing, edged with dead or half-burnt trees. The bridges were made of trees unshaped by tool, and presented a surface wholly uneven, from the manner in which they were put together. Yet in such scenes as these there is already independence and a full sufficiency of the common necessities of this life, and there is that impulse given to improvement of which the effects proceed in an accelerating ratio; there is the commencement made perhaps of a highly prosperous settlement, and still advancing civilization.

\* "In some parts of Canada it is not unusual to see an old flour barrel made available for this purpose."

“ The resources which lie in the bosom of the Canadian wilderness, prepared by the hand of God, and offered to the enterprise of man, afford subject for deep and thankful reflection ; but it is saddening to think of the spiritual destitution of many settlements, and of the wretched provision which exists for the education of the children. We are not earnest enough in our prayers that the Lord of the harvest would send forth labourers and all requisite helps into such a harvest as this. The particular field here described will fall within the range of labour to be assigned to the travelling Missionary in the district of Montreal, for the maintenance of whom, so soon as I find the person, the Church Society of the Diocese has provided, as well as of another in the district of Quebec ; but his visits will necessarily be few and far between. God put it into the heart of those who are able to help the Venerable Society *at home*, to keep up her means, and strengthen her hands, that she may do as she would desire for the many souls in the Colonies, left, after all that she has already done and is doing, to hunger for the bread of life !

“ Reaching the mouth of the Gatineau, I sent back my horse by a boy, and took a boat from the ferry to cross to the other side of the Ottawa, in order to proceed to the house of



my friend the Rev. S. S. Strong at By-town. A walk of three miles, in which I passed through New Edinburgh and Lower By-town, brought me to his door. I crossed the greater and lesser branches of the Rideau by the bridges just above the Falls. These Falls, which are of no extraordinary elevation, being quite perpendicular, and presenting a perfectly uniform surface, straight at the edges, have the appearance of a *curtain* let down, from which circumstance they derive their name; and this has been also bestowed upon the river and the line of canal which connects By-town with Kingston. The canal is a grand military work, and its outlet to the Ottawa through a natural hollow, above the Falls, has really an imposing appearance, and exhibits an admirable specimen of masonry. The formation of the canal gave birth to the town, the site of which before was a portion of the wilderness. It contains many good houses of cut stone, and has a population, I believe, of about 5,000 souls. It is beautifully and strikingly situated among broken and precipitous heights of land, which overhang the river, projecting one after another, and immediately below the magnificent cataract of the Chaudière, divided laterally into several distinct falls, over which there is now in process of construction a suspension bridge, with stone piers, upon



an exceedingly handsome plan. By-town is in the Diocese of Toronto, and appears to be a very prospering charge. I was obliged to spend the day here ; for my servant did not join me till the evening.

“ *May 17th.*—My detention from the accident already described, and the prospect of further detention from the want of conveyance upward by steam, the boats not having commenced running for the season, were very vexatious and disheartening, because I foresaw that it would be impossible to keep my appointment at Clarendon; and a delay there, sufficient to collect again all the scattered population who were to meet me, would oblige me to break the whole chain of my appointments downward, with much doubt of having the means at command for sending fresh notifications in time. But these *contretemps* will occur ; and even when they seem to hinder the work of the Gospel, we must be patient, and remember that worse hindrances have been permitted in greater labours performed by holier hands. I crossed over with Mr. Strong to Aylmer village, in Hull, the residence of the Rev. J. Johnston, the Society’s Missionary for that station ; and made arrangements with the agent of one of the principal mercantile houses in Quebec, engaged in carrying on operations in the lumber trade upon the

Ottawa, who was to proceed up the lake the next day in a canoe, and obligingly undertook to give me a passage. \* \* \*

“ *May 18th.*—I rose at half-past four, and drove down to the landing. The canoe which was in waiting was one of birch bark, with ten paddles. Mr. Strong accompanied me, so that, with the agent, there were four passengers on board. There is an indescribable charm attaching to this species of visitation upon the water, harmonizing so well in its character with the scenes through which you pass. The rush of the ten paddles, of which the short, strong, rapid stroke was kept in perfect accordance, was soon united with the bell-toned voices of the men, who struck up one of the peculiar old Norman airs (not much resembling, it must be confessed, either in the words or the music, the voyageur song composed by the poet Moore, of which the scene is laid in this very river) imported by their forefathers from France. They are all French Canadians, and there is a stamp about that race of people, even of the lowest classes, in their manners and deportment, all unenlightened as they are, which gains a feeling of good-will, attributable in a good measure, no doubt, to an inherited national courtesy, but also, as a long residence in Canada has led me to believe, to one real and high advantage, which,

together with many, and deep, and sore evils, attaches to the system of the Roman Catholic Church. Order, unity, discipline, habitual and unquestioning conformity to rule, common and fraternal feeling of identity with the religious institutions of the whole race,—these, although in connexion with superstitions, abuses and corruptions, do, *of themselves*, produce a favourable effect upon the character and demeanour of men. I do not know whether it is worth while to trouble the Society with such passing observations as these, which incorporate themselves, in a manner, spontaneously with my Journal; but I think that the contemplation of the effects just mentioned carries with it a great lesson to the Protestant world, who might enjoy all the blessings which I have enumerated, in conjunction with a pure and scriptural religion, and with all those blessings of a higher order which follow in its train.

“ The Lac des Chênes, which we ascended, is about thirty miles long; and after reaching the Chats, corruptly called the Shaws, at its upper termination, we made two portages, (the men carrying the inverted canoe and the baggage,) the former of which was above a quarter of a mile in length, the latter perhaps a mile and a half. The Chats are a series of low waterfalls, nine in number, stretching across the top

of the lake, divided from one another by rocky and wooded islets, between which the foaming and tumbling waters issue as from so many portals. The effect is singular and striking. The whole length of the range of falls and islets appears to be about a mile. Above is a complete labyrinth of wood-clad islets, estimated by the voyageurs at the number of 200, a wilderness of wood and water, without visible bound or second choice of course. Mr. Noel, the agent, obligingly carried me beyond his own destination to a house of entertainment about twelve miles up the second lake, where I was to sleep. We entered a room in which a group of canoemen and labourers, a dozen strange-looking and unkempt figures, were crouching over a fire in a rude chimney made of rough stones, and looking like a natural cave; they all most respectfully made way, and we were glad to get over the same fire ourselves. They afterwards disposed of themselves on the floor for the night, wrapped in the sails of their rafts or canoes, or whatever other integument came to hand, and lying close-packed, side by side, like bodies in some crowded cemetery. We passed into an inner room, where we each got some kind of bed.

“*May 19th.*—I rose again at half-past four, and crossed the lake to Clarendon in my own

diocese, a distance of perhaps half a dozen miles, in a small row-boat, which they call here a *bun*. Mr. Strong was obliged to remain behind, fearful of not getting back for his Sunday duty at home. Upon landing in Clarendon, in a spot where there were several scattered settlers along the low margin of the lake, or more or less withdrawn from it, I walked a mile and a half into the interior, to the house of a Mr. Heath, a respectable young Englishman to whom Mr. Strong had recommended that I should address myself. (Neither I nor any other Bishop had ever been in Clarendon before, the Mission having been first established since my last visitation.) It may be mentioned as a specimen of the state of things in the new parts of a Colony, that Mr. Heath went three times to By-town, a distance of fifty odd miles, to be married, and was only successful on the third; the clergyman, on the two former occasions, having been absent upon other calls. I found him exceedingly obliging and attentive: and the first matter to be arranged was, to get information circulated along the lake shore, up and down, appointing a time for the people to meet me at the church in the afternoon, (since I was a day after my original appointment,) and to procure the means of conveyance for proceeding to the church myself, which was six miles farther in

the interior. Messengers were soon found for the first object. The other was not quite so easy of accomplishment. No part of the neighbourhood afforded a single vehicle of any kind upon wheels; the people using ox-slids for drawing any articles requiring to be moved from place to place, even in summer. Men and boys were despatched in different directions, to seek for horses to ride. The first which was brought was taken from the plough, and it was no small sacrifice for his owner to make, although I believe that it was cheerfully done—for the season was precious for his labour. He had on the head-stall of a cart-harness, with its winkers, and a halter underneath. The bridle-rein was a piece of rope. The saddle was in a condition just to hold together, and no more. I mounted him at once, feeling it important to push on to the church, that notice might be given in good time at some straggling habitations on the way, and that I might arrive also sufficiently early to have all persons within any practicable reach collected by notices sent after I should get to my point. Mr. Heath accompanied me upon a mare far gone in foal, which he was doubtful about taking; but he had only the choice between this animal and none. My servant was left to follow, if a horse should be brought for him, and was, in

that case, to bring my portmanteau, containing my lawn sleeves. I had put up in a carpet bag, which Mr. Heath was good enough to carry, what might serve to officiate with in case of absolute necessity. Our way to the church was by a narrow wood-road, between high ragged pines; there were many bad places, and there was much *corduroy*; but the chief difficulty arose from the necessity of going round the prostrate giants of the forest, thrown down by the storm of Monday and Tuesday, and lying directly across the road, probably in not less than twenty places in the course of the six miles. This is a sufficiently common occurrence in newly-opened roads in the woods; the trees in the dense forest depending upon each other for support, have no tap-roots, and when the passage of the air is freely let in to act upon them, they are apt to blow over. In these places we had nothing for it but to fight through the younger growth and the bushes, making a circuit, and so regaining the road; but, when I found the nature of these obstructions, I gave up the idea of their being successfully combated by my servant with the portmanteau strapped at his back. The Rev. Dr. Falloon lodges in the neighbourhood of the church, which stands upon a road where there is something like a continued line of settlement;



and the expedient resorted to for circulating notice was to send off as messengers the school children, who fortunately were at their lessons in the school-house. The appointment now made for service was at three in the afternoon, before which time my servant, to my great surprise, arrived. It was very saddening to think of the unavoidable disappointment of those persons who were beyond all reach of notice, in the townships of Lichfield and Bristol, and who had come great distances through bad roads to meet me the day before, according to my original appointment.\* But there was much compensation in the alacrity manifested by all who were accessible to the information now sent, in travelling over the same ground again, especially when the state of the roads and the poverty of conveyances are considered. Eighty-six had received tickets from Dr. Fallow; fifty-one were confirmed: about forty other persons were present. Two of the candidates for confirmation arrived after the conclusion of the service, and were then separately confirmed: one of these, a lad barely of sufficient age to be passed, had been employed in the morning running in quest of horses for me, and had travelled on foot twenty-two miles

\* "Some of them had come from the two extremities of the Mission, each fourteen miles off, on foot."



that day. Many of the males were in their shirt sleeves. I have detailed all these particulars because they set before the Society, in their aggregate, perhaps as lively a picture of the characteristic features of new settlements as any of my travels will afford; and they are interspersed, as cannot fail to be observed, with many evidences of good feeling, which one is willing to trace to an appreciation in the minds of the people of those spiritual privileges which they enjoy through the care of the Church and the Society. The labours of Dr. Falloon have been exemplary, and not, I trust, without a blessing, nor without an intelligent participation among his people in the ordinances of the Church, as well as a discernment and practical application of saving truths. It was in part, I doubt not, with such feelings and such principles, that a knot of people gathered round me, (after I had mounted my horse to return for the night to Mr. Heath's,) and poured forth the most earnest remonstrances with the unrestrained vehemence of their country (they were Irishmen) against the removal of Dr. Falloon, who had become engaged to take charge of a chapelry in Montreal.\* I took

\* "I am happy to state that Mr. Neve, who succeeded to the charge, has fully kept up the credit and influence of the Church. Sept. 1844."

a longer but rather better road home, and reached Mr. Heath's house at nine o'clock, full of thankfulness that the exertions which I had been enabled to make to repair the effects of my detention below, and to get through the duties lying upon me in this quarter within the necessary time, had been so amply repaid.

"After this statement, the Society may judge what the need was of Church ministrations before the opening of this Mission, only a year and a half ago, at which time the nearest Clergyman to it in the diocese was distant fifty miles or upwards; and the blessings, present and future, may be estimated, which are procured by the expenditure of the missionary allowance of 100*l.* a-year. There is, in Clarendon alone, a population of 1,017 souls, of whom between 800 and 900 belong to the Church of England.

"*May 20th.*—I rose at a quarter past four, and took an early breakfast with Mr. and Mrs. Heath. In surveying the premises, and the whole scene round the house, I was struck with the perfect specimen which they exhibited of the battle with the wilderness, in the early stages of settlement. A gentleman told me the other day, that a friend of his who has settled in the woods of Canada, declared himself never to have understood the full force of the text,

‘replenish the earth, and *subdue* it,’ till he had to create his establishment and his farm in the heart of the forest, applying to this labour the latter of the two verbs. Here was to be seen a decent two-story frame-house, occupied for some time, but by no means finished, nor likely soon to be so,—outbuildings and appendages, being added by degrees, were partly wanting, partly standing incomplete. Nothing could be rougher, more dreary, more disfigured than the homestead and the scenery in view: ragged wooden fences, fields full of stumps, like a grave-yard full of monuments; the whole space irregularly shut in by burnt, half-burnt, or singed trees, many of them simply enormous poles, with a few blackened branches near their tops; all idea of order, neatness, comfort, or finish in any of the accessories of the picture, all *approach* to these advantages being utterly out of the question, for a long, long time to come. Yet Mr. Heath is an enterprising, and, I hope I may say, a prosperous young man, who, besides his farm, has other undertakings in hand upon the spot, and has the prospect before him of living in plenty, improving his condition from year to year, and passing a handsome property to his children; advantages which, amidst the smooth and smiling scenes of Old England, might, probably, have been shut

against him for ever. So it is that the gracious hand of Divine Providence balances and tempers the lot of men in this lower world; and—

. . . 'if countries we compare,  
And estimate the blessings which they share,  
Though patriots flatter, still shall wisdom find  
An equal portion dealt to all mankind;  
As different good, by art or nature given,  
To different nations makes their blessings even.'

*Goldsmith's Traveller.*

"After breakfast I went down to the Lake, leaving my horse, with many thanks to the owner, at his house on the way. Close to the water-side there is a half-pay officer of the army, settled on a farm, and living in a low log-dwelling, whose wife and daughter (a slight, delicate, genteel-looking girl of fourteen or fifteen) have lately joined him from the immediate neighbourhood of London. He apologized to me for her not having been up at the church, saying that he was obliged to keep her at home carrying water to put out the fires which had been kindled in the new clearings, but which might have spread in a dangerous manner if they had not been checked. Here was an example not recommendatory of a new country. Where the means of labour are not at command within the family, or the means of hiring it at the high prices which prevail are found want-

ing, it is not wise to embark in the task of the settler.

“ The *bun* had come over to meet me by appointment, and I crossed the Lake to Sand Point, after which I descended to the Portage. The wind being fair, the boatmen stuck up one of the oars for a mast, and affixed to it a bed-quilt which they had on board, for a sail. At the head of the lower Portage I found Mr. Strong, who would have accompanied me to Clarendon had he foreseen that I could have returned so quickly. I was now pushing my way to pass the Sunday at Aylmer; and when I reached the village of Fitzroy Harbour, at the termination of the Portage, close to the Chats, I found that the steamer from Aylmer had been sent up expressly for me before her intended time, and that several of the proprietors had made the opening trip of the season in her. One of the principal among them, Mr. Charles Symmes, already mentioned as having given the church-site at Aylmer, had despatched a messenger on horseback to Clarendon (fifty odd miles and back), to apprise me of this arrangement. I had left Clarendon before he arrived, but my own movements had brought me within benefit of the thoughtful kindness exerted for me.

“ Among the remarkable features of Cana-

dian travelling, the *transitions* encountered in the means of accommodation and modes of conveyance are not the least. Steam navigation, with all the internal economy of steamers, appears to be associated with the most advanced state of improvement, the most artificial condition of society, and the most diffusive application of resources productive of general convenience; yet, in visiting the newer parts of this country, you pass at once from steam travelling to such rude scenes and adventures as I have described. The inventions of a refined age, and the results of long-accumulated experience, are transported at a stroke from the ancient seat of empire, where they develop themselves, to remote dependencies, of which many portions are in the very infancy of their progress. How happy would it be, and what abundant blessing might it be expected to draw down, if the rulers of affairs at home, and the country at large, were alive to the duty of communicating, as the foremost boon to those dependencies, the means of religious light, and the necessary provisions for the establishment of the Church of God in the land!"

From Hull the Bishop went to the rude and remote forest settlement "the Gore," so called from the shape of the township.

"The entire population," says the Bishop,

with the single exception of Mr. McMaster, the Missionary, consists of settlers labouring on their own lands. The place is a *cul-de-sac*, there being no outlet through the forest in the rear: it is hilly, rocky, and interspersed with lakes. The Church is gaining, I trust, upon the affections of the people, since they have had a minister actually resident among them; but it is slow work to mould them to a docile acceptance of the Gospel yoke, and a ready recognition of their obligations to exert themselves in the cause of the Church. They are, however, poor, and their land is of an inferior quality. They seemed very glad to see me: and the good leaven, I hope, is working, to manifest its effect, in God's good time, upon the mass. From 100 to 150 persons were present in the church; a very inelegant unfinished wooden structure, but one which it is a comfort to see planted in such a wilderness. I preached to them, (as was my practice everywhere,) and confirmed thirty-five of their number."

A visit to Vaudreuil and Sorel completed this tour. It must be borne in mind that the two journeys already described were limited by the boundaries of the Lower Province, or the Diocese of Quebec, and yet, what an extensive, unmanageable jurisdiction do they exhibit! In May the Bishop returned from a visit to a

Mission (Clarendon) more than 350 miles from his own residence, in one direction; in September of the same year he set out on a visit to another Mission, 450 miles from his home in an opposite direction. Here, then, within the same Episcopal Charge, are Clergymen and congregations separated by an interval of *eight hundred miles*, and the time consumed and the labour expended by the Bishop in visiting them, shows most convincingly the necessity of a farther subdivision of the diocese at the earliest moment.



## CHAPTER XI.

MISSIONS OF GASPÉ—THE FISHERIES—A NIGHT'S LODGING—  
A MISSIONARY BISHOP'S CARRIAGE—COUNTRY HOSPITALITY—  
TOTAL CIRCUIT OF THE DIOCESE—FEEBLE STATE OF THE  
CHURCH—LABOURS OF THE SOCIETY—VAST AGGREGATE OF GOOD.

THE Bishop embarked on board the Unicorn steamer, on the 13th September, 1843, to visit the Missions of Gaspé, and passing between the long line of old established French parishes, with their white buildings overhanging the river, on the south shore, and the bold and broken heights, headlands, and islands, with the ruder and more scattered settlements opposite, arrived at St. George's Cove on the following day. The settlers in this bay are, it is known, chiefly emigrants from our Channel Islands, and French is their ordinary language,—a circumstance which much increases the difficulty of providing them with properly qualified Clergy. There are three distinct Missions, with seven churches, besides other appointed places of public worship, scattered along a wild coast, separated from each other by considerable intervals, and

with no other means of communication than those furnished by open boats on a boisterous sea. These thinly scattered Protestant communities are intermingled with the older and more populous settlements of Roman Catholics. Scanty, therefore, as are the means of grace, few as are the opportunities of religious instruction which they enjoy, and wretchedly inadequate as is the provision for the education of their children, the Bishop describes them as well affected to the Church, and ready to appreciate the benefit of her ordinances. He is led to make the following reflection, which it would be unjust to suppress.

"Wherever the Episcopal visits are paid in the country parts of British North America, the same question still recurs to the mind—What would have been the comparative condition of this place but for the bounty of the Society for the Propagation of the Gospel? and a fervent expression of thankfulness must be breathed from the heart of the Bishops, in the execution of their duties, that, inadequate as the supply has been, and continues to be, they have been enabled from this source to provide for so many sheep in the wilderness, who otherwise would, in a manner, have been left to perish."

They derive their main occupation and mode

of subsistence from the fisheries; but they are, unhappily, from time to time tempted to enrich themselves at the expense of the unfortunate vessels which are wrecked upon their coast. The Bishop gives the following description of the staple business of the Bay.

“ We had different opportunities along the coast, of witnessing all the successive processes of preparing and curing the cod-fish, which are received on a stage running into the water, connected with a shed; here they are opened, *beheaded*, split, and salted: they are subsequently spread to dry upon *flakes*, i. e. a sort of scaffolding, covering a large space, of upright posts with fir-branches laid horizontally upon them. They are then packed in little circular heaps, roofed over, so as to be surmounted by a low flattened cone, with pieces of birch-bark, which are weighted down with stones. These heaps are made, at intervals, all over the *room*, which is a level space, either of natural beach, or of soil artificially covered with shingle. The heaps are repeatedly unpacked, and the fish turned over for further drying, and sorted according to different qualities, which give different technical names to the fish, and regulate the price. A remarkable degree of order, neatness, and method pervades every part of the establishment, and the most perfect system

is observed in all the operations connected with it.

“Many of the people fish, in a small way, on their own account; a great part, however, of the population, particularly of the transient summer population, are in the employ of the Jersey houses; and those who fish in *their* boats, all the apparatus being provided by the firm, generally perform their work under a compact which is described by the term, *the half line* (à la moitié de la ligne), *i. e.* that they keep for themselves half the quantity caught. A part of their task is to catch bait, of which there are, in succession, four different kinds taken during the season—the capeling, herring, mackerel, and squid. A single man, or a couple of men together, go out for the cod-fish in an open boat, in which they are liable to be carried far out to sea: they continue to fish very late in the season, encounter many risks, and suffer much severe exposure, most amply verifying an old description of the fisherman's life:—

Ἡ κακὸν ὁ γριπεὺς ζῶει βίον, φῖ δόμος ἂ ναὺς

Καὶ πόνος ἐντὶ θάλασσα, καὶ ἰχθὺς ἂ πλάνος ἄγρα.

“There is one point of this description, however, which is more *literally* fulfilled in the case of the whale-fishery, which is also, to a certain extent, carried on by the inhabitants of the district. In either case, it is a hard and ad-

venturous life ; and we, who are *fishers of men*, succeeding, in this respect, to the task of those who were originally fishermen without a metaphor themselves, must be thankful if permitted to carry the comforts and the softening influences of the Gospel, with all the higher blessings of grace in their train, into the ruder scenes of human life, and the more obscure corners of the country in which we live. We throw the net in hope, and we gather all of every kind both good and bad—the final separation is reserved for other hands.”

Another passage from the journal will show the sort of accommodation which a Bishop is not unfrequently obliged to put up with for the night. It is not cited in proof of any particular hardship, but in illustration of the character of the country, and the want of road-side inns.

“ We made but very slow and toilsome progress, and were compelled at nightfall to put in at a place called the Ruisseau-Jaunisse, a little beyond the small cluster of houses called Newport. Here we entered a fisherman’s hut, which, in fact, consisted of one room, although partially divided by rough boards, in which door-ways were cut, but without doors. The people were French Canadians. There were three or four adults, and ten ragged barefooted children, with unkempt hair hanging over their

faces, upon which the dirt was literally caked ; yet they were healthy-looking, quiet and good-humoured. The man and his wife set out their best upon the table, consisting of tea, with fish and potatoes (besides bread), postponed their own supper, and dragged out a feather-bed from the inner division of the house, which they insisted, maugre all expostulation, upon giving to Mr. Arnold and myself. We lay down upon it, on the floor, side by side, in our clothes and cloaks : it was impossible to think of going to bed. The family stowed themselves away as they could ; but before doing so, they performed their devotions, and the young children who had not mastered their prayers, repeated them after the mother, or some of their elders."

Some further insight into the realities of a Colonial Bishop's Visitation may be obtained from the following account of an Episcopal equipage :—

" We procured from a neighbour a common cart, without springs, and with part of the bottom broken out ; a rough board was nailed across from side to side, for a seat, without any support for the back : the horse was without shoes, and the harness was tied together by pieces of cord : a portmanteau, in which we had put such articles as we should both require,

was protected from the rain, first by a sack laid upon the top of it, and then by a huge piece of birch-bark tied over the whole: this was put into the bottom of the cart, and the driver trotted on foot through the mud. We engaged this vehicle to take us to Port Daniel, distant  $13\frac{1}{2}$  miles. The road, which lies through the woods at a small distance from the shore, and is exceedingly hilly, was freshly opened by public money; and the work was proceeding under the eye of a commissioner, but was not so advanced as to make it passable by anything but a Canadian horse and cart. We met with unfinished bridges here and there, and with uncovered drains. In these places we were obliged, of course, to force a way round by the side of the road; and though repeated ruptures of the harness occurred, and the collar once flew wide open, the ready and characteristic resource of the district, in these and all similar disorders, which is found in a piece of *cod line*, enabled us to repair the mischief and to proceed."

What, however, was more than sufficient to outweigh any inconvenience from the rough conveyance and ill-provided lodging which alone were to be expected at different places along his route, was the spirit of hospitality—the real welcome of heart with which he was everywhere received. Whatever the people

had to give, they gave cheerfully. The family of the Clergyman or the settler surrendered the best room in their humble cottage for the Bishop's accommodation—and some one was generally found, not only to procure a horse and waggon, but to conduct the Bishop, not unfrequently, many miles on his way. Wherever he lodged for the night, he was requested before retiring to rest to expound some portion of Scripture, and to conduct the devotions of the family. Such, too, is the custom in every part of Canada, whenever a Clergyman remains for the night under the roof of a settler.

This visitation was concluded by the Bishop's return to Quebec on the 5th October. A visit to La Chine on the following day, and a visit to the Missions in the county of Megantic in the spring of 1844, completed the entire circuit of the diocese. Our brief abstract of it will be fitly concluded by the appropriate and eloquent reflections of the Bishop.

“ We go over a great deal of space in Canada to effect things which, at present, are upon a very humble scale. I find that the aggregate of all my journeyings about the diocese itself, (and I have travelled 4,000 miles *out* of it during the past summer,) upon this last triennial Visitation, with the addition of the journeys here mentioned to La Chine and Lennoxville, amounts



to 4,328 miles. In the case of Rivière du Loup, I travelled 228 miles, going and returning, to visit one little insulated congregation.

“And now I have finished this history of the diocese in its successive parts; and although chequered with scenes of a more prosperous aspect, it is a history of scattered and often feeble congregations, enjoying but scanty and imperfect provisions in religion; with churches standing unfinished for years together, or sometimes with no churches at all; with poor Missionaries enduring hardships like good soldiers of Jesus Christ, yet labouring for a few here and a few there, so that all, in some eyes, perhaps, looks unimportant—priests and people alike, of ‘destiny obscure.’ But are they not, if rightly regarded, the very objects for Christian sympathy and help? And is it not with something far different from ‘a disdainful smile’ that the English Church and people, in their ‘grandeur,’ will ‘hear’ these ‘simple annals of the poor’ in the Colonies? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever feeble ability of my own, to follow up the work of my venerated predecessors, and to carry out the designs of the Society, still enlarging from year to year, in such a field—a Society which may

truly be said, under God, with reference to the Canadian Church, to have 'kept a light in Israel,' by cherishing among this people the means for the pure teaching of the Gospel, and the unadulterated worship of God in the face of Jesus Christ, and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to Apostolic ordinances; conducting its proceedings in concord with the chief pastors of the Church upon the spot, and strengthening their hands according to its power, yea, and beyond its power, in the progress of the work. Here are seventy confirmations, performed in successive journeys of the extent just described, to produce a result of 2,316 individuals confirmed in the last triennial Visitation. But 'who,' even if the souls of these individuals and of all the families connected with them, were not worth our care, 'who hath despised the day of small things?' Over this extent of country the scattered labours of the Church are diffused, and the episcopal ministrations are statedly carried; and in all these different spots here the individuals openly professed the truth of God, and recognised their Church membership by a solemn act. 'The fathers to the children,' and children's children, 'will make known' that 'truth;' and that Church roots herself in a soil,

gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth: *what* that growth shall be must depend, in human calculation, upon what is done in the present stage of the Colony. The sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the provisions established by the Society for the Propagation of the Gospel in Foreign Parts, are precious in the sight of God, and pregnant with an important future among men."

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## CHAPTER XII.

PRINCE RUPERT'S LAND—ORIGINAL GRANT TO HUDSON'S BAY  
COMPANY—AREA AND POPULATION—FORMATION OF RED RIVER  
SETTLEMENT—INSTRUCTIONS TO GOVERNOR SEMPLE—THE FIRST  
CHAPLAIN—MISSION OF THE CHURCH MISSIONARY SOCIETY—  
BISHOP'S VOYAGE—RULES OF THE VOYAGEURS—COURSE OF  
ROUTE—RELIGIOUS STATISTICS OF THE MISSIONS—THE SOIL—  
SHRUBS AND FLOWERS—THE NATIVE TRIBES—OPPORTUNITIES  
AND RESPONSIBILITIES OF THE CHURCH—MISSIONS ESTABLISHED  
AT DISTANT POINTS—CONSECRATION OF A BISHOP OF RUPERT'S  
LAND—RETURN OF THE BISHOP OF MONTREAL.

THE time consumed, and the number of miles travelled by the Bishop in the successive tours of a single Visitation, are proof conclusive that the Diocese was far too extensive for the jurisdiction of one spiritual head; yet there was another vast territory, lying at a great distance from Canada, yet subject to British law—a territory which, if not within the limits of the Diocese of Quebec, was certainly not in any other, and which, possessing, as it did, several thriving Missions of the Church of England, seemed to be entitled to an Episcopal visit. This claim of the Clergy and their flocks,

European and native, in Prince Rupert's Land, the Bishop fully acknowledged; and from the very year of his consecration, he cherished the hope of being permitted to visit and confirm the brethren in that remote province of the Church.

But the pressing and prior claims of his immediate diocese prevented the execution of his design for several years, and in 1842 his project was again defeated by a serious illness. Having, however, during the course of 1843 and in the spring of 1844, completed a Visitation of his own extensive diocese from Gaspé to Clarendon, and from Valcartier to the borders of the United States, Bishop Mountain, instead of seeking repose, girded himself for a still longer and more laborious journey.

Before, however, giving an account of his Visitation of the Red River settlement, it may be well to offer a brief notice of the settlement itself, and of the origin and growth of the Church Missions within it.

The vast territory within which it is situated was granted to the Hudson's Bay Company by a charter from Charles II. in the year 1670. This territory extends from the frontier of the United States in north lat. 40 to the limits of exploration northward, and from the western boundary of Canada to the Pacific. Its super-

ficial area is stated in the "Colonial Church Atlas" to be 370,000 square miles; but if the whole breadth of the country to the Pacific be included, it must be vastly more. The total population, (though this must needs be a rough estimate,) is reckoned by the same authority at 103,000. The country, for the most part a vast plain, is varied by a succession of lakes and rivers, and is intersected by the great chain of the Rocky Mountains stretching from north-west to south-east.

The native Indians, who seek a precarious subsistence by hunting and fishing, live in wigwams or tents, and there is nothing that deserves the name of a town or even of a village in the whole territory.

In 1811, an agricultural settlement was formed on the banks of the Red River, to the south of Lake Winnipeg, by the Earl of Selkirk.

When Governor Semple was sent out in 1815, he was specially requested to report to the Company whether any trace was to be found of either temple of worship or idol, and whether it would be practicable to gather the children together for education, and for instruction in agriculture or other manual employment. In his answer he said, that no place of worship of any sort was to be seen, and he most feel-

ingly expressed his anxiety for the immediate erection of a church.

In 1820 the Company was enabled to send out the Rev. J. West as Chaplain to the settlers. He was accompanied by a school-master, who was supported by the contributions of the members of the Company and other friends. Two years afterwards, the Church Missionary Society was induced, by the representations of Benjamin Harrison, Esq. and Nicholas Garry, Esq., two of the directors of the Hudson's Bay Company, to found a Mission in their settlement. The Rev. D. T. Jones was accordingly sent out in 1823, and found on his arrival that a church had already been built by the exertions of Mr. West. A second church was completed in 1825, and in the same year the Mission was greatly strengthened by the accession of the Rev. W. Cockran. To this devoted Clergyman the Mission is largely indebted for its success. He at once set himself to reclaim the Indians from their roving and indolent life. He taught them agriculture by practical lessons in ploughing, sowing, and reaping. When their corn had been harvested, he got a mill erected, and taught them how to grind it. He taught them also how to build houses, and how to thatch the roofs with reeds. In short, he was the Oberlin of the settlement;

and in proportion as he employed the natives in farm-works, he secured the attendance of their children in school. Under such zealous and judicious management, the Mission made rapid progress. The Revs. Messrs. Cowley, Smithurst, and Hunter, were successively added to the Missionary body; and Henry Budd, one of the first native boys who had been entrusted to the care of Mr. West, was appointed school-master. Such is a brief outline of the history of the Mission up to the year 1844, when the Bishop of Montreal, disregarding all considerations of personal convenience, undertook a journey and voyage of 2,000 miles to visit it.

It was on the 13th of May in that year that his Lordship, accompanied by his chaplain, the Rev. P. J. Maning, left Quebec for this journey of an apostle. At La Chine he embarked on board a new birch-bark canoe, thirty-six feet in length, and provided with fourteen paddles. For many days the course was up the majestic Ottawa, and the ordinary rule of the voyageurs was observed; namely, to rise at three in the morning, jump into the canoe, and push on till eight, when they went on shore, and were allowed an hour for breakfast. "It was our practice," says the Bishop, "while breakfast was in preparation, to make our toilet, going a little apart behind a tree, and hanging a



traveller's looking glass upon one of the branches." Another stop at two o'clock, but of only half an hour, was allowed for dinner; after which the voyageurs made way till sunset. On two or three occasions, when the wind was favourable for sailing, they kept on the whole night; but commonly they went on shore and slept under their tent. The voyageurs generally slept under the open canopy of heaven, but when the weather was rainy, they crept under the canoe, which was always drawn ashore and inverted at night. Whenever the Bishop stopped at any one of the Company's "Posts" or "Forts," he collected the few persons who could be brought together for prayer and religious instructions, and these services were thankfully received. In two instances the Bishop administered confirmation to a solitary candidate.

It may serve to illustrate the extreme loneliness of much of the country through which he passed, if we say that they went on for five days and a half without seeing a single human being.

Referring to some of the privations which travellers through such a country must necessarily undergo, the Bishop makes the following graceful allusions:—

"But we had always enough to eat . . . and we had with us in the canoe the accounts of

some journeys made by adventurers in the fur trade, in other parts of these regions, or by men exploring them in the cause of science, whose hardships, privations, and dangers would have made us blush to complain of any thing which we encountered; even if we had not had another Book in our company which tells us of the Patriarch's pillow of stones, and the Apostle's night and day in the deep, and which teaches us, as the disciples of One who had not where to lay his head, 'having food and raiment, therewith to be content.'"

For the incidents of the voyage, and many interesting particulars both of the country and the inhabitants, we must refer to the Bishop's Journal,\* and content ourselves with simply indicating the course, which, after leaving the Ottawa, lay through the Mattawan River and Lake Nipissin, and thence down the French River to Lake Huron. After this, the course is up the northern shores of the lakes Huron and Superior to Fort William, and thence again by a chain of lakes and rivers into Lake Winnipeg. Into this great inland sea, which stretches from north to south, nearly 300 miles, the Red River flows. The total distance from

\* The Journal of the Bishop of Montreal, during a visit to the Church Missionary Society. North West America Mission. Seeleys. 1845.

La Chine is estimated at 1,800 miles, and the mixed voyage and journey commonly occupies between five and six weeks *each way*. By passing the whole night in the canoe, the Bishop and his chaplain reached the Mission-house of the Indian settlement at nine o'clock on the morning of Sunday, June 23. They had for the last month been toiling through a wild country, without inhabitants, or peopled only by heathens and savages. They were now suddenly introduced to a scene delightful in itself, but doubly delightful in relation to the contrast which it presented. The congregation were gathering round the pastor at the door of his own decent parsonage; and their children too were with them, neatly clothed from head to foot, with their Prayer-books in their hands. The church and school-house were the principal objects in view, and near them stood the humble dwellings of the people, with their farms adjoining, and the cattle grazing in the meadows. Such a home scene in such a remote country, must affect any sensitive mind, and the English servant of the Bishop confessed afterwards that he could hardly refrain from tears. The congregation consisted of 250 Indians, who manifested great reverence and devotion. The number of children on the list of the Sunday school was 153.

The Bishop held five confirmations, at which 846 persons ratified their baptismal vows, and he expresses his entire satisfaction with the manner in which they had been prepared, as well as with the deep attention and devout deportment of the catechumens during the celebration of the solemn ordinance. During his stay at the settlement, which was limited to seventeen days, the Bishop had the satisfaction of ordaining Mr. M'Allum deacon, and of admitting him and another deacon on the following Sunday to the order of Priests.

We subjoin a few other particulars derived from the Bishop's most interesting Journal:—

"The total population of the settlement was 5,143, of which rather more than half are Roman Catholics, and all the rest members of the Church of England, for no body of dissenters has ever established itself there. The soil, which is alluvial, is remarkably fertile, and a particular farm is mentioned which had borne an abundant crop of wheat for eighteen years in succession, without ever having been manured. The blessing, therefore, of plenty is vouchsafed to the natives and settlers; that is, abundance of produce for the satisfying of their own wants, but without any market or means of export. They have also horses, cattle, and sheep in fair proportion."

And not only does the fertility of the soil reward the labours of the husbandman, but a variety of shrubs and flowers gratifies the lover of nature. This we learn from a volume of poems, entitled "Songs of the Wilderness," with which the Bishop beguiled the tedium of a long journey, and which form a fitting companion to his Journal:—

"Not here of softer climes the gorgeous boast,  
Forests with broad festoons luxuriant hung,  
In Yucatàn or Guatemala's coast,  
Or brilliant flowers on earth profusely flung:

"Yet such as nature to a northern land,  
(Screened by its site from many a splendid harm,)  
More modest gives, and with more measuring hand,  
These are not wanting, nor without their charm.

"Earliest the Tryllium, and the bloody plant  
Which seems to wound the gathering hand, are seen;  
Pink Kalmia gems the swamp; on rocky slant  
Thick Hare-bells blow; meek Violets deck the green.

"The Virgin's Slipper now is made our prize;  
Fragrant the Columbine, with drooping head;  
Iris; Lobelia; Bindweed's tenderest dyes;  
Pale pendant Lily, or erect and red.

"The Queen of Lilies, too, whose crown of gold,  
Fragrant in milk-white cup imbedded deep,  
More curious shows than Solomon's of old,  
On reedy waters slow delights to sleep."

After saying that he has no intention of setting down a complete list of trees and shrubs, he adds:—

" Yet thee I name, first blown and farthest found,  
Slim Mespilus—thee, Rowan, sweet to view ;  
Cherry of spicy scent and bosom round,  
With grape-like clusters graced in season due."

Surely every one who takes into account the severe toils and anxiety to which the Bishop was necessarily subject during this missionary journey, must feel a satisfaction in reflecting that he was able to refresh himself with the beauties of nature and the charms of poetry.

" The settlement extends for fifty miles along a strip of land on both sides of the Red River. It contains four churches built at short intervals from each other. Frequent services were of course performed during the seventeen days of the Bishop's stay, and he mentions that the largest congregation which met him amounted to about 500, while the smallest did not fall short of 200."

Since the Bishop's visit, the Rev. J. James has been added to the Missionary body.

Though the present settlement on the Red River is of limited extent, it is the centre of an almost boundless territory. The Company has jurisdiction over a country which is calculated by the Bishop of Montreal to be equal in extent to Russia, and its officers and traders are brought into contact and communication with wandering hunters and adventurers, not only from every

part of their chartered empire, but from far beyond its borders. The Bishop enumerates seventeen distinct tribes who resort occasionally to the Company's establishments. These tribes are composed, not of high-minded warriors and of women such as have been described in romance, but, in the main, of fierce and treacherous savages, stained with the most revolting crimes; as, for instance, the exposure of their infants, the abandonment of the aged, and the most barbarous treatment of their enemies and captives.

Yet these people are, in a manner, our fellow subjects. We have some sort of authority and influence over their country, some means of communication with the inhabitants. No doubt the Hudson's Bay Company have exerted themselves with effect to repress the barbarities of the Indians, and have thus to some extent ameliorated the character of the people; but the Bishop justly maintains that efforts more commensurate with the object in view should be made, to bring these wandering tribes within the reach of Christian influences. This can only be done by much self-sacrifice,—by a devoted band of men—the Bishop and his missionary Clergy giving themselves, heart and soul, to the work. In the Red River settlement much has been effected during the last

quarter of a century, and a few points at a considerable distance from that centre may be cited, as Manitoba Lake, which is 120 miles to the West; Fort Ellice, which is 300 miles away in the same direction, and Fort Cumberland, which is 500 miles to the north, at which successful Missions have been planted.

Still the Church must spread outwards, and must go forth in the name of her Divine Head to seek and to save them that are lost. This duty and responsibility the Bishop earnestly impresses upon the English Church and people. Most especially does he urge the pressing and immediate need of a Bishop to superintend and direct the Missions; and most satisfactory, therefore, is it to know, that within five years of this appeal being made, a Bishop—the Right Rev. David Anderson, D.D.—has been consecrated for the new See of Rupert's Land. May God direct his counsels, and strengthen his hands for the work on which he is gone forth! The Bishop got back to La Chine on the 14th of August.



## CHAPTER XIII.

WANT OF A COLLEGE—CHURCH MUST BE SELF-SUPPLIED AND SELF-SUPPORTED—M'GILL COLLEGE—INSTITUTIONS AT THREE RIVERS—CHANGE OF SITE TO LENNOXVILLE—GRANT OF CHARTER—FIRST STONE LAID—BENEEACTIONS—APPOINTMENT OF A PRINCIPAL—ZEALOUS EXERTIONS OF MR. DOOLITTLE—MR. HELLMUTH—ANNUAL GRANT FROM CLERGY RESERVES FUND—LAND ENDOWMENTS—GENERAL VISITATION—ADDRESS TO THE SOCIETY.

IN every newly formed colonial diocese, a want very soon felt is that of a College for the education of candidates for the ministry. At first, perhaps, while the Missions are few in number, they may be supplied from England, but such can no longer be the case when a numerous body of Clergy is required for the service of the Church. Nor, indeed, is it desirable to depend upon so distant and precarious a resource; for no truth seems more to commend itself to the minds of thoughtful men than this,—that a Church, to be living, efficient, and expansive, must be SELF-SUPPLIED AND SELF-SUPPORTED. A nursery in which theological students may be trained, and an endow-

ment fund from which the Clergy may be supported, seem to be among the primary wants of a Diocese. The difficulty and almost the impossibility of securing a due succession of well qualified Missionaries from this country, had long since impressed the Bishop of Montreal with the necessity of establishing at the earliest moment a Diocesan College. McGill College at Montreal, indeed, was already in existence, and a brief account of it is all that will be required. Its name is derived from its munificent founder, the Hon. James McGill, a member of the council, who having made a large fortune in the north-west fur trade, died in 1813, and left by his will a house and offices with forty-six acres of land close to the city of Montreal, and 10,000*l.* currency in money for the erection and endowment of a college.

This valuable bequest was committed to trustees, but was to be made over to the College as soon as it should be incorporated. The number of Professors was somewhat narrowly limited to four, and the Royal Institution was invested with the rights and privileges of visitor.

Both the will and the charter are unfortunately deficient in clear and precise statements as to the religious character of the College, and this deficiency has been the cause of many diffi-

culties which are not even yet overcome, and some doubts are still entertained as to the claims of the Church of England on the Institution. Under these circumstances it appeared to the Bishop highly important to establish a seminary more directly for the education of theological students.

But many obstacles had to be overcome. In the first place, it was no easy matter to determine upon a convenient site. That which was first thought of was Three Rivers on the north of the St. Lawrence, and about half way between Quebec and Montreal; and here in point of fact the virtual commencement of a collegiate institution was made in 1841, when the Bishop entrusted three theological students to the Rev. Mr. Wood, for education and pastoral training. But a strong objection to this position was its being in the midst of what is known as the "French country," and surrounded, therefore, by the old Roman Catholic establishments. A proposal was soon made, through the Rev. L. Doolittle, to transfer the site of the projected College to Lennoxville near Sherbrooke in the Eastern Counties, which is the centre of an increasing English population.

This proposal, based as it was on substantial grounds, was further strengthened by the promise of liberal contributions from the settlers in

that district. Indeed a sum of 3000*l.* currency was almost immediately raised; and the people exhibited so much zeal and alacrity in furtherance of the project, not only by collecting subscriptions, but also by securing a very eligible building-ground, that the Bishop promptly determined to adopt Lennoxville as the most suitable position for the new College. The site thus chosen is exceedingly beautiful, lying among wooded hills, at the confluence of the rivers Massihippi and St. Francis, and comprising sixty acres of land. It was important that no time should be lost, as many of the settlers had sons growing up, and would be in a manner forced to send them across the American border for education, if they could not obtain it within the British territory. Arrangements were accordingly at once made for the opening of a School in connexion with the intended College, under the superintendence of Mr. E. Chapman, B.A. of Caius College, Cambridge.

Of all institutions, theological Colleges, regard being had to their object and design, seem most legitimately entitled to a liberal assistance from home. The Society for Promoting Christian Knowledge, therefore, readily answered the Bishop's appeal for help, by a grant of 1,000*l.*; and the Society for the Propagation

of the Gospel, besides giving a like sum, promised to grant an annual allowance of 300% for endowment of not fewer than six exhibitioners. Such was the importance attached to the College in the eyes of the Provincial Government, that, in 1844, a charter was granted to it, the terms of which were in exact accordance with the Bishop's views. It was not, however, until after the return of the Bishop from his visit to the Red River settlement that he was called upon to lay the foundation stone. This interesting ceremony he performed on the 18th of September, 1844, being attended on the occasion by nine Missionaries of the surrounding districts, and a considerable body of laity.

In the early part of the following year, the munificent sum of 6000% having been placed at the disposal of the Bishop by an old friend of his family, he determined to appropriate it to "some great and permanent object within the Diocese;" and considering no object of greater importance than that of providing for the education of a Canadian Clergy, he reserved a small portion for the erection of a Chapel, and assigned the great bulk to the endowment of the College. As it was thought on many accounts desirable, not to defer the commencement of the course of study till the buildings were complete, temporary accommodation for the students

was provided in a neighbouring house; and seven scholars were admitted on the Society's foundation. There were, besides, three independent students.

In 1845, the Rev. Jasper H. Nicolls, M.A. Michell Fellow of Queen's College, Oxford, a gentleman in every way qualified for the office, was appointed Principal.\*

As the first struggles with the difficulties of any new undertaking cannot fail to interest, the following passage of a letter from the Bishop, in which he gives an account of his visit to Lennoxville towards the end of the year, is here inserted:—

“I found that gentleman (the Principal), with the students, in occupation of a house in the village, which the trustees upon the spot had secured for the temporary accommodation of the academic body till the College buildings shall be ready for their reception. Here they were certainly stowed closely enough, and the Principal had no room to himself but a bedroom of very confined dimensions. He had, however, by his own exertions and his personal superintendence, procured the necessary adaptation of the several apartments of the house to their new purpose, and by his cheerful relin-

\* The names of the several officers of the College will be found in the Appendix.

quishment of personal comfort and convenience set an example, which could not fail to reconcile others, who had less pretensions, to the shifts which they were obliged to adopt. So great was the difficulty of procuring workmen in that new part of the country, during the increased demand for them caused by the erection of the College, and other circumstances occurring at the moment, that Mr. Nicolls could only get the alterations made in the house, by inducing carpenters to work after-hours; and the exigency being pressing, they had worked sometimes till eleven or twelve o'clock at night.

“I may mention here one or two other characteristic circumstances which may not be without some interest for the Society. The Rev. L. Doolittle, the Society's Missionary upon the spot, one of the prime promoters of the whole undertaking, and a substantial benefactor to the College, had, with the free concurrence of Mrs. D., half emptied his little parsonage of its furniture, partly by lending to the master of the grammar-school recently opened in connexion with the College, partly by accommodating in the same way both Mr. Nicolls and the students. In addition to this, I found some of the appendages of the parsonage occupied, in different ways, by persons whom Mr. D. was desirous of assisting for the good of

the Church. A detached building, originally erected for a *bee-house*, was assigned to a young man, the son of a very respectable farmer in one of the townships, who ardently desires to consecrate himself to the work of the ministry, and was studying hard to qualify himself for admission to the College, which he has since obtained. Here I found him sitting with the door open to gain light, there being no window in the room; and here he slept at night, and, I believe, boiled his own kettle in the morning. There is another wooden building, immediately connected with the parsonage, which Mr. D. originally put up for a school-room, at a time when he received pupils himself. This receptacle I found in the occupation of an organ-builder, with his family, who, under Mr. D.'s own direction, was constructing an organ for the new church to be opened at Christmas. Some time after my visit to Lennoxville, Mr. Hellmuth proceeded thither as a student,—a gentleman of a highly respectable Jewish family at Berlin, who, having been converted to Christianity, and cast off in consequence by his friends, proceeded to England, and subsequently became established as a theological student at Cobourg, in the Diocese of Toronto; but, with the consent of the Bishop, and a kind recommendation from his Lordship,



removed to this Diocese, where it is hoped that he may ultimately be of some service, if God so will, to certain of his countrymen, none of whom are found, in any considerable body, in Upper Canada. The house provided *ad interim* for the Collegiate establishment being abundantly full, Mr. Hellmuth, who is about twenty-seven years of age, was permitted to lodge elsewhere, and Mr. Doolittle at once installed him in the small garret-room, which forms the spare bed-room of the Parsonage, and made him one of his family for the time. I have myself, in common with others, great hope that Mr. Hellmuth, who is a good linguist, may hereafter be of much service in the College itself, especially as it regards the acquirement of Hebrew, if only it will please God to bless our poor endeavours for raising such funds as may render practicable the augmentation of the establishment."\*

A College which has existed only four years must be regarded as still in its infancy; but Lennoxville has already yielded its first-fruits.

In 1846 the Bishop attended a public examination, and confessed himself both surprised and gratified with the result; and up to the present time fifteen students, including three who had been prepared at the temporary insti-

\* Report for 1846, pp. 53, 54.

tution of Three Rivers, have been ordained, and are now at work in their several Missions.

It must be superfluous to dwell upon the advantages to be derived to a Colony from the possession of a seminary in which the sons of the Clergy and settlers may be educated at a comparatively small cost for the several professions; still less can it be necessary to show the benefit which must accrue to the Church, from the facilities afforded for the education of its future ministers. Among the minor, but still not inconsiderable advantages, may be reckoned the saving of a large expenditure hitherto required for the passage and outfit of Clergymen from this country to Canada.

The average charge on this account, for three Missionaries to be sent out each year, would equal the amount granted for the education of six scholars per year. On every ground, then, it seems to be a wise policy to foster colonial colleges; and the Society for the Propagation of the Gospel, as the Trustee of the Clergy Reserves Fund—a fund which, in accordance with the terms of an Act of the Imperial Parliament, is to be “expended for the support and maintenance of Public Worship and the propagation of religious knowledge,”\* had

\* Act 3 and 4 Vict. c. 78. A copy of this Act will be found in Appendix C.

no hesitation in assigning a yearly allowance of 300%. currency towards the endowment of Bishop's College, Lennoxville. The endowments in wild land made within the country by different persons, though producing no returns at present, are extensive, and promise to be valuable.

In the summer of 1845, the Bishop held a general Visitation of his Clergy; and, considering the large share which the Society for the Propagation of the Gospel has had in supporting the infant Church of Canada, it may not be improper to insert in this place the following address, which was adopted on the occasion by the assembled Clergy:—

*“ To the Society for the Propagation of the Gospel  
in Foreign Parts.*

“ We, the Bishop and Clergy of the Diocese of Quebec, assembled in the city of Quebec upon the occasion of the Episcopal Visitation, feel it to be our duty, before we separate on our return to our respective homes, to tender to the Venerable Society for the Propagation of the Gospel in Foreign Parts the expression of our deep sense of the benefits which they have conferred upon that portion of her Majesty's dominions in which we have been called to labour.

" The Church, which, under God, is in this province mainly indebted to your Society for its very existence, has had continually to record new manifestations of your bounty, and increasing fruits of your exertions. In addition to the support of fifty-three Missionaries, the building, and, in some instances, the endowment of churches, and the erection of parsonage-houses and of schools, have been promoted by your valuable aid. And we would particularly advert to your munificent donation of 1000*l.* in aid of the endowment of Bishop's College, Lennoxville, and to the assistance which, in connexion with that Institution, you have afforded to our Theological Students.

" Bearing in mind that nearly three-fourths of the whole number of the Clergy employed in this diocese are supported by the liberality of your Society, we cannot fail to appreciate the endeavours that have been made for promoting the spiritual interests of our people, and to lift up our hearts in unfeigned thankfulness to God for the disposition that has prompted these endeavours, and for the measure of success which He has been pleased to vouchsafe to them.

" The increase of the number of Clergy since the last Triennial Visitation, is also a source of satisfaction and thankfulness; and though that increase by no means keeps pace with the wants

of our augmented population, it evinces the desire of your Society, so far as its means will allow, to extend the blessings of religion to the spiritually destitute.

“Nor is it without the liveliest feelings of sympathy and joy that we hear of the extension of your labours, not only in our sister-provinces of North America, but throughout the British dominions in other regions of the earth; and we would especially mention the gratification with which we have heard of the door, which by the blessing of God has been opened, through the instrumentality of the Society, in the district of Tinnevely, in the Diocese of Madras.

“And while the claims and necessities, both of Colonists and of the Heathen under the supremacy of Britain, are so multiplied and urgent, we trust that the special invitation of the Society to members of the Church in England to sustain her augmented efforts, will be hailed as presenting a field of duty, and as opening a channel of communicating and of receiving a blessing—the ‘blessing of him that was ready to perish,’ ratified and confirmed by Him who has said, ‘Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me.’

“Signed, for myself and the Clergy,

“G. J. MONTREAL.

“*Quebec, July 24, 1845.*”

## CHAPTER XIV.

VINDICATION OF THE SOCIETY—ORDINATION OF THE REV. ARMINIE MOUNTAIN—HEAVY SUNDAY'S WORK—DIFFICULTY IN AGREEING UPON A SITE FOR A CHURCH—MISSIONS ON THE OTTAWA—CLARENDON—RECONTATION OF A ROMAN CATHOLIC—TRUE POLICY OF THE CHURCH—PRESENT MISSIONARIES OF ST. ARMAND—THE INDIAN PIPE—HEIGHTS OF BELSEIL—ST. HYACINTH—CHARLESTON—MISSION OF MELBOURNE—VARIETY OF SECTS—KILKENNY—NATURAL SCENERY—DIFFICULT POSITION OF THE CHURCH OF ENGLAND—STATISTICS OF THE DIOCESE IN 1846.

IN June, 1846, the Bishop again set forth on the first of a series of Visitations, so arranged as to comprehend, in four distinct journeys, the whole extent of his diocese. His lordship prefaces this journal with the following observations:—

“ The establishments of the Church in this diocese are upon a very humble scale; but I feel more and more, what I have often expressed to the Society, the vast importance of the foundation now to be laid, and the need of faith, in order to look with such powers as my own and such resources as lie at my command, for any effects at all commensurate with the

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demand. I am also led to reflect more and more every day upon the incalculable blessings which, by the Providence of God, have been procured to the Protestant inhabitants of all these Colonies, by means of the Society's operations; and if there be persons in England who hold back their hands from the support of the Society, under the idea that it is not an effectual instrument in promoting the cause of the gospel, I fervently pray God that their minds may be disabused. Those have much to answer for who, from defect of information, (since that is the most charitable construction to put upon their proceeding,) propagate or adopt such a notion: it is very easy for "gentlemen of England, who live at home at ease," to pass a sweeping judgment upon poor soldiers of Jesus Christ, who are enduring hardships in the obscurity of Canadian woods; these, however, stand or fall to their own Master; but if the means of the Society (which God avert!) should be really impaired by such representations, many sheep will be left without a shepherd, many souls will have to charge upon unkind brethren in the land of their fathers, their spiritual destitution and advancing debasement."

After a visit to Lennoxville, the Bishop spent a few days at Montreal, during which he pre-

sided over the annual meeting of the Church Society. A more important event, and one deeply interesting to his own feelings, was the admission to Deacon's orders of his eldest son, the Rev. Armine W. Mountain, B.A. of University College, Oxford. We cannot withhold the following pleasing allusion to this event:—

“ My family had come up from Quebec to witness the ceremony. I shall not obtrude upon the Society any reflections peculiar to this case as connected with paternal and domestic feeling; but I bless God that I believe myself to have added on this occasion, to the number of labourers in the diocese, one who will not prove himself faithless. He was sent down immediately to take charge of the Quarantine Station below Quebec, under the auspices of the Church Society of the diocese.” It is only simple truth to add, that no family has supplied more faithful labourers to the Colonial Church than the family of Mountain.

As a sample of the severe duties imposed upon a Missionary Bishop, it may be mentioned, that, independent of the Ordination Service, his lordship attended four services, and preached four sermons, “leaving off,” he says, “very nearly at the interval of twelve hours from the time at which I began, and with hardly more



interruption than was necessary for passing from church to church; and it certainly was one of the hottest days I ever remember to have felt in my life."

After leaving Montreal, the Bishop proceeded to visit the Missions on the line of the St. Lawrence, in all of which he preached and held Confirmations. His Journal, published by the Society,\* supplies minute details of the character of the churches, the number of the congregation, and of the persons confirmed, with other particulars interesting to those who are disposed to watch the gradual development of the Canadian Church, but less suited for the pages of a popular summary. Some occasional incidents will serve to convey a general notion of the condition and progress of the Church in Lower Canada. The practical difficulty in agreeing upon the site for a church, when settlers scattered over a wide area are to be accommodated, has already been mentioned. At Huntingdon the Bishop was unable to reconcile the claims of contending parties, each of which had some substantial grounds for preference; so, after reminding them of our Lord's charge to his followers, "Whosoever shall com-

\* "Church in the Colonies," No. 18. Sold at the Depository of the Society for Promoting Christian Knowledge, and at Rivington's.

pel thee to go a mile, go with him twain,"\* he was obliged to leave them with the expression of a hope, that as they could not agree, each party would endeavour to build a church. Both here and at the Gore, where service was celebrated on the same Sunday, the church, and the log school-house which was made to serve for one, were densely crowded; numbers, who were unable to obtain admission, standing outside at the open windows.

The next Missions to be visited were Granville, Hull, Aylmer, and Clarendon, all lying on the north bank of the Ottawa; and here again the Bishop found the same difficulty in keeping his appointments (owing to deficient means of conveyance) which he had experienced on a previous occasion. By exertion, however, and by not sparing himself, he succeeded in his object.

The following report of Clarendon is surely of a character to encourage still greater exertions in behalf of our infant Missions:—

"The Confirmation was held at two o'clock, and fifty-seven persons, forming about one-fourth of the whole congregation present, were admitted to the rite. The Mission, which comprises three townships, can exhibit one hundred and fifty communicants at one time; and thus

\* St. Matthew v. 41.

the word and the ordinances of the living God, with all the countless blessings which flow from the established provisions of religion in a community, are ministered by means of the Society for the Propagation of the Gospel, to the scattered members of the Church who break their way into the wilderness, and plant there the seed of many generations, to the whole succeeding series of which, having been thus helped themselves in the outset, they will hand down the heritage of faith."

After fulfilling his engagements in this part of the diocese, the Bishop came down to La Chine, La Prairie, St. John, and Christieville. At the last-named place an incident occurred, which, as it is made the occasion of exhibiting the general conduct or policy of the Clergy of the Church of England towards those in communion with the Church of Rome, seems worth relating. A respectable French Canadian, the head of a family in the neighbourhood, after much conscientious inquiry and earnest prayer, had determined to conform to the Church of England, and entertained a strong desire formally to recant the errors of Romanism, and to make public profession of his adhesion to the Reformed Church. Although occasional instances of Roman Catholics having been received into our communion had occurred. the practice of open

recantation had never been introduced. The present convert, however,—whose whole manner and conversation were as remote as possible from those of an enthusiast,—calmly and deliberately demanded this formal proceeding, and his reasons satisfied the Bishop, whose account of the causes which led to his conversion, and of his reception into the English Church, is as follows.

“His mind had been originally opened under the teaching of the Divine Spirit, by the perusal of the Bible; and thus conversing with his God through the medium of His own book, he soon found that the system in which he had been educated could not be reconciled with the sayings of that book. But no other digested system had presented itself to him, and he was a good deal in the situation of the Eunuch,—wanting the appointed help of the Church, having unformed views, and not knowing what to call himself, or what course he ought to take,—when, providentially, the English Liturgy, in French, was put into his hands by a Jerseyman, who settled in the neighbourhood, and he set to work to compare it diligently with the Bible—studying every part of it, and the Thirty-nine Articles in particular, and referring all through to texts of Scripture. While engaged in these researches, he had interviews upon occasion with

some of our Clergy, and having arrived at complete satisfaction of mind, he was finally brought up to the point which I have stated above; his recantation, however, as I have there said, being neither suggested to him nor in any way pressed upon him. He told me that he felt it to be an act of duty to make this 'good profession before many witnesses,' and that he looked to it also as a help to hold him to his adopted faith, in his maintenance of which he knew that he should be severely assailed. His recantation was made in French, (for he could not speak a syllable of English,) between the prayers and the sermon: but those parts of the form, which most directly concerned the congregation, were read in English. About two hundred persons were present to witness my solemn reception of this new brother into fellowship of faith with themselves."

In connexion with this subject it may not be amiss to add another instance of the same sort which is recorded by the Bishop, especially as it leads to the expression of his own views as to the system proper to be pursued by the Missionaries of the Church of England in a virtually Roman Catholic country.

"An example of conversion, closely similar to this in its circumstances, (with the exception of the recantation,) took place some years ago in the mission of Abbotsford. The subject of it gave

his French copy of the Prayer-book, upon his death-bed, as a memorial to the Rev. T. Johnson, who keeps it as a treasure and a trophy of the victory of divine truth. In the neighbourhood of that Mission there has recently been a considerable movement among some French Canadians in favour of the Church of England, and I have sent up, by desire, a supply of French publications of the Society for Promoting Christian Knowledge and some few others,\* for their use. Wherever there is a door thus opened, I conceive that it is our duty to enter in, and I regard it as a call to us which, according to our ability, we are bound to answer; but the successive governors of the Church of England in Canada have been unadvisedly censured by some impatient spirits, not perhaps fully masters of their subject, for not having carried the war right and left, with colours flying and trumpets sounding, into the camp of the Roman Catholic population—a proceeding which, even if God had placed resources at command by which it could have been attempted, would, in the judgment of many persons, not wanting in zeal for the truth of God, have served rather to retard than advance the cause. But it is well

\* They were provided with Bibles before. One of the Tracts was a translation made here of a little work on the Society's list, "The Poor Man's Preservative against Popery."

known that with the utmost toil and watchfulness, and with the most strained efforts to eke out the means at their disposal, in order to cover our own proper ground, those who have been charged with the interests of the Church of England in this country have not been able to accomplish this point, and often have had anxiety and work enough to keep the ill-provided and dispersed members of that Church, in different places, from being ensnared by the enticements of Rome, and absorbed in the mass of her followers. And I think that it has not been sufficiently considered by some parties, that the effectual planting of the Church of England, and the exhibition of that Church under a favourable aspect in the sober decencies of her ritual and her well-ordered services, and, above all, in the fruits of Scriptural religion, shown in the temper, the dealings, the principles, the habits, the whole character and conduct of her faithful and consistent members, constitute a recommendation of their belief which cannot and do not fail of their effect upon the Roman Catholic mind, and not only form a barrier against the encroachments of Rome, but silently and indirectly do more towards operating a change of religious sentiment in her disciples than some of the zealous efforts which have been used for making inroads among them.



Certain it is, that in proportion as it pleases God that we prosper among ourselves, and gather in one the stray sheep, who in many parts of the country carry, as it were, no owner's mark, we weaken the cause of Rome,—since there is no one thing which holds the Romanist so fast to his religion as the contemplation of those most unhappy distractions and those most humiliating errors and excesses which it would be too easy for me to indicate among the Protestants in some portions of the land.

“The late devoted Bishop Stewart, whose praise is in all the Churches, used to say, with reference to the Roman Catholic population, ‘I am not prepared to *attack* them.’ A day may be coming, and I hope that, by God's grace, we shall be found ready for it, when our tactics must be changed: possibly a day may be not very far off, in which we shall be thrown upon the *defensive* in a way to try our courage and endurance.”

The Bishop now descended southward to confirm the Churches in the eastern townships; and we naturally look with interest to his notice of Bishop Stewart's mission of St. Armand. Can we, therefore, read without much thankfulness the following well-merited tribute to his two successors in a field of labour which that devoted Missionary has made sacred. The



Bishop, writing from Frelighsburg (St. Armand East), says :—

“ Mr. Whitwell had come on with me from his mission [Philipsburg, or St. Armand West], and I spent the evening with him at Mr. Reid’s, where we both slept. The two veteran Missionaries, who have borne the brunt of many a hard day in their obscure but holy warfare, were talking much of old times, and reverted often to the recollections of Bishop Stewart, the original Missionary of both the places (then comprised in one charge) which form their respective cures. Mr. Reid was ordained to be Dr. Stewart’s substitute, in 1815, when the latter paid a visit to England. Dr. Stewart took a new field of labour after his return, and Mr. Reid remained, as principal, in the charge. Mr. Whitwell was brought out from home by Dr. Stewart, and crossed the Atlantic in his company.

“ Mr. Reid’s church, and all its appendages and adjuncts, are always in excellent order. He and his people have lately built a commodious shed near the church, forming a long range in the shape of the letter L, for the reception of the horses and sleighs, during the performance of Divine Service in winter. This is a provision against the rudeness of the climate often to be found in North America, and,

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Although sometimes rather unsightly, it is useful and humane."

The real benefit and use of a Bishop's Visitation do not, of course, depend upon the memorable incidents and adventures that may occur during the course of it. But rarely was the routine of his duties broken by any remarkable occurrence; and his Journal is therefore mainly occupied with the account of his journey from station to station; the Confirmations held; the churches consecrated, and the services and sacraments administered. These labours and ministrations, necessarily so much resembling one another, it has been thought unnecessary to mention in detail. Occasionally, however, the narrative of serious duties is varied by personal traits, and descriptions of natural scenery, which give it an additional interest, and serve to impress the more important matter upon the memory.

Thus, after describing the Confirmation at Hemingford, the Bishop informs us that he was entertained by the Rev. T. Johnson, whose house directly faces the precipitous mountain of Yamaska;—and we are then favoured with the following botanical note:—

"A remarkable plant (*monotropa uniflora*) is found upon this mountain, as in some other parts of Canada, of which the stem and the

leaves, as well as the flower in all its parts, are perfectly white. It is called familiarly the Indian Pipe, and in fact has no small resemblance to a clean common tobacco pipe, supposing the addition of some little foliaceous decorations to that article of useless indulgence."

Descending southward from Abbotsford, the Bishop passed through a flat country to St. Hyacinth, not far from which the heights of Rougemont and Belseil rise abruptly to the view. It was on the loftiest point of Belseil that the Bishop of Nancy (Compte de Forbin Janson) had some years previously erected, with great pomp and ceremonial, a huge Cross, sixty feet high, and which, being covered with tin, glanced back the sun's rays, and was the most conspicuous object in the country for many miles round. This Cross is now the resort of the Canadian pilgrims; and the Bishop of Nancy, who made a circuit of the country, and preached to immense crowds, is regarded with almost idolatrous veneration among the people, by the more ignorant or superstitious of whom he is supposed to have wrought miracles.

It was to encourage and stablish the hearts of a little flock in the midst of a surrounding Roman Catholic population that the Bishop had been induced to pay this visit to St. Hyacinth.

Among the places at which he held a Confirmation was a village in Bishop Stewart's Mission of Hatley, and called, in honour of him, *Charleston*—a village in which it is gratifying to be informed that the Church is making steady progress. And here, again, the Bishop had his attention called to a fact in natural history, which is fitly enough transferred to his Journal. "I was waked up," he says, "in the morning of this day, at Mr. Jackson's house, by a cat who bounded into the room, with a bird in her mouth, over the blind of the open window. As she passed out the other way, I observed that she had no tail. This, I concluded, was owing to some accident or injury by which she had been deprived of it; but I found that she was one of the tail-less cats which are not very uncommon in this part of the country, and that kittens are found in the same litter, some with tails and some without."

Sad as is the contemplation of the religious divisions which vex and cripple the Church at home, a sadder spectacle still is presented by the rank and luxuriant growth of schism in the North American Colonies. The Bishop's account of the Mission of Melbourne affords painful illustration of this state of things. He says:—"Mr. Fleming, whose own church, with part of his principal congregation, is in

Shipton, on the opposite side of the river St. Francis, is truly, in application of the words, which I do not make with any harshness of meaning, to the unhappy divisions which exist among the followers of Christianity, ‘constrained to dwell with Mesech, and to have his habitation among the tents of Kedar.’ His house stands upon a line and in close proximity with a row of meeting-houses, belonging to different denominations, of whom, within the limits of his own Mission, there are eleven varieties—fostered, unfortunately, in some quarters, by an influence and by resources which might be turned to account in a manner more consonant with the real advancement and hopeful stability of Gospel truth. And there are persons among ourselves who actually persuade their own minds that this is the Christian Church in its legitimate aspect, and that the multiplication of these separately organised bodies, one after another, upon new grounds taken for holding an independent existence, involves neither breach of spiritual unity nor mutual imputation of serious error! Christ may be divided *ad libitum*: one may be of Paul, another of Cephas, another of Apollos, and so on *ad infinitum*—but this is not schism; the spirit of schism is rather seen in the disapproval of it, which is presumed to carry a

feeling of unchristian ill-will towards those who differ from us!

“ There are, however, characteristics attaching, in some particular instances, to the divisions here immediately in view, which no sober and well-principled mind could complacently regard.”

After completing his course of Confirmations in the eastern townships, the Bishop again crossed the St. Lawrence in the ferry-steamer to Berthier, to visit a few of the remoter Church Stations on the north side of the river. The report of Kilkenny may fitly be transferred to these pages, and is well calculated to awaken sympathy for the loyal and warm-hearted settlers in that secluded Mission:—

“ This congregation of Irish Church people in the heart of the woods has a strong and special claim upon the care of the Church—a claim of which, in the person of her ministers, she has assuredly not been unmindful; for all the Missionaries in succession, who have held charges within any reach of them, have, with much labour and toil, paid them visits at such intervals as it was practicable to fix. Latterly they have had service once a fortnight; but, except upon the rare occasion of administering the Sacrament of the Lord's Supper, always upon a week-day. And thus they are called away from their labours in the field, at a

season, perhaps, when every hour is precious and in a climate where the whole season for agricultural labour is but brief, and in a country where labour is so scarce that, in settlements like these, the settler and his family are the sole labourers themselves. And then, when Sunday comes, they will not profane by labour their day of rest, nor suffer those belonging to them to do so; but their church is shut up, and no pastor is seen among them. There are many among them, I doubt not, who devoutly improve the day in their families; but the young people are growing up without its being associated with the ordinances of the house of God, and in the danger of making it a day of mere idleness. All this the people have keenly felt, yet they have not murmured, but have thankfully appreciated what has been done for them, and have very generally resisted any endeavours to take advantage of their open Sunday, to draw them off, in affection and duty, from their Church. Feeling the imperative necessity of dividing this unwieldy Mission, and particularly of supplying the want which is here indicated, I intimated to the people, before we parted, a hope of being able, before any great lapse of time, to effect such arrangement. As I was riding away, some of the leading men cried after me, 'Well! you

have gladdened the hearts of the people of Kilkenny this day.' They have undertaken to add 10% a year to the salary of the Missionary, payable through the Church Society, and with a guarantee from their churchwardens, if they can have Sunday service.

"Mr. Fleming, who has since been settled at New Glasgow, with the charge of that place, of Paisley, and of Kilkenny, all taken off from the Mission of Mascouche, will afford regular Sunday service at Kilkenny, and will, I trust, by God's blessing, be acceptable and useful to the people."

A Confirmation at Mascouche completed the Bishop's list of engagements. Here he was introduced at the parsonage to Mr. Munro, who remembered having been confirmed, in 1787, by the first Bishop of Nova Scotia. "This old gentleman," says the Bishop of Montreal, "makes the fourth living individual of my own acquaintance who received Confirmation at the same hands—the hands of the only Colonial Bishop of the Church of England then in the world."

The Bishop got back to Quebec on the 1st of September, after an extensive and laborious tour of ten weeks, in which he had travelled more than 1,600 miles, and held forty-five Confirmations, besides taking part in many other



ministrations and services. The Confirmations presented almost every variety, both in their general character and in the number of the recipients. At Montreal 325 Catechumens had been confirmed; while at Danville the Bishop, after having preached to about a dozen persons, including the family of the Clergyman in whose house the service was celebrated, laid his hands on a single aged and feeble man, who had once been a dissenter, but had been led by his wife, an American Churchwoman, to enter into a candid examination of the grounds of dissent, and eventually to overcome prejudices more than commonly strong, and to desire communion with the Church.

This laborious visitation was made during the extreme heat of the Canadian summer, and offered much to gratify, but much also to harass and perplex a chief pastor. Even the physical exertion required for the punctual discharge of such incessant duties is by no means inconsiderable; and more than once the Bishop expresses his thankfulness that he was blessed with the requisite strength of body and powers of endurance to qualify him for his episcopal duties. We find not unfrequently in the Journal an entry to the effect, that in the freshness of the morning, or after a long and dusty journey, he took the inviting opportunity of some shaded

lake, or river, to refresh himself by swimming; and it is plain that he found much calm pleasure from his appreciation of the beauties of nature. His description of the drive from Kingsey to Drummondville is an illustration of this:—

“ We took an unfrequented road, as being shorter, and passed through very beautiful scenery, of different kinds, in the latter part of a delicious afternoon. At first it was a fine forest scene, unharmed by the hand of man; the narrow road, which just gave us passage through the tall and close woods of deciduous growth, being the only sign of his interference with the wildness of nature: it then changed its character and became more bushy, with a mixture of fir and larch; and again the road wound irregularly among some partial openings, and passed through one small settlement, and then, re-entering the woods which overhang the St. Francis, brought us to some rich and lovely meadows among the hills upon the margin of that river, fringed by luxuriant trees and bushes, and garnished by flowers,—weeds in blossom they might be called, but they stood high and made a show, and the whole landscape being lit up by the declining sun, which threw beautiful lights upon the river, its wooded promontories and its picturesque islets, the charms left to this blighted creation were brought strikingly before

the mind. The contemplation is soothing, but images and objects of a far different character make up the scene of Christian labour, and contrast themselves, in thought, with pictures like this."

This rough outline of the Bishop's Summer Visitation may be properly concluded with his own serious reflections, which are therefore subjoined.

"The review of this journey, in which I had been enabled to keep the whole chain of my appointments made in the spring, and in which I had found many faithful brethren 'reaping fruit,' as I trust, 'unto life eternal,' and 'receiving wages' better than those of this world, in which they experience deficiency enough, is replete with grounds of thankfulness (and thankful, indeed, must I be, if, such as I am, God has deigned to use my own ministrations for good); but it is shaded, also, with many saddening thoughts. There must always be a mixture of vexations, discouragements, and difficulties, in carrying on the work of the Gospel in the world; and there are here local causes of depressions peculiar in their kind. The Church, associated in the minds of men with the crown and empire of Britain, originally encouraged to believe that she should occupy her appropriate footing in the land, and command resources

adequate to her task, and invested with a character which often creates expectations to which she would be but too happy to be able to respond, is, taken as a whole, a poor and struggling Church, straining herself to meet, in an imperfect manner, the wants of her widely-dispersed members, and standing in humiliating juxtaposition with the powerful and prosperous establishment of the Church of Rome. The Society for the Propagation of the Gospel, with much help, also, from the Society for Promoting Christian Knowledge, has been, humanly speaking, our hope and stay. We bless God, who raised up such friends; and we learn, that 'it is better to trust in Him, than to put any confidence in princes.' "

A valuable statistical summary of this and the two journeys performed in the preceding winter is contained in a letter prefixed to his Journal, and is recorded in this place as an authentic statement of the external condition of the Church in the Diocese of Quebec, in the year 1846. May that Church so increase and abound as ere long to make this memorandum of small beginnings seem in a manner fabulous and incredible.

"The whole triennial visitation of the diocese will be made up of the winter journeys of 500 miles, performed in the beginning of the year;

the journey here described, of something more than 1,600 miles ; the circuit yet to be made among the Missions of the district of Quebec ; and, lastly, the visit to be paid, by the Divine permission, early next summer, to those of the district of Gaspé, in the Gulf of St. Lawrence, of which the most distant is nearly 500 miles below Quebec.

“ The number of Confirmations thus far held was, in the winter journeys, nine, and in that to which the present Journal relates, forty-five. The whole number of persons confirmed at these fifty-four places was 1,570 ; the largest number at any one Confirmation, 325 (in Montreal) ; the smallest was in the instance of the Confirmation of one individual at Danville. About twenty Confirmations remain to be held.

“ The number of churches consecrated was nine ; of burying-grounds four—all upon the summer journey.

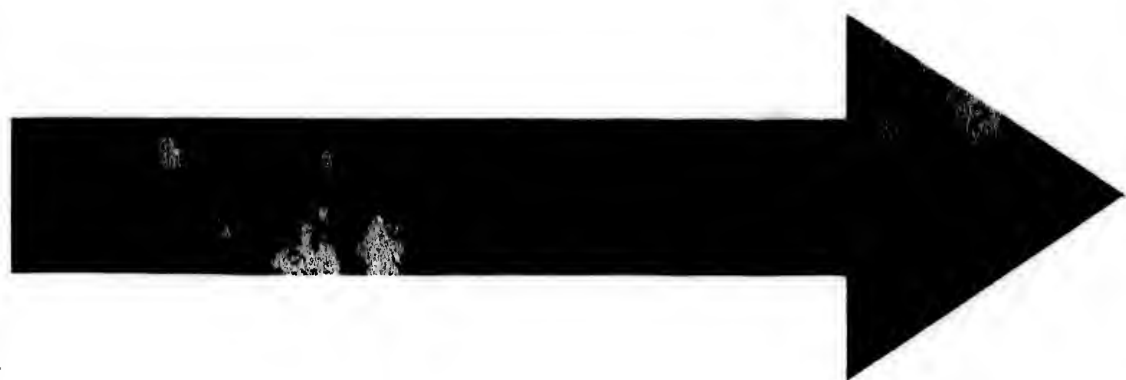
“ There are in the diocese 102 churches, including some two or three chapels in obscure places, which might be considered hardly to deserve the name. Of these, twenty-seven are of stone, eleven of brick, and sixty-four of wood. Twelve of the number are buildings now in progress, some of them proceeding very slowly ; thirteen are buildings used for public worship, in an unfinished state, in which some of them

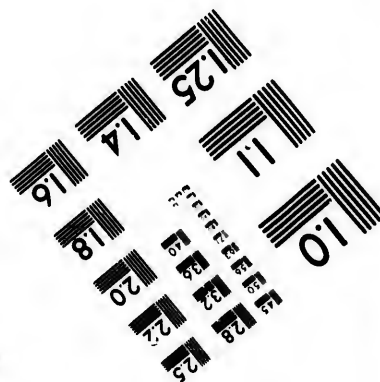
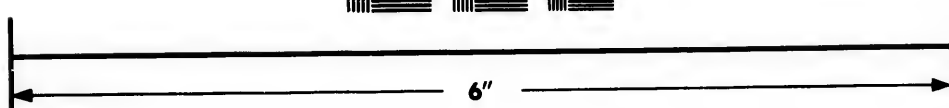
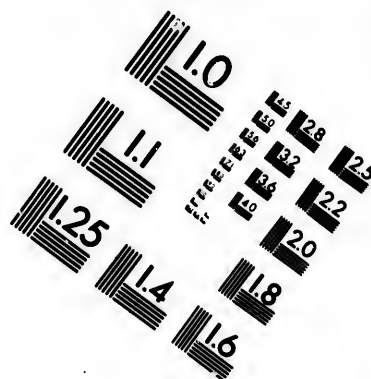
have been standing for several years; and a good many others are imperfectly finished, and deficient in appendages which ought to be found in the churches of the English Establishment. This statement comprehends the two chapels burnt down in the desolating fires at Quebec, of 1845, only one of which has, as yet, been rebuilt.

“The number of churches which have received assistance from the Society for the Propagation of the Gospel, since I assumed the charge of the diocese, just ten years ago, is forty-three; the number assisted in the same way by the Society for Promoting Christian Knowledge, twenty-nine; several of those have been assisted more than once. I do not include the churches in Upper Canada which received assistance, through my hands, from these Societies, before the erection of the Diocese of Toronto.

The number of stations at which service is regularly performed, whether in churches or chapels, or in school-houses and other secular buildings, is 220. This does not include the places visited by the travelling Missionaries of the Church Society, when this Society has such labourers at its command.

“There are twenty-three places in the diocese which have parsonage-houses; all of which, except three, are Missions of the Society for





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the Propagation of the Gospel; and there are seven, to which more or less of glebe is attached, being an endowment made by that body. Six of these houses are of stone, two of brick, and fifteen of wood. There is also a little wooden Mission-house at the quarantine station at Grosse Isle.

“ There are twelve instances in which assistance has been rendered by the Society for the Propagation of the Gospel, in one shape or other, to parsonages: there is one log parsonage-house which has been abandoned; the title to the site, however, remains in the Church.

“ The schools in the country Missions are provided for by the provincial statute which carries the title of the Elementary Act, and which, wherever a minority are dissatisfied, on account of the mixture of creeds, with the principal school of the locality, gives them the privilege of withdrawing, upon condition of their having a specified number of scholars of a proper age to send, and claiming support for a school of their own. The act, however, is found to be complicated and difficult in its practical working, and many of the settlements are in a badly provided condition as regards the means of education. The Reports of the British and North American School Society, published at home, will show what has been done by that

body in Lower Canada towards the alleviation of the wants of the people in this behalf. I have seen schools conducted under their auspices which are very efficient.

“ The whole number of Clergy in the diocese is seventy-eight ; the number holding charge in the diocese is seventy-three ; the number of Missionaries engaged in the service of the Society for the Propagation of the Gospel, fifty-two ; the number of retired Missionaries of that Society, three.

“ The number of miles to be travelled by the Bishop, in four separate main journeys, with some minor movements for detached Missions, in order to visit all the stations of the Church, approaches to 4,000 ; and some addition is made from time to time, as the circuits periodically return, on account of the formation of new Missions.”

## CHAPTER XV.

AWFUL VISITATIONS OF PROVIDENCE—CHOLERA—FIRES—IRISH  
IMMIGRATION—FEVER—THE QUARANTINE STATION—ATTEND-  
ANCE OF THE CLERGY IN TURN—DEATH OF MR. CHEDDERTON  
—FIVE CLERGYMEN VICTIMS TO THE FEVER—REV. J. C. MORRIS  
—REV. RICHARD ANDERSON—REV. W. D. DAWES.

THE Diocese, and more especially the city, of Quebec, has been the scene of several awful visitations during the last seventeen years. In 1832, the cholera, which had run its desolating course through Europe, reached the western hemisphere, and fell with fearful severity upon the two ancient capitals of the province. The population of Quebec was literally decimated by this fatal pestilence; for out of a population of 28,000, not fewer than 2,800 deaths by cholera occurred. On each of two consecutive days, 15th and 16th June, Archdeacon Mountain himself buried upwards of seventy corpses; and there was scarcely a single family which had not to mourn the death of one of its members.

The same fatal disorder reappeared in 1834, though in a less destructive form.\*

The rebellion which, with all its deplorable consequences to families and individuals, broke out in 1837, has already been briefly noticed. In 1845, two destructive conflagrations, occurring within a month of each other, swept down a large part of Quebec, together with two of our own chapels; and not long afterwards, a still more appalling calamity occurred in the destruction by fire of a public exhibition room, in which upwards of forty persons were burnt to death.

FIRES—IRISH  
ON—ATTEND-  
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V. J. C. MORRIS

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Again, the year 1847 was a disastrous one for Canada. In consequence of the almost total failure of the potato crop in Ireland, the poorer classes were reduced to the extremest distress, and many thousands actually died of starvation or of diseases brought on by insufficiency of food. But thousands more sought to escape starvation at home by emigration to the nearest colonies. Never before had such multitudes of human beings fled spontaneously from one country to another. Every port that contained shipping for America was thronged with wretched, half-starved paupers, anxious to leave their own death-stricken country. Every ship, therefore,

\* For details, see Appendix to a Sermon by Archdeacon Mountain. Quebec, 1833.

was inconveniently crowded; and want of ventilation, want of proper diet, want of cleanliness and of medical attention, combined to engender and spread disease aboard. Great numbers died at sea, and the survivors communicated the ship fever to all the principal ports of debarkation. There is a small island in the St. Lawrence, about thirty miles below Quebec, called Grosse Isle. This has been made by government the Quarantine Station, at which all ships with foul bills of health are required to remain till a favourable report can be made: and although a large number of patients is frequently in the hospital at the same time, no chaplain is employed. The whole duty, therefore, often a most burdensome and responsible one, is thrown upon any Missionary whom the Bishop may be enabled to send to the spot. This year, so heavy was the list of sick, that an additional clergyman was thought necessary: but we prefer giving the statement in the Bishop's own words. Writing on the 26th of June, he says:—

“ On account of the overwhelming extent of the labours of this year at the Quarantine Station, in consequence of the swarms of miserable beings poured upon the shores of Canada from Ireland, I have found it absolutely indispensable to employ two clergymen at that Station, and,

in fact, before I could send a second clergyman down, different clergymen of Quebec, or its immediate neighbourhood, went down, each for a few days at a time, to assist—and one of the two clergymen stationed there having come away sick, the same arrangement is still going on. I felt it right to set the example of taking a turn myself in this duty, and went down for a week. The scenes of wretchedness, disease, and death to be there witnessed, thickening day by day, surpass all description—and the time will not permit my attempting any details; suffice it to say, that when I left the station, there were, according to computation, about 1,700 sick upon the island, (every building which could be made in any way available, the two churches included, being turned into hospitals, together with a vast number of tents,) and about 800 afloat in the miserable holds of the ships. With the utmost exertion on the part of the authorities, it was a matter of impossibility to provide the necessary comforts and attendance for these poor sufferers. The daily amount of deaths was frightful. We had not, perhaps, above 300 Protestant sick out of this number, but so dispersed, ashore and afloat, and so intermingled with Romanists—sometimes two of different faith in *one bed*—that the labour of attending to them ministerially was immense.”

And again, in a letter dated August 12th, he says:—

“The clergy, this summer, of all grades, have been obliged to make strained and overstrained efforts in consequence of the awful visitation which has passed across the Atlantic to us from Ireland. We have lost in this parish one of the best clergymen and most attached and consistent Churchmen that ever lived, (Mr. Chedderton,) from the fever, and we have had five in succession, one of whom belongs also to this parish, temporarily disabled from the same cause, in their attendance in succession at the Quarantine Station, thirty miles below Quebec.”

Up to October, 91,892 persons had landed at the port of Quebec alone—strangers, destitute, and diseased,—and well, indeed, was the Christian charity of that, and of the other cities of Canada, proved by this severe trial. Every effort and sacrifice were made to alleviate the sufferings of the emigrants; and many of all classes, physicians, nurses, Roman Catholic priests, and English clergymen, fell victims to their benevolent zeal. But the purpose of this history demands our special attention to what was done and endured by the clergy of our own Church; and here we again have recourse to the striking language of the Bishop of Montreal. Writing to the Society on the 11th of November, he says:—



"Five faithful men, in a few short months, have been cut off from this cause: a larger number, who contracted the malady in the same way, have been ill, but, by the mercy of God, have recovered—some of them after being all but given over; others, who have been equally exposed, have wholly escaped. It is impossible to conceive anything more disgraceful than the manner in which the poor wretched emigrants have been packed off; and the condition and management of most of the emigrant vessels. The two last Clergymen of our own Church, whom we have lost, were the only victims among those who attended the Quarantine Station. The three others died respectively at Quebec, Montreal, and St. John's.

"The actual death, indeed, of these two took place in Quebec; but they caught the disease at Grosse Isle. They were both Missionaries of the Society. The Rev. C. J. Morris, Missionary at Port Neuf, was a bachelor, a man singularly amiable, as well as unpretendingly devout, and one of very extensive attainments; a M.A. of King's College, Nova Scotia, in which province he was born, being a member of one of its most respectable families. He was about fifty-eight. The Rev. R. Anderson was a widower, and has left two little orphan boys, without any provision for their maintenance

and education. He had, I believe, some trifling property in Ireland, but latterly, from the unhappy condition of that country, had been unable to derive from it any advantage whatever, and had been obliged, in consequence, to seek assistance from friends, although I can testify that he lived in a most frugal and homely manner. His children have been taken by the Rev. S. B. Ardagh, the Society's Missionary at Barrie, in the Diocese of Toronto, who has a large family of his own. Suffer me to second the plea of the Rev. Dr. Mackie, by commending them to the consideration and compassion of the Venerable Society.\*

“Both these gentlemen voluntarily outstayed their time at Grosse Isle. I had established a rotation service, giving a week to each Clergyman. Mr. Anderson, himself an Irishman (a graduate of Trinity College, Dublin, sent out to me by the Society), became so deeply interested in the scenes and incidents which he witnessed, and conceived so lively a desire to devote himself to the work of comforting and guiding the sick and the bereaved, and aiding the dying in their preparation, that he earnestly solicited permission from me to remain, and he

\* “The Society made a grant to Mr. Ardagh of 100*l.*, and an equal amount was raised by private subscription, among the friends of the Society, for the orphans.”

stayed six weeks. Still, as there was abundant work for two, and it was evident that 'the mutual society, help, and comfort, that the one might have of the other,' would be of benefit both to themselves and the patients, the weekly arrangement continued, and Mr. Morris, from some accidental interruption in the chain, had the opportunity, of which he chose to avail himself, of remaining a fortnight. Most cheerfully, as well as most lovingly, did they perform their work together. 'They were lovely and pleasant in their lives, and in their deaths they were not divided.' They came up together from the island, and were buried within a day of each other at Quebec. The cathedral, as on occasion of the previous death of my admirable friend Mr. Chedderton, of whom a memoir appeared in the 'Toronto Church' of the 17th September, was hung for three Sundays with black. Mr. Anderson was a remarkably simple-minded, as well as a truly zealous and faithful minister of Christ. Precious in the sight of the Lord is the death of his saints. But what am I to do for the sheep that are left without a shepherd?"

The path of duty, the Christian's highest glory, must often be a service of danger. It would seem ungrateful to omit the following notice by the Bishop of the willing ministra-

tions of the other Clergy in the same noble cause.

“The number of Clergymen of our Church, being the only Protestant ministers in attendance who served the Quarantine Station during the season, was fifteen. Of these the Rev. Messrs. Rollit, Forest, Sutton, Torrance, Lonsdell, Parkin, King, Anderson, Whitten, Morris, Reid, Guérout, Butler, and Morice, were Missionaries of the Society; and of these Missionaries, Messrs. Forest, Torrance, Lonsdell, Parkin, King, Reid, and Butler, took the fever and recovered. Messrs. Torrance, King, and Reid, were very dangerously ill; the first of the three, who was ill at his mother’s residence in this parish, I despaired of. Mr. Forest was the chaplain to the station, but went away ill, and continued so for a long time: he was forbidden by his physician to return. Mr. Sutton was appointed as an assistant, but was removed after a short time.”

Of the Rev. Mr. Dawes, who died of fever caught in attendance upon the sick in his own Mission of St. John, the Bishop thus feelingly speaks:—

“It is with great grief that I have to announce to the Society the death of the Rev. W. D. Dawes, Rector of St. John, and their Missionary at that station. The place being

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a considerable resort of Irish emigrants, on their way to the United States, the fever was carried there, and it spread, as in other places in Canada similarly exposed to the danger, to an extent to produce the necessity of establishing a hospital. Mr. Dawes, as invariably in all other duties, was assiduous in attending to the calls thus created.

“ Mr. Dawes was indeed a most devoted, exemplary servant of God, and the improvements which he was the instrument of effecting in the spiritual condition of the parish of St. John, and in the general prosperity of the charge committed to him, were as marked as they were happy. He was also most eminently useful to the Diocese as Secretary of the Church Society, in which capacity he performed a great amount of labour, without suffering himself to benefit by the profits of the office.”

The name of the Rev. Mark Willoughby must be added, as making up the number of five Clergymen who fell victims to their active sympathy for the sick emigrants.

## CHAPTER XVI.

A COUNTRY WEDDING—A MISSIONARY ON HORSEBACK—THE BISHOP ON HIS JOURNEY—CANADIAN HOSPITALITY—A MISSIONARY'S FARE—VISIT OF THE BISHOP TO FREDERICTON—SUMMARY OF THE VISITATION—UNIVERSALISM—HARDSHIPS OF SETTLERS—A COLONIAL VILLAGE—CONVERTS FROM DISSENT—DUDSWELL—NEED OF CHURCH MINISTRATIONS—HAM—PREACHING IN A BED-ROOM—EXTREME COLD—ST. GILES—WEST FRAMPTON AND CRANBOURNE—A SETTLER'S HOSPITALITY—PROPORTION OF COMMUNICANTS—PEOPLE CALLED UPON TO CONTRIBUTE.

Two or three separate journies still remained to complete the entire circuit of the Diocese. They comprised visits to the Missions opposite to Quebec on both sides of the St. Lawrence, and to the district of Gaspé.

So thinly scattered and wide apart are the several Church congregations, that three Missions alone, those of Frampton, Leeds, and Upper Ireland, required a journey of 239 miles, and the Bishop remarks: "With all my ample experience of bad roads and rough equipments for travelling, I have never seen, in such points, a whole tract of country equal to this, always excepting the old French settlements.

A few extracts may be appropriately added in illustration of the character of the roads, the mode of travelling, and the hospitable and obliging dispositions of the people:—

“Just as we left Mr. Knight’s door, a party of country people rode up on horseback, women sitting without pillions behind the men; and I found that it consisted of two couple who had come to be married, with their friends, from the almost inaccessible township of Cranbourne, from which they had been obliged to make an enormous circuit, their only outlet being by a difficult horse-path through the woods, to the road which runs through the French parishes along the margin of the Chaudière River:—pursuing which road for something like twenty miles down the river, they strike back at St. Mary’s, and have thence fourteen miles to travel, before they reach their minister at Frampton. Their circuit must be one of at least forty miles, and I suppose that they are barely a dozen from Frampton Parsonage, if they had a tolerably direct road.”

Next we have a Missionary on his journey:—

“Mr. King was on horseback in our company. With his great boots, well worn in service, his bag slung upon the saddle, his lean mare with her shaggy fetlocks and her rusty appointments, scouring the country through the woods and



swamps, and fording the rivers, he was no bad representation of some of our poor hard-working and ill-paid Missionaries, whose reward is not below." \* \* \*

"We had a beautiful day, yesterday, to come across from Brompton to Leeds, where I now am. Mr. King, and I, and Samuel, (my servant,) were mounted in the rough fashion of the country. Samuel, having a white steed, with winkers, looked quite picturesque. My carpet-bags were slung like panniers across the back of a mare, with her foal trotting by her side, and six men on foot, all volunteers for the service, and refusing to be paid, accompanied us, two at a time, carrying my portmanteau put into sacks and slung from their shoulders behind. The horse-path through the woods was, upon the whole, better than I expected."

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"Before we mounted, we were regaled in a settler's house by a kind young woman, who had just been confirmed, with flat hearth-baked cakes, and tea sweetened with maple sugar. There are noble maples in the adjoining forest, and the forest scene, in the depth of its recesses, is sometimes striking enough."

Nothing could possibly be more gratifying than the invariable kindness of the people upon this journey, in facilitating my progress. I am



bound, in particular, to acknowledge the gratuitous service of Mr. Calway, an English miller, at St. Joseph, who drove me himself, providing a second vehicle also for my servant and baggage, for three successive days of my journey.

An incident, illustrative of Missionary life in the Canadian woods, may be properly added:—

“On Saturday, the 8th, I went up the Ottawa, in order to pass the Sunday at the rude and sequestered settlement of the Gore. The Rev. J. Macmaster occupies two little rooms, which are unpainted, and which it is impossible to call furnished, in the house of a decent settler, and he set before me such fare as he is content to live upon; our dinner consisting of a plate of fried salt pork, another of potatoes, with bread and butter—both very good—a jug of milk, and another of water. I travelled in a light cart, and from the condition of the road, it took me, upon leaving the Gore, an hour and a quarter to get over the first three miles. I reached Montreal, by the steamer down the Ottawa, and the railway from La Chine, on Monday night; and on Tuesday consecrated a private burial-place in the depth of the solemn woods, upon the rocky acclivity of the mountain which gives name to the city.”

Ten Confirmations were held, at which 163

persons were confirmed. The excessive labour required in districts so extensive may be imagined; and yet the Missionaries on whom so heavy a burden had been laid, did not withhold their services when they could be of use elsewhere, as the Bishop thus generously testifies:—

“The only three Clergymen in this section of country belonging to the Church of England, attended in succession at the Quarantine Station. Mr. Whitten escaped without illness; Mr. King was dangerously ill and recovered; Mr. Anderson died: faithful, single-hearted servant of Christ, with no pretensions of any kind to dazzle in the world, he has won the crown which passes all worldly glories!”

A voyage to Gaspé completed the Visitation of the Diocese; and the Bishop returned through New Brunswick, where, he says—

“I had the great happiness and advantage of passing a few days with the Bishop of Fredericton, and I was delighted in attending service at the exquisite chapel which his Lordship has built, and seeing the progress of the beautiful cathedral which he is engaged in erecting. The erection of these buildings forms an epoch in the history of the Anglican Church in North America; and it heightened my gratification to find that so many new privileges, in different

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ways, were granted to Fredericton—the place which constituted my first parochial charge, and in which I was now greeted by many valued and affectionate friends whom I had not met since I originally left it."

His Lordship thus sums up his report of the whole Visitation:—

"By a succession of journeys, made at intervals, partly by land and partly by water, partly in summer and partly upon the snow roads of a Canadian winter, the visitation of the whole Diocese has, through the goodness of God, been once more accomplished in something less than two years. The air, at all seasons, is pure, and the climate salubrious; the occasional roughnesses of travel are nothing to a healthy person, in any measure inured to them, especially to a person for whom the courtesies of hospitality and the respect felt for his office, provide everywhere the best accommodations, whatever these may be, which the place affords. These varieties, as they stand described in my different journals, must not be understood as indicating, of themselves, any particular zeal in the party who encounters them; in fact, they *must* be encountered, if the episcopal duties are properly to be done at all, and they are only recorded, as serving to diversify and enliven the narrative, as well as to convey

some information respecting the peculiarities of the country. The case of some of the Missionaries is different; they *live* in a constant succession of hard travelling and rough exposure, and in the enjoyment of but very slender comforts at home.

“The number of Confirmations held in this last triennial Visitation of the whole Diocese was seventy-four; the number of persons confirmed was 2,012. Eleven churches, and six burying-grounds, were consecrated.”

At Lennoxville, on Trinity Sunday, 1848, an Ordination was held, at which seven candidates were ordained Deacons, and three Deacons were admitted to the order of Priest; of these, it is satisfactory to know that five of the former and two of the latter order had been prepared for their ministry in Bishop's College; and respecting the whole the Bishop says:—“I have a good hope that I have, by the mercy of God to his Church, been enabled to send forth recruits who will prove themselves good soldiers of Jesus Christ.” He also describes the examination of the students in College as decidedly creditable.

The triennial Visitation of the Clergy was held in the parish church of Montreal, on the 5th of July, 1848. Sixty-one Clergymen were present, one of whom had come 700 miles; and

another, from the circuit he was compelled to make, a much greater distance. Not, therefore, without reason, does the Bishop observe:—

“I felt very strongly the arduousness and responsibility of my position, at the head of so widely scattered a body, with so many difficulties to contend with; but I was comforted, and encouraged, and full of thankfulness at the same time, to see so goodly an assembly of my brethren around me, from many of whom I might learn lessons of duty, and to reflect that our number in Lower Canada has considerably more than doubled since I delivered my primary Charge ten years ago.”

Although it is difficult to write a connected history of a Diocese, where the Clergy are so thinly scattered over a vast area, each one labouring apart in his own separate district, yet it is hoped that the ample accounts which have been furnished of the visitation tours of the Bishop, by which the several Missions are in a manner connected, will convey to the reader something like a correct notion of the state of the Church in Lower Canada.

So extensive, indeed, is the Diocese of Quebec, that the Bishop must of necessity be “in journeyings oft.” Between Christmas and Lent in the present year, he was occupied in episcopal visits to the various Missions, and

unprovided settlements in the eastern townships. After the many preceding notices of similar tours, it may suffice to give his Lordship's summary of the whole Visitation, and such passages of his journal as may serve to convey any new information, or to bring any characteristic features of the country or people before the mind. Speaking of the township of Compton, the Bishop says:—

“The heresy of universalism, which is but a little step removed from deism, prevails to a melancholy extent; and the great majority of the people of the township appear to attend no public worship of any kind. A very large proportion of these are unbaptized. We must only hope, (although sometimes tempted to abandon the post,) that the maintenance of the Church Mission will save the quenching of the coal that is left, and that in God's good time, when it may please him to breathe upon the embers, the fire of love and faith may kindle into brightness.”

The following extract from the same journal, will show the extreme poverty of some districts, and the hardships to which settlers in the back townships are exposed.

“On the 31st we went over to the Victoria road church, distant six miles, for the purpose of consecrating both the building and the burying-

ground. These settlements are quite in the woods, and the people are, for the most part, poor in the extreme; they are chiefly emigrants from England, originally brought out by the Land Company; and some parishes at home seem to have relieved themselves by this outlet of the most helpless part of their population. Even those, however, who are industrious, and persons, according to their calibre, of some vigour and resource, have a long struggle before they can rise to a condition of anything like comfort. After the services were over I got into conversation with some women and children, who were gathered round the stove, the weather being most intensely cold, and I observed one little girl barefooted. I asked the mother how she had protected the child's feet in bringing her to the church. She told me that she had wrapped a quilt round them. I afterwards saw the father bringing up the vehicle to the church door, in which his family were conveyed; it was drawn by oxen, with a yoke only, and was a sleigh of that description which is called an ox-sled, consisting simply of the runners and a bottom, without sides, back, or front. Upon this was spread a bundle of hay, in which the wife and all the children nestled, as best they might. The family were from Suffolk."

We have next a picture of a Colonial village.



“Sunday, the 4th of Feb., therefore, was spent at Stanstead. It is a respectable-looking village, with a wide street, two brick meeting-houses, a brick ‘*academy*,’ which, according to the American fashion, might be taken from its appearance for a third, a bank agency, and two large taverns, one of which is the stage-house. I enjoyed the hospitality, during my stay, of Mr. Thompson, collector of the customs, a half-pay officer of the Royal Navy, who, with his family, is the principal representative of the Church interest in the place. A good-sized ‘upper chamber’ has been hired in the village, and temporarily fitted up with benches and a desk, for Divine service. Here I preached in the morning to about seventy persons, and in the afternoon to about a hundred. These congregations, however, consisted partly of dissenters. The Church-people, I believe, make up about forty, or a little more.”

More than ordinary interest attaches to the next Ordination at Lennoxville, owing to the particular circumstances of the two candidates, who are thus described by the Bishop:—

“They were both gentlemen past the usual age for ordination, and both originally dissenters, of different denominations, ministering under a title with which, in all conscientious conviction, they had become dissatisfied. It is



remarkable that in the year 1848 I received overtures from ten ministers belonging to non-episcopal religious bodies; the apparent motives and pretensions of some among whom were not such as to satisfy me, but I formally accepted four of them, and am encouraged to expect that I shall accept two more.

“ Mr. Dalziel, the elder of the two gentlemen ordained, preached in the afternoon. He was introduced to me in May last, by one of my Clergy, under whose observation he had been, closely and constantly, for three years preceding that time, and whose acquaintance had been the means of bringing him to new views respecting the ministry and worship of the Church. I was desirous not to put him to College, for he had passed through his course long before, at a Scotch University, but to bring him in contact with the College and the College authorities, and I succeeded in procuring for him the situation of second master in the Grammar School at Lennoxville, which he had held seven months when I ordained him, and which he continues to hold. He is engaged to assist Mr. Taylor, at Eaton, whose broken health I have described, and goes over there every Saturday, returning on Sunday night. He has given the highest satisfaction in the school, and is greatly respected. In religion he is fervently

zealous, and deeply convinced of the apostolic claims of the Church.

“ Mr. Machin, the other gentleman, was held in high estimation for his character and attainments in his former communion, in which he was so prominently employed, that he wished to remove on this account to Lower Canada, and came from the Diocese of Toronto,—the scene of his former labours,—bringing me recommendations, in particular, from a Clergyman in whose church he had been a communicant since November, 1847. The Bishop of Toronto also wrote me word, in answer to my inquiries, that he was favourably impressed respecting this gentleman.”

Another extract may be quoted, to show that however long a Missionary Bishop may have been in his Diocese, and however frequent may have been his journeys to and fro in it, he is sure to discover from time to time some districts which have been hitherto unvisited, and, as population spreads, some new openings for the Church.

“ I left the College on my homeward way, on Saturday, the 17th Feb., taking a route to Quebec, of which the former part was new to me; the country through which it passes not having been yet occupied by the Church of England, except in the way of occasional itine-

rancy. I wished to pass a Sunday in Dudswell and Ham, and to ascertain, by personal observation and intercourse with the people, the actual demand for our services in those townships. Instead, therefore, of going down the St. Francis, I went, accompanied by Mr. Doolittle, to sleep at Dudswell on Saturday night. It is twenty-two miles from Lennoxville, and is a township in which everything is very new, but which has considerable natural advantages, and promises hereafter to thrive.

“On Sunday, the 18th Feb., (Quinquagesima,) I preached in the morning at ‘the Red School-house,’ in a kind of village, or very small cluster of houses in Dudswell, Mr. Doolittle reading the prayers, and a portion of the congregation very reverently singing the metrical psalms selected from the Prayer-book. The place was very full. A great variety of religious teaching, comprehending some heresy of a sadly hurtful kind, prevails around; the school-houses are open to everybody who preaches, and everybody goes to hear. There is, however, not the less call lying upon the Church to furnish her ministrations to the people of Dudswell, many of whom are well affected towards her; some are her attached members, and solicitations have been repeatedly addressed to me to plant a mission here. Nothing else but the Church, in her

distinctive solidity, can stand in the tossings and agitations of opinion, which, on every side, are stirred up in the place; and here, as elsewhere in the townships, the more sober and reflecting members of the community would take refuge in her, as in an ark of safety inscribed with the name of Christ; while others of a susceptible temperament, weary at last of a succession of strange and irregular excitements, would find repose, once for all, in her bosom. I think it is a ground which we ought to take up.

“Mr. Doolittle remained to perform an afternoon service in ‘the Red School-house,’ and having bid him God speed, I proceeded nine miles further on my homeward road, to see what congregation I could collect in the evening, at Ham. There is much scenery in Dudswell, and on the road which leads from it, which, in summer, must be beautiful, the way winding among rivers, lakes, and lofty wooded hills, and passing, in one place, through what the people call a *notch*, which is a sunken gap or gorge, affording but that single space for the traveller’s progress through. From Dudswell to Ham, and from Ham onward to Inverness, you pursue your snowy track, between tall forests little interrupted by settlement, and rarely hear a sound but the tinkling of your own

bells upon the horses. Mr. Gevin, a respectable settler in Dudswell, ever ready in his attention to the Clergy, attended me as far as Ham, and took means, upon reaching the settlement, to circulate the notice of my arrival, as far as was practicable, and to give information of the time of service. Twenty-five persons, children included, were collected by a little after six, and I performed service, and preached to them in a room in which there were a couple of beds, afterwards occupied by my servant and myself. My son, however, who has since passed through, and divided a Sunday in the same way, between Dudswell and Ham, having had the opportunity of giving more extended notice, had about double the congregation which I had, at the latter place, and found the school-house at the former crammed to excess. Ham would form a dependency of the mission of Dudswell. There is a comfort, a great comfort, in carrying our ministrations to these churchless settlements in the woods, where at least they are kindly and thankfully received, and we have no cause to shake off the dust of our feet for a testimony against the people because they will not hear us. And it is a happy day when the Gospel of grace and salvation can be statedly announced to them, and its ordinances administered, in connexion with the apostolic

system, and the decent and edifying ritual of our own Zion planted among them, under the blessing of God, by the Society for the Propagation of the Gospel."

Some incidents in the homeward journey to Quebec are too interesting and characteristic to be omitted.

"On Monday, 19th Feb., I travelled from Ham to Inverness, a distance of forty-one miles. The first bait which I made was at the house of an Irish Roman Catholic settler in the woods, in the township of Wolfe's-town,—a log hut, but a place where travellers are in the habit of stopping to refresh their horses. I found that the small-pox had been extensively prevalent in the neighbouring settlements, particularly among the French Canadians, who are now breaking their way into the townships; and the man of the house, at a time when all his eight children were affected by this malady, had put up a public notice by the roadside, in these words, *The small-pox is in this house*. When I reached the township of Ireland, I came upon a part of the country with which I was familiar, having entered one of our Missions, and I passed our own little wooden church, upon a hill overlooking a lake, now only a white open plain, being the first place of worship which I had seen after leaving Lennoxville. I was very

kindly entertained, in passing through, by a respectable American family who declined any compensation for their hospitality. I reached a little sort of village in Inverness, after dark, and put up at the house of Mr. Layfield, J.P. and Mayor of the little municipality of the county, from whom and from whose family I received every possible attention. They gave me a good bed in a little room opening into one in which there was a stove, well replenished when the family retired, but in the morning the water upon a small dressing-table which touched the foot of the bed, was frozen into a *solid block*. The *average* of Fahrenheit's thermometer, during the last three weeks of my journey, was 10° below zero; the extreme degree of cold approached closely to that in which the mercury freezes in the ball, and recourse must be had to a spirit thermometer. The weather was bright and the snow roads were exquisite.

"On the 20th, I came on to Quebec, forty-eight miles, stopping first at St. Giles, where again we have a church about thirty miles from that last mentioned, and about the same distance from Quebec, there being no others belonging to us which encounter the eye within that space, upon the particular line of route which I travelled. The St. Lawrence, although it was not *puppibus . . . patulis . . . hospita*, when



I crossed it in the early part of January, to attend the Church Society meeting at Point Levi, was then traversed in the strong wooden canoe which is forced on through floating ice or dragged over the larger masses, alternately with the paddling through open spaces of water. But *now* it presented one level sheet of ice, and carioles could glide upon its surface from a point far below Quebec, up to Montreal, 180 miles above it. In fact, according to the information of the papers, it was frozen over, at the Pilgrim Islands, where it is sixty-four miles in breadth. So extensive an incrustation (if that term can be properly so applied) of this vast river, is hardly, if at all, remembered. It presents a lively scene in front of the city, dotted over with town equipages, country sleighs, ice-boats, skaiters, and pedestrian parties."

A separate journey to West Frampton and Cranbourne in the month of March—which completed the spring Visitations—furnishes us with the following characteristic scenes:—

"I set out in the afternoon of the 16th, and reached the log-house of an Irish settler of the name of Free, (where I was to take up my quarters, and to meet the congregation on the day following,) about two P.M. on Saturday, the 17th. There was a great concourse of Irish Roman Catholics at their church in West



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Frampton, celebrating St. Patrick's Day. The house of Mr. Free is upon the skirts of the two townships, being, in fact, within the Frampton bounds; but it was recommended to me as being the only place in which the people could assemble. It consisted of two rooms, one of which was nearly twenty feet square, with a stove in the middle, a bed in one corner, a few benches and stools of a sufficiently rough construction, a table, and a dresser with shelves above, in which the little store of crockery, spoons, &c., was arranged with great neatness and precision, and everything was scrupulously clean. The inner walls consisted of logs laid longitudinally, squared on the sides, but with the bark remaining on at the edges, and the intervals were stuffed with twisted rolls of straw. The good old couple, who are the sole inmates of the dwelling, most kindly did their best for me. The old man had set out at day-break to go through the whole settlement, the extreme point of which was ten miles off, to apprise the people of the service to be held on Sunday; but he had returned before my arrival. His wife baked some flat oaten cakes on the stove mentioned above, and lifted her trap-door to get up some butter for me from the cellar. These she set before me, with some tea sweetened by maple sugar; but she had sent to a neighbour for the

milk, her own cows having been for some time dry. I had prayers with them before retiring to rest. They insisted upon giving me their bed, and went themselves into the other room, a kind of lumber-place, not fit to be occupied in the severity of the winter; but this was now mitigated, and they had a bed there, over which, in lack of the proximity of a stove, they threw the buffalo-robe of their cariole. They made a bed on the floor for my hired driver, near my own, in the principal room.

“About thirty persons were assembled the next morning by ten o'clock, for whom I performed service and preached. I also baptized five children, and churched the mothers. One of the children was upwards of seventeen months old, and no previous opportunity had been enjoyed of procuring its reception into the covenant. One other child was to have been brought, but the illness of the mother prevented it. After service I had a conversation with the people about their wants and their prospects, in a spiritual point of view. The heads of the families (twenty-two in number) are almost all commuted pensioners from the army, and one very decent man among them had left an arm behind him at the siege of Badajos. It is sufficiently apparent, from what I have said, that they have small resources for the establishment or support

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of religion within themselves. But a Mr. Poole, an excellent Christian man, who has charge of the commissariat bakery in Quebec, has given fifty acres in this township to our Church Society, towards the support of the Clergyman, and they afford an eligible site for the church. The settlers will cheerfully draw the materials to the spot, and contribute their own labour. The Society for Promoting Christian Knowledge, I hope, will help us, and, by God's good hand upon us, we shall accomplish the erection of a small and humble wooden church."

The Bishop gives the following summary of the results of his last Visitation :—

"Commencing with the Ordination and Confirmation which I held in Quebec shortly before setting out, I have held two Ordinations (of two Deacons each), and eleven Confirmations, out of about eighty-five which the whole Diocese will require. I have consecrated two churches, with the burying-grounds attached to them, baptized three adults, attended five meetings of the local associations of the Church Society, and a meeting of the Corporation of Bishop's College, as also of the College Council; and I have visited four congregations unprovided with the ministrations of the Church, whom I hope to be permitted to supply with that blessing. The number of miles travelled has been about 560.

I was a good deal at Bishop's College, off and on, and enjoyed very gratifying opportunities of becoming more and more familiar with the value of that institution, and the happy hopes which, under the blessing of Him who giveth the increase, it affords for the Church in the Diocese.

“ These particulars will serve to show something of the state of the Diocese within the particular limits to which they refer. I made it a matter of inquiry, what proportion of the young persons confirmed at the previous Visitation had been communicants, and I generally found that it was about half; but in a new country, many of the young people, as they grow up, seek their fortunes at a greater or less distance from home, and the return, in this way, was imperfect.”

On the subject of the provision to be made by the several congregations for the support of their own Clergy, the Bishop makes some important remarks, which, it is hoped, will not be made in vain:—

“ To recognise, rightly and in full, the Christian duty of making sacrifices themselves for their spiritual good, or to respond as they ought to the bounty and fostering care of the Society, in the circuit over the Diocese at large which, if it so please God, is before me, principally in

this and partly in the next following year, it is my purpose to call the churchwardens before me in every place, and to make it understood, through them, that the people cannot continue to enjoy the same extent of benefit from the Church, unless they manifest their appreciation of it, by doing what can fairly be expected from them in the way which is here in question ; and it may be necessary to make some examples of withdrawing the service rendered, or retrenching its amount."

It is abundantly evident to all reflecting men, that if the Church in Canada is to be adequately supported, and to spread with the spreading population, it must be, in a great degree, by the love, the labour, and the free-will offerings of her members in that country.

## CHAPTER XVII.

CONCLUDING OBSERVATIONS—PAST AND PRESENT STATE OF THE  
DIOCESE—THE CHURCH UNENDOWED—ITS CLAIMS UPON THIS  
COUNTRY.

To some, perhaps, it may seem premature to publish the annals of a Diocese so young in point of foundation, and so comparatively unimportant in respect to the number of its clergy and congregations, as the Diocese of Quebec.

It is true that the materials of history are scanty. The reader will have been disappointed if he expected to find in the foregoing pages a long array of devoted Missionaries, hazarding their lives for the furtherance of the Gospel, or events and incidents of spirit-stirring interest; although even in these particulars our narrative will not be condemned as altogether barren. But there is an interest of a different, and perhaps, upon the whole, of a not less profitable sort—the interest which attaches to first attempts at Church organization, and to the early struggle with difficulties. And if it be true that a history of the warfare of the Church—her checks, discouragements, and successes—in any country, and under any circumstances, can

never be wholly uninteresting; then such a history has especial claims on our attention, when the scene is laid in a portion of the British empire, and relates to the early period of its settlement. Such a history, too, though short and comparatively uneventful in itself, may supply lessons of most useful warning, by teaching us the vast importance of laying the foundations of a new society on the solid rock of religion.

What, then, does our brief record of fourscore years exhibit? It exhibits the first rise of the Church of England in a distant dependency of Great Britain, under very adverse circumstances; and its gradual growth and increase, year by year, to the present time, when it can point in that province to a Bishop, some ninety clergymen, upwards of one hundred churches, besides one hundred and twenty other fixed stations for the performance of Divine worship. A few facts will serve to show a gratifying contrast between the past and the present.

It has been already said, that the English originally assembled for Divine service in the borrowed chapel of the Recollêt friars. They have now in Quebec a cathedral, which will accommodate 1,600 worshippers, and five churches or chapels. The members of our communion within the parish are between 4,000 and 5,000.

In 1768, the number of Baptisms *in all*, was 16 ; in 1838 it was, exclusive of the military,

201. The other principal city, Montreal, exhibits similar proofs of the progress of religion. When the old parish church was destroyed by fire, in 1803, great exertions were made, and continued during many years, and large sums (amounting in all to 26,000*l.*), were subscribed towards the restoration of the church. Since its completion, five chapels have been opened for Divine service. The Clergy within the city have increased from 2, to 12; the communicants from 90 to 500. The total Church population is computed at about 10,000, and there are more than 1,000 children in the Sunday-schools.\*

In a similar ratio have the clergy, churches, and schools increased in the country settlements. A most hopeful symptom of the vitality of faith in this, as in the other North American Dioceses, is the establishment and support of the Church Society. The object of this institution is identical with that which is called by the same name in the Upper Province.†

It was first organized in the year 1842, at a public Meeting at Montreal, which was attended by fifty-one Clergymen, under the presidency of the Bishop. The course of the Society has been, from the first, progressive; and it has already conferred much benefit on

\* See Appendix D.

† See "Annals of the Diocese of Toronto," p. 200.



the Diocese. The Meeting of last year is described by the Bishop as "the best and most encouraging" which has hitherto been held. The annual income is about 1,250%. Various endowments in land have also been conveyed to the Society.

The Church, therefore, in the Diocese of Quebec, cannot fairly be condemned as inactive, or inefficient. But her existing machinery is altogether inadequate to her wants. There is immediate need of more schools — more houses of prayer — more preaching stations; but above all, there is need of more clergy, settled and itinerant, to "reprove, rebuke, and exhort, with all long-suffering and doctrine." In a communication, dated so recently as May 12th of the present year, the Bishop of Montreal specifies twelve particular stations which should form the centre of new Missions. These are required to furnish the ministrations of religion to many who at present are, in a manner, without the pale of the Church. But it must be obvious, from the facts mentioned in the foregoing pages, that the Missions are, for the most part, far too extensive, and that consequently in the places which are most distant from the Missionary's residence the pastoral care can be but very imperfectly exercised.

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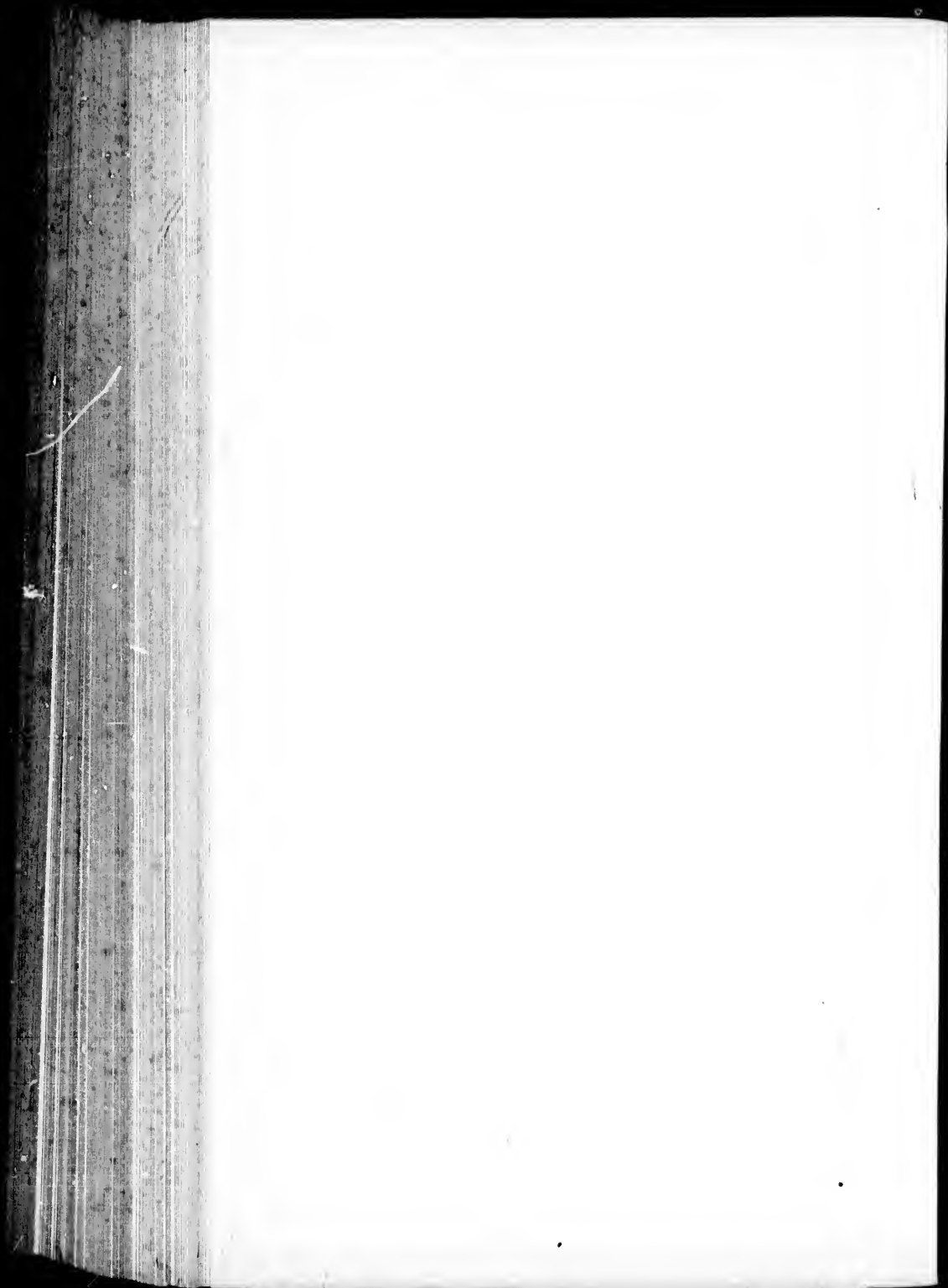
Not only, therefore, are new Missions called for, but those already formed require to be subdivided, so as at once to relieve the Pastor and to benefit the people. But it must be borne in mind that the Canadian Church is, with the exception of a very inconsiderable revenue derivable from the reserved lands, entirely unendowed. She has no tithes, no Easter offerings, and but few glebes of any real value. The people, for the most part poor, and with constant accessions of numbers from among the poor of this country, have neither parish churches nor parish schools. Both the material building, and the living pastor and teacher, must be provided by themselves.

These are the grounds which constitute them legitimate claimants on the sympathy and liberality of their brethren at home, and these are the grounds on which the Society for the Propagation of the Gospel would fain awaken a deeper interest on their behalf. With this end mainly in view, the present Annals have been compiled; and the author will have attained his object, and will be abundantly recompensed for the pains which he has bestowed upon their compilation, if he should have succeeded in making more generally known and appreciated the real position and the just claims of the Canadian Church.

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## APPENDIX.



## APPENDIX A.

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*Reminiscences of the late Right Rev. Dr. Stewart, Lord Bishop of Quebec. By the Rev. John P. K. Henshaw, D.D. (Now Bishop of Rhode Island.)*

"The righteous shall be had in everlasting remembrance."

*Ps. cxii. 6.*

Soon after the commencement of the present century, at a meeting of the Directors of the English "Society for Propagating the Gospel in Foreign Parts," a young gentleman of noble family, easy fortune, and liberal education, animated with a fervent piety too seldom met with in the higher ranks of life, came forward to offer himself as a candidate for missionary work. His mind had been especially directed to the East Indies as an inviting field of labour. He was ready to sunder the ties which bound him to the society of his kindred and his native land; to forsake ease, and refinement, and honour; to expose himself to all the perils of the sea, the enervating influence of an oriental clime, and the malaria of the jungles of Hindostan, if the desire of his soul might be gratified in being permitted to "preach among the Gentiles the unsearchable riches of Christ," and persuade the ignorant Hindoos to forsake the errors of the Shaster, and embrace the glorious truths of the Gospel. But a circumstance occurred at the meeting which changed his purpose, and gave an entirely different

direction to his future life. A letter was read from one of the Society's Missionaries in the province of Lower Canada, written in a style of utter despondency. The Missionary stated that the seat of his Mission (St. Armand) was in all respects the most unpromising that could be selected. It was in a Seigniorly bordering upon the frontiers of Vermont, which had become the head-quarters of a band of counterfeits, who, under the protection of a foreign government, carried on the manufacture of spurious bills of the banks of this Union; and was also the common receptacle of all the rogues and thieves who fled from justice in the United States. In short, that the population was of the most worthless and unprincipled kind, that all his efforts to promote their moral and spiritual improvement had been entirely unavailing; and he desired the privilege of abandoning the Mission and returning home. Here was a case of a peculiarly trying nature to the benevolent Directors of that Missionary Society. Their expenditure, labours, and prayers, so far as related to this particular station, had for years been of no avail. The agent whom they had employed was utterly discouraged, and recommended the relinquishment of so hopeless an effort. And yet it was manifest, that the kind of population inhabiting the district were in perishing need of the restraints and purifying influences of the Gospel—and the blessing of the God of Missions might render it effectual to the salvation of even such reprobates as they. The inquiry seemed to be, "Whom shall we send? and who will go forth?" This inquiry was impressed on the mind of the candidate for the Indian Mission then present, and grace prompted him to say—"Here am I, send me." He could not endure the thought that any post where the banner of the Cross had been set up should be abandoned to the enemy. And, unpromising as the aspect of the case was, he said—"That is the place for me. If the Board will accept them, my services are at their command. I will go and meet this army of Philistines

in the name of the God of Israel, whom they have defied. I will go, relying upon the promise, 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift a standard against him.'"\* This disinterested offer was gratefully accepted, and in or about the year 1805, the Hon. and Rev. Charles Stewart left his native land, to spend the remainder of his days in preaching the Gospel and edifying the Church of Christ in one of the wildest and most unpromising regions of North America. And never, perhaps, was there an instance in which the effects of the Gospel were more strikingly manifest—never was there a more literal fulfilment of the promise—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose,"†—than in the scene of his labours.

It was late in December, 1811, when the writer of this article (then a youth of nineteen, recently graduated at one of our northern Universities), in compliance with the urgent invitation of Mr. Stewart, went to aid him in his great work, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the Bishop might lawfully be engaged in. On arriving at his residence, I found no splendid or showy mansion; but a low, unpretending, one story frame-house, was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand, whose principal ornaments were the school-house, where the children of the villagers and the farmers of the neighbouring country might be instructed in the wisdom which would be useful to them on earth; and the church, whose simple spire pointed to the heavens—both monuments of the benevolent zeal of the Missionary in promoting the temporal and spiritual welfare of the flock committed to his charge. The view from the parsonage was extensive, though bounded

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\* Isaiah lix. 19.

† Isaiah xxxv. 1.

on every side by the wide-spread forests of a new country, and was well adapted to the taste of one who had a heart capable of being incited to devotion and communion with the Deity by the contemplation of his works. The simple and economical arrangements of the interior of this peaceful mansion were in perfect keeping with the plainness of its exterior. Though its occupant had been accustomed, from infancy, to the rich cabinet furniture, the soft carpets, the splendid mirrors, and other appliances of comfort and luxury, which graced the castles and palaces of the princes and nobility of the "fatherland," and are now so generally distributed through the habitations of the higher classes of society in this western world, yet none of the paraphernalia of wealth and rank were found in his domicile. On the contrary, every thing indicated the presence of a mind dead to the pomps and vanities of the world—the pervading influence of a spirit so filled with the love of Christ that it could cheerfully sacrifice luxuries, and even be indifferent to comforts, if, by so doing, it might better enjoy the sweet luxury of doing good. The outer door opened into an apartment which served the double purpose of parlour and dining-room. The only furniture was a plain deal table, and a few wooden or rush-bottomed chairs, together with a large chest which served as a depository of Bibles, prayer-books, and tracts for distribution, and which, when the number of guests was greater than that of the chairs, was drawn out and used as a bench on one side of the table. The meals spread on this board were frugal, but abundant, and were always rendered pleasant and attractive by the amiable cheerfulness of the benevolent host—who, having no inmates in his bachelor establishment but a servant man and maid, was obliged to depend on his own unaided resources for the entertainment of his guests.

On the left of the room already described was the study, which, though of smaller size, was furnished with the same strict regard to economy and simplicity. Here, also, was



a plain table and desk, with two chairs, while around the sides of the room, on common shelves, were arranged the theological books, and the few volumes in general literature, which constituted the scanty library of this humble Missionary of the Cross. In this small and retired room he searched for the treasures of Divine Wisdom in the sacred Scriptures, perused the works of the wise and good who had been burning and shining lights in the church of former days, and, above all, held high communion with the Great Teacher, and sought for that "unction from the Holy One" which would qualify him for the successful prosecution of his arduous work. From this sacred retreat he came forth to bid me welcome on my arrival. Never shall I forget the first impression produced on me by the peculiarities of his personal appearance. I seem to behold him now as he then stood before me. He was a man of about the age of forty, as I suppose, and yet apparently much farther advanced in the vale of years, his frame robust, but prone and slightly bent; with small, but keen grey eyes, a Roman nose, more pointed and hooked than ordinary, a mouth partially opened, with irregular and projecting teeth, never fully covered by the lips, hair of a bluish cast, (of which I never saw the like, except in a lady of the same family, with whom I afterwards became acquainted,) in thick, bushy locks, profusely covering the shoulders, and lightly sprinkled with powder, giving it the appearance of a large grey wig. His limbs were badly formed, his carriage extremely awkward, the expression of his countenance void of intelligence, and the *tout ensemble* most ungainly and forbidding.\* But all the unpleasant feelings connected with

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\* The editor of an English reprint of Bishop Henshaw's Memoir (Wright and Co. Bristol) subjoins the following note on this passage:—"The Bishop was *not handsome*; but when that is said, all the reality is said: his person was neither 'forbidding' nor 'ungainly.' But what must have been the manners and character of the man who, in a few minutes, could turn such a prejudiced view into admiration?"

the disappointment of a first view, were soon removed by the benevolence of his manners, and the kindness and friendliness of his communications. As we sometimes find the best specimens of humanity in the thatched cottage, or other mean abode, so that unsightly form was tenanted by a soul of noble principles and lofty aspirings. None could hold a brief interview with him, and not be satisfied that he had been in communion with a man of a single eye and devoted heart, whose soul was thoroughly imbued with the spirit of the gospel, and whose great aim in life was to promote human happiness and divine glory.

In answer to an inquiry with respect to the success of his labours, he replied, as nearly as I can recollect, in the following terms: "When I came to this seigniory, six years ago, there was no place of worship and no minister of religion throughout this whole region of country. The entire population, with few exceptions, was of the most worthless character. Freed from the restraints of morality and religion, many of them 'gloried in their shame,' and looked with suspicion and dread upon every attempt that was made to introduce among them the light and influences of the gospel of Christ. On my first arrival here, so strong and general was the opposition to my settlement, that no family could be induced, either for love or money, to receive me as a boarder, and I was almost on the point of abandoning the field in despair, as my predecessor had done, when I met with a Presbyterian lady, an emigrant from the United States, who rejoiced at seeing a messenger of Salvation, and for the love of Christ bade me welcome to her habitation. On the first occasion of my officiating as a Missionary, in the only school-house then erected in the neighbourhood, but few were present, and they in consequence of earnest solicitation; and of this small number, one of the oldest,—a believer in the Universal Salvation,—made a rude and violent assault upon my labours, and the doctrine which I advanced. This, however, I considered but as the growl-

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ing of the old lion, and an indication that he was smarting under the wounds inflicted by the arrows of truth. 'This beginning, trying as it was, not only to 'flesh and blood,' but to faith also, only served as a stimulus to more zealous exertions—exertions in dependence on the blessing of Him who hath promised, 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it.'\* In the strength of the Lord God I went forth, and in His strength I conquered. By diligent visiting of the scattered families in the settlement, and by those acts of kindness and charity to the poor which my fortune enabled me to perform, I gradually found access to the hearts of the people, without weariness or suspicion—'in season and out of season;' in the assemblies on the Sabbath, and in social meetings during the week from house to house, 'I ceased not to preach repentance towards God, and faith towards our Lord Jesus Christ.' The blessing of the Holy Spirit accompanied my humble labours. Many were savingly converted to God. A general reformation took place in public morals, and now, two churches—one here and another at Missisquoi Bay—are filled with devout worshippers. When I look upon the change, my heart is filled with joy, and I exclaim with admiration and gratitude, 'What hath God wrought!'"

Information afterwards derived from other sources convinced me that the humility of this man of God had led him to give me a very modest and unexaggerated statement of the extent and efficiency of his missionary labours. His efforts for the salvation of souls were by no means confined to the seignior in which he was stationed. No! but in spite of the peltings of the storms, and the rigour of cold, which in that hyperborean region often reached a degree far below zero, wrapped in his buffalo

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\* Isaiah lv. 11.

robes and mounted in his one-horse sleigh, he would penetrate many miles to the north, for the sake of proclaiming to the scattered inhabitants of the Canadian wilderness "the unsearchable riches of Christ." And again, under the promptings of a zeal which overleaped all national boundaries, and could not confine its efforts to the meeting of the mere claims of kindred, parishioners, or countrymen, he often entered the territory of the United States, and in the frontier towns of Swanton, Shelden, Fairfield, St. Albans, &c., which were occasionally favoured with his ministry, I doubt not some precious fruits of it remain to the present day.

Throughout the extensive sphere of his missionary labours, he was known and beloved by the faithful followers of Christ of every name. Many a widow's heart would leap for joy when, on pointing to the valuable cow which furnished nourishment for her numerous family, she would say, "That was presented to me by good Mr. Stewart;" or patting the head of her little flaxen-haired boy, she would exclaim, "He is sent to school by that best of men, the minister of St. Armand." None could know him without being satisfied that he loved to do good, that it was better to him than his meat and drink. Benevolence seemed to be the very element in which he lived and moved. In strict alliance with this, there was a guileless simplicity and unaffected humility, which attracted the affection and confidence of the most casual acquaintance. He seemed to consider himself as the least of all, and the servant of all. He would freely condescend to be, not only the instructor, but the familiar companion of the virtuous in the humblest stations of life. As an illustration of this, I well recollect hearing a very poor, but intelligent and pious woman, express her grateful surprise that Mr. Stewart would sometimes call at her log hut, and, seated on the block of wood which poverty compelled her to use as a substitute for a chair, would converse with her upon the holy themes of

religion, as freely and kindly as though she had been the finest lady in the land. As an instance of his frankness and benignity, the following incident is worthy of notice. On one occasion of his officiating on this side of the line, he inadvertently used the prayer for the King and Royal family, to the annoyance of the patriotic feelings of his republican auditors. But on the circumstance being mentioned to him before the close of the service, he said to the congregation, "My friends, I entirely forgot that I was out of His Majesty's dominions; come, let us pray for the President of the United States;" and then offered up, with great fervency, the collect in our daily service, for the Chief Magistrate and all others in authority.

The simplicity and meekness of his character, however, did not prevent him from exercising the most rigid faithfulness in the ministry of the word and the performance of his parochial duties. I remember that one of the most wealthy of his parishioners lost a son, who died at about the age of twenty, in the city of Montreal. The parents were not pious, but their son, during his absence from home, had become a follower of Jesus, and died in the hope of the Gospel. In preaching a sermon occasioned by this event, the man of God, with a holy boldness which, perhaps, it would not have been safe for a minister holding a different relation to his people to assume, addressing himself directly to the afflicted parents, said, "You grieve for the death of your child, and it is right that human nature should feel a pang of sorrow at such a bereavement. But you should adore the good Providence of God, by which he was placed in a pious family, where he enjoyed the benefit of domestic worship and religious instruction, which were blessed to the conversion of his soul. Had he remained at home, he would have been denied those privileges, and probably would have lived careless and unconcerned, like yourselves, and have died without consolation and hope." What a sublime example of ministerial fidelity was this!

Of Mr. Stewart's intellectual powers I shall attempt no analysis. The character of his mind was neither brilliant nor profound, but marked by judiciousness and sound good sense. His preaching was not distinguished by the sparkling of genius, or the thunders of eloquence, but consisted of a faithful application of the great principles of divine truth to the consciences and lives of men: and yet there was so much of *heart* in it, that by the blessing of the Holy Spirit it was extensively useful, and was evidently sanctioned by the best seals, in the conversion of souls to God.—Few men have ever been more successful or happy in their ministry than the humble Missionary of St. Armand. I once ventured to inquire whether he never felt discontented with his station, and did not occasionally sigh for the greater comforts and refinements of another sphere. "Your question," he replied, "reminds me of the Lord Bishop.—When he was here last summer, he said to me, 'Stewart, you have been buried long enough in this wilderness.—There is too little refined and intelligent society here for a man of your family and taste; you had better go to Three Rivers.' But I answered, 'I am well contented with my station. The Lord has placed me here, and has followed my poor labours with his blessing. I have no wish to go to Three Rivers, nor do I know of anything that would tempt me to change situations with your Lordship.'"

Such are some of my recollections of the Hon. and Rev. Charles Stewart, then a self-denying and benevolent Missionary of the Cross; and such, it is believed, he continued, notwithstanding his subsequent change of residence, and elevation to the highest dignity of the Church, to the latest period of his life. The providence of God called me to a distant part of the country, to prosecute preparatory studies for the sacred office, and afterwards enter upon the discharge of its duties, so that my opportunities of personal intercourse with the interesting subject of this sketch were



chiefly confined to the few interviews I had with him during the winter spent in his vicinity.

I saw him again in 1816. He was still in the full vigour of health, and I found him in private intercourse to be the same humble and holy man of God, while the faithful discourse which he addressed to the people of my charge manifested that he had lost none of his honest simplicity and warm-heartedness as a preacher of the Gospel. He was then on his way to England, on an embassy for the good of the Church in Canada. During one of his latter visits to England, on the same benevolent errand, (in 1825,) the decease of Dr. Mountain occurred; and, to the joy of the friends of truth and piety in both hemispheres, Dr. Stewart returned to this continent to exercise the responsible duties of the episcopal office as Lord Bishop of Quebec. In the elevated station to which he had been consecrated, his missionary spirit burned with an ardour more intense, and his missionary labours were more abundant than before. Years rolled away, and I was so favoured, in the providence of God, as to meet once more the friend of my youth. Our last interview took place in the city of New York, in the summer of 1836. He was then on his way to England, chiefly for the benefit of his health. His cheeks were sunken, his limbs shrunken, and his whole frame emaciated. He was suffering from the effects of a partial paralysis; his physical energies seemed to be worn out by his long and arduous services; and my mind yielded to the sad conviction that his useful career was about drawing to a close. But he appeared like a shock of corn fully ripe, ready to be gathered in his season. The result proved that he crossed the Atlantic only to lay his bones in the land of his ancestors. "He rests from his labours, and his works do follow him." Those works (animating incentive to Christian effort!) prove what a vast amount of good may be achieved by the instrumentality of a man of moderate abilities, under the influence of a heart thoroughly

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The Bristol editor appends the following anecdote :—  
“The Bishop was a sincere friend to the Total Abstinence Society. He attended the great meeting held at Saratoga in 1836. After being there three days, and hearing all that was said by the delegates who had come from various parts of the United States, he requested of the chairman liberty to deliver an address to that numerous meeting. Liberty was, of course, granted; and a very interesting speech he there delivered, respecting the alarming effects of intoxicating drinks, and the vast importance of doing everything in our power to stop the progress of intemperance. His Lordship said,—‘I did not come to this meeting with an expectation of becoming a teetotaler, or a total abstinence man; but the arguments have been so very weighty and important, that I am determined to use no more intoxicating drinks, except medicinally and in the ordinance of the Lord’s Supper.’ This pledge he faithfully kept until death.”

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APPENDIX B.

Page 70.

EMIGRATION FROM THE UNITED KINGDOM,

*During the Twenty-four Years from 1825 to 1848*

*inclusive.*

Years.	North American Colonies.	United States.	Australian Colonies and New Zealand.	All other Places.	Total.
1825	8,741	5,551	485	114	14,891
1826	12,818	7,063	903	116	20,900
1827	12,648	14,526	715	114	28,003
1828	12,084	12,817	1,056	135	26,092
1829	13,307	15,678	2,016	197	31,198
1830	30,574	24,887	1,242	204	56,907
1831	58,067	23,418	1,561	114	83,160
1832	66,339	32,872	3,733	196	103,140
1833	28,808	29,109	4,093	517	62,527
1834	40,060	33,074	2,800	268	76,222
1835	15,573	26,720	1,860	325	44,478
1836	34,226	37,774	3,124	293	75,417
1837	29,884	36,770	5,054	326	72,034
1838	4,577	14,332	14,021	292	33,222
1839	12,658	33,536	15,786	227	62,207
1840	32,293	40,642	15,850	1,958	90,743
1841	38,164	45,017	32,625	2,786	118,592
1842	54,123	63,852	8,534	1,835	128,344
1843	23,518	28,335	3,478	1,881	57,212
1844	22,924	43,660	2,229	1,873	70,686
1845	31,803	53,538	830	2,330	93,501
1846	43,439	82,239	2,347	1,826	129,851
1847	109,680	142,154	4,949	1,487	258,270
1848	31,065	188,233	23,904	4,887	248,089
Total	767,373	1,040,797	153,195	24,321	1,985,686
Average Annual Emigration from the United Kingdom for the last Twenty-four Years .....					82,736

## BISHOP STEWART'S CIRCULAR.

THE sudden withdrawal of a portion of the Parliamentary grant\* in the year 1833, forced upon the Society for the Propagation of the Gospel a measure to which nothing but absolute necessity would have induced it to resort—a reduction in the salaries of the Missionaries in Upper Canada. This reduction necessarily occasioned much inconvenience and embarrassment, and to remedy the evil as far as possible, the Bishop of Quebec issued a Pastoral Letter to his Clergy, containing much wholesome counsel, and pointing out the sources from which the endowment of the Church must be ultimately derived. As this circular not only lays it down as a principle, that the Colonial Church must depend mainly upon its own resources, in the voluntary gifts and offerings of the people, but suggests a convenient mode of gathering those contributions, it is here reprinted at length.

REV. SIR,

*Quebec, 4th January, 1834.*

The circumstances and prospects of the Church in this Diocese impose upon me the duty of calling your attention, and that of your congregation, to a measure which might, indeed, without impropriety, have been long ago urged, but the execution of which can no farther be delayed.

The maintenance of the Clergy in the Canadas has hitherto, as you are aware, with very slight exceptions, been provided for partly by His Majesty's Government, and partly by the Society for the Propagation of the Gospel in Foreign Parts, whose funds are at this moment charged with allowances to about 150 Missionaries in the British North American provinces, besides theological students,

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\* See Annals of the Diocese of Toronto, p. 84.

catechists, and the widows of Missionaries receiving pensions.

The circular which you have lately received from the Secretary of this Society has informed you of the diminution of its resources caused by the reduction and approaching extinction of the grant from the Imperial Parliament, which for a long series of years had constituted part of its funds, and of the consequent necessity for a great retrenchment in the allowance made for the support of its existing Missions, and the total suspension of the establishment of additional stations.

The former measure, without some speedy remedy, will press with severe inconvenience upon many of the Clergy of this Diocese; the latter, if no other resource should be substituted, will leave the Church without means to answer the calls made upon her on all sides from the rapidly rising settlements in these provinces, to provide for the spiritual wants of the inhabitants.

It is, however, evidently unreasonable to expect that the Colonial Church should continue very long to draw its supplies from the mother country; and whatever may be the ultimate fate of our just endeavours to preserve inviolate the allotment of the Clergy Reserves, the nature and situation of that property must prevent its becoming available at present to the entire support of any number of Clergy at all approaching to what the Diocese requires.

I must not be here understood as either speaking in disparagement of that provision which the wise and pious munificence of the Government has allotted for the permanent support of the Church, or as abandoning the hope that it will yet be made to render its destined fruit. It is that provision which, humanly speaking, I regard as the means upon which we must rely for placing the institutions of religion upon a solid basis throughout the country, and perpetuating a body of well qualified Clergymen, at the same time that it is not fairly liable to be represented in

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an obnoxious light as imposing a burthen upon the people for the support of the Church. And if it had not been for untoward circumstances which, especially in the lower province, have obstructed the operations of the Clergy Reserve Corporations, some greater advances might have been already made towards the general efficiency of this reservation for the purposes to which it was originally destined.

It is only, therefore, as a temporary measure that, (as I hope) it will be found requisite to call to any considerable extent upon the people. But in the actual position of the Church, there is a very evident necessity that wherever their circumstances permit it, they should contribute towards the support of their Minister. I have, indeed, received a direct suggestion, in an official letter, from the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, as to the imperative need which exists for resorting to such a measure. And I trust that there will be no backwardness to answer the appeal. When it is considered how much has been thus far done for the people without charge to themselves, and how plainly it is enjoined in the word of God, that men should honour the Lord with their substance, and suffer those to reap of their worldly things who sow unto them spiritual things, I indulge a hope that no difficulty will be found in carrying those principles into effect among our congregations.

In all cases where the salary of the Minister, in conformity with the scale of reduction now established, is confessedly inadequate to the decent and respectable maintenance of himself (and his family, if he has one,) according to his station in society, it will be expected that an addition shall be made to his income by the voluntary contributions of his hearers; and it will be necessary to establish a mutual understanding that the Society continue to afford their allowance upon condition that the congregation contribute an amount proportioned to their resources.

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fixing the amount of this sum; but I am disposed to say that, with the exception of the four principal towns of the Diocese, the maximum should be 100% currency, a year. The minimum I would fix at 25%. The gradation of the intermediate annual sums must not be broken into any thing smaller than a difference of 5% between one sum and another.

I shall commit it to the Archdeacons in correspondence with the Clergy of their respective Archdeaconries to ascertain the amount which can be raised in each parish or mission, and to report their conclusion to me so soon as conveniently may be, in order that no time may be lost in carrying the system into operation throughout the Diocese.

It only remains to notice, upon this subject, the provisions to be established respecting the manner of collecting and paying the contributions. I conceive that it would be objectionable in several points of view that the Clergyman himself should either solicit or collect them from house to house. Neither do I think that the churchwardens alone can be fairly expected to take upon themselves the duty or the responsibility. I would therefore recommend that the congregation proceed first of all to the election, after due notice of such intention having been given, of persons to constitute a *select vestry*, whose number should not exceed ten, nor be fewer than four, and to whom, in conjunction with the churchwardens, should be entrusted both the management of this matter, and such other temporal concerns of the Church as may fall most properly within their charge. The vestrymen now to be elected might continue in office till Easter, 1835, after which the stated elections may proceed according to rule. They should be responsible to the Minister for the sums received from the subscribers at the periods mentioned in the accompanying form, which I am disposed to think are the most generally suitable that can be named. It will be necessary that the subscription paper should express the obligation of the contributors who

sign their names to continue their subscriptions for the three years next ensuing, payable at these periods ; and the parties responsible to the Clergyman must sign a separate obligation, to be lodged in his hands. In some cases it may be found expedient to admit the partial introduction of contributions in produce. In others, if it should be found more easy of management, the payment may be made chargeable in part upon the pew-rents, instead of being made in the shape of contributions raised by subscription.

You will please to communicate the foregoing letter to your congregation, either when assembled after divine service, or at some meeting specially convened for the purpose.

I have the honour to be,

Reverend Sir,

Your faithful servant,

C. J. QUEBEC.

*Form, No. 1.*

We whose names are hereunto subscribed, do promise to pay the several sums attached to our names into the hands of the Select Vestry of the [Parish, Township, or Mission] of \_\_\_\_\_ in the Province of Lower [Upper] Canada, as our annual Subscription towards the support of a Clergyman of the Church of England, duly appointed thereunto. One moiety thereof to be paid on the 1st March and the other on the 1st September in each year. This obligation to continue in force for the three years next ensuing.

*Form, No. 2.*

We whose names are hereunto attached, being duly elected Members of the Select Vestry of the [Parish, Township, or Mission] of \_\_\_\_\_ in the Province of Lower [Upper] Canada, do promise to pay over into the hands of the Clergyman of the Church of England,

duly appointed to the cure of souls amongst us, the whole of such sums subscribed as are paid to us, (according to the agreement lodged in our hands) by the inhabitants of the [Parish, Township, or Mission] of

towards his support : and to use all due diligence in the collecting of the same. One moiety thereof on the 10th March and the other on the 10th September in the year wherein we are in office.

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### APPENDIX C.

Page 231.

AN Act to provide for the Sale of the Clergy Reserves in the Province of *Canada*, and for the Distribution of the Proceeds thereof.

7th August, 1840.

Whereas it is expedient to provide for the final disposition of the Lands called Clergy Reserves in *Canada*, and for the appropriation of the yearly income arising or to arise therefrom, for the maintenance of religion and the advancement of Christian knowledge within the said Province ; be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, and by the authority of the same, that after the passing of this Act it shall be lawful for the Governor of the Province of *Canada*, by and with the advice of his Executive Council, and under such regulations as may be by him from time to time in Council established in that behalf, and approved by the Queen in Council, to sell, grant, alienate, and convey in fee simple all or any of the said Clergy Reserves : provided nevertheless, that the quantity of the said Clergy Reserves so to be sold as aforesaid in any one year shall not in the whole exceed one hundred



thousand acres, without the previous approbation in writing of one of Her Majesty's principal Secretaries of State.

II. And be it enacted, that the proceeds of all past sales of such Reserves which have been or shall be invested under the authority of an Act passed in the eighth year of the reign of King *George* the Fourth, intituled *An Act to authorize the sale of part of the Clergy Reserves in the provinces of Upper and Lower Canada*, shall be subject to such orders as the Governor in Council shall make for investing, either in some public funds in the Province of *Canada*, secured on the consolidated fund of the said Province, or in the public funds of *Great Britain* and *Ireland*, the amount now funded in *England*, together with the proceeds hereafter to be received from the sales of all or any of the said Reserves, or any part thereof: provided always, that the necessary expenses of such sales shall be borne and defrayed out of the first monies received therefrom.

III. And be it enacted, that the interest and dividends accruing upon such investments of the proceeds of all Clergy Reserves sold or to be sold, and also the interest to accrue upon sales on credit of Clergy Reserves, and all rents arising from Clergy Reserves, that have been or may be demised for any term of years, shall be paid to the Receiver General of the Province of *Canada*, or such other person as shall be appointed to receive the public revenues of the said Province, and shall together form an annual fund for the purposes herein-after mentioned, and shall be paid by him from time to time in discharge of any warrant or warrants which shall from time to time be issued by the Governor, in pursuance of the provisions of this Act; (that is to say,) in the first place, to satisfy all such annual stipends and allowances as have been heretofore assigned and given to the Clergy of the Churches of *England* and *Scotland*, or to any other religious bodies or denominations of Christians in *Canada*, and to which the faith of the



Crown is pledged, during the natural lives or incumbencies of the parties now receiving the same: provided always, that until the annual fund so to be created and deposited with the Receiver General shall suffice to meet the above-mentioned stipends and allowances, the same, or so much thereof as the said fund may be insufficient to meet, shall be defrayed out of the casual and territorial revenue of the Crown in the Province of *Canada*.

IV. And be it enacted, that as soon as the said fund shall exceed the amount of the several stipends and allowances aforesaid, and subject always to the prior satisfaction and payment of the same, the said annual fund shall be appropriated as follows; (that is to say,) the net interest and dividends accruing upon the investments of the proceeds of all sales of such reserves sold or to be sold under the authority of the before-recited Act of the eighth year of the reign of King *George* the Fourth shall be divided into three equal parts, of which two shall be appropriated to the Church of *England*, and one to the Church of *Scotland* in *Canada*; and the net interest and dividends accruing upon the investments of the proceeds of all sales of such Reserves sold under the authority of this Act shall be divided into six equal parts, of which two shall be appropriated to the Church of *England* and one to the Church of *Scotland* in *Canada*: provided always, that the amount of the before-mentioned stipends and allowances which shall be paid to and received by any Clergyman of either of the said Churches of *England* or *Scotland* shall be taken, as far as the same will go, as a part of the share accruing to each Church respectively by virtue of this Act; (that is to say,) the stipends and allowances to any Clergyman of the Church of *England* as part of the share accruing to the Church of *England*, and the stipends and allowances to any Clergyman of the Church of *Scotland* as part of the share accruing to the said Church of *Scotland*, so that neither of the said Churches

shall receive any further or other sum beyond such respective stipends and allowances until the proportion of the said annual fund allotted to them respectively in manner aforesaid shall exceed the annual amount of such stipends and allowances.

V. And be it enacted, that the share allotted and appropriated to each of the said Churches shall be expended for the support and maintenance of public worship and the propagation of religious knowledge, the share of the said Church of *England* being so expended under the authority of the "Society for the Propagation of the Gospel in Foreign Parts," and the share of the said Church of *Scotland* under the authority of a board of nine Commissioners, to be elected by the synod or synods of the Presbyterian Church of *Canada* in connexion with the Church of *Scotland*, under such regulations as shall be from time to time established by the Governor of *Canada*, with the advice of his Executive Council.

VI. And be it enacted, that the share of each of the said Churches shall be paid by the Receiver General or other person appointed as aforesaid in discharge of any warrant or warrants which shall from time to time be issued by the Governor of the said Province in favour of the Treasurer or other officer who shall be respectively appointed to receive the same by the said Society on behalf of the said Church of *England*, and by the said Commissioners on behalf of the said Church of *Scotland*.

VII. And be it enacted, that, subject to the foregoing provisions, the residue of the said annual fund shall be applied by the Governor of *Canada*, with the advice of the Executive Council, for purposes of public worship and religious instruction in *Canada*.

VIII. And be it enacted, that the Receiver General or other person appointed as aforesaid to receive the interest and dividends accruing from the investment of the proceeds of all Clergy Reserves sold or to be sold shall, on or before

the fifteenth day of *January* in every year, deliver to the Governor a certificate in writing under his hand of the net amount which in that year will be applicable to the several Churches of *England* and *Scotland* out of the said fund under the provisions of this Act; and whenever the sum mentioned in any such certificate to be applicable to the Church of *England* in *Upper Canada* shall be less than seven thousand seven hundred pounds, or the sum mentioned in the certificate to be applicable to the Church of *Scotland* in *Upper Canada* shall be less than one thousand five hundred and eighty pounds, the deficiency in each case shall be made good out of the Consolidated Fund of the United Kingdom of *Great Britain* and *Ireland*, and shall be charged thereupon at the quarter day next ensuing the receipt of such certificate at the Treasury; and the Lord High Treasurer, or three or more Commissioners of Her Majesty's Treasury of the United Kingdom of *Great Britain* and *Ireland*, shall be authorized by their warrant to direct the issue of the sums needed to supply such deficiency in the following manner; (that is to say,) such sum as shall be needed to supply the deficiency of the said sum of seven thousand seven hundred pounds to such person or persons as shall be appointed to receive the same by the Society for the Propagation of the Gospel in Foreign Parts, and such sum as shall be needed to supply the deficiency of the said sum of one thousand five hundred and eighty pounds to such person or persons as shall be appointed to receive the same by any writing under the hands of any three or more of the Commissioners under whose authority the share of the Church of *Scotland* is to be expended as aforesaid; and all sums so paid out of the Consolidated Fund shall be severally applied, under the authority of the said Society and of the last-mentioned Commissioners respectively, for the support and maintenance of public worship and the propagation of religious knowledge in each of the said Churches in *Canada*.

IX. And be it enacted, that accounts of the expenditure of every sum of money so to be received out of the said annual Fund, or out of the Consolidated Fund of the United Kingdom of *Great Britain and Ireland*, by the said Churches of *England and Scotland*, or by any other religious body or denomination of Christians respectively, under the authority of this Act, shall be, on or before the twentieth day of *July* in each year, rendered to the Governor of the said Province in Council; and that until such accounts shall have been rendered, and the due and proper expenditure of the sum granted during any preceding year shall have been established to the satisfaction of the Governor of the said Province in Council, no other or further sum or proportion of the said annual Fund shall be paid or allowed to any or either of the Churches, Religious Bodies, or Denominations of Christians failing, neglecting, or refusing to render such account, or to verify the same as aforesaid; and that copies of such accounts shall annually be laid before the Legislature of the said Province.

X. And be it enacted, that whenever there shall appear to the Governor of the said Province in Council sufficient reason to apprehend that there has been any misappropriation or non-appropriation of any sum or sums of money paid to any of the said Churches, Religious Bodies, or Denominations of Christians, out of the said annual Fund, or any neglect or abuse in the expenditure or management of any such sum or sums, upon direction for that purpose given by the Governor, it shall be lawful for the Attorney General to apply summarily, either by petition or information, to or in the Court of Chancery in *Upper Canada*, or to any one of the superior Courts of Record in *Lower Canada*, setting forth the nature of the abuse apprehended, and praying discovery, and relief in the premises, as the nature of the case may require.

XI. And be it enacted, that from and after the passing of this Act, so much of an Act passed in the thirty-first year

of the reign of King George the Third, intituled *An Act to repeal certain parts of An Act passed in the fourteenth year of His Majesty's reign, intituled 'An Act for making more effectual provision for the government of the Province of Quebec in North America, and to make further provision for the government of the Province,'* as relates to any reservations of land hereafter to be made in *Upper Canada* or *Lower Canada* for the support and maintenance of a Protestant Clergy, shall be repealed.

XII. And be it enacted, that in this Act the words "Province of *Canada*" shall be taken to mean the Province of *Canada* as constituted under an Act passed in this session of Parliament, intituled *An Act to re-unite the Provinces of Upper and Lower Canada, and for the Government of Canada*; and the word "Governor" shall be taken to mean and include the Governor, Lieutenant Governor, or person administering the Government of the Province of *Canada*.

XIII. And be it enacted, that this Act may be amended or repealed by any Act to be passed in this session of Parliament.

## STATISTICAL RETURNS

MADE BY THE CLERGY AT THE

VISITATION OF THE LORD BISHOP OF MONTREAL,

JULY 2, 1845.

PARISH OR MISSION.	Square Miles in Mission.	No. of Stations.	Total No. of Services in the Year.	Average Attendance.	Greatest No. of Communicants at one time.	No. Confirmed at last Visitation.	No. of Churches.	No. of Sunday Schools.
Abbotsford .....	...	2	106	110	54	44	1	1
Aylmer.....	...	6	150	400	...	18	1	1
Bay of Chaleurs .....	...	4	112	280	27	20	2	2
Bedford .....	200	4	490	420	30	81	2	2
Broome .....	600	8	160	...	...	...	1	!
Chambly .....	36	2	229	645	...	57	1	1
Christieville .....	...	...	108	...	...	2	1	2
Clarendon .....	...	...	137	...	145	51	1	2
Compton .....	100	2	...	...	...	32	1	...
Côteau du Lac .....	...	...	55	25	...	5	...	...
Danville .....	120	6	137	76	...	14	...	...
Drummondville.....	...	2	120	120	...	30	1	...
Dunham .....	10	3	120	300	...	19	1	1
Eaton .....	100	2	130	130	...	13	1	1
Frampton .....	250	4	120	...	70	31	3	4
Freligsburgh .....	...	2	...	225	...	35	1	1
Gaspé Basin .....	...	6	140	730	...	38	1	1
Gore .....	70	...	...	150	...	36	1	1
Granby .....	20	4	170	280	...	...	2	2
Grenville .....	...	2	86	140	23	14	1	1
Griffintown .....	...	...	160	500	44	80	1	1
Hatley .....	...	3	140	120	...	31	1	1
Huntingdon .....	256	5	...	300	63	43	1	3
Kingsey .....	90	2	...	...	...	22	2	1
L'Acadie .....	6	2	75	423	...	8	1	1
La Chine .....	15	3	208	251	...	23	1	3
La Colle .....	225	6	...	470	...	14	1	4
La Prairie .....	145	4	163	515	...	7	1	2
Leeds .....	190	5	100	320	41	46	1	1

NS

MONTREAL,

Communicants at one time.	No. Confirmed at last Visitation.	No. of Churches.	No. of Sunday Schools.
44	1	1	
18	2		
20	2	2	
81	2		
...	1	1	
57	1	1	
2	1	2	
51	1		2
32	1		
5			
14			
30	1		
19	1	1	
13	1	1	
31	3	4	
35	1	1	
38	1	1	
36	1	1	
...	2	2	
14	1	1	
80	1	1	
31	1		
43	1	3	
22	2	1	
8	1	1	
23	1	3	
14	1	4	
7	1	2	
46	1	1	

PARISH OR MISSION.	Square Miles in Mission.	No. of Stations.	Total No. of Services in the Year.	Average Attendance.	Greatest No. of Communicants at one time.	No. Confirmed at last Visitation.	No. of Churches.	No. of Sunday Schools.
Lennoxville .....	...	2	...	260	...	60	2	2
Mascouone .....	...	6	300	...	...	63	3	2
Melbourne .....	340	3	150	220	...	39	1	
Montreal, Christ Church .....	...	...	196	2000.	405	99	1	1
"    St. George's... ..	...	...	...	400	...	...	1	1
"    St. Thomas's... ..	...	3	233	350	...	11	1	1
"    Trinity Chap.. ..	...	...	170	357	...	101	1	1
Nicolet .....	108	...	...	50	30	11	1	
Ormistown .....	60	...	130	130.	...	42	1	1
Percée .....	...	3	...	...	...	10	2	2
Phillipsburgh .....	44	3	120	225	42	18	1	1
Point Lévi .....	10	3	100	100	23	22	3	1
Portneuf .....	...	3	...	200	...	43	3	2
Quebec .....	...	3	353	1500	250	146	3	2
"    Holy Trin. Chap .....	...	...	121	450	80	44	1	1
"    St. Paul's Chapel .....	...	...	...	...	...	...	1	1
"    St. Peter's .....	...	...	186	240	50	27	1	1
Rawdon .....	200	10	...	...	75	19	2	
Rivière du Loup-en-bas .....	...	...	...	62	...	12	1	1
Rivière du Loup-en-haut .....	540	3	...	219	...	13	1	1
Robinson .....	20	10	...	190	...	42	1	6
Shefford .....	...	6	180	325	...	52	1	1
Sherrington .....	375	7	220	601	...	...	1	4
Sorel .....	...	2	170	230	95	40	1	1
St. Andrew's .....	100	...	130	150	70	30	1	
St. George's & St. Thomas .....	76	6	150	600	...	67	2	2
St. Giles .....	...	8	357	357	...	31	2	2
St. Helen's Island .....	...	...	...	...	...	...	...	...
St. John's .....	...	...	334	391	...	106	1	2
St. Martin's .....	20	...	60	40	25	22	1	
St. Rémi .....	...	10	286	401	58	41	1	4
Three Rivers .....	8	2	130	140	...	23	1	1
Travelling Missionary .....	...	19	98	700	...	...	1	1
Upper Ireland .....	207	10	251	304	...	65	3	4
Val Cartier .....	60	3	...	185	...	28	2	3
Vaudreuil .....	250	...	83	60	40	40	1	1



## APPENDIX D.

Page 298.

THE subjoined Table commences with the first year for which the register was kept, and shows the annual aggregate of baptisms at successive intervals of ten years.

*Baptisms, including the children of the military.*

1768 . . . . .	16
1778 . . . . .	16
1788 . . . . .	72
1798 . . . . .	61
1808 . . . . .	129

*Baptisms, exclusive of the children of the military.*

1818 . . . . .	69
1828 . . . . .	217
1838 . . . . .	201 <sup>1</sup>

It may be as well to add here a similar table for the other great city of the diocese, Montreal. The baptisms there in the *Parish Church* were as follows:—

1771 . . . . .	20
1781 . . . . .	12
1791 . . . . .	22
1801 . . . . .	78 <sup>2</sup>
1811 . . . . .	35
1821 . . . . .	113
1831 . . . . .	207
1841 . . . . .	192 <sup>3</sup>
1847 Parish Church .	156
„ Chapels . . .	200
	— 356

(1) The author is indebted for the returns of baptisms at Montreal, and other Ecclesiastical statistics, to the Rev. J. Abbott.

(2) The return for 1801 includes the garrison.

(3) The falling off is owing to the erection of district chapels, from which no return is made.



the first year for  
the annual aggregate  
ten years.

*the military.*

16  
16  
72  
61  
129

*the military.*

69  
217  
201<sup>1</sup>

ar table for the  
. The baptisms

—  
20  
12  
22  
78<sup>2</sup>  
35  
113  
207  
192<sup>3</sup>

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baptisms at Montreal,  
Abbott.

strict chapels, from

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