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Quebec

# DIOCESAN GAZETTE

Under the sanction of the Bishop.

A

## MONTHLY RECORD

OF

### CHURCH WORK

IN THE

#### DIOCESE.

All communications to be made to the  
 Rev. E. A. DUNN, M.A.,  
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— † Established 1764. † —

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# THE Quebec Diocesan Gazette

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### The Bishop's Engagements for May.

- Saturday, May 1st (S. Philip and S. James).  
 —Celebrate the Holy Communion at All Saints' Chapel, Quebec.
- Sunday, May 2nd.—Celebrate the Holy Communion at Cathedral 11 a.m., and assist at Evensong.
- Monday, May 3rd.—Preside at Meeting of the Cathedral Council, at the Rectory 4 p.m.
- Tuesday, May 4th.—Celebrate the Holy Communion at the Cathedral at the opening Service of Synod 9.30 a.m., and afterwards preside at the twenty-second Session of the Synod of the Diocese of Quebec and deliver Address to Synod.
- In the Evening preside at the Annual Public Meeting of the Quebec Church Society at the Tara Hall at 8 o'clock.
- Wednesday, May 5th.—Preside at Synod.
- Thursday, May 6th.—Preside at Synod and receive the Clergy and Lay Delegates at Bishopsthorpe at 3 p.m.
- Friday, May 7th.—Preside at Synod to its close.
- Sunday, May 9th.—Confirmation and Holy Communion at S. Michael's, Bergerville 11 a.m. Preach at Cathedral 7 p.m.
- Sunday, May 16th.—Celebrate the Holy Communion early in Domestic Chapel, and go on board the R. M. S. "Parisian" and sail for Liverpool.

Sunday, May 30th.—Preach before the University of Cambridge, England.

### Ad Clerum.

During the Bishop's absence in England, the Venerable Archdeacon Roe holds the Bishop's Commission to act his Commissary. All letters on Diocesan business should therefore be addressed to the Venerable Archdeacon Roe, D.D., Windsor Mills, P. Q.

### LAY READERS FOR THE SUMMER MONTHS.

The Reverend B. G. Wilkinson, Bishop's College, will feel much obliged if any of the Clergy, who require the assistance of Readers during the Summer months, will communicate with him at their earliest convenience.

### A Contrast Worth Looking At.

Hit'erto we have been engaged in marking all the steps of the descent of the Son of Man. Hitherto we have dwelt upon the way in which the High and Holy one, inhabiting Eternity, the infinite and eternal God chose to take limits to Himself and to be born of a pure Virgin; and then to grow up as Man, to suffer and to die. But already we have begun to join in the songs of victory; for He who bled upon the Altar of His Cross, He who died that we might live, could not be holden by all the powers of death. And therefore, on the third day, by His

own divine power, He rose again, and shewed Himself alive by many infallible proofs. Yes, during forty days, our dear risen Lord shewed Himself again and again, and on one occasion to more than five hundred friends at the same time, until at length, instead of dying any more, He was received up, in the very sight of His Apostles and others, into Heaven. Thus, He ascended up on high, that He might reign above and send forth upon us, His children, His richest gifts.

We are now, therefore, once more in the midst of the Great Forty Days. We have commemorated the wondrous descent of the Son of Man down to Death itself, even the death of the Cross; and we have also joined in the Songs of Resurrection Triumph. And in order to complete the wondrous story of the Glory of our Blessed Lord, we are now looking earnestly forward to Ascension Day, to the day of our Lord's glorious Coronation, and the day upon which He ascended His Mediatorial Throne. Just, in fact, as on Easter Day we eagerly came to receive the Holy Communion, and so to be united to our risen Lord, so it is to be hoped we shall come again on Ascension Day, Thursday, May 27th, and drink into the very Nature of our glorified Master, ascending up on high, leading captivity captive, and receiving gifts for men. Thus we shall be doing honor, on His Day of Joy and Triumph, to our risen and ascended Lord.

### Rogation Days.

It is comparatively easy in the present day to convince people of the duty of publicly expressing their thankfulness to Almighty God for the blessings of another year, by joining in a great Harvest Thanksgiving Service, but how few there are who realise the duty earlier in the year of publicly uniting to ask for those great blessings. It is for this purpose that Rogation Sunday and the Rogation Days are appointed in our Prayer Book to be observed. These "days of asking" are the Sunday, Monday, Tuesday and Wednesday before Ascension Day, *i. e.*, May 23rd-26th, and it is well on such occasions to offer special prayer to God. Last year the Archbishop of Canterbury issued and sanctioned for use on those days two alternative Collects, and also recommended the substitution of Psalm 65, 66, 67, for the Psalms of the Day. He further sug-

gested the use of the Litany every day, and said he felt "sure that the fulness of the promise of the Gospel for Rogation Sunday (S. John xvi. 23-33), on which the custom of observing these days is founded, would be generally and sympathetically explained." For the benefit of any of our Clergy or people, who would like to use these special Collects we give them below:—

O God, heavenly Father, Whose gift it is that the rain doth fall, the land is fruitful, fishes multiply in the seas, and metal is taken out of the earth; we beseech Thee so to order all things by Thy governance and prosper the works of our hands by Thy heavenly benediction, that we, receiving the seasonable relief of Thy bountiful liberality, may use the same to Thy glory, the help of the needy, and our comfort; through Jesus Christ our Lord.  
*Amen.*

*or*

Almighty Father, Lord of heaven and earth, of Thy great goodness, we beseech Thee to give and preserve to our use the kindly fruits of the earth, the treasure of the mines, and the harvest of the sea, so as in due time we may share Thy gifts with thanksgiving; through Jesus Christ our Lord.  
*Amen.*

### Great Truths.

#### THE HOLY COMMUNION.

The Holy Communion, or Lord's Supper, is the second Great Sacrament. Its outward and visible sign is Bread and Wine, which the Lord has commanded to be received. The inward part is the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. The benefits of duly receiving the Holy Communion are the strengthening and refreshing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine.

All should become communicants, that is, partake of the Lord's Supper as soon as possible after Confirmation, and the Holy Communion should be received often, since it is the Bread of Life, and is needful to nourish and sustain the Soul.

#### Information for those Who May Think of Engaging in Canadian Farming.

Being the substance of a Report made by a Committee of Clergy of the Diocese

of Quebec, after many years of experience, in the desire that only those should attempt it, who are willing to face the following facts :

(1) Any industrious, prudent man can in a few years acquire his own farm (say of 100 acres), bring up a family in a plain, frugal manner, so that the different members shall find opportunities of getting their living, while *one* succeeds to his father's farm.

(2) There is no life more independent, or more laborious. The living, though abundant, is very plain. The young farmer must be ready for self-denial and must not get into debt. He will thus make a living more or less comfortable, according to his intelligence, and he will feel that he is his own master.

(3) He must, however, have physical strength, perseverance and common sense, never seeming to despise Canada or its people. If any one of these qualities is lacking, he will probably fail.

(4) He must also have practical knowledge, which can be acquired either at the Model Farm, Compton, P.Q., or by working with a good Canadian Farmer.

(5) In any case, he must make up his mind to be glad to do every kind of work that an ordinary farm labourer would have to do. He must be prepared to rise early without being called. He must have his horses fed and groomed, his stables cleaned, his cows milked, the wood-box filled, and all his work about the house finished, so that he may be ready to start for his day's work in the field or woods—and this in all weathers. During the day there must be no shirking—he must be bright, active, cheerful and respectful, and above all obedient. In the evening, too, he must be ready to help, if there is anything to do, to repair harness, *e.g.*, to mend horse blankets or prepare farming tools. Otherwise the latter part of the day may be given to reading or recreation. At meals he must eat what is set before him cheerfully, however plain it may be. At night he must be ready to go to bed early—and not mind, if things are primitive and rough. He must make it a rule to go to Church at least once on Sunday, and he must scrupulously avoid strong drink.

(6) If he thus continues for two or three years, making good use of his time, he will not be looked down upon but honoured for the hard work he does, he will become competent to have a farm of his own, and, if he makes a prudent mar-

riage, taking a wife that can do a farmer's wife's work, he will, in all probability, have an independent, happy, contented life, with plenty of recreation and enjoyment.

(7) He will need a good suit of clothing for Sunday and one or two strong tweed suits for every day wear. Also plenty of flannel underwear and strong boots and shoes.

## CATECHISING.

We have received several letters etc., thanking us for putting a weekly Catechising into our *Diocesan Gazette*. We feel sure that, whenever the Lesson is thoughtfully studied every week, there will arise, by God's blessing, much good fruit.

N. B.—Whenever the answers are abbreviated, they will be found in the Church Catechism.

### Church Catechism.

#### CATECHISING No. V.

What does the Catechist say children must have, in order that they may walk in the Commandments of God ? *God's grace.*

What does that mean ? *God's favoring help.*

What must children learn to do constantly with a view to obtaining this grace ? *They must pray.*

Say the Lord's Prayer ? *Our Father, etc.*

Why do we call it the Lord's Prayer ? *Because Our Lord gave it.*

What desirest thou of God in this Prayer ? *I desire my Lord God, etc.*

Into how many parts is the Lord's Prayer divided ? *Three.*

Name them ? *The Address, the Petition and the Ascription.*

What do we learn from the first word " Our " ? *That we are brethren.*

What do we learn from the words " Our Father " ? *That we are the deeply loved children of God.*

What do we learn from the words " Which art in Heaven " ? *That we must be reverent, when we pray.*

How many Petitions are there in the Lord's Prayer ? *Seven.*

What are the first three for? *For God's Glory.*

And what are the remaining four for? *For our own wants.*

Explain each Petition.

What do we do by saying the Ascription? *We place all into God's Hands.*

#### CATECHISING No. VI.

How many Sacraments hath Christ ordained in His Church? *Two only, as generally necessary to salvation, etc.*

What meanest thou by this word Sacrament? *I mean an outward and visible sign, etc.*

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

What was the first meaning of the word? *Money lodged to shew that a man would go on with a law suit.*

Are there any other Rites which are Sacramental, only not ordained by Christ? *Yes.*

Name some? *Confirmation and Ordination.*

Name the outward sign and the inward grace? *The Laying on of Hands and the special gifts of the Holy Ghost belonging to these Sacred Rites.*

What is the meaning of these words "generally necessary to Salvation"? *Necessary for all in general.*

What does the word "Visible" mean? *That which can be seen.*

What does the word "Spiritual" mean?

(1) *That which is wrought by the Holy Spirit.*

(2) *That which affects our Spirit within us.*

The outward sign is said to be a means whereby we receive the inward grace, what does that mean? *That, whenever we duly use the outward sign, we receive, for certain, inward gifts.*

What do we mean by saying the outward sign is a pledge to assure us that we receive the inward grace? *Because it is something outward intended to make us feel sure that we receive the inward and spiritual grace.*

#### CATECHISING No. VII.

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

What is the inward and spiritual grace? *A death unto sin, etc.*

What do you mean by a death unto sin? *That sin receives its death blow.*

What do you mean by a new birth unto righteousness? *That spiritual life begins in us and we are enabled to grow in grace.*

What are we by nature? *Children of wrath.*

What does that mean? *That we are out of God's favor.*

What are we hereby made? *Children of Grace.*

What does that mean? *That we are in God's favor.*

What is required of persons to be baptized? *Repentance, whereby they forsake sin, etc.*

What is repentance? *Change of mind or heart.*

What does repentance cause us to do? *To forsake sin.*

What is it which leads to true repentance? *Faith in God.*

What do you mean by faith? *Loving trust.*

Why then are infants baptized when by reason of their tender age they cannot perform them? *Because they promise them by their sureties, etc.*

What are our Sureties? *Those who promised for us at our Baptism.*

What is the responsibility of a Surety? *To do what he can to see that the child is taught the principles of religion.*

What is the responsibility of a child? *Gladly to learn and to renew its baptismal vows and be confirmed.*

In what words did our Lord institute Holy Baptism? *Go, make disciples of all nations, baptizing them in the Name of the Father, and of the Son and of the Holy Ghost.*

And when? *Before He ascended into Heaven.*

#### CATECHISING No. VIII.

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

What do you mean by the Sacrifice of the Death of Christ? *Our Lord giving Himself to die on the Cross to make Atonement for us.*

What are the benefits we receive thereby? *Forgiveness of sin and our Salvation.*

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

When did our Lord institute this? *On the night before He suffered for us.*

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

Give the meaning of the word "Verily"? *Truly.*

Give the meaning of the word "indeed"? *Actually.*

What is shewn by the fact that the Sacred Body and Blood are taken as well as received? *That from the moment of Consecration the Bread and Wine are the Body and Blood of Christ.*

What do we mean by the "faithful"? *Those who come with faith.*

What are the benefits whereof we are partakers thereby? *The strengthening and refreshing of our Souls, etc.*

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

Who gives this direction? *S. Paul (1 Cor. XI. 28).*

What is it to be in charity with all men? *If we have offended to be ready to make amend.*

What else? *If we have been offended, to be ready to forgive.*

What else? *To be doing all we can for others.*

With what object? *With a view to shewing our Love towards God.*

## Church Society,

### CENTRAL BOARD.

A stated meeting of the Central Board was held on April 20th, Mr. J. Hamilton, one of the Vice-Presidents, in the absence of the Lord Bishop, being voted to the chair. After the reading and confirmation of minutes of the previous meeting, the Secretary read the Legal Opinion kindly furnished by the Honorary Counsel, re: properties in Stoneham and Cumberland Mills: the two chief points in the documents were: (1) That when a property, held in trust by the Society, is sold, the proceeds of sale may not be used as revenue, but must be treated as capital, invested, and the interest therefrom applied to the end which the property itself was intended to benefit; (2) That

timber cut from land in trust of the Society may not be treated as revenue, but when more is cut than suffices to keep the property fenced and in proper order, it must be treated as capital, invested, and its revenue used to promote the objects for which the land itself was given. A Report from the Education Committee was presented. Grants were made in favour of sixteen School teachers. Other applications were considered. Owing to an increased number of applications for School grants, and the limited resources of the General Fund, the amount of the grant to each had to be, in most cases, slightly reduced. The Treasurer presented a financial statement. Letters were read from some of the Clergy expressive of thankfulness for the aid extended by the Society towards the erection of new Churches and the education of their children. Letters were also read from a Clergyman in the District of S. Francis complaining of an error in, and omission from, the Annual Report, touching the financial returns of his Mission. The Secretary was instructed to inform him that all financial statements, subscription lists, etc., from the District in question, come to the Society through the hands of the Treasurer of the S. Francis District Association, and that all, received from him, had been printed in the Annual Report of the Society, just as received: the Secretary was further instructed to transmit the correspondence to the said Treasurer, and ask him, after communicating with the complainant, kindly to rectify as far as possible the error as by him suggested. The Reverend C. E. Bishop qualified for the Pension Fund in due form. Mr. John Hamilton presented the Report of a Committee on the Bishopric Endowment Fund. A small committee consisting of Messrs. J. Hamilton, J. Dunbar, Q. C., and E. E. Webb, was appointed to consider further a proposition suggested in the Report.

## Trinity Church, Quebec.

On Sunday evening, March 25th, before a very large congregation, the Bishop of the Diocese confirmed twelve candidates in Trinity Church, two of the class being adults. The service was very bright and hearty, and the Bishop's address was plain, simple, and touching in its kindliness. The candidates were warned against the dangers of the spiritual life, and earnestly exhorted to be true



to God and to depend wholly and at all times on the strengthening and enabling power of the Holy Spirit. May they ever remain faithful!

**Compton Ladies' College.**

Compton Ladies' College, a cut of which we give our readers in this issue, was built by the Reverend J. Dinzey, the Rector of Compton, in the year 1874, and cost, with its furniture and six and a quarter acres of land, \$17,000. It was opened on the 5th day of September in the above named year, under the Principalship of Mr. Dinzey, with six resident and ten day pupils. These numbers gradually increased till the Fall term of 1876 when there were forty-five resident and fifteen day pupils or sixty in all—some of whom came from the Dioceses of Montreal, Fredericton and Nova Scotia. But about this time, so extended was the demand for the higher education of young ladies, girls' schools were opened in all these Dioceses, and the attendance at Compton has never been so large.

The College was burdened from the first by debt, and its friends remember with gratitude the labours of the Venerable Archdeacon Roe, the late lamented Rev. George Hamilton and Canon Thorneloe, now Bishop of Algoma, by which it was freed from that burden.

After Mr. Dinzey left, the school was discontinued for some time, but about ten years ago it was reopened under the management of a committee of the Corporation. And though the number of pupils has never been large and the fees purposely kept low, it has succeeded in doing good work and paying its way. A great deal of this success is due to the indefatigable energy and zeal of the present Rector of Compton, the Reverend G. H. Parker, who has given gratuitously much of his time and strength in furthering the interests of the Institution. Now that the College is free from debt, and, as we hope it will be during the coming Summer, put in thorough repair, there is no reason why it should not enter upon a still more successful career.

We have received from the Reverend G. H. Parker, Rector of Compton, a list of the Parishes, which in response to the Bishop's

appeal made an Offering on the fourth Sunday in Lent towards the maintenance of Compton Ladies' College. We gladly print the list with the amounts of the various Offeratories, and we have no doubt that the Managing Committee would wish to tender their sincere thanks to all who have taken part in this good work :—

|                                 |          |
|---------------------------------|----------|
| Quebec City, S. Matthew's ..... | \$ 40 00 |
| “ “ S. Paul's .....             | 4 34     |
| “ “ S. Peter's .....            | 2 50     |
| Bishop's College .....          | 2 23     |
| Bourg Louis .....               | 0 75     |
| Bury .....                      | 1 46     |
| Cape Cove .....                 | 2 15     |
| Perce .....                     | 2 00     |
| Compton, S. James' .....        | 10 00    |
| Barford .....                   | 2 40     |
| Fitch Bay, S. Matthias' .....   | 0 45     |
| Georgeville .....               | 0 30     |
| Hatley .....                    | 3 00     |
| Inverness .....                 | 0 50     |
| Kingsey, S. Paul's .....        | 1 53     |
| “ Holy Trinity .....            | 1 00     |
| “ Christ Church .....           | 0 46     |
| Levis .....                     | 1 00     |
| New Liverpool .....             | 6 05     |
| Magog .....                     | 6 00     |
| Malbaie, Point S. Peter .....   | 2 30     |
| Milby .....                     | 0 70     |
| Paspebiac .....                 | 2 00     |
| Peninsula .....                 | 1 21     |
| Little Gaspe .....              | 0 63     |
| Richmond, S. Ann's .....        | 7 20     |
| S. George, Beauce .....         | 2 75     |
| Sherbrooke, S. Peter's .....    | 25 00    |
| “ Church of the Advent .....    | 1 21     |
| Shigawake .....                 | 1 00     |
| Port Daniel .....               | 0 70     |
| Windsor Mills .....             | 1 00     |

\$ 133 82

**Bishop's College and School, Lennoxville.**

By THE REV. PRINCIPAL ADAMS, D.C.L.

(Continued.)

The second Principal of the College, the Reverend Joseph A. Lobley, D.C.L., was a remarkably able scholar and a man of high spiritual and artistic ideas. Dr. Lobley, who was late Fellow of Trinity College, Cambridge, left England at the request of Bishop Oxenden, to become the First Principal of the Montreal Theological College. Here he laboured leaving a life-long mark for good on his pupils, some of whom, such as John Ker, Bishop Newnham and E. I. Rexford are now holding important positions. In 1878, Dr. Lobley came to Lennoxville; during a period of various vicissitudes he carefully and

courageously administered the College, holding his own and gaining ground. It was at this time that Dr. Roe made his successful expeditions on behalf of the Harrold Professorship and Principalship Endowments. From 1883 to 1885, Dr. Lobbey joined the headship of the School to that of the College; the combined strain was too much for his strength. In 1885, he returned to England and died Vicar of Sedbergh, in 1889. The dual headship was continued for six years under the present Principal, the Reverend Thomas Adams, of St. John's College, Cambridge. During those six years, the number of students and boys combined increased from 84 to 160. The fire of 1891 broke up the School, which was carried on at a disadvantage in scattered houses for a year. There was some falling off at that period in the numbers, but September, 1896, saw a very considerable entry in both Departments College and School, and the number enrolled for the present session is about 145, being only exceeded in recent years by the numbers in 1891. The College, in fact, shews a steady increase for the last four years, the numbers having been 31, 40, 44, 60 in the four sessions from 1893-94 to 1896-97 inclusive. Since 1885, an important addition to the School was made in the Bishop Williams Wing raised by subscription in honour of the former Rector. Later \$15,000 was subscribed for the new Divinity House. The College now has overflowed its capacity, and both buildings are overtaxed; the prospects for 1897 shew that nine rooms should be provided, as our residential system requires the aggregation of the students, so that the corporate student life, as well as the life of the individual student may be developed. Since June, 1895, a goodly Jubilee Fund has been raised; about \$48,000 has been promised, \$5,000 of it conditional: but this is not available for extension of the College. There is still room for wise and statesmanlike generosity. Besides this fund raised since June, 1895, we note the fact that something like \$20,000 was raised for the rebuilding of the Chapel and School. We hope that the readers of the *Gazette* will further the welfare of this Church University not only by donations and endowments, but also by utilizing the opportunities of both College and school in supplying their children with a sound and manly and Christian education.

"Floreat Lennoxville Dicimus."

Lennoxville owes much to her Founders; to the various Bishops who have been named, to her two first Principals; she owes much to the Laymen who have worked for her in various ways. Two may especially be named, without whom we may emphatically say Lennoxville could not be what she is at this time: R. W. Heneker, Esq., D.C.L., the Chancellor, since 1878, who has given an infinity of time and thought to promoting the best interests of the Institution, and Robert Hamilton, Esq., D.C.L., whose repeated and generous gifts have been of so much vital importance. The Bishop of Quebec also, by his frequent visits, his work amongst the Students, his generous aid, his minute thoughtfulness and his example of devoted energy places the Institution under deep obligation.

## CORRESPONDENCE

### THE LABRADOR MISSION.

*To the Editor of the Diocesan Gazette,*

DEAR SIR.—From time to time many earnest appeals are made from various parts of the wide world in behalf of Mission work—the building of Churches, &c. Such appeals have been responded to very generously and gladly by many readers of the *Gazette* and other friends.

Now, Mr. Editor, there is one important Mission field in the Diocese of Quebec, *St. Clement's Mission, Labrador*—a Mission for which appeals have not been made very often, but which at the present time needs help for one very special purpose, viz., the building of a Church.

St. Clement's Mission extends from Shel-drake to Blanc Sablon, a distance of 450 miles.

An account of the western limit is to be found in the *Gazette* for January 1897. From Natashquan—the first place in the western limit—to Blanc Sablon we have about 500 souls committed to our charge. The two most important places are Harrington Harbour and Mutton Bay. At Mutton Bay we have a very nice little Church, which was built two years ago. We now propose to build one at Harrington.

The people of Mutton Bay, after doing all they were able for themselves, were kindly helped by friends in Quebec, Sherbrooke

and Lennoxville, to complete their Church, costing a little over \$1,100.00.

The people of Harrington have also done their best. They have raised \$42.50 in cash; they have also cut the frame, hauling it with dogs from 5 to 10 miles; they intend besides to board two carpenters eight or nine weeks by taking them a few days at a time in each family.

They have and will have done \$60.00 in work, thus making \$102.50 besides the boarding of the carpenters. Together with that amount we have, either promised or paid, \$687.20, including some generous contributions from the S. P. C. K., the Church Society of Quebec, the Hon. E. J. Price, Robt. Hamilton, Esq., and others.

But, as the expense of shipping the materials so far is very great, we shall require at least \$400.00 more in order to suitably finish the Church, the internal furnishing being of the humblest kind.

I was obliged to come up this Spring to Quebec for medical advice, travelling over 400 miles with "Cometique" and dogs to Mingan Island, where I happened a week or two ago to catch the "Constance" and thus arrived much earlier than I expected or than is usually possible. I hope to return again about the 15th of May or before, for the Summer, and to be able to look after the erection of the Church.

And as it is impossible for me to solicit any more contributions personally, and I know there are many friends in Quebec and elsewhere, who would be glad to help these poor people, if asked to do so, I therefore beg of your readers and other friends, that they will most kindly help the people of Harrington Harbour, S. Clement's Mission, Labrador, and thus enable them to build for themselves a suitable place of worship. In the Winter the Services are held in a dwelling house, by a Lay Reader in the absence of the Missioner, and in Summer in an old house, furnished only with a few seats, which will be made into a "fish-stage" as soon as the Church is built.

They have done their best, and if only their earnestness and their appreciation of what is done for them could be seen, it would gladden the hearts of all, who help them in this their greatest desire to have a place of worship, where the reality and devotion of their prayers and praises would help many of us to appreciate our

own Church privileges better than we do.

It is help and kindness "twice bless'd."

"It blesses him that gives and him that takes"

"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

I shall be glad, Mr. Editor, to acknowledge all contributions through the *Gazette*, and to have the same addressed to me at Hillhurst, Compton Co., P. Q., till after May 15th, when my address will be Harrington Harbour, Labrador, P. Q.

Yours faithfully,

C. E. Bishop,

Missionary in charge.

Hilhurst, April 21st, 1897.

### Indian Famine.

In addition to the amounts already acknowledged in the *Gazette*, as having been sent from Parishes in our Diocese to the Mayor of Quebec's Fund, for the relief of the sufferers in India, we have to acknowledge the following:—

|                                     |         |
|-------------------------------------|---------|
| West Frampton.....                  | \$ 5 93 |
| Hemison.....                        | 3 68    |
| Lake Beauport (additional).....     | 1 43    |
| Stoneham.....                       | 6 75    |
| S. Clement's Mission, Labrador..... | 16 00   |

The Mayor of Quebec's Fund has now been finally closed, having reached the large total of \$4,528.07. Of this sum, \$212.09 have been contributed by the people in our Diocese, quite apart from what has been given by our people in the City, and quite apart also from the large amounts, which were contributed through the Montreal *Star* Fund.

### Notes.

We regret exceedingly to have to record the death on Monday, April 19th, of Mr. J. J. Foote, the late Head of the *Morning Chronicle* Office, at which our *Diocesan Gazette* is printed and published. He was always a good friend to us, and in this, as well as in many other ways, materially assisted the work of the Church, of which he was a faithful member. A full "In Memoriam" notice appears in another column. His bereaved family have our sincere sympathy in their deep affliction.

The Synod of our Diocese meets in Quebec on Tuesday, May 4th, and following days.

The Lord Bishop desires that the special Prayer for God's Blessing upon its deliberations, (to be found in any Synod Journal) shall be used at all Church Services, beginning Sunday, May 2nd, until the Synod is over.

Our next issue will be to a certain extent a "Diamond Jubilee Number," and we would invite our Clergy to send us notices of any arrangements that are being made in their several Parishes or Districts to celebrate this great occasion. We hope, with our Jubilee Number, to be able to present to our readers a really good Portrait of Her Majesty the Queen.

It has been brought to our notice that Miss Hedges, who is teaching in Miss Henderson's School, in Quebec, is anxious to meet with a holiday engagement to do a little educational work for the latter half of June, July and August, in return for a pleasant Home. This is an excellent opportunity, for Miss Hedges is able to teach music as well as French and German. Any of our readers, who may be needing a Holiday Teacher, should address: Miss Hedges, 86 Grande Allée, Québec.

### IN MEMORIAM.

ARMINE DRUMMOND NICOLLS.

The late Mr. Armine Nicolls represented on his mother's side the family of Bishop Mountain, which came to this Province in 1793 in the person of the first Bishop of Quebec; the second Bishopric, founded outside the British Islands, was that of Quebec. The second Bishop Mountain, third occupant of the See, was Mr. Nicolls' maternal grandfather. The Rev. Jasper Nicolls married Miss Harriett Mountain, and their youngest child, Armine Drummond, was born at Lennoxville in December 1854. He passed through the School and College curriculum at Lennoxville and shewed good proficiency in his work, winning the General Nicolls Scholarship for Mathematics. After graduating in Arts at Lennoxville, Mr. Nicolls entered the legal firm of Sir John Abbott in Montreal and took the gold medal in obtaining the B. C. L. of McGill. Ultimately he became a member of the well known legal firm of Church, Chapleau, Hall & Nicolls.

In 1892 he retired from this to become Bursar of Bishop's College and Secretary of the School. The strain and turmoil of courts and city life told upon the naturally delicate physical constitution of Mr. Nicolls. He hoped life in the country would restore his health, and he was undoubtedly prompted by a desire to render service to that institution which his grandfather had founded, and to which his father had devoted the best part of his life. His interest in his Alma Mater was a sacred family trust, and loyally and intelligently did he serve her. His hopes of stronger health were unfortunately never fulfilled. In July, 1896, he shewed symptoms of severe illness from which he never thoroughly recovered. On his return from a prolonged trip he seemed to improve a little, but the prevalent influenza seized him early in March and his constitution was unable to throw it off. He passed away on Monday, March 29th, and was buried by the side of his father and grandfather in the beautiful Mount Hermon Cemetery, Quebec, on Wednesday, March 31st.

He inherited love of culture, reverent feeling, innate good breeding and a graceful courtesy. In his profession and in his life he was a man of stainless integrity and high purity of purpose. As a son, a brother and a guardian, he shewed the tenderest affection and the most loyal and thoughtful fidelity. An attached son of the English Church, he served her in the Diocesan Synods of Montreal and Quebec as well as in the work he did for the Church University, and in devoted and regular acts of communion and of Christian charity.

His personal friendships were choice, warm and lasting, and in the quiet social circle his graceful culture and frequently sunny humour were well known to his intimates. His high ideal of his work led him not unfrequently to increase its weight by refining almost unduly the accuracy of that which he had to prepare; he did not like 'rough and ready' work; he was wonderfully painstaking in investigation and thoroughly reliable in his statements and reports in matters of law and business. His weakness of health scarcely ever allowed him the opportunity to do himself full justice at the Bar, but he did much good and solid

work both there and afterwards at Lennoxville. He had been for more than ten years a member of the Corporation. It was his energy and personal influence which contributed more than any other single factor to the success of the Lennoxville Alma Mater Dinner in January, 1886, held at the Windsor Hotel, Montreal. In raising the memorial fund for the Bishop Williams wing, then started, he took a leading part. In that and every effort to extend the influence and well-being of "Lennoxville" he took an active share, both in working and in giving liberally. When he became an Official of the College he worked in no official spirit, but in the spirit of true and loyal devotion.

A man of accurate work, of a high ideal in character, of true devotion and religious earnestness, of rare constancy and independence, courageous in his outspoken support of what he thought right, a man whose friendship was not confined to fair weather nor to the utterance of fair words, a man of rare constancy in following out his ideals, he has been taken early, at the age of 42, from a world that can ill spare such highminded integrity and loyal devotion to duty. The life of unassuming and constant goodness is always complete. We cannot wish for a family, a community, a school, a college, a church or an empire a higher wish than that there never should be wanting in any of these, men of the type of character, strong in simplicity, strong in faith, so admirably illustrated in the career of the late A. D. Nicolls.

The Lodge

T. A.

Bishop's College, April 6, 1897.

The writer is asked to supplement by a few lines what has been so admirably done in the above full and beautiful notice of a very precious life.

Armine Nicolls was, as Dr. Adams mentions, the grandson of one,—Bishop George Mountain, and the son of another, Dr. Jasper Hume Nicolls,—to whom the Church, not in the Diocese of Quebec only, but in all Canada, owes more, for all the elements in it that are best, than can be expressed.

The writer has tried to bring out fully in his STORY OF A HUNDRED YEARS what the Canadian Church owes to the Mountain

family. To the golden chain of names of holy men there recorded, another link of sterling value is now added. The writer remembers, when another member of the Mountain family was expressing appreciation of that tribute, Armine Nicolls saying in his playful way that he did not know that he ought to feel much gratitude for the STORY, as it was all a eulogy of Mountain goodness and he was a Nicolls. The writer may now say that the beauty and purity and modesty of Dr. Nicolls's character descended to his son,—and what better gift could he have received? The two names of Mountain and Nicolls are bound up for ever together in the history of this Diocese, as in their memory two of the best permanent influences for good.

For the highest refinement there must be fire, and Armine Nicolls was early exposed to a very fierce experience of the fire of pain. When fifteen years of age, an illness of the most serious nature, accompanied by intense suffering, confined him for nine months to his bed, and left its mark very deeply on him for life. He came out of it with that delicacy of constitution which Dr. Adams records, to which, however, he never gave in, but always bore up against it with such brave cheerfulness. That terrible illness broke down completely his father's health also, who nursed him through it all with the utmost tenderness.

Being the son and grandson and great-grandson of three great Churchmen, of the good old historic high Church School, Armine Nicolls was of course a Churchman and a strong one. Like them also he was as conspicuous for his personal devotion as his beautiful shrinking from everything like display in religion and in everything else would permit. There is a "door" which we are bidden to "shut to," and which therefore must not even when one is gone out of sight be without good cause opened too widely for "Men of the Common Sort" to look in. But one trait in his devotional habits the writer has heard (it came indirectly from his mother and is undoubtedly authentic) which ought to be recorded here as useful to other young men;—perhaps some of us who are older and more robust may feel it as putting us to secret shame:—No matter how late at night he might come in, when detained out by work or recreation, even if it were one or two in the morning, he always would

spend the same amount of time in devotion as if it were his usual early hour.

But it was not only the devotional side of the religious life which was illuminated by his modest example. To the practical work of the Church he devoted all the time and strength he could spare. Both in Montreal and Lennoxville he did good service as a lay reader, the former especially deserving mention as involving probably more self-sacrifice after his six days of hard and exhausting work, then taking part in the Mission Service in the neighbourhood of Lennoxville.

His last public religious act was to walk to the Parish Church, a Sunday or two before his last illness, after the morning Service was over, for Holy Communion.

His end was what the close of so brave and patient a life ought to have been,—courage and the exertion of all his vital powers in the struggle for life, with calm and simple yet entire resignation to the Higher Will.

The Reverend Principal of the College he loved so well was the right one to write his *In Memoriam*. He was a true, a typical Lennoxvillian,—and Lennoxville may well be proud of him,—a refined gentleman, a good scholar, a hardworker, a sound Churchman, a humble Christian, an affectionate brother, with a warm and kindly heart. Without doubt *Requiescit in pace Christi*.

H. R.

St. George's Parsonage,  
Windsor Mills,  
P. Q.

22nd April, 1897.

#### MEMORIAL SERVICE AT LENNOXVILLE.

In S. George's Church, Lennoxville, at half past four on Wednesday afternoon, March 31st, there was held a touching Service, coincident with the funeral of the late Armine D. Nicolls, M.A., Bursar of the University of Bishop's College. The organist and choir were in their places and there was a large attendance from amongst the inhabitants of Lennoxville. W. A. Hale, Esq., son of the late Chancellor Hale, with others from Sherbrooke, and the Rev. Ernest A. W. King, M.A., from Waterville were also present. The Service began with the singing of Hymn 140, A. & M. "Jesus lives! No longer now can thy terrors, Death, appal us." Then Psalm XXXIX from the "Burial Service" was

chanted and was followed by the usual Lesson from I Cor xv, read by the Rev. Prof. Parrock, M.A. The second Hymn was No. 222 upon that consoling text "God shall wipe away all tears from their eyes" and beginning "Ten thousand times ten thousand in sparkling raiment bright." Rev. Prof. Wilkinson, M.A., continued the Burial Service, omitting the Prayer of "committal," and the Rev. Prof. Scarth, M.A., Rector of the parish and Rural Dean said the usual prayers. After Hymn 231. "For ever with the Lord," Mr. Scarth, from his large warm heart, and in tones trembling with emotion, made a few apt and touching remarks, saying amongst other things "You are all aware, my dear brethren, of the object of this special Service. Its purpose is to commemorate one, whose funeral is taking place in Quebec to-day about this time. Mr. Nicolls has been going in and out among us for years. He has been known to all of us more or less, to many of us intimately, to some of us *very* intimately, and to myself through all his life of forty-two years from its very childhood—a life singularly free from stain and marked by loving respect and honor from all in that wide circle wherein he was so well known. I am sure you all feel and appreciate the appropriateness of substituting—as we have—our accustomed Lenten Wednesday afternoon Service by this special "Memorial Service," and by a "meditation," which I will ask you to make with me upon the fourth verse of the twenty-third Psalm in those familiar words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me." Close and reverent attention was devoted to this markedly fitting, instructive and comforting religious exercise, after which a most suitable and interesting, but very solemn Service was concluded by brief prayers and a Benediction.

#### JOHN JACKMAN FOOTE

The City of Quebec in general, and the Cathedral Congregation in particular, have sustained a heavy loss in the decease of Mr. J. J. Foote, the well known Proprietor of the *Morning Chronicle*.

A man of pure life and of a high sense of honour and honesty, he deserved the respect, which was universally accorded to him.

He was a warm friend of the Cathedral, a member of the Select Vestry, a constant attendant at the Services and a regular Communicant.

His heart was in his home. A more affectionate father cannot be imagined, and his affection was amply returned. Hence his death creates a gap in the family circle, which nothing on earth can fill. The life of a journalist is an anxious one, and beset at times with insidious temptations. Hence, it is much to Mr. Foote's credit, that the keenest critic cannot impugn his integrity.

Many trials fell to his lot, but he bore them with unquestioning faith and un murmuring resignation. And the rest has come. Those who love him can think of him as being "where beyond these voices there is peace."

MRS. G. K. VAN.

It is with feelings of sincere sorrow that I have to report the death of Catherine Mary Ross, beloved wife of G. K. Van, Esq., of Spring Hill, Province of Quebec. Those only who knew her could fully appreciate her work in a Parish.

A woman endowed with a high percentage of theological learning, a true and loyal supporter of her Clergyman and of her Church, giving not simply out of habit, but on principle, a tenth and more than a tenth of her worldly substance to the cause of Christ's kingdom upon earth, a regular and earnest Communicant, and in fact in every sense of the word a Christian, she has been called from our midst and has entered into her eternal rest.

On the sixth day of March she was taken with a stroke of Paralysis from which she never recovered. On the following Thursday night she recovered consciousness for a short time, and at eleven o'clock, surrounded by her sorrowing husband and loving children, she and every member of her family partook of the Sacrament of the Lord's Supper. Shortly afterwards she became unconscious and remained so until noon on the following Saturday, and then, suddenly recovering consciousness, she bade good bye to those she loved in this world, and with the words still lingering on her lips, that she was "perfectly happy," she entered into the Paradise of God.

H. A. BROOKE.

## DISTRICT NEWS.

### MILBY.

The Rev. Professor Wilkinson reports:—

The Easter meeting of the Vestry of S. Barnabas was held on Easter Monday, at half-past seven in the evening, at Mr. Tambs' house. Mr. R. Warwick having resigned, Mr. E. Burton was chosen clergyman's Warden in his place. Mr. Tambs was re-elected People's Warden. Messrs. Miles and Libby were elected Sidesmen, and Mr. R. Warwick additional representative to Deanery Board. Mr. Fred Wurtele, of Quebec, was elected Delegate to the Synod in the place of the late Mr. Nicolls, whose death we all deeply deplore.

Amongst other votes of thanks, there were unanimously passed, one to Miss Tambs, for her gratuitous services as Organist, and one to Miss Glenday, for kindly assisting at the Organ during Miss Tambs' absence.

### S. GEORGE, BEAUCE.

The Reverend H. S. Harte writes:—

During the Lenten Season, we held, be-

sides the usual Ash Wednesday and Sunday Services, a special Service on Thursday evenings in S. Peter's Church here. At these Services, which were preceded by a Confirmation Class, a series of Addresses on Confirmation and the Holy Communion were given. In Holy Week we held Services on Wednesday evening and Good Friday morning.

The proceeds of a voluntary Mite-Box Offertory at these Services we have devoted to the Mission Fund of the Diocese of Algoma, and our Good Friday collection to the Fund in aid of Bishop Blyth's Mission to the Jews.

Our Easter Congregations here, owing to the ice shove, were the smallest for years. For the same reason, as well as on account of the fearful state of the roads, we were hindered from holding Services at either Cumberland or Cranbourne.

Our Parishioners at Cranbourne have filed notices of Dissent upon the School Commissioners of that municipality, and we anticipate reorganizing in the Fall the Church School there, which has been in abeyance for some years. Our thanks are due to Mr. B. Atkinson, who has land in this section of our Parish, for also dissenting, thus giving us the benefit of his taxes for the support of our School.

We trust that, by the time these items are in print, work on our Parsonage will be well under way, as well as the barn attached to the same completed.

The work at Moose River Mission continues to show many encouraging features. His Lordship the Bishop of Maine will visit our Station there on Sunday, May 23rd, and administer the Apostolic Rite of Confirmation to a class of eight Candidates. Mr. Philip Callis, a Student of Bishop's College, Lennoxville, will have charge of this work under my direction during the Summer months. He will reside at Denbistown, about five miles from Jackman, on the C. P. R. Short Line.

### Postscript.

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

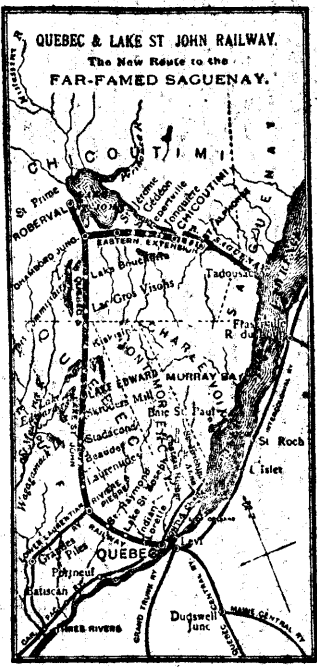
Miss Newton (3), Dr. C. S. Parke, Mr. G. F. Gibsons, Mr. Cummins, Miss L. E. Shephard, Quebec (2), Reverend E. A. W. King (20), Reverend E. B. Husband (36), Reverend F. Riopel, Mr. Blake, Valcartier, Reverend A. E. Whatham, Reverend L. R. Walters (37), Mrs. John F. Le Cocq, Island Jersey, Mrs. W. J. Watkins, S. Germain, Mr. Chalk, Montreal, Mrs. Roberts, S. John, N. B., Miss Vial, New York.

Also for 1896:—Dr. C. S. Parke, Mr. Cummins, Reverend A. E. Whatham.

Also for 1898:—Reverend A. E. Whatham, Mrs. J. F. LeCocq.

One or two contributions have reached us too late for insertion in this Number. We hope to publish them in our next issue. All items of news, etc., intended for the June Number, should reach us on or before May 20th.

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