

# 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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### The Bishop's Engagements for July.

During the month of July the Bishop, accompanied by his Chaplain, the Reverend James Hepburn, Rector of Richmond and Rural Dean, will be visiting the Canadian Labrador Coast. He hopes to return to the Gaspé Coast to hold Services as follows :

Sunday, July 31st—Ordain the Reverend G. Pye to the Priesthood, Malbaie, Gaspé, P. Q., 10 a.m. Preach at Barachois Church, 3 p.m. Confirmation, Malbaie, 7 p.m.

As was the case two years ago, the following Prayer may be used in Church at Morning and Evening Prayer, and in family worship, and in private prayer, during the month of July.

#### THE PRAYER.

Almighty God, to Whom all things in heaven, in earth and under the earth do bow and obey and Who art a strong tower to all them that put their trust in Thee, be pleased to receive into Thy gracious protection the Bishop of our Diocese and his Chaplain whilst on their Missionary journey ; against all dangers and temptations stretch forth Thy right hand to help and defend them, keep them in health and happiness, prosper their way before Thy face, and bring them home again in peace and safety ; through Jesus Christ our Lord. *Amen.*

NOTE.—During the month of July all necessary Diocesan business will be attended to by the Venerable Archdeacon Roe, D.D., the Bishop's Commissary, Windsor Mills, P. Q.

### The Bishop's Labrador Visitation.

Many letters have been received from the Bishop since he left home on June 8th for his Labrador, Gaspé and Magdalen Islands Visitation, and our readers will be glad to know that all is going well, and much good work is being accomplished. The Bishop arrived at Gaspé Basin about ten o'clock on Friday morning, June 10th, and received a warm welcome from Mr. and Mrs. Richmond.

On Sunday morning there was Confirmation and Holy Communion at Gaspé South, and then in the afternoon the Bishop preached at Gaspé Basin. After tea he drove up to Sandy Beach and preached for Mr. Horner, staying there for the night. On Monday morning a whaleboat conveyed the Bishop across the Bay to Peninsula, where he found Mr. Bayne, who has had a bad bout of sickness, much better. Confirmation were held at Peninsula and Little Gaspé, and on Tuesday morning, June 14th, the Bishop returned to Gaspé Basin and lectured in the evening to a crowded Church on the Reunion of Christendom.

And now came a few days of delay, owing to the breakdown of the S. S. "Mont-cello," plying between Dalhousie and Gaspé Basin, which should have brought the Reverend J. Hepburn, the Bishop's Labrador Chaplain, and a cabin-boy for the S.S. "La Canadienne." As

a consequence of the non-arrival of the latter, the Government boat was obliged to wait, until both Mr. Hepburn and he, having returned by train to Rimouski and caught the S. S. "Admiral," arrived at Gaspé. Eventually the Bishop and his Chaplain left Gaspé about nine o'clock Friday evening, June 17th, and with a straight course and calm passage, the delay having caused them to escape a bad gale, they reached Sheldrake about 10.30 Saturday morning. Here the Bishop consecrated a Burial-ground for Mr. Touzel, and going once more on board they coasted down to Mingan, where they were met by the Reverend J. Almond.

Mr. Scott's office having been cleared and prepared to serve as a Church, they landed on Sunday, a wet and foggy day, at 10 a.m., and had Mattins, Holy Communion and Sermon—three Clergy and a congregation of five, viz: Commander Wakeham, Mr. and Mrs. Scott and their two sons. Others would have come down from more distant places, had it not been such bad weather. After dinner there was Evensong at half past three, and for the rest of the day they were hospitably entertained by Mr. and Mrs. Scott, going back to their ship at dusk. Soon after passing out of harbour on Monday morning, "La Canadienne" was enveloped in thick mist, and after creeping along for some miles to the next harbourage, they were obliged to anchor until Tuesday morning, when another start was made, and they reached Esquimaux Point about breakfast-time. The Bishop went on shore and visited the only two Englishmen in the place, Messrs. McGee and Ahier. He also called on Dr. Tremblay, and having found that Mgr. Labrecque, the Roman Catholic Bishop of Chicoutimi, was at the Parsonage, waiting for the S. S. "Otter" to take him back from the North Shore, the Bishop went to see him and his Vicar General, and spent a pleasant half hour.

And now once more they weighed anchor and proceeded on their way for Natashquan.

This is our last news, mailed on June 21st. May the remainder of the journey be as prosperous as the beginning!

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### Our Sacred Picture.

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#### CHRIST BLESSING LITTLE CHILDREN.

Here in our Sacred Picture, which by the kindness of Mr. Frank Munsey, we are able to offer to our readers this month, we have a beautiful conception by the German Artist, C. G. Pfannschmidt, of a subject which is ever dear to us, as setting forth a ground for Infant Baptism, which has been the invariable practice of the Church from Apostolic times. Nothing more beautifully exemplified the sweetness and tenderness of Christ's nature, than His command to His disciples to admit children to His presence. With an instinct of His goodness the little ones are represented as doing homage to Him, and He, knowing the purity of their young lives, grants them His richest blessings, "for of such is the Kingdom of God."

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#### ALGOMA.

We constantly hear, through the interesting columns of that valuable Diocesan paper, the *Algoma Missionary News*, of the earnest and loving labours of our old friend, the Bishop of Algoma, and no doubt it is our duty to keep our readers informed of Dr. Thorneloe's work, and that, not only because of his connection with our Diocese, but also with a view to keeping alive our Domestic Missionary zeal.

Since that which is here related, viz, the visit of the Bishop to the Indian Mission of Negwenenang, took place some months

ago, we do not give the date, but simply offer the narrative with two little sketches, as a type of the great Missionary work that is being carried on so close to our own doors.

"On Sunday,—the Bishop of Algoma, his Chaplain, Rev. Robert Renison, and his son, Mr. Walter Thorneloe, assembled in the little village of Nepigon, a station on the C. P. R. towards the western end of Lake Superior, for the purpose of making the trip up the Nepigon River and visiting the Indian Mission of Negwenang, on Nepigon Lake.



AN INDIAN CHIEF.

After a happy and interesting day of Services in the little wooden Church which stands in the midst of the trees beyond the station, Monday morning finds us bright and early wending our way to the river's edge below the railway bridge. We are heavily laden. All around us when we reach the water are bundles, packages, bags and utensils of various kinds. It is evident we expect to be away from the centre of supplies for some time. Salt pork, potatoes, a bag of flour, oatmeal,

tea, sugar, salt, etc., etc., are conspicuous, and give promise of support by the way. A tent, some blankets, frying pans and kettles are also much in evidence, and assure us of comfort, if not luxury. By the kind forethought of a great friend of Algoma in England, the Bishop is specially provided with an air bed. This he afterwards found to be luxury indeed.

There they all were—this somewhat motley array of things—together with several bundles of clothing to be given to the Indians. And in charge of these, and of us, were our seven Indian guides and canoeemen—more than necessary, and anxious, all of them, to do honour to the Bishop and to the occasion.

It was a pretty sight, the four birch bark canoes, graceful and light, sitting on the water like birds, and despite their heavily laden condition, skimming over its surface with a speed very surprising. Certainly Indians know how to paddle.

Our course lies, first of all, across a wide expanse of the river known as Lake Helen. Presently we come to our first wigwam. There it is, a veritable wigwam, made of birch bark laid spirally round a cone-shaped stack of poles. At the top is the smoke hole, on one side the entrance. In front of this stood an Indian woman and three little children—pagans, our guides told us. We could spare time for only a few words. They were on their way back to their quarters up the lake. Ah, how sad to think we could do so little for them!

Presently the river narrows. Its stream becomes swifter. High rocks shut it in. Its waters swirl and eddy at their foot. The outlook is wild and picturesque in the extreme. And now an impassable rapid lies before us, its wild rush of water pouring tumultuously between high, gate-like rocks, forming a lovely picture. It is our first portage, and we have to get out and carry everything for more than two miles overland to the smooth waters above. What a business it is! And what

wonderful carrying power those Indians have. With broad leather straps passed over their foreheads, and around the bundles on their back and on their shoulders, they carry with comparative ease 200 pounds. But it takes time. And the end of the day only found us at the farther side of this "long portage," 15 or 20 miles from our starting point. Our tent was soon erected, a roaring fire of logs made, provisions produced and cooked by the Indians, and presently what a meal



LOADING UP AT A PORTAGE.

we had! Hunger is indeed a good sauce! And the Nepigon for an appetite!

In the night a drenching rain fell; and in the morning with some difficulty we prepared a damp breakfast and ate it in the drizzle. The start was made in what promised to be a steady downpour. Wetter and wetter it became, till at noon we were in a rather dripping condition as we landed for dinner. But then the weather cleared and at night we were quite dry again. As the shades of evening fell, having passed through wonderful

scenery of lake and river and forest, we reached our fourth portage and encamped at a point only five miles distant from the quiet Nepigon Lake, which is said to be ninety miles across.

The next day, refreshed by a splendid night's rest, we were up early, and off, soon reaching the Nepigon shore. Here, looking over the great stretch of water, dotted with islands and shimmering in the warm sunshine, we were in a veritable fairy-land. Vast forests of evergreen clad the shores in all directions. There was no sign of human habitation. We were in Nature's heart, a veritable sanctuary of the Great Creator. Yet here and there, through all that region, we knew that He had Indian children with souls to be saved like our own.

At our last portage we had a proof of the Indian's quickness of sense. The portage was a good mile long and all the way through thick forest. Suddenly, at our camp fire, the old Chief Oshkopida appeared, saying, "I was on the other side of the portage, and smelling the smoke of your fire, came to greet you." A remarkable instance of real devotion and sterling worth is this old man. Strong and active, despite his years he still keeps his canoe in the front and leads us. He is thoroughly devoted to the Church—looks after the building, and keeps up the hearts of his people in the absence of the missionary.

Rounding a point at about 5 o'clock on the third day, we came suddenly in sight of the Mission. There it was—Negenenang, the Indian settlement, of which we had so often heard. On the cliff, to the right, stood the little Church hallowed by many associations both beautiful and sad; the centre of Mr. Renison's many years of labour. And there beside it stood the old Mission house and school, the log hut in which Mr. Renison had lived with his family so long. And stretching away to the right ran the rude path or road, along which at intervals were

ranged the cottages of the Indians, each with its surrounding garden of vegetables. Negwenenang ! hitherto but a name only. There it stood, and here were the poor children of the forest gathered out of the wilderness of sin and wickedness into the garden of the Lord. Poor people, they were a simple-hearted group, and our hearts went out to them. Alas ! that we can do so little for them ! Alas ! that they should be so few ! Away in those vast forests across the lake roam others who need to be gathered in as these have been. Who is to do the work ?

That night we had a Service, and every soul in the place except one old man of 100 years, who could not walk out, was present. It was a hearty, touching Service. How glad they were, these poor people, to see us, and to join with us in the worship of God !

After the Service there was a "pow-wow" or conference at the house of Chief Oshkopida, who told us the story of the opening of the Mission—a story of faith, and hope, and love, telling of forty years of waiting from the time of the "Robertson treaty," for the promised Missionary to teach them the religion of their Great White Mother, *i. e.*, the Queen ; of the arrival of Bishop Fauquier on his first visit ; and of the eventual appointment to the Mission of the Rev. Robert Renison ; and closing with a strong assertion of his people's loyalty to the Queen and the Church, and a statement of their sore need of a successor to Mr. Renison to console and cheer them in their conflict with their spiritual enemies. But what can we do ? Where are the means, and where is the man ?

It was late when we lay down for the night under our tent, with the Union Jack flying over us. But we awoke thoroughly refreshed next day, and were soon busy with the duties of our visitation. There were three Candidates for Confirmation. They had to be carefully catechized. Then there was the solemn

Service, including the Rite of Confirmation administered to three young people, and the Holy Communion. The Indians throughout were most reverent and devout.

The Services were followed by a feast and games. At one point in the proceedings the chief, gathering the band together and disposing of them around the Bishop according to traditional custom, gave the chief pastor an Indian name. This he did in a flowery speech, and by laying his hands on the Bishop's head. The name chosen for the Bishop is as significant as it is unpronounceable—Mezatawagezhgueshukung, meaning "the revolving sun," since it is the Bishop's duty to go about continually, diffusing the light of Heaven. The name of Weduhkogawenene was given in like manner to the Bishop's son. It means "the man who helps," and was no doubt intended, as it was taken, to be a great compliment.

War dances and the distribution of clothing concluded the ceremonies.

At 7.30 in the evening, as the shades of night were falling, our tent was struck, hearty "boojhoos" were said, and amid the good wishes and kind words of the assembled band we set out over a dark and heavy sea on our way homewards.

And after three days' delightful journeying we found ourselves again at Nepigon station, whence we had set out a week before."

Should not this story make us in the Diocese of Quebec resolve that the means for carrying on Domestic Missions shall not be so scarce.

### **Pan-Anglican Conference.**

REPORT ON CHURCH UNITY (*Continued*).

(*c.*) *In its relation to other Christian Bodies.*

#### I.

The question of unity with Christian bodies, other than the Eastern and Roman Churches, is one which has awakened

among the members of this Conference a deep and most affectionate interest, and has led them to consider once more on what basis such unity might be established.

At the Lambeth Conference of 1888 the following important resolution was passed on the subject :—

That in the opinion of this Conference, the following Articles supply a basis on which approach may be, by God's blessing, made towards Home Reunion :—

- (a.) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to Salvation," and as being the rule and ultimate standard of faith.
- (b.) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
- (c.) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him.
- (d.) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

And now to-day we can only re-affirm this position as expressing all that we can formulate as a basis for conference.

It may be well for us to state why we are unable to concede more.

We believe that we have been Providentially entrusted with our part of the Catholic and Apostolic inheritance bequeathed by our Lord, and that, not only for ourselves, but for the millions who speak our language in every land—possibly for humanity at large. Nearly a century ago the Anglican Church might have seemed to many almost entirely insulated, an institution, in Lord Macaulay's language, "almost as purely local as the Court of Common Pleas." Yet at

that time an eminent Roman Catholic (Count Joseph de Maistre) declared his conviction that the English Church was endowed with a quality analogous to that possessed by chemical *Intermedes* of combining irreconcilable substances.

This quality of our Church we cannot forget and dare not annul. We feel we should not be justified in placing "new barriers between ourselves and the ancient historical Churches." Nor, in a different direction, do we believe in mere rhetorical calls to unity. Nor would we surrender in return for questionable benefits the very elements of the peculiar strength and attractiveness of our own system—its quiet adherence to truth, its abstinence from needless innovation, its backbone of historical continuity. We cannot barter away any part of our God-given trust, because we feel that such action would involve an amount of future loss and forfeiture which we cannot estimate at the moment.

For these and other reasons we cannot concede any part of our essential principles.

## II.

Yet, if this, our inevitable attitude, seems discouraging to many loving hearts, those who are watching for the day of reunion to whiten upon the clouded sky are not without tokens of the coming dawn.

Let us glance for a moment at our four principles. We rejoice to see—1. The general and loving acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to Salvation and as being the rule and ultimate standard of faith.

2. It is cheering to find that not only the Apostles' Creed but also the Nicene Creed is received by so many holy and gifted minds among our separated brethren. In the Nicene Creed—that lasting safeguard against all forms of speculation which call in question either the perfect



manhood or the true Godhead of our Blessed Lord—they acknowledge the essential Christianity necessary for eternal life, more particularly the full truth concerning the person of our Lord Jesus Christ.

3. As to the Two Sacraments ordained by Christ Himself: many to whom the question has been referred, not only assent to the necessity of the unailing use of Christ's words of Institution and of the elements appointed by Him, but, in accordance with our Prayer Book, see in the one ordinance the Sacrament of life, in the other the Sacrament of growth.

4. The historic Episcopate not naturally raises graver difficulties. Yet in America many of our Presbyterian brethren appear to have been not unwilling to remember that in England in 1660 their forefathers would have been prepared to accept episcopacy with such recognition of the laity as now exists in the United States and in the Irish and many of the colonial Churches. We naturally turn to the Established Church of Scotland, which approached us at the beginning of the present Conference with a greeting so gracious and so tender. That body has amongst its sons not a few who are deeply studying the question of the three Orders in their due and proper relation.

### III.

As we approach the conclusion of our task, we wish to advert to two subjects which should stand out high and clear above all else:—(1) The Divine purpose of unity; (2) the existence of conditions in the Church and spiritual world. The first as our authority for working, the second our encouragement to work.

(1.) We are thankful that the subject of Christian unity is gaining an increasing hold upon the thoughts, and, we believe, upon the prayers of Christian people. The day is passed in which men

could speak of the Church of God as if it were an aggregate of trading establishments, as if our divisions promoted a generous rivalry, and saved us from apathy and indolence. Men of all schools of thought are realising the grievous injury which has been done to Christianity by the separations which part holy men and women of various Christian bodies from each other.

(2.) We find an ever growing hope of reconciliation in the historical phenomenon of *circumstances* generating a *condition* in the world of thought.

Such *condition-crises* sometimes occur. Their history is this. For a long period, two strains of thought, two currents of opinion, two sets of ideas, exist in a community. Of these, one at the outset is greatly in excess of the other; but that other has in it the true principle of growth, and so at last the two elements stand in equilibrium. Then the balance turns irresistibly, and the hopeless minority of one century becomes the triumphant majority of another. At the present time we are led to believe that this principle may be applied to "Home-Re-union."

*Circumstances*, which are but God's preparation, produce the *condition* which is God's advance. We look forward in faith and hope to the sure coming of a time when this condition will arise by the anti-sectarian and conciliating work of God the Holy Ghost in the life of Christendom.

The *circumstances* of our Christendom are rapidly producing the *condition* which is antagonistic to separation. The circumstances to which we refer are such as these: larger and more liberal views of the interpretation of Scripture; movements which enlarge and correct men's knowledge of primitive Church History; the overthrow of metaphysical systems which deprave and discolour the attributes of God; belief in and love of the

living, ascended Christ, giving earnestness and beauty to Christian worship; thought critical, ethical, æsthetic—these things are bringing about the *condition* in which union will be as natural as disunion has been for some centuries.

In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better—to join with them in works of charity. We are more than willing to help to prevent needless collisions, or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ; and the Muse of the Church's history may no longer be hate but love. May He grant us (in Bishop Jeremy Taylor's

words) "uniting principles, reconciled hearts, and an external communion in His own good season."

Time ripens, thought softens, love has a tender subtlety of interpretation. Controversy in the past has been too much the grave of Charity. We have much to confess and not a little to learn.

#### IV.

When we come to consider the practical steps which are to be taken towards re-union, we feel bound to express our conviction as to the magnitude and difficulty of the work which lies before us; a work which can only be accomplished by earnest, and, so far as possible, united, prayer to our Heavenly Father for the help of the Holy Spirit that we may be delivered from all hatred and prejudice, from everything that can hinder us from seeing His holy will, or prevent us from accomplishing His divine purpose.

The Lambeth Conference of 1888 adopted the following resolution:

"That this Conference earnestly request the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that *they hold themselves in readiness* to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communions in the English-speaking races, in order to consider what steps can be taken, either towards corporate re-union, or towards such relations as may prepare the way for fuller organic unity hereafter."

We consider, however, that the time has now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they hold themselves in readiness to enter into brotherly con-

erence with representatives of other Christian communities in the English-speaking races, but should themselves originate such conferences and especially arrange for representative meetings for united humiliation and intercession.

#### RESOLUTION.

That the Bishops of the several Churches of the Anglican Communion be urged to appoint Committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these Committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect.

#### CATECHISING.

##### CHURCH CATECHISM No. XIX. C.

What do you mean by sin? *All that is against God's will.*

How is it that all men are sinners? *Because Adam sinned, and therefore all men are born in sin.*

And what does the fact that we are born in sin cause us to be? *It causes us to be inclined to do wrong.*

And what results from the fact that we are all inclined to evil? *We all do many wrong things.*

What then is our great need? *Forgiveness.*

What must otherwise be the result of sin? *Death.*

What is necessary on our part in order to forgiveness? *Repentance and faith.*

But what is the real cause of forgiveness? *The Sacrifice of Jesus Christ.*

Why do not all men have their sins forgiven? *Because they do not accept Christ.*

Give Scripture proof that we must confess our sins? *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. i. John i. 9.*

Give Scripture proof that we must believe? *Believe in the Lord Jesus Christ and thou shalt be saved, and thy house. Acts xvi. 31.*

By what channels is forgiveness conveyed to each one of us separately? *By Holy Baptism, Confirmation, Holy Communion and Absolution.*

Since we are forgiven through Christ, to whom do we belong? *To Christ.*

And what will be our feeling towards Him? *A feeling of love.*

And what will be the result as regards our daily work? *It will be better done.*

##### CHURCH CATECHISM No. XX. C.

When our loved ones die, what is our great comfort? *That they will rise again.*

What do we call this in the Apostles' Creed? *The Resurrection of the Body.*

What does Resurrection mean? *Rising again from the grave.*

What becomes of the Body after death? *It is buried, it decays and it becomes dust.*

Who will make it live again? *God.*

Give Scripture proof that our bodies will rise again? *The hour is coming in which all, that are in the graves, shall hear His voice and shall come forth. S. John v. 28, 29.*

What instances have we in the New Testament to shew that our bodies will be the same? *The Raising of the Daughter of Jairus, of the Widow's Son at Nain, of Lazarus and the Resurrection of Jesus Christ.*

What instance have we to shew that our bodies will be glorified? *The Resurrection of Jesus Christ.*

What shews that our Lord's risen Body has new powers? *He was able to appear and to vanish at will.*

When are our bodies to rise again? *At the last day.*

And what will then take place? *The Judgment.*

What signs will precede all this? *Signs in the Sun, Moon and Stars, and distress of nations.*

How is it then that the World will be surprised when all this takes place? *Through want of faith.*

Give an illustration of this great Resurrection? *A Corn of Wheat.*

### S. Andrew's Brotherhood.

At a Meeting of the Dominion Council of the Brotherhood of St. Andrew, held at the Brotherhood house, "Qew Beach," Toronto, on Friday last, the programme for the Dominion Convention, to be held in Hamilton in September, was outlined.

Among the names of those, who will take part in the programme, we find—The Bishops of Kentucky, Nova Scotia, Huron, Niagara, the Right Reverend E. Sullivan, D.D., Toronto; James L. Houghteling, President, Brotherhood of S. Andrew in the United States; Reverend G. Osborne Troop, Montreal; Reverend Canon Matheson, Winnipeg; Reverend H. C. Dixon, Toronto; Reverend Dyson Hague, Toronto; Reverend T. W. Powell, Eglinton; Reverend T. C. S. Macklem, Toronto; G. Harry Davis, Philadelphia; A. B. Wiswell, Halifax, N. S.; J. D. Christie, Simcoe; C. S. Wilcox, Windsor; W. H. Paget, Norway, Ont.; J. A. Catto, Toronto, and Judge Senkler, Perth.

### OUR MISSION FUNDS.

The following letter was recently sent out by the Bishop to all our Clergy, asking them to bring the true state of our Diocesan Funds before their people. We publish it this month in the GAZETTE, and would beg all our readers to give it their earnest attention.

Quebec, May 10th, 1898.

MY DEAR SIR,

In case you have not already done so, I would earnestly ask you to read very carefully the Report of the Central and Diocesan Boards of our Quebec Church Society, which you have lately received by mail in the Church Society Report.

The facts there set forth will shew you that we are really in a very critical position. You will see, *i. e.*, that although our Clergy Trust Fund contributed last

year the whole of its available income, viz: \$5,875 instead of \$2,500 as in the previous year, yet our Diocesan Board Revenue Account went back last year \$876.77. And in connection with this point we must remember that we have to lose this year nearly \$1,000 per annum of the expiring S. P. G. Grants, and a further sum of about \$1,550 per annum at the end of next year.

Meantime we are using the whole of our annual revenues, except the Bishop Williams' Memorial Fund, which we should be very unwise to touch until the S. P. G. Grants are actually discontinued.

But when we do begin to throw the interest of this Fund into our Diocesan Board Revenue Accounts, it will be very far from fully meeting the deficiencies caused by the withdrawal of the S. P. G. Grants, without reckoning the further deficiencies which must arise from the constant shrinking of the annual interest on the Capital of our Clergy Trust and Mission Funds. The only chance therefore of our being able to continue to employ enough Clergy to meet the wants of our people, if we are at the same time to maintain the present scale of Stipends, is that the people in all our Congregations shall get to really understand the position in which we are placed, and shall consequently be induced to contribute more readily and liberally (1) towards their own Parish Assessments in all cases in which their Parishes are receiving assistance from the Diocesan Board, and (2) towards the Mission Fund of the Church Society, both in Church on the Sunday next to Michaelmas, and also in their homes, when they are called upon by the Church Helpers or the Church Society Helpers to make their annual subscriptions in the Fall.

It is only in this way that we can be saved from falling back in our gifts, as we did last year, \$942.28, besides \$240.62 owing to the loss of interest on the invested Capital of our Mission Fund, or

\$1,182.00 in all, from the amount raised in the previous year.

I would therefore beg very earnestly that you will bring the whole matter very fully before your people, and that you will do your best to lead them to increase their Assessments and their Gifts, so that we may have enough money to enable us to go on paying our heavy grants to our Missionary Parishes, as we are doing at the present time.

Believe me,  
Yours very sincerely,  
A. H. QUEBEC.

### CHURCH SOCIETY.

#### CENTRAL BOARD.

A stated meeting of the Central Board was held on 21st June. In the absence of the Lord Bishop, Dr. Dunbar, one of the Vice-Presidents, presided. Reports were submitted by the Education Committee, the Finance Committee, the Treasurer and the Secretary. A grant was made in aid of a poor school in North Ireland. An application was received for aid toward the repairs (most needful and urgent) of the Church on Amherst Island, one of the Magdalen Islands, used during the summer season by fishermen. Though contrary to the Society's rule to make grants in aid of repairs, the peculiar circumstances of the case elicited the hope that funds for the purpose might be obtained from some source, and the Secretary was instructed to obtain fuller information. The Society's grant was withdrawn from one of the Schools in Bourg Louis, owing to the very small average attendance thereat.

Ten grants were made in aid of sons and daughters of Clergymen. Four others, considered, it was hoped would receive aid from another source.

Several certificates from widows, called for under the new By-Law governing the W. & O. Fund, were received and consi-

dered; and pensions fixed in accordance with the declarations respectively given.

The Reverend J. S. Dickson qualified for participation in the benefits of the Pension Fund, and was conditionally accepted so far as concerns the W. & O. Fund.

### University Intelligence.

#### BISHOP'S COLLEGE, LENNOXVILLE.

Canon Adams attended the funeral of Sir A. J. Chapleau, representing both the Bishop of Quebec and the University of Bishop's College, of which the late Lieutenant-Governor was an honorary D.C.L.

The Bishop held a Confirmation in the College Chapel on the evening of June 2nd when three boys received the Apostolic Rite.

The Corporation held its Annual Meeting on June 3rd. The finances for the year 1897 shewed a balance on the right side.

The Principal's Valedictory Sermon was preached on the evening of June 26th.

So lately as May 30th, Bishop Potter wrote to say that he would be with us for the University Sermon on June 30th; Bishop Niles, of New Hampshire, a Hatley man by birth, is expected to receive the Hon. D.C.L. The like honour is to be conferred upon the Reverend T. W. Fyles, the eminent Entomologist, of Levis; upon Sir James D. Edgar, Speaker of the House of Commons, an old Lennoxville Boy; upon Sir J. G. Bourinot, Clerk of the House of Commons and an eminent authority on the Canadian Constitution. In the next number we may hope to give an account of the proceedings of June 30th.

On June 5th the Principal visited the Sawyerville Missions, taking the work of the Reverend A. H. Moore, B.A; this included a Celebration at Randolph.

On June 12th the Reverend E. A. W. King, M.A. (now of S. John's, Melbourne), visited the College and preached in the

morning upon the Jews, and gave the University Sermon in the evening, preaching a most instructive and interesting Sermon upon the doctrine of the Blessed Trinity. It is hoped to continue these Sunday visits of the Parochial Clergy from time to time. The Principal took the round of the Melbourne Mission. Mr. King evidently has a most interesting field of labour, with the Welsh people of Rockland, so musical and so hearty, and with the promise of building a Church at the Ridge. We congratulate Mr. King on the prospect of Church Extension and trust that he will repeat in the new sphere his success in the Waterville Mission, where he found one Church, which has been renovated during his incumbency, and left three, the Churches at North Hatley and Eustis being due to his vigorous initiative and perseverance. Their *Alma Mater* welcomes to its walls her hard working clerical sons, and the members of the Staff are cheered by the evidences of solid work done by the alumni of the College, which they behold in the parishes they are privileged to visit.

Canon Foster's health caused him to disappoint us of his Sunday visit, planned for April 17th. We hope the pleasure is only deferred.

College Examinations are the order of the day, and very few College events are thus to be recorded of any other kind.

The Choir had a most enjoyable Picnic under the kind auspices of the Organist, Mr. P. Davies, on June 2nd.

### **Bishop's College Brotherhood of Readers.**

As the Rev. B. G. Wilkinson will be absent in England this summer, he has asked the Editor of the *DIOCESAN GAZETTE* to kindly insert a list of those Readers who are free to take engagements, and he would request any of the Clergy who may require their services to communicate with them directly, the following are the

names with the months during which (at time of writing) they are disengaged :

C. W. Balfour, B.A., Acton Vale, (July, August, September.)

W. R. Hibbard, B.A., Bishop's College, Lennoxville, (July.)

J. S. Brewer, B.A., Bishop's College, Lennoxville, (July, August, September.)

A. W. Dutton, B.A., Bishop's College, Lennoxville, (July.)

### **The Magdalen Islands.**

The following is a report written at my request by Mr. F. W. Major, Student of Bishop's College, Lennoxville, whom I appointed to go last September to assist the Reverend J. Prout, in the Magdalen Islands.

The people in the Islands contribute \$145.00 per annum towards the Stipend of their Clergyman, who is also partly paid by a grant of \$241.00 from the Colonial and Continental Church Society, the remainder coming from the funds at the disposal of our Diocesan Board. But it would be absurd to think that one Missionary can sufficiently minister to the needs of all these Islands, and consequently I have induced the people to raise a further sum of \$150.00 in money besides \$2.00 per week for board for an assistant, to which I have paid in addition \$75.00. It is now found that the people cannot raise more than \$100.00 a year besides \$2.00 per week for board, which really amounts to another \$100.00. At the same time I cannot contribute more than \$75.00, and I cannot expect a good Lay Reader to accept a smaller stipend than \$225.00 in addition to his board. I should be very glad therefore, if some friend of the Church would contribute \$50.00 a year towards this object, so that these poor fishermen and their children may have those religious and educational advantages which they so greatly need.

Signed,

A. H. QUEBEC.

LAY READER'S REPORT.

The first two months of my work on the Islands consisted of travelling from Grindstone to Entry, Grosse Isle, Old Harry and Grand Entry, holding Services in each place and visiting each family. This is very hard work when one has to do it alone, the distance being so far (about 35 miles) between Entry and Grosse Isle, which must be covered at least every three weeks. Mr. Prout is doing this single handed this summer, with the addition of an occasional Service on Bryon Island.

On November 1st I began to teach school at Old Harry, where I remained till the last week in April, holding fortnightly Services at Grosse Isle in the Church, and at East Cape, Old Harry and Grand Entry in school-houses. Besides this I prepared Candidates (in all about 30) for Confirmation at the three first places mentioned above. As I had no horse, I had to travel on foot, especially in Spring and Autumn, between the different places. During the Winter months, however, the Old Harry people were very kind and seldom allowed me to walk.

About May 1st I was sent to Entry Island, where I remained for two weeks preparing Candidates (12) for Confirmation and holding Services.

On Saturday, May 7th, I went to Amherst, where I secured a Dorey and boarded about twenty schooners in the harbour, and invited the fishermen to attend the Services on the following day in the Church. Unfortunately Sunday was very windy and only twenty-five men came ashore.

The Church work on the Islands is not the most encouraging. Among the older people very little can be done, but there is a large field for work among the children.

These little ones are very seldom influenced for good except by what they

hear in Church and Sunday School, but this is not sufficient to counteract the evil of their every day associations. Unless help is sent to them, these children will grow up enemies of the Church.

It is impossible for one man to do all this work, and in order to keep an assistant, the Priest in charge must either get outside financial assistance or pay him himself.

The merchants on the Island are very liberal to the Church, but the fishermen are poor and unwilling to contribute to the support of the Mission. It is to be hoped that some wealthy friend of the Church will come to the rescue and provide for the continuance of an assistant.

F. W. MAJOR.

**Sursum Corda.**

FROM LITTELL'S LIVING AGE.

"Lift up your hearts:" I hear the summons pealing

Forth from the golden Altar where He stands;

Our great High Priest, the Father's love revealing

In priestly act, with pleading, outspread hands.

"Lift up your hearts:" with hearts to heaven soaring

I hear the Church shout forth her glad reply;

"We lift them up unto the Lord adoring,  
Our God and Thine, through Thee, we glorify."

"Lift up your hearts:" Alas, O Lord, I cannot

Lift up aright my burdened heart to Thee.

Thou knowest, Lord, the care that presses on it,

The chains that bind it struggling to be free.

O Love divine! Thy promise comes to cheer me;

O Voice of pity! blessing and thrice blest,

"Come unto Me, ye laden hearts and weary,

Take up My yoke, trust Me, I pledge you rest."

I dare not waver by such grace invited,  
 I yield to Thee my heart, I close the  
 strife :  
 Lift Thou my heart until, with Thine  
 united,  
 I taste anew the joys of endless life.

--GOOD WORDS--  
*John Macleod, D.D.*

**PUBLIC WORSHIP.**

By the BISHOP OF WAKEFIELD.

CONFESSION OF SIN.

Be in good time. Confession hath first  
 place  
 In drawing nigh unto the throne of grace ;  
 When sin is pardoned, thou canst praise  
 and pray ;  
 Sin unconfessed will bar the onward way.

REVERENCE.

Kneel on thy knees. Before the mercy-  
 seat  
 Is not the lowliest posture the most meet ?  
 The Master knelt in prayer : and is it so  
 The graceless servant can not bend so low ?

RESPONDING.

Make thy response. Observe thy Church's  
 ways :  
 The faithful Churchman Prayer-Book  
 rules obeys ;  
 The tongue that thrills with worship lights  
 the fire  
 In other souls, and kindles high desire.

PRaise.

Sing with both heart and voice : yet in  
 God's ear  
 'Tis but the heart that singeth loud and  
 clear.  
 Sing with a heart on fire with holy love,  
 And thou shalt join the Angels' songs  
 above.

God's WORD.

Mark well the blessed lessons of God's  
 Word,  
 And bear some good fruit of the lessons  
 heard.  
 The preacher heed : some counsel he may  
 speak  
 To help thee better live throughout the  
 week.

HOLY COMMUNION.

Turn not thy back when bidden to draw  
 nigh  
 To the sweet Feast of holy charity.  
 Meet there thy Lord, who comes thy sou  
 to feed,  
 And in His love to make thee His indeed.

**Quebec Clerical Library.**

The Librarian wishes to acknowledge  
 a further handsome donation of Books  
 for the Clerical Library from the Rever-  
 end Canon Richardson. The following  
 are the titles of the Volumes with their  
 Authors, and should be recorded by mem-  
 bers in their Catalogues :—

*Expositor's Bible, The :—*

- Canticles and Lamentations . . . ADENEY
- Daniel . . . . . FARRAR
- Deuteronomy . . . . . HARPER
- Ezekiel . . . . . SKINNER
- Jeremiah (XXI-LII) . . . . . BENNETT
- Minor Prophets (2 Vols.) . . . . . ADAM SMITH
- Some Words of S. Paul, Sermons on . . . . . LIDDON
- S. Augustine, The Mission of . . . . . MASON

**IN MEMORIAM.**

SOPHIA NATERS MEREDITH.

Entered into rest, on Thursday, June 16th, 1898.

In the death of Lady Meredith, widow  
 of the late Sir William C. Meredith, we  
 have lost one who was a liberal supporter  
 of the Cathedral, and of our Church So-  
 ciety Funds. In the words of the *Quebec  
 Chronicle*, "she was much beloved by all  
 who knew her, for her amiability and  
 goodness." Her relatives and friends, we  
 are sure, have the sympathy of all our  
 readers.

ETHEL MAUDE CARTER.

Entered into rest, on Tuesday, June 21st, 1898.

It is with most sincere regret that we  
 record the death, after a short illness, of  
 Ethel Maude, fourth daughter of Capt.



W. H. Carter, of Quebec City. Always ready in good works and loving deeds during her life, she faced death with an unswerving faith. We are sure that all our readers, as they remember that Captain Carter is one of that noble band of Laymen, who have done, and are doing so much to help forward by their time and talents the work of the Church in this Diocese, will extend to him and his family their deepest sympathy.

**TIMOTHY HIBBEARD DUNN.**

Entered into rest, on Saturday, July 2nd, 1898.

Another Quebec Churchman, one of the oldest members of our Cathedral Congregation, has passed away in his eighty-third year. Mr. Dunn, whose death at his home on the Island of Orleans it is our sad duty to chronicle, was one of the most respected citizens of Quebec, and was always to be found associated with any sound business enterprise in our City. As a Churchman, besides being a devoted and regular worshipper at the Services of God's House, he ever took a deep interest in helping forward the Church's work, and was most generous in his benefactions. In this connection most notable has been his interest in his own birth-place, S. Ursule, P. Q., where he has both built a Church and also very extensively endowed it. Mr. Dunn's health had been failing for some time, and therefore his death was hardly unexpected. To his sons and daughters, who are left to mourn his loss, we tender our sincere condolence.

**NOTES.**

Half of the year 1898 has passed. The Editor will therefore be very glad, if all, who have not yet paid their subscriptions, would send them in at once.

If any new Subscribers wish to take the GAZETTE for the next half year, July to December inclusive, they can do so on payment of fifteen cents, instead of the full price of eighteen cents (three cents a copy).

In the absence of our Bishop on the Labrador Coast, the Lord Bishop of Ottawa has very kindly undertaken to visit our Indian Mission on Wednesday, July 13th, and to perform Episcopal duties amongst the Indians, whilst they are at Pointe Bleue, Lake S. John, in order that those who have been prepared for Confirmation shall not be again disappointed and obliged to wait for another year.

The Clergy House of Rest, Cacouna, is now open for the months of July and August, and it should be well patronised. The benefits of a stay at this famous 'Hostel' cannot be overestimated. Applications for rooms should be made to Mrs. Bell Irvine, 555, S. John Street, Quebec City.

The Summer Chaplains for this month and next at Cacouna, are the Rev. Canon Foster, Rector of Coaticook, and the Rev. R. J. Fothergill, Rector of Drummondville. The duty at the Island of Orleans is to be taken by the Rev. Professor Parrock and the Rev. W. T. Fersythe. The Rev. Professor Allnatt is again in charge at Cap à L'Aigle, and various Chaplains are being found to take Sunday duty at the Hotel Roberval.

The Reverend Professor Wilkinson and family sailed for England by the S.S. *Labrador* on June 25th, to spend their vacation in the Old Country.

We hear that Bishop's College Convocation, with all its accompanying ceremonies, was more brilliant than ever this year. Some report of the proceedings will be given next month.

The Jubilee of Holy Trinity Church, Levis, was celebrated on the 22nd of last month, and passed off most successfully. We hope in a future issue to publish some account of it with one or two small illustrations.

WHAT THE CHILDREN OF OUR SUNDAY SCHOOLS CAN DO:—At the Diocesan Synod, held recently in Toronto, the Bishop of Toronto drew attention to the remarkable fact, that the pence collected by the children in the various Sunday Schools of the Diocese had exceeded the total sum contributed by the whole Diocese for Diocesan Missions by \$470! No comment is needed,

**DISTRICT NEWS.****EAST ANGUS.**

During the past few months, owing to departures and changes, which must always be expected in a manufacturing district, it was found necessary for the well-being of the Church that the Incumbent should undertake the work of putting the Church's finances on a better basis. This has been done and is most satisfactory. We have lost of late by removal one of our best helpers and supporters, and his family, Mr. L. Jarratt, for the past four years head manager of the mills of this place, who was always a worthy example to his workmen, ever present in his place at the House of God, never absent from the Lord's Table, most generous in his offerings and a true type of a Christian. His loss has been much felt by the congregation. The Incumbent and Church-Wardens, on the eve of his departure, in the name of the congregation, presented him with a little souvenir of their regard, a beautiful illustrated copy of Milton's *Paradise Lost*.

Miss Minnie Cowling, who has for the past three years been our worthy Organist and Sunday-School Teacher, has gone from our midst. Some of her friends in the congregation made her a little present of a gold ring, set with Opals, as a small token of the esteem in which she was held. We much regret her departure.

Miss Hester Cowling has kindly volunteered to take the Organ in her stead.

At Ascot the Church grounds have lately been improved by the planting of trees and shrubs. It has been found that the Church land extended some distance beyond what has always been considered the line. This matter, not being sufficiently clear in the deed, necessitated the services of a surveyor, and now posts are set, and the correct line is known, much to the satisfaction of our Ascot congregation.

The Church has lately been presented with two beautiful banners from the Stoke neighbourhood; nothing was spared to make them good and worthy of the place they occupy. Our ever decreasing population of this place are spurred on to do better things; the Congregation is larger and the number of Communicants double.

A Committee has been appointed to take steps to purchase a new grave-yard, as the old one is full and is now closed.

One member of our congregation, Mrs. Geo. Taylor, passed away rather suddenly on Tuesday, June 14th, which is a serious loss to her family and to the Church, for she was ever kind and thoughtful, hospitable and ready for every good work. Hers had been a life of special trial and trouble since the beginning of February, when diphtheria made its inroads into her home and her youngest lay apparently dying. From one member of the family to another the malady spread, and the stricken household was watched over day and night by the loving mother, until at last, worn out by disease, she herself has passed away. The last rites of the Church were performed at Birchton, at the family grave. Our community has been deeply moved by the affliction of this household.

**POSTSCRIPT.**

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

Miss Pentland, Mr. Billett, Miss A. McGie, Quebec, Mrs. H. M. Price, Montmorency Falls, Mr. Eckhardt, Montreal, Mr. A. S. D. VanBarneveld, Grindstone, Magdalen Islands, Mr. P. Touzel, Sheldrake, Mr. F. W. Major, West Shefford, Reverend G. T. Harding (10).

Also for 1897:—Miss Schwartz, Quebec. All items of news, &c., intended for the August Number, should reach us on or before July 21st

THE

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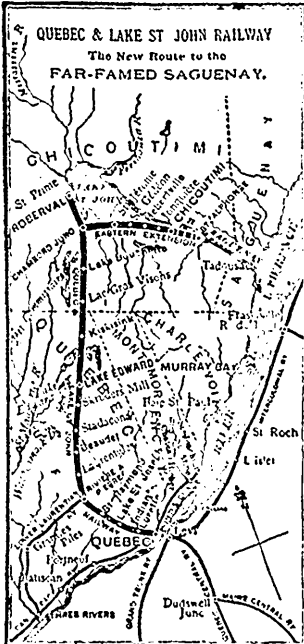
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