

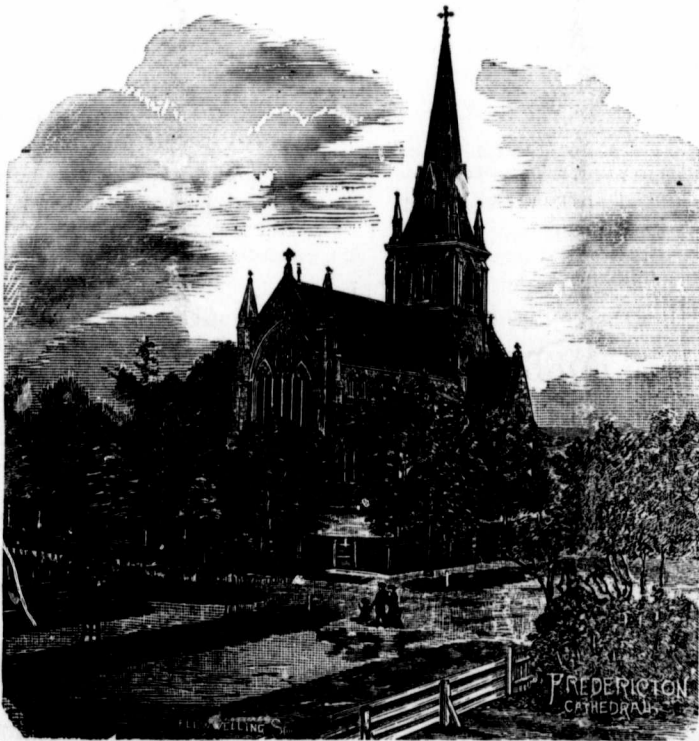
Chronicle

of the Diocese of Fredericton.

VOL. I. No. 9.

SEPTEMBER, 1886.

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G. HERBERT LEE, Secretary.

Correspondence to be sent to G. HERBERT LEE, Secretary, P. O. Box 264, St. John.

Correspondence to be inserted in the next number must reach the Secretary before the 20th of the month.

Calendar for September.

- 5th. Eleventh Sunday after Trinity.
12th. Twelfth Sunday after Trinity.
15th.)
17th.) Ember Days.
18th.)
19th. Thirteenth Sunday after Trinity.
21st. Saint Matthew the Apostle.
26th. Fourteenth Sunday after Trinity.
2 th. Saint Michael and All Angels.
Days of Fasting or Abstinence—The 3rd, 10th, 15th, 17th, 18th, 20th and 24th.

APPEALS.—The Editing Committee will be grateful to any reader of the CHRONICLE who can send them a copy of the *Banner of Faith* for February, 1886, and December, 1884; also, spare copies of the CHRONICLE for February. Address "CHRONICLE," Box 264, St. John.

THE PROVINCIAL SYNOD.

The thirteenth session of the Synod of the Ecclesiastical Province of Canada will be held at Montreal, beginning on Wednesday, the 8th instant.

The Synod consists of two Houses, Upper and Lower. The Upper House is composed of the Metropolitan of Canada, the Bishops of Nova Scotia, Quebec, Toronto, Montreal, Huron, Ontario and Niagara, the Missionary Bishop of Algoma, and the Bishop-Coadjutor of Fredericton—ten in all. The Lower House is composed of twelve clerical and twelve lay delegates from each of the Dioceses in the Province, making a total representation of one hundred and ninety-two. Algoma, as a missionary district only, is not as yet represented in the Lower House; but notice has been given of a motion to be made at the ensuing session which, if carried, will give Algoma six clerical and six lay Delegates.

The Clergy and Lay Delegates have received notice from the Secretary to be in attendance at 10 a. m., on the 8th at Synod Hall, from whence they will walk in procession to the Cathedral; when the Litany will be "sung or said," a sermon preached, probably by the Bishop of Algoma, and the Holy Communion celebrated. The Synod meets for business at 2:30 p. m. the same day, when the first duty of the Lower House will be to elect a Prolocutor. Several of the clerical deputies are spoken of for this important position. The prolocutor of the last House was the Rev. C. Hamilton, now Bishop of Niagara.

The session usually lasts from eight to ten days, and for the approaching one there is a large accumulation of business in store. In the first place there are eight committees, appointed at last session, to report; and following these are twenty-six distinct motions, &c., standing over for consideration and discussion. Seven or eight notices of new motions have also been given; others will doubtless follow, besides which memorials and petitions and messages from the Upper House are always in

order. Our space will not permit us to give even an outline of all these matters; it must suffice to say that some of them are of great importance to the Church at large in this province, and that many of them are calculated to excite earnest discussion.

Let it be the prayer of the readers of the CHRONICLE that to those entrusted with the consideration and disposal of these weighty matters, there may be given "the light of the Holy Spirit," and "a right judgment in all things," together with "that most excellent gift of charity," which is "the very bond of peace."

NOTES BY THE WAY.

THE experiment of the Synod of the Diocese of Toronto of establishing Mission houses where one married priest and two assistants are to be placed in charge over a number of stations, will be watched with keen interest. It is a plan which has much in its favor. Our present system is unsatisfactory, but the difficulty is how to improve it without injuring the Church by faulty experiments. The Toronto scheme will, either by its success or failure, be a lesson to the whole Canadian Church.

The Canadian Church! How much better that would be than our present cumbrous title—The United Church of England and Ireland in Canada. The Bishop of Qu' Appelle has done good service by addressing a letter to all the Canadian Bishops urging the change. He suggests, "The Church of Canada," "The Canadian Catholic Church," or "The Catholic Church of Canada," as truer titles than the present one.

There is a tendency among some of the clergy and laymen to forget that in Canada there are men from all European nations. How absurd to ask them to join a Church of one European nation in Canada! We are doing just what we complain of the Romans for doing—of bringing all men under a foreign Church. In reality, we have to offer something far grander to all the children of Canada. A national branch of the Catholic and Apostolic Church in Canada. Why then not call it so? It is to be hoped, therefore, that the suggestion of the Bishop of Qu' Appelle will be adopted.

Perhaps the Bishops may be bolder than he of Qu' Appelle, and suggest union with the sister Church in the States, and then have for title the grand name of the "Catholic Church of America." What fame would a Bishop, who brought about such an union, acquire! We pray for unity. Here is a unity to be had almost for the asking. Who will ask for it first?
JAY PEN.

At the Methodist Conference, held quite recently in London, it was officially announced—what Churchmen have long known—that Methodism was decreasing. *The Methodist Times* confesses further that—

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are humiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and devoting herself to her great work, while they are doomed to comparative inactivity."

The spirit of John Wesley must rejoice exceedingly at seeing those named after him becoming what he was, and is—a staunch Church man.

IRREVERENCE.—An Englishman, who has spent some time in India, and who testifies to what is indeed well known, namely, the great reverence of the Easterns in the temples of their idols, and their devout attitudes in prayer and worship, says that, to his own humiliation, he one day heard a native, who had just returned from England, describing to his fellow countrymen the way in which many English people worshipped their God. With all the vivacity and graphic portraiture of an Eastern, he represented the attitudes of some Christians at worship. He lounged back in his chair, crossed his legs, stretched them out at full length, looked up at the ceiling, and yawned, and then asked his audience what they thought of that as a position of reverence. He polished his glasses, fixed them on his nose, and stared all round in everybody's face. He fanned himself with a piece of paper, and gaped about. He stood with his legs crossed, and his hands in his pockets, and looked across the room sideways. He sat on his chair and leaned his head forward on his hand. And after each exhibition he asked his audience what they thought of Englishmen's reverence for their God. Is it any wonder if the work of converting the heathen, as we call them, makes slow progress?

The Parish Church of Kingston.

REV. JAMES SCOVIL.

THE Rev. James Scovil, the first Rector of Kingston, was a son of Lieut. Wm. Scovil, of Watertown, Conn., where he was born in the year 1733. His early years were spent in rural employments and in the weaver's trade; and, as his father did not at that time intend to give him a profession, his stock of learning was small. But it so happened that when in his seventeenth year he met with an accident which turned the whole tenor of his life. By some casualty he lamed himself severely; and, that he might receive every care and attention, his father placed him with Dr. Porter, an eminent surgeon, who lived in a town not far from Mr. Scovil's native place. That he might have every advantage he was placed as a pupil with Mr. Southmayd, the minister of the Parish. This gentleman found him so apt a scholar that he recommended his parents to bestow upon him a liberal education. This being approved he at once gave his attention to the learned languages. He remained with Mr. Southmayd till he was cured of his injury. He then returned home and prosecuted his studies with such vigor that in three years he entered Yale College, and graduated there in 1757. In 1761 he received the degree of Master of Arts from King's (Columbia) College, New York. Before he took his degree his father died, leaving him £200 to complete his education. Going to England he was ordained a minister of the S. P. G., and came out to his native place, as missionary, in the year 1759. Here he officiated for several years, receiving from the Society "at home" £30 annually. During the American Revolution Mr. Scovil's sympathies were with the Mother Country, but his good sense and prudence protected him from everything like personal indignity or affront. Upon the declaration of American Independence, and the consequent withdrawal of salaries to S. P. G. Missionaries in America, Mr. Scovil received a handsome offer from the Society, provided he removed to New Brunswick and took up work there. This he felt compelled to accept, his growing family requiring a comfortable support,

to which the increase of salary would largely contribute. Mr. Scovil for the first three years after his removal spent his summers in New Brunswick, and his winters in Waterbury where he officiated as usual. On the 24th March, 1788, he was present at a Vestry meeting in Waterbury. In the month of May, 1786, Mr. Scovil arrived at St. John in company with the Rev. Richard Clarke and the Rev. Samuel Andrews, the former of whom went to Gagetown, the latter to St. Andrews. Upon his arrival at Kingston Mr. Scovil found a very extensive Mission, and a very poor class of people, who were unable to build either a Church or a Parsonage without outside aid. So much ground did his new field of labor embrace that it was some time before he could ascertain its limits and the number of families. In June, 1788, Mr. Scovil settled his family in a house which he built himself. At this time he had 220 families in his Mission. The communicants numbered thirty. In 1789 he baptized 96 persons—86 children and 10 adults; married nine couples, and buried two persons. In 1790 his communicants numbered 80. In five years ending 1800 he baptized 295 infants and 27 adults, while the burials during the same period numbered only 17.

A church called Trinity Church was built in 1789, the Government contributing £500 towards the object. In the year 1857 this Church was remodelled, and now remains as a memorial of early times and early energy. But it was not to Kingston alone that Mr. Scovil's labors were confined. He visited at different times the adjacent Parishes of Westfield and Springfield "in the hope of keeping up a due sense of religion, and preventing the people from being misled by the wild enthusiasm of strolling teachers, or sinking into profaneness and immorality from the want of religious worship and instruction." Travelling in those days was extremely laborious; horses were few, and the roads bad, so that Mr. Scovil, like early missionaries in a newly-settled country, was obliged to perform many a journey on foot. But (as he himself says in one of his letters to the S. P. G.)

"a sense of duty carried him with cheerfulness through all difficulties." He died at Kingston, King's Co., N. B., December 19, 1808. It is said of him that "punctual in the performance of his duties, of grave and becoming deportment, he died respected by all. The soundness of his doctrines delivered from the pulpit should not be reckoned among his chief excellencies, for he taught his people from house to house. He comforted the aged, instructed the young, and made himself agreeable to children, no despicable qualities in a clergyman."

After a lapse of nearly 40 years, Bishop John Inglis bore this honorable testimony to his character :

"Mr. Scovil at Kingston planted the Church nobly and deeply in all the surrounding country, and the blessing which rested upon his labors is manifest at this day."

REV. ELIAS SCOVIL.

The Rev. James Scovil was succeeded by his son, the Rev. Elias Scovil, who held the position of second Rector until the day of his death, 19th February, 1841. He was at Church for the last time on Christmas Day, 1840, when more than 100 Parishioners communicated.

In the Vestry Room of the same Church may be seen two tablets in memory of these clergymen, with the following inscriptions :

(I.) In memory of
REV. JAMES SCOVIL,
Born 9th Feb'y, 1733, in Watertown,
State of Con., ordained Presbyter
by the Bishop of Rochester,
8th April, 1759, employed as a
Missionary by the Venerable
Society at Waterbury until
the year 1788, when he was
removed by the said Society
To Kingston, Province of New
Brunswick, and constituted the
first Rector of Trinity Church,
over which he presided until
the 19th Dec, 1808, when he
departed this life
in the 76th year
of his age, and in the
50th of his ministry.

(II.) In memory of
THE REV. ELIAS SCOVIL,
who as a Missionary of
the Ven. Society
P. G. F. ministered during
38 years in this Parish,
from 1803, as assistant
to his father,

The Rev. James Scovil,
at whose death, in 1808,
he succeeded as Rector,
and having discharged
the Pastoral office with fidelity,
he died February 10th, 1841, in the
70th year of his age,
and the 40th of
his ministry.

REV. WILLIAM ELIAS SCOVIL.

The Rev. Wm. Elias Scovil, son of the Rev. Elias Scovil and third Rector of Kingston, was born on 6th March, 1810. From July, 1830, to May, 1834 (being then master of the Grammar School), he read prayers in Trinity Church in the Rector's absence. On the 25th May, 1834, he was ordained Deacon at Annapolis, N. S., by the Bishop of Nova Scotia, and preached for the first time in Trinity Church (Kingston) 8th June; 1834. On Sunday, 2nd August, 1835, the Bishop of Nova Scotia held confirmation in Kingston Church, and admitted Rev. W. E. Scovil to the order of priests. He was presented to the Bishop by his father, the Rev. Elias Scovil, who, with the Rev. H. N. Arnold and the Rev. John Black, united with the Bishop in the imposition of hands. Mr. Scovil officiated as Assistant Missionary in Kingston and Springfield till his father's death, in 1841, when, relinquishing the charge of the Grammar School, he succeeded as Rector of the Parish of Kingston. He died 6th June, 1876, universally beloved and respected, in the 67th year of his age, and the 43rd of his ministry. It is noteworthy that father, son and grandson occupied successively the position of Rector in the same Parish. For more than one hundred and thirty years the three Scovils were in the ministry, and for ninety years they officiated in Kingston.

The following inscription to the memory of father, son and grandson appears on the Chancel Window in the Old Church, Kingston :

"The Rev. James Scovil, the first Rector, took charge of this Mission in 1788, and lived to 19th December, 1808, the 76th year of his age, and 50th of his ministry."

"His son, the Rev. Elias Scovil, succeeded him as Rector, and lived to 10th February, 1841, the 70th year of his life, and 40th of his ministry."

"And grandson, the Rev. William Elias Scovil, succeeded his father as Rector, and lived to the 6th of June, 1876, the 67th year of his age and 43rd year of his ministry."

"Each, after he had served his own generation, by the will of God fell-on-sleep and rests here beneath the Chancel."

Rural Deaneries.

Saint John.

SUNDAY SCHOOL TEACHERS' EXAMINATION.—The report of the Examiners shows that at the examination, held in May last, in connection with the "Church of England Sunday School Institute," twenty-two teachers in various parts of the Dominion successfully passed. This number includes six teachers from the St. John S. S. Association, who receive certificates as follows:

Advanced Section.

No. 1055—Miss Kate B. Disbrow, Trinity Church Sunday School.

" 1056—Miss Jane R. Barlow, St. John Church S. S.

Elementary Section.

No. 40—Mrs. N. A. Perley, St. John's Ch. S. S.

" 41—Mr. John C. Kee, St. James' " "

" 42—Miss Sarah Taylor, " " "

" 43—Miss M. E. Knowlton, " " "

The following synopsis of the results of the examinations held since the affiliation of the St. John S. S. Association with the "Church of England S. S. Institute," may be of interest:

YEAR.	No. Entered.	No. Examined.	CERTIFICATES R'CD.					Total.
			Trinity S. S.	St. John's S. S.	St. Paul's S. S.	St. James' S. S.	St. Mary's S. S.	
1881	14	4	4	3	6	...	13	
1882	13	10	4	3	3	...	10	
1883	11	9	3	1	1	1	7	
1884	7	4	1	...	1	...	3	
1885	6	5	1	1	1	...	4	
1886	6	6	1	2	...	3	6	
Total	57	48	14	10	12	4	34	

In connection with the above examinations, it may be mentioned that one of the candidates from St. John's Church S. S. received a prize in the advanced section; one candidate from St. Paul's S. S. received a prize in the elementary section, and three candidates from Trinity School received Honor certificates. Each candidate receiving a prize or honor certificate is required to make not less than 75 per cent. in each subject.

The date of the next examination is Monday,

May 23rd, 1887. The subjects for examination will be as follows:

Holy Scripture.—Acts of the Apostles, Chap. i. to xiv.

History of the English Church.—To the end of the reign of Henry VII.

Lesson.—Acts of the Apostles, Chap. i. to xiv.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.—An exceedingly interesting and well attended meeting of the "Sunday School Teachers' Association for the Deanery of St. John," was held at St. Luke's Church School Room, in the city of Portland, on the evening of Tuesday, August 10th. The president of the association, Mr. W. M. Jarvis, presided at the meeting.

In the absence of the Rector of the Parish, the opening and closing services were taken by the Rev. A. J. A. Gollmer.

A good deal of interesting business having been satisfactorily disposed of, the president announced the subject appointed for discussion, viz., "The teacher's duty towards the unsatisfactory scholar." The Rev. O. S. Newnham, Rector of Hampton, in opening the discussion, read an admirable paper, in which many valuable and practical suggestions were thrown out as to the best mode of dealing with unsatisfactory scholars. Mr. A. H. Hamington, superintendent of Trinity Church Sunday School, followed, reading an excellent and carefully written paper, abounding in useful suggestions to teachers. The discussion was continued by Mr. T. B. Robinson, Rev. G. M. Armstrong, Mr. M. Chamberlain, and the Rev. O. G. Dobbs, all of whom delivered earnest and forcible addresses upon the subject. The discussion was an animated and valuable one, the interest felt by all present being marked and well sustained throughout. Before the close of the meeting, the Rev. G. M. Armstrong called the attention of the association to the fact that its executive committee had just lost an exceedingly valuable member by the retirement of Mr. C. F. Kinnear, who for fourteen years had been the faithful and valued superintendent of St. John's Church Sunday School. Mr. Armstrong then proceeded to move a suitable resolution, expressive of the warm appreciation of the labours of Mr. Kinnear in connection with Sunday School work, which resolution was unanimously carried by a stand-

ing vote. Mr. Kinnear replied in feeling terms, stating that he hoped still to be able to manifest his interest in the association, of which he had been a member for thirteen years—that is, ever since its organization.

The next meeting of the association will be held at St. Mary's Church School House on the evening of October 2nd, when the Rev. L. G. Stevens and the Rev. A. J. A. Gollmer will each read a paper on the subject of "Children's Services."

Saint Andrews.

On the 4th of August His Lordship the Metropolitan confirmed twelve candidates at St. Thomas' Church, St. James. The church was tastefully decorated for the occasion by Misses Maud and Blanche Maxwell. Among the decorations was an elegant floral cross over the altar.

The next day the Metropolitan consecrated the new church on the Bay Road (St. David's), and afterward confirmed ten persons. Rev. J. W. Millidge, Rector of the Parish, Rev. W. H. Winkley, of Trinity Church, St. Stephen, and Rev. F. Pember, of Calais, assisted in the services.

Before its destruction by fire the church at Oak Bay supplied the needs of the Parish of St. David; but it was thought best not to rebuild on the old site, and a new church was built on the Bay Road. Another church is now being built at Tower Hill, in the same Parish, for the accommodation of the worshippers in that district.

SAINT GEORGE AND PENNFIELD.—Tuesday, August 10th, was a red-letter day in the annals of these Parishes. The Metropolitan of Canada and Bishop of Maine, accompanied by Dr. Ketchum, arrived at St. George by the morning train. Service was held in Christ's Church, Pennfield, at which Maggie Trainor was baptized, and she, with 22 others, were confirmed, embracing young men and maidens, old men and children. The candidates were chiefly adults, six of whom were between the ages of 40 and 70 years or more. The Rector, the Rev. R. E. Smith, and Dr. Ketchum, took part in the baptismal service, the Metropolitan baptizing. At the confirmation the Metropolitan made a very effective and touching address, alluding to the death of Agnes Crickard, who had lately gone to her rest. He also referred in loving terms to his missing the late lamented and uni-

versally respected church warden, Isaac Justason, who always met him at the church gate.

The Bishop of Maine also spoke eloquently and effectively to the candidates and the congregation. The party returned to St. George much edified and delighted with the services.

In the evening a confirmation was held in St. Mark's Church, St. George, where 12 persons were confirmed, all adults with the exception of 4. Three of these had been baptized on the previous evening. The Metropolitan preached from the text, "Am I my brother's keeper." The sermon was an able one. The Bishop of Maine followed in a very powerful address, which thrilled the large congregation present. The church was filled to excess; the singing was pronounced excellent, and the whole service wonderfully effective. The whole number confirmed in the Mission was 35, which is very good, considering that there has been a confirmation in the Mission every year for the past three years, the whole number confirmed in that time being 81.

The parishioners and Rector were delighted to have the privilege of two Bishops ministering among them. All were astonished at the vigor of the Metropolitan in his 81st year, and spoke of him with much affection. He came from St. Andrews in the morning, confirmed and addressed the candidates at Pennfield, and confirmed and preached in St. George in the evening.

On Wednesday morning at 8 o'clock, the Holy Communion was celebrated, the Bishop of Maine celebrant, the Rector serving. Some 30 persons embraced the privilege of communing once more with their Bishop.

The presence of the Bishop of Maine was an unexpected pleasure, and a privilege which was much appreciated. All hope that he will soon come and see them again. He and the Rector went to St. Andrews by a sailing boat, and arrived there some three hours before the Metropolitan and his party, who went by train. Each party contended that they had the pleasantest time.

Shediac.

The next meeting of this Chapter is appointed to be held at Westmoreland on Wednesday and Thursday, the 15th and 16th of September.

Sunday-school excursions have been largely the order of the day in this Deanery, as else-

where, the parishes of Dorchester, Moncton, Sackville and Shediac having all indulged in this very useful form of Church social enjoyment.

The missionary at Albert has been enjoying a well-earned holiday with his Halifax friends; and the Rector of Sackville has similarly been sniffing his native Island air.

We regret to say that the illness of Mr. Vroom, the rector of Shediac, has continued more stubborn than was at first anticipated; but in our next issue we hope to report him altogether convalescent. The working of the Parish is, however, being well directed from a sick room.

We understand that Mr. Talbot, the newly-elected Rector of the important Parish of Moncton, will take charge at the beginning of October. In the meanwhile, parochial affairs are well managed by the Rev. Mr. Reid as curate in charge.

The ladies of Trinity church guild, Dorchester, lately held a sale of useful and fancy articles, at which they netted about \$150, with which sum, together with some other monies, they contemplate making some much needed Parish improvements. Mrs. Geo. W. Chandler has not failed one Sunday during the season to provide fresh flowers for the altar. The Hon. D. L. Hanington leaves on Friday, the 3d, for the Provincial Synod. The Rev. J. Roy Campbell, rector of the Parish, will also proceed to Montreal early in the following week.

Woodstock.

The Metropolitan paid his regular visit to this Deanery during the last month. His Lordship arrived at Grand Falls on Monday, the 12th July. On Tuesday, accompanied by the incumbent, the Rev. W. B. Armstrong, he proceeded by train to Edmundston, a distance of about forty miles. On Wednesday morning, the Holy Communion was celebrated. At a subsequent meeting it was decided that a chancel should be added to the church, according to plans to be provided by the Bishop. His Lordship has promised an east window.

At Evensong the Metropolitan preached from the text, "I go to prepare a place for you."

On Thursday the return journey was made to Grand Falls, where, at Evensong in All Saint's Church, six candidates were presented for confirmation.

On Friday His Lordship visited St. Ansgar's

Church, New Denmark, where twelve young persons were presented by the Rev. N. M. Hansen for confirmation. Litany was said in Danish, and the Holy Communion celebrated. Seventy communicants participated in the holy feast, and all the congregation remained till the service was over.

On Saturday morning the Bishop left Grand Falls by train for Andover. His Lordship was met in the train at Aroostook Junction by the Rural Dean.

On Sunday morning confirmation was held at Trinity Church, Andover, where nine young persons were presented. To say the church was 'packed,' would convey little idea of the crowd present; the same might almost be said of the church-yard. At the celebration between forty and fifty communicants partook of the spiritual food. In the afternoon a crowded congregation of nearly double as many as the church would hold, were assembled at St. George's Church, Andover, a little chapel of ease about nine miles from the Parish Church. Here holy baptism was administered to five, one of whom was an adult. Twenty-one young persons were presented for confirmation, by the Deacon, the Rev. E. B. Hooper, making in all thirty persons confirmed in the Parish during the day.

After resting during Monday the Bishop, in company with the Rural Dean, left by train in the evening for Florenceville, where he was met by the Rev. J. E. Flewelling, who drove him by carriage to Centreville.

Next morning—Tuesday, 20th—His Lordship was driven to St. Barnabas Church, Wicklow, where a service was held at 11 a. m. The Rev. Mr. Flewelling, the incumbent of this Parish, presented to the Bishop two adults for baptism and six for confirmation. At the celebration of the Holy Communion, His Lordship was assisted by the Rev. Canon Neales as Gospeler, and the Rev. J. E. Flewelling as Epistoler, and 20 of the faithful "received."

In the evening of the same day, His Lordship returned by train for Fredericton, *via* Woodstock.

The Deanery of Woodstock met at New Denmark on the 25th of August, too late for a detailed account in this issue. It will appear in the October CHRONICLE.

A neat board fence has been placed round two sides of St. Clement's church-yard, Prince William. A pretty photograph has been taken of the exterior of St. Clement's Church, and old friends or parishioners can have copies for twenty-five cents each, on application to the Rector.

THANKS.—The Rector of Prince William thankfully acknowledges the receipt in July of the following sums for the "Restoration fund of All Saint's Church, Magaguadavic": J. A. H., \$1; a friend, \$2; P. V., \$1.

Correspondence.

Correspondence is invited, and controversy may be allowed, but letters must avoid personalities, must be short, written on one side only, and duly authenticated. The Editing Committee is not responsible for the opinions of correspondents.

"Let thy speech be short, comprehending much in a few words; If a skilful man hear a wise word he will commend it, and add unto it."—*Ecclesiasticus*.

THE COUNTRY CLERGY AND THE BOARD.

SIRS: Here are a few reasons why the Country Clergy distrust the Board of Home Missions:

- 1st. The Constitution of the Board.
- 2d. The autocratic nature of the Board. No appeal to the Synod.
- 3d. The frequent meetings of the Board, averaging perhaps six times a year.
- 4th. Its secrecy. No one knowing what is done at its sittings—not even the parties interested; nor when the next meeting is to be held.
- 5th. The short sittings of the Board. It meets generally at 8 p. m. and allowing that it sits till midnight, the Church of the Diocese is ruled by a Privy Council sitting four hours, six times a year!
- 6th. The Board is practically the D. C. S. and the Synod in Commission.

ROUND ROBIN.

INSURANCE.

MR. EDITOR: My son says that if anything seems hard to us in the country you don't mind trying to make it easy for us. Now folks say that if country churches are not insured the country parsons are not to get their little bit of money. This may seem right to you in the towns, but it does not seem right to us in the country. The churches are for the people and not for the parsons, and I think the people, and not the parsons, ought to suffer. If the churches are not insured then shut the churches up, but don't shut the ministers up into a tight box. I guess my son would think it precious hard if he had to see that his school was insured before he could get his wages. I am told that the Bishop's money cannot be stopped if he don't see that his cathedral be insured. I guess that is not right, because our parson often tells us there is only one law in the Church for the rich and poor, and may be the whole thing is only a make-up, but I would like to be down right sure about it, because I am

A VESTRY MAN.

A QUESTION OF LAW.

SIRS: Must a clergyman who is *collated* by the Bishop to a Benefice be inducted in the same way as if he had been elected to said Benefice before he can be legally Rector? I have been collated and inducted, but a friend maintains that being collated he need not be inducted. Who is right?

UNLEARNED IN THE LAW.

MESSRS, EDITORS: As you invite correspondence on "The Amalgamation of the Synod and Church Society," I trust you will find room for some objections to such policy.

The present arrangement secures the hearty co-operation of a larger number of workers for the Church.

The Synod is composed of the Bishop of the Diocese and his Co-adjutor, such clergymen as hold a license from their diocesan and of lay delegates who are *residents* of the parishes by which they are elected. The policy of electing such residents as representatives *ought to be continued*.

Now let us look over the names of the Executive Committee of the D. C. S. That committee is mostly composed of Churchmen who reside in the cities of Fredericton and St. John, and those who often go thither.

The D. C. S. is incorporated, is a Home Missionary Society; its modes and objects are fairly well understood, and it enlists a good number of men in its service *who could not* be delegates to the Synod. We want to enlist more in the work of the Church, rather than less. By the amalgamation of D. C. S. and Synod we should lose a good deal of the help we now receive in Church work. The project of the "Unification of the Church in Canada" need not touch these details any more than the confederation of the Provinces touches the ordinary statute law passed by our local Legislatures. The project which has been mooted, to form a closer union or confederation of all the Dioceses in the Dominion from ocean to ocean, need not and ought not to touch such a matter as this.

It will be time enough to talk about amalgamating these two corporations when few parishes remain which are not self-supporting, and when the gifts of Churchmen, beyond their own parishes, will be *not for what are now called Home*, but for *Domestic* and Foreign missions.

I hope the *Church of England* in Canada, whether it shall always retain this peculiar name or not, will always preserve a close union while adapting itself from time to time to the varying needs of our growing population. I trust its governing bodies, whether diocesan or inter-provincial, will never exact uniformity in minor matters. The attempt would as certainly fail as that proposition attributed to a British general officer who, it is said, thought it desirable to make all his soldiers wear boots of one number and size.

CHURCHMAN.

FICTION.

FAIRY GIFTS--A FAIRY TALE.

WRITTEN FOR THE CHRONICLE.

There is a world in which we dwell,
And yet a world invisible!
And do not think that naught can be,
Save only what with eyes ye see.

—Bishop Cleaveland Coxé.

"Oh, how I wish there were fairies still!"

"Why sis, and so there may be," replied George.

"Oh no, who ever heard of fairies in America," put in Andrew. "I suppose they would not come with the pilgrim fathers, and they have had no emigration society to send them out since."

"They may have come over just as the flowers did!"

"And how was that, Master George?"

"Well, Andy, old world flowers are found in the new world, and the fairies may have come out with them."

"But how?"

"Ah, nobody knows."

At which both Dora and Andrew laughed at their brother George, but after a while Dora said quietly:

"Perhaps George is right, and they have come over."

"Then why is it no one has seen them?" asked Andrew.

"Because no one has looked for them," replied Dora.

"Or because no one has believed in their being here," said George.

"I know a place where they meet if they are here, I am sure I do."

"Where, Dora?" said Andrew.

"Down by the dell?" asked George.

"Yes, you know, Georgie, where the grass is always green, in the nook at the end of the Terrace meadow."

"Let us go and see," said Andrew.

"Not now, not now, not in sunshine," said George.

"Why?"

"The fairy people don't come to men in sunshine."

"Oh, is that it, then we will go this evening."

"Yes, if mother will let us," added Dora.

The brothers and sister got the desired per-

mission, and set out for the dell about ten o'clock that evening.

Andrew led the way, George and Dora following hand in hand.

Crossing the fence, they were in the Terrace meadow, so called because it sloped down to the river in a succession of natural terraces. The moon, nearly full, shone out bright and clear, lighting up the crests of the trees on both sides of the field, and throwing a large wedge like shape of light on the flowing waters of the river.

Everything was still, and the children, who had set out in great glee and laughing, grew very quiet as they descended the meadow.

At last, Andrew, who was many paces ahead, stopped, and when the other two had come up to him George said, in almost a whisper, "To the right Andy, past the willow."

A few more steps brought them to the dell. It was a recess off the end of one of the meadow terraces, shaped much like a large horse-shoe, and surrounded by tall trees, with a profusion of smaller growth in front, so as to form a compact green wall on all sides, except on the end opening out on the fields. The moon behind the children threw their shadows right across the enclosure.

"See! George, see!" whispered Dora, touching her brother's arm.

"What?"

"There!" and Dora pointed to the end of the hollow.

"I see nothing but a tall golden rod," said George.

"Oh, is that what it is," replied Dora, comforted.

Once past the old willow and in the enclosure nothing else was to be seen. From banks formed by tall ferns, hazel nut, thorne, high-bush cranberry, and other bushes, sprung wild apple and cherry trees, and above them rose the maple, poplar and willow. The grass under foot was more like that of a lawn than a field, it was so soft and springy. In the centre of the curve, and towards the end of the enclosure, there sprang a tall solitary golden rod, not unlike a miniature palm tree, and right round it

there was what the children had never noticed before, a tiny circling path.

"See the fairies' ring!" said Dora.

"Worn bare by the fairy feet," said George.

Just then a cloud swept across the moon, and the dell was suddenly darkened. Involuntarily the children drew near each other, standing with their backs to the green wall of trees and bushes. They remained thus quite a while, and Andrew was about to say they had better go home, when suddenly a tiny little light flashed out under the golden rod. And, as the children looked, gradually the light grew steady and increased in brilliancy, so that the stem of the golden rod was lighted up, and also the under part of the golden tassels of the flower, and the light spread out as far as the ring, but there it stopped.

"Children, why do ye stand
So close to Fairy Land?"

came wafted on the evening air as faint as the rustle of the silvery poplar leaves. The three looked at each other but said nothing, and it reached them again, but this time it seemed louder, perhaps because they were listening for the fairy voice,

"Children of the fallen Land
What seek ye from the Fairy Band?"

And looking they saw a fairy form beneath the golden rod. Now that the fairy was there they did not know what to say, and again the voice came to them.

"Ah! children of the fallen Land,
What seek ye from the Fairy Band?
'Tis yours to seek, 'tis mine to give,
Gifts which shall last ye while ye live;
Such my rich boon to all you three,
Your hearts' true wish show now to me."

The first to speak was Andrew, who, with eager look, asked:

"Riches, money, grant me fairy."

The fairy light grew dim as Andrew made his request, and the fairy voice was sad as it echoed round the dell:

"Each a gift you've asked of me
One has wished out of the three."

Then with a blush on her cheeks Dora asked quite low:

"Beauty, fairy; beauty, please, kind fairy."
The fairy light darted up quite bright, but sank again, and the fairy voice once more repeated:

"Each a gift you've asked of me,
Two have wished out of the three."

George then, with trembling voice, asked for his gift:

"Power, to me give power, fairy."

The light burned very dim, and no voice came to answer the last wish.

Slowly the fairy light came back and then grew stronger and brighter, and the children could see that the fairy form held in its hand a fairy sceptre, which it pointed to each as it spoke out clear and low, with music in every tone:

"Gold, Beauty and Power
No fairy can dower.
Go, seek spirits of ill
For gifts men's hearts to chill;
Fays grant but gifts benign
To make men's hearts Divine."

The children hung their heads ashamed. They had asked what they heard their elders talk of and were sorry that they had offended the fairy by asking for what she could not give. They watched the fairy form in its glowing light and feared every moment that it would disappear, yet they dared not speak to her again. No doubt the fairy noticed their confusion, for the light increased in brilliancy and it was with a kinder voice she gently asked:

"Ere you leave this field,
Your wishes will you yield,
Leaving me quite free
What to give all three?"

"Yes, yes, we will. Give us what you please, fairy," all the children answered with one breath.

The fairy light glowed bright and clear and shot faint sparks even beyond the ring and up through the golden head of the tall golden rod. Then the fairy raised her wings, bright with all colors, brighter even than the gossamer wings of the summer dragon fly. The fairy flew up and the fairy ring was dark again; but each saw the fairy in her fairy light as she flew to the other:

"Lo, fairy eyes I give thee
So that seeing thou shalt see."

And with her fairy wand she lightly touched the eyes of Andrew. Then poising in front of George, she touched his ears and said:

"Lo, to thee a fairy ear,
So that hearing thou shalt hear."

Then off the little being flew, and with her wand touched the feet of Dora:

"Lo, that none may wait for thee,
Fairy feet I give to thee."

And the fairy was back in her place. Waving the wand before her thrice all the grove grew light as myriads of fire-flies hung out their little lanterns for the fairy revels:

"Children! now home and away!
 Gifts you bear of Fairy might—
 Fairy eyes to see the light—
 Fairy ears to hear the voice—
 Fairy feet to tread the way—
 And all three of Fairy choice.
 Now, children! home, and away!"

And every branch of every tree rustled as if fairy forms had lighted on them, and from every side uprose the warning:

"Now, children! home and away!"

The children turned and went out into the open field, and as they entered, the moon shone out clear and bright as the clouds rolled by. Then taking each other's hand they ran home without stopping.

* * * * *

Many years after, a great chemist who had discovered many of Nature's secrets by seeing what others could not see, came back and visited his old home, where he found his brother and sister.

His brother was equally favored as a great musician. Men said of his music that he must have heard voices in the woods and streams and in the silent watches of the night that no one else could hear.

As for the sister, the poor and sick of the large city where she lived alone knew her, and they knew her by her footfalls, and often and often, as they lay in their sick beds, they said, as the time drew nigh for her visits: "The fairy feet will soon be here, for they never tarry."

As Andrew and George and Dora stood in the Fairy Dell on the night they came back and remembered the evening of long ago, they were silent as they thought of what the gifts had been to them. At last George said: "I think I hear the Fairy saying:

"What the Fairy's gift 'tis plain—
 Use well thy powers
 The smallest ne'er disdain."

OUR SUNDAY-SCHOOL.

BY REV. D. FORSYTH.

Come, children, and hear what I'm going to say;
 I will not keep you long from your fun and
 your play—

While I tell you the names, in a rhyme rather
 droll,

Of the boys and the girls on our Sunday-school
 roll:

There's "Rupert" and "George," "Frank"
 and "Ernest" and "Fred,"

But among all our boys there isn't a "Ned";

There's "Alexis" and "Stafford" and "Mel-
 bourne," we know,

But we haven't a "Charlie" nor "Johnnie"
 nor "Joe."

The "Willies" are many, while the "Earles"
 are but one,

There's only one "Percy," and of "Sandies"
 there's none.

Of "Harry's" there's one, and no other but him.
 And it is also quite true there is only one
 "Jim";

There's a boy we call "Bob," and we must not
 forget

That "Hensley" and "Massom" have not been
 nam-d yet;

Then there's "Miller" and "Stirling" and
 "Richard George," too,

And then "Dickie Joyce" I must mention to
 you;

"Albert Smythe" and "Guy Lloyd" are boys
 in one flock,

And that bright little lad they call "Georgie
 Lestock."

Thus I think I have told you the names of our
 boys,

But wait for a moment, and don't make a noise;
 For besides all these "Willies" and "Fred-
 dies" and "Earles,"

I must tell you, at last, of the names of our girls.
 There is "Polly" and "Susie," and "Bertha"
 and "May,"

And "don't forget 'Helen,'" I suppose you
 will say;

No, nor "Laura," nor "Maggie," nor "Bella,"
 nor "Lizzie,"—

To remember them all my brain is kept busy.
 There is "Lena" and "Lydia" and "Ella,"
 you know,

And "Alma," and "Lulu" and "Minnie" and
 "Flo."

Thus I think that of boys and of girls we've
 enroll'd,

All the names in my rhyme to you I have told.
 Oh, there's "Maudie" and "Lottie," and "Al-
 lie Joyce," too—

What a long list of names I am giving to you!
 But long as it is, I have something to say

Before I have done, and you go to your play:
 Just listen a moment and then I will end,

And don't think it hard to me to attend;
 You are children of God, joint-heirs with His

Son,
 Your home is in Heaven when life here is done;

Oh, then, will you think what blessings untold
 Belong to the Christians whose names are

enroll'd
 In the Lamb's Book of Life, from whence, bye
 and bye,

When the Saviour and Judge shall come from
 on high,

Your names shall be called, and each faithful
 one

Will receive the reward of the good he has
 done;

In that wonderful day when the Shepherd shall
 come,

May He find you all ready for Heaven's bright
 Home!

THE RECTORY, Chatham, N. B., Aug., 1886.

QUESTIONS FOR PRIZES.

I.—THE BISHOP COADJUTOR'S PRIZE. A TEACHER'S BIBLE.

Open to Sunday School Scholars only. Each competitor must be certified, as a regular attendant at some Sunday School, by the clergyman whose school it is, or by the superintendent.

41. Give the chief events in the reign of Hezekiah.

42. Give a short account of the career of Elijah's successor.

43. What happened to Naaman, the Syrian?

44. What was the fate of a leper among the Jews?

45. How was the following prophecy fulfilled? "To-morrow about this time shall a measure of fine flour be sold for a shekel and two measures of barley for a shekel in the gate of Samaria."

ANSWERS RECEIVED.—June—G. H. July—C. DeV. S., G. H. August—G. H., E. S.

II.—THE EDITING COMMITTEE'S PRIZES. Open to all subscribers to the CHRONICLE and their families.

CLASS 1.—A Handsome Church Service.

31. In what respect does the office of adult baptism differ from that of infant baptism?

32. Why was the office of adult baptism inserted in the Prayer Book?

33. What is the meaning of the word 'laver'?

34. Why was the canon of 1575, prohibiting lay baptism, not sanctioned by the State?

CLASS 2.—A Handsome Prayer Book.

29. Prove out of the Prayer Book that the Church no where conjectures the possibility of a non-communicant member.

30. Can you give the reason why the Priest is especially directed in the latter part of the marriage service to stand at the table and turn his face towards the man and woman.

31. When ought the service for the Visitation of the Sick be used?

32. In what way is the absolution in that office different from the forms of absolution in the Morning and Evening Service or the Holy Communion?

CLASS 3.—A Prayer Book.

31. What reason does the Prayer Book give in the offices for the Communion of the Sick for the necessity of frequent communions?

32. Where ought the priest to begin the office for the Communion of the Sick?

33. What three classes of persons are excluded from having the Burial Service read over their bodies?

ANSWERS RECEIVED.—Class 1.—July, C. E. C. Class 2.—E. M. B., Louisa. Class 3.—M. B. C.

N. B.—All persons sending in answers are requested to prefix the number of the question answered to the answer.

All answers to be enclosed to Box 264, Post office, St. John, N. B., and marked on the envelope "CHRONICLE Prizes."

SUPPLEMENT.

Parish of Carleton.

Our congregation held their annual picnic on Wednesday, August 4th, at a beautiful spot on the Grand Southern Railway line, commanding a fine view of one of the chain of lakes connected with Spruce Lake. A very pleasant day was spent, notwithstanding a shower or two which fell soon after noon. Quite a number of young people enjoyed boating on the lake, while others engaged in dancing, swinging, archery, and all the picnic et ceteras. The refreshment tables were bountifully supplied; and many thanks are due to the members of the several committees, who did their part so well and made the picnic so successful and enjoyable. The receipts exceeded the expenditures by fifty dollars.

On the seventh Sunday after Trinity, Rev. C. B. Kenrick officiated at all the services at St. George's Church. After the early celebration Mr. Kenrick was called upon to baptize a dying child of Mr. and Mrs. Fred. Hatheway of Granville, Nova Scotia, who were visiting their friends in Carleton. We extend to the sorrowing parents our sympathy in their sad bereavement.

A congregational social was held in the school room on the second Tuesday in August. The evening passed pleasantly, enlivened by singing by the choir, a recitation by Miss Sarah Dale, and readings by the Misses Lillian Thompson and Helen Connor.

Baptisms.

BY PRIVATE BAPTISM.

Aug. 8.—Charles Harrigon Hatheway, by the Rev. C. B. Kenrick.

Aug. 17.—James Everett Allen.
" " Eddie Elizabeth Allen.

Burials.

Aug. 22.—Mrs. Harriet Jane Jones, aged 26 years.
" " William Thomas McBeath, aged 50 years.

Services.

Services in month, 30; Celebrations of the Holy Communion, 4; Communions made, 57; Offerings in Church, \$29.80.

Rectory Fund.

August 10. John J. Gordon.....	\$ 5 00
Previously acknowledged.....	1,561 51
Total to date.....	\$1,566 51

We still need \$733.49.

LEBARON W. FOWLER, Rector.

A PRIZE OF FIVE HUNDRED DOLLARS.

A prominent clergyman of the Church offers a prize of \$500 for the most complete index of Scripture texts referred to and quoted by the Fathers of the first five centuries of Christianity. This prize is offered subject to the following conditions:

1. Each index must be made in the order of the chapters and verses of what is known amongst us as the Authorized Version.

2. A committee to be designated by the person who offers the prize shall be judges as to whom the prize shall be awarded.

3. The manuscripts must be sent addressed to "Committee on Scripture Texts," care of M. H. Mallory & Co., *Churchman* office, 47 Lafayette Place," on or before Aug. 1, 1887.

4. All manuscript delivered as above shall, on the decision above mentioned by the judges, become the property of the General Theological Seminary of the Protestant Episcopal Church, the giver of the prize reserving to himself the right to use or have used such copies for publication as he shall choose.

5. The names of the contestants must be concealed in sealed envelopes firmly attached to the respective copies until opened after the decision of the judges.

In making the above offer, the giver of the prize says: "One of the greatest difficulties with scholars during the last few centuries may have been the want of a complete index to

Texts of Scripture (see 'Burgon on the last twelve verses of St. Mark,') referred to and quoted by the Fathers." It is for the purpose of supplying this want that the above offer is made. In order to give the widest publicity to this notice, it is requested that ecclesiastical papers, both in this country and Great Britain, shall copy.

A PRIZE OF THREE HUNDRED AND FIFTY DOLLARS.

The Editor is authorized by a prominent layman, deeply interested in the subject, to offer a first and second prize of \$250 and \$100 respectively for the best and second-best of a series of articles to be written for the purpose of showing the value and importance of Beneficiary Aid Societies for the education of young men for the ministry of the Church—the duty on the part of the laity generously to sustain such societies, and effectually answering the objections commonly urged against beneficiary education.

CONDITIONS, Etc.—The articles must not exceed 12,000 words in length, and must be mailed to the Editor of the *Church Review*, P. O. Box 1839, New York, N. Y., on or before November 1, 1886.

Names of writers must not be signed to their articles. But each article must bear the private mark of the writer, and a copy of this and the name of the writer must be addressed in a sealed envelope to "E," P. O. Box 704, Pittsburgh, Pa.

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