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**The Bishop's Engagements for August.**

Monday, August 1st—Drive through Corner of Beach over Percé Mountains for Confirmation and Holy Communion at Percé 10.30 a.m., and Confirmation at Cape Cove 3 p.m. Go on board and steam to the Magdalen Islands.

Spend about four days in visiting the different congregations and stations in the Magdalen Islands.

Saturday, August 6th—Land at Port Daniel.

Sunday, August 7th—Confirmations at Anse aux Gascons, Port Daniel and Shigawake.

Wednesday, August 10th—Lecture on Queen's Jubilee at Shigawake in the evening.

Sunday, August 14th—Drive to Hope Town. Celebrate the Holy Communion and preach. Preach at Paspébiac. Preach at New Carlisle.

Monday, August 15th—Lecture at New Carlisle on the Reunion of Christendom.

Wednesday, August 17th—Opening of the Bishop's Visitation of the Rural Deanery of Gaspé. Morning and Afternoon Session of the Ruridecanal Conference. Evening Service with Bishop's Charge to the Clergy at New Carlisle Church.

Thursday, August 18th—Early Communion at New Carlisle. Morning Session

of the Ruridecanal Conference, and start for Quebec.

Friday, August 19th—Arrive in Quebec. Sunday, August 21st—Celebrate the Holy Communion 11 a.m. at the Cathedral, and assist at Evensong.

**The Bishop's Labrador Visitation.**

We related in our last issue how the Bishop had successfully accomplished the first part of his Visitation of the Labrador Coast as far as Natashquan. And now we are able from further letters received to continue our narrative.

Leaving Natashquan, they steamed eastward down the coast, and came on Wednesday, June 22nd, to Casco, where the Bishop in the evening held a Confirmation. Then they passed on to Romain, and thence, on Thursday, to Coacocho. Here the Bishop was taken out in a small boat six miles to Wolf Bay for another Confirmation, there being one Candidate at each place. On Friday, June 24th, the "Canadienne" reached Wapitagun, and on Saturday, after touching at Yankee Harbour and Eastern Harbour, they anchored at Harrington.

The events of the next day, Sunday, June 26th, will long be remembered by the people of these parts. The beautiful new Church was consecrated, eight Candidates received the Laying on of Hands, and there was an Evening Service with

Sermon. Thence the "Canadienne" sailed to Cross Harbour and on to Little Mecatina where the Bishop confirmed three lads, who were brought on board for the purpose by their father, a captain from Newfoundland, who also brought a letter from their Clergyman, to say that they had been fully prepared. Then on Tuesday they came to Mutton Bay, the headquarters of our Labrador Mission, where fourteen were presented for Confirmation. On Wednesday, June 29th, they reached Cid Post, and the Bishop called on Mrs. Gallichan, a great churchwoman. Proceeding, they passed Great Mecatina, but after going a few more miles down the coast, Commander Wakeham thought it better, owing to the fog, to put back for the night to Great Mecatina Harbour, in order not to run any risk amidst the rocks and shoals which abound near that point. Thursday morning was bright, and they moved on through a beautiful Rigolette to S. Augustine, and that evening the Bishop held a Confirmation there on board.

Cumberland Harbour was reached the next morning by breakfast time, but rain and fog prevented them going any further that day. On Saturday, having visited Shecatia, Baie des Roches and other harbours, they arrived that night at Bonne Espérance, and calling on the Whiteleys, heard that the Rev. George Pye, one of the coast Missionaries, was close by at Old Fort.

Sunday morning (4 a.m.) found the ship again under way, and Blanc Sablon, the North-eastern limit of the Mission, was reached at 7 o'clock. Here they had Morning Prayer, Holy Communion and Sermon at 10.30., and Evening Prayer with Address on the Queen's Jubilee at 3 p.m. In spite of the fact that the Bishop's visit was a surprise, the news soon spread, and they had large congregations. During the day the Bishop was hospitably entertained by Captain Blandford.

Leaving Mr. Hepburn to walk down the coast along the Straits of Belle Isle (Diocese of Newfoundland), the "Canadienne" started upward on Monday, and after visiting Greenly Island they spent the day off Long Point on Government duty, and then went to anchor in Bradore Bay. On Tuesday, July 5th, they came out to Long Point again and returned to Bradore Bay. The next day they sailed to Belles Amours and Middle Bay, and thence up to Bonne Espérance, where Mr. Pye came on board. From Bonne Espérance a steam launch took the Bishop up on Thursday to Stick Point, where Service was held at the Goddards, and then back again to the ship. On Friday, July 8th, there was rain and fog all day, and consequently the "Canadienne" remained stationary, but the Revs. J. Almond and G. Pye sailed in their Mission Boat, the "Evangeline," to Old Fort. The next day the Bishop followed them and offered prayer for and gave his Blessing to an old lady of ninety years, Mrs. Robin, and then visited several families. They had a four mile row in pouring rain, but without suffering any great discomfort, and they found a fleet of thirty-five to forty schooners, all with their flags at half-mast, as a poor fellow had been drowned that morning, and now, as fog came on, the "Canadienne" remained where she was for the night, and then on Sunday steamed back, at 6 a.m., to Bonne Espérance. Two grand Services were held here, viz., Confirmation and Holy Communion at 10.30, and Litany with Address on the Jubilee at 3, and the Church was crammed with schooner-men, who seemed to be greatly impressed. The Bishop and his party dined with the Whiteleys and came on board for Tea. The two Missionaries left before Tea for Old Fort for an Evening Service, and then proceeded in their Mission Boat up the coast.

On Monday, while the "Canadienne" was at anchor owing to the fog, Dr. Will-

way, of Dr. Grenfell's Mission, came on board. He said he had tried hard to get to Bonne Espérance in time for the Confirmation on Sunday, as he greatly desired to be confirmed. After a long and earnest conference with him the Bishop held a special Service and confirmed him on board ship.

Tuesday, July 12th, was fine and bright, and so Commander Wakeham started for an upward trip, in order that he might see what schooners had finished their fishing and were leaving, and might meet and take over the accounts of one of the fishery overseers. On their way they passed Dr. Willway's little steamboat and also the "Evangeline," our Mission Boat, with the two Missionaries on board. They called at Shecatia and went on to S. Augustine, and thence up through the Rigolette to Coacoach. Here the wind was very high, and so, as they could not anchor owing to the rocky bottom, they had to dance up and down for about an hour, while the Commander did his business, after which they returned down the coast to Cumberland Harbour, which looked simply beautiful in the lovely sunset. Leaving Cumberland Harbour Wednesday morning and proceeding eastward, *i. e.*, down the coast, they steamed as far as Belles Amours. Here they stayed over Thursday and Friday, whilst the crew were engaged in various matters about the boat. Meantime the Bishop read, and the Commander went up the River, and in spite of clouds of mosquitoes, secured some trout, which were very good, in fact delicious. Weighing anchor on Saturday morning, they came down first to Bradore Bay and thence to Blanc Sablon, where the Bishop landed and stayed at Captain Blarford's.

On Sunday morning, July 17th, there was a Confirmation and Holy Communion—thirteen confirmed, some of them schooner-men, who had been prepared in Newfoundland. Then in the afternoon

there was Evening Prayer and Sermon with over two hundred men present. On Monday they steamed, before breakfast, up to Bonne Espérance, and said good-bye to the Whiteleys. Then they came on to the middle of the Rigolette above S. Augustine, where the Government ship put up two "Sea-marks."

On Tuesday they came up to the top of the Rigolette and erected another "Sea-mark," and then sailed on to Great Mecatina and visited Mr. Samuel Gaumont. For the next two days they were detained by perpetual rain and fog, but on Friday they came across to Old Post, where the Bishop confirmed four Candidates; thence they went to Mutton Bay, Whalehead and Harrington. Here Mr. Hepburn went on shore and held Service, and the next morning, Saturday, July 23rd, they started at 2.45 a.m., and having stopped a couple of hours at Romain, reached Natashquan that evening, having covered one hundred and fifteen miles in the day.

On Sunday they had Morning Prayer and Holy Communion at Mr. LeGrand's with a congregation of schooner-men, and then after dining with Mr. LeGrand they ran during the afternoon over sixty miles to Puffin Bay, and thence on Monday to Esquimaux Point and Mingan.

Having spent Tuesday in making the ship clean and bright with new paint, Commander Wakeham took her on to Thunder River on Wednesday. Here they remained until 3 a.m. Thursday morning, July 28th, when they steamed across the Gulf of S. Lawrence, passing the Western end of Anticosti, and having sighted Fame Point and Cap Rosier, they rounded Ship Head, and the Bishop, with the Revs. J. Hepburn and G. Pye, was landed at Point S. Peter, two days earlier than he had expected. Thus was brought to a happy and prosperous termination our Bishop's third Visitation of the Labrador, and it must be clear to all, who are in any way assisting the Missionary work on this long and desolate

stretch of coast, that a great work for Christ and His Church is being carried on, and a work that is bringing blessings and spiritual comfort to many a lonely soul.

### Pan-Anglican Conference.

#### REPORT ON CHURCH UNITY (*Continued*).

##### *The Moravian Church.*

Your Committee find that the last Lambeth Conference expressed themselves in regard to the *Unitas Fratrum* in the following resolution:—

“That having regard to the fact that the question of the relation of the Anglican Church to the *Unitas Fratrum*, or Moravians, was remitted by the last Lambeth Conference (of 1878) to a Committee, which has hitherto presented no Report on the subject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians, and with the heads of the *Unitas Fratrum*, and shall report to His Grace before the end of the current year, and that His Grace be requested to take such action on their Report as he shall deem right.”

The Committee appointed in accordance with this request collected some valuable materials for a report, which were informally laid before the late Archbishop of Canterbury.

Your Committee is of opinion that on some questions involved further investigation and consideration are desirable, and they therefore deprecate any pronouncement at the present time upon the question of Moravian Orders.

Your Committee find that very friendly relations exist at the present time between the *Unitas Fratrum* and the members of the Anglican Church in contact with them, and that their missionary efforts, their zeal for education, and their

Christian spirit are held in high esteem. The good and unobtrusive work that they have done and are doing in the mission field, their excellent methods and discipline, and their consistently unaggressive attitude, have especially endeared them to those Bishops of our Communion whose sphere of labour lies outside England. It is, therefore, obviously a matter of expediency as well as of duty to bridge over or remove the obstacles which at present separate the two Communions.

Your Committee accordingly submit to the Conference two resolutions which will, they trust, if accepted, conduce to this most desirable end.

##### *The Scandinavian Church.*

The last Lambeth Conference desired, “That earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of Ecclesiastical policy.” Your Sub-Committee have to report that no advances of the character hoped by the last Conference have been made by the Church of Sweden. It still remains for the present Conference to consider in what way “earnest efforts can be made to establish more friendly relations between the Scandinavian and Anglican Churches.”

Those members of this Committee who have been most concerned in this question, either as having visited Sweden in this interest, or as being most closely in contact with Swedes in America, do not represent any desire for nearer approach to be apparent on the part of the Church of Sweden, which seems to exhibit indifference on the subject. The practical urgency of the question of closer union can only be measured by those Bishops

who, chiefly in certain districts of America, have large bodies of Swedish settlers in their Dioceses, and to whom it is a pressing problem to determine upon what condition they may be able to take Episcopal charge of those settlements.

In regard to these settlements your Committee are informed that it is incorrect to speak as if there were a Church of Sweden in America. The Swedish immigrants come as individual settlers, and are not organised with Pastors from Sweden as congregations connected with the Church of Sweden, but, where they form Swedish congregations, do so as members of the non-Episcopal body called the Augustana Synod. Their proclivities are as much towards other non-Episcopal bodies as towards the American Church. Those who become members of the American Church do so from personal preference for it among the religious bodies which they find in the country, not as members of a Church in recognised communion with it. Swedish students have been ordained as Clergy of the American Church, but simply as other students are, and on the same qualifications. Swedish Orders are not accepted for ministrations in American congregations. It may be well here to refer to the Report presented to the General Convention in 1895 by a Joint Commission on Swedish Orders, although it was not adopted by the Convention. That report concluded with this Resolution: "That (while not giving any judgment with regard to the validity or otherwise of ordinations ministered by the Established Church of Sweden, for the reason that the subject is now before the Lambeth Conference) for the greater security of our own people, this General Convention judges it right that without first receiving the Order of Deacon, and afterwards that of Priesthood, with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church,

no Minister of the Swedish Church shall be allowed to officiate in any congregation under the Ecclesiastical Jurisdiction of the Protestant Episcopal Church."

Though not adopted by the Convention, this represents the existing practice; and the reasons on which the Joint Commission based their proposed Resolution, may furnish a convenient summary of the defects alleged by those not satisfied as to the validity of Swedish Ordinations. The Lambeth Conference may judge that the propriety of invitations to the Church of Sweden, or of efforts to promote mutual explanations with a view to establishing inter-communion with that Church, may depend upon the probability of the Conference itself being satisfied of that validity. On this ground your Committee present the positions asserted in the Report of the American Joint Commission to their General Convention.

"1. They find that there is a very strong probability that in the Established Church of Sweden a tactual ministerial succession has been continued since the time of the Lutheran Reformation.

"2. They also find that since that time the Swedish Church has not retained the three orders of the Ministry, the Diaconate, as an Holy Order, being entirely rejected.

"3. They further find that at Swedish Ordinations the laying on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used, and this has been the unvarying custom since 1571, are the Lord's Prayer.

"4. They also find that the same ceremony of laying on of hands and the same words are used at the 'Ordination to the office of Preaching,' at 'the Installing into the office of Church Pastor,' and at 'the Installing of a Bishop into Office.'

"5. They also find that while 'Ordination' or 'Consecration' to the Episcopate

is sometimes spoken of in the Canon Law, in the present office books there is no such Service, but only one for 'Installing a Bishop into Office,' which corresponds almost exactly with the form for 'Installing a Church Pastor into Office.'

"Your Joint Commission could add other facts, but they deem these sufficient to warrant their proposing the resolution (as given above)."

In the face of the careful study on which the Joint Commission assures the Convention that their report is based, this Committee (while observing that the Convention did not adopt the report, but continued the Commission and postponed further consideration until the next General Convention) express their respectful hope that further examination of the facts may be pursued on behalf of the Lambeth Conference.

It is not the office of this Committee to argue the large ultimate question, what is the measure of essential adequacy of form to be required by one Church of another Church, as the condition of intercommunion? whether, for example, the essential adequacy be in the intention of the whole office, or in a particular verbal expression or formula; whether the Lord's Prayer can be offered with special and sufficient intention; whether recitation of Scripture enjoining the function be sufficient expression, or such recitals must be turned into formal prayers; whether such prayers must be offered individually by the Consecrators or Ordainers, or may be offered by the whole assembled congregation; whether such prayers must be said absolutely during the continuance of the act of imposition of hands, or may conclude and combine into one functional action, a series of ceremonial emblems of the office to be conferred; whether any particular order of prayers and acts be essential; and chiefly whether complete enumeration of all functions assigned to an office

by one Church is to be required of others in exact identity. These, and like general questions of principle, on which ultimate judgment about the validity of Ordinations may be held to depend, are questions for the Conference itself.

But the Committee having presented above the arguments of the American Joint Commission, think it only fair to supplement them with these remarks upon the facts.

1. The one object of King Gustavus Vasa in his dealing with the Pope was to secure a valid National Episcopate.

2. The first Archbishop of Upsala consecrated after the Reformation, for the transmission of Apostolical Succession, laid down, in an ordinance made law at the Synod of Upsala in 1572, that a Bishop should be regularly elected, that his election should be confirmed by the State, and that he must receive *Episcopal Consecration*.

The Preface of the Swedish Prayer Book asserts that while the Prayer Book has been revised at each interval of a century, this revision has not been made for change of doctrine or custom, but to meet advances in culture, and that the teaching is the same as at the first.

The chief anti-Lutheran National historians hold it beyond dispute that orders were transmitted by consecration to the succession of Swedish Bishops.

In interpreting the office book, this original intention and historical recognition must be taken into account.

3. Comparison of the offices for installing a Bishop and a Pastor brings out essential differences of more importance than the mere likeness of phrase used in speaking of a Bishop as set in an office. The Pastor's institution may be conducted by Priest or Provost, and is not an Episcopal function. The Pastor is called "*Introducendus*," not "*Ordinandus*." No emblems or instruments are given him, nor is the *Veni Creator* used. His office is not referred to Divine institu-



tion, nor does the Installer speak of acting on behalf of God. The Lections are varied from those at Ordinations, though some are the same. These differences in the character of Installment; in the title of the Installed; in the intentions expressed in the Lections; and in the delivery of emblems or instruments, as well as in the questions asked and in the Invocation of the Holy Ghost; may be held by Swedes to constitute the same difference between the Swedish offices for Bishop and Pastor, as exists between our services for Consecration and Institution.

4. The salient points of agreement between the two Swedish offices are: (1) That in both offices the Bishop and Pastor are set—the one in a particular see, the other in a particular parish. (2) That the only prayer offered during the actual imposition of hands is the Lord's Prayer. But here again, in the Bishop's case, the culminating emblem of setting the mitre on his head is all that intervenes between the imposition of hands and the following special prayer, almost identical with that in the Anglican Ordinal:—

“We thank Thee, Almighty God, Merciful Father, that Thou of Thine infinite kindness hast given us Thy only begotten Son Jesus Christ to be our Saviour; who, after He had redeemed us by His death, ascended over all heavens, hath richly poured out His gifts upon mankind, and, for the upbuilding of His Church, set some to be Apostles, some Prophets, some Evangelists, and some pastors and teachers; we pray Thee, grant this Thy servant, who is now set to have oversight in the Church, Thine Holy Spirit, that he may always be ready to work for the gospel of peace, and so use the office which is given, that he may not pull down but build up, not harm but help. Let him not neglect the gift that is in him but hold to prayer, to establish Thy word, to read, warn and teach. Let him in all things show him-

self to be Thy servant so that he, as a faithful and ready steward, may feed Thy household in due season, and at the last may receive eternal joy—through Jesus Christ, etc.”

The service implies, as distinctly as our own ordinal, a lifelong office, resting on gifts and containing duties which are the same in both ordinals.

5. The office for the second Order of Ministry is criticised by the American Commission only upon the general point already dealt with, viz., that the Lord's Prayer is the only prayer during the actual imposition of hands. The name of this Order has caused misapprehension. The Preacher-Office (which might be rendered the Prophetic Office) is to be interpreted by the intention expressed in the Lections in which the ordained is directed to see the idea of his office, and which include John xx, 21-23; and further expressed in the questions which enquire not only about teaching, but about the ministry of the Sacraments according to Christ's institution. The action of imposition of hands is supplemented by the investing with the chasuble. The terms employed about the office speak expressly of it as Ordination; and its contents, if varied in order, agree very closely with the Anglican Ordinal.

6. The Diaconate holds a place like that of a Lay Reader in the Anglican Church.

This Committee do not embody the Swedish Ordinal in their Report, because there is variation in the translations available, and in editions of the Swedish books themselves, and this in important technical terms. They think that it should be a step preliminary to an expression of any judgment about the Swedish Ordinal, that a complete and authoritative translation of it be made.

It is upon the general principles affecting the essential adequacy of that Ordinal that the validity of Swedish Orders has to be considered.

No question appears to be raised as to

what the American Commission calls a "tactical ministerial succession," of which it allows a very strong probability that no break of continuity has occurred since the Reformation. Its beginning may be very shortly stated from the manuals available, which, if the statements are verified, establish that "the Apostolic Succession was received by Peter Magnusson, consecrated at Rome in 1524 to be Bishop of Westeras, and was conveyed by him to several Bishops by consecration, who in like manner transmitted Roman orders to their successors in the Swedish Church." The said consecration of Magnusson at Rome is certified by a letter of Clement VII to Gustavus: by a letter of the Papa' Prothonotary to the Archbishop of Trondhjean: by records at his Monastery of Wadstena, of his visit as Bishop and his death as Bishop: by his admission as Bishop to the State Council: and by accounts in three co-temporary Episcopal Chronicles. I: 1528, before Gustavus in 1529 rejected the Roman supremacy, Magnusson consecrated three Bishops in view of the King's Coronation. In 1531 he consecrated Peterson as the first Archbishop of Upsala after the supremacy of Rome was rejected, and three other Bishops with a view to the King's marriage. Archbishop Peterson made in the Synod of Upsala in 1572 the provision above noticed for perpetuating Episcopal Consecration for the Episcopal Succession.

To return to the practical problem before your Committee. The Bishops most nearly concerned with Swedish settlements have to determine what Ecclesiastical relations with them would be legitimate. The question is two-fold—as it affects Swedish laity, and as it affects Swedish Clergy. Can they accept Swedish Confirmation, and admit lay Swedes to communicate in Churches under their jurisdiction? Can they admit Swedish Clergy to minister in those Churches? In face of their belief that the Swedish Church authorities are

indifferent about inter-communion, and seeing that congregations of the settlers are rarely in charge of Swedish Episcopal Clergy, and feeling that members of these non-Episcopal bodies must and can be dealt with by reception into the American Church, the American Bishops do not press for any hasty change in the present position, which they think possible to work on for some time towards gradual amalgamation; at the same time they desire a step forward to be made. They suggest that the first step might most wisely be taken by making personal approaches to the Swedish Bishops most interested in the subject, with a view to learning the disposition of the Swedish Church for any communication about it.

Signed, WILLELM: EBOR:  
Chairman.

#### RESOLUTIONS.

i. That this Conference, not possessing sufficient information to warrant the expression of a decided opinion upon the question of the Orders of the *Unitas Fratrum* or Moravians, must content itself with expressing a hearty desire for such relations with them as will aid the cause of Christian Unity, and with recommending that there should be on the part of the Anglican Communion further consideration of the whole subject, in the hope of establishing closer relations between the *Unitas Fratrum* and the Churches represented in this Conference.

ii. That the Archbishop of Canterbury be requested to appoint a Committee to conduct the further investigation of the subject, and for such purpose to confer with the authorities or representatives of the *Unitas Fratrum*.

iii. That this Conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the Orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a Committee to enquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the Committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation.

### Our Indian Mission.

Another eventful and interesting period in our Indian work at Pointe Bleue has come and gone; and it has been more eventful than usual to the Indians this year, owing to the visit of the Bishop of Ottawa, who, in the absence of our own Bishop on the Labrador Coast, most kindly came and held a Confirmation and consecrated the enlarged Burial ground.

The Indians did not stay this Summer as long they generally do. Some had

Having paid a short preparatory visit toward the end of June, I went up to Roberval on Thursday, July 7th, for an eight days' stay. As last year, my brother and I camped in our "Church Tent." Each day we had a Service, read by Joseph Gunner, our Indian Lay Reader, with Instructions on the Holy Communion, which were interpreted for me either by "Charley" or "Maggie" Robertson. Every day, too, I held one or more Confirmation Instructions, and



AN INDIAN'S HOME.

left their families in the bush three-hundred miles away, and consequently did not wish to remain longer than just to trade their furs and get supplies for the next year. Nor did they all come at the same time; some arriving at the beginning and others at the end of June. Most fortunately the Rev. A. J. Balfour paid a visit for me about June 7th, and thus was able to minister to the spiritual needs of the early arrivals, who otherwise would not have seen a Priest at all, since they had started away again before my next visit.

on some of the evenings, by means of Lantern Views, I talked to them on different subjects, *e. g.* the Passion and Resurrection of our Saviour, English Cathedrals, Churches and other buildings in the Parish of South Acton, England, and the Diamond Jubilee Procession. They had never seen such beautiful Lantern Pictures before, and they were simply delighted. There is no doubt that they more easily receive ideas through the eye than through the ear.

But the great event was the Bishop's visit. The preparations that were made



THE ROBERVAL HOTEL  
AND OTHER VIEWS.



OUIAT'HOUAN FALLS.

and the energy with which they were undertaken are beyond all description. The approach to the Church was planted on either side with trees and flags or rather handkerchiefs of all the colours of the rainbow. The interior of the sacred building was decked with ribbon of the brightest hues and evergreens, all arranged with the utmost taste. And then, having cleared the new Grave-yard of all trees and stumps, they set to work to make the path, by which the Bishop would have to walk from the Church to the ground, worthy of the occasion, and it is no exaggeration to say that "they filled up the valleys and brought the hills low; they made the crooked straight and the rough places smooth."

And now, on Wednesday morning, July 13th, by the great kindness of Mr. B. A. Scott, Mayor of Roberval, the Bishop was brought up from Roberval to Pointe Bleue by the S.S. "Mistassini," and came to shore in a canoe, manned by two of the Indians. Having landed, the Bishop and I, by previous arrangement, remained on the beach long enough to allow all the Indians to get to the Church, where they wished to receive him. And then, as we walked up the avenue of trees and flags, they fired a salute of three or four volleys from all sorts of guns. His Lordship shook hands with every man, woman and child, and then proceeded into the Church to robe. A most earnest and impressive Service followed, and the congregation looked as if they could not listen too intently to the Bishop's loving and simple words. Six Indians received the Laying on of Hands, and there were about thirty Communicants. One particularly interesting feature of this Service was the presentation, after the money offerings, of one Otter and four Marten skins for the Church. The Bishop received them at the Chancel Steps from the various donors, and offered them to God at the Altar.

After a Pic-Nic lunch with the Indians

in Mrs. Gunner's house, most kindly arranged by Mrs. Cummins and Mrs. Fluhmann, all assembled once more at the Church for the Consecration of the Burial-ground. The Bishop explained the order of the Service, and then, in single file, for Indians do not walk two and two, we gradually proceeded towards the Graveyard, singing an Indian hymn. This procession, led by an Indian and headed by the Bishop, vested in his scarlet Robes and Mitre, with his Pastoral Staff borne before him, and the plaintive voices of the Indians filling the air with reverent praise, will not easily be forgotten. The Consecration was duly performed, and then his Lordship gave the Indians his final Address and Blessing in the Church, and after paying a visit to the Hudson Bay Post and the "Church Tent," he drove back in Mr. B. A. Scott's carriage to the Roberval Hotel. And the Indians were left to bear this in their hearts and minds as a day of richest blessing, a day to be remembered and talked about again and again, when they are away in the bush.

And now the next morning I held my farewell Service. It was very hard, as I thought of this being my last Summer's work amongst them, to say "Good-bye." No more affectionate people could be found. Their acts of kindness to my brother and myself were too many to enumerate, they were always arranging something for our pleasure and our comfort. And when all was packed up and the last Good-bye had been said, we were not allowed to depart without a final salute from their guns.

May God in His great goodness keep these Children of the forest during the coming Winter, under His protecting care, may He, as they go forth strengthened by the Bread of Life, shield them from all dangers both to body and soul, and bring them back again next year to praise Him once more in His Holy House for all His goodness and mercy.

E. A. D.

## CATECHISING.

## CHURCH CATECHISM No. XXI. C.

What did we say is the penalty of sin ? *Death.*

But if our sin is pardoned what will be our reward ? *Life everlasting.*

And what is this life eternal ? *Happy life beyond the grave.*

Why is this rightly compared to going home ? *Because we shall be with our Father.*

Who has told us a good deal about Heaven ? *St. John.*

Where is this all written ? *In the Book of the Revelation.*

How does St. John tell us the saints will be occupied ? *In worshipping God.*

And what else will they do ? *They will serve God.*

And what will there not be in Heaven which we have here ? *There will be no pain, or sorrow or death.*

What feeling must this produce ? *A feeling of happiness.*

How long is this happy state of things to last ? *For ever.*

Which life is then the most important ? *The future life.*

What ought the thought of our Reward to help us to do ? *To serve God here and to look to our Saviour.*

What is this life in reference to the next ? *The life of preparation.*

Which is best, a school where everything is pretty and comfortable or a school where we are taught good lessons and prepared for after life ? *The latter.*

What therefore may be good for us here ? *Troubles and difficulties.*

Why ? *Because if we receive them rightly, we shall be helped.*

## CHURCH CATECHISM No. XXII. C.

What dost thou chiefly learn in these Articles of thy Belief ? *First I learn to believe, &c.*

What does your answer tell us ? *We believe in the Holy Trinity.*

Into how many parts does it divide the Creed ? *Three parts.*

About whom are these three parts ? *The Father, the Son and the Holy Ghost.*

What has God the Father done for you ? *He made us.*

What sort of a world was it when God made it ? *A very good world.*

How ought we to act towards such a Father ? *To love Him and obey Him.*

And what has God the Son done for you ? *He has redeemed us.*

What does that mean ? *He bought us back from the power of Satan, sin and death.*

How did He do this ? *By giving himself for us.*

If all are redeemed, why will not all be saved ? *Because they will not accept a free salvation.*

If we accept the message and use the means of Grace, what must be the effect ? *We shall live a good life.*

And who makes us holy ? *The Holy Ghost.* Whom does the Holy Ghost sanctify ? *All the elect people of God.*

What does elect mean ? *Chosen.*

Who are the elect who have the opportunity of being made holy ? *All baptized people.*

What then is our duty ? *To accept the Holy Spirit's help.*

## University Intelligence.

## BISHOP'S COLLEGE, LENNOXVILLE.

Many readers of the GAZETTE may probably have seen details of the proceedings of Convocation Week which were fully reported in the daily papers of Quebec and Montreal.

The last week of the Session may be said to begin with the Sunday, when hymns suitable to the end of Term are used in the Chapel Services, and on the Sunday evening a Sermon of a valedictory character is given by the Principal.

The chief functions of the week do not vary much from year to year, and yet no two Convocations are exactly alike. That of 1898 was especially marked by brilliancy both of weather and of speech, and by enthusiasm.

A few visitors arrive in time for the Old Boys' Cricket Match of Tuesday, and this year the Present Boys' Eleven just

managed by a narrow margin to secure a victory.

The athletic element is again prominent on the Wednesday, when the School sports take place. On this day was held the Annual Meeting of the Corporation, at which it appeared that the Institution had lived within its income during 1897, and that the Jubilee movement might be said to have been completed by the payment of the grant of £1,000 on the part of the S. P. C. K., as reported in the June number of the GAZETTE. The Corporation agreed that a new Principal's Lodge should be built, so soon as the funds should be forthcoming. In this case the rooms of the present lodge would be used for College purposes.

In the afternoon the business meeting of Convocation was held. The plan for adopting a Course of Training for Teachers seeking the Academy diploma was approved, and it is hoped that this will be begun promptly in the Autumnal Term. Recognition of this Course will be sought from the Protestant Committee at an early date. The Gouin method of teaching Conversational French was referred to a Special Committee. Archdeacon Roe, D.D., D.C.L., was elected a member of the Executive Committee of Convocation.

The evening of Wednesday is devoted to an "At Home," in which the Boys of the School are hosts. The evening was most successful and enjoyable. On this occasion the School Examination results were announced. The School Scholarship, and the Medals given by the Governor-General and by the Lieutenant-Governor were won by B. Stevens, son of Rev. A. Stevens, M.A., a graduate of the College. Lady Tait, of Montreal, distributed the School Prizes, while Mrs. Petry distributed the Prizes for Athletic Sports. Mitchell, of Drummondville, won the Championship for Sports.

The Thursday is a long and varied day,

beginning with Matins and Holy Communion at seven. This year the Celebrant was Vice-Principal Rev. Prof. Allnatt, D.D.

At eleven the University Service took place. The procession by way of the West door was very dignified. About eighty were vested in surplices. The Bishop of Ottawa wore his mitre and Convocation robes. The Rev. E. Costigan acted as Chaplain to Bishop Hamilton. The Bishop of New Hampshire, Right Rev. W. A. Niles, D.D., read the Gospel. The Rev. W. A. Gustin, M.A., was Chaplain to Bishop Niles. The Right Rev. H. C. Potter, D.D., Bishop of New York, was the preacher. The Rev. B. Watson, M.A., was Chaplain to Bishop Potter. The Archdeacon of Quebec, Ven. H. Roe, D.D., Commissary of the Bishop of Quebec, read the Epistle. The Principal acted as Deacon. Professors Allnatt, Scarth and Parrock, besides the above, sat inside the Sanctuary. The congregation was large and taxed the ingenuity of the honorary sacristans (Messrs. Burns, Hamilton, Gordon and Stuart) to find seats. The arrangements all passed off most smoothly, and the Service was reverent and inspiring, Dorey's Jubilee Communion Service being used with Merbecke's setting of the Nicene Creed. The Processional Hymn was No. 438, "How bright those glorious Spirits shine." Hymns 577 and 322 were also sung, and the *Nunc Dimittis* was sung as a recessional. Bishop Potter's Sermon, which appears in full in the July number of the *Mitre*, was admirable in every way: thoughtful, scholarly, reverent and liberal.

After this admirable Service the Gymnasium was formally opened by means of an informal Lunch, to which all visitors were *ipso facto* invited. Nearly two hundred and fifty partook of the Lunch; and we hope this midday gathering will prove to be an annual "fixture" of Convocation Day. We were especially glad here to



welcome the Country Clergy and friends from parishes far and near, as well as the parents and friends of the graduating class, of the students generally, and of the pupils of the School. At the request of the Principal, who referred to the presence of Mr. Elkins and the Rev. T. S. Chapman (boys of 1842), and of Archdeacon Roe (a student of 1845), the Chancellor, in a few weighty words emphasizing the necessity of physical education as well as of mental and moral education, declared the Gymnasium open amidst loud cheers:

At half-past three the Convocation took place. The degree of D.C.L. (*honoris causa*) was conferred upon the following gentlemen :

- (1) The Right Rev. Bishop Niles.
- (2) The Hon. W. B. Ives, M.P., Q.C.
- (3) Sir James D. Edgar, K.C.M.G., Speaker of the House of Commons.
- (4) Rev. T. W. Fyles, the well known authority on Entomology.
- (5) R. Lilley, Esq., New York, Traveler and Literary Man.
- (6) The Rev. Principal G. M. Grant, D.D., of Queen's University, Kingston, Ont., a leading Presbyterian Divine.
- (7) The Rev. Professor Scarth, M.A.

The Chancellor gave an address, the Principal, Professor Allnatt and H. J. H. Petry, Esq., M.A., Head Master, read reports; speeches were made by the recipients of the degrees above named, and also by Bishop Potter, who made a most statesmanlike utterance on the relations of the Mother Empire to the great Daughter Republic, while the utterances of Principal Grant and Sir James Edgar were equally patriotic and statesmanlike, and made appreciably for the solidarity of the two great English-speaking communities. Seldom has a more representative gathering met at Convocation : and the high level of ability and interest in the speeches was strongly marked. The speeches are printed *in extenso* in the

Convocation number of the *Mitre*, a copy of which is being sent to every Incumbent in the Diocese of Quebec, so that in every parish these speeches may be read.

We may gauge the solidity of the work at Lennoxville, and the value of it to the Church, and to the Country and to the Continent, by the interest shewn by the distinguished men who visited Lennoxville and spoke such words of wisdom and eloquence on the Convocation platform.

Degrees were conferred : M.A., B.A. and L.S.T., also one M.D. The highest average of the year was gained by C. W. Mitchell, B.A., who won the Chancellor's Prize as well as the Harrison Essay. L. Cairnie was the Valedictorian, F. C. Taylor won the Prince of Wales' Medal, R. F. Macrae the General Nicolls' Scholarship. There were more first-class prizes than in an average year, shewing a high excellence of work all round.

The Principal, at the close of the Convocation, thanked the visitors for their presence and support, and called attention to the presence on the platform not only of three Bishops of the Church in Canada and the United States, of Dr. Grant, of Mr. Lilley the Orientalist, but also of the Curé of Lennoxville (Father Ségin), and of the Pastor of the Methodist Church in Lennoxville (Rev. F. A. Reed).

It was obvious, from the bright speech of the Hon. H. T. Duffy, Minister of Public Works, that the University has increased its hold on the Eastern Townships very markedly of late years. The Institution is not only the Church educational Institution of the Quebec Province, as well as of Quebec Diocese, it is also the University of the Eastern Townships, and in both capacities it has a claim on public support.

At half-past eight on Thursday evening a brilliant *Conversazione* was held in the College. During its course Bishop Hamilton distributed the College Prizes, his own son, H. F. Hamilton, obtaining three

prizes. Bishop Hamilton briefly alluded to his pleasure at being again in Lennoxville, and expressed the regret of the University at the absence of the Bishop of the Diocese in his distant Missionary work on the Coast of Labrador.

During the Summer, we are able to inform our readers, that Calendars of the Institution are being sent to the Incumbents of all Parishes.

### The New Clerical Doctors of Civil Law.

We offer our best congratulations to the Rev. A. C. Scarth and the Rev. T. W. Fyles on their being presented by the University of Bishop's College, at the late Convocation, with its highest honorary degree of D.C.L.

Dr. Scarth has well deserved this distinction by his valuable services to the College. He has been Professor of Ecclesiastical History and Liturgies without stipend for now thirty years, and has besides been one of the most able and useful members both of the Governing Body of the College, and of the School Committee since its inception. His services also as a member of the Sherbrooke Board of Examiners of Common School Teachers, as well as a Common School Commissioner for Lennoxville, well deserve recognition.

We trust Dr. Scarth will long enjoy the honour so well bestowed.

Dr. Fyles's Degree was awarded him in recognition of his distinguished services for many years past to the country as an extremely clever, profoundly learned and practical Entomologist. In his own department he ranks among scientific men as one of the highest authorities on the Continent.

Dr. Fyles has long been one of the Editing Committee of the *Canadian Entomologist*. His many papers contributed to this highly useful publication are invariably characterized by brilliancy of style

and by a wonderful power of making the hard things of science easy and attractive to the unscientific reader. To this charm of style, Dr. Fyles adds the power of illustrating the products of his pen by pencil and brush with a skill and beauty which make him the envy of all his *confreres*. Dr. Fyles's museum of both flies and moths is a great treasure, and a treasure of delight. His reproduction of these on paper is simply a marvel.

We congratulate Bishop's College upon having secured the honour of numbering among her sons a gentleman who is known both all over this Continent, and in Europe as well as in Canada as an unusually gifted Scientist, and as one who has done much by his researches towards abating the enormous harm and loss suffered by our agriculturists, fruit-growers, and foresters from the insect pests which from time to time have devastated our country.

Dr. Fyles's life-work, we need not say, is not found among bugs and butter flies. His entomological researches are his recreation only. He is the devoted and indefatigable resident Emigration Chaplain at Levis of the S. P. C. K. His services to our Church emigrants deserve the warmest gratitude of us all.

### Compton Ladies' College.

#### SPEECH DAY.

The Convocation of Compton Ladies' College took place on Wednesday, June 16th, at 3 o'clock.

The large hall, most artistically decorated, was filled to overflowing with friends of the College and its inmates.

On the platform were: in the Chair, the Ven. Archdeacon Roe, Chancellor Heneker, Canon Foster, and Revs. G. H. Parker and A. Stevens.

The proceedings began with a march, and after this had been charmingly carried out the Chairman welcomed the guests and introduced the first members

of the musical programme. These were very well performed and showed, as every one remarked, good ability and extremely careful teaching, but this is hardly to be wondered at, as Mr. Dorey, late of Sherbrooke, and recently appointed to Emmanuel Church, Montreal, is their gifted professor, efficiently aided by Miss Hedges.

After this followed a French Dialogue and speeches by Chancellor Heneker and Archdeacon Roe of the most complimentary character, showing the very high esteem in which they held the College—Mr. Heneker promising to send his own grand-daughter next year. Mrs. Bronse, the Lady Principal, read a most satisfactory report of the year's work, and the recent Quebec examinations have confirmed it. The two A. A. Candidates passed well, Miss Grace Stevens taking the highest standing in the province in Algebra, that is 100 %.

Rev. G. H. Parker gave a short account of the finances, showing them to be in a satisfactory condition, but asking for outside help for necessary repairs, etc.

Altogether Compton College has had a most flourishing year, and this splendid Institution certainly deserves every attention and all the help each member of the Diocese can give it.

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### IN MEMORIAM.

#### MARIAN TRENHOLME.

At Trenholm, P. Q., at day-dawn June 23rd, Marian Ridley, widow of Edward Trenholme, entered into rest, at the good old age of eighty-four years, and with all her faculties unimpaired. God had indeed granted her a long life, and her "borrowed years," as she termed them, were full of peace.

Born in Wexford, Ireland, in eighteen hundred and fifteen, six years later she came with her family to the Eastern Townships, where she married and grew up with the history of this place, and was

the last of its pioneers. At the time of her death she was President of the Trenholm's W. C. T. U. and Superintendent of its Band of Hope.

Early imbued with patriotism, her God-fathers having perished on the field of Waterloo, Mrs. Trenholme was quick to identify herself with all that pertained to the best and truest interests of her country. In the rebellion of 1837 she loyally supported her husband in his efforts to provide for the comfort and sustenance of Canada's patriotic volunteers.

Of a stock in which the fires of early martyrdom burned—of staunch Church of England parentage, where the recital of the "Creed" ever followed the morning Grace, Mrs. Trenholme remained loyal to the one Catholic and Apostolic Church, and the Church "over the river" wherein was the family pew in early days ever found her present when able to attend its Services.

She will be remembered by those who knew her best as most lovingly sympathetic, with kind word and deed for all. And her children for whose advancement she so unselfishly strove, amid all the difficulties and hardships of "earlier days," and whom in her last hours she truly thanked God for, well may "rise up and call her blessed."

Of these, seven survive to mourn her irreparable loss, five having already passed to their rest before her.

Her body was borne to its last home by six of her grand-sons, and committed to its rest by the parish rector, Rev. W. J. Curran, in "sure and certain hope" of a joyful resurrection.

"Father in thy gracious keeping  
Leave we now thy servant sleeping."

#### NANCY BELL THOMPSON.

In the early morning of Saturday, July 2nd, 1898, the soul of Nancy Bell Thompson, wife of Joseph Thompson, Esq., Marlow, Beauce, entered into the Rest of

Paradise, and on the following Tuesday afternoon, with the beautiful Burial Service of the Church, her poor worn out body was laid in the Marlow Cemetery until the Resurrection Morn.

Mrs. Thompson was born in Ireland in 1831 and came to Canada whilst quite young, her parents taking up land in Marlow, which place has been her life long home. She was married in 1856 to Joseph Thompson, farmer and Churchman, who, with five sons and two daughters, survives her. For many years she had been more or less of an invalid on account of a lung trouble, and for the past five months was confined to her bed. At times her sufferings were very severe, but she bore them with Christian fortitude. She had learned to say "Thy will be done," and realizing that her times were in her Lord's hands, quietly waited His summons to a well earned rest.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

H. S. H.

### S. Paul's Church, Quebec.

The Parish of S. Paul's Church, Quebec, received a rather unpleasant surprise on the morning of July 18th, fortunately not a Sunday. For some two or three months the Corporation of the City of Quebec has been employing men to dislodge all the loose pieces of rock on Cape Diamond, which might otherwise descend by themselves unexpectedly and do great damage to the buildings below. And on Monday morning, July 18th, a large boulder, weighing nearly a hundred pounds, was started by these men and came tumbling down at a terrific rate. Rebounding off the projecting cliff, it jumped right across the road and over a temporary palissade, twenty-five feet high, which had been erected to protect the houses, and landed on the roof of S. Paul's Church, through which it crashed

and dropped into the Church just in front of the Altar Rails. The damage done is being repaired at their own expense by the City authorities, and we trust, when once all the loose rock has been removed from the cliff, that there will be no more danger for many years to come.

### NOTES.

The Lord Bishop intends to hold an Ordination of Priests in the Cathedral, Quebec, on Sunday morning, September 11th. Those who are to be advanced to the Priesthood are the Revs. W. A. Gustin and F. G. Vial.

The Archdeacon's address from August 3rd to August 9th will be Hotel Roberval, Lake St. John. For the remainder of the month it will be Port Daniel Centre, P. Q.

The Provincial Synod meets in Montreal next month. All who have been chosen to represent the Diocese should endeavour to attend and take part in the proceedings, and all Church-people should offer earnest prayer that the Synod may be rightly directed in all its deliberations by the Holy Spirit of God.

The Rev. Professor Parrock is taking Sunday duty at the Cathedral during this month.

From all accounts the hay crop in this Province is very good this year, and the weather has been favorable for harvesting.

Calendars of Bishop's College, Lennoxville, and of Bishop's College School, have lately been sent out to all the Clergy and other friends of these Institutions. They are well got up and concisely arranged, and the School Calendar is especially attractive, owing to its many beautiful illustrations of the buildings

and of the school life. We have also received an elegant little prospectus from Compton Ladies' College. All these Church Educational establishments deserve all the support that can be given them by Clergy or Laity.

We are glad to hear that the Clergy House of Rest at Cacouna has been well patronized this year, though not by the Clergy of our own Diocese.

On the way in which we spend our Sunday depends, for most of us, the depth, reality, the steadiness of our religious life.—*Dean Church.*

A Christian profession saves many a good name in this life, but never a soul in the next.

We could all be great men, if we could be measured by the great things we intend to do.

#### SYMPATHY.

But as we meet and touch each day  
The many travellers on our way,  
Let every such brief contact be  
A glorious, helpful ministry!  
The contact of the soil and seed;  
Each giving to the other's need—  
Each helping on the other's best,  
And blessing each as well as blest!

*S. Coolidge.*

### DISTRICT NEWS.

#### MAGOG.

The Rev. R. C. Tambs writes :—

Before ceasing my communications to the District News department of the DIOCESAN GAZETTE, in connection with the Mission of Magog, I desire, on behalf of my sister and myself, to express our grateful appreciation of the manifold kindnesses that we have met with on all sides, irrespective of denomination, during the nine

and a half years of our happy sojourn in the district—kindnesses that culminated recently, on the occasion of our departure for our new sphere of labour, in the presentation of a handsome marble Clock and a generous gift of money accompanied by a flattering Address. This united manifestation of good-will and esteem was the more marked, inasmuch as it followed closely upon the offertory of Easter Day, making the present a hundred dollars in addition to the beautiful time-piece. It was a present moreover made up at a time when there had been an unwonted number of calls upon the generosity of the community.

A further gratifying circumstance in connection with the closing period of my Incumbency of the Mission was the large number of applications for Baptism. No less than fifty received the Sacred Rite, including several adults.

In conclusion I desire to record my most grateful regards to the many members of the community throughout the Mission who have co-operated in the work of the Church so willingly and so well.

[Ed. Q. D. G.—The following is the Address referred to :—

“DEAR SIR,—With much regret at your leaving us, we beg you and your sister to accept this as a small token of the sincere esteem and friendship of your many friends in Magog and District, for your charitable, broad-minded and untiring Christian work, which we shall always remember with grateful feelings. As you are not going very far away, we hope we may have the pleasure of seeing you often again amongst us.”

On the base of the clock is the following inscription :—

“Presented to  
“The Rev. R. C. Tambs, M. A.,  
“by the people of Magog and vicinity,  
“in token of their love and esteem.”  
1889-1898. ]

## BURY.

The Rev. C. B. Washer writes :—

Another stage in the renovation of St. Paul's Church was reached at the beginning of July, when the refitting and re-furnishing of the Chancel was brought to completion. The structure and dimensions of the Vestry attached to the north wall of the Chancel were highly favourable to the conversion of it into an organ chamber, and this has been done by removing so much of the wall as was necessary, and filling the square head with gable and tracery made of butternut. The result is very happy. The organ finds itself in good position, and the sound appears to be in no way impeded. The removal of the organ rendered a symmetrical reseating of the Chancel possible. Very good brown ash gothic choir seats have been introduced, in place of the old benches, which served their purpose well, but which did not suit present needs. A new Prayer Desk and Priest's Chair have been added; also a neat Pulpit of open work, having attached to it a handsome brass desk with adjustable bearings; and new Altar Railing of oak, supported by ornamental brass standards of good workmanship. The cost of this work has been munificently borne by the Rev. Canon Richardson, of Quebec, who never tires in his love for his first Mission. In the Spring was made known to him our willingness to take ten dollars towards Chancel improvements, when to our intense delight the Canon expressed his readiness to spend more than twelve times the amount we asked for. And so more has been done in the Chancel than we could have dreamed of; and great indeed ought to be the gratitude of the congregation.

We have to record the insertion of a stained-glass window in the south wall of the Chancel, having for its subject the Good Shepherd, in memory of the two children of the Rev. H. S. Fuller, who

died here in 1894, while he was Rector of the Parish. The window was placed there by his old parishioners. The three other windows of the Chancel have been filled with cathedral glass of artistic design. This includes the little window in the organ chamber, affording delight in an unlikely corner. All the north and south windows of the body of the Church have been filled with similar glass, with very pleasing effect. This work has been executed at the expense of various members of the congregation. It may be added that there is much more to be done; in fact, the improvements in the east end are making certain ladies impatient to see new and more suitable benches in the Nave; and in due time their impatience will produce its proper effect.

We should not omit to note that new matting has been provided for the body of the Church, paid for by subscriptions obtained by a member of the congregation.

At the inauguration of the new Chancel work it was hoped that both Canon Richardson and Mr. Fuller would be present. The former was with us on July 10th and stayed till 21st, to the gratification of the people and the refreshment of the Pastor. May he soon be with us again!

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**POSTSCRIPT.**

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

Miss Drum, Mrs. J. Morgan, Quebec, Mrs. Seeds, Stoneham, Mrs. Fessenden, Hamilton, Ont., Mrs. R. E. Skillen, Wheatland.

Also for 1897, 1899, 1900 :—Mrs. J. Morgan.

All items of news, &c., intended for the September Number, should reach us on or before August 21st,

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