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

- Molday, July 1st.—Be present at a Reception at Maple Grove, and lecture in the evening on English Church History, and drive to Black Lake.
- Tuesday, July 2nd.—Return by Q. C. R. to Quebec.
- Thursday, July 4th.—Preside at Meeting of the Diocesan Board.
- Sunday, July 7th.—Celebrate the Holy Communion at the Cathedral 11 a.m., and assist at Evensong.
- Tuesday, July 9th.—Leave by I. C. R. for Gaspé and the Magdalen Islands.
- Wednesday, July 10th.—Arrive by S. S. "Admiral" at Paspébiac. Afternoon Service at New Carlisle West either in School House or open air. Confirmation at New Carlisle Church in the evening.
- Thursday, July 11th.—Take part in W. A. Meeting in Church Hall, Paspébiac and Confirmation at S. Peter's, Paspébiac in the evening.
- Friday, July 12th.—Confirmation at 7 p.m. at Hopetown and drive on to Shigawake.
- Saturday, July 13th.—Visits at Shigawake, &c.
- Sunday, July 14th.—Confirmations at Shigawake and Port Daniel.
- Monday, July 15th.—Confirmation at Anse aux Gascons and drive on to Newport Point.
- Tuesday, July 16th.—Consecrate Church at Newport Point.
- Wednesday, July 17th.—Drive to Pabos and on to Cape Cove for Confirmation in the evening.
- Thursday, July 18th.—Confirmation at Percé.
- Friday, July 19th.—Drive over Percé Mountain to Corner of the Beach, hold Service, and go on to Point S. Peter, Malbaie.
- Saturday, July 20th.—Consecrate Church at Barachois.

- Sunday, July 21st.—Confirmations at Point S. Peter and Barachois.
- Monday, July 22nd.—Drive via Douglas-town Tickle to Sandy Beach. Confirmation in the evening.
- Tuesday, July 23rd.—Lecture at Sandy Beach on English Church History.
- Wednesday, July 24th.—Cross by whale-boat to Peninsula. Confirmation in the evening.
- Thursday, July 25th.—(S. James, Ap. and M.) Holy Communion at Peninsula. Confirmation at Little Gaspé.
- Friday, July 26th.—Cross over to Gaspé Basin.
- Saturday, July 27th.—Visits at Gaspé Basin.
- Sunday, July 28th.—Confirmations at Gaspé Basin and Gaspé South, and preach in evening at Sandy Beach.
- Monday, July 29th.—Visits up North West Arm.
- Tuesday, July 30th.—Visit new Church, &c., at York.
- Wednesday, July 31st.—Go on board D. S. S. "La Canadienne" and start for the Magdalen Islands.

### Quebec Cathedral.

The Dean of Quebec left Canada on Sunday, June 30th, for a short vacation, which he will spend in England. During his absence, his place in the Cathedral Pulpit will be filled by the Rev. Dr. Geo. Dumbell, an English Clergyman of high standing, who has at present a Church in New York. He is well known to some of our citizens, and much appreciated by those who have the pleasure of his acquaintance.

During the two Summer months, July and August, there will be only one daily Service in the Cathedral, viz: Morning Prayer at 9.30.

### The Diocesan Synod.

We published in our last issue an account of the Opening Service, and the Bishop's Address in extenso. We now give an abstract of the business done at the subsequent Sessions.

At the Afternoon Session of Tuesday, May 28th, Notices of Motion were the first order, after which the next item of business was the presentation of Reports of Committees, Colleges, etc.

The Report of the Committee on the Inter-marriage of members of the Church with those of other religious bodies was an extremely interesting one, and showed that though the Church sustained some loss from this cause, yet its gain from the same was very much greater. The Committee held that careful instruction and catechising of the young, and sound teaching should in time remedy the evil.

The presentation of the Report on Bishop's College, Lennoxville, was deferred until next day owing to the death of Mr. Edward Chapman, late Registrar and Bursar of the College.

The Report concerning Compton Ladies' College was presented by Canon Thorneloe and was a very satisfactory statement, showing that although the College had been in exceedingly trying circumstances this year, yet the deficit would be very small. It also showed that the debt on the College had recently been half cleared off, and that, as an educational Institution, it was very successful and stood deservedly high in public opinion.

The amendments to the Constitution moved by J. Dunbar, Esq., Q.C., and seconded by the Very Rev. Dean Norman, were next taken up.

Article I was amended by adding the following; "Provided that in the elections of Clerical and Lay Delegates to the General and Provincial Synods it shall suffice that the elections be made by each order respectively, no concurrence of the Laity in the Clerical choice, nor concurrence of the Clergy in the Lay choice being necessary to the validity of such elections."

While the next amendment was under discussion, the meeting adjourned until 10 A.M. the following morning.

On Wednesday morning, the Report of the Treasurer, Colonel Rolt White, was

received and showed a handsome balance in hand.

The Morning Session was occupied to a great extent by speeches relating to the recent and very much lamented death of Edward Chapman, late Bursar of Bishop's College, Lennoxville. Hon. Judge Irvine, Lieut.-Colonel Forsyth and Mr. Henry Elkins paid very feeling and eloquent tributes to the memory of their departed friend and master, dwelling with a loving, lingering retrospect on the memory of him, who had shown to them, as boys, every kindness and consideration from the fullness of his great and gentle heart.

The Synod then proceeded to again take up the amendment to its Constitution moved by Dr. Heneker and seconded by the Very Rev. the Dean of Quebec. Before doing so, however, John Hamilton, Esq., made a motion, which was at once carried, limiting any speaker in a debate, outside of the mover of a main motion, to five minutes' time.

The amendments to Article III. then came up for consideration, and Mr. R. Campbell moved a further amendment to them, which was lost, proposing to change the elections of Delegates to Synod from triennial to biennial. The main amendment, after short discussion, was adopted. The Article as amended reads as follows:—

Article 3.—The Lay representatives shall be male Communicants of at least one year's standing, of the full age of twenty-one years, and shall be elected triennially at the Easter meetings, or at any vestry meetings, specially called for such purpose by Incumbents, after due notice on two Sundays, and held by each minister having a separate cure of souls. The said triennial elections shall be computed from the Easter election in 1866, and should their be no Incumbent in charge at the time, the meetings may be called and due notice given by the Curate or Assistant Minister, or the Senior Church-Warden, in the order in which they are here named; and all laymen within the cure, of twenty-one years of age and upward, entitled by the laws now in force, or by any Canon of the Synod to be hereafter made, to vote at such vestry meeting, who shall have declared themselves in writing, at such meeting, to be "members of the Church of England in Canada, and to belong to no other religious denomination," shall have the right of voting at the election; but no represent-

ative shall take his seat unless the assessment to the Special Synod Fund due by the Congregation he represents shall have been paid.

The Synod then adjourned until the afternoon.

In the afternoon the fourth amendment came up for consideration. It was to the effect that Article IV., which reads as follows, be struck out:—

*Article 4.*—Every separate cure served by a licensed minister shall be entitled to elect one representative, and when there is more than one congregation within a cure, then each such congregation shall be entitled to elect one representative, provided that the congregation of the Cathedral Church of the Diocese, used as the Parish Church of the Parish of Quebec, shall be entitled to elect three representatives.

The amendment aimed at replacing it by the following:—

*Article 4.*—Every congregation having three hundred Communicants or over, shall be entitled to elect three representatives; every congregation having one hundred and fifty Communicants and less than three hundred, shall be entitled to elect two representatives, and every congregation having less than one hundred and fifty Communicants, but not less than ten shall be entitled to elect one representative; provided that in the case of every Parish or Mission with two or more congregations having less than ten Communicants each, these congregations may unite for the purpose of electing one representative; provided also that the congregation of the Cathedral Church of the Diocese, used as a Parish Church, shall be entitled to elect one additional representative.

A long discussion ensued on this amendment, and it was moved in sub-amendment that the words "adult confirmed members of the Church" be substituted for the word "Communicants."

A great number of delegates spoke *pro* and *con*, and a vote was finally taken on the sub-amendment, which was lost on a vote of both orders.

The Rev. W. T. Noble then moved a sub-amendment to the effect that the lay representation be governed by a proportion of lay delegates to Clergy, of two to one, with certain provisos and exceptions. The amendment was defeated, only Mr. Noble, his seconder and two other laymen voting for it.

Several other sub-amendments were made and withdrawn.

Canon Von Iffland objected to the last proviso in the main amendment, as he was against the Cathedral being differentiated from other Churches, more especially since it, in reality, only served as a Parish Church, except on special occasions. He did not think either that the congregation would welcome an additional representative as a privilege when it had no original or acquired right to the same.

Mr. Hamilton spoke in the same sense.

The Very Rev. Dean Norman, Dr. Heneker and Venerable Archdeacon Roe supported the old custom of giving the Cathedral an extra representative.

Judge Andrews followed in the same strain, and Rev. Principal Adams thought that from the fact that it was a Cathedral with a Dean and Chapter it should have the representative.

Hon. Judge Irvine was not at all jealous of the Cathedral, but he thought that, if the Cathedral of the Diocese was to have one additional representative because it was a Cathedral the whole Diocese should have a voice in his election.

Canon Von Iffland's amendment to the effect that the last proviso be struck out was then put to the Synod, and lost on a vote of both orders.

It was moved by Hon. Judge Irvine, seconded by Rev. Lennox Williams, that the words "members of congregations entitled to vote for lay delegates" be substituted for the word "Communicants" wherever it occurs. The sub-amendment was lost.

The main amendment was finally carried in its original form.

On motion of Captain Carter, the election of Delegates to the Provincial and General Synods was then proceeded with. It resulted as follows:—

Clerical Delegates to General Synod:—Venerable Archdeacon Roe, Rev. Canon Von Iffland, Rev. Principal Adams. Substitutes:—Rev. Dr. Allnatt, Rev. Canon Thorneloe, Very Rev. Dean Norman. Lay Delegates to General Synod:—Dr. Heneker, James Dunbar, Esq., Q.C., J. Hamilton, Esq. Substitutes:—Hon. Henry Aylmer, Hon. Judge. Irvine, Sir Hy. Joly de Lotbinière.

Clerical Delegates to Provincial Synod: Rev. Canon Von Iffland, Venerable Archdeacon Roe, Rev. Canon Thorneloe, Rev.

Principal Adams, Rev. Dr. Allnatt, Rev. Messrs. A. J. Balfour, J. Hepburn and L. W. Williams.

Substitutes:—Very Rev. Dean Norman, Rev. Canon Foster, Rev. Messrs. A. C. Searth and G. H. Parker.

Lay Delegates to Provincial Synod:—Dr. Heneker, Jas. Dunbar, Esq., Capt. Carter, R. Hamilton, Esq., Col. Forsyth, Hon. Henry Aylmer, R. Campbell, Esq., Geo. Lampson, Esq., Sir Henry Joly de Lotbinière, Hon. Judge Irvine, J. Hamilton, Esq., Hon. Judge Andrews.

The whole of the Evening Session was taken up with a discussion of the Report of the Committee on Religious Needs and Progress of the Diocese, presented by Venerable Archdeacon Roe.

Rev. Dr. Allnatt, Rev. Canon Thorneloe, Rev. Messrs. Hepburn, Williams, Harding, and others gave some extremely valuable and interesting hints as to the best methods for meeting the great need at present existing, that of closer personal intercourse and contact of the Priest with his people.

Rev. Dr. Allnatt advocated what might be termed a Communicants' Union, and he was followed by Mr. Harding, who also gave some very practical advice respecting the closer communion of Clergy and parishioners with their God, which he thought was to be superlatively obtained by meditation in the House of God.

Rev. L. W. Williams quite endorsed the sentiments of the two preceding speakers, and Rev. Canon Thorneloe also expressed his thorough concurrence in Dr. Allnatt's remarks. There might not have been a very great success attending the efforts so far made in this direction, but he was convinced that, if the work were closely and perseveringly followed up, it could not fail to be productive of excellent results.

Rev. Principal Adams spoke of the usefulness of such a conversation as that just participated in and of the benefit accruing from a continued remembrance of the Powers around us.

The Very Rev. the Dean of Quebec urged honest, faithful, prayerful work, which could not but produce a good and blessed result, if not in the present, at least in time to come. Perfect faith in the all-wise Christ, as superior to short-sighted human wisdom, was another of the factors in the final grand result.

The Lord Bishop himself, in the course

of the discussion, made some remarks and gave some hints which could not but be of the greatest practical utility. Those respecting the conducting of Communicants' Unions were of particular value. He advised the preparing of papers by some members based upon special themes which would tend to draw out the writer and his best ideas.

Dr. Heneker made a telling and effective address, and first took the opportunity of paying a high tribute to Canon Thorneloe, who had complained of his own lack of success. Dr. Heneker also spoke of the greater need, on the part of the Clergy, of house to house visitation and personal interviews with their parishioners.

Rev. Professor Wilkinson gave a sketch of the Students' work in Lennoxville in the direction of the Bishop's advice. He also testified to Canon Thorneloe's success, and Mr. Elkins, who followed him, spoke in the same tone respecting the worthy Canon.

Mr. Elkins also dwelt on the necessity and efficacy of private and household prayer.

Rev. F. G. Scott emphasized the strengthening and sustaining power of the love of Christ. This was only to be obtained by a close communion with the Saviour, and this again was only to be obtained by watchful, ardent prayer. There was much heard nowadays of Church Union, but his was not to be attained by a consideration of the basis of the different creeds; it was the deepening of the spiritual life that was necessary.

Mr. Penhale, of Black Lake, made a short address, giving a sketch of the work in his place of residence. He dwelt on the efficacy of private prayer, but claimed that watchfulness was even more necessary than prayer.

The Lord Bishop referred again to the value of the preparing and reading of papers at Communicants' Unions, and he also urged the Clergy to have as close relations with their people as was possible.

It being ten o'clock, the Synod adjourned until Thursday.

At the opening of the Session on Thursday, a number of Reports were presented and adopted.

The following were elected Lay Delegates to the General Synod; Dr. Heneker and Messrs. J. Dunbar and J. Hamilton. Sub-

stitutes:—Hon. Henry Aymer, Hon. Judge Irvine and Sir H. G. Joly de Lotbinière.

The amendments to the Constitution of Synod, framed by the Committee on the subject and moved by Mr. Dunbar, Q. C. were adopted with a few verbal alterations.

Then the revised Canons, as reported by the Special Committee, were, upon Mr. Dunbar's motion, separately taken up and adopted with slight amendments, until one o'clock.

At the Afternoon Session the Synod continued its consideration of the amended Canons, considerable discussion occurring upon the Canon as to the discipline of the Clergy, Section 2 of which was finally adopted as follows:

That Section 2, of the present Canon X, be repealed, and the following substituted:

1. Every Clergyman shall be liable to trial for: (a) any crime or immorality; (b) any scandalous or disorderly conduct; (c) teaching or maintaining heretical doctrines contrary to the Liturgy and Articles of the Church; (d) schism or separating himself from the communion of the Church; (e) living in the continued disuse of public worship or the Holy Communion; (f) non residence without leave from the Bishop; (g) the infringement of the rubrics of the Book of Common Prayer, after notice from the Bishop to desist from such infringement; (h) holding Service in any other Clergyman's Church, or parish, or mission, or charge, without such Clergyman's consent; (i) permitting unauthorized persons to perform Divine Service, preach or discharge any function proper only to a lawful minister; (j) officiating at the Services of religious bodies not in communion with the Church of England, after having been ordered by the Bishop to desist from such officiating; (k) publishing or circulating, or causing to be published or circulated any document or documents, whether anonymous or otherwise, calculated to defame or injure the Church in this Diocese or elsewhere, or which reflect upon the character of its duly constituted authorities; (l) contumacy; (m) disrespectful or disobedient conduct towards the Bishop of the Diocese; (n) exercising any lay profession inconsistent with his sacred calling; (o) any act which constitutes a breach of his Ordination vows; (p) violation of the Constitution or the Canons of the Church, or of this Diocese.

2. Provided that no charge in respect to

preaching, or teaching, or circulating erroneous doctrines, or the introduction of innovations or novelties in the performance of divine worship (other than those brought by the Bishop) shall be entertained against any Clergyman, unless the same shall be certified by at least three members of the Church, being Communicants of at least one year's standing, and members of a congregation served by such Clergyman.

3. Provided, also, that no proceeding shall be instituted under this Canon, unless the same be commenced within one year after the Bishop has been made aware of the alleged offence in question. Nevertheless, when proceedings are brought in respect of an offence for which a conviction has been obtained in a Criminal Court, suit in the Ecclesiastical Court may be commenced against the Clergyman at any time within one year after the knowledge of such conviction shall have reached the Bishop.

The principal debate in the discussion of the above Canon was that upon the subsection (j) the re being a pretty strong consensus of opinion amongst Missionaries from Eastern Townships in favor of certain latitude being allowed Clergy in the matter.

The remaining Canons were adopted down to number XVII, when a long debate arose as to whether those, desiring to be members of vestries and to vote on the disposal of Church temporalities as such, should declare themselves in writing to be simply "regular attendants" of the Church in question, or whether they must also declare that they belong to no other religious denomination. It was argued that this latter proposal would not suit some cases in the Eastern Townships, and the discussion had not been closed when the Synod adjourned a few minutes before six o'clock.

The Evening Session was a very short one. After some routine business, a motion was made and carried to adjourn for a space in order to allow the Central Board of the Church Society to meet and to take into consideration a revision of By-law XV on "The Pension Fund." The result was that the following was substituted for the By-law.

1. All Clergymen now serving in the Diocese, who are qualified, shall be eligible to participate in the benefits of the Fund.

All other Clergymen now serving in the Diocese and all those who may hereafter enter the Diocese before they shall have attained the age of fifty years, and shall be licensed or instituted by the Bishop for the performance of missionary or parochial duty, or who may be engaged in educational establishments in connection with the Synod, shall be eligible to participate in the benefits of this Fund, provided they shall have obtained from a medical man, appointed by the Central Board, a certificate on such form as may be approved by the said Board.

2. Clergymen, after at least twenty years of faithful service, may be pensioned, should bodily or mental infirmity, contracted during the period of their service in the Diocese, incapacitate them from the performance of their active duties.

3. No pension shall be granted to any Clergyman who has not served for twenty years in the Diocese; except in cases in which the inability to perform duty has been contracted in, and is the direct consequence of the actual active discharge of his office.

(a) In such cases a pension, proportionate to the length of service according to the scale of pensions in force at the time, may be granted, if, in the opinion of two-thirds of the members present at the meeting of the Central Board at which the application is considered, the circumstances of the case warrant it.

(b) Mention of the application for such pension must be inserted in the notices calling the meeting of the Central Board at which it is to be considered.

(c) A medical certificate shall be required annually from pensioners receiving grants under this section.

4. The scale of pensions at present established may be changed by the Central Board, from time to time, as the revenue of the Fund and the demands thereon shall render it in their judgment expedient. Such new scale shall apply to those participating in the benefits of this Fund at the time of its adoption.

5. Any Clergyman wishing to be pensioned, shall make his application to the Secretary of the Society, accompanied by a certificate from his medical attendant, when, if the application is entertained by the Central Board, he shall be required to appear at Quebec before a medical man appointed

by the said Board; or, if he be unable to appear at Quebec, the Board may demand such medical or other testimony as they may deem necessary.

6. Any Clergyman pensioned, who may so far recover as to be considered fit to return to duty in the Diocese, shall be required to do so, or to establish by the same evidence as is required in Clause 5, to the satisfaction of the Central Board, his unfitness to do so, and in the event of non-compliance the pension shall cease.

7. When a Clergyman pensioned may so far recover as to be able to perform full duty in any other Diocese, his pension shall cease.

8. Clergymen pensioned, who are unable to take charge of a parish, but who may be able to take occasional duty in this or any other Diocese, may be permitted to do so, if, in the opinion of the Bishop, the circumstances of the case warrant it.

9. A certificate of state of health or proof of identity may be called for by the Central Board at any time, and in the event of its not being forwarded the pension shall cease.

10. No pension shall be permitted to be transferred, commuted, sold or disposed of.

11. Any Clergyman who shall leave this Diocese for a period of more than two years, whether on leave of absence or otherwise, shall not, in the event of his return to work in the Diocese, be allowed to count the period of his former services in determination of pension.

12. Any funds not appropriated during the year, shall be transferred to the capital account of the Fund.

13. The Secretary of the Society shall draw attention of any Clergyman entering the Diocese to the provisions of this By-law, asking him at the same time if he desires to qualify for the benefits of the Fund, and begging to be furnished with a reply in writing, which reply, when received, shall be filed by the Secretary for future reference.

After another and very slight amendment to the By-laws of the Society, the Board rose and the Synod re-assembled.

Rev. Canon Von Imland suggested that Canon IX, respecting Delegates to the Provincial and General Synods, be amended by providing that as many substitutes as Delegates be elected.

This suggestion was adopted.

On motion of Mr. Jas. Dunbar, Q.C., it was decided that Article IX of the Constitution concerning the method of calling a meeting of Synod become a Canon.

A further amendment to Canon IV provided that the certificates given by the Bishop to Delegates to General and Provincial Synods contain, in addition to the names of the Delegates and substitutes elected, a statement of the number of licensed Clergymen in the Diocese.

Canon XXIII was amended by providing that subsection (i) of Section VI be amended by substituting the word "Chaptee." for the word "Council."

The Synod then adjourned until Friday morning.

The first part of the Session on Friday morning was chiefly taken up with routine business. The first item of public interest was the notice of motion given by Dr. Heneker and by J. Dunbar, Esq., Q.C., to the following effect:—

To amend Canon XVII, by adding after "twenty-one years," in the twelfth line on page seventy-seven of the Journal of Synod of 1893, the following words, viz:

"And women being widows, or married women separated as to property from their husbands, or spinsters, or the wives of persons not professed members of the Church being of the full age of twenty-one years." And after the words "right to vote," in the fourteenth line of the same page, add: "and further declare themselves to be members of the Church of England in Canada, and to belong to no other religious denomination."

1.—That Section 2 of the Church Temporalities Act (6 Vict., c. 32,) be repealed, and the following substituted,—to precede the amendments already made to that Act by Canon XVI, or which are recommended by the Committee appointed to revise the Constitution, Canons, etc:

"VESTRIES IN PEW CHURCHES.—In Pew Churches in this Diocese the lessees of pews or sittings, including widows, spinsters of the full age of twenty-one years, and the wives of persons not members of the Church of England, shall form a Vestry for the purposes in the Church Temporalities Act, (6 Vict., c. 32,) or in any Canon of this Diocese mentioned and declared."

2.—That Section 4 of the Church Temporalities Act be amended by inserting the

word "male" between the words "except" and "members" in the second line.

Mr. Dunbar first spoke at some little length in support of the motions. He claimed that women had an equal right with men to representation in vestries, and partly based this contention on the fact that they were about the hardest and most sincere workers that the Church had.

The Very Rev. the Dean spoke in a similar strain, and both speakers at times were accorded a good deal of applause for the opinions to which they gave expression.

The next speaker was the Rev. Lennox W. Williams who showed in a clear and convincing manner that there was another side to the question. He began by expressing the opinion that the measure was contrary to custom and of a revolutionary character. Nor, he claimed, was it based either upon a sound or upon a logical basis. The whole principle of the proposition was unsound, and it would lead on to bringing the ladies even more into the legislative matters of the Church. There was no saying where they would stop. If they became members of the Vestry might they not next become members of the Synod. The effect of this culmination of the matter could not but be to the detriment of the Church in Canada as well as in this Diocese. It would have a particularly bad effect upon indifferent men, as they would then be content to sit idly by and see the women do the work. It could not be for the best, because many of the best women in his firm opinion would not wish to avail themselves of the privilege. Mr. Dunbar admitted that the men wrangle about Canons, etc. That is just exactly what they have to do, viz: the legislative part of the work. The women have another work to perform and they do it nobly. He added that there was another objection to the proposed change, for the women would carry everything before them, owing to their being in the majority in every congregation. Mr. Williams concluded amid a storm of applause, when he said that outside of the Synod there was a strong feeling against the measure and nothing could change it.

Mr. Hemming was against the measure, because it would be the first encouragement on the part of the Synod, of what was known as the "women's move-



ment." He hoped, for the women's own sake, that the movement would not succeed. He was sincere in this, and he felt as he did, particularly because the women's movement aimed at the equality of the sexes and the independence of women. Physically and in many other ways women could never be either the equals of men or independent of them. In New Zealand, the most democratic country in the world, where women have the franchise and sit in Parliament, the Synod of the Church had just refused them the rights proposed by Dr. Hencker and Mr. Dunbar. It would be against the old traditions of the Church to grant them. Mr. Hemming said that he was one of an old and fast disappearing class, who hold to the old traditions of the Church, and he begged the members of the Synod not to increase the friction at present existing between the sexes on the woman's suffrage question. He feared that the movement, if carried much further, must end in the destruction of the family. He finally asked that the matter be deferred, as it had been sprung on the meeting and no petitions had been received from the women themselves on the subject.

After one or two other short speeches, Mr. Dunbar, in view of the fact that many members of the Synod had already left for home, decided to defer it to the next Synod, but he would have no further delay in its mature consideration.

Previous to the above mentioned discussion, a motion was passed regretting the absence, through illness, of R. H. Smith, Esq., and also another, couched in very feeling terms, referring to the lamented death of Mrs. Williams, relict of the late lamented Lord Bishop of the Diocese.

Canon Von Iffland then moved the following resolution, which was adopted *nem. con.*

"That the members of this Synod have learned with regret that the Board of Management of the D. and F. M. S. of the Church of England in Canada have deemed it necessary to employ a paid General Secretary-Treasurer, at an annual expenditure of \$2,000. That this Synod ventures to represent to the Board of Missions that such action has already diminished the confidence of the Church in this Diocese in the wisdom of the Board, especially when it is known

that the Board has repeatedly rejected proposals made with the view of giving the Church in the Ecclesiastical Province an opportunity of supplying competent officials ready to undertake the work without pecuniary reward. That this diminished confidence in the Board must necessarily lead to diminished interest in the work and a reduction in the contributions required to carry it on. That this Synod therefore ventures to express the hope that the Board of Missions will direct the Board of Management to reconsider its action in this matter, and take steps first of all to secure, if possible, honorary officers, before permanently adopting the principle of a paid Secretary-Treasurer at so large a cost."

In connection with it he expressed the opinion that a Clergyman could easily be found in Canada able and willing to do the work of the Secretary-Treasurer free of charge. Canon Von Iffland's statements, judging from the applause with which they were greeted, seemed to meet with general approbation.

The Rev. W. T. Noble then moved three resolutions, the first protesting against Clergymen being obliged to keep registers of births, marriages and deaths, the second asking for a reduction of the marriage license from \$8 to \$2, and the third declaring in favor of the right of every parish to name and appoint its own Clergyman. There were only three votes in favor of the first and only two in favor of each of the other motions.

A number of votes of thanks were passed before the Synod adjourned. Among others to whom such votes were passed were the Clerical and Lay Secretaries, Rev. Canon Von Iffland and George Lampson, Esq., the Treasurer, Lieutenant-Colonel George Rolt White, the citizens of Quebec for their hospitality, and the Rev. A. J. Balfour, who made the required arrangements, Mr. E. A. Bishop and Choir for their beautiful musical Service at the Cathedral, the Lord Bishop for so ably presiding over the Synod, and the proprietor of the *Chronicle* for sending a number of copies daily to the Synod.

The Lord Bishop also spoke very highly of the excellence of the reports of the proceedings at Synod, as furnished by the *Chronicle*.

A notice of motion was given to the effect that the Lord Bishop be requested to pre-

give a prayer for those travelling by land or sea.

A resolution was passed, too, placing on record an expression of the Synod's high estimation of the value and efficiency of Compton Ladies' College.

Thus was brought to a close what has been a most important, as well as a most interesting Session of our Diocesan Synod. During all four days the proceedings were most harmonious, and the above report shows that a large amount of solid work was done, and we trust well done.

Our Diocese may certainly be congratulated on having such a painstaking and able body of Clergy and Laymen to control its affairs, and we sincerely hope that this their latest Conference will be productive of much good.

### Speech Day at Compton.

Thursday, June 20th was a gala day at Compton Ladies' College. Invitations had been issued some days previously, and a large and representative company assembled to take part in the closing proceedings.

Among the guests of the day were the Bishop of the Diocese and President of the Corporation, the Rev. Principal Adams, D.C.L., Rev. Canons Foster and Thorneloe, Revs. E. A. W. King, A. Stevens and the Rector of the Parish, E. W. Heneker, Esq., D.C.L., R. H. Pope, Esq., M.P., J. J. Fiske, Esq., C. N. Roade, Esq., and many others.

Shortly after three o'clock the proceedings commenced by the pupils' marching into the School-room. They presented an appearance which might well make all connected with, and interested in the Institution, feel justly proud. A programme of well-selected and highly refined music, recitations and dialogue was most creditably executed. The Lady Principal then read a most satisfactory report of the work done during the year; after which followed the prize-giving, and speeches by the Lord Bishop, Principal Adams, Canon Thorneloe and Dr. Heneker.

The work of the School was somewhat interrupted in November by the outbreak of sickness, but the return after Christmas of all of the pupils but one, and the results at the closing, show conclusively that Compton Ladies' College is not only doing good solid work on thoroughly satisfactory lines, but is also growing more and more in popular favour, and is deserving of the widest and fullest confidence. By men-

tioning that pupils during the past year have come from such widely separated parts as Hamilton, Ont., Labrador on our North-East, and Boston in the South, it will clearly be seen that Compton School, with its beautiful surrounding country, unsurpassed by any in Canada, is sending its roots far and wide, and making a name and reputation of which no one in any way connected with it need be ashamed, but rather justly proud.

### Woman's Auxilliary.

The Annual Meeting of the Quebec Diocesan Branch of the Woman's Auxilliary was held on Tuesday, May 28th.

The members united with the Synod in their Service, which was held in the Cathedral at 9.30 a.m. The Holy Communion was celebrated, the Lord Bishop being the Celebrant.

After Service, the members adjourned to the Church Hall to hear the Lord Bishop's charge, and then to St. Matthew's Parish Room, where luncheon was served, and the meeting was held.

The Session was opened at 2.45.

Present: Mrs. Hunter Dunn, President; Mrs. Fyles, Mrs. Husband, Mrs. Parker, Mrs. Robertson, Mrs. Ed. Sewell, Mrs. Von Iffland, Mrs. Chambers and Miss Taylor, Vice-Presidents; Mrs. E. Joly de Lotbinière and Miss Edith Carter, Secretaries; Mrs. M. B. Irvine, Treasurer; Miss Burstall, Editress of the Leaflet, and members, making in all, between ninety and one hundred present.

The meeting opened with a hymn, and the Missionary Litany.

Before the business was begun, an invitation was extended by the Lord Bishop of Quebec and Mrs. Hunter Dunn, to the Delegates, visitors and their friends, to a reception at Bishopsthorpe, from 8 till 11 p.m.

Minutes of the last meeting were read and confirmed, as were also the minutes of the Quarterly and Executive Committee meetings held during the year.

The President then gave her address, at the end of which she, representing the Diocesan Branch, presented Miss Montizambert with a Provincial Life Membership, in token of the affectionate esteem in which she is held by the members. Miss Montizambert in a few suitable words thanked the Auxilliary.

Reports were read from the Treasurer, and from the Secretaries of the different departments.

Several letters and appeals were read.

Notice having been given at a previous meeting, the following amendments to the Diocesan Constitution were brought up for final consideration;

"That the following words be added to Clause 9 of the Diocesan Constitution, 'And the President shall have power to fill any Diocesan Office becoming vacant between the Annual meetings,' with the concurrence of a general meeting."—*Carried.*

"That the Prayer for Junior Members be amended as follows:

'O Heavenly Father give Thy blessing to all who are helping in Missionary work, and grant that all heathen children may learn to know and love Thee, through Jesus Christ our Lord. Amen.'—*Lost.*

*Resolved*,—"That the \$25 of Mrs. Thorne-  
loe's Life Membership be given to Mr. G. W. Bassing for his Church."

*Resolved*,—"That the Quebec Diocesan Branch of the W. A., shall retain the designation of the funds in their own hands."

It was decided that the Woman's Auxiliary of this Diocese unite again this year with the "Woman's National Council of Canada"; Mrs. Hunter Dunn agreeing to pay the Membership fee of \$2.00.

The following officers were then elected:

Recording Secretary: Miss Edith Carter.

Corresponding Secretary: Mrs. E. Joly de Lotbiniere.

Treasurer: Mrs. M. B. Irvine.

Mrs. Von Iffland and Mrs. Aylmer were elected Literature and Dorcas Secretaries respectively, but they declined to accept office.

Delegates to the Triennial meeting:

Mrs. J. Hamilton, Mrs. C. Sewell, Mrs. P. P. Hall and Mrs. Sharples.

At 6 p.m., the meeting adjourned till the following morning.

The Meeting closed with Prayer.

The Morning Session on Wednesday, was opened with Prayer at 10.30 a.m.

Minutes of the previous day were read.

The election of officers was then continued with the following results:

Dorcas Secretary: Miss Bennett.

Literature Secretary: Mrs. E. Gowen.

Editor of the Leaflet: Mrs. Von Iffland.

Secretary of the Junior Branches: Mrs. Carpenter.

Miss Edith Carter and Mrs. Ed. Sewell

were the officers appointed to the Triennial Meeting, in the place of Mrs. Wurtele and Mrs. Petry.

Mrs. Parker, Mrs. Forsyth, Mrs. Winfield and Mrs. Carpenter were elected substitutes to the Delegates.

Several letters were read.

Miss Montizambert, Provincial Corresponding Secretary, invited all the members of the W. A. to attend the Triennial Meeting, and explained that only the officers and Delegates would have the privilege of voting. Miss Montizambert also gave a short sketch of her new system, in connection with the Dorcas work.

*Resolved*,—"That \$100.00 of the Foreign Fund be sent to the Canadian Mission at Nagano, Japan, for building a Church."

*Resolved*,—"That a circular be sent to the Parochial Branches, inviting them to join in the scheme being promulgated in the other Dioceses, that the members contribute one cent a month to the Domestic, and one cent a month to the Foreign Subject for which they pray that month, and that the sum be not limited to one cent. The contributions to be sent to the Diocesan Treasurer once a year."

Resolutions of thanks were passed to the retiring officers, the Rector and Church-Wardens of St. Matthew's Church, Mrs. Macpherson and W. C. Scott, Esq.

*Resolved*,—"That, as Miss Tilly, Convener of the Provincial Committee for Junior Branches, expects to be in Quebec in November next, the Corresponding Secretary be requested to write and ask her to meet the Quebec Diocesan Branch, to give them the benefit of her "Parliamentary Drill," which was so much appreciated at the Toronto Annual Meeting."

*Resolved*,—"This being the first Annual Meeting since the death of our beloved Honorary President, Mrs. Williams, we beg to put on record our deep regret at the great loss sustained by her removal. It was she who composed the Prayer which is used daily by the whole Auxiliary. She was also the foundress of the Quebec Auxiliary, and ever took a warm interest in all Missionary work."

This Resolution was carried standing.

*Resolved*,—"Thanks be given to Quebec members for extending kind hospitality to visitors from other Branches."

The Branch Reports were read; after which the Meeting was closed with Prayer.

## OBITUARY.

EDWARD CHAPMAN, M.A.

There never was a man, it is safe to say, more universally beloved where he was known than Edward Chapman, of Lennoxville. Those who were present at the Thursday morning Session of the Diocesan Synod will not soon forget the touching scene when after another of the elderly members of the Synod,—Judge Irvine, Colonel Forsyth, Henry Elkins,—who had been boys under Mr. Chapman in his first essays at schoolmaster work in the early forties,—rose and with deep emotion gave expression to their feelings on the occasion of his death. They spoke indeed of the respect and regard in which their tutor was held by them; but all that was evidently as nothing compared with their heartfelt love and affection for him, which had survived the wear and tear of upwards of fifty years.

The subject of this memoir was the son of an English gentleman, a graduate of the University of Cambridge and a member of Gonville and Caius College, of which foundation his uncle, the Rev. Benedict Chapman, was the head from 1839 to 1857.

Immediately after taking his degree, he married and at once emigrated to Canada—about the year 1837.

On landing in Quebec, Edward Chapman was at once engaged by the celebrated Dr. Lundy, as second master in his Quebec Classical School, and continued with him nearly, if not quite, down to the breaking up of Dr. Lundy's school in 1842, on his removal to McGill College as Vice-Principal.

At this juncture Edward Chapman fell in with the Rev. Lucius Doolittle, S.P.G. Missionary in charge of Lennoxville and Sherbrooke, and was induced by that remarkable man, to take over a private boarding school which had been in existence for some years at Lennoxville under Mr. Doolittle's patronage. Indeed the school was Mr. Doolittle's private venture, and had been conducted in his own house. This school, it may be said, led to the planting in Lennoxville two years later of Bishop's College School and Bishop's College itself.

In this first Lennoxville school were being

educated, not only the gentlemen's sons of Sherbrooke and Lennoxville and of the surrounding townships; but also from Montreal, Quebec, Nicolet and other places sons of leading men of the country were attracted to it. Among others, Joseph Bell Forsyth and Thomas Fargues Symes, of Quebec, the Penton brothers, three in number, from Sorel, John Auldjo, of Montreal, the Trigge brothers, sons of the Seigneur of Nicolet, were Lennoxville boys.

"So that as far back as 1842 (writes Col. Forsyth) the school under Mr. Chapman was becoming one for the whole of Lower Canada."

Edward Chapman carried on Mr. Doolittle's school down to the year 1844, when he was again induced to join his old friend and chief, Dr. Lundy, in McGill College as Classical tutor.

The author of the present notice writes from this point from personal knowledge. The writer was Longueuil Scholar in the University of McGill at that time, and there, on Edward Chapman coming to Montreal, was laid the foundation of an intimacy between them, soon ripening into friendship, which lasted unbroken for upwards of fifty years.

Things did not go happily with the Arts Faculty of McGill in those early days. There were dissensions among its managers, and it fell to pieces in 1846. In the meantime Bishop's College was organized in 1845, and the writer migrated to it on its opening. The next year, 1846, Mr. Chapman applied for and obtained the Professorship of Classics in Bishop's College, and returned to Lennoxville in the autumn. That was the first year of the occupation of the College building, indeed it may be fairly said, the first year's organized College work. The year 1845-6 was more a year of private study. We were in fact a reading party under Mr. Nicolls, crowded together in an old ramshackle house in the village, where the College House now stands, where we studied in a common room and lived at a common table. And a most delightful year it was, a year which all who were privileged to share in, look back to as one of the happiest in their lives.

But in 1846 the College was properly organ-

ized, with Mr. Nicolls as Principal and Professor of Divinity, Mr. Miles, Head Master of the School and Professor of Mathematics, and Mr. Chapman, Professor of Classics. Mr. Chapman took up his residence with his kind-hearted wife, in the house vacated by the College party. Some years later he renovated and occupied the house which afterwards became the College Infirmary,—a house (and this is true of all the houses inhabited by Edward Chapman) “given to hospitality,” a hospitality simple and unpretentious, but ever gracious and most enjoyable.

In 1854, owing to causes which need not be entered into here, causes certainly not discreditable to him, Mr. Chapman in a hasty moment resigned his Professorship, and (to the great regret of his many friends) left Lennoxville, accepting the office of Principal of St. Francis College, Richmond. This, however, proved to be but a temporary exile. Mr. Chapman's sterling worth was too well-known and his value to the College too highly appreciated that he should be permitted to be lost to it altogether, and at the close of one year's work at Richmond, he returned to Bishop's College as Bursar, an office which he held almost to the end of his life.

Mr. Chapman's work as Bursar brought him into close personal contact not only with the teaching staff of the College and School, but also with all the students and boys. He was thus enabled to exercise a very considerable influence upon these young people, and by his invariable kindness and interest in their welfare, by his considerateness and readiness to help in every time of need, he won the affection of them all.

Indeed, one of the treasures of Bishop's College, shall we say its greatest treasure, was the high and honourable character, *sans peur et sans reproche*, of its Professors and Officers in those early days. Mr. Chapman (not to speak of others now) was the very type and model of a gentleman in all his feelings and instincts. No one was ever more charitably-minded, more willing to make allowance for faults and to forgive failures than he; but anything like meanness, or untruthfulness, dishonourable or ungentlemanly conduct he could not endure. It was indeed a

great thing for the students and boys of Lennoxville in their young days, when the character is plastic and takes its impressions from what it sees those set over them to be, to have such a beautiful and attractive and at the same time so noble and excellent a character before them all the time, as was that of their kind friend, the Bursar.

There is not a great deal more to tell. The life of our dear and honored friend flowed on gently and for the most part uneventfully to the end, in a quiet round of duty always gracefully and faithfully performed. But a few words may be said of him outside his College life, first as a citizen and next as a religious man and a Churchman.

How soon Mr. Chapman began to take an interest in the municipal affairs of Lennoxville, the writer does not know, but it must have been many years ago. Not long after his return from Richmond he was induced to join in an enterprise for the building of a mill at Lennoxville. He found, after things had gone a certain length, that on the part of others all this was mere talk; they drew back when it came to providing the required capital. He, however, would not draw back. He invested his means, considerable it is thought, in the project; and, it need scarcely be said, lost it all. Probably this led to his giving himself to help the growth and prosperity of the Village. He became a Councillor, and finally Mayor of the Municipality,—a post he retained, it is believed, for a great many years. It would be interesting if some one in Lennoxville would give a fuller and more accurate history of Mr. Chapman's career as a Village Councillor than the present writer is able to do. But no one can doubt that it must have been a very good thing for the Township of Ascot to have had at its head for so many years so honorable a man as Edward Chapman, one whose character was elevated so high above all selfish ends. Happy indeed is the Municipality that is in such a case!

A few words may be added as to his religious character. If St. James is right in his definition of Religion, when he tells us that “pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction and to keep himself

unspotted from the world," then certainly Edward Chapman was a truly religious man. The writer may be pardoned for quoting another passage from the same authority which seems to him to describe exactly the religious character and the *mitis sapientia* of his friend:—"The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The writer has known the beloved friend here described for upwards of half a century and can testify to the uniform, consistent and simple sincerity of his personal religion. It was perhaps too retired, too reticent, shrank too much from letting itself be seen; but this he inherited from his Mother, the Church of England. It shone out more and more however, as time went on. He was a pillar indeed of the church in which he worshipped so long, and in which he was Church Warden for many years; ever ready to forward its best interests both by word and good example. As a giver, he was generous to a fault. In his last months, when he was laid aside from active work, he was evidently preparing himself for the great change. He read for years regularly Peter Young's deeply religious book, "Daily Readings upon the Life of Our Lord." When laid aside from reading by failure of eyesight, and finally by total blindness, he welcomed eagerly the friends who came to him to read the Word of God and to pray with him. What a treasure their remembrance of those sacred hours must be!

The writer was scarcely at all thus privileged in those days, but he had abundant opportunities for knowing the heart of his friend. He will never forget one incident in his friend's life. There was a mutual acquaintance in great trouble. In his distress he sought guidance and comfort—as every one in trouble naturally did—from Edward Chapman. In telling the story to the writer (very affecting it was) Mr. Chapman, after describing the mental distress of his visitor, finally added. "He then asked me to pray with him." "And did you do so?" I replied. "Of course," said he.

Humility, modesty, retiringness, shrinking away from all self-display, doing his numberless almsdeeds and kindnesses as a matter of course without ever thinking of praise or reward;—this was one side of his character. Strong, simple, unquestioning faith in the Christian Revelation; a life of prayer "to Him that seeth in secret;" an open manly profession of that faith in the House of God and at the Table of the Lord through a long life,—that was another side.

Such was Edward Chapman, M.A., of Bishop's College, Lenoxxville. A perfect

gentleman; a devout Christian; a true friend; a faithful servant of the great Institution to which he devoted his life; a shining example to all the young who passed through that Institution of what he wished them to be in mature years. He lived a life of spotless purity; and his end was peace. "Blessed are the pure in heart, for they shall see God."

H. R.

#### GEORGE THOMPSON.

On the 28th May Mr. George Thompson, of Barachois, an elderly member of the Church in this Parish, passed to his rest at the age of seventy-four years.

In life he was earnest and upright, and as a member of the Church, most conscientious and diligent in the use of the means of Grace. For several years he was infirm, and unable to attend Church; but, whenever the opportunity offered, he was always ready and eager to receive the Holy Communion. At the times of the Great Festivals, especially, he was careful to follow the Church's practice.

In his case, therefore, as has been seen in so many others of a like kind, grace to bear his sufferings came to him in his last hours. During the whole Winter he suffered a good deal, and at the end very greatly. But through all he was most patient and humble. So God's promises to those who wait upon Him, were in our brother fulfilled: "They shall run, and not be weary; they shall walk, and not faint."

R. T. P.

G. T. H.

#### Information Wanted.

Frederick Dawson left England with his younger sister twelve years ago. They left a younger brother in Oxford, England. Three years after their departure their mother, whose name was Myra Dawson, married Henry Wakelin at S. Clement's, Oxford. The Dawsons settled in the Province of Quebec and for several years wrote home regularly. Any information regarding them will be gladly received by Mr. H. A. Eckhardt, T. O. Quebec, or Miss Julia Cooke, 3 Rawlinson Road, Oxford, England, Hon. Oxford Diocesan Secretary for the Church of England Society for Waifs and Strays.

## DISTRICT NEWS.

### MAGOG.

Rev. R. C. Tams sends us the following notes :

Sunday after Ascension :—Nine young people baptized at the Morning Service. Sermon by the Rev. Dr. Willetts, Principal of King's College, Windsor, N. S. Offertory for Domestic Missions, \$5.71.

Friday, June 7 :—Two adults baptized, making with two infants, thirteen baptized in the Church in a month.

Saturday, June 8 :—His Lordship the Bishop arrives, guest of Mrs. E. R. Johnson.

Trinity Sunday, June 9 :—7.30 Holy Communion. 10.30 Confirmation, eight candidates, including five males, one aged eighty-three, from five miles off. Offertory for Bishop's College, \$10.38. 3 p.m., four confirmed at Cherry River. 7 p.m. Service at St. Luke's, after which, by invitation of Mrs. Johnson, the officers of the Church met his Lordship at Sunnyside.

Monday, June 10 :—10.30 a.m. Service at McConnell's, where we were assisted by the Rev. A. Stevens of East Hatley. Here the Bishop was guest at the Spendlove Homestead, where in the afternoon His Lordship held a quiet Service and confirmed the aged and invalid mother of the family.

All the public Services were largely attended, and the Bishop preached with telling power.

Thursday, June 20 :—Over ninety at M. C. L. Meeting, Cherry River.

### BARFORD.

The Rev. G. H. Murray reports :—

This Mission was favoured on June 14th with a visit from our beloved Diocesan—one that will long be remembered.

On Friday, the 14th, at 9 a.m., His Lordship was met at Coaticook by the Incumbent and driven to Perryboro' for Service at 11 o'clock. The little Church was very tastefully decorated with flowers and leaves; the seats were all filled, and chairs had to be put in the aisle. The Service began with the Baptism of a young man who had been looking forward to and preparing for admission into the Church for a long time. His Lordship then proceeded to the Confirmation Service, the Rev. E. K.

Wilson, B.A., of Hall's Stream, reading the Preface. Three candidates were presented, including the one just baptized. Before "the Laying on of Hands" the Bishop, according to his custom, addressed the candidates in his usual earnest, practical style. After the Confirmation and the singing of a hymn came the Communion Service, which was choral. The Incumbent read the Epistle and Rev. E. K. Wilson the Gospel. The Nicene Creed ended, the Bishop delivered a second and even more earnest address. After Service the congregation repaired to Mr. Wm. Melrose's for a social reception. A large table laden with many good things, furnished by the ladies of the Guild, was set in the orchard, at which all present were bountifully refreshed. Next in order came the speeches. His Lordship began by congratulating the Congregation on their devotion to the interests of their Church, and told them what pleasure it always afforded him to be present with them; Rev. Canon Foster followed, after which Rev. E. K. Wilson, Mr. Nish, Mr. Melrose, and the Incumbent made a few suitable remarks. The verdict of all present was that they had enjoyed themselves very much, and that the success of the undertaking was principally due to the able leadership of Mr. Melrose, seconded by the indefatigable zeal of the members of the Guild.

At 4.30 p.m. the journey to Stanhope, fifteen miles distant, was begun. Mr. Melrose kindly drove the Bishop as far as Dixville, and he was driven the remainder of the way by the Incumbent. Seven o'clock found both at Mr. S. A. Baldwin's hospitable board, and 7.30 at St. Paul's Church, which was beautifully decorated with flowers and foliage, and was filled with an attentive and appreciative Congregation.

Three candidates were presented for Baptism, aged respectively about 55, 40 and 16. These with one other were afterwards confirmed. His Lordship's addresses were very touching and full of clear, forcible teaching. After Service came the return trip to Dixville, which was reached at 10.30 p.m.

On the following morning there was a Service at St. Cuthbert's Church similar to the one at Perryboro' the previous day. One adult was baptized and five candidates confirmed, one

of whom was about sixty-five years of age. This was also a most impressive Service ; there was a large number of Communicants and a good Congregation ; the Church was decorated in a seemly manner, and the Bishop's burning words touched many hearts.

There was just time for a hurried lunch at the Parsonage before taking the 12.37 train for South Durham.

#### FRAMPTON.

The Rev. F. Boyle reports :—

The day after the adjournment of the Diocesan Synod, our Bishop started to make his "Grand Rounds" of the Eastern Townships, visiting Frampton first. His Lordship left Quebec by the 2 p.m. Express, Q. C. R., for St. Anselme station, distant fifteen miles, thence he drove to the Parsonage at Hemison, eighteen miles more, where he arrived about seven o'clock.

The next morning, Whit Sunday, a Confirmation Service was held in West Frampton Church, followed by the Holy Communion, and here was the beginning of a happy day for Frampton, for the people who had been addressed by His Lordship two years before, were looking forward to hearing him again, and they were not disappointed. Before the Laying on of Hands, in his wonted and clear manner, the Bishop set forth the Divine Authority for the act which he was about to perform, showing that Confirmation was practised by the Apostles, and observed by the Church from the earliest days, and that the Scriptural Authority for it was overwhelming. His Lordship then reminded the candidates of their great privilege, as well as of their great responsibilities. After the Confirmation, the Bishop gave his second address, which was listened to with rapt attention, and then administered the Holy Communion, the number of Communicants being fifty-one, which is the largest number that I ever remember having seen receive the Holy Sacrament in this Church, at one time. At this Service six were confirmed, and one of the candidates was nearly as old as the Bishop himself. He was a man who had been baptized in the Church in the old country, but had moved to a part of the United States, where he was away from the ministrations of the Church and

had joined some Dissident Body, but he gladly accepted the opportunity of returning to his first love, the Church, and on this occasion he was like the jailor at Philippi, for he and all his were confirmed straightway.

From West Frampton the Bishop returned the same day to hold afternoon Service at Hemison, and here too his fame had gone abroad, and the people had crowded from all parts to see and hear him ; with the result that the Church was so full that some forty or fifty could not obtain even standing room, but had to listen under the eaves of the building to catch a word here and there of what His Lordship was saying. The Service was most hearty and inspiring, and the Bishop's addresses could not fail, I feel confident, to do both people and Parson good. At this Service twenty were confirmed, several of whom were adults. Here we were joined by the Rev. T. Rudd, the Incumbent of St. George, and on the next day, Monday, I drove His Lordship to Cranbourne. On the way, we called at the house of an aged couple, who were desirous of receiving the Holy Communion, but had been unable to attend the Service of the day before owing to infirmity. To them, therefore, the Bishop privately administered that Holy Rite. Passing on we arrived at Cranbourne at seven o'clock, and spent the night under the hospitable roof of Mr. and Mrs. Wm. Wilson.

On the following day, after Service at Cranbourne Church and dinner at Mr. Armstrong's, I had to part with the Bishop, he going on to St. George with the Rev. T. Rudd, I returning over my lonely road alone, musing over the many valuable hints that we all had received from our chief Pastor, and fondly hoping that he would be spared to carry out his promise of visiting us again next Summer.

#### KINGSEY.

The Rev. J. S. Sykes writes :—

On Sunday, June 16th, we had the great pleasure of our Bishop's presence amongst us. We had a bright Service in St. Paul's Church in the evening, at which the Rev. D. Horner, of Kirkdale, assisted. Notice having been given that the Bishop was to preach was sufficient to draw together a large and attentive Congregation.



tion. It may seem almost an impertinence to praise the Bishop's preaching, but one must say something, when one is stirred and witnesses a whole Congregation stirred by the attractive and at the same time plain and forcible utterances of the Bishop. This is simply a faint echo of the "opinions of the people."

Monday morning opened with bright sunshine and balmy airs, and our ever busy Bishop, after a drive of nine miles, and an introductory visit to the Denison's house, proceeded to the Church of the Holy Trinity, Denison's Mills, for the purpose of Confirmation. Here a well filled Church awaited the coming of the Bishop. The Laying on of Hands (after the manner of the Apostles) was administered to ten persons. These ten persons reverently kneeling at the Altar rail, presented a pleasing and instructive picture, the central figure being a grandmother, aged seventy-two, who, together with her son and his wife, and two grandsons presented themselves for the sacred Rite; two other adults, married women, and three younger candidates filled up the picture. During the Bishop's address and sermon, which were illustrated by several telling and appropriate anecdotes, and enriched by his own eloquence, an intent and eager attention was exhibited by all present, and cheeks were wet with tears. All the newly confirmed received the Sacrament, and several of the older communicants with them. So ended a devout and joyful Service. And, I am sure that this, the Bishop's first visit to Denison's Mills, which completes the circuit of all the Churches under His Lordship's care, will not soon be forgotten.

After the Service, the Bishop and Incumbent were entertained at the hospitable house of Mrs. Denison, a hale old lady of ninety-four years, who did her utmost to make the Bishop's visit pleasant, and His Lordship's own testimony was that she succeeded admirably.

At four o'clock we were on the road again, and, on reaching the residence of Mrs. Geo. Wadleigh, were kindly greeted and entertained. Tea over, we were off again for Evening Service at Christ Church, Spooner Pond. Here a goodly number were met together to hear the Bishop, and listened to him with unflinching interest.

The next morning, the Bishop started for Drummondville, kindly driven by Mr. Edward Wadleigh.

#### DRUMMONDVILLE.

A Confirmation Service was held in this Parish on the evening of Tuesday, June 18th, when four adults were presented for the "Laying on of Hands." There was a large and reverent Congregation, and most of those present assembled after the Service in the Rectory to meet the Bishop. On the following day there was a Celebration of the Holy Communion in the Church at 7.30, the Bishop being the Celebrant. His Lordship left for Actonvale in the afternoon.

### POETRY.

#### SACRED MUSIC.

"Awake lute and harp, I myself will awake right early."

Wake Organ! From thy fluted throats uplift  
Thy varied rolling pulses—wave on wave  
Of lustrous sound—interpreting our grave  
Or joyous thoughts in strain both slow and swift.  
Aerial vibrations bring as gift  
Attuned vibrations of the heart; now slave  
No more to airs delirious, that drive  
The will as captive in its wreckward drift.

Language of aspiration, child divine;  
On thy strong wings let penitence and praise  
Ascend to our great Intercessor's throne!  
Charmed by thy wand Christ's riven hosts re-  
sign

Their conflicts blind, and in harmonious lays  
Prefigure union in that Lord all own.

THOMAS ADAMS.

### Postscript.

Our Readers are requested to note that in future all communications intended for this Gazette should be addressed to the Rev. E. Arthur Dunn, B.A., Bishopsthorpe, Quebec City, he having now assumed the duties of Honorary Editor.

The Editor begs to acknowledge the following additional subscriptions received for 1895:—Archdeacon Lindsay, Waterloo (1), Rev. N. M. Bayne (3), Mrs. Crabtree, Black Lake (2), Mr. Eckhardt (1), Mrs. Herring, Quebec (1).

All contributions intended for the August Number should reach us on or before July 20th.