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A HISTORY OF
CHRIST CHURCH CATHEDRAL

TO THE HONORABLE
MEMBERS OF THE HOUSE OF REPRESENTATIVES

*A History of
Christ Church Cathedral,*

MONTREAL 5

By

FRANK DAWSON ADAMS, LL.D., F.R.S.

MONTREAL

Burton's Limited

1941



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The Gnaedinger Printing Company

Montreal

In Loving Memory of
MARY STUART FINLEY ADAMS
a devoted member of Christ Church Cathedral
and an active worker in the church
for many years.

ERRATA

- | | | |
|--------------------------------|-------------------------|-------------------|
| Page 21 — line 11 from top. | For Aylmer, | read Amherst. |
| " 50 — line 9 " " | For 1727, | " 1827. |
| " 115 — line 13 " " | For Canon Dixon, | read Dean Dixon. |
| " 120 — footnote | For Harries, | " Harris. |
| " 157 — line 10 from foot. | For Dubourdiere, | " Dubourdieu. |
| " 172 — line 3 " " | For E. E. Skelton, | " E. E. Schelton. |
| " 167 — after line 20, insert, | Rev. T. S. Gault, 1925. | |

SONNET

How often do I hear thee, Christ Church Bell,
Tolling the quarters through the busy day,
And, with repeated, monitory knell,
Announce, the moments still refuse to stay,
Till midnight, when the Hour-host hie away
Amidst the sound of thy Cathedral swell !
Then do I start from vigil, and essay
To catch these by the skirts, who from me fly,
All spectral, fleeting in a wild array,
And, to my hailing, give me but "Good-bye !"
Good-bye for ever, HOURS ! - -

but, CHRIST CHURCH BELL,
Through hours, days, weeks, and ages coming long,
May'st thou continue, day and night, to tell
Of Time's soft flight, with thy loud iron tongue.

CHAS. HEAVYSEGE*

* An early Canadian poet of no small merit. From a small volume of his published by Dawson Brothers, Montreal, in 1865.

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A HISTORY OF
CHRIST CHURCH CATHEDRAL

I

HISTORICAL BACKGROUND (1763-1825)

MONTREAL AT THIS PERIOD

CANADA was ceded to Great Britain by the Treaty of Paris early in 1763. At that time the population of the little town of Montreal was composed almost exclusively of persons of French descent. In fact, it may be said that the only persons in Canada before the Conquest who spoke English as their mother tongue were a few who had been taken prisoners by the French and who came chiefly from what are now known as the New England States.

The transfer of Canada to the British Crown led to the growth of the city through a considerable infusion of English speaking settlers. Some of these were soldiers who remained in Canada when certain British regiments were disbanded, others were emigrants from Great Britain, while a larger number came from what is now the eastern portion of the United States but which at this time was still under the British Crown. All these latter came to Canada to make their fortunes in the new land. With the advent of this new element in the community, many enterprises were set on foot. Trade was encouraged, new lands were cleared and the capabilities of the country were extensively explored. One of the largest and best known among the new enterprises whose origin dates from this time (1784) was the North West Company with its headquarters in Montreal,

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formed for the prosecution of the fur trade with the "North West Territories". It alone employed 1000 or more men and had among its directors a number of gentlemen of outstanding ability who played an important part in the development of the country.

It was in this small, English speaking community and at this time, that the Congregation of Christ Church took its rise.

For several years, following the cession of Canada to Great Britain, Montreal developed quietly but then came the American Revolution. The revolutionists tried in every way to prevail upon the Canadians to join them in the rebellion and become "the fourteenth colony", and having failed to do so decided to invade Canada and take the country by force. After an unsuccessful filibustering attempt by Ethan Allen, wholly unauthorized by the Congress, to capture Montreal, General Montgomery, in November 1775, advanced upon the city and took possession of it. He held it until the following year, when he proceeded to Quebec to assist Arnold to take that city, and was there killed. In the following year General Burgoyne arrived from Britain with reinforcements and the American troops at once withdrew from Montreal and in fact from Canada.

In 1812 war was again declared by the United States against Great Britain and Canada was again invaded. Twice the attempt was made to take Montreal, but in both cases the Americans were driven back. This conflict was, however, of short duration and peace was concluded in 1814.

In the thirty-seven years between the two wars, Montreal enjoyed a period of peace and prosperity, with an ever increasing growth. The exact population





MONTREAL
from St. Helen's Island in 1830.

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of the city in these earlier years is not known, seeing that no census was taken. A "likely" estimate however may be made from the accounts left by various travellers and from other sources. Sandham* has collated this information and gives the following table :

<i>Year</i>	<i>Population</i>
1760	3,000
1800	9,000
1816	16,000
1825	22,000
1831	27,297
1852	57,719
1861	91,169

The little city lay along the river side, it was oblong in shape and covered an area of 110 arpents, that is to say, not much more than 100 acres. In 1685 the Governor, M. de Callière had it surrounded by a palisade of stout cedar stakes 15 feet high. In 1713 it was decided to replace this by a stone wall, which was commenced in 1721 and which followed the course of the old wooden palisade, which is approximately from the foot of McGill Street along the river front to Dalhousie Square (near the present site of the Place Viger Station) and thence along Fortification Lane (hence the name) back to McGill Street, down which it passed, enclosing a portion of the present Victoria Square, to the foot of the street, where the old barracks was situated. This wall was of little value for the purposes of defence except in the case of Indian raids. It gradually fell into disrepair, and in 1817 was removed. A plan of the

* Alfred Sandham. "Ville-Marie or Sketches of Montreal Past and Present". Montreal. 1870. p. 162.

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town with its fortifications as it appeared in 1758 is shown in the accompanying Plate.

As will be seen by consulting this map, Notre Dame and St. Paul Streets ran through the entire length of the city from East to West. Only a portion of St. James Street was opened up and Craig Street did not exist. There were a number of short streets crossing these at right angles. St. Lawrence Main was a country road running out from the city to the north through one of the gates in the city wall. It will be noticed that the original French Parish Church stood in the middle of Notre Dame Street, so that the traffic had to run around the church on one side or the other. It was demolished in 1866. At the eastern end of the city near the Quebec gate stood the Citadel Hill and on this elevation a fort was built. When General Amherst took possession of the city he placed guns on this elevation so as to command the whole length of Notre Dame and St. Paul Streets. When the stone wall around the city was removed this old Citadel Hill was razed and when in 1821 the site was presented to the city by the Governor General, Lord Dalhousie, the Square then opened was called Dalhousie Square. When the demolition of the wall was completed, the three commissioners in charge of this work, the Hon. James McGill, the Hon. John Richardson and Jean Marie Mondelet, Esq., N.P., decided to widen the street at the western terminus of the city and lay out a square there. This square they named "Commissioners Square" after themselves. It continued to bear this name until the visit of the Prince of Wales, when the name was altered to Victoria Square. The Commissioners seem to have had a little "tiff" over the name of the new street. Before they widened it, it was called St. Augustus Street. Mr. McGill

PLAN OF THE TOWN OF

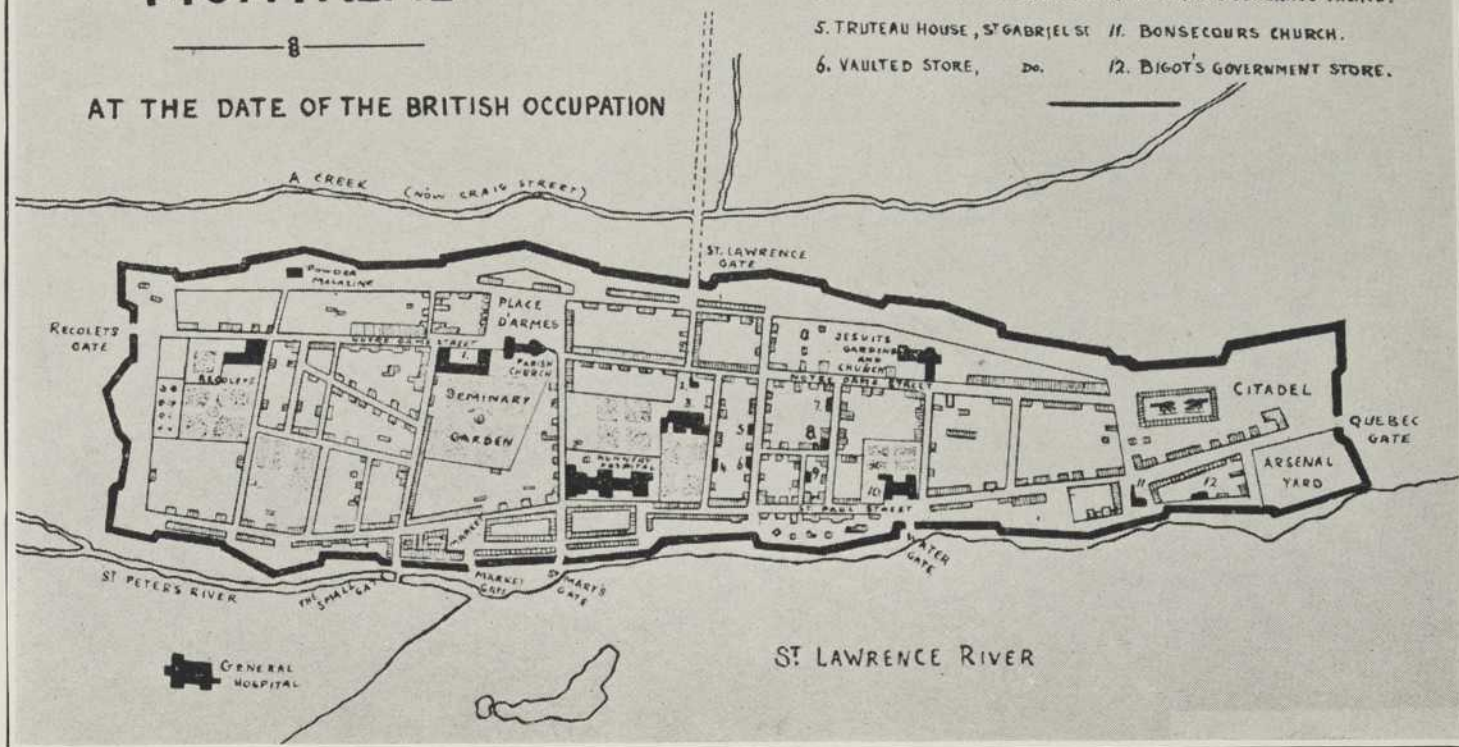
MONTREAL

8

AT THE DATE OF THE BRITISH OCCUPATION

- KEY -

1. SEMINARY OF ST SULPICE.
2. NOTRE DAME DE VICTOIRE.
3. CONVENT OF N.D. DE CONGRÉGATION.
4. RESIDENCE ON ST JEAN BAPTISTE.
5. TRUTEAU HOUSE, ST GABRIEL ST.
6. VAULTED STORE, DO.
7. DECATALOGNE HOUSE, ST VINCENT ST.
8. PAUL AGNIER HOUSE, DO.
9. VAULTED STORE, VAUDREUIL ST.
10. GOVERNOR GENERAL'S PALACE.
11. BONSECOURS CHURCH.
12. BIGOT'S GOVERNMENT STORE.



Historical Background (1763-1825)

called it McGill Street and entered it as such in the deed of homologation. Mr. Richardson contended on the contrary that it should be called after him and did likewise in the deed. Mr. Mondelet, arguing with equal justice that it should be known as Mondelet Street, in his turn entered it as such. It is hard to tell who decided the question, but the deed shows that Mr. Richardson's and Mr. Mondelet's names were erased and Mr. McGill's was allowed to remain.* Montreal in these early times was divided into two parts - Upper Town and Lower Town - although the difference of level between them did not exceed twelve or fifteen feet. St. Paul Street was generally taken as marking the line between these divisions but naturally no very sharp line could be drawn.

The principal buildings were in Upper Town. These included the palace of the Governor, the houses of the chief officers, the Convent of the Recollets, the Jesuits Church and the Parish Church. In the Lower Town the merchants and men of business resided for the most part; here, also, were the Royal Magazines and the Nunnery Hospital. It is recorded that in the neighbourhood of the town were "many elegant villas".

The town of Montreal owed its existence to the fact that it was at the head of navigation of the river St. Lawrence. Up to the year 1809 the only mode of conveyance up from Quebec was either by stages or bateaux. On November 4th of this year however an event of the greatest importance took place, one which was a source of wonder, and indeed of amazement, to all the people of Canada, and one of the greatest significance in connection with the further growth and importance of Montreal.

* Sandham. "Montreal and its Fortifications". Montreal. 1874.

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The Steamboat "Accommodation" was launched at Montreal and began running on the St. Lawrence between Montreal and Quebec.

Two years previously Fulton had built the first steamboat in North America and placed it for "commercial service" on the Hudson River. In the same year as that in which the "Accommodation" was launched (1809) the Winans Brothers launched the little steamboat "Vermont" on Lake Champlain and operated her on Lake Champlain and the Richelieu River. The "Accommodation" is commonly said to be the second steamboat built in North America, she really divides that honour with the "Vermont". She was however the first steamboat to be built and completed outside of Great Britain, for both Fulton's boat and the "Vermont" were fitted with engines built in Great Britain by Boulton & Watt.

The "Accommodation" was constructed in the yard behind the old Molson Brewery and its six horse power engines were made at Three Rivers.

The "Accommodation" was built for John Molson, Esq., one of Montreal's most enterprising merchants. The following extract from the "Quebec Mercury" chronicles her arrival on her first trip to Quebec :—

"On Saturday morning, at 8 o'clock, arrived here, from Montreal, being her first trip, the steamboat "Accommodation," with ten passengers. This is the first vessel of the kind that ever appeared in this harbor. She is continually crowded with visitants. She left Montreal on Wednesday, at two o'clock, so that her passage was sixty-six hours ; thirty of which she was at anchor. She arrived at Three Rivers in twenty-four hours. She has at present, berths for twenty

Historical Background (1763-1825)

passengers, which next year will be considerably augmented. - *No wind or tide can stop her.* She has 75 feet keel, and 85 feet on deck. The price for a passage up is nine dollars, and eight down, the vessel supplying provisions. The great advantage attending a vessel so constructed is, that a passage may be calculated on to a degree of certainty, in point of time ; which cannot be the case with any vessel propelled by sail only. The steamboat receives her impulse from an open, double-spoked, perpendicular wheel, on each side, without any circular band or rim. To the end of each double spoke is fixed a square board, which enters the water, and by the rotary motion of the wheels acts like a paddle. The wheels are put and kept in motion by steam, operating within the vessel. A mast is to be fixed in her, for the purpose of using a sail when the wind is favorable, which will occasionally accelerate her headway."

In 1811 Mr. Molson built a second steamer, the "Swiftsure", a larger boat with superior equipment, which was of great service to the Government in the War of 1812. In the following year Mr. Molson secured from the Government the exclusive right and privilege of constructing and navigating steamboats within the limits of the province for the space of seven years. In 1819, seven steamers were running between Quebec and Montreal : the "Malsham", the new "Swiftsure", the "Lady Sherbrooke", the "Quebec", the "Telegraph", the "Car of Commerce" and the "Caledonia". Only three of these belonged to the Molsons. The leading boat of the "Molson Line" was the "Lady Sherbrooke", a boat of 60 horse power. A traveller writing in 1819 of the Harbour

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of Montreal says, "Ships of 500 tons can go up to the town, though it is not usual for vessels of more than 150 tons to do so. Vessels drawing fourteen feet can lie at Market Gate (Customs House). Unfortunately, however, the rapids at St. Mary are so powerful that nothing but a very strong wind can force a vessel up. Ships are sometimes detained for weeks only two miles from where they are to deliver their freight. Even the steamboats are sometimes compelled to procure the aid of oxen to draw them up".

Several disastrous fires took place in these early years, most of the houses of the city being built of wood. In 1765 a fire destroyed almost all the western portion of the town. Three years later, in 1768, another fire burned a hundred houses, a school and two churches.

In 1803 a series of fires occurred - one on the 6th of June destroyed the Old Jail, Christ Church (formerly the Jesuits Church), and a Roman Catholic chapel, and then spread to Lower Town. In the following August another conflagration took place which was so serious that it was only with difficulty that the lower part of the town was saved. In later years the houses were usually built of the gray limestone obtained from quarries near the city, which greatly reduced the danger of fire.

II

THE ARCHIVES OF CHRIST CHURCH CATHEDRAL.

THERE are among the Archives two very important series of records of "The Protestant Congregation of the City of Montreal," Christ Church and Christ Church Cathedral. These are :-

- Series a. A complete series of registers of Baptisms, Marriages and Burials from the year 1766 down to the present time.
- Series b. The Minutes of the Vestry Meetings from 1789 till 1803, and from 1822 to 1940. The interval between 1803 and 1822 included the period in which the first church was destroyed by fire and the congregation worshipped in the St. Gabriel Street (Presbyterian) Church while the second church was being built.

Whether there was a volume of Minutes for the years 1803 to 1822, which was subsequently lost, or whether no Minutes were kept during that troubled time is not known. Thinking that such a volume might have been written and might be found among the archives of the St. Gabriel Street Church, the author made enquiry from the Rev. Allan S. Reid, who now has charge of the old records of the Presbyterian Church, but was informed by him that no such volume existed among the records in question.

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The writer is also indebted to Dr. Reid for permission to read all the early records of the St. Gabriel Street Church which contain some interesting references to the Congregation of Christ Church, so intimately associated with that of the St. Gabriel Street Church during this period.

SERIES a :

The earlier volumes of the first Series are "Military Registers" which served not only for the army (garrison) but for the English speaking protestant population as well. Certain chaplains of the garrison were the earliest ministers of the Congregation of Christ Church.

There are five folio volumes of the "Military Registers" as follows :

"Volume A"	-	1766-1793
"Volume II"	-	1784-1796
A Volume	-	1796-1800
A Volume	-	1801-1815
A Volume	-	1814-1825

In addition to these there are six volumes of "Military Registers" of various sizes and shapes, bringing the records of Baptisms, Marriages and Burials down to the year 1870.

There is also a photostat copy of a "Register of Baptisms of Trinity Parish, New York, 1761-1764". Many of the entries in this last mentioned Register have attached to them the name of some city or locality in Lower Canada. At the bottom of each page of this copy is the signature, "John Ogilvie, Minister."

The Rev. John Ogilvie, who may be said to have "founded the Parish of Montreal" (he was at least

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the first minister of the "Protestant Congregation of the City of Montreal") was also Chaplain of the 60th Regiment ("Royal American") and is sometimes referred to as "Chaplain of the Forces". In 1764, at the close of the Military Rule, he returned to New York and became an assistant minister of Trinity Church. It would seem probable that the Rev. John Ogilvie took the records (which have been photo-stated) back to New York when he left Montreal and deposited them in Trinity Church.

On the Title Page of Volume A of these Military Registers there is written :

" A.

Register exhibited to Committee of the House of Assembly, Lower Canada, Montreal 10th Jan. 1794.

James McGill,
Chairman."

On the reverse of this leaf are the words :

"The Register of the Protestants of Montreal made by me D'd. Ch'd. Delisle, Rector of the Parish and Chaplain of the Garrison. The 31st Dec. 1792". Below in faint pencil is written, "David Chabrand Delisle."

On the fly leaf of Volume II of the Military Registers is written : "2nd Vol. of the Register of the Parish of Montreal commenced the 20th June, 1784 by Mr. David Ch'd Delisle, Rector of the Parish and Chaplain of the Garrison."

On the inner side of the first cover appears the statement : "This volume is transcribed into Vol. A signed on each division of entries by James McGill, Chairman of the Committee of the House of Assem-

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bly on the 10th Jany. 1794, which volume must therefore be and is the original register up to the 1st day of January of the same year 1794 and this volume is only authoritative and original from the first day of January 1794 to the 1st day of Jan. 1796.

(Signed) James B. Prince Clark.

Montreal 1st Jan'y. 1815".

These "Military Registers" contain the names of many officers and private soldiers and often of their wives and children. A few of the soldiers are entered as belonging to the "Meuron Regiment". This was a French-Swiss Regiment, named after Lt.-Col. the Count of Meuron. It served under Napoleon and was sent by him to Spain, in the Peninsular War. Here it surrendered to the English and was sent to Malta. It came out to Canada in connection with the War of 1812.

These "Military Registers" also include, as stated above, the names of many civilians. In some of the volumes the names of these latter largely preponderate. In the case of these civilians, the part of the city in which they had their residence is often recorded, as "Cote St. Paul, district of Montreal", "Recollet Suburb" . . . "Near Recollet Gate", "St. Paul Street", "St. Lawrence Suburbs", "River du Chene, District of Montreal", "Cote des Neiges Banlieu of Montreal", or "Antoine Suburbs". Some others came from distant places in other parts of Canada.

The civilians are mentioned as married "by license" or "by publication". In the case of the soldiers no mention is made of either. In the case of officers they are said to be married by leave of the Colonel or of some other officer commanding their regiment.

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An indication of the state of education at the time is shown by the large number of persons in these early records who being unable to sign their names were obliged to "make their mark".

Among the various entries a number of distinguished names appear. There are several of the Frobishers : "Melinda daughter of Joseph Frobisher" was baptized on August 29, 1796 ; William Joubert Frobisher and Mr. Thomas Frobisher were buried in 1788. "James McGill, Esq., and Mrs. Charlotte Guillemin, widow, were married by license on December 2nd, 1776". "Robert son of Sir John and Lady Johnson, born August 27, 1787, was baptized on the 6th October following, - Godfathers, Colonel Campbell, Colonel Dundas, Lady Helena Dundas".

"August 9th, 1815. Mary Watts Wife of Sir John Johnson Bart, died on the 7th and was buried in the family vault on Mount Johnson the 9th day of August one thousand and eight hundred and fifteen (aged 62 years), By me Geo. Jenkins, Chaplain of the Forces".

The earliest baptism recorded (1776) is that of "John *Canada*, son of James and Mary Crofton, born September and baptized October 5th."

In the photostat pages above mentioned there appear, among many others, the following entries of baptisms :

"La Cheynay, March 26, 1762. John an orphan taken prisoner by the savages and by Gen'l GAGE, bound servant to Capt. Osborn of ye 46th Regt. He is for the future to pass by the name of John Granby."

"Montreal, April 5th, 1762. *Elizabeth a negro slave* belonging to Mr. James Finley."

"Montreal, May 11th, 1762. *Benjamin, a negro slave* belonging to the Hon. Thomas GAGE".

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There are a number of children recorded as having been baptized who are stated to be "illegitimate", the names of the parents being recorded also.

In addition to the *slaves* who are recorded above as having been baptized in 1762, the following may be noted as appearing in the Military Records in the years following :

"1786. York Thomas & Margaret McCloud, both negroes were married by leave of their respective owners the 22nd January 1786."

"Francis a Negro man and Jenny, both slaves to Colonel Campbell, were married at his request the 20th January, 1785".

In addition to these negro slaves, there are several entries of Panis or Pawnes, who were Indians held as slaves.

"Richard Aga, a Paney, aged 10 years was baptized the 20th August 1786".

"William an adult Pawnese about thirteen years of age, the property of Mr. Josiah Bleakley, merchant of the city of Montreal was baptized on the seventeenth of November, One Thousand Seven Hundred and Ninety-nine", and in "1784 Henry Shob & Margaret a Paney women were married by publication the 22' March".

An even more pathetic note perhaps is struck in the following entry :

"Henry Moore, a poor German buried at the expense of the Presbyterians, died 12 May, buried same day - aged 95".

The earlier records are generally signed by the Rev. Mr. Delisle, the Rev. Mr. Tunstall or the Rev. Jehoshaphat Mountain, the ministers of the congregation, but in 1814 and 1815, and from that time until March 13th, 1821, they are signed by "Geo. Jenkins, Chaplain to the Forces". The Rev. Mr.

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Bethune became Minister of Christ Church in 1818 and signs the records from March 24th, 1821 until April 24th of the same year, after which until 1823 they are signed by "Brooke Bridges Stevens, Chaplain to the Forces", and in 1823, 1824 and 1825 some are signed by the Rev. Mr. Stevens and others by the Rev. Mr. Bethune.

It may be mentioned that in 1813 and 1814 there are records of the death and burial of several "American Prisoners" and of one "American Deserter". These are probably connected with the War of 1812.

The Military Register for 1826 to 1832, was "presented by the Rev. Brooke Bridges Stevens, Chaplain to His Majesty's Forces in the District of Montreal in the Province of Lower Canada". It contains almost exclusively entries of military persons. A few are recorded as from Lachine, but in the case of many others no statement is made as to where they come from. Almost all the entries are signed by the Reverend Mr. Stevens until May, 1832, when the Rev. W. Hopwood, C.H.M.F. signs till November of this year. Then a few are signed by the Rev. John Bethune, the Rev. S. A. E. Atkinson, Rev. T. B. Fuller and Rev. D. Robertson. These three last mentioned gentlemen were assistant ministers in Christ Church as well as Chaplains to the Forces. In this book it is recorded on January 8th that "Sir John Johnson, Knight and Baronet, Superintendent and General of Indian Affairs died on January 4th, 1830 aged 88 years and the burial service was read over the body in Christ Church on the eighth following by me B. B. Stevens, C.H.M.F." Then follows a "Memorandum" which reads as follows: "The body afterwards was taken for internment to his Family Vault at Mount Johnson".

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There are also the following three volumes of Registers : - A Volume, 1832-1840 - which opens with the words : "This book containing one hundred and thirty folio or double pages was this day presented by the Reverend John Bethune, Rector of Christ Church in the City of Montreal, Lower Canada, to serve as a register of all acts of Baptism, Marriage and Burial performed by him, the said Reverend John Bethune, in parts without the Parish of Montreal where there is no settled minister of the Church of England. . . . Done at Montreal this third day of March, one thousand, eight hundred and thirty-two". The entries in the first one-third of the volume are signed by Dean Bethune, those forming the second third of the volume by "G. J. Mountain, D.D. Arch-deacon of Quebec" and the last third by "T. B. Fuller". This gentleman was Assistant Minister in Christ Church from 1834 to 1836. With two exceptions all the entries are records of Baptisms and these were performed, almost without exception, in Ormstown, Harrington, Beauharnois, Terrebonne or in the township of Godmanchester. The parents were all civilians. The two exceptions mentioned above were marriages in the DeSalabery family. One of these was celebrated at St. Hilaire de Rouville and the other at the DeSalabery Manor.

A Volume - 1840-1855. On the first page is the following statement : "Military Register. St. Helen's Island. Presented by the Reverend James Ramsay, B.A., Minister of St. Mary's Chapel, Current St. Mary, and Chaplain at the Island of St. Helens."

A Volume - 1854 only. "Presented by the Reverend Jordan Rogers, Presbyterian of the United Church of England and Ireland, Chaplain of H.M.F. at St. Helen's Island and officiating minister at St. Mary's Chapel, Hochelaga." This volume contains

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only a few entries all signed by the Reverend Mr. Rogers.

There is in addition a long series of volumes of *Civil Registers* bringing the records of Baptisms, Marriages and Burials of civilians, solemnized at Christ Church, down to the present time.

SERIES b :

This consists of a series of volumes recording the Minutes of the Vestry Meetings.

The first volume is stated to be the "Minutes of the Vestry of the Congregation" and comprises the years from 1789 to 1803.

Then came the burning of the first church (formerly belonging to the Jesuits) and the years in which the congregation worshipped in the St. Gabriel Street (Presbyterian) Church.

The next volume starts with the year 1822 (the first entry being on May 20th of this year) and a long series of succeeding volumes carry on the records to the present time. As all the more important matters dealt with in these minutes are set forth in subsequent chapters of the present volume, it is not necessary to make further reference to them here.

SLAVES

The mention of *slaves* in a Canadian record at first sight seems surprising, since later Canada was the goal sought by so many thousands of slaves because in reaching it they became free.

But in this early time slavery existed even in Canada. A very interesting study of this subject has been made by the Rev. T. Watson Smith, D.D., of Halifax, N.S.* Dr. Smith points out that slavery

* "The Slave in Canada". Collections of the Nova Scotia Historical Society for the years 1896-98. Halifax. 1899.

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already existed in Canada in the time of the French regime. The first sale of a slave recorded in the colony was at Quebec when in 1628 a negro boy from Madagascar was sold for 50 half crowns. A royal mandate was issued in 1689 permitting Canadians to hold African slaves. The issuance of this order was soon followed by the importation and sale of negroes. The Indians had long held as slaves members of certain tribes which they had conquered in war and these were often offered for sale by their captors and, as above mentioned, were known as "Panis".

No change in the system of bondage took place through the transfer of Canada to the British Crown. In the Quebec Gazette of August 20th, 1767, the following notice appears : - "To be sold, the movables and kitchen furniture left by His Excellency the Hon. James Murray, also negroes of both sexes, horses, oxen, &c". In 1778 a business man in Montreal sought permission to sell a negro for a debt due him by the slave's master. According to the official census in 1784 there were then 212 slaves in Montreal and the surrounding district.

No precise date can be given for the abolition of slavery in Lower Canada. Public opinion generally was opposed to it and the courts of law did not support it. The last public slave sale took place in 1797. In 1798 the Chief Justice, James Monk, in releasing a runaway slave stated that he did so since in his opinion slavery had no longer an existence in Lower Canada. Dr. Watson Smith remarks, in this connection, "Any further discussion respecting the precise period of the legal abolition of slavery in Canada is unnecessary. The legal conflicts described, practically and effectively destroyed it very early in the century. A conviction that any claim of slave-owners would find but the barest possible recognition

The Archives

in the courts of the country soon caused serious depreciation in the value of slaves and rendered disposal of them in the home market difficult. At the close of a trial in Fredericton in 1800 Judge Allen, who had strenuously insisted that "it was beyond the power of human laws to establish or justify slavery", set his slaves at liberty."

In 1833 slavery was made illegal in all parts of the Empire by a vote of the British Parliament.

It is rather amusing to note one fact recorded in an undated document in the Canadian Archives, entitled "Return of Negroes brought in by Scouts and sold in Montreal" signed by Sir John Johnson, Lieut.-Colonel Commanding, which establishes an immediate and intimate connection between slavery and our own Cathedral, in that among the fifty or more slaves, captured in a raid on the Mohawk Valley, and named in the above document, half of whom were sold in Montreal, is that "Charles a slave taken at Ball's town, making his escape out of a window in Col. Gordon's House," was sold to the Rev. David Chabrand Delisle, the Episcopal Rector at Montreal for £20 Halifax currency.

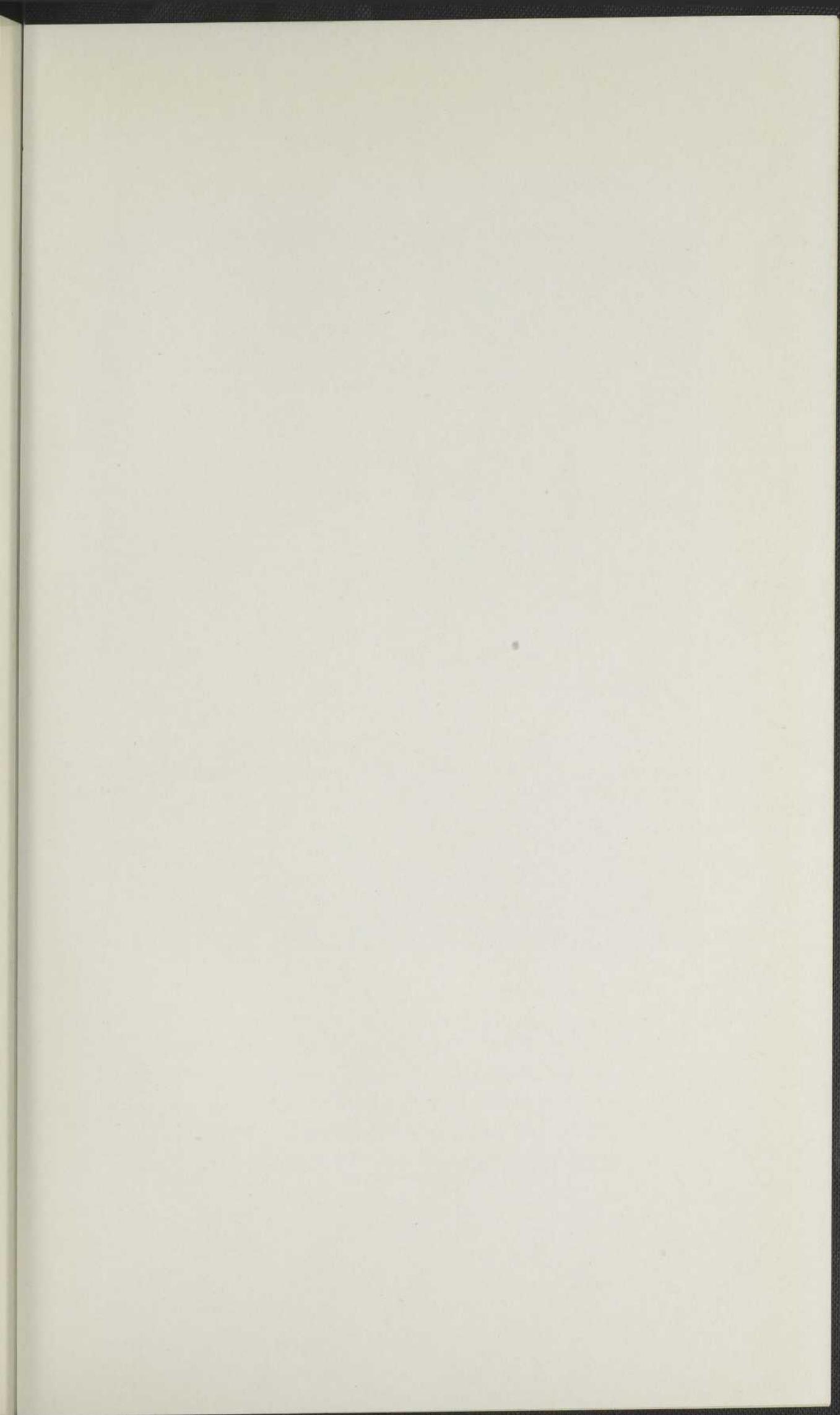
On the other hand, among the most consistent of the opponents of slavery was Charles James Stewart, in later years Bishop of Quebec, who refused to take sugar in his tea because it was the product of slave labour.

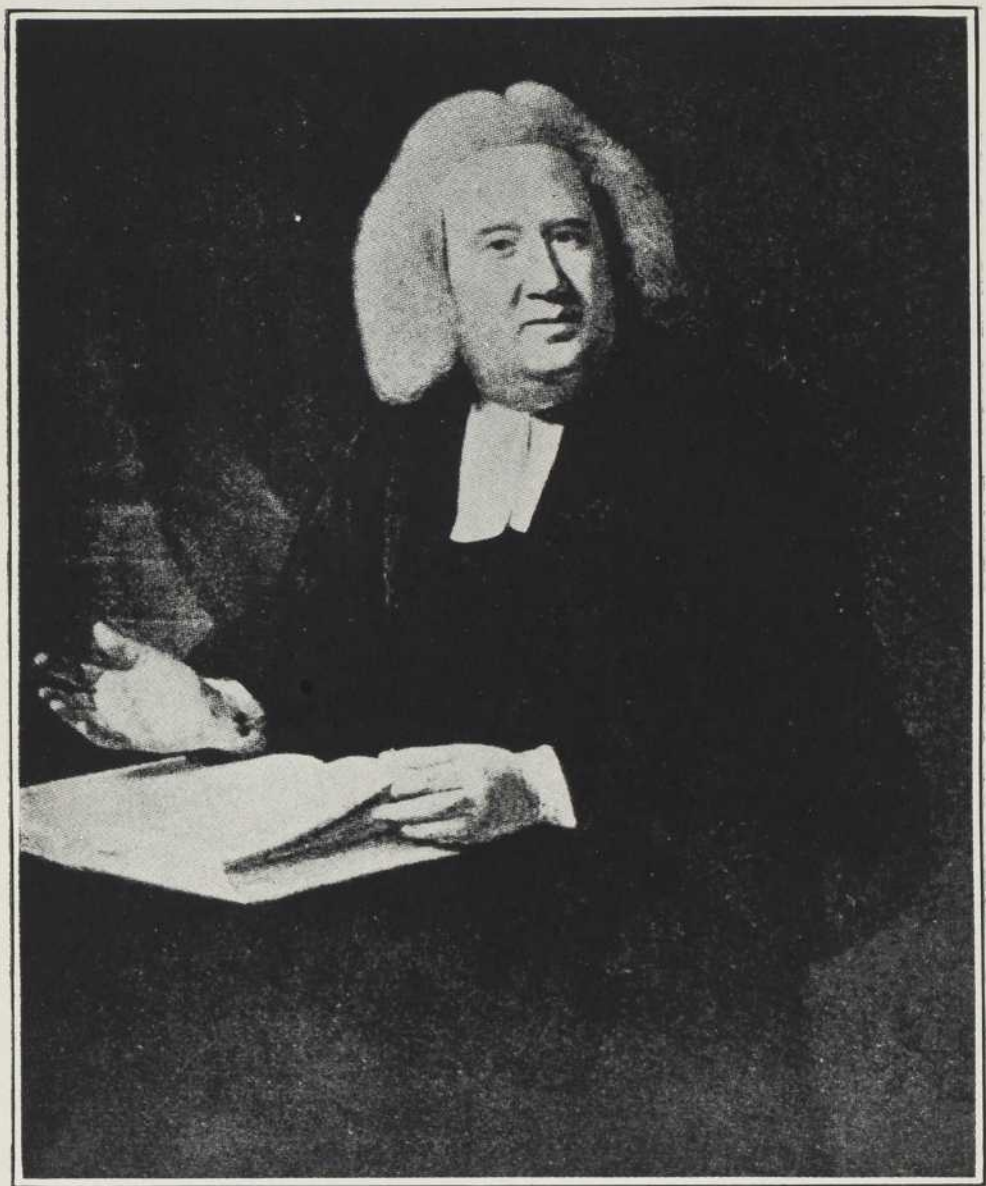
III

EARLY HISTORY OF THE CONGREGATION OF CHRIST CHURCH

THE first Anglican clergymen in Canada were the Chaplains of the British regiments which came to Quebec with the fleet in 1759 or came up from the Province of New York with General Amherst's forces despatched for the reduction of Canada. Prominent among these was the *Rev. Dr. John Ogilvie*, Chaplain to the 60th Regiment ("Royal American").

He was born in New York of well to do parents of good social standing. "A young gentleman of an extraordinary good character", says Hawkins. He went to Yale College where he graduated as a Bachelor of Arts in 1748 and proceeded to his degree of Master of Arts in 1751. In 1770 King's College (now Columbia University) conferred upon him the honourary degree of Doctor of Divinity, and he also received the same degree from Aberdeen. He was ordained in England and appointed as Missionary to the Mohawks at Fort Hunter (near Albany) and to the whites at the important military post and trading town of Albany, in the Province of New York. When General Amherst advanced on Montreal, coming north from New York, he ordered General Prideaux, who was at Fort Niagara, when he had reduced that stronghold to come down the St. Lawrence to Montreal, and the forces at Quebec after its surrender were also to advance on Montreal, all three armies to converge on that city. With Prideaux was Sir





THE REVEREND JOHN OGILVIE "1722-1774".

First Minister of the Protestant Congregation of Montreal
and Chaplain to the Forces. (1760-64).

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William Johnson, then Chief Superintendent of the Indians for the Northern division of the American continent, who had command of Prideaux' Indian Auxiliaries, and the Rev. Mr. Ogilvie, as Missionary to the Mohawks, was with Johnson and was present at the siege and capture of Fort Niagara. Prideaux, having been killed, Johnson took command of his forces and with them proceeded to Montreal, accompanied by Ogilvie.

After Montreal was taken in 1760, General Aylmer kept the Rev. Dr. Ogilvie in Montreal, having been pleased to say, (writes Ogilvie) that "He could by no means dispense with my absence, as the Honour of the Protestant Religion must be kept up, in a town where all the inhabitants were of a contrary persuasion". At General Amherst's express command, Dr. Ogilvie assumed charge of the congregation at Montreal during the winter of 1760. He then went to Quebec with his regiment where he remained until 1763, attending to the duties which devolved upon him as Chaplain and also engaging in some special work among the French Canadians. He mixed freely with them and, we are told, met with surprising success in this work, establishing "numerous congregations" among them and making many converts from the Church of Rome. He then returned to Montreal with his regiment and was there commissioned to officiate in the double capacity of Chaplain to the Forces and as first incumbent of the "Parish of Montreal". He says that at this time "The British Merchants with the garrison in Montreal made a considerable congregation who assembled regularly for divine worship on Sundays and other Festivals." In 1764 when the military government came to an end in Canada he returned to New York where he became one of the assistant ministers of

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Trinity Church, and secured the love and confidence of all. He occupied this position for some nine years, dying in 1774.

It is interesting to note that at Trinity Church during these later years of his life, he had as a fellow-labourer none other than the Rev. Charles Inglis, who a few years later became Bishop of Nova Scotia, and the first Colonial Bishop of the Church of England.

"Thus", says Stuart * "at the close of the Military Rule in the year 1764, we find two Parishes virtually established: that of Quebec dating from 1760 under the pastorate of Dr. Brooke, and that of Montreal dating from 1763 under the incumbency of Dr. Ogilvie, the services in Montreal being held at the chapel of the Ursulines, limited to one hour every Sunday morning".

At Montreal Dr. Ogilvie was succeeded by Rev. Samuel Bennett as resident Missionary, he was Chaplain in one of the British regiments and apparently returned to England in 1766. When Canada by the conquest came under British rule the great majority of the population were of course French Roman Catholics. There was, however, as stated above, an active and influential minority of English speaking Protestants which a few years later was to be very considerably increased by the coming of the United Empire Loyalists. But while the religious needs of the French were amply provided for, the English speaking population was without regular ministers, churches or even schools. Representation to this effect was made to the authorities in England with the result that three Protestant clergymen were selected and sent out. These gentlemen spoke French as their native language and were but indifferently

* "The Church of England in Canada. 1759-1793."

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acquainted with English. The British authorities being quite ignorant of the real condition of affairs, apparently either supposed that there was a large number of protestants among the French population or were actuated by a belief that the French population might in this way be converted to the protestant faith and thus a more unified population would result. Whatever may have been the motives which led to their selection, these three appointments were unfortunate, for in addition to language difficulties none of these were men of any marked ability. Two of these gentlemen were from Switzerland, one of them, Mr. D. F. Montmollin, was sent to Quebec and the other, Mr. L. J. B. N. Veyssiere, to Three Rivers.

The third clergyman, the Reverend David Chabrand Delisle, was from Anduze, in Southern France, and was appointed to Montreal. He was born in 1730 and was the first protestant episcopal minister who settled in Montreal. He filled the double office of Rector of Montreal and Chaplain to the Garrison. He first signed the Parish Register on October 5th, 1766. In August, 1768, Delisle purchased from the heirs of Vincent Morand a property on the south side of St. Paul Street. It had a frontage of 40 feet, extended back to the city wall, and included a stone house with yard, stable, etc. The site is occupied to-day by part of the Bonsecours market. He seems to have lived on this property until 1781, but he resided on St. Paul Street in 1790 as a document drawn up in that year testifies. In Quebec on October 17, 1768, he was married to Margaret Henry, Spinster, (aged 17) by the Rev. D. F. Montmollin. Miss Henry signed her name in the register as "Peggy".

When Mr. Delisle arrived in Montreal the congregation had no place of worship and the people were not sufficiently numerous or affluent to build one.

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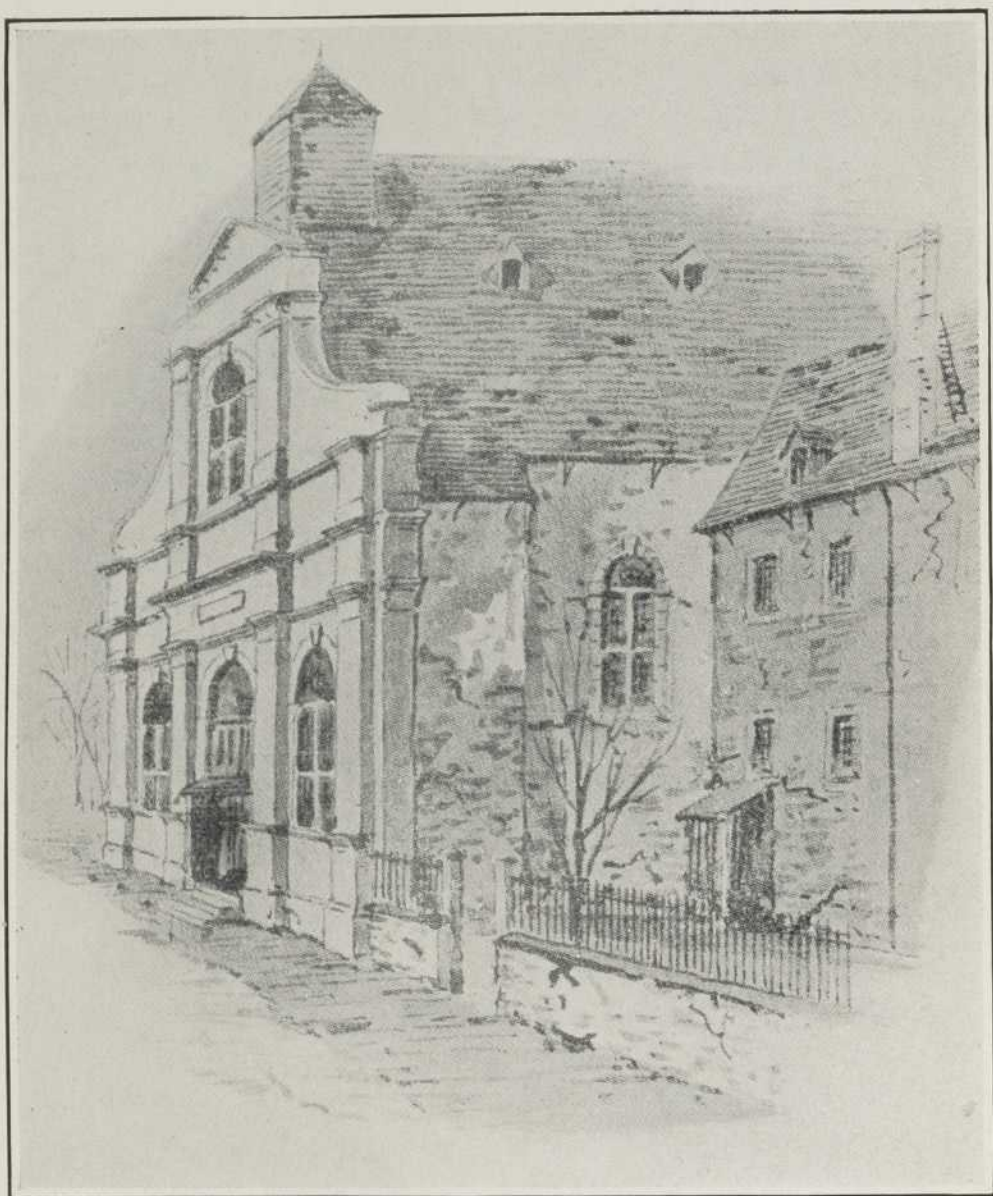
It is recorded, as has been stated, that in 1763 the Church of England services in Montreal were being held in the chapel of the Ursulines, limited however, to one hour's duration every Sunday morning. In 1767 Mr. Delisle wrote to the Society for the propagation of the Gospel that he was obliged to officiate in the chapel of the Hotel Dieu.

Subsequently application was made to the Recollets for permission to use their church at hours when it was not required for their own services, and this request was granted. In 1782 Mr. Delisle writes to the Bishop of London, that "the only place for service is a chapel in the Recollet's Convent, services permitted only on Sundays, Good Fridays and Christmas. Presbyterians are the more numerous body but less rigid than in Quebec." Just how long the congregation worshipped in each of these three places is not known, but Dr. Campbell in his "History of the St. Gabriel Street Church" states that "for fifteen years the congregation was beholden to the Recollet Fathers for accommodation".

The British settlers in Quebec not having a church also applied to the Order of the Recollets for permission to use the Recollet Church in Quebec on Sundays during hours when it was not required by them, which request was also granted. "After each English service the chapel was subjected to a regular lustration for the removal of the pollution which it was thus supposed to have contracted".*

The Recollets were the first missionaries and teachers that arrived in Canada. They belonged to the order of St. Francis, and were also known as *Frères mineurs de l'étroite observance de St. François.* Their name indicates their characteristic aim,

* "Annals of the Diocese of Quebec". p. 14.



THE OLD RECOLLET CHURCH.

Front view after additions and changes. (From a drawing by H. Bunnett).

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which was to secure a scrupulous observance of the rules of the founder. They gave themselves up to study and *meditation*, and endeavoured to revive a taste for letters in the monastic institution to which they belonged. Four of them accompanied Champlain on his third voyage to this continent in 1612. These four pioneers were joined by two others in 1625, and by several more in after years.

Their church and monastery occupied the space bounded by Notre Dame Street and Lemoine Street on two sides, and McGill and St. Peter Streets on the other sides. Upon the extinction of the order in Canada this property passed into the hands of the British Government. It was afterwards conveyed to the Hon. Mr. Grant, in exchange for St. Helen's Island, which previously belonged to him. The Fabrique purchased it from Mr. Grant, and assigned the church to the Irish Roman Catholics for their use, after their numbers had greatly increased by immigration; and they continued to occupy it until St. Patrick's Church was opened on 17th of March, 1847.

By the Royal Proclamation establishing Quebec as a British Province, it was enacted that the Jesuits and Recollets should continue to enjoy all the benefits of their properties during the period of their lives but no novices should be received by them and when the last survivor died the estates of the orders should pass to the Crown. The last of the Recollets died at Montreal in 1813.

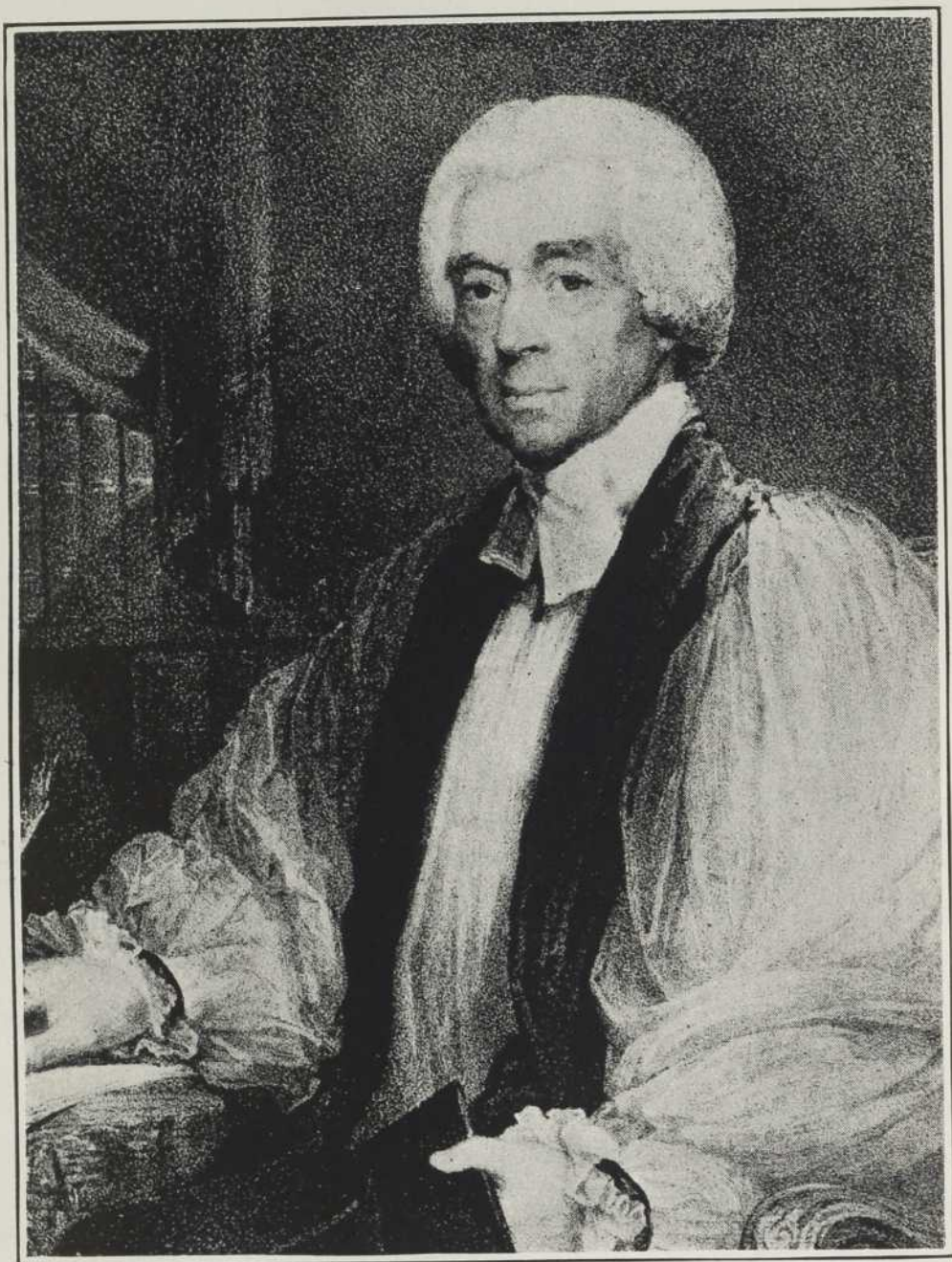
There now comes upon the scene a man of outstanding personality, Charles Inglis, Bishop of Nova Scotia and the first Anglican Bishop of any overseas diocese in the Empire. He was born in Ireland in 1734 and ordained a priest by the Bishop of Rochester in Fulham Palace in 1758. He was

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licensed as a Missionary at Dover in Pennsylvania, (now Delaware), where he laboured from 1759 till 1763. Christ Church, Dover, where some of his family were buried, is still standing. He was called to be assistant in Trinity Church, New York, in 1765 and became Rector in 1777. Here he laboured for nineteen years. When the American Revolution took place, the Rev. Mr. Inglis, being a staunch Loyalist, met with very harsh treatment on the part of the Republicans. Dr. Inglis resigned his Rectorship of Trinity Church and removed from New York to Halifax, and four years later was consecrated a Bishop. Dr. Inglis was appointed Bishop of "Nova Scotia and Fredericton" and given by Letters Patent during the King's pleasure added "jurisdiction, spiritual and ecclesiastical, in our Provinces of Quebec" (which included at that time both Upper and Lower Canada) "New Brunswick and Newfoundland, not yet divided or formed into Dioceses or Bishops' Sees." His diocese, which thus stretched from Halifax to Detroit, seemed illimitable and the influx of thousands of United Empire Loyalists into it demanded immediate and continuous action on his part. He was indefatigable in his labours. "His Cathedral, St. Paul's, Halifax, was the first Cathedral in North America."

Montreal of course came under his jurisdiction, a separate See of Montreal not having been as yet constituted. He made a single visitation to the Province of Quebec. It took place in 1789 and marks one of the critical epochs in the history of the Church of England in Canada.

It was impossible to reach Montreal from Halifax at that time except by water. Bishop Inglis went to Quebec on His Majesty's Frigate *Dido*, accompanied by Captain Sandys. "He left the ship under a salute



THE RIGHT REVEREND CHARLES INGLIS.
Bishop of Nova Scotia.

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of eleven guns and was received on shore by Colonel Davies, Commander of the Garrison, and several other officers, the Rev. Mr. De Montmollin, Rector of Quebec, the Rev. Mr. Toosey, minister of the Church at Quebec, and several respectable citizens". Having completed the work of his "Visitation" at Quebec, he went on to Three Rivers, and then to Montreal, where he arrived on July 9th. The Bishop's visit to Montreal is thus described in the "*Gazette*" : "On Thursday evening last (3rd inst.) arrived here from Quebec, the Right Reverend Father-in-God, Charles, Bishop of Nova Scotia. The Bishop was met at Pointe aux Trembles, and conducted into the city, and has since received the compliments of the most respectable inhabitants both of the Protestant and Romish persuasions. On Saturday morning he delivered to a numerous auditory an excellent discourse on the nature and end of Confirmation, with a view to the administration of that ordinance next Sunday. And yesterday he received and answered the following Address from the Rector, Church Wardens, and Protestant inhabitants of this city : -

"To the Right Reverend Father in God,
Charles Nova Scotia, &c. &c.

The Rector, Church Wardens, and Protestant inhabitants of the City of Montreal, beg leave to congratulate you on your safe arrival in Canada, where their wishes invited you, and where your presence fills every heart well affected to the Church and State with joy and comfort.

Sensible, Right Reverend Sir, of the vast benefits that must accrue to this country by the encouragement of true religion, piety, virtue and learning, we are happy in the prospect of seeing them flourish under your spiritual care and patronage ; in that

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light, we view your appointment as one of those distinguished blessings which Divine Providence confers on a favoured people : and we acknowledge with the highest gratitude His Majesty's perpetual care and bounty, in placing at the head of the flock a pastor and governor so eminent for his merit and abilities. The smiling prospect before us gives us the joyful hope of seeing the Protestant Church in Canada emerging from obscurity, and acquiring under your auspices the full enjoyment of her rights ; and that the seeds of knowledge and truth, cultivated and cherished by your propitious hands, will disseminate and produce the fairest fruits.

We beg leave, Right Reverend Sir, to assure you of our earnest desire to concur with zeal and alacrity in support of our Holy Faith, well convinced that her principles tend to the glory of God, and to the welfare and happiness of mankind.

We have the honour, with most profound respect,
to be, Right Reverend Sir,

Your most obedient and humble servants,

David Ch'd. Delisle, *Rector.*

James Hallowell

Adam Scott

James Noel

} *Church Wardens.*

(Here follow the signatures of 73 others, including the names of Joseph Frobisher and James McGill).

Montreal, June 17, 1789."

To this address the Bishop made the following reply : -

"Gentlemen ;

Permit me to return my sincere thanks for your very kind congratulations : and to assure you that I have the liveliest sense of this, and of the other

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marks of polite attention with which the Rector, Church Wardens, and Protestant inhabitants of the city of Montreal have been pleased to honour me.

Anxious as I truly am that His Majesty's beneficent views may be answered in appointing a Protestant Bishop for his American dominions, it gives me unspeakable pleasure to find that you entertain such just sentiments of the advantages which accrue to society by encouraging true Religion and learning ; and to be assured of your earnest desire to concur, with zeal and alacrity, in support of our Holy Faith, from a conviction of its tendency to promote the glory of God, and the happiness of mankind.

These sentiments, and this disposition, do you the highest honour. They manifest a laudable concern for the welfare of posterity, the interest and reputation of your country, the credit of our most Holy Religion, and the honour of Him Who is the great Author of our existence, and of all other mercies. You may believe me when I assure you, that no endeavour on my part shall be wanting to promote objects so important ; and that I shall reckon it among the happiest circumstances of my life, if my endeavours, in connection with yours, should be crowned with success. Attention to Religion and Literature will ever mark the conduct of a wise people. Religion is the only sure basis of virtue ; as virtue is the source of public prosperity. The inward purity, benevolence, and rectitude of morals so strongly inculcated by Christianity, at once secure the happiness of individuals, and are productive of general order and peace in communities. And from science are derived all those improvements which contribute so much to the convenience of life ; and that superiority by which enlightened nations are

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distinguished from those that are sunk in ignorance and barbarism.

I see no just cause to doubt, but much reason to believe, that, with the blessing of God, on such prudent measures as shall be adopted for the purpose, our joint efforts may assure those benefits to this Province. Under the patronage of our beloved Sovereign, and of his worthy representative in British America, there is every incentive to animate your exertions. And whilst you manifest a becoming zeal for the truths and duties of our Holy Faith and for the advancement of Literature, I trust that zeal will always be tempered with such mildness and candour towards others, as shall evince you to be genuine followers of Him Who has declared that Mutual Love is the distinguished badge and characteristic of His Disciples.

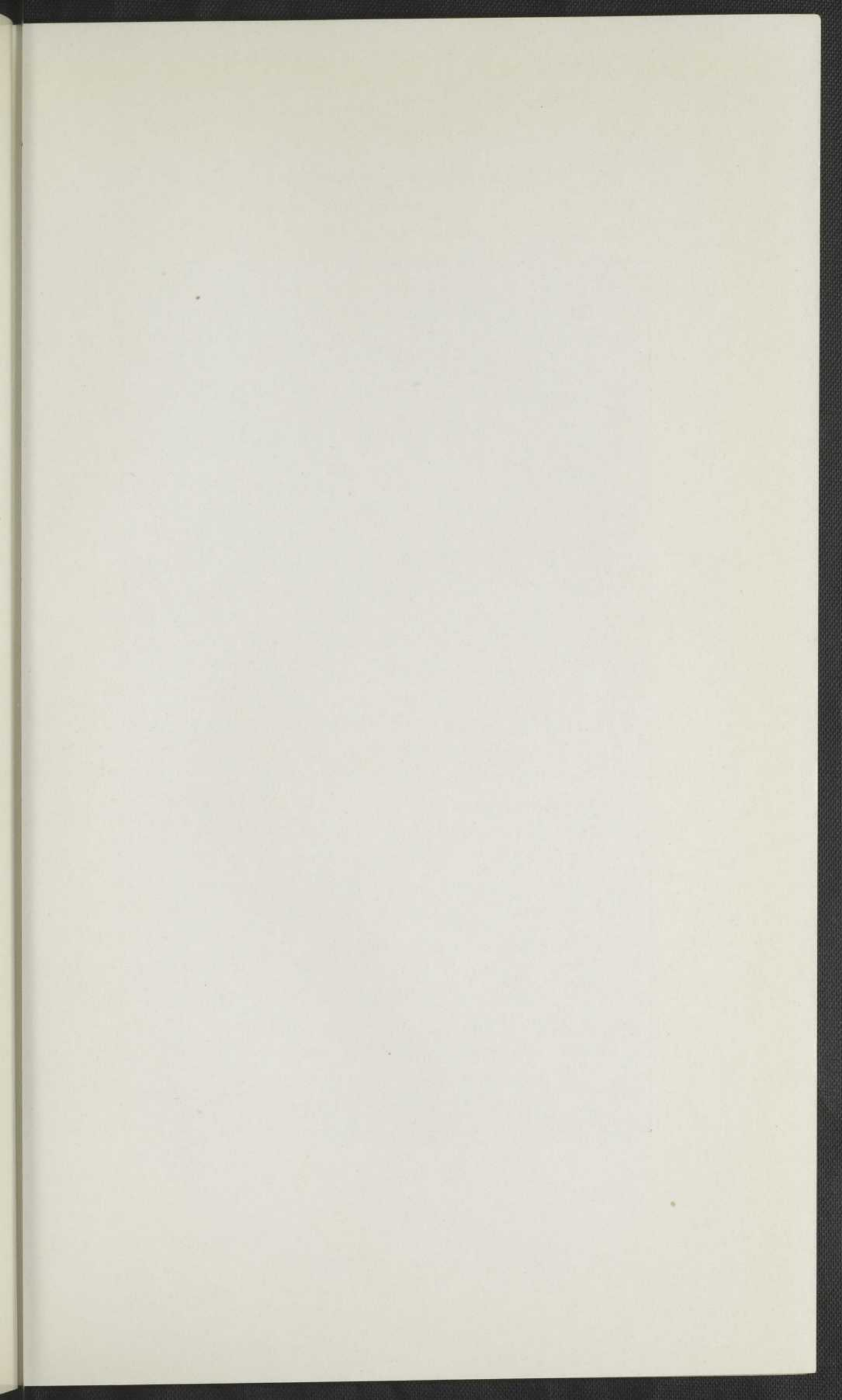
It remains for us that we cherish a grateful sense of so transcendent a mercy, and testify the sincerity of our gratitude by acts of devout homage to the Almighty, and by unshaken loyalty to our sovereign. May his subjects long, very long and thankfully, enjoy the blessings of his mild and just government, and may the citizens of Montreal, in particular, prosperous and crowned with all temporal felicity, exhibit such a pattern of warm attention to the interests of religion, virtue and science, as shall excite emulation and similar exertions in their fellow-subjects throughout the Province of Quebec.

Heartily commending you to the grace and protection of Almighty God, I am, with sentiments of sincere esteem,

Gentlemen, your affectionate and humble servant,

Charles Nova Scotia.

Montreal, July 8th, 1789."





JESUITS' CHURCH given to the Protestant Congregation of Montreal by Lord
Dorchester and which became the first Christ Church in Montreal.

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At a meeting of the Congregation held on July 7th, 1789 "at the Recollet Convent" it was resolved to address Bishop Inglis praying him to appoint an assistant to Mr. Delisle and stating that while they could not make any definite promise they "flattered themselves" that they could raise sixty pounds by subscription to pay the salary of an Assistant Minister. The Bishop, having had some experience in wordly matters, declined to grant this petition on account of the uncertainty expressed with reference to the ability of the congregation to raise the amount of the salary in question. Ten gentlemen of the congregation, among whom were Sir John Johnson and Joseph Frobisher, Esq., then met and each guaranteed to pay ten pounds to make up a salary of One Hundred Pounds for the Assistant Minister. The Bishop then agreed to make the appointment.

The congregation, worshipping in the Recollet Church, had now increased considerably in numbers and were very desirous of having a church of their own. They therefore brought the matter before the Bishop, stating that they had been obliged "To ask the Recollets for the loan of their church to our great mortification and the prejudice of Holy Religion." The congregation informed the Bishop that they had already petitioned the Governor-in-Chief of the Province for the Church which formerly belonged to the Jesuits, but which had now become the property of the Government owing to the extinction of the Order of the Jesuits in Canada. This stood near the site of the present court house. They asked the Bishop to use his influence with Lord Dorchester to have this request granted. They had also asked for a grant for the repairs of the church which had fallen into partial decay. At the same time they prayed the Bishop to appoint an English

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speaking assistant to the Rev. Mr. Delisle, who was now advanced in years and who they said "was a foreigner and spoke English so very unintelligently that our church is totally neglected." It may here be mentioned that the Bishop himself in a letter to the S.P.G. says that the Rev. Mr. Delisle's English is "disgusting and injurious", and in another letter he states that he preached in the Recollet Church on a certain Sunday to "a large and decent congregation but could scarcely understand Mr. Delisle though he speaks better than Mr. Montmollin or Mr. Veyssiere and is more respectable."

The congregation having, as stated above, offered to raise 100 pounds by subscription towards the support of an assistant, now asked the Bishop to prescribe the parochial duties of the senior minister and his assistant respectively, so as to "prevent any difference between them."

Following an interview with Lord Dorchester the Bishop wrote to the congregation as follows :

"Gentlemen : -

I received your letter of the 15th of July, by the Rev. Mr. Delisle, and have the pleasure to inform you that the application for the Jesuits' Church at Montreal has succeeded. Lord Dorchester has approved the last report of expense for repairing the shell, amounting to more than £300, and has given orders to have the repairs done immediately ; when finished, the key will be given as I direct. I sincerely congratulate you on this event, and must now request you to set about the necessary measures without loss of time for having the pews, pulpit and reading desk

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built, with a small, neat chancel and communion table. You will please to have a proper pew reserved for the Governor. It will be advisable to name one for the Bishop, which he will very seldom use, and may be occupied by some family except when the Bishop is on a visit to Montreal. I beg leave to propose that the church be called Christ's Church. The next thing to be done after procuring the church is to adjust matters between Mr. Delisle and Mr. Tunstall, which I flatter myself is now done so as to preclude future disputes. Mr. Tunstall is a modest, sensible, young man, of good learning and unblemished moral character. His voice is harmonious and strong enough when he exerts it ; it will grow stronger by time and exercise. Mr. Delisle remains as he was, the first minister. He is to preach in French at such times as shall be judged expedient. He is also to preach occasionally in English, though not often. Mr. Tunstall is assistant and regular preacher. He accounts to Mr. Delisle for the stated fees for Marriages and Burials, and no other fees are due : and Mr. Delisle in return is to pay the sum of £20 a year to Mr. Tunstall. Both parties have agreed to these regulations, and I trust they will remove any ground of contest. Let me beseech you and the congregation to preserve order and promote peace ; these are characteristics of true Christianity, and are essential to the character of true members of the Church of England. Be it your endeavour to soften and quiet any uneasiness, should any arise ; though I have such an opinion of the prudence and good temper of both the gentlemen that I flatter myself there will be no just cause of any on their part. I feel myself peculiarly

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interested in the prosperity of your congregation.

Gentlemen, your affectionate brother,
and humble servant,

Charles Nova Scotia.

To Messrs.

Hallowell *Church Wardens."*

Noel & Scott

It would seem from this letter that Mr. Tunstall had been assisting Mr. Delisle in some capacity before Bishop Inglis' letter was received by the congregation. Mr. Tunstall, when appointed assistant minister, was granted the right of succession to the Rev. Mr. Delisle upon his decease or retirement.

It is interesting to note in connection with the title of "*Christ Church*" for our church, which appears for the first time in the bishop's letter, that Bishop Inglis, who proposed it, carried out a great programme of church building in his vast diocese in Canada and that nearly all these churches were named after his former charges, Christ Church (Dover), Trinity, St. Paul's and St. George's (New York). It is therefore probable that Christ Church, Montreal, really derives its name from that of the first charge held by Bishop Inglis, namely Christ Church, at Dover, in the State of Delaware, U.S.A.

As has been stated above, Bishop Inglis, in his letter to the congregation informing them that Lord Dorchester had given to them the former Jesuits' Church as a place of worship, and had given orders that the shell of the church should be repaired immediately at the expense of the Government, goes on to say "I must now request you to set about the necessary measures without loss of time for having the pews, pulpit and reading desk built with a small, neat

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chancel and communion table". In fact, he directs the congregation to equip the church as required for its use as an Anglican place of worship. This they proceeded to do. It is stated in the minutes of a Vestry Meeting of the congregation held in the Recollet's Church on September 27th, 1789, that a report was received from a committee which had been appointed to estimate the expense of suitably furnishing and equipping the church. The Committee stated, among other things, that sixty pews should be installed, and that "two end galleries and two inside galleries" as well as "side seats" should be provided, and that the whole would cost about £400. The meeting then considered the question of the allotment of the pews and the prices which were to be charged for them. It was decided that the pews should be divided into six classes. The 22 pews in the body of the church (designated as Class A) were to be assessed at £10 each. The next 22 at £7-10-0 each, and the few remaining pews of the other classes at progressively smaller amounts according to their location in the church. The method of allotment of the pews was somewhat complicated. Each member of the congregation first bought and paid for a pew in one of these classes, and then those who became pew holders in this manner, met and drew by lot the particular pews of their class which were to be theirs. The pews which they thus secured were not rented by them but sold to them outright, and became in each case the property of the purchaser.

They each received a deed of sale and the pew became the personal property of the purchaser and his heirs forever.

It is stated that the total amount realized from the sale of the pews was £566-2-6.

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Each pewholder also agreed to pay a fixed amount annually toward the stipend of the assistant minister and an additional sum to defray the other expenses of the church. The former amount was to be paid only until the retirement of the Rev. Mr. Delisle, since the assistant minister Rev. Mr. Tunstall, according to the arrangement made by Bishop Inglis when appointing him, was to succeed the Rev. Mr. Delisle upon his retirement.

Pew No. 10 of Class A became the property of the Hon. James McGill.

The members of the congregation who thus came into possession of pews of the First Class (A) and of the Second Class (B) are given in the following lists.

The following are the names of the persons who held pews of Class A.

John Finley and	James Walker
Thomas Walker	Colonel Rankin
John Lilly	Doctor Pomeroy
James Hallowell	William Maitland
James McGill (Pew 10)	Edward William Gray
James Hughes	John Gerbrant Beek
Judge John Fraser	Jacob Jordan
Joseph Howard	Andrew Todd
Sir John Johnson, Bart.	Robert Cruickshank
Ann Claus	John Gray
Thomas Forsyth	Joseph Frobisher
Doctors Blake and Sym	Alexander Henry Senr.

Holders of Pews of Class B.

John Ried	Joseph Chew
Isaac Windslow Clarke	Jonathan Abraham Gray
Edward Edwards	Joseph Scheiffelin
William England	John Turner & Son
John Platt	Thomas McMurray
James Morrison	Thomas Scheiffelin

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James Dyer White	John Burke
Richard McGinnis	Eli Branson
John Kay and Devereux	Adam Scott
McFarlane Gibb & Adams	Alexander Hanna
Mrs. McClement	Jonas Schindler

The old Jesuits' Church, repaired and furnished in the manner required for an Anglican church, became the first *Christ's Church* in Montreal.

It is recorded in the Minutes of a Vestry Meeting held on November 9th, 1789 (see Montreal "Gazette" for November 12th, 1789) that the following resolution was passed :

"Resolved : That the Church-wardens and Vestry do immediately wait upon the Revd. Mr. Delisle, - present to him the key of the Church, and beg him to prepare a dedicatory Sermon to be delivered by himself at the opening of the same, on the Sunday next before Christmas Day, or sooner if it can be made convenient."

A copy of the above resolution together with the key of the church was the same day presented to the Rev'd Mr. Delisle, who returned the following answer :

"Gentlemen,

The honor you have conferred on me, by delivering into my hands the key of Christ Church, is most flattering. I feel the distinction as I ought, and look upon it as the happiest circumstance of my life.

Sensible that I owe this distinguished favor more to your good offices with my superiors than to my own long services ; I beg leave to return you my sincere thanks : and to assure you, that to deserve the favourable opinion you are pleased to entertain

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of me, shall ever be the great object of my study and ambition.

The duty you have imposed upon me to preach at the opening of the new Chapel would be very pleasing, was I blessed with talents adequate to it. When I consider the solemnity of the occasion and the expectations of the hearers, I feel that I am not equal to the task ; but encouraged by the experience I have of your indulgence, and ardently desirous to evince my deference to your injunctions, I hope with the divine assistance to preach a dedicatory sermon on the Sunday you will be pleased to appoint. I have the honor to be with the highest respect,

Gentlemen,

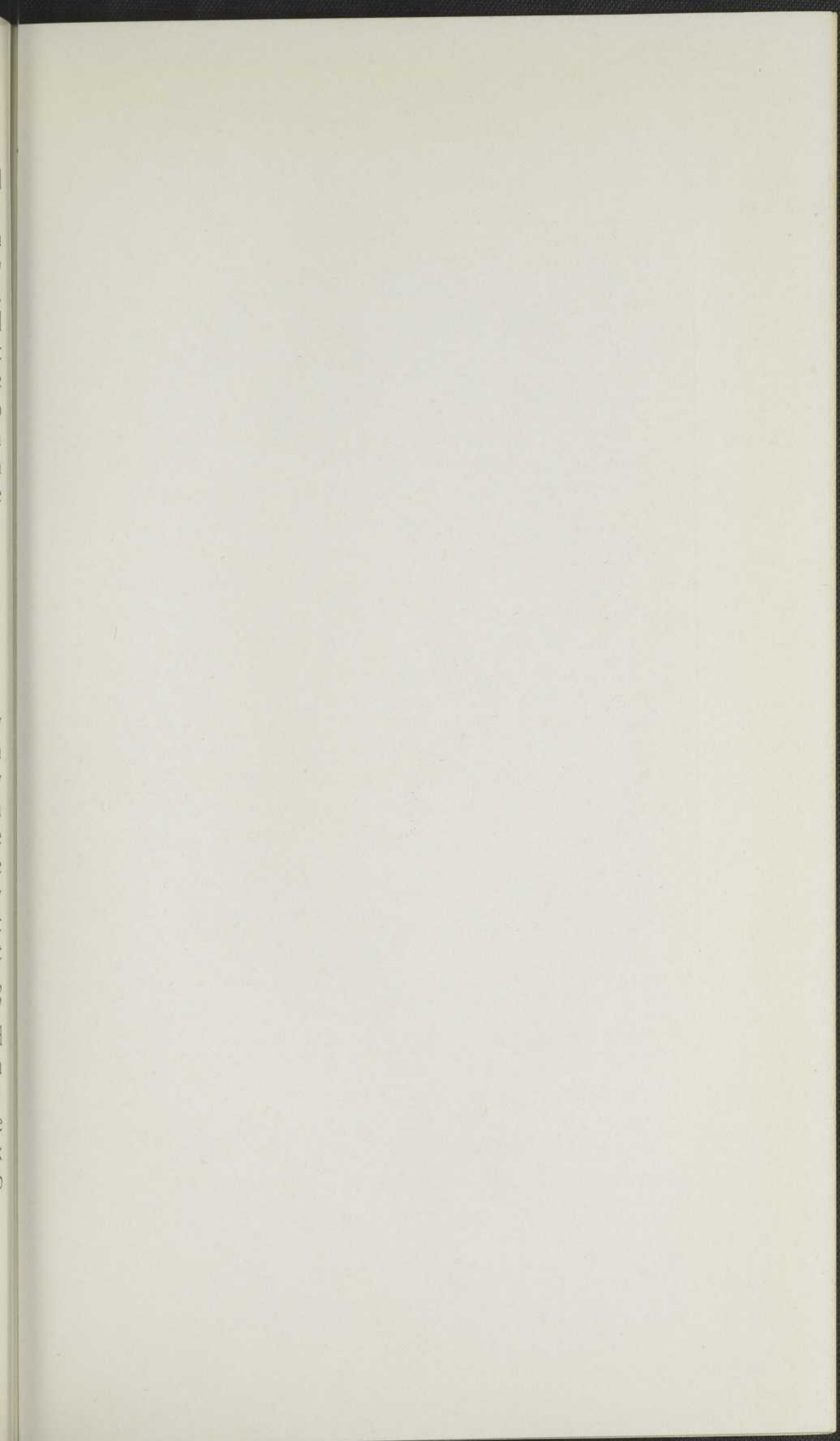
Your most obedient
and most humble servant.

Ch'd. Delisle.

Montreal, 9th November 1789."

The Rev. Mr. Delisle preached the dedicatory sermon on December 20th, 1789. The congregation however worshipped in this first church for only thirteen and a half years, since it was destroyed in the great fire of June 6th, 1803, to which reference has already been made. Up to the time when the congregation commenced to worship in their new church and became the Congregation of Christ Church, it had been known as the "*Protestant Congregation of the City of Montreal*". Bishop Inglis, writing in 1789 in the account of his "Visitation" says "Went to see Jesuits' church which Lord Dorchester proposes to give us. 70 by 36 feet in the form of a cross."

The Rev. Mr. Delisle remained in charge of the Parish of Christ Church until his death, which took place in 1794. He was succeeded in the Rectorship





THE REVEREND JAMES MARMADUKE TUNSTALL.
Rector of Christ Church Cathedral. (From portrait in
Chapter House).

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by the Rev. Mr. Tunstall, who had been his Assistant Minister.

The Reverend J. Marmaduke Tunstall was born at Kendal, Westmoreland, England, in the year 1760. He was educated at Oxford and after his ordination came to Canada in 1787 under the auspices of the Society for the Propagation of the Gospel and by the appointment of Lord Dorchester. On his arrival in Canada, Mr. Tunstall was appointed to the new Mission at St. Armand, where a large number of Protestants had already found a home. St. Armand was in Canada on the Vermont border and was, for a number of reasons, a very difficult field in which to labour but one in which the Rev. Mr. Stuart, afterwards Bishop of Quebec, later carried out one of the most romantic, remarkable and successful pieces of missionary work recorded in the annals of the Province.

There is no record of Mr. Tunstall having gone to St. Armand and two years later (in 1789) when Bishop Inglis made his "Visitation" to Montreal, Mr. Tunstall had, it would seem, been assisting the Rev. Mr. Delisle at Christ Church in Montreal for some time. As mentioned above, he succeeded the Rev. Mr. Delisle as incumbent or "Rector" in 1794. He married Sarah Christie, second daughter of General Gabriel Christie, Commander of the Forces in Lower Canada. This marriage appears in the Records of Christ Church as taking place on May 12th, 1795. The birth and baptism of two children are recorded in the Register of Christ Church, James born 1802 and Agnes in 1808. This second child died later in the same year. He exercised his duties as Incumbent of the Church until toward the close of the year 1800. On July 2nd, 1796 he received leave of absence for six months to go to England, and the Rev. Phillip

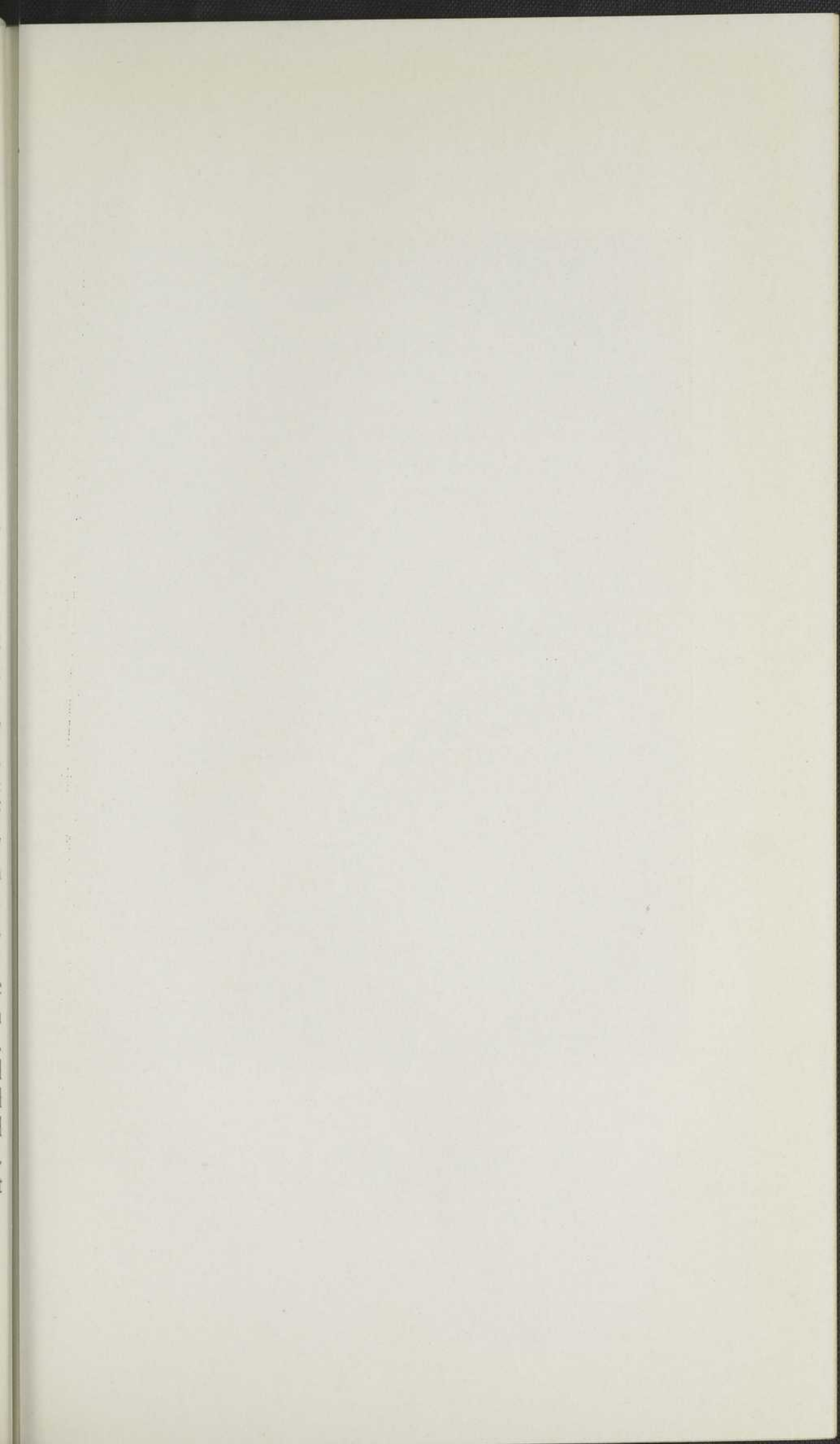
A History of Christ Church Cathedral

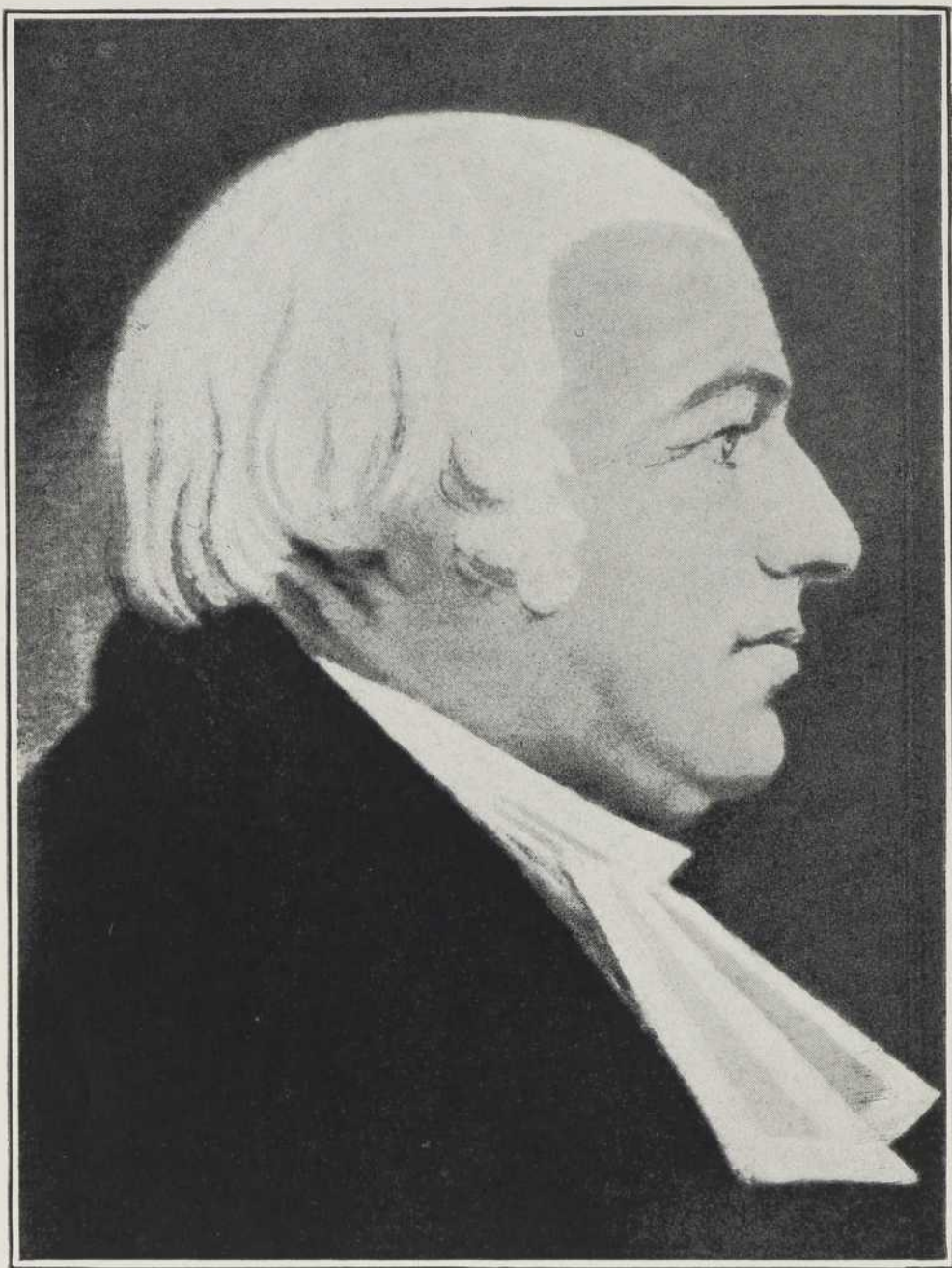
Toosey, "Curate", signs the Records. At a Vestry meeting held on September 28th, 1800, however, it is stated that recently he had been very irregular in his attendance on his duties and the Wardens had been directed to write to His Lordship the Bishop of Quebec, asking him "To take the necessary steps to remove Mr. Tunstall and meanwhile to appoint another clergyman to perform his duties". The Church Records show that in 1800 many of the Baptismal, Marriage and Burial Services were taken by the Rev. Joseph Young, who was a Presbyterian minister connected with the St. Gabriel Street Church.

Mr. Tunstall was removed and transferred to St. Armand where he remained during 1801 and 1802. On June 23rd, 1803, the Bishop in a letter to the S. P. G. stated that Mr. Tunstall had returned to Montreal to be Garrison Chaplain. He died at Montreal in 1840 and is buried in Mount Royal Cemetery.

After November, 1800 the records are signed by the Rev. Jehoshaphat Mountain. The Rev. John Doty, who signed a number of the entries in the year 1798 and one in 1800, did so as "Rector of Christ Church at William Henry", that is to say Sorel. The name Sorel was changed to William Henry in 1787 in honour of the visit of H.R.H. Prince William Henry, afterwards William IV. Mr. Doty retired from the ministry in 1803.

Rev. Jehoshaphat Mountain, who was one of the "Thirteen Mountains" who came from England in 1793. He was the elder brother of the Right Rev. Jacob Mountain, first Bishop of Quebec, and had been Rector of Pelden in Essex. He was appointed Assistant Minister at Three Rivers in 1794 and in 1800 was replaced there by the Rev. R. Q. Short. In the following year he went to Christ





THE REVEREND JEHOSHAPHAT MOUNTAIN, D.D.

Rector of Montreal. (From a portrait in the possession of the Rev. A. E. E. Legge, Rector of Three Rivers).

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Church in Montreal. While he was called "Rector" from the time of his appointment to Christ Church in 1801, after 1811 he was also "Chaplain to the Garrison". With the erection of Christ Church to a Rectory in 1818 he became legally Rector of Montreal. But little is known concerning him and his ministry at Christ Church for there is a break in the continuity of the records of the church from 1803 to 1822, which embraces almost the whole period of his incumbency, which lasted from 1801 till his death in 1817. He must have been a man of mature years when he entered upon his duties at Christ Church and his tenure of office was a very momentous period in the history of Christ Church, for during it the first church was destroyed by fire and the second Christ Church was built to replace it. It also embraced the time of the war of 1812. He was a man of learning, a Lambeth degree of D.D. was conferred upon him in 1804. He is described as a man of a "cordial, cheerful, benevolent, active disposition, - - of a simple, guileless, ingenuous temper, and the most indefatigable attention to the duties of his profession (which fall heavily upon him) united with the capacity for elegant and tasteful recreations".

The estimation in which Dr. Mountain was held in this city may be inferred from the following obituary notice which appeared in the *Herald* of April 12th, 1817 :-

"Died here, on Thursday last, aged 70, the Rev. Jehoshaphat Mountain, D.D., Official of Lower Canada, and Rector of Christ Church in this city. He was a man endeared to all his friends and relations by extraordinary generosity and warmness of heart : the former had only to make their wants known to him and he assisted them more than they expected ;

A History of Christ Church Cathedral

he anticipated the wishes of the latter. In him the poor have lost a steady friend - their loss is irreparable. He was industrious in finding them out ; his donations were distributed with great judgment and regularity ; his liberality knew no distinction of countries or sects, and his bounty went quite beyond what, in common cases, would be called charity. The energies of this excellent man's mind were much impaired and debilitated of late years by the declining nature of old age, leaving little more than the inherent wish (which seemed to be in him) of protecting the poorest classes. He met death with uncommon composure, and even with cheerfulness, wishing to see every one who enquired after him, a pleasing omen to his afflicted family that he reclined on his Saviour, and that his spirit was about to join those of good men made perfect. Some are to be found who denied Dr. Mountain the qualities for which his character was so superior, and for which his memory will be recollected with blessings ; but let them remember that a life passed like his must not be tarnished by little singularities or by their unguarded way of representing trivial incidents. May they meet death with the same mind as he did, and leave behind them half as many proofs of their excellence”.

Much discussion and correspondence extending over many years took place between the Rt. Rev. Jacob Mountain of Quebec and the authorities in England with reference to the establishment of Rectories in Canada.. This was one of the numerous difficulties which arose, owing to the fact that the Church of England was “Established” in England and was not established in Canada. A Rector in England receives tithes. The intention of the authorities in England after the conquest was to give the Church of England in Canada the status of an

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"Established" church. It gradually became evident that this could not be done. When the congregation of Christ Church applied in 1792 to be established as a parsonage or rectory they wished this legal status, without the obligation on their part to pay tithes or parish rates. But it was not until 1818 that this application was granted and Letters Patent issued establishing Christ Church as a Parish Church and Rectory. The title of "Rector" assumed by incumbents before that date was unauthorized and Rev. Mr. Leeds was therefore, strictly speaking, the first Rector of Montreal.

In Montreal in these early times, the members of the Church of Scotland were thrown into very intimate relations with those of the Church of England. It is stated that about half of the Protestant inhabitants of the city were Scotch Presbyterians. There was however a cordial feeling between all the Protestant people of the community, and they all went to the Church of England, because Christ Church was the only Protestant church in Montreal.

From 1787 till 1800 there exists no record of services held according to the Presbyterian forms. In 1791, however, the presbyterians organized a congregation and chose a minister of their own and the Recollets "Placed their church at the disposal of the "Society of Presbyterians" as they were called," as it had been, for twenty years up to 1789 at the service of the Church of England, and on the 18th of September 1791, the Sacrament of the Lord's Supper was administered in it according to the practice of the Church of Scotland.

They continued to occupy the old Recollet Church until their church in St. Gabriel Street was ready for divine worship. This Presbyterian church was built in 1792 and was the second Protestant Church

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in Montreal. The Recollet Fathers "Politely refused any remuneration for the use of their church but were induced to accept a presentation from the congregation in acknowledgment of their kindness, consisting of "two hogsheads of Spanish wine, containing 60 odd gallons each, and a box of candles, amounting in all to £14-2-6." Again in 1809 when the steeple and bells were being placed on the St. Gabriel Street Church, the Scots congregation assembled for public worship, for two months or more, in the Recollet Church. A wonderful thing to contemplate, as Dr. Campbell remarks, in these days when the lines are being so strongly drawn between Protestants and Roman Catholics.

When the first Christ Church was destroyed by fire in 1803 its congregation applied to the authorities of the St. Gabriel Street Church to permit them to use this church for purposes of worship. The following interesting minute is found in the records of the Temporal Committee of the St. Gabriel Street Church : -

13th June, 1803.

"The Secretary produced a note from the Vestry and Churchwardens of the Church of England of this city, in name and on behalf of their congregation, addressed to the elders and committee of the Church of Scotland, stating that the destruction of their church by the late fire, has deprived them of their place of divine worship ; and requesting the use of our church for that purpose, and other parochial duties, until they are otherwise provided.

"The elders and committee having taken the said request into due consideration, and willing to give every aid in their power to promote

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religion and the good of the Church of England, as neighbors and fellow-citizens, have unanimously resolved that the said request be granted, so far as the committee and session are concerned, until we are provided with a clergyman of our own, and afterwards, on such days and at such hours as may be agreed on by both parties."

The arrangement was satisfactorily completed and continued in operation for years, forming one of the many interesting episodes in the history of the venerable edifice.

It would seem that from 1803 to 1808, the members of Christ Church paid nothing for the accommodation afforded them in the Scotch Church, further than bearing the expense of "one-half the fire wood that may be required to keep the church warm during the winter." But in 1808 and subsequently they paid £50 annually in addition to the fire wood.

IV

THE SECOND CHURCH (On Notre Dame Street)

AS has been stated above, in June 1803 one of the destructive fires which are recorded in the early history of Montreal took place, and in it the first Christ Church (which had formerly been the Jesuits' Church) was burned. Shortly after the destruction of this first church, the congregation met and appointed a committee to consider the erection of a new church. Just when this meeting was held is uncertain. The "Church Chronicle" says it was on June 12, 1803 and Dr. Campbell in his "History of the St. Gabriel Street Church" gives it as December 29, 1804.

This committee consisted of Dr. Mountain the resident minister, Messrs. the Hon. James McGill, the Hon. Mr. Justice Ogden, J. Frobisher, David Ross, Stephen Sewell and J. A. Gray. It was decided to erect a new church and, as stated in the last chapter, while this church was being built the congregation worshipped in the St. Gabriel Street Presbyterian Church, which had by this time been erected.

The constitution of this committee emphasizes the close relation which existed at that time between the membership of Christ Church and that of the St. Gabriel Street Presbyterian Church. Four of the six lay members of the Committee, the Hon. James McGill, J. Frobisher, David Ross and J. A. Gray, were prominent also in the congregation of the St. Gabriel

The Second Church

Street Church. It may be of interest to insert here brief biographical statements concerning the members of this committee, which rendered such an important service to Christ Church at this early time in its history.

THE HONOURABLE JAMES MCGILL was at this time one of the most prominent citizens of Montreal. He was born in Glasgow on October 6th, 1744, and emigrated to the American Colonies where he remained for some years. Before the American Revolution he came to Montreal where, with his brother as his partner, he established a business some time prior to 1775. Later he took into partnership his friend, Isaac Todd, the firm being known as Todd, McGill & Co. When Canada was invaded and General Guy Carleton withdrew all the troops to Quebec leaving Montreal to its fate, James McGill was one of those who saw the folly and uselessness of resistance. He preferred to save the city from unnecessary destruction and he was one of the twelve citizens, - six French and six English, who were selected to sign the capitulation of the city to General Richard Montgomery on November 12th, 1775. He was chosen to represent the West Ward of Montreal in the first Parliament of Lower Canada in 1792. He was a member of the Legislative Assembly and Chairman of the Executive Council in 1812. He was appointed one of the Commissioners for removing the old walls of the city in 1802, and commanded the Montreal Volunteers in the war of 1812. He was a partner in the North West Fur Company and a prominent member of the "Beaver Club", an association of the fur magnates of the time. A contemporary remembered him in a jovial mood at one of the festal meetings of this Club, "singing a

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voyageur's folk-song with sonorous voice, and imitating, paddle in hand, in time with the music, the action of the bowman of a canoe ascending a rapid". He resided first in a house on Notre Dame Street but subsequently moved to Burnside House, on his farm which lay on the north-western outskirts of the city. This was situated on a site which now lies a short distance east of McGill College Avenue about midway between Sherbrooke and Burnside Streets. It was demolished in 1860. Through the farm ran a little stream from which the farm, - known later as the Burnside Estate - derived its name. The estate together with the sum of £40,000 he left to found a university, one college of which was to be known as McGill College. Later when St. Catherine Street was extended to reach this farm, a side street was laid out on the property running up to the grounds of McGill College, bearing the name of McGill College Avenue. Another street "down town" on the western boundary of the original town, near the river, was named McGill Street. James McGill belonged to the "Protestant Congregation of Montreal", which later developed into the Congregation of Christ Church. His name appears frequently in the records of the church in these early years. He signed the address of Welcome to the Right Rev. Bishop Inglis on the occasion of his Visitation to Montreal in 1789. He had a pew (No. 10) in the first church, (formerly the Jesuits' Church) and when this church was destroyed by fire he was one of the largest subscribers to the fund for building the second church (that in Notre Dame Street) and when it was completed had a pew in it also. When the St. Gabriel Street Presbyterian Church was built he took a pew in it and signed the Call to Mr. Somerville as Minister to this church.

The Second Church

He in fact belonged to both churches.

He is described as tall, with a commanding figure, handsome in youth, with a tendency to corpulency in advancing years and in his leisure time "much given to reading".

On December 2nd, 1776 he married Mrs. Marie Charlotte Guillemain, a French Roman Catholic lady, the widow of a French Canadian gentleman, Joseph A. T. Desrivieres. The ceremony was performed by the Rev. David Chabrand Delisle, Minister of the "Protestant Congregation of Montreal" and Chaplain of the Garrison. The record in Christ Church reads : - "James McGill, Esq., and Mrs. Charlotte Guillemain, widow, were married by License the 2nd December, 1776." Mrs. James McGill was born in Montreal in 1747, the daughter of William Guillemain and Claire Genevieve Foucault. She married Joseph A. T. Desrivieres in Montreal on the 19th of September, 1763, at the age of sixteen. Mrs. James McGill survived her husband less than five years. She died in Montreal on the 16th of April, 1818, aged seventy years and nine months. They had no children.

Because of his pleasing personality, his prosperity and business strength, and his marriage connections with another race and religion, he was held in respect and was popular with all classes, irrespective of nationality or creed.

After a busy, active and strenuous life of unselfish service for his community and of devoted efforts for the promotion of tolerance and harmony between races and creeds, as the one sure foundation for a united Canadian nationality, he died in Montreal on December 19th, 1813, at the age of sixty-nine, and was buried on December 21st.

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THE HONOURABLE JOHN RICHARDSON, although not a member of the Committee, should be referred to here. He also was one of the most outstanding citizens of Montreal in these early times. Dr. Campbell in his *History of the St. Gabriel Street Church* says that the late Mr. John Dougall of the "Witness", who lived to a very advanced age, in speaking a few days before his death of Montreal about the year 1727, singled out three citizens as men who were greatly beloved and trusted, Hon. John Richardson, Hon. Geo. Moffatt and the Hon. Peter McGill, (no immediate relation of the Hon. James McGill) adding that the public has not perhaps been as well served since as it was by these three men in succession.

The Honourable John Richardson was born at Portsoy in Scotland and was one of the younger men from Scotland who were attracted to the American Colonies by the lure of the Indian tradition. He went first to Schenectady and entered the employment of the firm, Phyn, Ellice & Porteous. With his firm were associated two members of the Forsyth family which had connections also in Montreal. Later, with Porteous in New York he was engaged in furnishing supplies to the British troops. This led Richardson to take part, as Captain of Marines, in the profitable exploits of a privateer, named the "Vengeance". Later he came to Montreal in the interests of Messrs. Phyn & Ellice, and entered the firm of Robert Ellice & Co., which, with McTavish, Frobisher & Co., and Todd, McGill & Co., formed the celebrated Northwest Company. He became engaged in a long political struggle on behalf of the commercial and financial interests of Montreal and the British Settlements generally, in the attempt to secure progressive, economic and social legislation.

The Second Church

These innovations were strongly opposed by the French Nationalists. His firm gradually became engaged in an exchange and banking business. In 1790 it became Forsyth, Richardson & Co., and Richardson was the dominating spirit in it. It was before the establishment of banks, and the great mercantile houses chiefly in Montreal, carried on some lines of banking, among these Forsyth, Richardson & Co., was especially prominent.

In 1792 three of these firms undertook to establish the "Canadian Bankers Company", which operated in a quiet way, but the economic reaction following the outbreak of the war in Europe gave rise to exceptionally unfavourable conditions for its business.

Richardson was in 1792 elected a member for Montreal East in the first House of Assembly of Lower Canada, and after the dissolution of this body in 1808, was appointed to the Legislative Council. One of the important duties which absorbed a considerable share of Mr. Richardson's time and energy was the construction and management of the Lachine Canal. It was in connection with the financing of this enterprise that the Bank of Montreal made its first advance for the assistance of the public work.

He rendered very many other public services, most of them more or less closely connected with financial matters. In 1826 the house of Forsyth, Richardson & Co. was appointed financial agents for the Receiver General of Upper Canada.

The Hon. John Richardson was "exceptionally tall and of majestic bearing. His manners were dignified though kindly, and he was regarded by all who knew him with unbounded respect. He was widely read in history and much interested in literature." His residence was number 93, Notre Dame Street. As a civic memorial for one who had been associated with



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many public services in connection with Montreal, the Richardson Wing of the Montreal General Hospital was erected.

Throughout his life he continually endeavoured to promote the British system of constitutional government and public law and was universally respected even by his political opponents. He passed away in the spring of 1891.*

THE HON. Mr. JUSTICE OGDEN, was a United Empire Loyalist and became Attorney General of Lower Canada.

JOSEPH FROBISHER was one of the notable personalities of Montreal. He was a member of the firm McTavish, Frobisher & Co., already mentioned as being one of those who united to form the "North-west Company" in 1783. In 1774 he made a very adventurous trip into the North West Territories and remained there for two seasons persuading the Indians who had previously traded with the Hudson's Bay Company, to sell their furs to him and thus laid the basis of success for the great Northwest Fur Company, having its headquarters in Montreal. He retired from active commercial life in 1798. He was a prominent member of the "Protestant Congregation of Montreal". He was a Church Warden in 1797-98 and again in 1798-99. With James McGill he was a Vestryman of Christ Church in 1789 and owned a pew in the First Church which the congregation

* Most of these facts concerning the Hon. John Richardson have been drawn from an article entitled "Founders of Canadian Banking", by Dr. Adam Shortt, which appeared in the "Journal of the Canadian Bankers Association" for October 1921 and January 1922. The author is indebted to Graham F. Towers, Esq., Governor of the Bank of Canada for reference to the article in question. It may be mentioned that Mr. Towers is a descendant of the Hon. John Richardson.

The Second Church

acquired (formerly the Jesuits' Church). When that church was burned he took an active interest in the building of the Second Church (that in Notre Dame Street) and was a large subscriber to the fund raised for the purpose. He also subscribed to the building of the St. Gabriel Street Presbyterian Church, in which the firm of McTavish, Frobisher & Co. had a pew. Mr. Frobisher occupied many public offices. He and the Hon. John Richardson represented the East Ward of the city in the first House of Assembly of Lower Canada. He with John Gray and others founded the first company for the construction of water works in the city. His residence known as "Beaver Hall" was situated where Belmont Street now is, the street not being in existence at that time, just north of the Bell Telephone Company's building. It was burned in 1847. The motto on his Crest was "Fortitude in Distress", a very appropriate one for one who had led for many years a life of great hardship and adventure in the far west.

DAVID ROSS was an attorney and in 1820 occupied the position of Acting Attorney General. His grandfather was a banker in Tain in Ross-shire Scotland. He had a large family, and Dr. George Ross, a few years since Professor of Clinical Medicine in McGill University, was one of his descendants. He was a large subscriber to the fund for erecting the second Christ Church and also had sittings in the St. Gabriel Street Church.

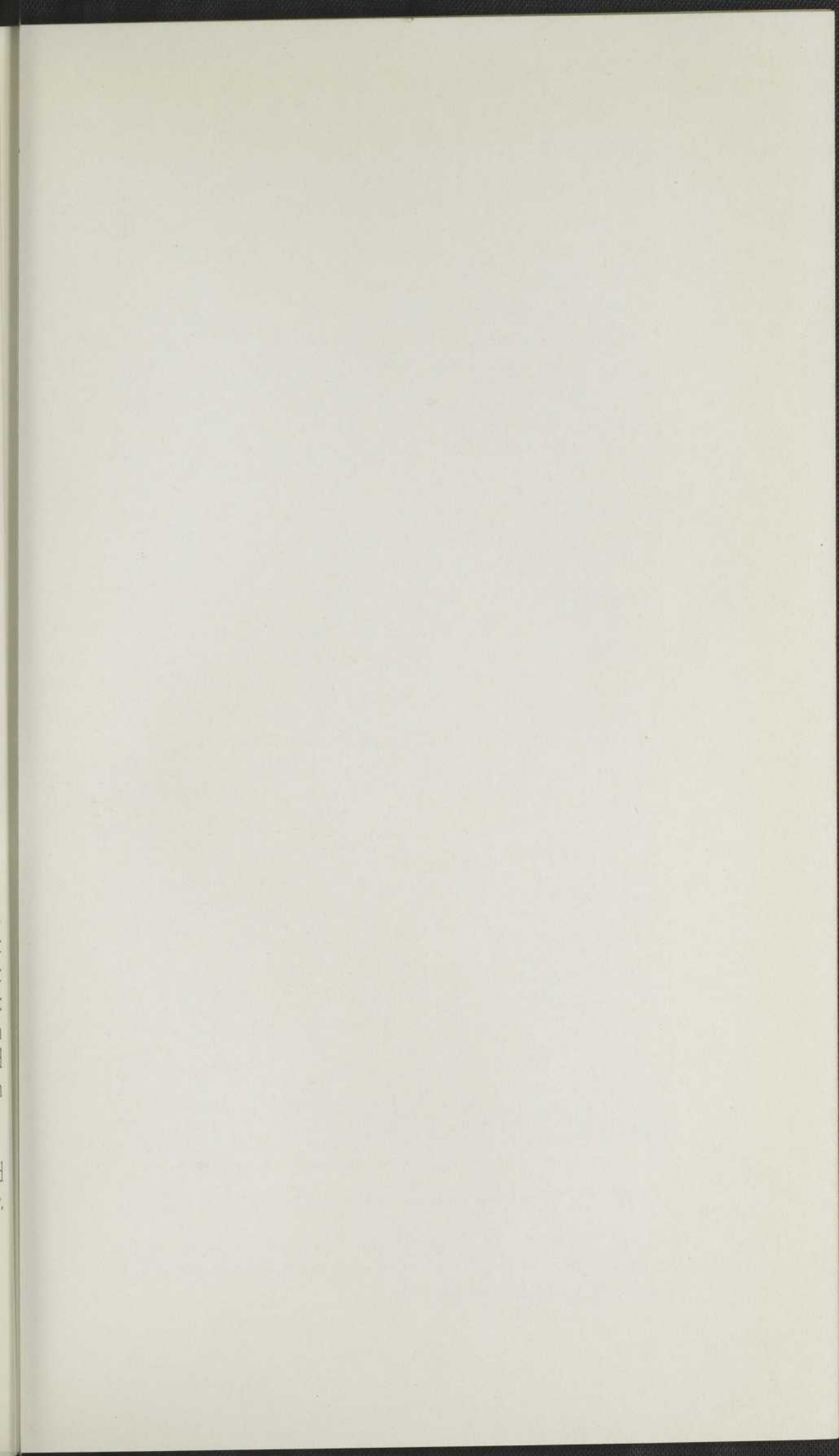
THE HON. Mr. STEPHEN SEWELL, K.C., was also a United Empire Loyalist. He was born in Boston in the year 1767 and remembered hearing the sound of the guns at the engagement at Bunker Hill. He came to Montreal in 1792 and engaged in the practice of law. He became Speaker of the House of

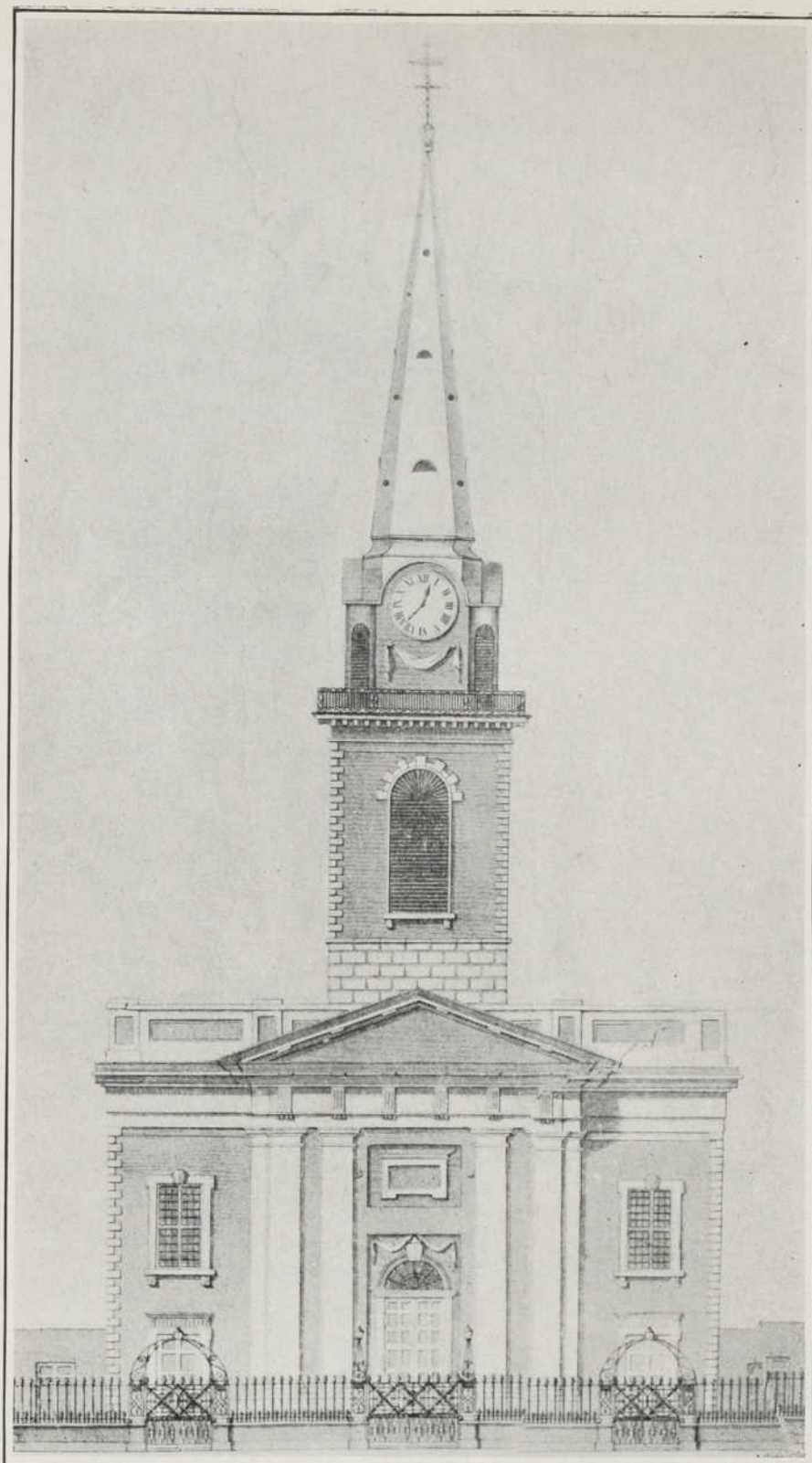
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Assembly of Lower Canada and Solicitor General, and died of cholera in Montreal in 1832. He was the son of Jonathan Sewell, a graduate of Harvard University, who was at one time Attorney General of Massachusetts and later Judge of Admiralty for Nova Scotia and New Brunswick and who died at St. John, New Brunswick in 1796.

There is a small portrait of Mr. Stephen Sewell in the vestry of the present Cathedral. It is recorded that when the plans for building the second church were under consideration, it was he who, when many of the congregation wished in order to save expenses to put up a small church merely sufficient for the needs of the then congregation and a few more to allow for a small increase in the congregation, strongly advocated and eventually succeeded in getting the approval for the construction of a larger church, which step was subsequently found to have been most wise and prudent, seeing that it was necessary to increase the seating accommodation of the church by building galleries almost as soon as the building had been completed. It is noted in the Minutes of the Vestry Meeting on November 6th, 1832, that a letter was read from Samuel Gale asking that the fee, charged for putting up a memorial in the church, be remitted in the case of the one proposed for Mr. Justice Sewell and that the Vestry resign the right to collect this sum. This the Vestry did, but it is not known whether this Memorial was ever erected. It does not appear in the list of Memorials, given in "*Hochelaga Depicta*", as having been in this second Christ Church when it was burned. He was Warden in 1801-02 and also in 1802-03.

JONATHAN A. GRAY was an Englishman and the most prominent notary of the city in his day.





EXTERIOR OF CHRIST CHURCH CATHEDRAL

(Second Church) in Notre Dame Street, completed in 1821.
(From an engraving now in the Vestry of Christ Church
Cathedral - published in 1822).

The Second Church

He died in 1812. The "*Herald*" said of him that "He was one of the oldest and most respectable English inhabitants of the city." He had two brothers, John Gray and E. W. Gray. The former was a North-West trader and lived at "St. Catherines", now Outremont. He was President of the Bank of Montreal in 1820. E. W. Gray was Sheriff of Montreal. Jonathan Gray was one of those who had been charged with the distribution of alms for the poor in the first Christ Church, as shown by the following letter from him which appeared in the Montreal "*Gazette*" as far back as March 31st, 1789. "The Subscriber, one of the Wardens of the Protestant Church of this City, has received from the *Managers to the Montreal Assembly Fifteen Pounds Currency for the Benefit of the Poor*; which sum will be distributed in Beef and Bread, to such objects in distress, as are properly recommended for relief".

Among the many persons who might be mentioned as taking an active interest in the work of Christ Church at this period, reference will be made only to one other, Thomas Busby, whose name is closely associated with the Church.

THOMAS BUSBY was an Englishman who had settled in Montreal. He was one of those who signed the Address to the Right Rev. Dr. Inglis when he made his Visitation in 1789, and he was a subscriber to the building fund of the Second Church. He was one of the church wardens in 1822-23, and his name is found frequently in the Minutes of the Vestry meetings. He was a real estate agent and had the management of the property of the Grants of Longueuil.

The following statement concerning the erection and equipment of this second Christ Church is taken

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from Bosworth's "*Hochelaga Depicta*", which was published in Montreal in the year 1839: "A new church being resolved upon, two sites were available, one, the vacant piece of land which adjoined the gaol, and was used as a garden for the Government house; the other, a lot in Notre-Dame Street on which the old French prison formerly was situated, and on which a shop, No. 23 Notre Dame Street, now stands. The latter was preferred, and was granted for the purpose by the then Lieutenant Governor, Sir Robert Shore Milnes. In addition to this lot the congregation purchased from Mr. Guy, for the sum of £500 currency, a strip of ground which ran along the rear of it, so as to admit of access to the church from Little St. James Street. This whole property came to be known as the "Cathedral Block".

For building the second church plans were submitted by various architects, that of Mr. Berzey being chosen. The church was to accommodate about 800 people on the ground floor and was to cost about £7500. The contracts were drawn up and accepted in January 1805."

It was decided to secure as large an amount as possible toward the building fund, by the sale of the pews. These were divided into three classes, based on their position in the church, and a definite price was fixed for each. As in the first church, the pews were not rented but were sold to the members of the congregation to be held in "Messuage or under the best tenure that could be procured agreeable to Canon or Common Law".

There were 106 pews in the second Church and the following is a list of the original pew holders :

The Second Church

LIST OF THE SUBSCRIBERS FOR PEWS
IN THE NEW CHURCH

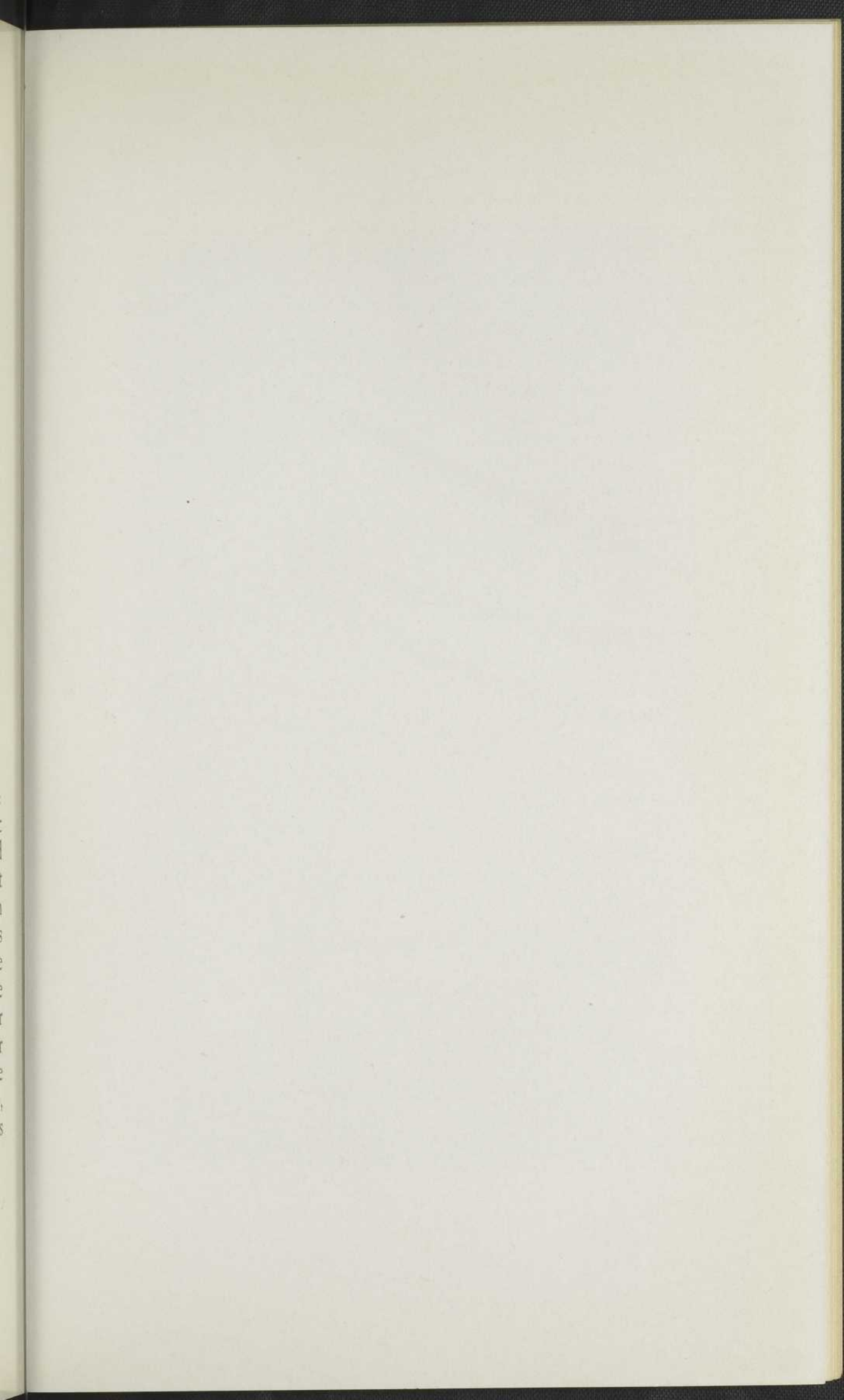
8th Sept. 1814.

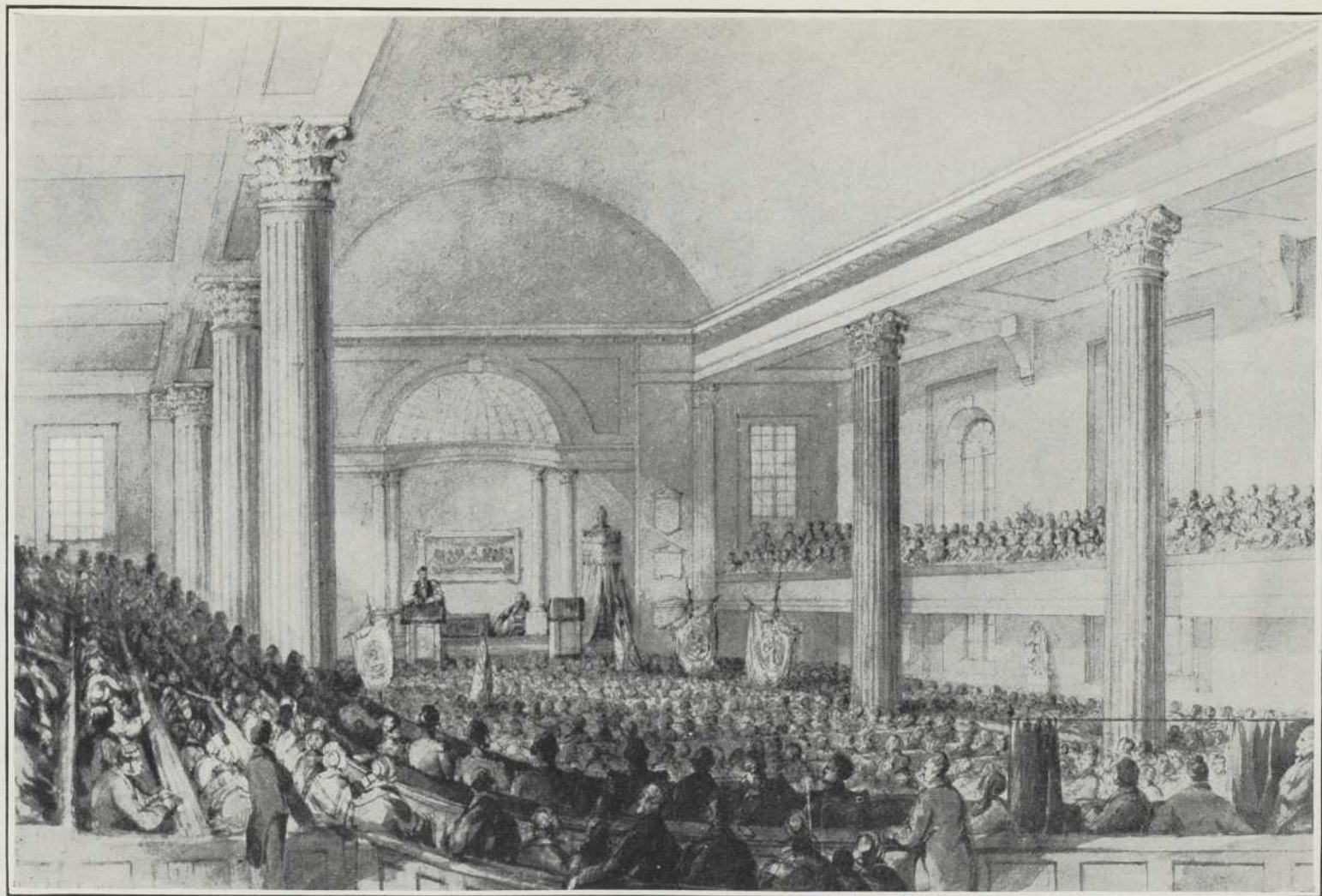
Sir John Johnson	D. Sutherland
Jos. Frobisher	A. Kollmyer
James McGill	P. Shorts
S. Gerrard	N. & S. Brooks
Alex. Henry, Sr.	T. Busby
John Richardson	J. Chew
Mrs. Gray	John Wragg
J. W. Clarke	Ross Cuthbert
Jas. Reid	E. Sandford
Mrs. Davidson	W. Gilmor & Sons
P. Robertson	J. Shay
John Gregory	J. Saxton
R. Cruickshank	Wadsworth & Lyman
S. Sewell	J. J. Hall
F. W. Ermatinger	J. S. Wurtele
A. Winkilfoss	J. Blackwood
W. McGillivray	Mr. Robertson
W. Maitland (& Sons)	J. Glaga
Jas. Caldwell	Alex. Skakel
J. Bleakley	H. Leodel
J. Woolrich	Mr. Noel
W. Hallowell	E. Edwards
David Ross	J. Hughes
George Garden	R. Griffin
David Ogden	Rosseter Hoyle
Ann Perry	Miss Howard
Christ. Gundlach	Beniah Gibb
John Wilson	S. Dumas
Fk. Gunnerman	J. Reinhart
Geo. Wurtele	C. Marsteller
Jas. G. Platt	J. Mittelberger
J. A. Gray	Mrs. McClement

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P. Hayne	J. Marshall
S. Clarke	J. Swan
F. Stein	Northrop & Co.
Nath. Stearns	T. A. Turner
R. McGinnis	J. Peters
C. Grothe	Geo. Clarke
J. D. Fleming	J. Kuhn
Ol. Smith	J. Kitman
W. Shepherd	H. Piper
John Shuter	J. Clarke
W. Hall	Chas. Forest
W. Hamilton	J. Moses
H. Forest	Rev. Dr. Mountain
J. McDonall	J. Trim
W. B. Wragge	Squire Thomas
F. Diffinbach	Geo. Hobbs
J. Forsyth	Jas. Fraser
W. G. Pell	F. Shaver
W. Cook	Henry Schroeder
R. Porteous	J. Marston
W. Langhorn	

In a very short time Messrs. David Ross and Stephen Sewell, who had been appointed to have charge of the disposition of the pews, reported that they had received about £3000, and it was decided to commence building the church. The amount secured from the sale of the pews and from such additional subscriptions as could be obtained was not sufficient, however, to complete the church. The funds in hand, indeed, were insufficient to do more than finish the walls and the roof, and no further progress was made for some years. Applications for financial assistance were made to His Majesty the King through the Governor in Chief of the Province, to the Archbishop of Canterbury and to the merchants of London.





THE INTERIOR OF CHRIST CHURCH CATHEDRAL

(Second Church, Notre Dame Street) as it appeared on Thursday, November 16th, 1852, being the day of the Funeral of His Grace F. M. the Duke of Wellington.) From a sepia drawing by J. Duncan in the McCord Museum of McGill University).

The Second Church

In the Life of the Right Reverend G. Jehoshaphat Mountain by his son Armine W. Mountain, (p. 25) there is the following reference to the financial difficulties met with in building this church: Dr. Mountain, writing to the Bishop of Quebec, complains of the backwardness of the people to pay their subscriptions adding, "We have paid £500 or £600, as a committee out of our own pockets, besides our subscriptions, and the workmen and others are still very importunate for more money. I hope, according to what you mention in your letter, that we may reckon on £500 from the Society, £200 from the Lord Mayor and Corporation, and £150 from the London Merchants, - in all £850 sterling. Could we draw for this money we might possibly go on with the building, having confidence in your goodness in endeavouring to use every means of procuring us a sufficiency to finish it". In 1810 a grant of £4000 was made by the Imperial Government, but a delay of two years took place in the payment of it, occasioned by a mistake in the Colonial Office, where it was supposed that Montreal was in Upper Canada.

However, on the 21st day of June, 1805, the corner stone was laid with the usual formalities, by the Lord Bishop of Quebec, who came to Montreal for the purpose. "Thus", says an old record "after much effort, some disappointments and many interruptions, an object of such interest to the Protestant Episcopalians of this place, was put into a train of accomplishment".

This church in Notre Dame Street was 120 feet long and 80 feet in width, exclusive of the recess for the Altar, which was 12 feet in depth and 40 feet wide. It was built in the Renaissance style. The church was entered by three doors. The tower was of stone, square and lofty, and from the top of it

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rose an octagonal prismatic spire of wood covered with tin, the height of the whole from the ground being 204 feet. The side galleries had to be erected the year after the church was built, owing to the number of applications for seats, arising from the rapid increase of the Protestant population of the city.

On the 9th day of October, 1814, divine service was first performed in the new church. The following account of the opening of the church appeared in the Montreal "*Gazette*" . . . "The new Episcopal Church was opened for divine service on Sunday last. An appropriate and excellent sermon was preached on the occasion to a large and respectable congregation, by Rev. Dr. Mountain. This truly elegant structure reflects the highest credit on the taste of the Directors who had the superintendence of its construction, and, when finished, will be a handsome ornament to this growing and important city".

Writing in 1820, Bishop Geo. Jehoshaphat Mountain, referring to this church, says that it was "very large and handsome, but not in so good taste as the church at Quebec. The ornaments are like those of some large public room. In some points, however, they excel us (i.e. at Quebec), Mr. Shuter having made them a present of a clock, which cost three hundred and fifty guineas. They also intend to have a peal of bells very soon, and to build a vestry-room, the want of which is a strange deficiency in so handsome a church. This church will have cost about £20,000 when it is completed." "Montreal" (he adds) "is very much improved and increased since 1813, and many very handsome private houses are now building."

Dr. Campbell in his history of the St. Gabriel Street Church gives a more comforting reason for the slow completion of the new church. He says: "On

The Second Church

the 29th December, 1804, a meeting was held of those interested in the erection of a Protestant Episcopal Church. Rev. Dr. Mountain presided. A Committee was appointed to prepare plans and prosecute the undertaking. The Committee called for tenders in January 1805, but the congregation was so comfortably housed in the Scotch Church, and the two clergymen and their flocks got along so amicably, while meeting at separate hours in the same edifice, that the new Christ Church was a long time in building. Money was not very plentiful among the adherents of that church, and so long as the arrangements with the Presbyterians continued satisfactory, there was no great urgency to push on the erection to completion".

In further exemplification of the cordial relations existing between the two congregations he tells the following story : "The old Christ Church had doors opening on both Notre Dame and St. James Streets ; and *apropos* of this fact a good story is told of a Highland Regiment, at one time quartered in the city. The great body of the men were Scotch Presbyterians, as their Colonel also was ; but the orders of the Commandant of the District were that the Church parade should be to Christ Church. These orders were obeyed ; the regiment marched along and entered the church at the Notre Dame Street door, but went on, tramp, tramp, right through the building and out of the door at the farther end, into St. James Street, turned to the right, and walked straight to St. Gabriel Street Church, where they joined in a service that was more to their mind".

As has been already mentioned, the earliest Anglican ministers in Montreal were the Chaplains of the regiments which formed the garrison of the city under the command of General Amherst. The

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outstanding services of the Rev. Dr. John Ogilvy, Chaplain of the 60th Regiment have been referred to in Chapter III. He was on duty in Canada from 1760 till 1764.

Two other chaplains, who in addition to their military duties held positions on the staff of clergy in Christ Church, should be especially mentioned. They are, the Reverend George Jenkins, B.D., and the Reverend Brooke Bridges Stevens. Both these held the position of Evening Lecturer in Christ Church, and both were "Chaplain to the Forces".

The Reverend George Jenkins signs the registers from 1814 till 1819. He died in 1821. The Reverend Brooke Bridges Stevens' name appears in the registers from 1821 till 1827. He died in 1834. As will be noted, the Reverend Mr. Jenkins' tenure of office overlapped the curacy of the Reverend Mr. Leeds, but there was apparently no Assistant Minister in the church when the Reverend Brooke Bridges Stevens was Evening Lecturer. Both Evening Lecturers held office during the Rectorship of Dr. Bethune, although the Rev. George Jenkins did so only in his last two years of office. The old ledgers in the Archives of Christ Church Cathedral show that the Reverend George Jenkins received a stipend of 250 pounds per annum while the Rector, Dr. Bethune, was receiving only 200 pounds.

The Reverend Brooke Bridges Stevens was born in England in 1787. He went to Jesus College, Cambridge and then entered the Church and received an appointment first as Assistant and later as Incumbent of the Parish of Great Coggleshall, Essex. The Napoleonic Wars, however, began at this time and Mr. Stevens resigned his position and in 1815 entered the Army as a Chaplain to the Forces. On the conclusion of these wars he came to Canada as a



THE REVEREND BROOKE BRIDGES STEVENS.

Evening Preacher in Christ Church Cathedral and Chaplain to the Garrison - 1821-27. (From a Miniature in the possession of Mrs. Arthur Carlisle).

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Military Chaplain and was stationed with the troops on St. Helen's Island. They paraded each Sunday morning to Christ Church in Notre Dame Street. Bishop Stewart refers to Rev. Mr. Stevens as "an active and assiduous clergyman and a highly popular preacher". He was not a robust man but worked with untiring devotion. In addition to his Military duties he was instrumental in founding four parishes which are now in active operation. These are, St. Stephen's at Chambly, St. Mary's in Hochelaga, the Queenston Episcopal Church, and St. Stephen's at Lachine. He was transferred to Queenston (Upper Canada) in 1820 and it was during his short residence there that he took part in establishing the church in that city, referred to above. On his return to Montreal he was active in founding St. Mary's "at the Cross", which developed into the parish church of St. Mary's in Hochelaga. This is referred to on page 71 where it is explained that the designation "at the cross" has no reference to the Christian symbol, but received its name from the fact that the little chapel was situated near the "traverse" or the wharf where ferry boats crossing to St. Helen's Island or to the other shore of the St. Lawrence started. He married Miss Elizabeth Nelles, who took a great interest in her husband and his work and declared that July 4th, 1831, the date on which the corner stone of the church of St. Stephen's Lachine, was laid, was the "happiest and proudest day of her life". The Rev. Mr. Stevens was especially devoted to this church and the welfare of its congregation, and when he died in 1834 he was buried beneath its Sanctuary. There is a window in Christ Church Cathedral erected to his memory. It replaces one which had existed in the former church on Notre Dame Street and which was destroyed when this church was burned.

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Mrs. Carlisle, the charming wife of the present Bishop of Montreal is a great grand-daughter of the Rev. Brooke Bridges Stevens.

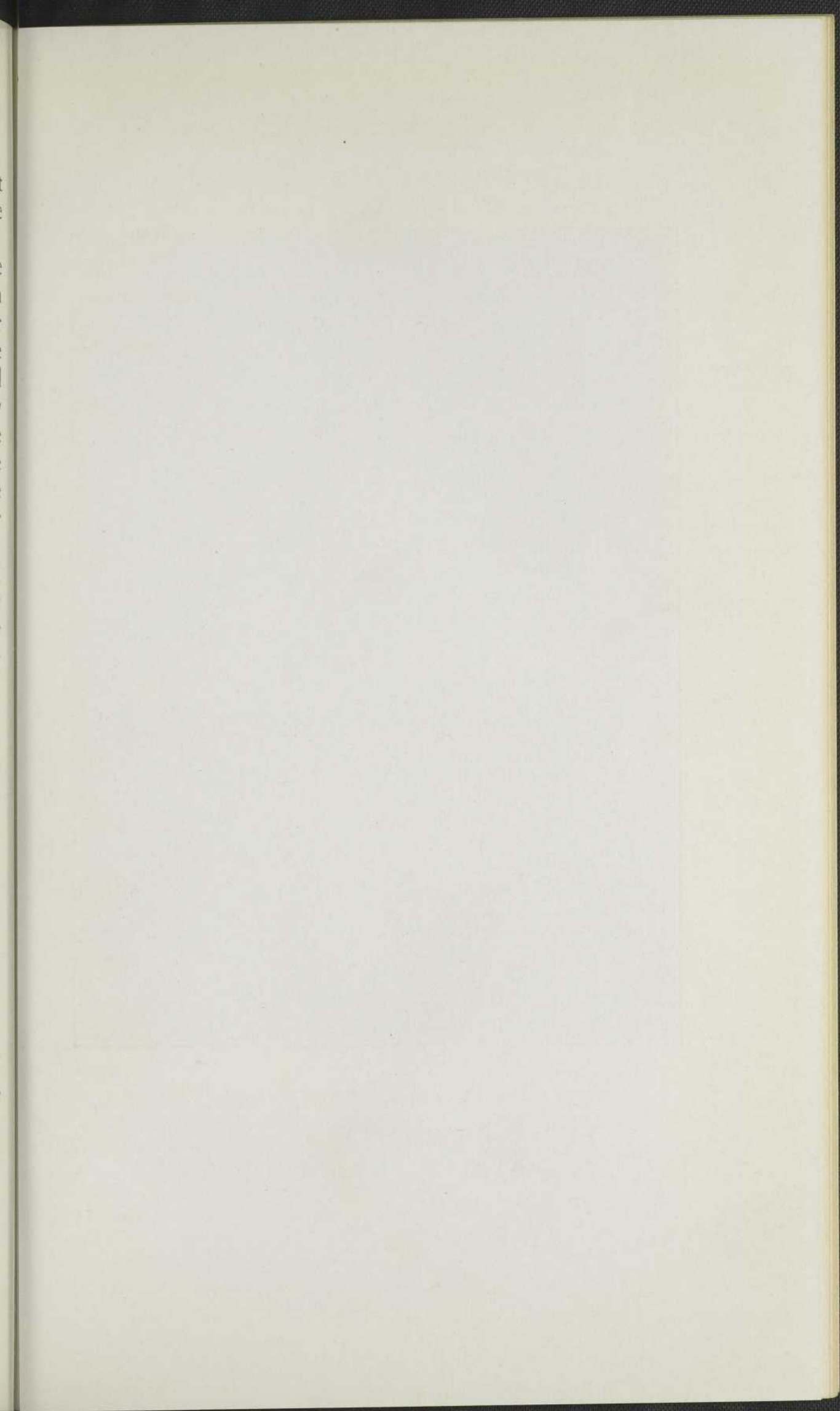
Dr. Jehoshaphat Mountain was succeeded by the Rev. John Leeds. As early as 1792 the congregation of Christ Church appointed a committee to consider the question as to whether application should not be made to the Bishop to have Christ Church constituted as a Rectory, which would enable it to hold property and facilitate the transaction of its business. The Bishop to whom application would have to be made was at that time the Bishop of Nova Scotia. There is no record as to whether this application was ever made, if it was made it was unsuccessful.

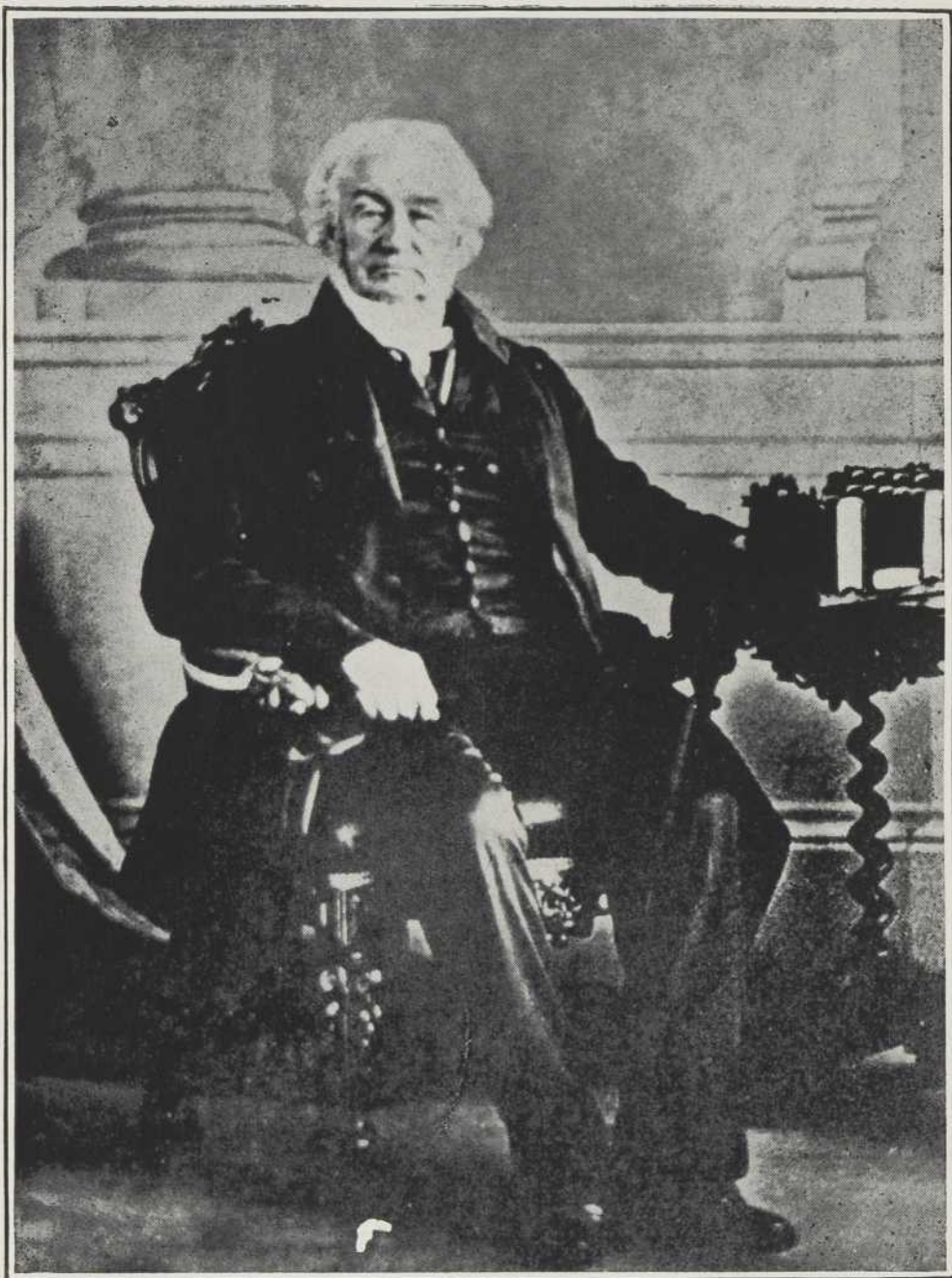
It is recorded that "In the year 1816 there sailed from London the Rev. John Leeds to become master of one of the Royal Grammar Schools of Lower Canada. He was appointed the first Rector of the Parish of Montreal under the authority of Letters Patent from George III issued by Sir John Sherbrooke, Governor in Chief, bearing the date of 12th August 1818. By these same Letters Montreal was created a Parish and the Crown granted the lot of land upon which the church stood in Notre Dame Street to the newly-erected Parish". *

Rev. John Leeds first signs the Records of Baptisms, Marriages and Burials in Christ Church in October, 1816. He does so as "John Leeds Curate", and continues to sign as "Curate" until June 15, 1818. After this date he signs as "John Leeds, Minister".

Dr. Bethune in 1818 came from Brockville, or its vicinity, to Montreal and replaced Rev. Mr. Leeds, who went to Brockville, exchanging positions with Dr. Bethune. Dr. Bethune first signs the Register of

* Vol. B. Quebec Diocesan Archives. In Provincial Archives. Provincial Museum. Quebec.





THE VERY REVEREND JOHN BETHUNE.
Dean and Rector of Montreal. (1818-1872).

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Baptisms, Marriages and Burials on November 1st, 1818, and does so as "Officiating Minister". He continues to do so under this designation until August 1822.

On June 7th, 1820, further Letters Patent were issued, these being from George IV, signed by Sir Peregrine Maitland. The original of these, written on parchment and with the Great Seal is in the Archives of Christ Church Cathedral. They first refer to the Constitution of "Our Provinces of Lower Canada and Upper Canada and their Dependencies, to be a Bishop's See to be called henceforth the Bishopric of Quebec". Then pass on to erect within this Bishopric, the Parish of Montreal, whose boundaries are to be the same as those of the Roman Catholic Parish erected by the Sieur de Vaudreuil in 1720. So far they follow closely the wording of the earlier Letters Patent of 1818 referred to above. They then pass on to say that since a certain doubt might be entertained concerning the validity of these earlier letters, owing to the fact that the date which they bore was later than that of the retirement of Governor Sir John Sherbrooke, by whom they were issued, His Majesty had decided to issue these later letters confirming the first. But in these Letters Patent of 1820, the name of John Bethune was substituted for that of John Leeds.

And so Dr. Bethune, having already been appointed as "Minister" of Christ Church in 1818, replacing the Rev. Mr. Leeds in that position, in 1820 became by Letter Patent *Rector* of Christ Church.

Dr. Campbell in his History of the St. Gabriel Street Church (p. 209) says: "In 1817, shortly before Dr. Mountain's decease, a somewhat vigorous correspondence was carried on in the "*Herald*," touching the fidelity to duty of the Anglican clergy-

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men of the city. The accusation was that they had refused to attend the funeral of Conrad Happel, a respectable German citizen, who had claims upon their attention, as their critics alleged - necessitating the calling in of Rev. Mr. Somerville (of St. Gabriel Street Presbyterian Church) to discharge the last offices. Mr. Leeds, it was said, declined to go to perform the burial service because it would interfere with his dinner. He contradicted this statement : but the attack made upon him injured his usefulness, and so, after a year's occupancy of the position of Rector, an exchange was effected between him and the late Dean Bethune, he removing to Brockville". Whatever the cause may have been, Mr. Leeds' tenure of office as Rector was certainly brief for in 1818 he removed to Brockville, exchanging positions, as just stated, with the Rev. John Bethune, D.D., who later became Rector of Christ Church. Dr. Bethune occupied this position for no less than 52 years. After 1855 he was Dean as well as Rector of Montreal.

Dean Bethune was the son of the Rev. John Bethune, a native of the Island of Skye, Scotland, a graduate of King's College, Aberdeen, who came to America before the War of Independence. This gentleman served as a Chaplain to a British regiment which fought in the Carolinas, and he was taken prisoner by the Republican troops. After his release by exchange, he with other United Empire Loyalists, came to Canada and he became chaplain of a Highland Regiment (the 84th) which fought in defence of Quebec against Montgomery's army. At the conclusion of the war he settled in Montreal, where he organized the first Presbyterian congregation in the city and was its minister from March 1786 until May 1787, when he removed to Williamstown in the County of Glengarry, in Ontario, and became Minister of the Church of Scotland there.

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His son, Dean Bethune, was born in Williamstown in 1791 and was educated at a school in Cornwall kept by the Rev. Dr. Strachan. He did not attend any university. After serving in the War of 1812 he entered the ministry of the Church of England, possibly through the influence of his former teacher, who left a deep impression on the minds and lives of all his pupils. It may here be noted that before her marriage, his mother was also an Episcopalian. He was ordained by Bishop Mountain in Quebec, and for a time was stationed at Brockville and its vicinity, and was called from there to Montreal in 1818, where he became first Minister and then Rector of Christ Church. He died in 1872.*

He was married to Eliza, daughter of William Hallowell, of Montreal. They had eleven children, six of whom died in infancy. The best known of the survivors was Strachan Bethune, K.C., who became a prominent and active member of Christ Church Cathedral, and whose daughter May married the Very Reverend Dr. Evans, Dean of Montreal.*

The Rev. Mr. Bethune's long period of office was one during which many changes took place in connection with the Cathedral and its congregation. It was a time of intense activity on the part of the Rector and of great growth and development of the congregation. He found the church in an unfinished state, without side galleries, without a steeple, and with a heavy debt. The congregation did not then fill the ground floor of the church, and the whole number of communicants did not exceed ninety. There was neither Day nor Sunday School for the instruction

* See "McGill and its Story, 1821-1921", by Prof. Cyrus McMillan, p. 102.

* Prof. A. H. Young, "The Bethunes", in the Ontario Society's Papers and Records. (Vol. XXVII. 1931. p. 560).

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of the children of the labouring and underprivileged classes of the Parish, nor hospital for the sick except those institutions which were entirely under the control and management of the Roman Catholic Church. There was no society or association of any kind for supplying Bibles or Prayer Books or other religious works, and consequently those who had not the means of purchasing them, at the then very high prices of the booksellers, were necessarily without them. The Rector's first care was therefore naturally attracted to the important object of remedying the last mentioned need. The formation of a District Branch of the Society for Promoting Christian Knowledge, presented itself as affording the most direct method of securing Bibles, Prayer Books, and other religious books and tracts, and with a branch of the National School attached to it and under its control, a means of educating the children of needier classes, would also be afforded. These associations were formed early in the year 1819. The former continued in operation until it was merged into the Diocesan Church Society; and the latter until circumstances connected with the destruction of the cathedral by fire made it necessary to suspend its operations. During the existence of the National School, a period of forty years, more than three thousand children received instruction there and several who owed their whole education to that institution became thriving members of society.

In the same year, with the assistance of the late Rev. H. Esson of the Church of Scotland, and of Dr. Blackwood, an army staff surgeon then stationed in Montreal, the Rector succeeded in opening a hospital, necessarily on a very small scale, by voluntary contributions. This was the nucleus from whence grew up that noble institution, the Montreal General Hospital.

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Finding the congregation increasing so rapidly that additional room was required, the attention of the Rector was next turned to the erection of side galleries in the church. He also took steps toward completing the exterior of the church and steeple. Both of these objects were happily accomplished in the course of the year 1820, chiefly by means of subscriptions to the amount of £2,500,* and partly by borrowed money.

From the time that "The Protestant Congregation of Montreal" came into existence efforts were made to care for the poor and needy members. So soon as the congregation was organized they appointed one of its members, who was called "The Guardian of the Poor" to dispense, as he thought best, the various amounts received for the Poor Fund for the relief of those in need. Especial attention was paid to the Protestant orphan children and as soon as these had grown up they were apprenticed to various trades. The church paid any necessary fees and the "Guardian" kept watch over the apprentices and also over their masters to insure that the former gave proper service to their masters and that the latter received proper treatment. It is recorded in the Minutes of the Easter Vestry Meeting in 1829 that "C. Wagener, Esq., was re-elected overseer of the Poor". This gentleman was a church warden for no less than seven years.

It may be of interest to mention the following facts concerning the finances of the Church in these early times. In the Report on the Finances of the Church submitted by a committee of the vestry to the Vestry on August 16, 1830, it is stated that the *present annual* Expenditures of the Church (i.e. Christ

* The Church Chronicle of the Diocese of Montreal, Vol. II, p. 54.

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Church) may be estimated at £500, under the following heads :

Rector's salary	£200 -0-0
Clerk's salary	100- 0-0
Organist's salary	50- 0-0
Winding up clock and keeping it in repair	20- 0-0
Sexton's salary	30- 0-0
Insurance against fire on £11,500	28-17-6
Assessment	3-15-0
Sexton's coat, annually	6- 0-0
Expenses levelling winter roads ..	4- 0-0
Bellows Blower	7-10-0
Fuel annually	25- 0-0
4 Chaldron coals and 15 cords of wood	
Incidental expenses	24-17-6
	£500- 0-0

The Committee thought that until the Church debt was paid off an attempt should be made to reduce the foregoing expenses and advised that this be done in the following manner :

1. — The Organist should "*find his own blower*".
2. — The salary of the sexton "should comprehend the coat hitherto allowed him annually" and also that he should level the roads, &c, without additional payment.

Also that everyone's salary should be reduced and other reductions should also be made on the other items.

The debt on the church was found to be about £5,000, "a sum of such magnitude that your committee see no means of paying it out of the present church revenue and it appears vain to look for funds from any other quarter." They go on to suggest

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however that if the reductions on expenditure referred to above were effected, the interest on this sum might be paid regularly every year and that by insisting on the payment of back pew rents, the sum so realized might be applied to the reduction of the capital of the debt.

The Quebec Diocesan Archives record that "The Consecration of Christ Church took place on August 8th, 1830, Bishop Stewart, son of the Earl of Gallo-way, had succeeded Bishop Mountain, and on a rainy Sunday morning, "in the presence of a thin congregation" the church was consecrated by him. The Bishop preached from the text "In all places where I record My Name I will come unto thee and bless thee".

In 1838, reporting to the Bishop, Rev. Mr. Bethune writes : - "There are two churches in the parish, Christ Church, and the Chapel of the Cross, which has not yet been consecrated. The Congregation at Christ Church number 1200 - at the schoolhouse, 250. There are free sittings in Christ Church, including benches - for 500 - but, alas ! they are not well filled by the poor. The Pastoral Aid Society are labouring to remedy this evil, but with little success. They find the poor averse to occupying worse seats than the rich".

The Chapel of the Cross, mentioned above, has in its name no reference to the holy symbol, but was a chapel which stood at the "crossing" between Hochelaga and Longueuil. It was the predecessor of St. Mary's Church, Hochelaga.

At the Vestry Meeting held on February 17th, 1825, the question of the purchase of a painting of the Last Supper, offered by Mr. Drake for £170, "including the frame", was discussed. It was decided to take it if the money could be raised by subscription.

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This is the picture to which reference will be made again, for it was purchased, saved from the fire which destroyed the Church, thirty-one years later and now hangs in the present cathedral church over the "West Door".

This second Church on Notre Dame Street was destroyed by fire on December 10th, 1856 :

Tuesday evening the 9th December 1856 was a cold one, but notwithstanding the low temperature the members of the choir turned out as usual for their weekly rehearsal, which was also attended by the Rector. Shortly after nine the rehearsal being brought to a conclusion and the choir members having left the church, the Vestry Clerk, Mr. Drake, damped the fires, put out the gas lights, and locked up the building for the night. A few minutes before midnight some passers-by observed flames through the western windows and gave the alarm. Some delay appears to have occurred in responding as the fire apparatus was very slow in getting into operation. Dean Bethune was one of the first to be advised but on arrival at the Cathedral, he could only watch, along with the crowd which had rapidly gathered, the course of the fire as one by one the various windows became more brightly lit up by the rapidly advancing flames. The fire had obtained so strong a hold on the fabric when discovered that the firemen were helpless to do more than confine the flames to the church itself, especially as the water supply was very bad. The scene between 12.30 and 1 A.M. before the flames had communicated with the woodwork of the tower was one which those who witnessed it never could have forgotten. The tall and well proportioned spire which had so long ornamented the city, and the large and conspicuous clock, could be distinctly seen lit up by the flames of the church

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proper. Even as those present gazed with regretful eyes on the scene the clock bell struck the hour of one. It was the last signal of departing time it was to give, gradually the supports of the bell and clock caught fire and at 1.30 both fell into what had been the entrance to the church. At 2.10 the tower itself was seen to shake and then fall in, large portions falling over the Mussen store adjoining the Cathedral to the east, and along with the sparks which reached to the Nunnery on the other side of Notre Dame Street, set both buildings on fire, although these two fires were speedily extinguished. When the fire had finally burnt itself out, there was nothing left of the Cathedral except the main walls, a portion of the tower and a remnant of the vestry.

There is a cut depicting the burning of the church, apparently taken from some newspaper, framed and hanging on the wall of the "Montreal Room" in the Chateau de Ramezay in Montreal.

On the first alarm the men of the 39th Regiment who were stationed in the adjoining barracks at once turned out and assisted the fire brigade at the hand engines then in use.

It is stated by persons who were present at the fire, that the soldiers rescued from the burning church, the books, cushions, vestments and other readily movable objects, and that one of the officers climbed up and with his sword cut out from its frame the large oil painting which then hung behind the altar — a copy of Leonardo da Vinci's "Last Supper" — and saved it, as well as some valuable books and papers. This act was highly commended at the time as it was carried out in the face of great danger from the impending fall of the roof. The picture now hangs in the present church, over the Great West Door.

There was recovered from the ruins of the church

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after the fire, the fine memorial tablet to the Hon. John Richardson which is now to be seen in the Chapel of St. John of Jerusalem in the present church.

It is quite possible that the Paten to which reference is made on page 115 may have been one of the pieces of Altar Plate saved from the fire on this occasion.

The brick façade of the vestry of this old church still survives. It may be seen on the south side of St. James Street (then "Little St. James Street") incorporated with some other buildings now used as offices.

V

THE THIRD OR PRESENT CHURCH

AS stated in Chapter IV, the Cathedral on Notre Dame Street was destroyed by fire in 1856. On December 23rd, 1856, the Vestry appointed a Committee to enquire into the price which could be obtained from the sale of the property on which the second church, just destroyed by fire, had stood. On January 6th, 1857 this committee reported to the Vestry that the old site could be sold for between £10,000 and £12,000, and at this same meeting a Finance and Building Committee was appointed to dispose of the old site, report upon properties which were suitable for the erection of a new Cathedral Church and which could be secured and having the property selected, and the selection approved by another meeting of the Vestry, to have plans drawn and contracts let, and to proceed at once with the building of the new church.

This Committee consisted of the Lord Bishop of Montreal, the Rev. Canon Gilson, the Hon. George Moffatt, the Hon. Mr. Justice McCord, Dr. Fraser, T. B. Anderson, Esq., Thomas Mussen, Esq., W. A. Townshend, Esq., David Kinnear, Esq., R. S. Tylee, Esq., and George Smith, Esq.

This committee reported on February 3rd, that eleven sites were available for the erection of a new church, but that of these only three were considered

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suitable, having in view "the direction in which the town was extending". It was understood by the committee that the Vestry considered it inadvisable to erect the church on any site which was west of Beaver Hall Hill or that immediate vicinity.

The three sites selected for consideration were (1) a property offered by McGill College, and which constituted a portion of the Burnside Estate, having a frontage of 209 feet on Sherbrooke Street and extending back 538 feet to "Burnside Place", bounded on one side by McGill College Avenue and on the other by Victoria Street. The price was £5,000, which was considered high. It included the old Burnside House, the residence of the Hon. James McGill. "Two of the streets which bound the property are as yet unopened". (2) A property owned by the Heirs Phillips, having a frontage of 198 feet on St. Catherine Street with a depth of 231 feet, bounded on one side by Union Avenue and on the other by University Street. - original price £2,500. Some reduction on this might be obtained. Should more ground in depth be required, it could be obtained. (3) A property forming the North East corner of Bleury and St. Catherine Streets, belonging to the Heirs Castonguay, said to contain five or six acres. The price of this property was £7,000 for the entire lot and £4,000 for one-half. At this price it would be cheaper than either of the other properties. After a discussion of this report, a motion was made and carried, "That in the opinion of the Vestry, the Castonguay property should be acquired if possible, and that no site should be selected west of Bleury Street before reporting to another meeting of the Vestry".

At this later Vestry meeting held on March 12th of the same year it was reported that further

The Third or Present Church

investigation had shown the title to the Castonguay property to be defective, and this property was therefore rejected. No suitable properties could be found east of Bleury Street but the committee stated that they had found certain other properties which might be secured by combining lots belonging to various owners, one on Phillips' Place (at the top of Beaver Hall Hill) ; a second fronting on Dorchester Street and extending back to the line of Belmont Street, and a third, that above mentioned, offered by the Heirs Phillips, bounded in front by St. Catherine Street, on one side by University Street and on the other by Union Avenue. A motion to purchase the last mentioned property at a price not to exceed £3,200 was then carried by a vote of 55 to 28, and the property on which the present Cathedral stands was thus secured.

Here reference must be made to the *Gosford Street Church*. This edifice is referred to sometimes as the "*Gosford Street Chapel*" or the "*Chapel of St. John on Gosford Street*". As few people seem to know where Gosford Street is, it may be stated that it is a short street running from Craig Street to Notre Dame Street on the East side of the Champ de Mars.

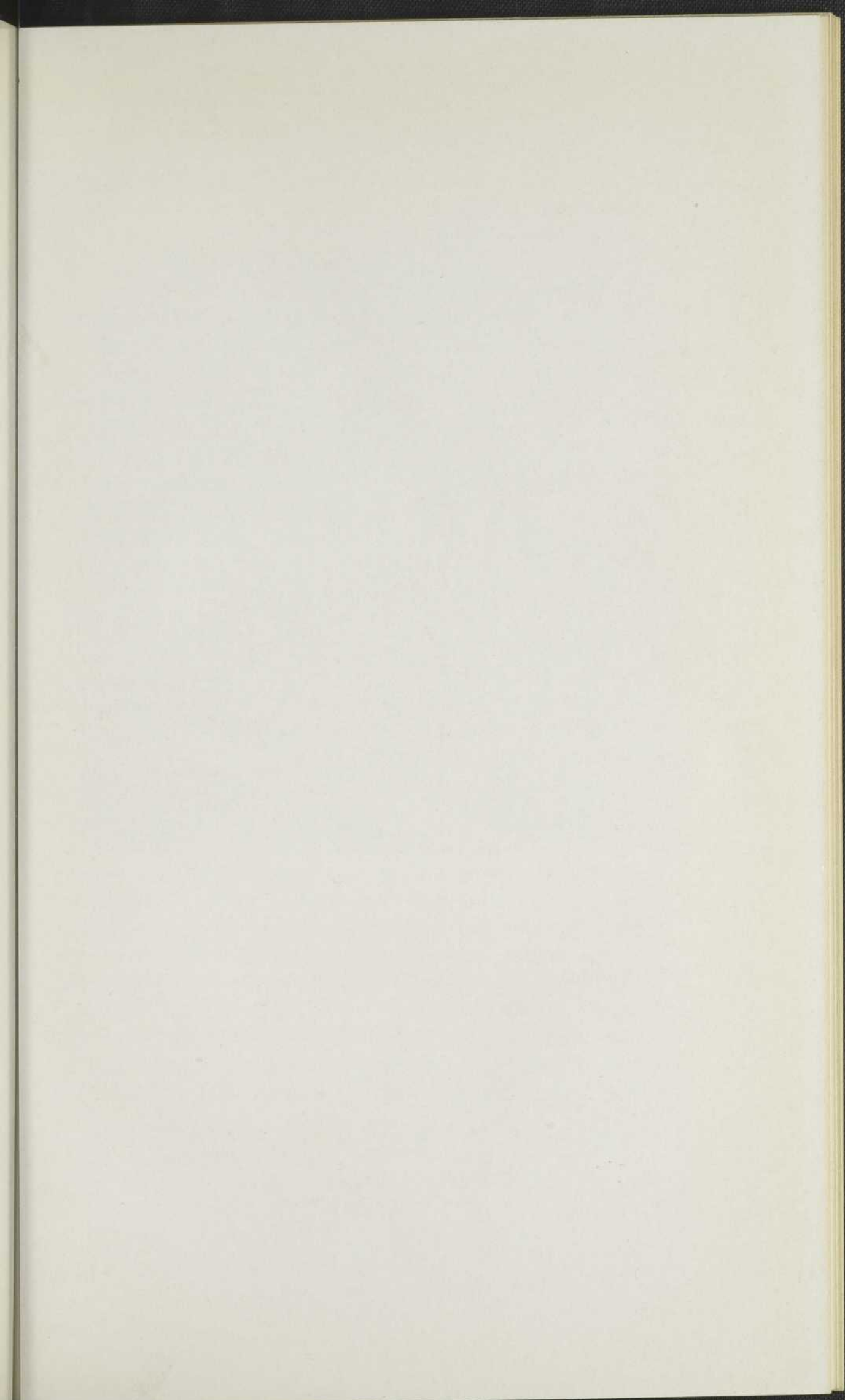
When the Cathedral on Notre Dame Street was destroyed by fire in 1856, the congregation at once looked about for a building in which they might worship until the new (present) Cathedral on St. Catherine Street was completed. A committee of the Vestry was appointed to deal with this matter and reported at an early vestry meeting in 1857 that the Gosford Street Church could be purchased, and a motion was made and carried that this church should be bought. The congregation therefore took possession of this church and worshipped in it, as a Pro-Cathedral, until their new church was completed.

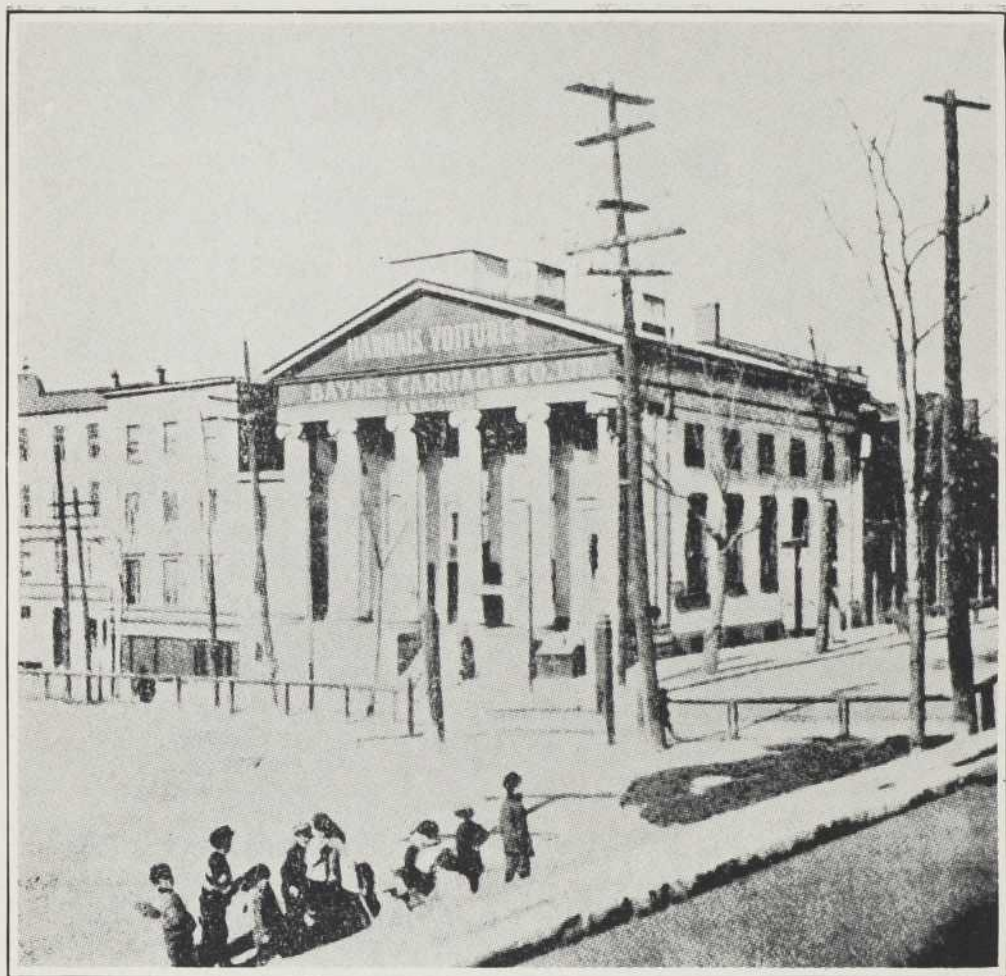
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This little church was built in 1844 and was in these early days referred to as the "Second Congregational Church". The Congregational body built their first church in Montreal on St. Maurice Street in 1835. Later a second church was needed and this church in Gosford Street was erected by the Congregationalists and was occupied by them.

This edifice faced the eastern extremity of the parade ground (Champ de Mars) and was noted for its classic colonade. Its architect was John Wells. In its exterior and interior appearance it greatly resembled the churches built in London by Sir Christopher Wren after the Great Fire of 1668. It accommodated about 840 persons. In this church the Anglican Synod of the Diocese of Montreal held its first Synod Service on Tuesday, June the 7th, 1859.

The building had a long and chequered career. Constructed as a place of worship for a humble band of Independents, it rose to the dignity of the Pro-Cathedral of the Diocese of Montreal, and was used as such from 1856 to 1859. Then for five years it was occupied by the congregation of Trinity Church during the time that their new church in St. Denis Street was being built. From 1865 till 1870 it was a Garrison Chapel. On February 12th, 1870 there was held in this church the funeral service of Lieutenant-General Sir Charles Ash Windham, K.C.B., Commander-in-Chief of His Majesty's forces in Canada. Two of the pall-bearers were Lord Alexander Russell and Col. Garnet (afterwards Field Marshall and Viscount) Wolseley. Among those who followed the body to the grave was H. R. H. Prince Arthur, afterwards the Duke of Connaught. Then there set in for this chapel a period of progressive decline. It became the New Dominion Theatre. Even however in this downward step there was one





THE GOSFORD STREET CHURCH.

Montreal.

The Third or Present Church

redeeming incident. For in it, Miss Emma Lajeunesse of Chambly (afterwards Madame Albani) made her debut as a pianist, for as yet she had not discovered the possibilities of her beautiful voice.

Later while continuing to be used for theatrical purposes it passed under a series of different names, at one time it was the Royal Opera House, at another the Debar Opera House.* Then it became a vinegar factory and later it was used as a carriage factory, first by the Gravel & Ducharme Carriage Co., and later by the Baynes Carriage Works. Finally it was torn down and on its site there is now built an Annex of the City Hall.

A photograph of this Gosford Street building will be seen in the accompanying plate. The words below the Architrave (almost illegible) show that this was taken when it was a carriage factory.

Another edifice connected with Christ Church Cathedral at this time was a shabby little building which while dignified by the name of Chapel-of-Ease was nothing more than a "stone shanty" fast going into decay. It was a mortuary chapel which stood at the extreme eastern corner of the old burying ground which is now "Dufferin Square".

Bishop Fulford was desirous that the very poor people who lived in that part of Montreal, which then belonged to the Cathedral Parish, should not be neglected. These people did not feel at home among the more well to do portion of the congregation which assembled for worship in St. John's Chapel on Gosford Street. The Rev. Edmund Wood, later Rector of the Church of St. John the Evangelist, was at that time the second Assistant Minister in the Cathedral. He was a young Deacon who had

* See E. Z. Massicotte "Montreal se Transforme" in "Les Cahiers des Dix". Montreal. 1840.

A History of Christ Church Cathedral

recently come from England and one who felt a very strong call to labour among the poor and needy and whose solicitude for them met with an eventual response and his work with great success. He was asked by the Bishop to undertake work in this poor and neglected part of the parish.

When Mr. Wood began his ministerial work in Montreal Bishop Fulford, his "firm and constant friend", gave him "many good hints, and much good counsel". "They amounted to these," writes Mr. Wood, "'to be patient', 'to be discreet' and 'to hold my tongue'".

The Bishop secured the use of the derelict old building in question and took Father Wood to see this "Chapel-of-Ease". Mr. David Ross McCord, K.C., son of the late Mr. Justice McCord, relates a story to the effect that, after the key had been handed to the Bishop, His Lordship personally took the new assistant down to see his "Chapel-of-Ease". The key was turned and the door was opened. The musty odour and smell of decay which emanated from within were well-nigh overpowering. The Bishop turned to Father Wood and remarked, "Do you think, Wood, a little incense would be appropriate?" Little did the good bishop realize that he was, in a way, prophesying developments for the future!

Work was begun to put the building in order and to set it apart as a house of prayer. A primitive structure of rubble, it was twenty-one feet wide and thirty-two feet long. Within were a few rough benches, a box in one corner that served as a reading desk, a wood-burning stove and a small melodeon.

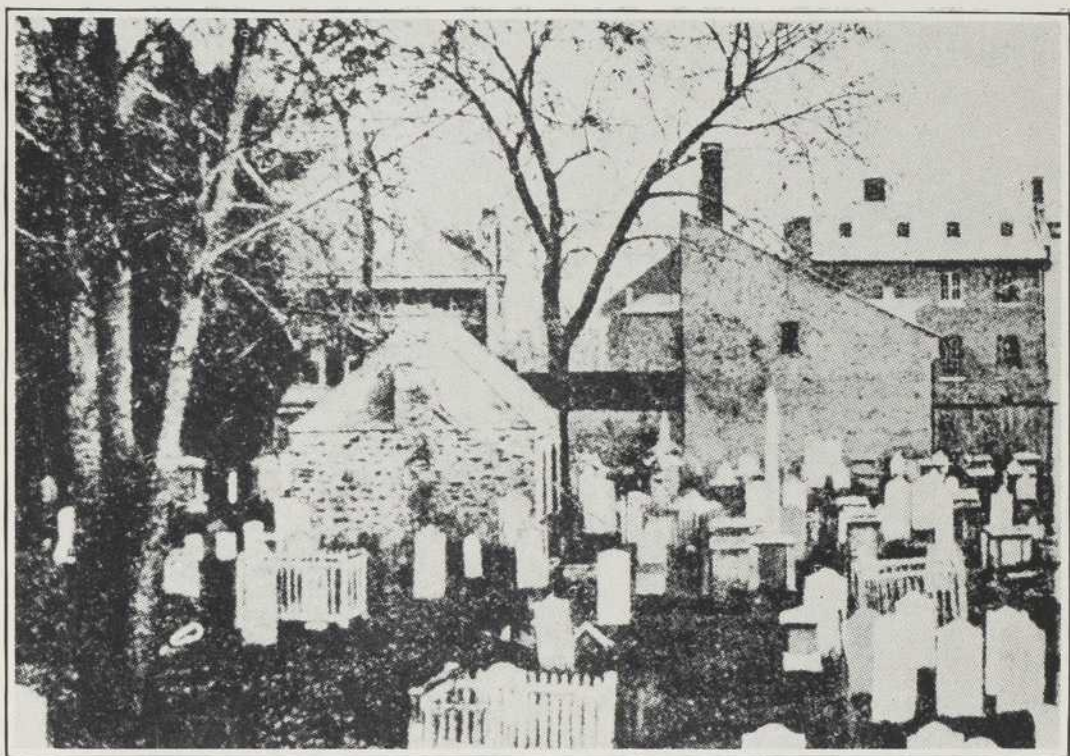
The Chapel stood in the midst of the graves of the first Englishmen of Montreal, a little removed from the lychgate through which the Reverend Dr. Jehoshaphat Mountain, of Christ Church Cathedral

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THE MORTUARY CHAPEL in the CEMETERY.
Now Dufferin Square - Montreal.

The Third or Present Church

half a century before, had often entered to read the Office for the Burial of the Dead. This little edifice was beautifully situated at the corner of an "L"-shaped avenue or driveway running southwards from Dorchester Street and then westwards to Chenneville Street. On either side were grassy mounds and antiquated tombstones. The chapel would hold only some twenty or thirty persons but in summer the windows were thrown open and twice as many people as the Chapel could contain would sit on the grass among the tombstones outside and take part in the service. Their lusty singing could be heard down on Craig Street. At this time the collections were taken in little bags of buffalo skin at the end of sticks and consisted chiefly of coppers, averaging in total from 75 cents to \$1.50 a Sunday. On certain Sundays the humble congregation went to Communion Service. The Rev. Mr. Wood being at the time only in Deacon's Orders could not celebrate, but putting himself at its head, the congregation fell in behind and a procession was formed which proceeded to St. John's Church on Gosford Street where the Communion Service was celebrated.

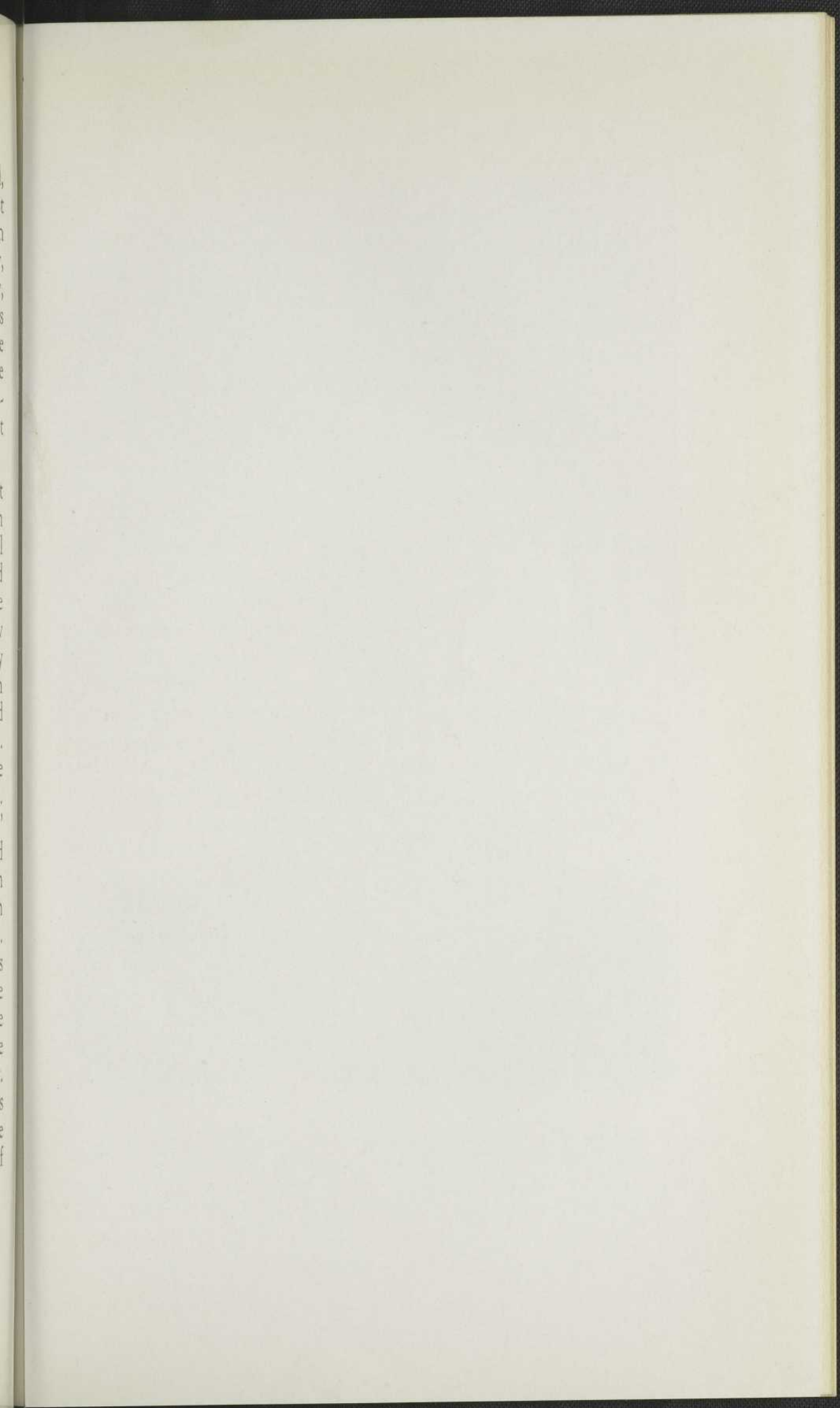
As has been stated, the minutes of the Vestry between the years 1803 and 1822 are wanting in the Archives of the Cathedral and no account can be found of the steps which the congregation took looking toward the erection of the third church after they had secured the site on which to build it.

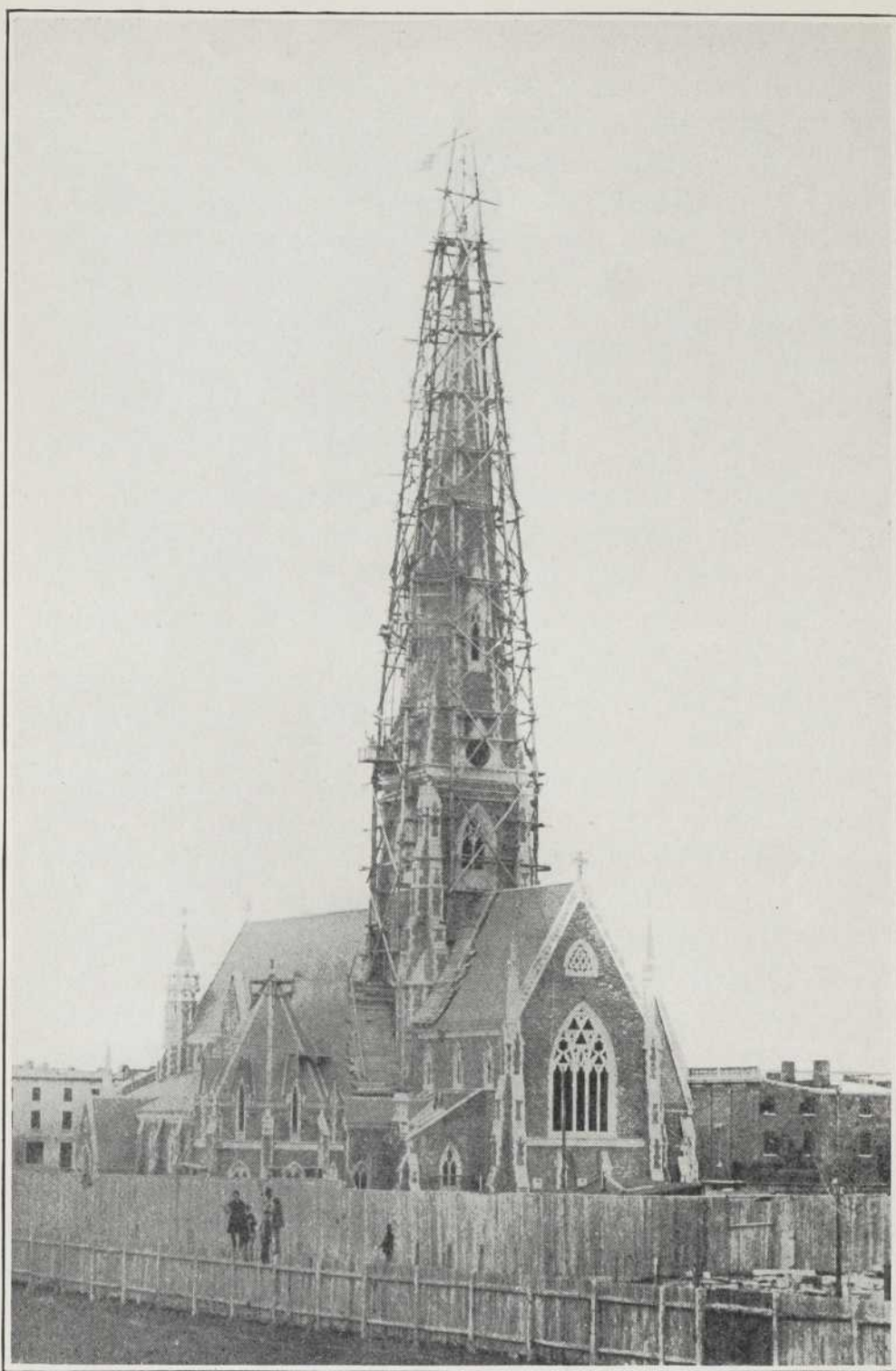
When the new church was completed however there was much criticism of the site which had been selected, owing to its distance from the residential portion of the city then in Notre Dame Street. Miss Agnes Sims, a lady in Montreal who when she was a child lived in Notre Dame Street and regularly attended the services in the old church, recalls the

A History of Christ Church Cathedral

Sunday morning when her father said "Well, children, to-day our new church opens and we must go to service there, but I hardly know how we can get there, it is so *far, far* out in the country." Now, eighty years later, the residential portion of the city, where the majority of the congregation resides, has swept westward past the present church and the complaint is heard that the site is too far east, in the shopping center. It repeats the story of "*St. Martin's-in-the-Fields*," which is now in one of the busiest portions of commercial London.

It was the wealthier part of the congregation that every Sunday went to the new Cathedral Church on St. Catherine Street, the poorer members still remained to worship in the old "Chapel of Ease", and the Rev. Mr. Wood, at Bishop Fulford's desire remained with them. This little congregation grew until this humble place of worship became totally inadequate for its accommodation and a small church was built for it one block east of the burial ground on the corner of Dorchester and St. Urbain Streets. Eventually a larger church was required and the present church of St. John the Evangelist was erected. This little "stone shanty" was the original "seed" which developed under the self-denying and devoted care of Father Wood and grew into the fine church and congregation of St. John's. When this church in question was built it was as yet without a name. Father Wood was desirous of calling it St. Saviour's Church after St. Saviour's at Leeds, in England. He consulted Bishop Fulford in the matter and the Bishop's advice was that this name should not be selected for much attention had been drawn to St. Saviour's by the active support given by certain of its clergy to the Tractarian Movement which at that time had aroused a feeling of hostility in a large section of





CHRIST CHURCH CATHEDRAL (Present Church)

In course of construction -1858. Note the scaffolding about the steeple and the hoarding around the church.

The Third or Present Church

the church in England. Father Wood therefore did not adopt this name. The question of what name should be selected was being earnestly considered a few days later. It happened to be on St. John's Day and one of the members of the church exclaimed "Why not call it St. John's Church"; the suggestion was adopted and the church received the name - the Church of St. John the Evangelist.

There is an amusing incident related in connection with the Church of "St. Saviour's Leeds". When it was built there was seen on a scroll over the entrance the words "Pray for the soul of the builder of this church". Exception was taken to this inscription on the ground that the prayer which it invited was a "prayer for the dead". But Dr. Pusey, who was connected with the church, replied that the person who built it might still be alive. The Bishop who made the objection then said to Dr. Pusey that he would allow the inscription to remain if he (Dr. Pusey) would undertake to inform him at once when the decease of the builder took place, if he (Dr. Pusey) was still alive. Dr. Pusey solemnly promised the Bishop that he would do so. It subsequently transpired that the church had been built by Dr. Pusey himself.

The fine new Cathedral - the present one - differs entirely from the previous church on Notre Dame Street. Its architecture is Gothic, instead of Renaissance, and it is much larger. The information concerning the fabric of the church, given in this chapter, is taken from an excellent paper by Phillip Turner, Esq., F.R.I.B.A., (McGill University Publications). Series XIII, (Art and Architecture. No. 17). Reprinted from *Construction*. Nov. 1927.

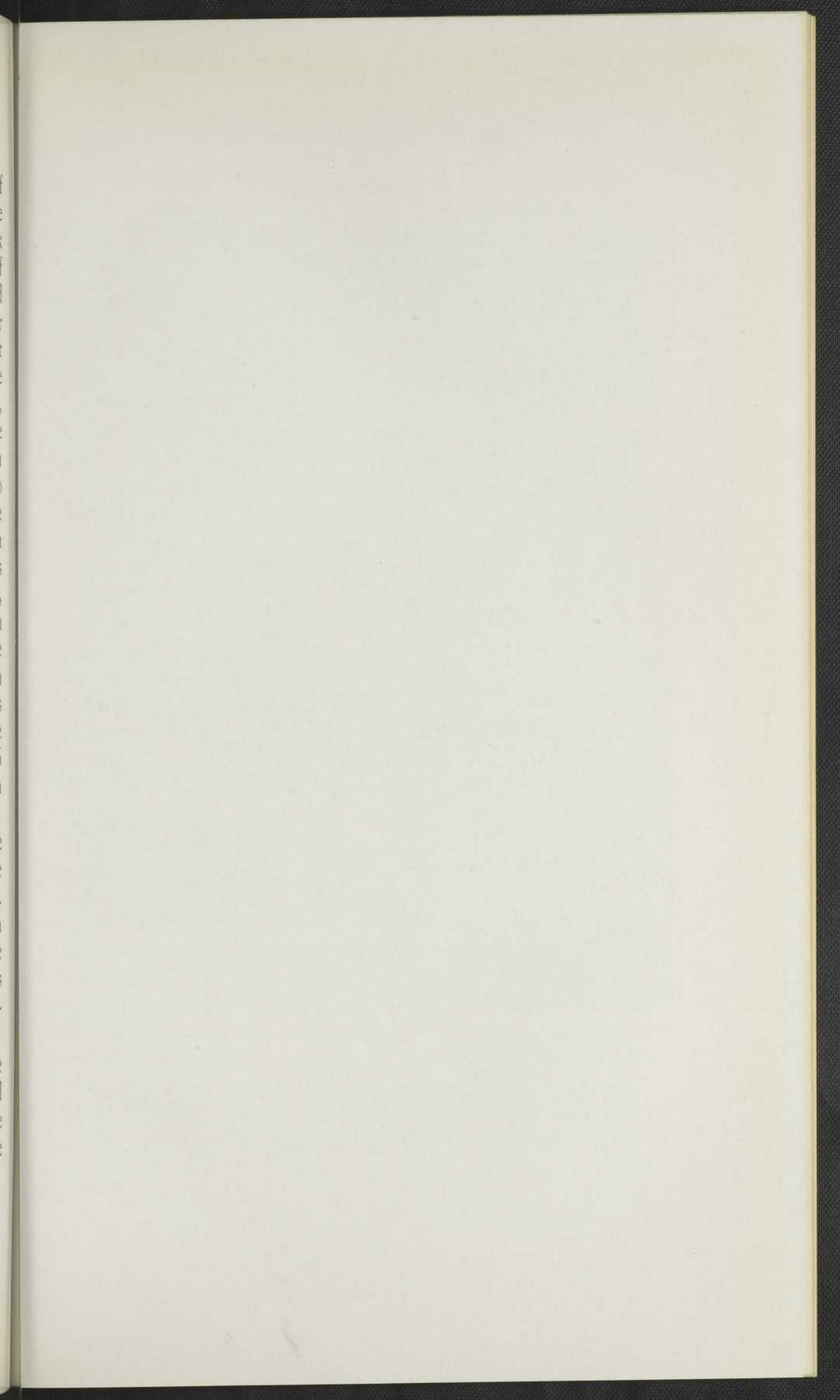
It was designed by Mr. F. Wills, of Salisbury, England, and the contract for the foundation work

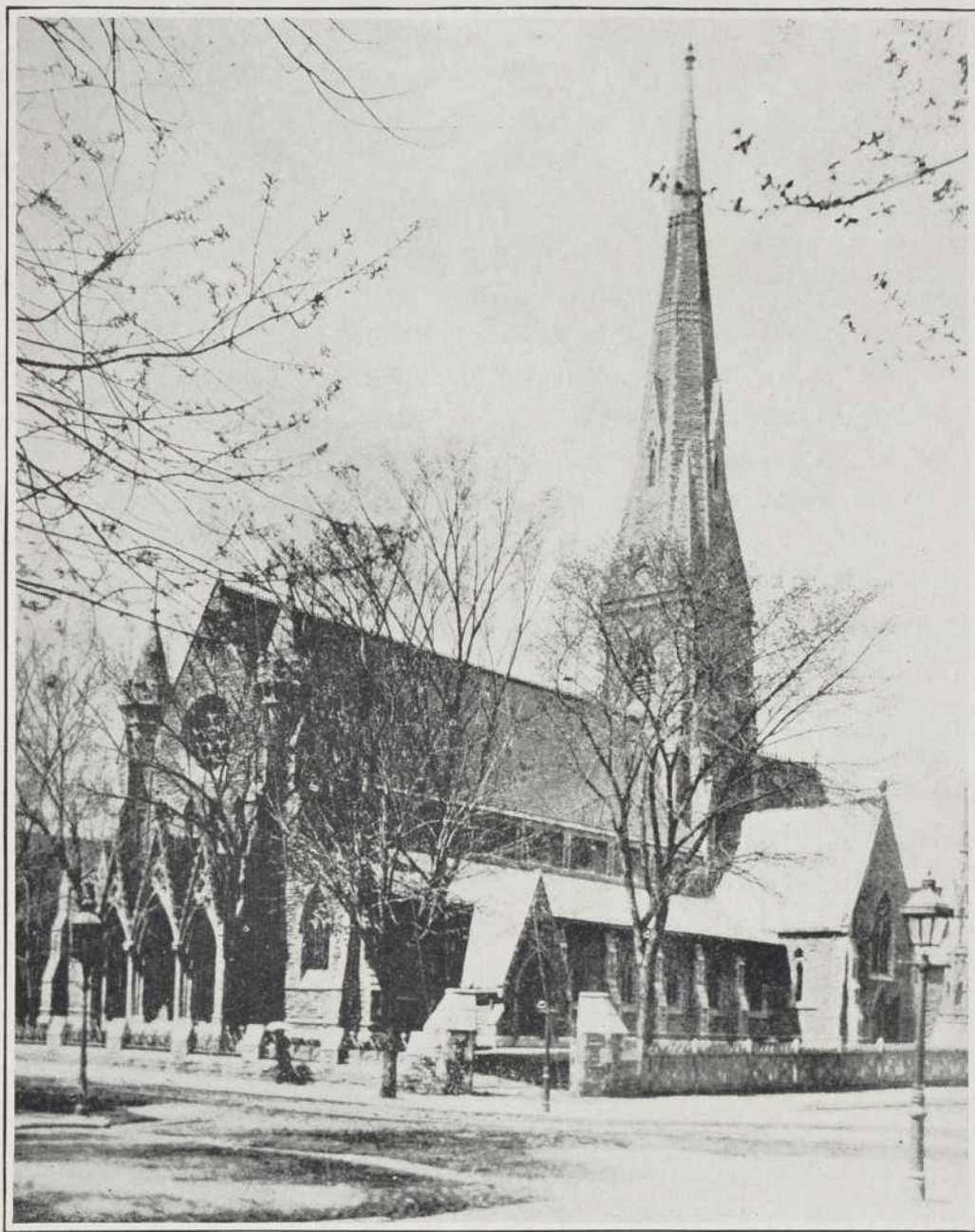
A History of Christ Church Cathedral

was awarded to Messrs. Brown & Watson, of Montreal, on July 7th, 1856. Mr. Wills died before the foundations were above ground and the work was completed under Mr. Thomas S. Salt, of Montreal, on the understanding that the plan and designs of Mr. Wills were to be carried out in their entirety. The foundation stone was laid by the Right Rev. Francis Fulford, on May 21st, 1857, and the church was opened on Sunday, November 27th, 1859, but it was not consecrated until 1867 owing to the debt resting upon it. The church is cruciform in plan, and the design bears a general resemblance to certain of the "decorated gothic" churches of the 14th century in England. It is much smaller than the English Cathedrals - thus Salisbury, which it is sometimes (and quite erroneously) said to resemble, probably because its designer, Mr. Wills, came from that city, is 475 feet, or more than twice as long. The Montreal Cathedral is 203 feet long overall and 109 feet wide at its greatest width. The nave and aisles are 112 feet long and 70 feet wide. The transepts are 100 feet across and 25 feet wide. The choir is 46 feet long and 28 feet wide. The nave is 67 feet high internally.

The principal glory of the Cathedral was the spire which rose 127 feet above the tower. From the ground to the top of the spire was 229 feet 8 inches. This spire was one of the few ever erected of stone in Canada. Two great mistakes were made in the construction of the Cathedral. The foundation was not strong enough and unsuitable stone and stonework was employed in the superstructure.

The Cathedral is built on a subsoil, the nature of which was quite unsuited to carry the superimposed load of tower and spire. The foundations to the tower piers were carried only a few feet below the





CHRIST CHURCH CATHEDRAL (Present Church)
When completed.

The Third or Present Church

level of the sidewalk of the street and rested on a top layer averaging ten feet thick and consisting of a mixture of sand, gravel and hard clay. This overlies a bed of soft clay about fifteen feet thick, of the consistency of putty. Beneath it is a bed of "hard pan" (boulder clay) of varying thickness, underlying which is the limestone country rock. Thus the soft blue clay is within five and one half feet of the bottom of the tower piers.

Before the work of construction was completed, it was discovered in October 1858, that settlement was taking place in the tower foundation, and that it had already subsided and sunk down to a depth of five inches. In this settlement the tower brought the adjacent walls of the clerestory with it. There was a further settlement of one and a half inches after 1858. It was estimated that, at that time, the cost of taking down and rebuilding the spire and foundations would be \$30,000.

When the spire was taken down in 1927, its top was leaning two feet toward St. Catherine Street, owing to the south piers having sunk more than those on the north side. This is almost the only way in which the spire of the Montreal Cathedral resembles that of the Cathedral in Salisbury, for the latter also is at the present time deflected twenty-three inches from the perpendicular. Inverted arches connecting the piers below the floor were used for the purpose of distributing the weight of the tower over a large area. In the report of the experts who very thoroughly examined the condition of the foundation in 1927, it was ascertained that each tower pier was carrying a load of 1042 tons. This is equal to about 12.8 tons per square foot but, allowing for a certain proportion of this load to be taken up by the inverted arches, the earth under the piers was carrying a load

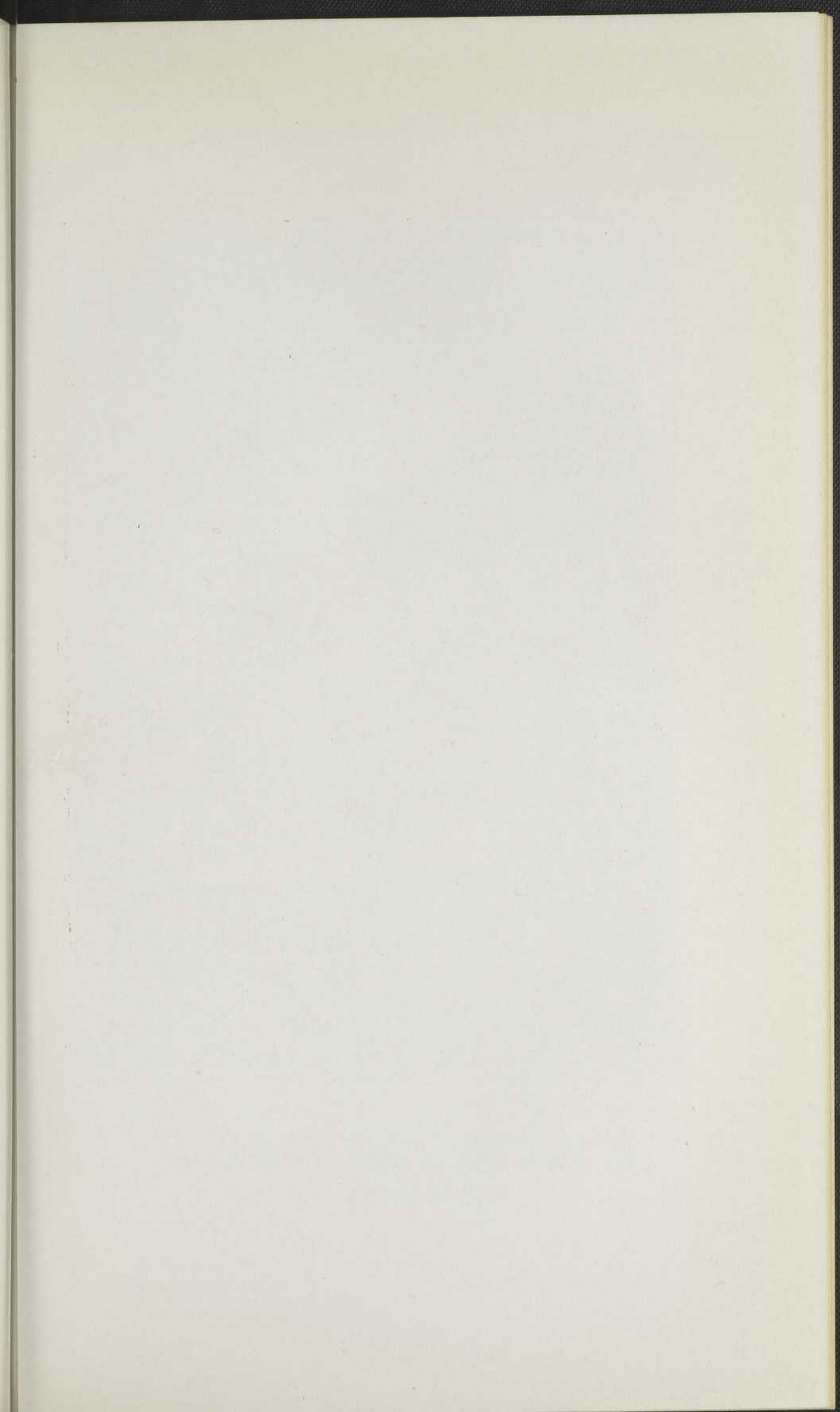
A History of Christ Church Cathedral

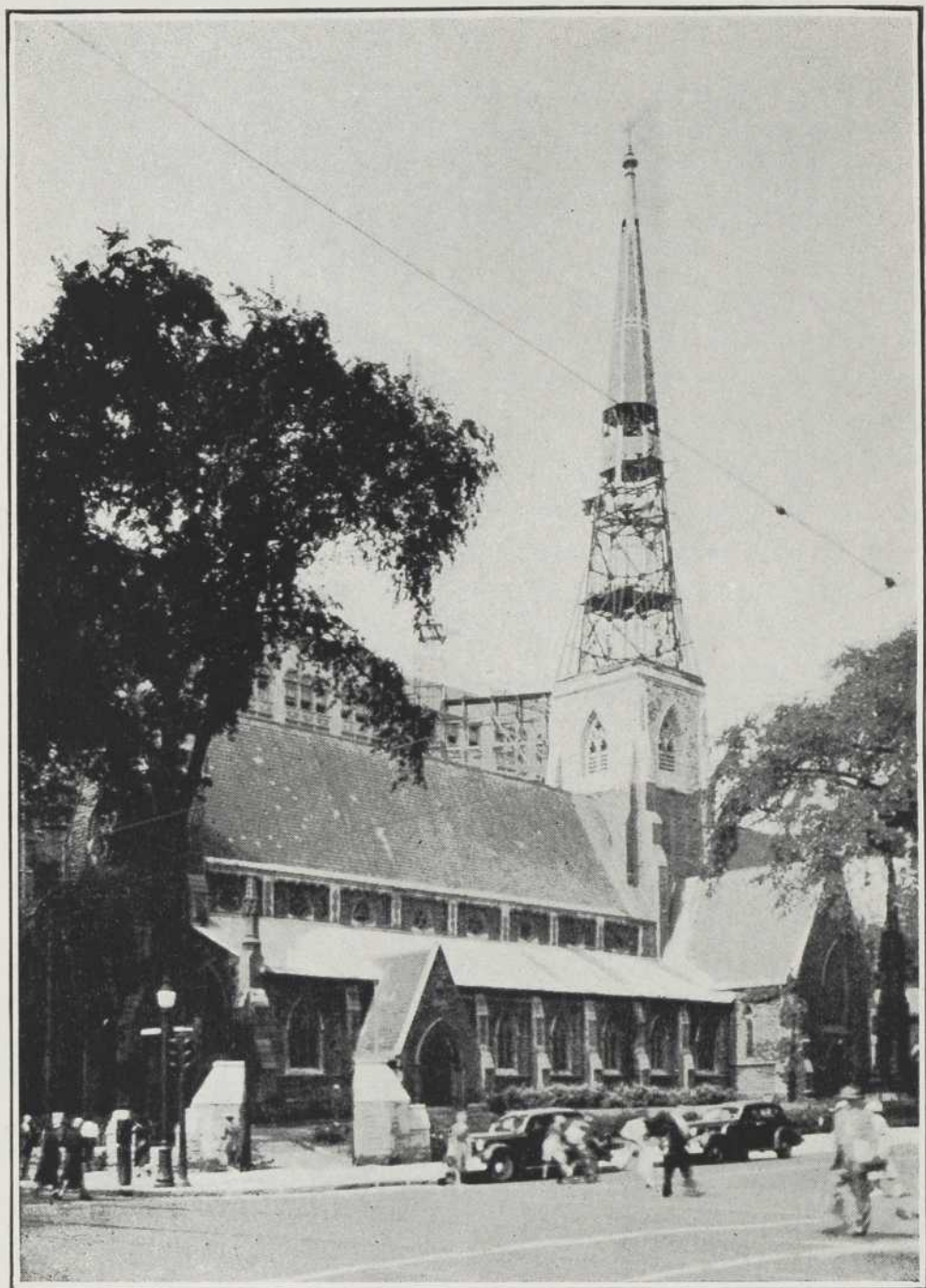
of 8.5 tons per square foot, which is far in excess of what such soft clay should be expected to carry safely without serious subsidence.

In addition to certain structural defects in the towers and spire which need not be referred to here, another grave mistake was made in the employment of Caen stone, imported from France, for the openings and for the trimmings at the quoins. This is a soft and more or less porous limestone which, while suitable for interior work, will not withstand the rigorous climate to which it is submitted when used for exterior work in Montreal. In the spire and tower this stone was found to have disintegrated to a depth of two inches or even more. Pieces of it in some cases being dislodged, fell upon the roof of the church, breaking the slates and thus giving passage for rain-water into the interior. It has been necessary during past years to expend over \$50,000 in replacing the decayed stone in various places on the exterior of the building, especially in refacing the "west" or great entrance to the church. While one of the workmen was proceeding to remove a large ornament over the central arch of this entrance the stone crumbled away in his hands. The old stonework about this entrance was almost entirely replaced by Indiana limestone in 1920.

Owing to its very serious defects the spire was in danger of falling and it was taken down in 1927. This was carried out at a cost of about \$10,000.

The Cathedral authorities took the best technical advice available and gave very serious consideration to the question of what could best be done to replace the spire, for certainly the climax and glory of the design were gone. It was found Mr. Turner says, that to re-erect the tower and spire it would be necessary to carry the foundation down to bed rock





CHRIST CHURCH CATHEDRAL 1940.

Spire in course of re-erection.

The Third or Present Church

and rebuild the piers and spire. This would cost approximately \$120,000. An alternative scheme, however, was suggested, namely, strengthening the foundation, completing the tower in stone and erecting a spire having a steel frame covered with plates of cast aluminum bolted to it. Fortunately an anonymous donor undertook to provide the funds for carrying out this work, which will cost approximately \$100,000. In the winter of 1939-40, the foundations were made perfectly secure and in 1940 the stonework of the tower was completed and the steel frame of the spire with its covering of aluminum plates was erected, the whole reproducing exactly the appearance of the original steeple. The aluminum plates were cast in moulds taken from actual portions of the stone work of the church, and thus accurately reproduced the character of the surface of the stone in every minute detail. Who the generous donor is, however, remains unknown.

The general contractors were the Foundation Company of Canada, Limited, and the architects were Messrs. Ross and Macdonald.

The aluminum plates were subjected to a chemical treatment which dulled the shining surface of the metal and gave to it exactly the appearance of the original stone.

Access to the top of the old steeple was obtained precariously by the use of iron rungs on its exterior. In the new steeple, steel stairways and galleries will be built in the interior. A clock with four faces will be provided, as in the old steeple. This will be entirely new and electrically controlled.

The question was frequently discussed, when the original steeple was built, as to whether anyone could possibly ascend it by the means provided. Many declared that it would be impossible to do so. The

A History of Christ Church Cathedral

question was settled however by the Rev. Edmund Wood, founder of the Church of St. John the Evangelist. He reached a pinnacle in the Diocese of Montreal that no other Anglican clergyman has ever touched. In the early days of his ministry in Montreal, he climbed the stone spire of Christ Church Cathedral and planted an iron cross in the vertical hole at its summit. Unfortunately, the apex of the spire was not strong enough to support the cross and it had to be removed a few years later. Its place was taken by a smaller cross. Father Wood's feat was witnessed by Bishop Fulford and several others.

Internally, the nave has an open roof, the timbers of which are worked and carved. Two ranges of columns and arches separate the nave from the aisles. The capitals of these columns are carved to represent the foliage of various Canadian trees. The four end arches of the nave spring from sculptured heads, representing the four evangelists.

Work on the church was so far advanced by April, 1857, that a meeting was held to decide upon the question of the disposition of the pews. It was decided that this could best be done by auction. As the pews in the former church were the actual property of private individuals, the rights of these pew owners came up for discussion. The following course of action was adopted. A certain value was assigned to each pew in the old church and this value was credited to the owner, should he secure a pew in the new church. Those who had subscribed to the building fund or were doing so in instalments, were allowed to deduct these subscriptions from the price of their pews in the new edifice.

The total amount realized from the auction of the pews was £7,136-10-8, but from this amount a deduction of £4,308 had to be made for the value of

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INTERIOR OF CHRIST CHURCH CATHEDRAL
(present Church) 1940.

The Third or Present Church

the pews in the old church and £1,357 more for subscriptions given or promised.

An account of the opening service held in the Cathedral on Advent Sunday, 1859, is given in a newspaper clipping preserved in the Cathedral Archives. It was written many years after the event by a Mr. W. S. Humphreys, who was a boy in the Cathedral choir at the time. The service made a deep impression on him and the following extract is taken from his account of it; - "There were actually three services - morning, afternoon and evening. It is of the latter service that I particularly wish to speak, and more especially of the musical part of that service.

Two choirs had been organized for the services of the new church - ladies and gentlemen for morning and afternoon, and boys and young men for the evening. They were known at the time as the 'big' and the 'little' choirs.

I belonged to the latter. Among the boys in this first choir were: Stanley Bagg, Robert K. Lovell, John W. Lovell, Benjamin Tooke, Phillip Cross, Robert Pinkerton, Herbert Maltby, Gamble Geddes, James McFarlane, my brother George and myself. Several of these boys grew up to take a very active part in the work of the Cathedral.

The organ had not yet been built, nor had the choir stalls been completed, but a large cabinet organ had been secured for the occasion, and this had been placed in the centre of the large platform directly underneath the tower. The Boys' choir formed a semicircle around the organ, supported by the full morning and evening choir, and augmented by several noted singers from other city choirs, who had volunteered their services. Mr. Fred Barnby acted as organist.

The anthem was, "I know that my Redeemer

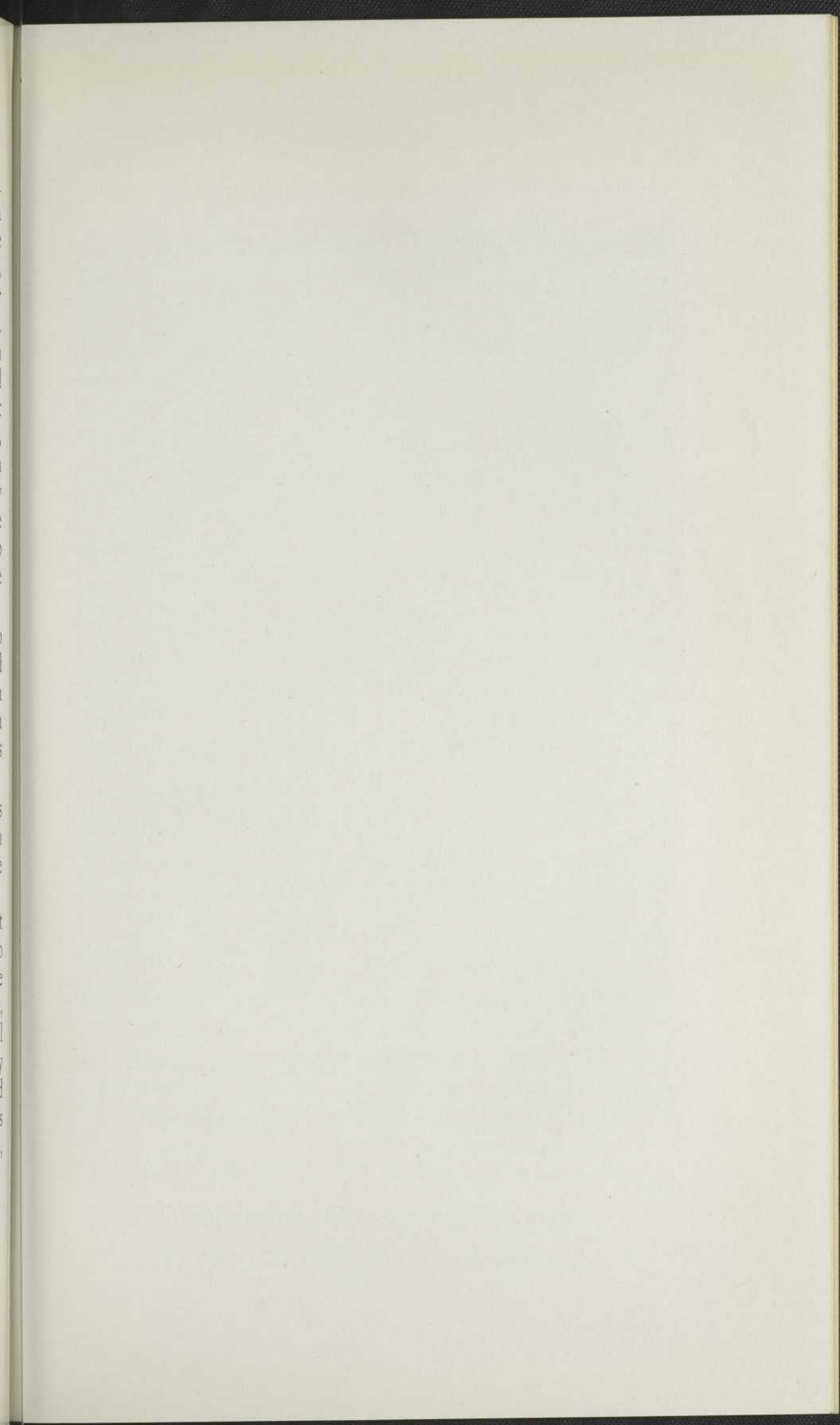
A History of Christ Church Cathedral

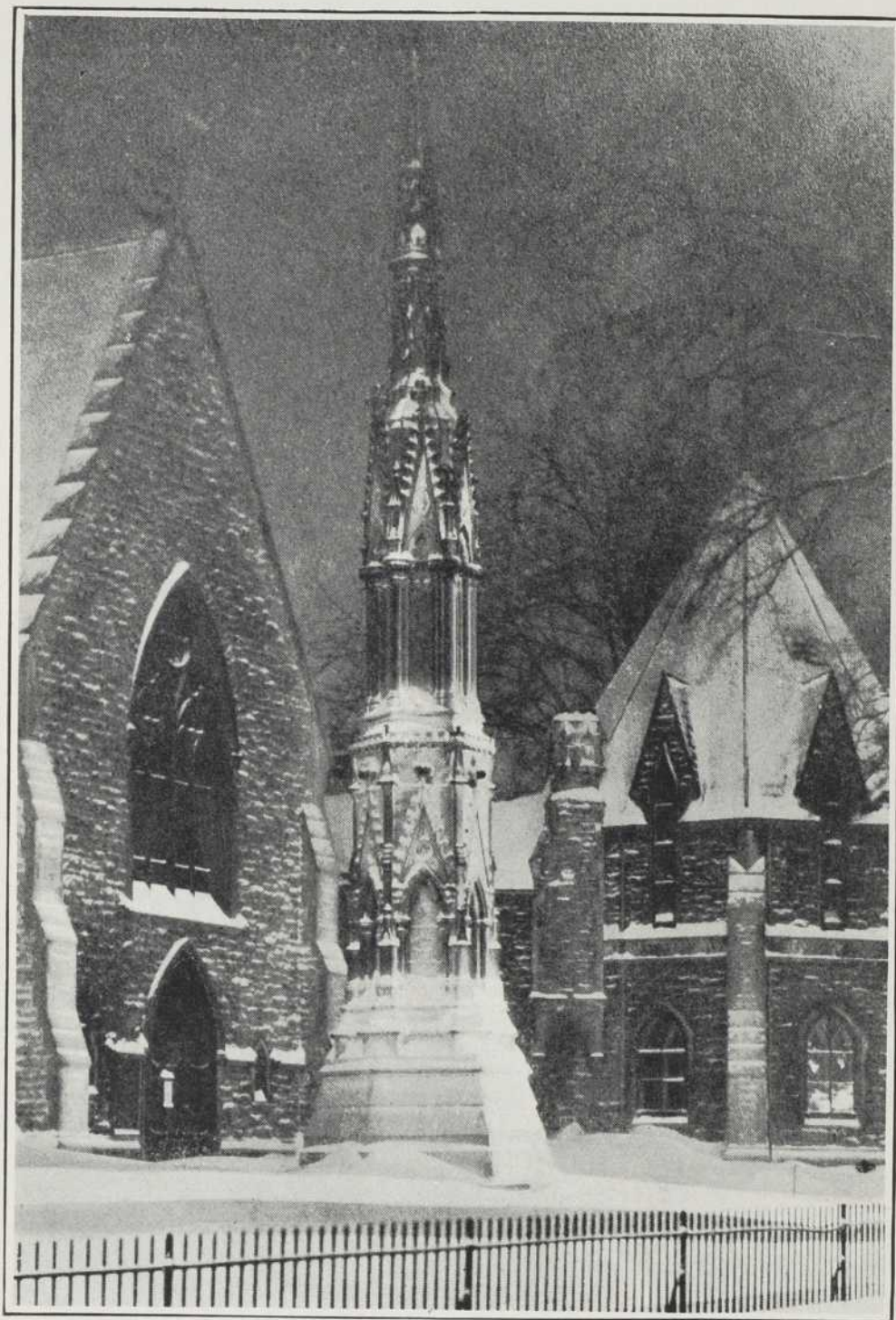
Liveth," the solo being rendered by Miss Louisa Clarke, and I have never forgotten the deep impression that the beautiful words and the beautiful voice made upon me. After the singing of the National Anthem, from his temporary throne to the rear of the choir the stately form of Bishop Fulford approached. A way had been opened for him between the organ and the choristers. He advanced until he reached the edge of the platform, directly facing the great congregation. For a moment or two he stood there, an imposing figure in his episcopal robes. Then, in sweet, gentle tone, distinct enough to be heard in every part of the vast building, came the words: 'The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord.'

Then raising his arms and stretching them out to embrace the whole congregation, he continued: 'And the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you, and remain with you always. Amen.' The Hallelujah chorus was then sung in a most impressive manner.

Before I conclude will you let me say a few words about dear old Bishop Fulford, to whom more than to any other man, credit should be given for the construction of the Cathedral.

Bishop Fulford was, without doubt, the grandest man I have ever met. My father introduced me to him when I was only nine years old, and as a little boy I learned to reverence him, but as I grew older, love was added to reverence, and I loved him until the day of his death. He was an Englishman in every sense of the word, who had inherited all the traits and traditions of a long line of worthy ancestors. He was kindly, gentle, forbearing and eminently charitable, and had a most lovable disposition.





THE BISHOP FULFORD MEMORIAL.
(In grounds of Christ Church Cathedral).

The Third or Present Church

One little incident I remember well. It happened when I was in my tenth year. It was New Year's morning and I was about to enter the Cathedral when I noticed the Bishop approaching. I waited, and as he neared me, I took off my cap and said : 'I wish you a very happy New Year, Sir.' Then I remembered that I was addressing a bishop, and I hastened to add ; 'I beg pardon - my Lord'. The Bishop took my hand in his right hand, and raising the other aloft, he said : 'Willie, my boy, there is but one Lord, and He is above'. Then he wished me all happiness for the coming year."

The new Cathedral, with its furnishings and the ground on which it stood, had cost £42,630-13-5, say \$204,627.50, a large sum to be provided by the relatively small congregation at that time, among whom there were but few men of large means. The sale of the old site, together with insurances on the old building, formed a nucleus of \$90,000 for the building fund. On March 3rd, 1863 the debt was reported to the Vestry as standing at £11,275-0-0, and a plan to meet it by raising the pew rents was adopted. On June 18th, 1867 the debt had been paid off and the Cathedral was consecrated. In the years immediately following and of course down to the present time, there was the ever present problem of balancing expenditure with income.

The organ is by Hill of London, and the clock and bells were also of English manufacture.

An interesting note concerning the music of the Cathedral in these early times has been contributed by Miss Harriet Abbott, of Montreal : - "In the days of my grandfather's Deanship" (i.e. in the time of Dean Bethune) "the choir of the Cathedral was quite a family affair, being largely composed of Abbotts and Bethunes. My father had a fine tenor

A History of Christ Church Cathedral

voice and was presented by the choir when he left with a large Sheffield plate tea tray dated 1854. My uncle, Strachan Bethune, was also a valuable member musically, and his wife who had a beautiful voice led the women singers. Another Bethune uncle was a good singer, and my two Abbott aunts, Harriet Houghton and Jessie Abbott, with charming voices were strong supporters of the choir. The choir was entirely voluntary”.

As will be remembered, the Rev. Mr. Bethune came to Christ Church Cathedral as Officiating Minister in 1818, and became Rector in 1820 when the church became a Rectory. He held the position for no less than 54 years. For the first 38 years of this long term of service, he was in the old Cathedral in Notre Dame Street. When the present Cathedral was opened for divine service on Advent Sunday, November 27, 1859, the Rev. Mr. Bethune took up his duties as Dean and Rector there. It is recorded “that he was very tenacious of his rights against everybody.”

In 1867 and 1868 an unfortunate incident, known as the Balch and Loosemore Controversy, for a time disturbed the congregation. After the new Cathedral was completed there was of course a heavy debt upon the church and Bishop Fulford thought that this might be, in part at least, removed if some assistant minister could be secured who was a good preacher and could attract a larger congregation. He found such a man in Baltimore - the Reverend Dr. Balch - who was accordingly invited to come to Montreal. He accepted the invitation and was appointed as Assistant Minister in the Cathedral. He was an excellent preacher, a veritable “Silver Tongued Orator” who amply fulfilled the Bishop’s desire. At the same time there was another Assistant Minister, the Rev. Mr.

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John D. Hopkins

Bishop of Vermont & Presiding Bishop of N. Prov.

Episcopal Ch. of U. States, at Res. Dr. Bulfinch's,

J. Johns. Bishop of the P. E. Church Diocese of Virginia at the Res. of the Rev. Dr. Bulfinch

Henry A. Meloy Bishop of the Diocese of Maine U. S.

St. Lawrence Hall

J. T. Clutario

A. W. Niagara

St. James Montreal

Henry L. Whitehouse. Bp. of Illinois Chicago
Rev. W. D. McKee

Metropolitan
St. Paul.

SIGNATURES OF THE EIGHT BISHOPS present at the Consecration of (the present) Christ Church Cathedral on June 18, 1867. (Original in the Archives of the Church).

The Third or Present Church

Loosemore - who was also an excellent minister but of an entirely different type. His appearance and the manner in which he dressed led many of the congregation to consider him as a very high churchman, and as such they did not approve of him. Two factions accordingly developed in the congregation and for a time the feeling between the two ran high.

It is not necessary to enlarge upon this regrettable incident. Both clergymen retired from the Cathedral shortly after.

A more cheerful note was struck at the Third Quarterly Meeting of the Vestry held in November 1871, when the Chairman reported that the affairs of the church showed "an increasing prosperity" and that a "more liberal spirit was manifesting itself for any reasonable object". The Wardens' Report in the following year, 1872, continued in the same strain - there was a marked improvement in the offerings and in the spiritual condition of the church, attendance at the Communion Services was very large, it seemed sometimes that the whole adult part of the congregation was present.

It was in this year that Dean Bethune completed the years of his ministry, the longest by far of any Rector in the Cathedral. As stated above, he was Officiating Minister for two years and then Rector for 52 years..

Dean Bethune died on August 22nd, 1872, and the Vestry of Christ Church, as required by law, was called upon by Bishop Oxenden to submit to him two names from which he would choose one, to be Rector of the Cathedral in succession to Dean Bethune. The Vestry submitted the names of the Rev. Maurice Scollard Baldwin, M.A., and the Rev. Thomas Frye Lewis Evans, M.A., who was at that time Assistant Minister at Christ Church Cathedral.

A History of Christ Church Cathedral

The Bishop chose the Rev. Mr. Baldwin, who accepted the call.

In 1882 the Rev. Mr. Baldwin was appointed Dean of Montreal, which position he held, together with that of Rector of Montreal, till he was appointed Bishop of Huron in the following year.

Dean Baldwin was born in Toronto in 1837. The Baldwins were an old Irish family who came to Canada early in the 18th century. He was educated at Upper Canada College and Trinity University. He began his ministry as a curate in St. Thomas Church, Montreal. He was a man of great industry and intense earnestness, - an evangelical preacher of great power and a man of rather narrow outlook.

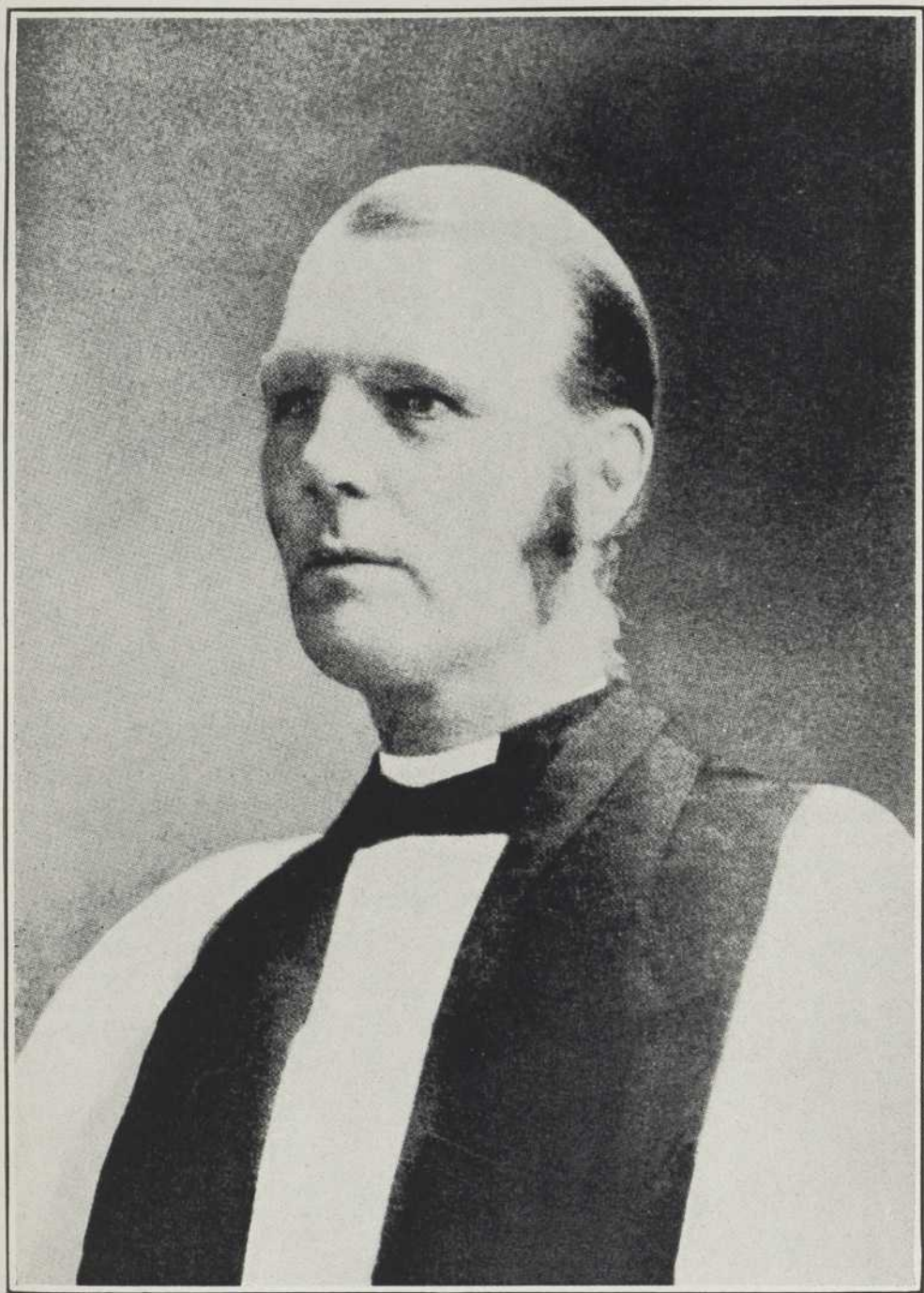
He continued as Rector and Dean of Montreal as stated above, till 1883, when he was appointed Bishop of Huron.

During Dean Baldwin's tenure of office three important matters came up for discussion, of which mention should be made.

The first of these was a proposal that the Parish of Montreal should be subdivided into a number of separate parishes.

In 1871 an Act was passed by the Quebec Legislature, "To vest in the Synod of the Diocese of Montreal power to subdivide parishes constituted for ecclesiastical purposes under Royal Letters Patent".

Two years later, in 1873, on the motion of the Chancellor, a Canon (No. XXIX) "For the Division of the Parish of Montreal" was adopted and the Parish of Montreal was divided into the following ten parishes : - Montreal, Trinity, St. George, St. Stephen, St. Luke, St. Thomas, St. James the Apostle, St. John the Evangelist, Grace Church and St. Jude. Later under other Canons three additional parishes were constituted, those of St. Martin, St. Matthias



THE REVEREND MAURICE SCOLLARD BALDWIN.

Dean and Rector of Montreal.

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and St. Mary. The Parish of Montreal now consists of such parts and portions of the original parish as are not included in the boundaries of the other parishes enumerated above, which boundaries are duly set forth in the several canons. (See Appendix IV.)

The second matter to which reference should be made is a controversy which took place between the Bishop and the Dean concerning their respective rights in the Cathedral, for Christ Church is both a Cathedral, constituted as such by Royal Letters Patent, and a Parish Church also constituted by Royal Letters Patent. The text of each of these Letters Patent will be found in Appendix I.

In the Minutes of the Vestry there is to be found the printed report by the "Select Vestry of the Church to the Rector of the Parish containing the opinions of Canadian Counsel and evidence of the Chief Cathedral authorities in England, relative to ecclesiastical law and usage in England and Canada." The report is a long and interesting document. It was printed and published in 1875. As the result of the close study given to this subject by the most competent authorities, an agreement was reached concerning the several points at issue, which agreement was thoroughly satisfactory to both the Bishop and the Dean, and the controversy was thus brought to a happy and successful conclusion.

The third incident concerned the erection of a Reredos in Christ Church Cathedral. The erection of such a Reredos had been suggested from time to time but always met with keen opposition. It was therefore indeed a surprise to find it recorded in the minutes of an adjourned meeting of the second Quarterly Meeting, held on September 22nd, 1873, that the *Rector* announced that a beautiful design

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of a Reredos had been obtained from Sir Gilbert Scott by Mr. Empey (one of the Wardens) free of charge. Mr. Empey then outlined a plan to secure funds for its erection, and the Vestry decided to submit the whole question to a special meeting of the congregation for its consideration and decision. This meeting being held, the congregation approved of the design of the Reredos (a photograph of it is inserted in the Minutes) and requested Mr. Empey to put into operation his plan of raising the money and then to have the Reredos erected. But at the annual meeting of the Vestry held on April 6th, 1874, - less than six months later - the Rector (Dean Baldwin) told the meeting that he was compelled to disallow the erection of the Reredos on the following four grounds: - (1) The legality of a reredos containing "images of the human form" had been denied. (2) In consideration of the extraordinary development of *ritualism* the introduction of such a reredos as suggested was in the highest degree objectionable and unwise. (3) It would seriously offend the convictions of some. (4) The raising of money in connection with the offertory, a portion of which was to have been used to defray the cost of the reredos, had not produced adequate results.

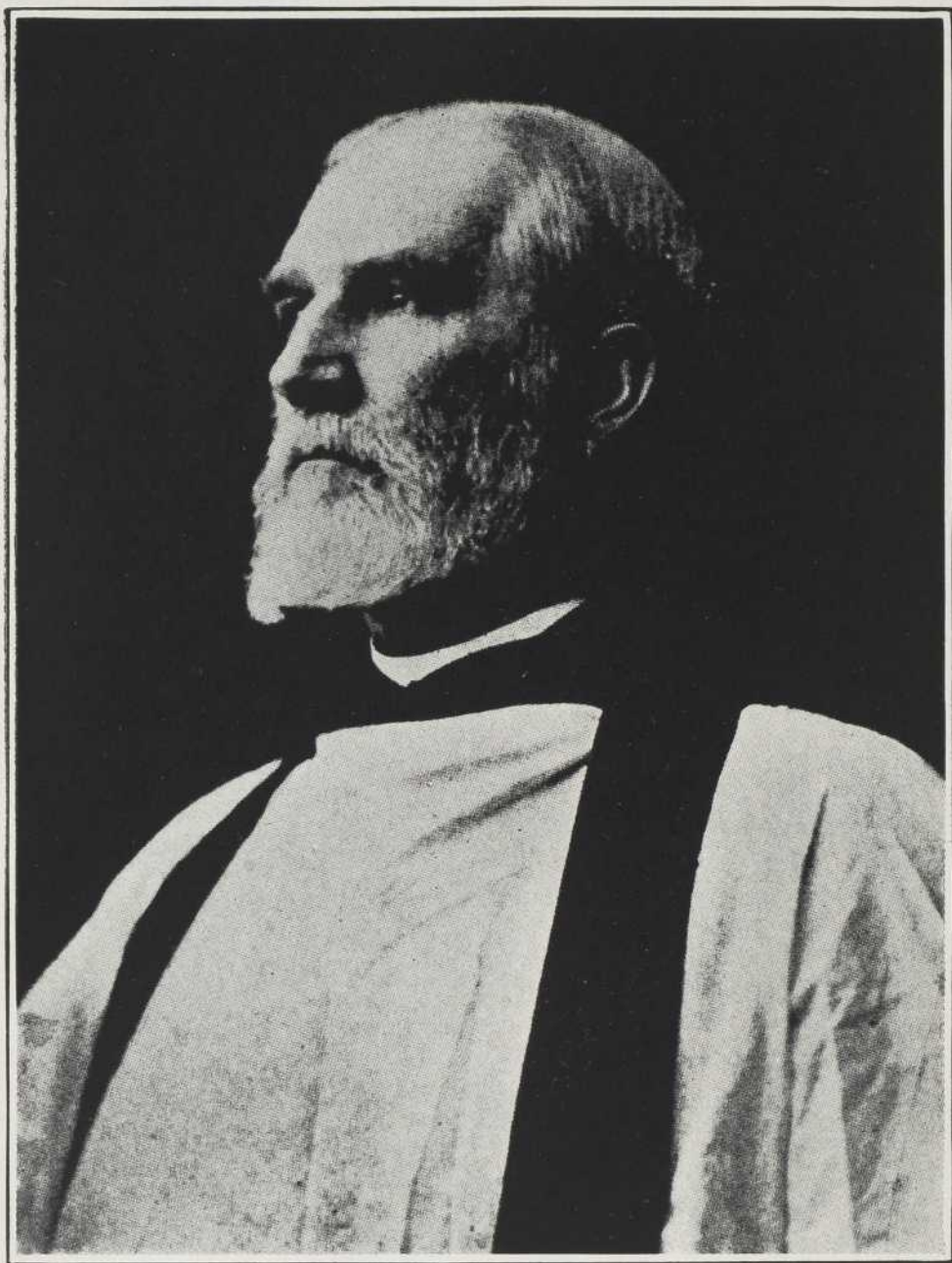
The erection of a reredos was consequently delayed for a period of forty-eight years - till 1924 - when Dr. Symonds was Rector, and a beautiful reredos was put up in memory of those members of the Cathedral who had given their lives in the first Great World War (1914-1919).

It should also be mentioned that on April 6th, 1874, Dr. Baldwin was presented with a purse containing the sum of \$2,047.00 by "his parishioners and friends" as an appreciation of his ministry.

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THE VENERABLE ARCHDEACON NORTON.

Dean and Rector of Montreal. (1884-1921).

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It was announced at a meeting of the Vestry, held on October 23rd, 1883, that Dean Baldwin had been appointed Bishop of Huron. It became necessary therefore that his successor to the Rectory of Christ Church should be appointed. The law required that the names of two or more persons should be submitted to the Bishop, and from these he should select one to be Rector.

The names of the Reverend J. G. Norton, Vicar of St. Giles Church, Durham, England, and the Reverend Herbert A. Venables, of St. Mary Abbots Church, Kensington, London, were submitted, and Bishop Bond chose the Reverend J. G. Norton. Dr. Norton accepted the invitation and came to Montreal early in the year 1884. He was born in Ireland and was a graduate of Trinity College. He had been appointed as Vicar of St. Giles Church by the Bishop of Durham and had held this office for some eleven years before coming to Canada. He was in the prime of life when he came to Christ Church, being 43 years of age.

Dr. Norton's period of office was rather a disturbed one. The course of things indeed had not always run smoothly at the Cathedral. Both Dean Bethune and Dean Baldwin had been engaged in somewhat strenuous controversies, but these were with their respective bishops and arose from the fact that Christ Church had a dual character, it was as has been said, not only by Letters Patent a Cathedral, and as such the seat of the Bishop, but it was by Letters Patent also a Parish Church and hence under the authority of the Rector. Each of these persons had certain legal rights and privileges, but there was a difference of opinion with reference to their respective spheres of influence. Their differences, however, were based on questions of law and these

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having been duly examined and studied by persons who were authorities in these matters, the respective bishops and rectors found a happy issue out of all their afflictions, and quietness reigned once more.

But in the case of Dr. Norton, the trouble arose between him and the congregation. He occupied a threefold position, being Rector, Archdeacon and Dean, and he clung most firmly to all usages of the Church of England, to which he had been accustomed in the Mother Land. He held tenaciously to everything which he considered to be his right or privilege either as Rector, Dean or Archdeacon, being determined that all of these should be retained by him and handed on unimpaired to his successor whosoever he might be.

Dr. Norton at the adjourned Easter Vestry Meeting in 1885, the first year after his arrival, read a "Memorandum" (which occupies nine closely written folio pages in the Minutes) setting forth at length his position with reference to the services in the Cathedral. He said that he had been in Montreal but a short time before he found that he had come to a congregation which was divided. One part wished to retain the church services as they had been before the new Rector came - - no surplices, no singing of responses or Amens, no singing of the psalms, &c. The other part desired the character of the services to be improved. Both parties had approached him repeatedly to have their views adopted and put into practice.

It was evident that this was a question of the evangelical party in the church fearing and opposing with all its might, what it considered to be the introduction of the "thin edge of the wedge" of Ritualism.

The Rector had been accustomed to a more

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ornate service than had been used in the Cathedral up to that time, a more truly "Cathedral Service", but he "did not want to offend any, or widen any breach there might be". After a long discussion on these differences the question was brought to a head by a vote taken at this same Easter meeting on a motion made by S. E. Dawson, Esq., which read as follows: "That this meeting in accordance with the law of the Anglican Church, leave the ordering of the services to the Rector, so long as the Rubrics are not departed from". This vote shows the relative strength of the two parties: For Mr. Dawson's motion, 71; against Mr. Dawson's motion, 69. Mr. Dawson's motion carried. The parties were numerically nearly equal.

It is a matter for thanks that "time like an ever rolling stream" has removed the barriers which separated these two parties. The service now is a much more beautiful one than it was at the time of this controversy. All the observances to which the extreme evangelical party so strenuously objected have now been incorporated in the service. The congregation is well pleased with the service and all fear of the adoption of ritualistic practices has passed away.

The use of the Envelope System which had been advocated in Christ Church Cathedral, as far back as 1876 in Dean Bethune's time, was introduced with the New Year in 1892 when Dr. Norton was Rector.

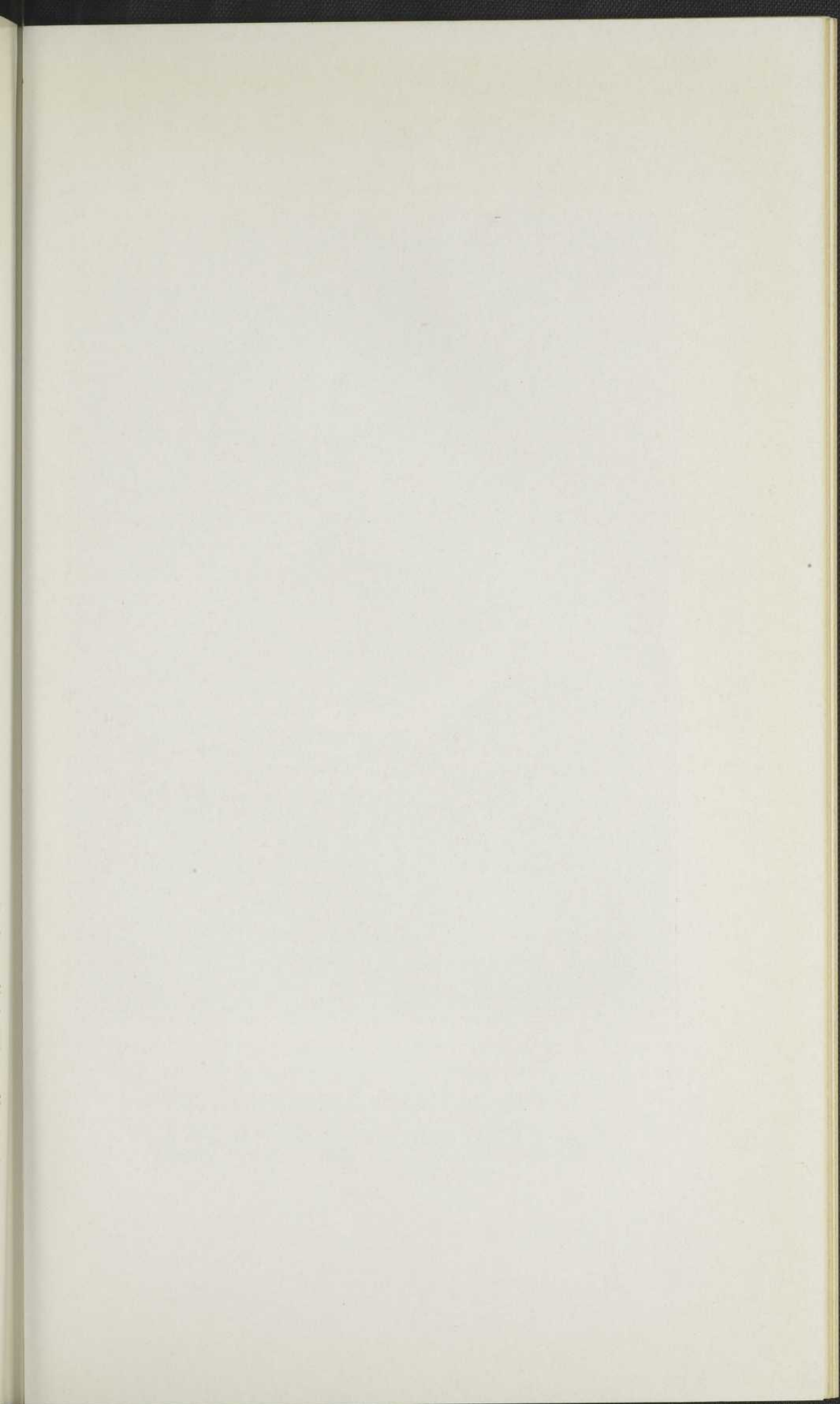
An incident however, now took place which threatened to disrupt the Cathedral congregation. It was commonly referred to as the "Steen Controversy".

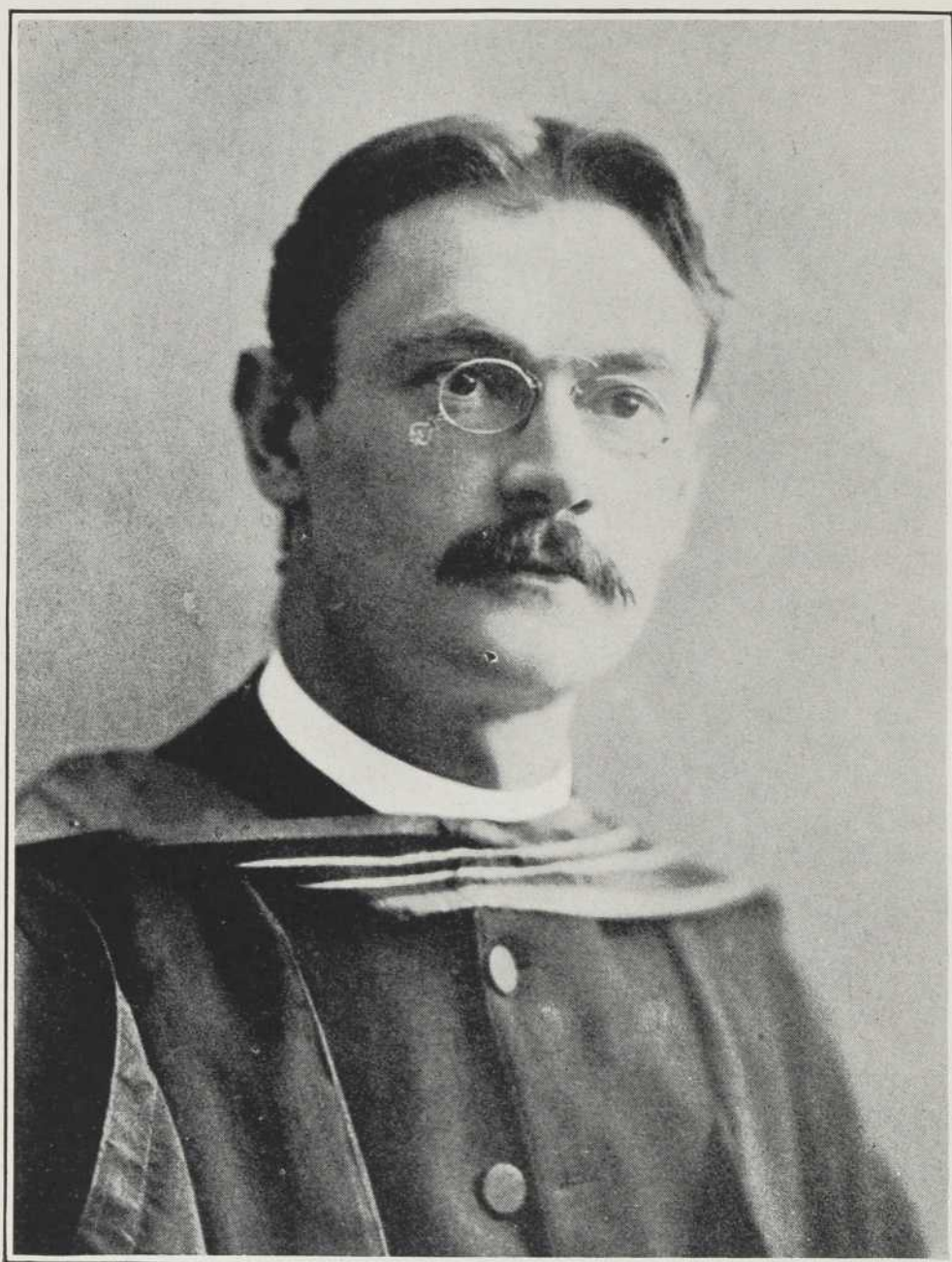
The Diocesan Theological College, which had been founded in Montreal during the episcopate of

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Bishop Oxenden to train clergy more particularly for the growing needs of the Diocese of Montreal, appointed as one of its professors the Rev. Frederick Julius Steen, who held the Chair of Apologetics and Church History from 1896 till 1901. He was born in Kitchener, (then Berlin) Ontario, and was a graduate of Trinity College, Toronto, holding the degree of M.A. Mr. Steen was an attractive man personally, a well trained theologian and an excellent preacher. The Diocesan College had from its foundation been characterized by its adherence to the extreme Evangelical Party of the Church of England. But the Rev. Mr. Steen was a young man who while strictly orthodox held more liberal views. He was thoroughly conversant with the results of the far reaching work of modern and contemporary students. From time to time Mr. Steen had occupied the pulpit in one or other of the Anglican churches in Montreal, and in 1898 he was engaged as Special Preacher in the Cathedral, the Board of the Diocesan College having stated that they had no objection to Professor Steen accepting this position, while at the same time discharging his duties in the College.

He was, as has been said, an excellent preacher and drew very large congregations to the Cathedral, in which there were many young persons. His sermons were simple in character but in them he frequently touched upon the results of recent investigations and modern discoveries which had thrown new light on certain biblical statements and he explained in simple language, in what way and how far, these new discoveries had confirmed, illuminated or modified conceptions or beliefs which had been formerly held. It was a new, young and fresh voice which spoke, one with knowledge as well as authority, and it was very welcome to many, who came again





THE REVEREND FREDERICK J. STEEN.
Vicar of Christ Church Cathedral. (1898-1903).

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and again to hear him. At the same time he recognized the fact, and one Sunday evening reminded his congregation, that the Cathedral was not endowed and that the cost of maintaining it was great and had to be borne exclusively by those who came to its services, concluding his brief reference to this very mundane and unfortunate circumstance by pertinently remarking that on the previous Sunday evening there were 950 five cent pieces on the collection plates.

After the Rev. Mr. Steen had been teaching at the Diocesan Theological College for some years, the Board of the College suddenly called upon him to resign, without giving any reason for their action. Mr. Steen accordingly resigned. The general public was at a loss to understand this action of the Board, and especially the refusal of the Board to give any reason for the step which they had taken. It was considered to be both arbitrary and unwise. He had now been Special Preacher at the Cathedral for some years and the Wardens and Vestry decided by an overwhelming majority that while he had been obliged to leave the College, his services should be retained as Assistant Minister in the Cathedral.

His Lordship Bishop Bond, Chairman of the Board of the Diocesan College then *inhibited* Mr. Steen from preaching, apparently wishing to compel him to leave the Diocese. Again no reason was given.

This was regarded by the congregation of Christ Church Cathedral as an entirely unwarranted action on the part of the bishop and one which amounted to an act of persecution against Professor Steen. They became intensely indignant. The Bishop's inhibition however was not removed.

Under the circumstances the congregation could do two things : first, they could protest in the most

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vigorous manner against the bishop's action, and second, they could leave the church.

As a matter of fact they proceeded to do both.

The congregation which assembled in the church became smaller Sunday by Sunday, many gave up their pews and went to other churches, a large number going to the Church of St. John the Evangelist.

Although not officially representing the Cathedral, a number of persons who felt that Mr. Steen was being very badly treated, having consulted several of the highest legal authorities in the city, decided to take joint action against his Lordship the Bishop in the secular courts. The legal point on which the action was to be based was this: the Bishop in summarily inhibiting Mr. Steen, took away from him his daily bread, without giving any reason. The action taken in the Court was to cause the Bishop to "show cause" why he had inhibited Mr. Steen.

When Mr. Steen could no longer preach in the Cathedral to which he had been appointed and from which he drew a regular stipend, the Church of St. John the Evangelist opened their pulpit to him. This they did because a number of years previously a similar incident had occurred in this church. This was known as the "*Prime Case*". Mr. Prime, a curate in St. John's, was inhibited by his Bishop without any reason being given and high legal authorities at the time had given their considered opinion that the inhibition could not be sustained if action were taken against his lordship in the civil courts. When his Bishop learned that such was the case, he had withdrawn his inhibition of the Rev. Mr. Prime. The authorities at the Church of St. John the Evangelist, having full knowledge of the Prime Case felt that they were fully justified in supporting Mr. Steen.

The Archbishop subsequently (March 3, 1902) sent to the Wardens "for the information of the

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Vestry", a long statement setting forth his objections to Mr. Steen. They were to the effect that Mr. Steen's views on the inspiration of the bible and on a number of theological questions, he considered to be erroneous and that such being the case he could not conscientiously, under the vows taken at the time of his consecration, allow the dissemination of Mr. Steen's views which "would be possible" if he were to be appointed as an Assistant Minister at the Cathedral. Also that he knew Canon Norton did not wish to have Mr. Steen as his Assistant and would not freely recommend him.

When however His Lordship received definite assurance that the case was going to be brought before the Court, he withdrew his inhibition just before the case was called and Mr. Steen became Senior Assistant Minister and Vicar of Christ Church Cathedral.

The Reverend Stannage Boyle was appointed as second Assistant Minister and the Rector, at a Vestry Meeting held on February 10th, 1902, gave to both Mr. Steen and Mr. Boyle his approval and support as "two very able and highly cultured young men, full of Christian earnestness and high hopes".

The Rev. Mr. Steen, however, was never a very robust man. Whether this controversy hastened the catastrophe is not known, but he died about a year after his appointment as Vicar of Christ Church Cathedral.

At the Easter Vestry Meeting held on March 31st, 1902, it was decided that the following statement should be recorded in the Minutes: - "That the Vestry wishes to record its deep appreciation of our Rector, the Venerable Archdeacon Norton, D.D., during the past 18 years, recognizing his wise and untiring labours in caring for and maintaining the church buildings, his success in bringing the Cathedral into better relations with the Diocese and in

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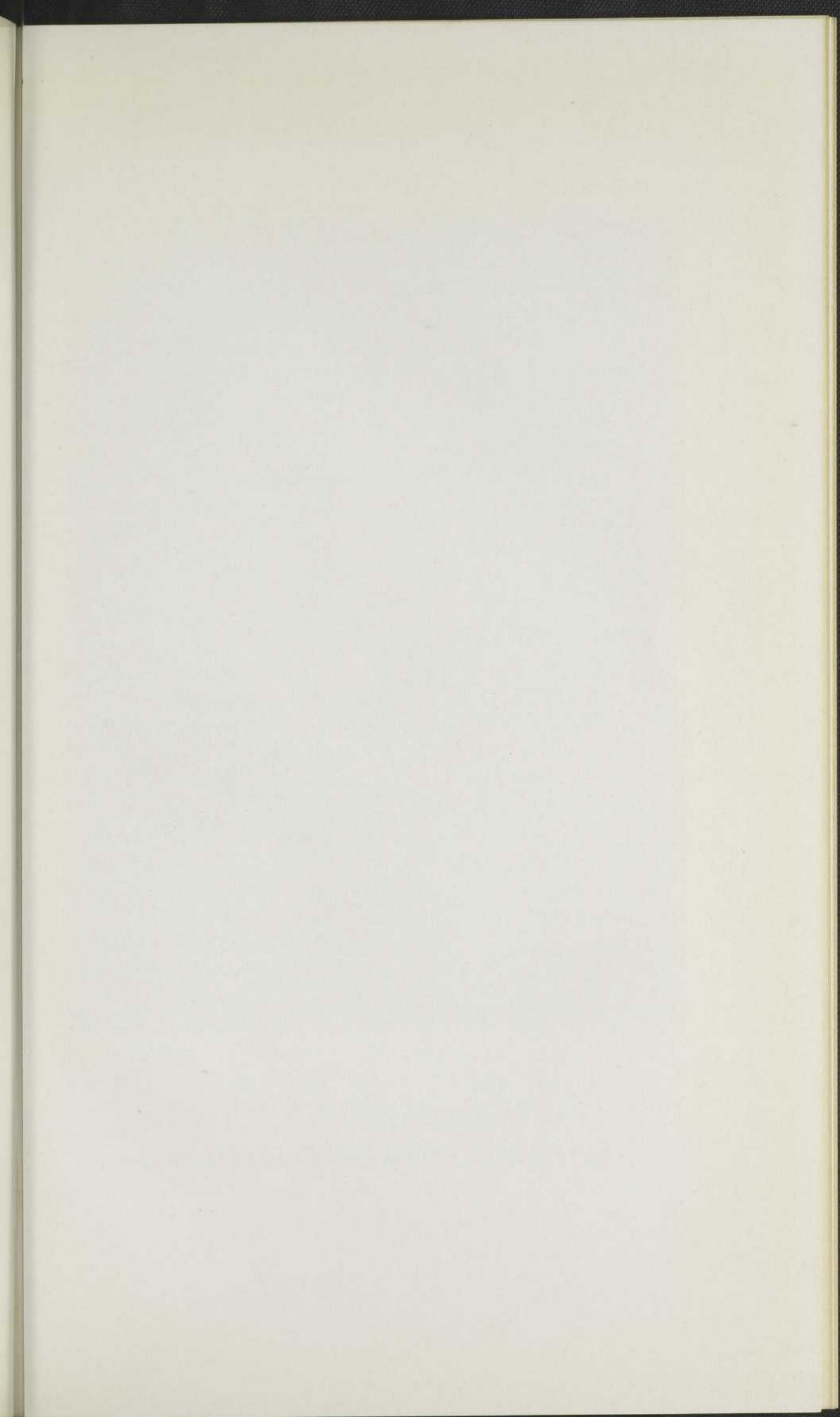
emphasizing its character and position as a Cathedral Church, his constant effort to maintain reverent and beautiful services and to give us a worship fully in accord with the teaching of the church of England and in keeping with our responsibilities as Mother Church of the Diocese”.

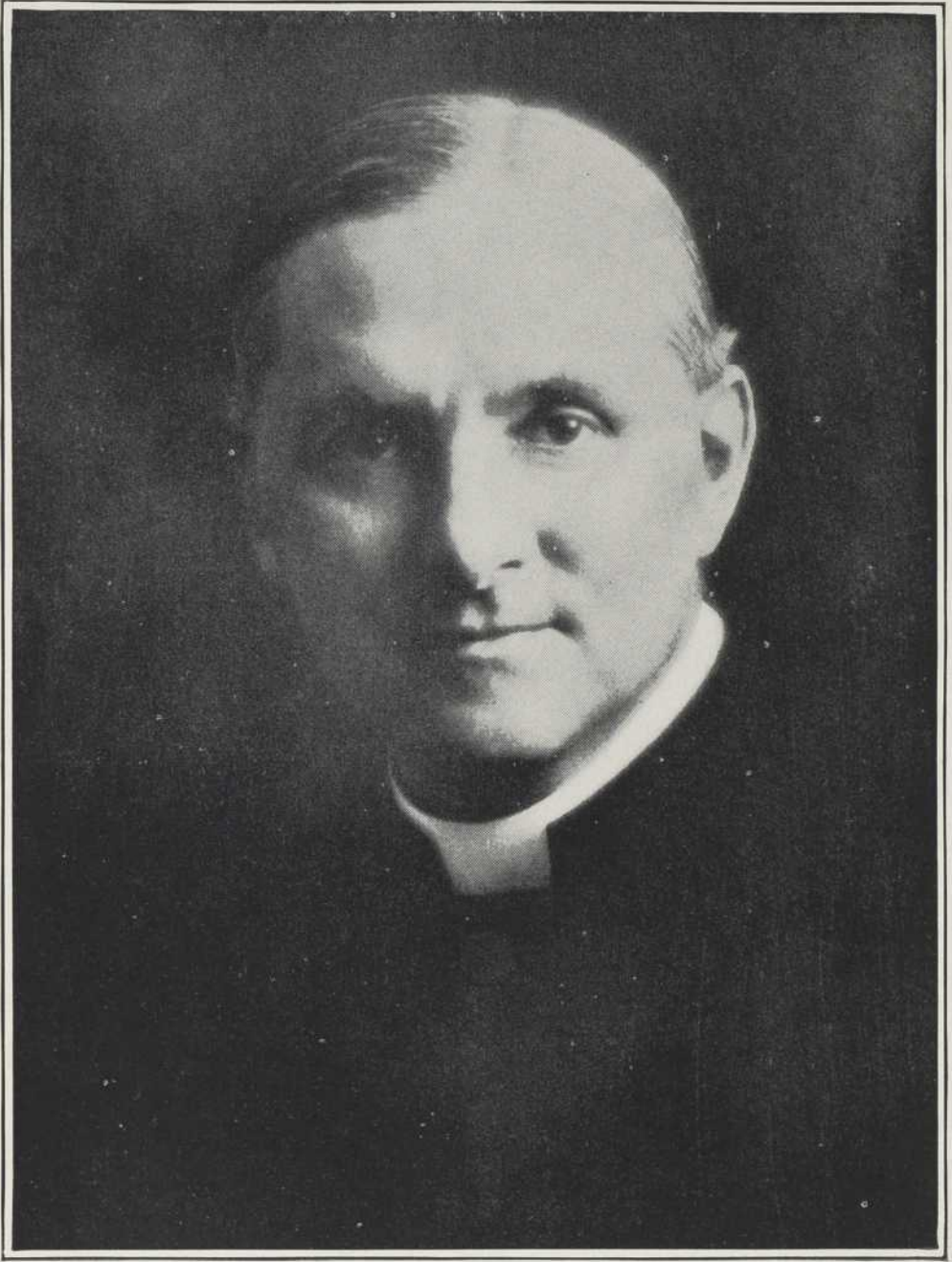
From time to time, however, Canon Norton had felt and asserted that his rights were not duly respected by the congregation. It was therefore decided to have a discussion of the whole matter, and to decide what the respective rights of the Rector, Vicar and congregation were and have the decision set forth in a legal document to be signed by all parties concerned. Such a document was prepared, came before a meeting of the Vestry held on February 10th, 1902, and was duly signed by Dr. Norton, Mr. Steen and the Church Wardens acting for the congregation.

In 1921, Dr. Norton retired, it being arranged that he should retain the Rector's house, receive \$1,000 per annum and be given the title of Rector Emeritus. The Chairman of the Vestry was asked to convey to Mrs. Norton “the Vestry's sincere appreciation of her great influence for good in the Parish and to assure her of their high regard, esteem and affection”.

To go back to the year 1903. As has been stated, it was in that year that the Vicar of the Cathedral, the Rev. F. J. Steen died. At a special meeting of the Select Vestry held on April 17th, 1903, it was unanimously resolved to request the Rector to invite the *Rev. Herbert Symonds, D.D.*, of Port Hope, to accept the position of Vicar in succession to Mr. Steen.

The Rev. Herbert Symonds was born in Rickingham-Inferior, in the County of Suffolk, England, on December 28th, 1860. He came to Canada when 21 years of age and entered Trinity University, Toronto.





THE REVEREND HERBERT SYMONDS.
Vicar of Christ Church Cathedral. (1903-1921).

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He graduated with honours in the year 1885, having taken three scholarships during his course. During these early years he was strongly attracted to and influenced by the writings of Kingsley, Robertson Smith, and Phillips Brooks and others representing the liberal school in theology. He was ordained deacon in the year of his graduation and priest in 1887. He was at once appointed Lecturer and Fellow in Trinity University and in 1890 was promoted to the position of Professor of Divinity in this seat of learning. In this position he showed that he possessed remarkable gifts as a teacher of young men, but was constantly followed by suspicion regarding the content of his instruction, for Trinity then was much more conservative than in later years. His path was not an easy one for a number of perfectly honourable men, who were influential in church circles, held that his theological views had no place in the Anglican Church. In 1892 he left Trinity and became Rector of Ashburnham, a suburb of Peterborough, Ontario. There he carried on a very successful pastorate for nine years. In 1901, returning to the teaching profession, he accepted the position of head master in Trinity College School at Port Hope. The school at this time was in a somewhat decadent condition but under the Rev. Mr. Symonds it prospered, the attendance doubled in numbers and important additions were made to the school buildings. But here the old opposition which he had experienced at Trinity again showed itself. One sturdy clergyman asserted that he would as soon send his boy into a basket of rattlesnakes as allow him to come under the religious instruction of Herbert Symonds. "Symonds" says his biographer * "often laughed at this but those who knew him well realized that it

* Rev. J. A. Elliott in "Herbert Symonds, a Memoir compiled by Friends". Montreal. 1921.

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cut him more deeply than he liked to acknowledge".

After he had been at Trinity School for two years, he received a call to become Vicar of Christ Church Cathedral, Montreal, which he accepted and entered upon his new duties in 1903.

Dr. Symonds was unknown to Montreal before he came to the city as Vicar of the Cathedral. The congregation had sought him out because they wished to have as their chief minister someone who had the same broad and liberal theological outlook as Mr. Steen, whose successor he was. At the meeting of the Select Vestry of the Cathedral at Montreal, on October 21st, 1903, he made a statement concerning his opinions. He was in entire sympathy with the Rev. Mr. Steen's "general theological position" and he believed the church should be "a centre of spiritual industry". To this end, he went on to say, the Cathedral needed, what it did not at that time possess, "a Parish House". A few years later this was provided and is now in continuous use by the many societies carrying on the church's work. It, in some measure at least, fulfills the desires of the Vicar and is called "the Symonds Memorial Parish House". The new Vicar was an admirable preacher, possessed of ample learning and a very well furnished mind. He did not hesitate to set forth his views on Biblical criticism and to explain to his congregation the results of modern study and research, and their bearing on the interpretation of the Bible and on questions of theology. His hearers welcomed his words and were delighted with his preaching, for in it they found the solution to many doubts and difficulties which confronted them day by day.

He was also a strong believer in and advocate of Church Unity - not necessarily the Union of all the churches - but the close co-operation of all the branches of the Christian Church in carrying forward

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the cause of Christianity. He was one of a group of Anglican clergy in Montreal and Toronto who in 1912 drew up an appeal for Christian Unity to be presented to the Canadian House of Bishops. It set forth that "the cause of Christian Unity would be promoted :

(a) By the admission of ministers of other churches under certain restrictions and by rightful authority, to the pulpits of our churches.

(b) By permission being given to members of other communions - being members in good standing in their communions - on occasion and with the the consent of the Ordinary to communicate in our churches". This was signed by two or three hundred clergy throughout Canada and duly presented to the Bishops. The petition was refused.

On one occasion, speaking to a friend with reference to the diversity of opinion within the Church of England itself, he said that "he did not for a moment presume that his presentation of the truth was the only worthy method, but he did contend that in a great city like Montreal, there was not only room for his point of view but a necessity that it should be clearly presented. "There are men and women" he said, "who can find spiritual comfort and guidance only in such a church as that of St. John the Evangelist. There are others to whom St. George's is quite as necessary. I am absolutely sure there are still others who can alone be held to the church and stimulated in their spiritual life by the presentation of the gospel as I am endeavouring to proclaim it. Surely it is reasonable to assume that in the breadth and largeness of the Anglican Church there is room for the Cathedral and all for which I hope to make it stand".

His views however did not coincide with those of the great majority of the clergy who therefore did

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not give him their support, but he enjoyed to a remarkable extent the confidence, admiration and love of the great body of the laity, not only of his own church but of all the other communions, owing to his readiness to co-operate with them in all good work.

He was a man of untiring energy - a familiar figure in Montreal passing from one engagement to another quickly with short and ever rapid steps, always as he said "Happily busy". In seeing him thus engaged the words of Bishop Kenn's great hymn always came to one's mind, "Awake my soul and with the sun, thy daily course of duty run". On one occasion when a group of ladies met to present Dr. Symonds with the gift of an easy chair, Bishop Farthing, who had been invited to speak, warmly commended the ladies for their action, but exclaimed, "But Ladies, why present a chair to a man who never sits down?"

One very striking feature of Dr. Symonds' character was that, always smiling, he never seemed to bear the slightest resentment to anyone who opposed, thwarted, or displayed illwill toward him. This was even more remarkable since he bore a heavy load, having a large family with the responsibilities which this always entails, as well as innumerable meetings to be attended, speeches to be delivered, and persons to be met, all these in addition to the duties entailed upon him by his position as Vicar of an important church and a very large congregation. The writer was intimately associated with him for many years and never saw him display the slightest sign of annoyance even under the greatest provocation. Once in conversation with the late Canon Shatford, who was one of Dr. Symonds' most intimate friends, he expressed his wonder that such perfection of character could exist, the Canon exclaimed with emphasis "He was a sinless man." The reason for the uniformly

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placid state of mind which he maintained, was that he really lived in a heavenly region from which he drew continued strength and comfort. It may be said of him in the words of Thomas Fuller, "Heaven was his vocation and therefore he regarded all earthly employments as avocations."

After an illness of some four weeks, Dr. Symonds passed away on May 24th, 1921. The Rev. Mr. Fricker visited him in the hospital shortly before his death. The Vicar, who was very weak but fully conscious, feebly extended his hand and clasped that of his curate. After a short conversation the Vicar in a whisper said "Tell the congregation, Fricker, that I die without an enemy", - "and loved by all", added Mr. Fricker. The Vicar was silent for a time and then his lips began to move again, "That's the way to live, Fricker, that's the way to live". A moment later he tried to place his hand on Mr. Fricker's head, but being too weak to do so, Mr. Fricker knelt by the bedside, and the Vicar placed his hand on his curate's head and once more his lips moved but his voice was almost inaudible. He was giving his curate his last blessing.

Dr. Symonds' funeral was largely attended. Not only the Cathedral but the streets adjoining it were crowded with those who desired to pay to him their last tribute of affection. "By common consent" said the minister of one of the leading Presbyterian Churches of Montreal, "he was the most respected and best loved citizen of our English speaking community."

He was buried in the Mount Royal Cemetery.

The Cathedral prospered in every way during Dr. Symonds' tenure of office. The income from pews rents more than doubled during the time he was Vicar, while that from the plate and envelope collections was the highest in many years.

A History of Christ Church Cathedral

During Dr. Symonds' tenure of office, the Cathedral had as its organist Mr. Lynnwood Farnam. He was a musician who achieved an international reputation. He was connected with the Cathedral from 1908 until 1913 and in this latter year was called to be organist in Emmanuel Church, Boston and later to occupy the same position in the Church of the Holy Communion in New York. Mr. Farnam was born at Sutton in the Province of Quebec in the year 1885 and received his training first at Dunham, P.Q., then at Montreal and later at the Royal College of Music in London, England. He died in 1930.

During Dr. Symonds' Rectorship three "Campaigns" were carried out, one for the "Restoration" of the church, to the fabric of which various repairs had become necessary. The second was for the Church Forward Movement and the third for the erection of a Reredos and Altar in Memory of the members of the Cathedral who had enlisted for service in the war of 1914-1918 and had lost their lives. At the Vestry Meeting held on April 5th, 1920, it was decided to "accept the design of the Warham Guild at Oxford, England, submitted by Col. Lyman." This Guild submitted an estimate of £2,800 for the construction and erection of this memorial, which estimate was by a later telegram raised to £5,000. This price was not accepted. In 1921 however the Guild offered to carry out the work for £3,800, which offer was accepted. At the Annual General Meeting on January 14th, 1928, it was reported that the restoration of the building (with the exception of the tower) had been completed at a cost of \$49,329.00 and that the Reredos had been completed and set up at a cost of "something under \$20,000."

The Reredos consists of a base, the base figure groups, the lower canopies, the figure base, the figures,

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the upper canopies and the cresting. The base figure groups are seven in number. They portray (left to right) the Annunciation, the Visit of the Magi, the Baptism of Christ, the Crucifixion, the Deposition or Entombment, the Resurrection and the Ascension. The figures above the figure base are also seven in number, namely (left to right) : St. George, patron saint of England ; St. Martin of France (on whose day in 1918 the Armistice was signed) ; St. Lawrence, on whose day in 1535 Jacques Cartier entered the St. Lawrence River for the first time ; Our Lord in Glory ; St. John the Baptist, patron saint of Canada ; St. Nicholas, patron saint of sailors, and St. Michael the Archangel, who is supposed to be the protector of airmen. The figures stand in beautifully carved niches, surmounted by delicately carved canopies. The cresting above the canopies is lace-like in its appearance and follows traditional Gothic lines. It gives an exquisite finish to the Reredos.

Across the transom of the Memorial are these words : "To the Glory of God and in loving memory of the men of this Cathedral who laid down their lives in the Great War, 1914-18". The names of these men are as follows : - Lieut. John A. Abbott, Pte. Francis H. Armstrong, Lieut. Wilfred C. Brotherhood, Lieut. H. Dalzell Browne, Lieut. W. Erskine Buchan, Sapper Gilbert V. Buckland, Engineer Comm'r William F. Buckland, Lieut.-Col. J. H. Burland, Pte. Alec Clarson, Lieut. Herrick S. Duggan, Capt. Kenneth L. Duggan, Lieut. Edward C. Eaton, C. de G., Sergt. William H. Fitzpatrick, Lieut. Godfrey Flower, Lieut. Douglas B. Gilmour, Lieut. Geoffrey Haddock, Lieut. Terrence S. Hall, Gunner John F. Harper, Pte. Geoffrey Hodgson, Cadet Howard Hotten, Lieut. Hugh L. Hoyles, Lieut. E. G. Arthur C. Lane, Pte. William R. Lester, Capt. A. G. C. MacDermott, Cadet A. P. F. MacNaughton,

A History of Christ Church Cathedral

Capt. Percival Molson, M.C., Capt. F. E. Morkill, Lieut. Wilfred M. Notman, Lieut. W. Russell Notman, Sergt. C. Owston, D.C.M., M.M., Lieut. Nolan T. Patterson, Lieut. J. deB. Payne, Lieut. E. G. Trevor Penny, M.C., Gunner Arthur S. Reid, Lieut. Arthur C. Ross, M.C., Bar, Capt. B. N. Rust, Flight-Lieut. Edwin K. Skelton, Corpl. Launcelot Smith, Lieut. H. Boyd Symonds, Major B. Ker W. Thomson, Lieut. Andrew A. Wanklyn, Lance-Corpl. Gordon M. Waring, Corpl. Robert L. Wherry, Lieut.-Col. H. Brydges Yates. There are forty-four names on this list.

The Memorial was designed by Mr. F. E. Howard, of Oxford. The figure groups and figures were cut by Mr. A. Miller of Chipping Campden, England. It was unveiled by General Sir Arthur Currie.

At a Vestry Meeting held on October 21st of the same year, it was decided by a unanimous vote to submit to Bishop Farthing, as the two names from which to select a successor to Dr. Symonds, those of Archdeacon Carlisle, Rector of All Saints Church, Windsor, Ontario, and Canon Heeney, of Winnipeg. The Bishop chose Archdeacon Carlisle, who became Rector of the Cathedral, and who was later appointed by the Bishop, Dean of Montreal.

When Dr. Carlisle became Bishop of Montreal, the Rev. F. T. Norman, who was Assistant Minister at the time, took charge of the Cathedral (for some eight months) until the appointment of Dean Dixon. The Rev. Mr. Norman, B.A., B.D., L.Th., was born at Bay Roberts, Newfoundland, and was educated at McGill University and at the Diocesan Theological College. Shortly after Dr. Dixon became Rector of Christ Church Cathedral, Mr. Norman was appointed Rector of St. Clements Church, Verdun, Quebec.

At a special meeting of the Select Vestry on October 19th, 1933, Mr. Jellett, the people's Warden,

The Third or Present Church

reported that it would be possible to remodel the Rectory and convert it into a Parish Hall for the sum of \$28,100, while the construction of a new building would cost \$40,000. It was decided to remodel the Rectory and convert it into a Parish Hall to be called The Herbert Symonds Parish Hall.

In 1927 after a report from Messrs. Ross & Macdonald that the tower and spire of the Cathedral were in a very dangerous condition it was decided that it was absolutely necessary that the spire and a portion of the tower be taken down, and the Anglin-Norcross Corp. Ltd. were directed to carry out this work, which was done at a cost of \$11,597.42. An account of the strengthening of the foundations of the steeple and the re-erection of the tower and spire will be found earlier in the present chapter.

The question of selling the Cathedral property and erecting a new Cathedral building on another site was discussed in 1927, and a committee was appointed to negotiate the sale of the property, if in their opinion the price offered should warrant it, and to option or purchase another property. Various circumstances however prevented this from being done. It was estimated that the erection of a building like the present Cathedral would now cost about \$750,000, while the present Cathedral when erected in 1857-1859, with the grounds in which it stands, cost, as has been already stated, approximately \$204,000.

An event of outstanding importance took place in the Cathedral in the year 1935, namely, the election of the new Primate of all Canada, the Reverend Derwyn Trevor Owen, Bishop of Toronto.

In this year also it is recorded in the minutes of the Vestry that "A survey of the Parish was made by some sixty men of the congregation" which covered the whole area of the parish, and discovered in it

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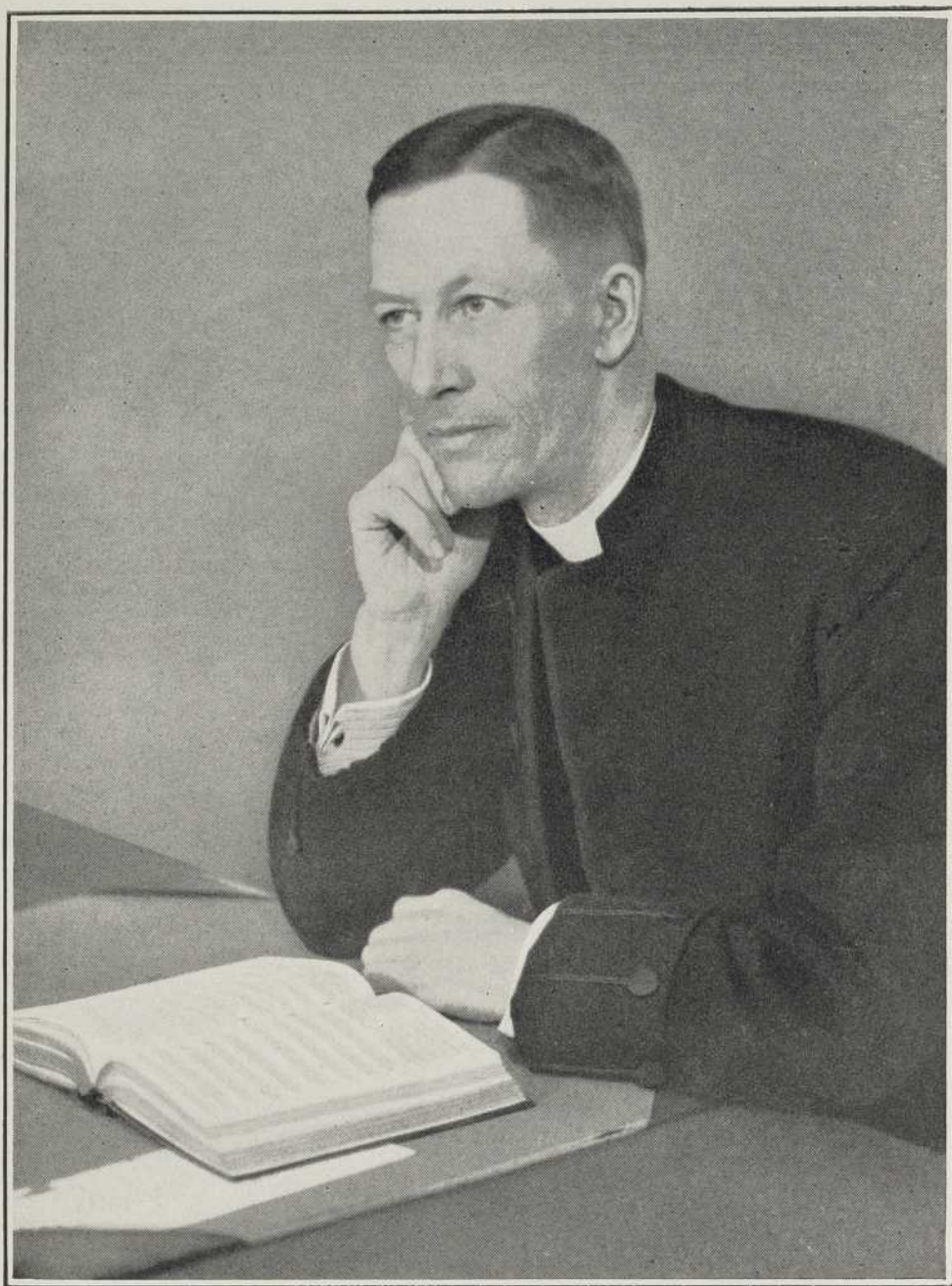
some 400 Anglican families who were not in touch with the church.

In 1938 the Right Rev. J. C. Farthing was obliged on account of failing health to retire and Dean Carlisle was elected to succeed him as Bishop of Montreal.

A meeting of the General Vestry was convened on November 15th, 1939, to receive the report of a committee which had been appointed to make recommendations concerning a Rector to succeed Bishop Carlisle in that position. They submitted the name of the Rev. John Harkness Dixon, M.A., B.D., Rector of Grace-Church-on-the-Hill, Toronto.

The Rev. Mr. Dixon was born in Iroquois, Ontario, and is a graduate of Trinity College, University of Toronto, where he took First Class standing in Classics and Philosophy. He was made Deacon in 1912 and ordained Priest in 1913. He was Incumbent of Fenaghvale, Ontario, in 1912-13, Curate of Christ Church Cathedral, Ottawa, 1913-22, Rector of St. Bartholomew's Church, Ottawa, 1922-32, since which time he had been Rector of Grace Church, as stated above.

Ordinarily two names must be submitted to the Bishop but in this instance His Lordship was willing that but one name should be put forward, and Rev. Mr. Dixon's name alone was submitted. The Bishop appointed him Rector of Christ Church Cathedral and inducted him on January 5th, 1940. Shortly after Bishop Carlisle appointed him Dean of Montreal and in the same year he received the degree of D.D., *Jure Dignitatis* from Trinity College, Toronto.



THE VERY REVEREND JOHN HARKNESS DIXON.

Dean and Rector of Montreal.

The Third or Present Church

THE ARNPRIOR PATEN

Before closing this chapter reference should be made to an interesting piece of plate in the possession of the Cathedral which may be referred to as the *Arnprior Paten*.

The attention of the writer was first called to its existence by Canon Kelley of Compton, P.Q., who informed him that there was in the Anglican Church in Arnprior, Ontario, a silver paten which bore the inscription : "*Property Of The Protestant Church Of Montreal 1786*". On writing to the Rector of Arnprior, the Rev. H. O. Hodder, concerning this interesting piece of antique silver, he was good enough to send it to Canon Dixon and arrangements have been made whereby it has become the property of Christ Church Cathedral. It dates back to the time when the congregation was worshipping in the Recollet Chapel, having as yet no church of its own. How it found its way to Arnprior is as yet a mystery. It is plate of simple but elegant design, circular in shape and slightly over six inches in diameter, supported on three short legs, each having the form of a claw grasping a ball. A careful examination shows it to be stamped with the word Montreal and the letters R C in script in a cartouche.

Professor Ramsay Traquair, who for many years held the Chair of Architecture in McGill University, and who made a careful study of a number of the old French Canadian Churches, found in the course of his investigations many pieces of excellent silverware which had been made by certain very skilful silversmiths in the Province of Quebec, chiefly in the cities of Quebec and Montreal. In 1940 he wrote an interesting treatise embodying the results of his researches, entitled "*The Old Silver of Quebec*", illustrated by a number of admirable photographs.

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In this work professor Traquair gives short biographical notes concerning these silversmiths and reproduces the marks with which they stamped their silver. The stamps on this paten show that it was the work of Robert Cruickshank of Montreal (1774-1808). Professor Traquair gives a photograph of a Tea Set made by Cruickshank and now in the possession of Mme. de Lotbinière Harwood. The teapot of the set stands on a plate closely resembling the Arnprior Paten.

Robert Cruickshank was a prominent citizen of Montreal. He was probably an Englishman by birth and for some time after coming to Montreal was in partnership with Michael Arnoldi, another silversmith. The firm of Cruickshank & Arnoldi was dissolved in 1789. He was a pewholder in both the first and the second Christ Church and was twice a churchwarden, first in 1790 and again in 1800-1801. In 1796 he was appointed a Justice of the Peace. A further interesting circumstance is that in 1795, Frederick Delisle, son of the Rev. Mr. Delisle first "Rector" of Christ Church, was apprenticed to Cruickshank to be trained in his craft.

And so this fine paten which formed part of the Communion Service at the very beginning of the history of the Congregation of Christ Church made by one of the church-wardens and perhaps presented by him to the infant congregation, after some strange vicissitudes, has, some one hundred and fifty years later, come back to the congregation of Christ Church Cathedral.

Another of these old silversmiths whose name appears as a pewholder in the first Christ Church (formerly the Jesuits') is Jonas Schindler. He lived in the city of Quebec and made large consignments of silver objects for the Hudson Bay and the North West Companies to be used in the Indian trade. Jonas



THE ARNPRIOR PATEN.

Lower side, with inscription. (Reduced to two-thirds of the actual size.)

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The Third or Present Church

Schindler is stated by Professor Traquair to have died in Quebec in 1786. His widow moved to Montreal and continued his business but on a smaller scale, and died in 1802.

As stated above, the name of Jonas Schindler appears amongst the pewholders in the first Christ Church. This was used by the congregation from 1789 till 1803. If Professor Traquair is correct in stating that Jonas Schindler died in Quebec in 1786, he cannot have been a member of Christ Church in Montreal, but as his wife resided in Montreal through the period during which the congregation worshipped in this edifice, the pew was probably taken in the name of Mrs. Jonas Schindler.

VI

BISHOPS HAVING JURISDICTION OVER THE MONTREAL DISTRICT BEFORE THE SEE OF MONTREAL WAS CONSTITUTED.

THE RIGHT REVEREND CHARLES INGLIS, first Anglican Bishop of any overseas diocese of the Empire and chief builder under God of the Church in Canada, was a son of the rectory and was born in 1734 in Glencolumbkille, County Donegal, Ireland, hallowed by the good works of Ireland's greatest missionary, St. Columba, "the Dove of the Churches", the founder of Iona and of numerous other houses of learning.

Bishop Inglis's ancestors in the direct line for four generations were clergy of the Anglican Church in Scotland and Ireland.

His father's death, when Charles was but eleven years of age, probably deprived the future bishop of a university education. Tutored however by his brother Richard, he became a master of English, Latin, Greek and Hebrew, and acquired a thorough education which fitted him for the work of school-master in the Free School for German children at Lancaster, Pennsylvania, whither he went to teach and study from 1755-58, at a stipend of £25 a year.

His strong and inborn church traditions turned his steps towards the ministry of the Church. He went to England and was ordained a priest in the Church of God by the Bishop of Rochester in Fulham Palace Chapel, London, in 1758.

Early Bishops Having Jurisdiction

After ordination he was appointed by the Society for the Propagation of the Gospel as their missionary at Dover, then in Pennsylvania but now in the State of Delaware. He remained there six years and then went to New York where he became assistant minister to the Rector of Trinity Church. When the Revolution took place the clergy of the church of England, being loyal to the King, were subject to many insults and much bad treatment. "One Sunday" (writes Bishop Inglis) "when I was officiating and had proceeded some length in the Service, a Company of about one hundred armed Rebels marched into the Church, with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle. The congregation was thrown into utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of this and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The Rebels stood thus in the aisle for near fifteen minutes, till, being asked into pews by the sexton, they complied. Still, however, the people expected that when the Collects for the King and the Royal Family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without any accident. Nothing of this kind happened before or since, which made it more remarkable. I was afterward assured that something hostile and violent was intended ; but He that "Stills the raging of the sea, and madness of the people", overruled their purpose, whatever it was".

Mr. Inglis became Rector of Trinity Church, New York, but not long after was included in an Act of Attainder passed by the New York Assembly in October 1779, he was declared guilty of high treason, all his property was seized and sold for £84,000 U.S. currency, he was banished on pain of death, and went

A History of Christ Church Cathedral

to England where he remained for three years and then went to Nova Scotia. At the time of the rebellion of the thirteen provinces there was no bishop of the Anglican Church on the American Continent. In 1787 he was consecrated Bishop of Nova Scotia, his Letters Patent giving him "Jurisdiction spiritual and ecclesiastical in Quebec, New Brunswick and Newfoundland which are not yet divided or formed into Dioceses or Bishop's Sees". *

It is interesting to recall that in St. John's Church, Washington, on the occasion of the visit of King George to that city in 1939, the prayers for the King were read, when President Roosevelt was one of the congregation, the incident passing with but little comment.

Dr. Inglis was a staunch believer in the right to supremacy of the Anglican Church in the Christian world. This was the keynote and motive of all he did.

His first tour in Nova Scotia and New Brunswick in 1788, his voyage to St. John's (now Prince Edward) Island and that to Quebec and Montreal in 1789 with other incidental visitations, conferences and appointments of commissaries, alone entailed a prodigious amount of work. His firm hand on discipline, his desire to lead and not to drive, his scholarship and wide reading, his power as a preacher, severe in his condemnation of luke-warmness and indifference, his humility and courtesy as well as his indomitable courage, energy and prudence, have all left an indelible impress of his personality upon Nova Scotia and far beyond its borders.

Bishop Inglis in his busy career found time in the summer of 1789 to make an Episcopal Visitation to "Canada". He remained there about two and a half

* From "Charles Inglis, Missionary, Bishop (1734-1816)" by R. V. Harries, K.C. Toronto. 1937. p. 45.

Early Bishops Having Jurisdiction

months, spending most of the time in Quebec and Montreal but according to tradition making a short stay in Sorel also. The total number of clergymen who could then be assembled from the whole Province of Quebec, which included at that time (as has been stated) both Upper and Lower Canada, to meet the Bishop was eight. It is recorded that "throughout his visitation as far as possible Dr. Inglis soothed the jarring elements which had so long retarded the progress of the Church" and he left a series of Injunctions to the clergy of the Province on his departure.

As has been already stated, this Visitation was one of the great turning points in the history of the Anglican Church in Canada. An account of it has been given in Chapter II. In all probability to it was largely due the separation of Upper and Lower Canada from the Diocese of Nova Scotia and the erection of a new diocese to be known as the Diocese of Quebec to embrace them. If Bishop Inglis did not before this visitation fully realize that his Diocese of Nova Scotia was so vast that it was beyond the power of any one man to administer it, he must have been fully convinced of this fact by this visit to "Canada". For while the oversight of such an enormous territory by a single bishop would be impossible even at the present time, it was even more difficult in the time of Bishop Inglis, for then all means of rapid communication and transportation were wanting. There were no railways, no steamboats, no motor cars, motor boats or air transport, indeed there were very few roads, and these when they existed were very bad. Nor were there any telegraphs or telephones. The only way that one could get from one part of the country to another was by water, using small sailing vessels or row boats on the larger rivers and employing canoes on the smaller streams.

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And so when Bishop Inglis, having come to Quebec from Halifax on His Majesty's Frigate *Dido*, had brought his visitation to an end "He embarked on board His Majesty's Sloop of War *Weasel*, where he was received with a salute of eleven guns, and immediately started for Halifax with a fair wind."

Shortly after Bishop Inglis returned to Halifax, he went to England and seeing clearly that it was absolutely impossible for anyone to administer a diocese of such enormous size as that which had been assigned to him by his Letters Patent from the Crown he urged the British Government to cut off from his diocese that portion of Canada which now embraces the Provinces of Quebec and Ontario, and to appoint another bishop over it. The Government having carefully considered the question acceded to his request, established the Diocese of Quebec, and appointed the Right Reverend Jacob Mountain to be the first Bishop of the same.

The family of Mountain is of French extraction, having emigrated to England on the revocation of the edict of Nantes, and settled in Norfolk, where they became proprietors of a small landed estate, called Thwaite Hall. It remained in their hands till about the middle of the last century. The last occupant, dying young, left two sons, the younger of whom afterwards became the first Bishop of Quebec. When, in 1793, the Government determined on the erection of the new See in Canada, the Bishop of Lincoln who had been tutor to Mr. Pitt recommended the Rev. Jacob Mountain for the appointment. Dr. Mountain had himself been known to Mr. Pitt at Cambridge, where he had been a Fellow of Caius College, and the Bishop's recommendation was readily adopted.

Dr. Mountain having been consecrated on the 7th July, 1793, embarked almost immediately for Quebec, accompanied by his wife and four children.

Early Bishops Having Jurisdiction

A residence in Canada in the eighteenth century involved so complete a separation from English friends, that all the members of the Bishop's family, and one of his sisters-in-law, the future Bishop's godmother, resolved "to share his exile". His elder brother, Dr. Jehoshaphat Mountain, rector of Peldon in Essex, with his wife, son and two daughters, as well as his own two sisters and the Rev. Salter Mountain, accordingly accompanied him, and after a voyage of thirteen weeks the "Thirteen Mountains" landed at Quebec on all Saints' Day.

The Mountain family now came to occupy a very prominent place in the history of the Church of England in Eastern Canada. Five members of the family at least occupied very important ecclesiastical offices. The records of their work which have come down to us are often rather discursive and disconnected in character, and it is only by a most careful study that confusion can be avoided and the respective members of the Mountain family can be distinguished from one another and their several positions and spheres of activity be clearly defined.

Such a study shows the five ecclesiastics above mentioned to be related to one another as follows :

The "Occupant of Thwaite Hall, Norfolk" had two (or more) sons :

- (a) The Elder, Dr. Jehoshaphat Mountain, at one time Assistant Minister at Three Rivers and later from 1800 until his death Minister (or "Rector") of Montreal.
- (b) The Younger, Dr. Jacob Mountain, First Bishop of Quebec.

Dr. Jacob Mountain (first Bishop of Quebec) had five sons and two daughters : -

- 1. The Prebendary of Lincoln Cathedral.
- 2. Dr. George Jehoshaphat Mountain, Third Bishop of Quebec (Bishop of Montreal).

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3. Robert, Officer in H.M. 75th Regiment, who later resigned his commission and entered the ministry.
4. Died in childhood.
5. Col. Armine S. H. Mountain, Adjutant-General of H.M. Forces in India. He was born in Quebec in 1797.

Then there was Rev. Armine W. Mountain, M.A., Incumbent of St. Michael's Chapel, Quebec, son of Dr. Geo. Jehoshaphat Mountain, and the Rev. Salter Jehoshaphat Mountain, (a cousin of Rev. George Jehoshaphat Mountain), Anglican Minister of the Parish of Quebec, who later moved to Cornwall. He seems to have been a son of Rev. Jehoshaphat Mountain, Rector of Montreal. Although this gentleman is always referred to as Salter Mountain, his full name is Salter Jehoshaphat Mountain as shown by an entry in the Records of Christ Church Cathedral in Montreal, where on June 9th, 1816 his daughter Sarah was baptized by her father "Salter Jehoshaphat Mountain, Officiating Minister at Quebec." This explains why when the Rev. Jehoshaphat Mountain succeeded the Rev. Mr. Tunstall as Rector of Montreal, the records of Baptisms, Marriages and Burials for the first six or seven weeks after his appointment, are signed "S. Jt. Mountain" but after this always "Jt. Mountain". It would seem that the Rev. Salter Mountain came to Montreal to assist his father for a time when the latter moved from Three Rivers to Montreal to assume the duties of his new position.

The chief source of confusion is that the several Jehoshaphat Mountains are apt to be mistaken for one another. This is largely due to the fact that the existence of three persons in the same family bearing this outlandish name is not expected, and its holders

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are apt to be considered to be the same person. They must be carefully distinguished.

The Right Reverend Jacob Mountain, the first Bishop of Quebec, did not apparently influence the Church in Montreal to the same extent as Bishop Inglis. He was, it would seem, an English gentleman of high ability and distinguished bearing, an able writer, a good musician and skilful with his pencil.

Dr. Jacob Mountain, when in England had been incumbent of St. Andrews, in Norwich, and later vicar of Buckden in Huntingdonshire, and Chaplain to the Bishop of Lincoln. On coming to Canada he exchanged the beauties of a highly cultivated countryside and all the social amenities of an old and mature civilization for the ruder forms of life of a new country. He made triennial visitations to outlying portions of his diocese and in some of his letters describes his experiences. Writing to his son, Dr. George Jehoshaphat concerning one of these made in 1816, he says: "You will be glad to hear that I got through my long visitation (three months and four days) in all respects more satisfactorily than I expected. Travelling in the canoe enabled me to see a great deal more of the country and of the people than I could otherwise have done. That part of the upper province which was new to me * far exceeded in beauty and fertility all that I had seen before, and the climate appeared to be delightful. A great part of the new townships in Lower Canada surpassed in beauty, and equalled in fertility, all that I had seen in Upper Canada. I can scarcely imagine anything more picturesque or romantic. The country about Lake Memphremagog more especially, I think can

* He had coasted Lake Erie in a canoe furnished by the N.W. Company, with twelve voyageurs, and visited the missions at its upper end, which, by the route he took, are scarcely less than 1000 miles from Quebec.

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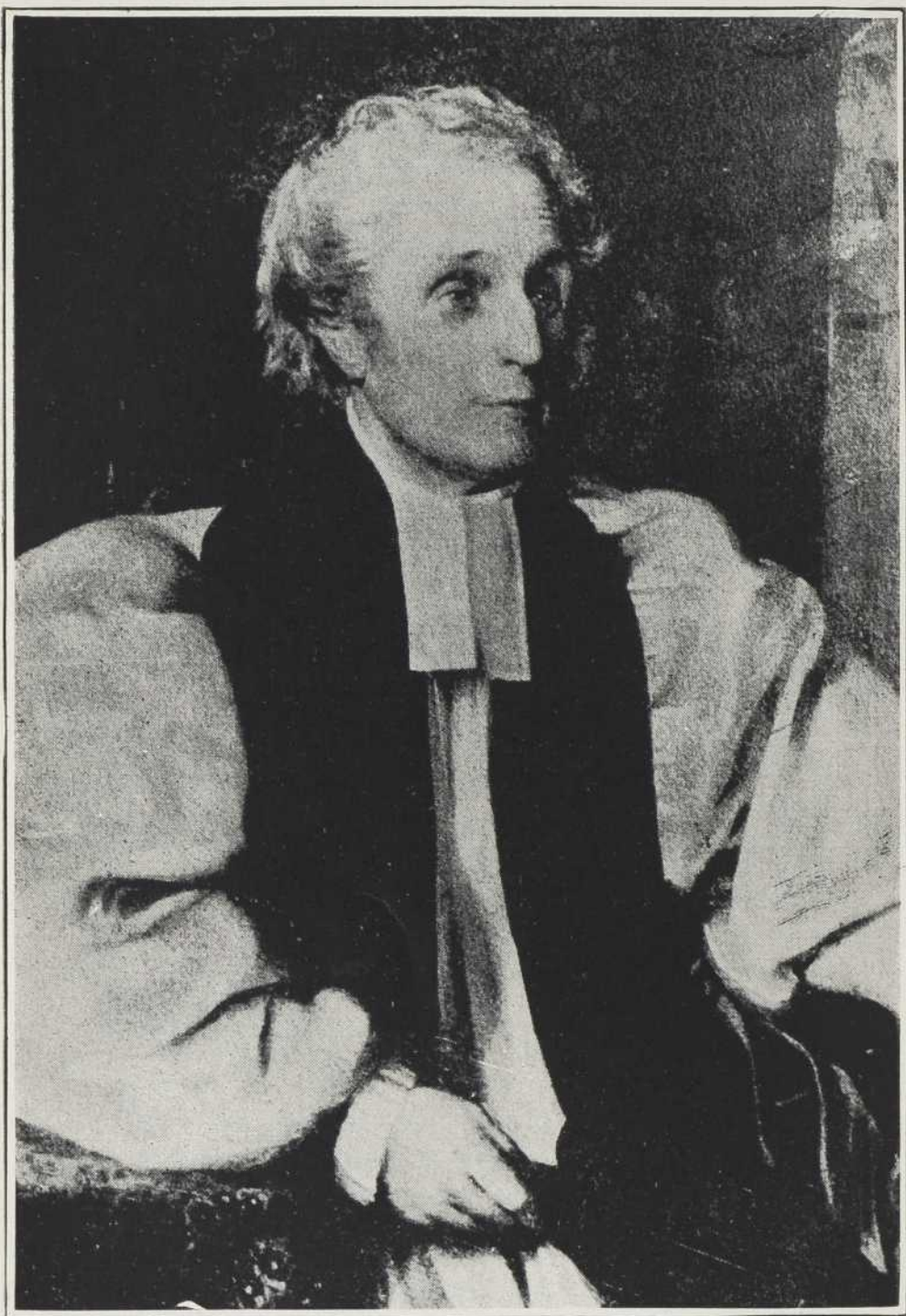
hardly be exceeded anywhere ; but the climate is not so soft, nor the colour and form of the woods so admirable, as in Upper Canada. From St. Armand to the river St. Francis, (a sort of zig-zag diagonal of all these townships,) we travelled in waggons, over high mountains, and through deep valleys and woods, in roads composed of rocks and roots, only exchanged occasionally, for short, but deep, black, swampy soil. Nobody would believe, before I tried it, that it could be so accomplished, but thanks be to God, it *was* so accomplished, although we sometimes could not advance more than twelve miles a day, and though we ourselves frequently thought the obstacles insurmountable. It has been accomplished, too, (through mercy) not only without injury to my health, (though for a few days I had reason to fear that the old complaint in my side was alarmingly increased by it) but with a great improvement of it. I found myself able to walk seven or eight miles at a time, through bad roads and much more through good. I preached at every place where I stopped and found it practicable to hold divine service (four times, for instance, in five days,) and made many arrangements for the establishing of future churches. Have I not great reason to be thankful that I have been enabled to do all this, and that, having done it, I yet experience undiminished, the strength and activity which I have recovered ? At my time of life, this cannot last long, but it becomes me gratefully to enjoy it while it does." *

He, however, bore all the inconveniences of this rough life with that devotion to his high calling which led him to come to Canada in the first place.

At the time this letter was written his episcopal labours had been carried on for twenty-three years

* "A Memoir of Dr. George Jehoshaphat Mountain, D.D., D.C.L., Late Bishop of Quebec". By his son, Armine W. Mountain, M.A.

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THE RIGHT REVEREND GEORGE JEHOSHAPHAT MOUNTAIN. "Bishop of Montreal". (From a portrait in the McCord Museum of McGill University).

Early Bishops Having Jurisdiction

and he was about to visit England to procure if possible some relief by resigning his charge into the hands of some younger man, if possible those of his son, George Jehoshaphat. He was, however, unsuccessful in his mission in this respect and returned to Quebec in 1818 and resumed his labours. He died in 1825.

A good anecdote is told in connection with the selection of Dr. Jacob Mountain for the newly erected See of Quebec. It is alleged that he was presented at Court to George III just at the time when the Royal mind was occupied with procuring a suitable clergyman for the position in question, in response to petitions from the colony. As the story goes, the king remarked that he wished that he could find a clergyman who would be willing to go to Canada, to fill the office of Bishop of Quebec, when Dr. Mountain quickly answered, "Say unto this Mountain, be thou removed and be cast into the See". The King laughed heartily and the royal mandate accordingly went forth. If this did not take place, it ought to have taken place. It would have been a display of wit, not unworthy of a scion of the House of the Montaignes.

THE RIGHT REVEREND GEORGE JEHOSEPHAT MOUNTAIN, the first "Bishop of Montreal," occupies a peculiar position, standing as he does, between the Bishops already referred to in the present chapter and Bishop Fulford and his successors. He was appointed "Bishop of Montreal", and bore that title for many years before the See of Montreal actually came into existence.

He was born on the 27th of July, 1789, three days after the taking of the Bastille in Paris, at the parsonage house of St. Andrews in Norwich, and was brought to Canada while yet but four years old when his father came to take up his duties as Bishop of

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Quebec. When 16 years of age he returned to England with his elder brother to pursue his studies, and eventually entered Trinity College, Cambridge, where he became a scholar. He was attracted more particularly to the study of Classics and graduated in 1810.

The following year he returned to Quebec and being admitted to Deacon's Orders in 1812, devoted the whole remaining portion of his life to the continuous service of the Church of England in Canada. During his Diaconate he acted as secretary to his father, the Bishop of Quebec, and also assisted his cousin, the Rev. Salter Mountain, M.A., who accompanied the Bishop to Canada in 1793, being then in Holy Orders, and was Minister in Quebec.

In 1814 he was admitted to priest's orders by his father in the Cathedral at Quebec and was licensed as Evening Lecturer in the Cathedral, but in the same year he was appointed Rector of Fredericton, New Brunswick, and took up his residence in that city. After serving in Fredericton with great diligence for two years he returned to Quebec to take the place of Reverend Salter Mountain, M.A., who had removed to Cornwall in Upper Canada. At that time there existed in the Anglican Church in Canada two officers bearing the title of "Official". These had duties somewhat analogous to those of Archdeacons, and later on were given that title. There was one for the Church in Upper Canada and another for that in Lower Canada. Dr. George Jehoshaphat Mountain was appointed "Official" for Lower Canada in 1821. Already in 1819 he had received the degree of D.D., on his father's recommendation, from the Archbishop of Canterbury, and was appointed by the Government a member of The Royal Institution for the Advancement of Learning, in which capacity he visited and inspected schools. Later the operations

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of this body were confined to the control of schools of a higher order.

In 1821 the Parish of Quebec was erected by Letters Patent and Dr. George Jehoshaphat Mountain was appointed Rector. His predecessor, the Rev. Salter Mountain, had at one time used the title "Rector of the English Church at Quebec" but later styled himself "Officiating Clergyman", which title was used by his successor till 1821, when Quebec being officially erected into a parish, the title Rector was officially authorized.

In September, 1821, on the arrival of the charter of McGill College, Montreal, the Bishop of Quebec submitted to the then Governor in Chief a plan for its establishment as a University, which he had drawn up for the Duke of Richmond, by whom it had been approved. It met with the same approbation from Lord Dalhousie, who also, as well as the Lieut.-Governor of Upper Canada, and others, expressed his hearty approval of the Bishop's recommendation that the Archdeacon of Quebec should be the first Principal. The will of the Hon. James McGill, however, having been contested, the establishment of the university was delayed. In order to comply with the condition of the will of the Hon. James McGill, - that the university be erected and established within ten years of his death - it became necessary towards the close of 1823, to make a *pro forma* appointment of professors, whose names the Bishop was requested to submit. The Archdeacon was accordingly nominated honorary Professor of Divinity and Principal of the College, and held these offices till 1835. He never, however, acted in his capacity of professor, for up to that date the Medical Faculty only had been organized, and there were no resident students. His position as a Governor of the University entailed for many years much labour and correspondence.

A History of Christ Church Cathedral

The following note is from Chapter III of Vol. I of the "Storied Province of Quebec". This chapter was written by Rev. Sydenham B. Lindsay: "On June 24, 1829, Bishop Stewart presided at the formal opening of McGill University, the first Principal was Geo. Jehs. Mountain."

In 1829 the Archdeacon took part at Montreal in the "ceremony of taking possession of McGill College," when he, in his capacity of Principal, delivered an address, and conducted the devotions. "It was an interesting occasion", he writes, "and it is a nice place: I should have no objection to live there, and fulfil my present nominal charge."

When Jacob Mountain, the first bishop of Quebec, died in 1825 he was succeeded in the following year, by Dr. Stewart, who thus came to be the second Bishop of Quebec. Like all his predecessors, he fully recognized that the duties of such an enormous diocese were greater than could possibly be discharged by any one man, no matter how diligent he might be, and on that account he also sought earnestly to have the diocese of Quebec subdivided. Bishop Stewart, after a lengthy illness died in 1837.

In 1836 Archdeacon George Jehoshaphat Mountain was appointed by His Majesty the King as Suffragan Bishop of Quebec, under the title of "Bishop of Montreal". He was consecrated Bishop of Montreal in the Chapel of Lambert Palace on Sunday, February 24th of that year. But on account of the impairment of Bishop Stewart's health the charge of the whole diocese of Quebec devolved upon him at once.

While Archdeacon Mountain was appointed to assist the Bishop of Quebec under the title of Bishop of Montreal, he had no separate jurisdiction, nor was any See of Montreal as yet erected. He always however retained and used the title "Bishop of

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Montreal", and he tells us that his object in doing so was to familiarize the British Government and the British people with the name "Bishop of Montreal." At length in 1850 Montreal was erected into a separate diocese, Bishop Fulford was appointed by the Crown to be its Bishop and fresh Letters Patent were issued appointing George Jehoshaphat Mountain to the See of Quebec, which he had already administered for fourteen years.

Bishop Jehoshaphat Mountain, while "Bishop of Montreal" made episcopal visitations covering all the more settled portions of his enormous diocese and has left interesting accounts of the conditions of the country as he saw it. Travelling through those parts of Canada in that time of its early settlement was difficult. The roads were bad and often abominable, the food was coarse and the beds often left a very great deal to be desired. In fact, all were about as bad as they are at present further back in the woods on the confines of civilization. The bishop, however, does not complain of them for he recognized that these hardships were those in which his people passed their lives and which were the necessary concomitants of the first settlement of a country. He furthermore was continually upheld by a sense of his high calling. Nevertheless this rough life could not but be a hard experience for he had been born and brought up to other things. He was sensitive by nature, a highly educated man and a lover of beautiful things and of a gentle life. He had a keen love of nature and in his journeys often writes of the romantic beauties of the scenery, when to the ordinary man the discomforts of the situation would turn his thoughts into very different channels.

One of the most interesting "Visitations" which the bishop made was to a district far beyond the confines of his own diocese, namely, to a settlement

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on the banks of the Red River near Fort Garry, now Winnipeg. This originated in the year 1811 when the Earl of Selkirk established an agricultural settlement in this district. In the course of years it grew through the addition of a number of officers and men of the Hudson Bay Company who settled here when they retired. Still others contributed to its growth.

The bishop has left a very interesting account of his trip in a series of letters to the Church Missionary Society's Headquarters in London, which were subsequently published in the form of a little book under the title of "The Journal of the Bishop of Montreal during a visit to the Church Missionary Society's North-West America Mission", London, 1845. One of the chief interests of the book is that it enables a comparison to be made between Manitoba and the means of reaching this province from eastern Canada, then and now.

The bishop's voyage was made in 1844. He left Quebec on May 13th and on reaching Montreal drove out to Lachine. There on May 16th he embarked in a large canoe provided by the Hudson Bay Company and paddled by a crew of 14 men. These were Indians from Caughnawaga and French Canadians in about equal numbers, while the baggage, equipment and provisions were estimated to weigh about a ton and a half.

It took him 38 days to reach the Red River Settlement where Winnipeg now stands, arriving as he did on June 23rd.

Leaving Lachine, they paddled up the Ottawa to the River Mattawa, then through a series of little streams and lakes to Lake Nipissing. Thence down the French River to Lake Huron, along the north shore of this lake for 190 miles to the present position of Sault Ste. Marie. Then they coasted along the north shore of Lake Superior to Fort William, up the

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Kaministiquia to Rainy Lake and the Rainy River, across the Lake of the Woods to Rat Portage, down the Winnipeg River to the Red River and up this stream to their destination. Along their route there were, of course, many portages, one of these having a length of five miles.

There was at that time in the Red River Settlement a population of 5143 persons, of whom 2345 were Protestants, all Anglicans, and 2703 Roman Catholics. These were chiefly Indians and Half Breeds, with a few whites. As the season was short the bishop could remain in the Settlement only some 18 days. He got back to Lachine on August 14th. During that time he held many services, ordained two and baptized 846 persons.

Even on the way back after the completion of his work in the far west, the bishop was not idle but beguiled the time which he spent in the canoe by setting forth some thoughts and impressions of what he had seen in some short poems which were later published in an interesting little volume entitled "Songs in the Wilderness."

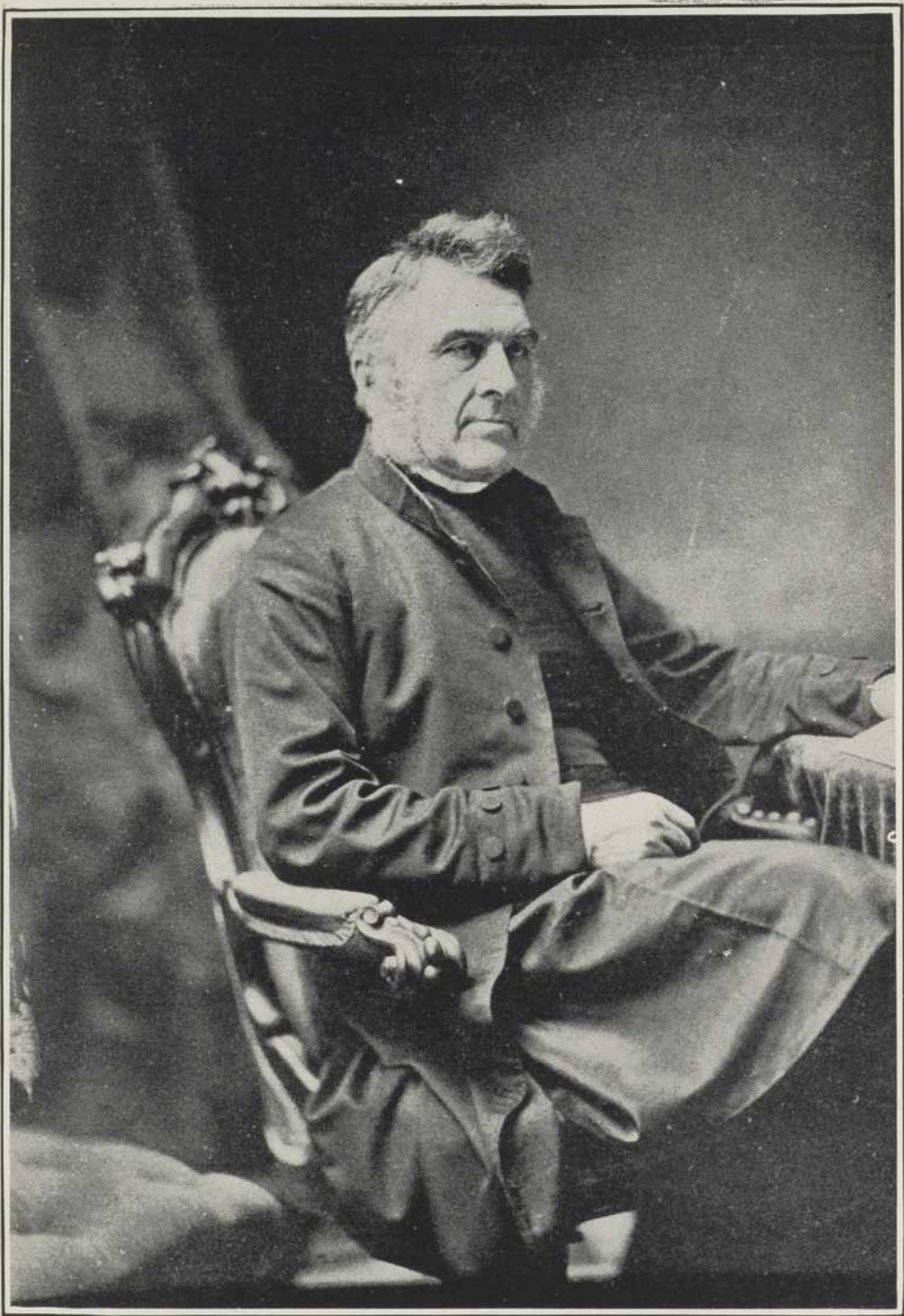
VII

BISHOPS OF MONTREAL

THE MOST REVEREND FRANCIS FULFORD, D.D., Lord Bishop of Montreal and Metropolitan of Canada came of a distinguished English family of Saxon origin and which was one of influence and importance as far back as the time of King Richard the First. "Folefort", as the name is written in Domesday Book, but now known as Great Fulford, had been held by uninterrupted descent for more than 600 years. It is situated in the Parish of Dunsfield about nine miles southwest of Exeter in Devonshire. The family took an active part in the Wars of the Roses, being ardent Lancastrians, and later fought for the King against Cromwell. One of the members of the family accompanied the Earl of Devonshire on the expedition which relieved Exeter when it was besieged by Perkin Warbeck in 1497. This was probably the Earl of Devon on whose monument in St. Peter's Church, Tiverton, there is found the quaint but well-known inscription :

Hoe ! hoe ! who lives here ?
Tis I, the good Earle of Devonshire,
With Kate my wife, to mee full deer ;
We lived together fyfte-fyve yeere.
That wee spent, wee had,
That wee lefte, wee loste
That wee gave, wee have !

Bishop Fulford was the second son of Baldwin Fulford, Esq., of Great Fulford, and was born at



THE MOST REVEREND FRANCIS FULFORD.

Bishop of Montreal and Metropolitan of Canada. (From a photograph in the possession of Miss Estelle Holland of Montreal).

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Sidmouth in 1803. He entered Exeter College, Oxford, in 1821, taking his B.A. degree in 1824, and being in the following year elected a Fellow of his college. In 1828 he was ordained to the Priesthood in the Cathedral of Exeter. In 1830 he married Mary, the elder daughter of Andrew B. Drummond, Esq., of Cadland, Hants. After filling successively curacies in two parishes, he was appointed to the Rectory of Trowbridge in Wiltshire, where he resided for ten years, from 1832 to 1842. While there, in addition to his clerical duties, he acted at the request of the Government as a Magistrate, and to his clerical experiences added a practical acquaintance with judicial duties. In 1842 he resigned the Rectory of Trowbridge and accepted that of Croydon, which he held until 1845, when he was licensed by the Bishop of London as minister of Curzon Chapel, Mayfair. He held this position until he was selected by Her Majesty Queen Victoria as Bishop of Montreal, and was consecrated at Westminster Abbey on the 25th July, 1850. The University of Oxford conferred upon him the honorary degree of Doctor of Divinity.

In these various positions held by the Bishop he acquired a wide range of experience which was of great value to him in his new surroundings in the Dominion of Canada.

The Bishop had also been active in the literary forces of the Church of England. He was editor of the *Colonial Church Chronicle*, and thus acquired an extensive knowledge of the conditions and problems of the Colonial Church. He had also found time to write two volumes of "Plain Sermons on the Church and her Services", and a treatise on the "Progress of the Reformation in England".

Bishop Fulford came to Canada in 1850. The *Montreal Gazette* records, in its issue of September 12th of that year, that "The Bishop of Montreal

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accompanied by Mrs. Fulford and their son and daughter arrived at half past seven in the morning in the Steamer Burlington at St. John's. On the following Sunday, September 15th, he was enthroned at Christ Church, in Notre Dame Street, Montreal, which thence-forward became the Anglican Cathedral of the Diocese. His Lordship preached the sermon on this occasion, taking as his text, 'Lord, I will follow thee whithersoever thou goest'".

Six years later, in 1856, the Cathedral was completely destroyed by fire but, as has been already mentioned, steps were at once taken to replace this by another, much larger and more beautiful building, the present Cathedral, the foundation stone of which was laid by Bishop Fulford on May 21st, 1857.

On Advent Sunday 1859, his Lordship preached the opening sermon in the new Cathedral, which will thus always be associated with Bishop Fulford's name.

Bishop Fulford's episcopate embraced the years from 1850 to 1868. He was the last Canadian Bishop appointed by the Crown. It was a critical period in the history of the Diocese and it was very fortunate that during this time, it was under the rule and direction of a bishop who was at once so wise and so just.

The attitude of mind in which the bishop approached his work in Canada is seen in the words of a reply which he made to an address presented to him by a representative of the laity upon his arrival in Montreal: "It will be to you, gentlemen, that I shall look with hope and confidence. I feel that, coming amongst you as a stranger, I shall have much to learn before I shall be fully acquainted with all the details of your social condition, your habits of life and thought, the actual state of my Diocese, its wants, and the best advised and most practicable ways of supplying them. I rely upon your bearing with me

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while I am endeavouring to identify myself with you in all the relations of life, that you will give me credit for an anxious desire to do that which is right and just, and support me in the discharge of my arduous duties . . .”

He said later that just before leaving England he called upon his Metropolitan the Archbishop of Canterbury, who sent him forth with many words of kindness, counsel and blessing, and exhorted him in these times of division and controversy “To be temperate in all things”.

There was in church circles in Canada much excitement and alarm owing to the developments of the Oxford Movement in England, and many people were much exercised to learn whether the new bishop was “High”, “Low” or “Broad” church. Before long however they learned that he was not a member of any party, but one who was devoted to true religion and piety, a staunch devotee of those things which he regarded as essential, but believing that a wide range of opinion should be tolerated, and caring nothing for a host of minor questions which were then the subjects of widespread and often angry controversy. He felt that the true position of the Anglican Church was that of a place of charity as well as of truth. His position with reference to such matters is illustrated by certain incidents narrated by Mr. Fennings Taylor in his essay on Bishop Fulford, which is the chief source of our knowledge of this most estimable man and from which the information contained in the present sketch is chiefly drawn. The first of these was on the occasion of a banquet given to welcome his lordship to Canada immediately after his arrival. The banquet was over and the ladies had just withdrawn, when an adventurous clergyman, determined to draw from the Bishop a pronouncement with reference to the party in the church to

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which he belonged, proceeded to do so. Seating himself opposite to, and at the same time addressing the Bishop, he is reported to have said : "In the first place, my Lord, I shall frankly make a confession with respect to myself, and then I shall as frankly ask a question with respect to your Lordship". Now the Bishop was one of those calm Englishmen whom it was difficult to surprise and not easy to perplex. Those who knew him will easily recall his passive expression and imperturbable manner, his calm, earnest, untroubled eyes, with their steel and bronze tints. They will remember, too, the suppressed humour, the ill-concealed mirthfulness that lodged mischievously near his eyebrows, or lingered patiently in the lines of his mouth. Neither will they forget the courtly attitude of high bred attention which he habitually wore, but which he more pointedly assumed when any one addressed him. They will probably fill up for themselves the outline of the picture which we have attempted to give, and their own recollection of the original will enable them to supply the expression of curious amazement which his face must have worn for the occasion, as, without preface or circumlocution, he heard himself addressed by the excited rector somewhat in the following words : "I am a low churchman, my lord, a very low churchman I may say !" But before the declaration was supplemented with the threatened question, the Bishop broke the thread of inquiry by observing, in words of measured gravity : "By which I hope you mean, Mr. Blank, that you are a very humble churchman !" Then turning to his host after the manner of one who knew how to direct as well as how to rebuke, added : "I think we had better join the ladies."

The second incident occurred on the occasion when the Bishop was for the first time the guest of a

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very earnest and hard-working missionary. "I like your Sunday service, it is simple and hearty," observed the Bishop to the Missionary.

"Ah, my Lord", was something like the answer, "here, where I live, I am Mr. Rubric, but at my outlying stations I am Mr. Latitude, perhaps your lordship would call me Mr. License. This is my model church and my model service, and I am working in the hope of bringing the others up to it". Now Mr. Rubric, as we shall for convenience call him, had four or five stations. Where he lived, the church was finished, and the services were, as we have reason to think, quite worthy of the commendation they received. Parenthetically we may mention that the surplice was worn throughout the service. But the outlying parts of his mission were new and wild, and the people for the most part were little acquainted with any special form of religion, and generally called themselves Protestants. Unquestionably they knew less of the worship of the Anglican Church than of the worship of any other Christian body. Mr. Rubric, out of respect to the prejudice of some who had never seen a surplice used in public worship, as well as from regard to the wish of others that the parson "should not be dressed like other folk," performed the whole of the service at one of his stations in a black gown. At a third, he neither wore gown nor surplice : while at a fourth, he shut his eyes like a puritan and prayed the Church prayers, which he had committed to memory, with his prayer book closed. "These people", he observed to the Bishop, "know nothing of the Prayer Book, and have only heard extempore prayer. Moreover, they are prejudiced on the subject of forms and are wholly ignorant of liturgies. They will not respond in the Litany or repeat alternately the verses in the Psalms, therefore I omit the former and read the latter throughout. In the meantime I am trying

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to teach them, for they are not worse than were the people of my other stations when I began, and I think I am making progress". "And I shall not interrupt your work Mr. Rubric", said the Bishop, "but don't you ask me to approve of it officially and I hope no one else will ask me to condemn it officially".

In 1865 there was published in Montreal a very interesting volume entitled "Sermons, Addresses and Statistics of the Diocese of Montreal" by Bishop Fulford. In the preface of this volume he refers to the invaluable help received by the Diocese of Montreal from the "*Society for the Propagation of the Gospel*" and his earnest hope that while the income for church purposes derived from the diocese itself had rapidly increased during the ten years preceding 1865, at the earliest possible date the diocese should cease to draw upon the Mother Country and provide the means for its own support.

"In the future history of the Anglican Church" he writes, "no unimportant chapter will be that in which its rise and progress in the Colonies of England is described; and as the chief agent in promoting this good work, "*the Society for the Propagation of the Gospel*" will merit special acknowledgment and commendation. The earliest labours of that Society were connected with this Continent; and though interrupted in the United States by the political revolution which separated them from the mother country, yet some of the good seed sown there, before that event took place, has produced fruit; while in the Provinces, for the greater part of a century, down to the present time, the Society has never failed to act as the careful and beneficent nursing-mother of the Church and all her institutions. For a long period, the clergy who officiated in Canada were, in the strictest sense, Missionaries of that Society: they were selected and sent out from England, reported

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all their proceedings directly to the Secretary, and drew their stipends from the Treasurer in London. . . We must ever cherish with feelings of reverence and gratitude the names of my two predecessors, Bishop Stewart, and the late Bishop Mountain ; while many individual clergyman who, like them, are gone to render up their account, are affectionately remembered as having, in the true spirit of Christian Missionaries, lived, and laboured, and died in various parts of the earlier rough settlements of the Province. If our position is now altered or advanced in any measure, we must acknowledge what we owe to these faithful men, who, like the emigrant in the backwoods, made the first clearance in the spiritual wilderness, and, in faith and hope of future harvests, cast in a few seeds of heavenly truths amid the stumps and boulders that seemed almost to forbid their growth.

It was just about the period of the formation of the Diocese of Montreal, by the division of the old Diocese of Quebec, in 1850, that the Society for the Propagation of the Gospel began to enforce its reasonable demand that some more systematic efforts should be made by the Church, in order to raise the necessary funds for its own support, and thus relieve them from the burden they had so long and so kindly borne.

When the Diocese was formed in 1850, there were forty-nine clergymen officiating in it, and one catechist. Of these, thirty-six and the catechist received aid from the Society.

Instead of forty-nine clergymen officiating, as in 1850, with one retired Missionary and one Catechist, we have now (1865) seventy-three clergymen and five catechists officiating, besides four retired Missionaries and three widows paid on account of the Society. And whereas we used to receive £3,660 per annum from the Society, we now only receive £2,940;

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which sums after deducting respectively the amounts paid for pensions, namely £100 from £3,660, and £500 as now from £2,940, leaves us at present only £2,440 annually out of Society's grant, instead of £3,560 for the actual service of the Church....". While, however, the Diocese of Montreal now supports itself the rapid opening up of the great western Provinces of Canada has developed ever increasing needs, toward the satisfaction of which the Society for the Propagation of the Gospel still contributes large amounts annually.

The war has now so greatly increased the financial burdens of the Mother Country that the Missionary Societies there find it increasingly difficult to secure funds for the continuation of the work. And this year (1940) at the Annual Meetings of the Canadian Church held at Stratford, it was decided to make a very serious effort to collect in Canada all the money required to carry all the work of the Canadian Church without any further help from Great Britain. If this is done the earnest desire of Bishop Fulford will at last be attained.

One of Bishop Fulford's little idiosyncrasies, sometimes mentioned by members of Christ Church Cathedral of his time, was that he always wore 'lavender' coloured gloves when he preached. It will be noticed that in his very fine portrait which now hangs behind the platform in the Synod Hall he is so represented.

One of the Bishop's outstanding characteristics was the cordial relations which he maintained with all other Christian bodies. Owing to this he was much beloved by all of them. When he arrived in Montreal he was met by Bishop Bourget, the Roman Catholic Bishop, who is reported to have greeted him with the words: "Your flock is waiting for its Shepherd". Thus began a friendship between the two

bishops which continued throughout their lives. They were frequently seen walking arm in arm on the public streets bent on some errand of mercy, and when he died citizens of all denominations mourned and men of every race and creed attended his funeral. The attitude which he wished all his clergy to adopt is set forth in his charge delivered at his Primary Visitation held in Christ Church Cathedral in 1852.—“We must look at the duties of the Clergy, not only towards those within our own communion, but also towards those who are without. The visible unity of the body of Christ is marred by the sins and weakness of man, and the unbeliever and the ungodly draw from thence much encouragement to gainsay the truths of revelation, and the plain requirements of the law of God. If, therefore, the differences that exist between various religious communities are not thought of material importance, they must surely appear to us to be unjustifiable and sinful ; if, however, we think ourselves justified in maintaining them, we ought to be fully persuaded in our own minds of the grounds upon which they are founded. But in all such questions let it be our care still to maintain our Christian charity, to contend for truth, not for victory : to condemn, not persons, but their errors, and to be far more diligent in declaring positive truths, than in denouncing the belief or practice of our neighbors. A little religion is very apt to engender a violent spirit of partisanship ; a larger measure of grace and knowledge, while it confirms us in our own position on better and clearer grounds, teaches us also more correctly in what way we ought to act towards others. ‘We have just enough religion’ says an excellent author ‘to make us hate, but not enough to make us love one another’. If we establish truth, error will fall of itself, not immediately perhaps, but gradually and finally. Belief cannot be forced. To

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attempt it will only generate hostility. But by the exercise of Christian virtues, by upholding the truth with meekness and gentleness, by putting the most candid construction upon the motives of them that be in error, by inducing them to view the truth from other points than those to which education or habit have accustomed them - by such methods will the Christian religion be most successfully propagated. If you endeavour to cultivate such a spirit, no one, whose opinion is worth listening to, will ever think the worse of you for being faithful to the specific principles of the communion to which you belong, or for being anxious to act up to the tenor of your ordination vows. Far otherwise; be assured that your truth and consistency will gain respect and confidence, your Christian moderation and charity will win love and souls. . . ."

The securing of a sufficient number of well trained men to supply the needs of a rapidly growing diocese was one of the difficulties which confronted the Bishop at all times. In his charge to the Clergy of the Diocese of Montreal in 1852 he said "To any good and faithful men (and others we cannot wish to associate with us here) who have been educated and are qualified for the ministry at home, our low estate can seldom permit us to offer anything equal to what their services command as a remuneration in England.

If then we are to have a trained and educated Clergy, we must look, for anything like a regular systematic supply, to training up a native ministry of our own. And there are some advantages in such a plan which could not be obtained any other way; though we may not at once be able to make every provision for this which seems requisite.

It was hoped that by the establishment of McGill College in this city, the Church would have possessed

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an institution capable of supplying us with what we require. The difficulties and disputes, that have hitherto destroyed the usefulness of that munificent bequest, are much to be deplored; and, on every public ground, I sincerely wish that they may be removed and settled. But whether it will ever become an efficient institution, and if so, whether we shall be able to associate ourselves with it, or otherwise to provide here for the education of candidates for the ministry, it is impossible for me to say. Still in the meantime, we are not left wholly without resources. The College which the Bishop of Quebec, while administering the affairs of the undivided Diocese, founded at Lennoxville, in 1845, has already supplied us with no less than ten of our present Clergy and those not the least faithful of our body. And though it is not now within the limits of this Diocese, it is still open for us to enjoy the benefit of it, and I have myself been appointed one of its Trustees."

An illustration of what some considered the Bishop's policy, but what we prefer to call his wisdom, is associated with the history of the Montreal Cemetery for the internment of Protestants. In other places in Canada, different denominations of Protestants possess, as at Toronto, separate places of burial; or as at Quebec, one place of burial with border lines dividing those who sleep in consecrated from those who sleep in unconsecrated ground. Both arrangements present some sentimental, and many practical disadvantages, for they separate in death those who lived together, and were probably related to one another in life. The Bishop appears not to have recognized a necessity for such separations; and therefore, when the Montreal Cemetery was set apart for the burial of the dead, his Lordship won golden opinions for himself and for his church by suggesting, or by acting on the suggestion of others, that

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denominational distinctions should not be perpetuated in the grave, but that the whole enclosure should be peacefully dedicated to one common purpose, and solemnly consecrated in accordance with the form and ceremonial of the Anglican Church. *

When Bishop Fulford came to Canada the authority of the Colonial Bishops in their respective Sees was really absolute and might at any time become oppressive. Appeals from their decisions could only be taken to the Archbishop of Canterbury, who was almost beyond reach. Petitions had therefore been presented by the clergy and laity of Canada to the Imperial Parliament, praying on behalf of the Anglican church in Canada for permission to hold deliberative conventions for the management of her own affairs. The House of Commons was unable to agree on any measure of relief although the effort to secure such was made for three successive sessions. It was therefore decided to apply to the Provincial Parliament, and in 1856 an "Act to enable members of the United Church of England and Ireland in Canada to meet in Synod" was passed and having been passed was assented to by Royal Parliament in 1857. This Act included the right to appoint a Provincial Metropolitan. In 1859 the Diocesan Synods of Quebec, Toronto and Montreal, being three out of the four Canadian Dioceses, petitioned Her Majesty to appoint one of the Canadian Bishops "to preside over General Assemblies of the Church in the Province" and in 1860 letters patent were issued promoting the Right Reverend Francis Fulford, D.D., Bishop of Montreal, to the office of Metropolitan of Canada, and in 1861 "the first Provincial Synod of the United Church of England and Ireland, in

* The Last Three Bishops Appointed by the Crown for the Anglican Church of Canada". By Fennings Taylor - 1869. p. 76.

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Canada, was begun and holden in the city of Montreal”.

Thus a method of church government suitable to Canadian conditions, but quite different to that of the parent church in England, was brought into existence.

The Bishop's health had begun to fail but he worked on steadily. On the 9th of September, 1868, the Triennial Meeting of the Provincial Synod took place in Montreal. The usual service was held in the Cathedral and an informal meeting of the Delegates followed. When the Synod assembled next day, the Metropolitan See was vacant, for Francis Fulford, D.D., Lord Bishop of Montreal and Metropolitan of Canada had passed away.

The question as to where Bishop Fulford resided in Montreal has sometimes been asked and a certain interest is attached to it. The writer has endeavoured to ascertain the true answer to this question by an examination of the early directories of Montreal, which Mr. Robert Lovell, the head of the firm of Messrs. John Lovell & Son Limited, who were the publishers of these directories from before the time of Bishop Fulford down to the present time, was good enough to place at his disposal. The series for the 50's and 60's is not complete, indeed it seems to be doubtful whether a directory was published every year, but the story which they reveal is practically conclusive. Bishop Fulford arrived in Montreal in the month of September in the year 1850. There is no directory for 1851 but that for the following year shows that in 1852 the Bishop lived at 16 Bellevue Terrace, Dorchester Street. This Terrace according to the directory was situated between Mountain Street and Aqueduct Street. Crescent Street, which now runs north from Dorchester Street between these two streets had not then been opened up. In

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1853 the Bishop lived "on Dorchester Street near Bellevue Terrace". In 1855, 1856 and 1857, he is stated in the directories to have resided in "the See House, Dorchester Street near Bellevue Terrace". In 1858 he moved to "13 Phillips' Square", where he remained until 1862. In a note which appeared comparatively recently in the Montreal "Standard", this house is referred to as "his big house on Beaver Hall Square" - Phillips' Square at that time having extended further south than it does at present. In the directory for 1863 he is stated to be residing on "University Avenue" and in the following year to be occupying the "See House on University at the corner of Burnside Street". This was a small house built for the schoolmaster of a school house which now forms part of the Synod Hall at this corner and which was near if not indeed the same house as that which now bears the number 1449 University Street, in which he certainly resided during the later years of his life and in which he died in 1868.

In the directory for 1862-63 the name Fulford Street appears with the statement that W. F. Kay resided on it. In that for 1864-65, "W. F. Kay, Esq., of Messrs. Lewis, Kay & Co." is entered as residing at "29 Dorchester West, Corner of Fulford and Bellevue Terrace". In 1865-66 Fulford Street is recorded as running from Dorchester Street north, between Mountain and Guy Streets, and on this Fulford Street there resided only two persons, W. F. Kay and a machinist by the name of George Coe. This house on the corner of Dorchester and Fulford, now Bishop, Street, the entrance being on the latter street, was a fine, large cut stone house of considerable architectural pretensions, in which Mr. Kay lived for a number of years and which was purchased from him by the late Samuel Finley, Esq. It was occupied by Mr. Finley's family until the death of Mrs. Finley,

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after which it passed through a number of hands and was finally purchased by the Ford Hotel Company who demolished the house and upon the site of the house and the grounds in which it stood, built the present Ford Hotel.

This house was the "See House" above mentioned and was originally built for Bishop Fulford on land given for that purpose by the Phillips' Estate, which owned a great deal of property in this vicinity and which later gave the property on the corner of St. Catherine and Bishop Streets, to the authorities of the Church of St. James the Apostle in order that they might build their church upon it. Bishop Fulford resided in this house for several years and then gave up living there because, according to one story, it was too far out in the country for his clergy to come and visit him. Another story was that the Bishop left the house on account of the fact that, after the construction of the new (the present) Cathedral, the debt upon the church was so great that he desired to reduce his expenses by moving to a residence which would be less expensive to keep up. Both are probably correct. It is certain that when Bishop Fulford came to Montreal, instead of taking up his residence in the fashionable quarter of the city, which at that time was in and about Notre Dame Street, he went to live in the extreme western outskirts of the town, where it was fading away into the country. As has been said already, there was very strong opposition to the site selected for the new Cathedral because it was "so far far out in the country". The Bishop's residence was much further out. When the new Cathedral was built and he went to reside in Phillips' Square he was certainly much nearer to his visiting clergy than he had been. His expenses, however, would probably not be much curtailed by moving into a "big house on Phillips' Square". When,

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however, the new Cathedral was completed and the burden of debt commenced to weigh heavily on the congregation, he certainly reduced his expenses to a minimum by taking up his residence in a very small house on University Street.

There is one more interesting point in connection with the Bishop's residence. It is commonly supposed that *Bishop Street* was named after Bishop Fulford. The name *Bishop Street* does not appear in the directories until 1877. It would seem that this street was first called Fulford Street, after Bishop Fulford, and later its name was changed to Bishop Street, still being named after him, the change probably being supported by the fact that there was another Fulford Street, which ran between Notre Dame and St. Antoine Streets also in the western portion of the city.

While the Bishop resided in this smaller house, when he gave receptions for the members of his congregation or for others, he made use of the large rooms on the upper floor of the Synod Hall, which at that time were used as school rooms. It is stated, by those who attended these receptions, that although on such occasions the rooms presented a somewhat bare and unfurnished appearance, the school maps still hanging on the walls being their only adornments, the charming, gracious and stately appearance and deportment of the Bishop and Mrs. Fulford when they entered seemed to light up the apartment and lend an air of charm and dignity to the occasion which was long remembered by all who had the pleasure of being present.

THE MOST REVEREND ASHTON
OXENDEN, D.D., Lord Bishop of Montreal,
Metropolitan of Canada, was born on September
28th, 1808, at Broome Park, Kent. His father was



THE MOST REVEREND ASHTON OXENDEN.

Bishop of Montreal and Metropolitan of Canada. (From a photograph in the possession of Miss Estelle Holland of Montreal).

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Sir Henry Oxenden, a County Squire, and the Bishop was one of a family of twelve. "At home", he tells us "hunting and shooting were the order of the day". He went to school at Ramsgate and at Harrow. Then to Oxford (University College). His scholarship was poor. He took an ordinary B.A. and failed to get a Fellowship, evidently owing to the fact that he devoted an undue amount of time to games and other amusements. He was ordained in 1833 by Archbishop Hawley at Lambeth. A friend of his father's had in his gift the Curacy of Barham, a village midway between Canterbury and Dover and gave it to young Oxenden. This he held for a number of years and later became Incumbent of Pluckley.

During these quiet times he wrote a number of little devotional books which had a wide sale, as had also two books of Family Prayers.

One morning in England in the spring of 1869, without any previous knowledge or warning he received a letter from the Bishop of Quebec, who was at that time unknown to him as was also Canada itself, informing him that the Canadian Provincial Synod had met for the purpose of electing a successor to Bishop Fulford, and that after several ballots had been taken, the Synod could come to no agreement, parties being about equally divided and a "spirit of disunion running high", and that the Synod had then adjourned for two weeks. The Canadian Bishop asked whether if the Rev. Mr. Oxenden's name were proposed he would accept this appointment if elected. After consulting his friends and relations he answered that he could *not* do so. A few weeks later he received a second letter addressed to "The Bishop Elect of Montreal". Apparently he had been selected on account of the favourable impression made by his books above mentioned, although nothing to this effect is said in his Autobiography. He accepted the

A History of Christ Church Cathedral

appointment at once and was consecrated in Westminster Abbey on August 1st, 1869 by Archbishop Tait and six other bishops, and came to Montreal.

He says in his Autobiography * published on his return to England, that after he had settled down in Canada it was "My custom to preach once a month in the Cathedral, and oftener if required. This I much enjoyed, as it was a beautiful Structure with an excellent congregation. The Cathedral is also a Parish Church ; and hence arose at one time a little conflict between myself and the Cathedral authorities, owing, as I conceived, to a misunderstanding of my position in this the Mother Church of the diocese. This however was happily terminated long before I left ; and a cordial agreement was drawn up, placing the Bishop in his right position as the Chief Pastor in his own Cathedral. A formal agreement was duly signed in the presence of a goodly gathering of our mutual Friends at my home. . . "

As Bishop of Montreal he was of course obliged to visit at intervals all the churches of his diocese, the outlying portions of which were at that time even more difficult of access than they are at present. He had not been accustomed to the bad roads and the intense cold of a Canadian winter, nor to the coarse fare and rude accommodation which was provided for him in many places where his flock, on the confines of civilization, were engaged in that hard struggle which all pioneers must face in making homes for themselves in the wilderness. They gave the Bishop the best of all they had but he nevertheless found the experiences in many cases very trying.

* His "Life" is entitled "The History of my life an Autobiography, by the Right Reverend Ashton Oxenden, D.D., formerly Bishop of Montreal and Metropolitan of Canada". London, Longmans, Green & Co. 1891.

Bishops of Montreal

Another difficulty which he encountered was that of securing a sufficient number of suitably trained men for the many little country churches in his diocese.

His predecessor, the Most Rev. Bishop Fulford, had been active in the foundation of the College at Lennoxville and he accordingly visited that seat of learning, and in his "Life" gives an account of his experiences on that occasion.—"Lennoxville, to which we were bound, has a Church of England College, common to both the diocese of Quebec and Montreal, but situated in the former. The senior department of this institution is a college with a Principal, Professors, Tutors, etc. It has also a Theological Branch, which serves for the training of candidates for holy orders. Of this college the two Bishops are *ex officio* visitors - the Bishop of Quebec being the president, and the Bishop of Montreal vice-president.

In consequence of its nearness to Quebec, and its distance from Montreal, the college was comparatively useless to our diocese. I however generally attended its meetings, as my Predecessor had done; but I confess that I found them anything but agreeable, as there existed there a strong sympathy in favour of Quebec, and sometimes a direct antagonism to Montreal. Some of these meetings were most distasteful to me, as I felt myself in a false position; and they were rendered the more so by the presence of one or two who made no concealment of their opposition to any step which seemed to favour the diocese of Montreal.

After trying hard to bear patiently the state of things at Lennoxville, I at length felt justified; much against my will, in taking a step for the good of my own diocese. I decided on establishing a Theological College in Montreal, (the present Diocesan Theological College) for the training of our own

A History of Christ Church Cathedral

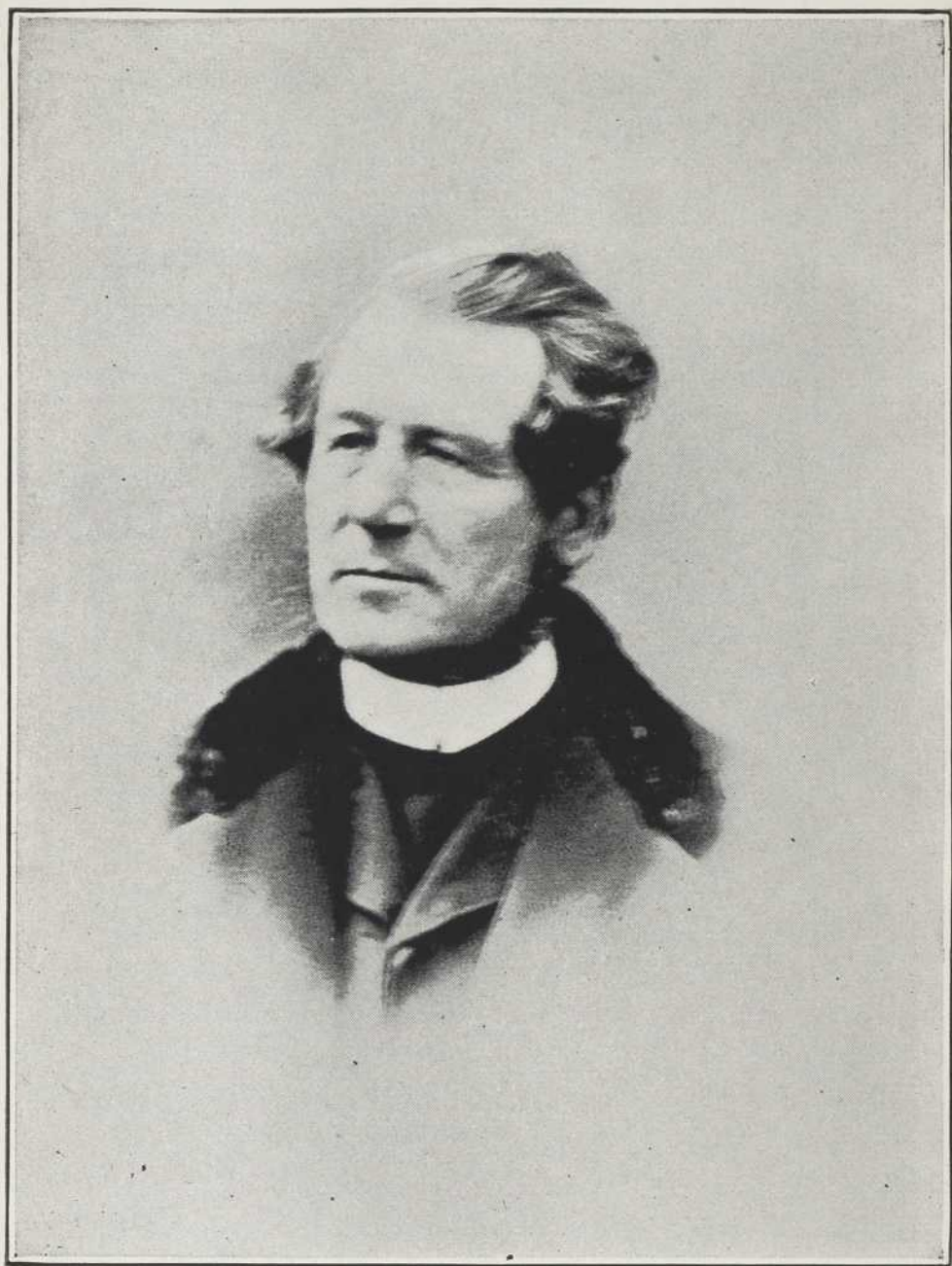
Candidates for Holy orders. With this view I procured from England the aid of a first rate man Mr. Lobley, a late fellow of Trinity College, Cambridge, who undertook the office of Principal. He was a little too much of a Churchman for some of my friends at Montreal, but he was a good and able man ; and in the face of many difficulties, which he fearlessly surmounted, he started the College, which has now become prominent and useful in the diocese. On his subsequent promotion to the Principalship of Bishop's College, Lennoxville, he was succeeded by Dr. Henderson, under whose steady and unflagging superintendence the College still flourishes". Toward the close of his Autobiography he says : "The Canadian portion of my life was now coming to a close. Having, in the early part of 1878, received sundry indications that, on account of my age and of my decreasing vigour, I was becoming scarcely equal to meet the trials and labours of my important post, I determined to resign my charge into the hands of the Synod, assured that they would intrust it to one better fitted than myself to undertake it. Lately too I had experienced an increasing difficulty in mastering the rough work of the diocese, so that the idea of resignation pressed itself more and more upon me".

He was Bishop of Montreal and Metropolitan of Canada for nine years, 1869-1878.

After he had resigned his bishopric, the rest of his life was spent at various places in the south of England and the south of France, most of the time holding various temporary church appointments.

In reading his "Life" one cannot but feel that there was about Bishop Oxenden a certain lack of sturdiness both of mind and body which militated against his attainment of the highest success in such a position as that to which he had been elected, in

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THE MOST REVEREND WILLIAM BENNETT BOND.
Bishop of Montreal and Metropolitan of Canada.

Bishops of Montreal

a country like Canada which was at that time still in the stage of early development.

On the resignation of Bishop Oxenden in 1878 the REV. WILLIAM BENNETT BOND was elected Bishop of Montreal and Metropolitan of Canada.

Bishop Bond was born in Truro, Cornwall, on September 15th, 1815, his father being an officer in His Majesty's army. He was the eldest of a family of twelve children. He left England when seventeen years of age and sailed for Newfoundland, entering a place of business and coming under the influence of the Rev. Mark Willoughby who subsequently became Rector of Trinity Church, Montreal. He decided to enter the ministry and in 1840 was ordained Deacon by Bishop George Jehoshaphat Mountain, in the Cathedral at Quebec. It is recorded in the Quebec Diocesan Archives, that in 1841 the Rev. Mark Willoughby read a notice in Trinity Church, Montreal, to the effect that the Rev. William Bennett Bond intended to offer himself as a candidate for ordination to the Priesthood, the ordination to be held at Trinity Church. He married Eliza Langley, of St. Johns, Newfoundland, and began his ministry as a travelling missionary in the "Eastern Townships" of the Province of Quebec, with headquarters at Napierville. His first fixed charge was the Rectorship of St. Stephen's, Lachine. He then became Assistant Minister, under the Rev. Canon Leach, in St. George's Church, Montreal. After holding this position for fourteen years, he was in 1862 appointed Rector of St. George's, and invited the Rev. Edward Sullivan to become his Assistant who, after occupying this position for some years went to Chicago, and was succeeded by the Rev. James Carmichael.

Upon the death of Dean Bethune in 1872, the Rev. Mr. Bond succeeded him as Dean of Montreal, and was elected Bishop of Montreal in 1878. He

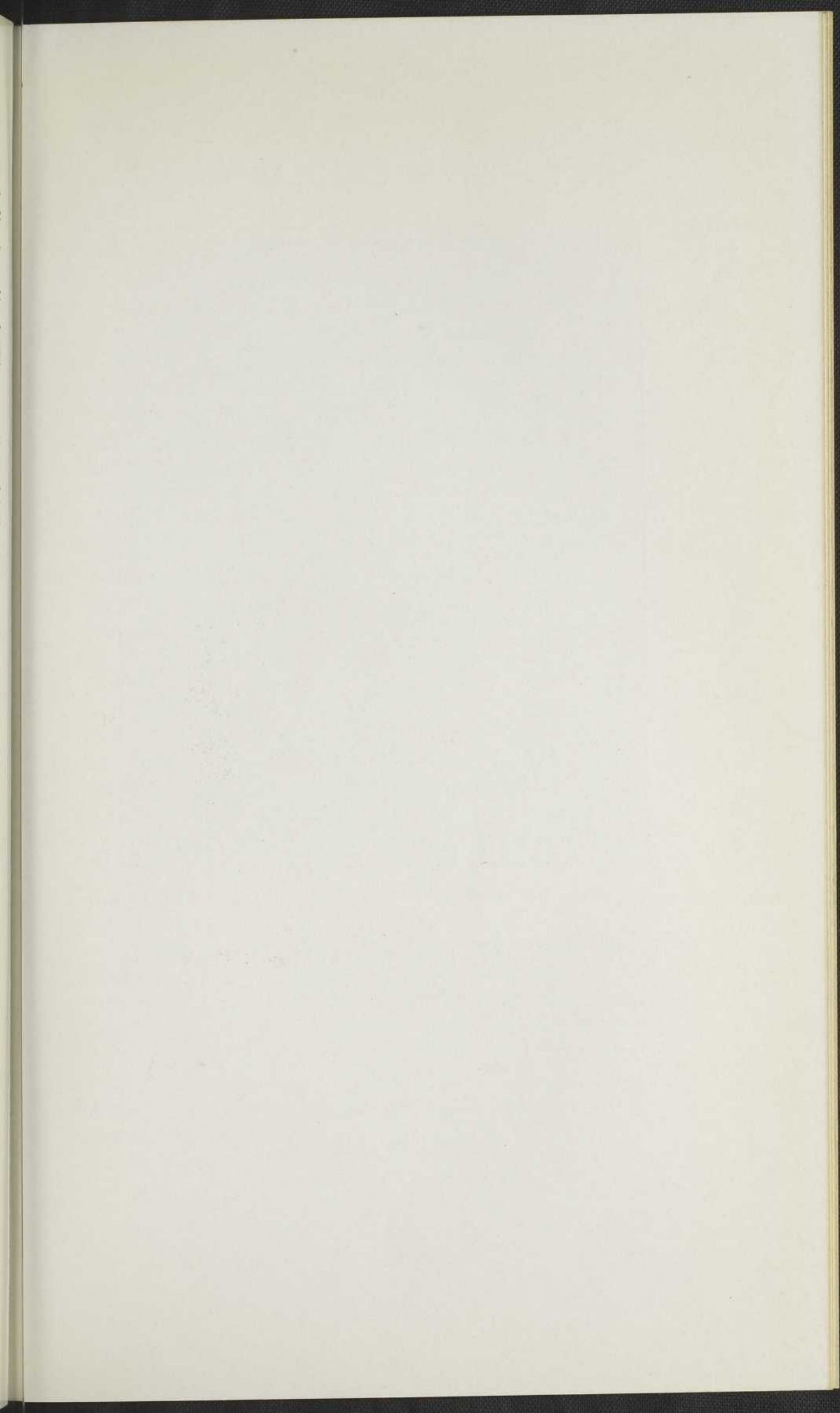
A History of Christ Church Cathedral

became Metropolitan of the Province of Canada, in 1901, and succeeded Archbishop Machray as Primate of all Canada in 1903. He died at Montreal on October 5th, 1906, at the advanced age of 91.

He was a man of marked personality and of commanding presence, well built and standing over six feet in height. He had a stern face and a deep and powerful voice. He was an intensely active man, working incessantly and sincerity was marked on every lineament of his countenance. "He came to be recognized", says the Rev. Dr. Tucker*, his biographer, "as one of the most uncompromising champions of the Evangelical School and it was his influence mainly that succeeded in stamping for a generation the character of the theology and the policy of the Church in Montreal".

He had not enjoyed the benefit of a college or university education and Dr. Tucker writes, "I once heard him say at a public meeting, 'Books! I have not time to read books'". Dr. Tucker's "Life" of Bishop Bond is a sustained eulogy. As the present writer was a member and a regular attendant at St. George's Church while he was a boy and throughout his early manhood, during all of which time he "sat under" Dr. Bond, he may set down the results of his own personal experience of Bishop Bond's influence. This may perhaps best be done by saying in the language of Bunyan's immortal allegory - that in Dr. Bond's picture of the pilgrim's way "the flame and smoke which came out in such abundance from the Valley of the Shadow of Death" largely obscured the view which Christian saw from "the large upper chamber in the House Beautiful whose windows opened to the sun-rising" as well as the prospect from

* William Bennett Bond" in "Leaders of the Canadian Church" Vol. I. (Edited by the Rev. Bertal Heeney, B.A., B.D.).





THE RIGHT REVEREND JAMES CARMICHAEL.

Bishop of Montreal.

Bishops of Montreal

the Land of Beulah "whose air was so sweet and pleasant".

THE REVEREND JAMES CARMICHAEL, who succeeded Bishop Bond as Bishop of Montreal, was born in Dublin in 1833. His father was a solicitor with a large practice in that city. He was one of a large family, three of whom became clergymen. He was a sickly child but became somewhat stronger in his mature years. After pursuing his studies under private tutors he entered his father's office with the intention of following the profession of the law, but after a few years decided to enter the church. About this time Bishop Cronyn, of the Diocese of Huron, came to Dublin looking for young men who might serve as clergymen among the early settlers in his new Diocese. Three of those whom he secured eventually became bishops in the Canadian church - they were James Carmichael, Edward Sullivan, and J. P. DuMoulin.

Young Carmichael came out to Canada in 1859 and was in that year ordained to the Diaconate and later to the Priesthood by Bishop Cronyn, and stationed at Clinton, Ontario. He at once became thoroughly at home among these settlers in what was then the backwoods of Western Canada. In 1860 he married Emma, the youngest daughter of Dr. Saumerez Dubourdiere, of Dublin, a family of French origin.

In 1868 he was called from his rural surroundings at Clinton, to become Assistant Minister at St. George's Church in Montreal, the Rev. William Bond being Rector at that time. Ten years later he became Rector of the Church of the Ascension in Hamilton, but in 1882 received a unanimous call to return to Montreal as Rector of St. George's, which call he accepted.

A History of Christ Church Cathedral

When Dr. Bond became Bishop of Montreal Dr. Sullivan was called from Chicago to be Rector of St. George's and when, later, Dr. Sullivan was chosen to be Bishop of Algoma, Mr. Carmichael became Rector of St. George's, and subsequently Co-adjutor Bishop of Montreal. When Bishop Bond, Archbishop of Montreal and Primate of all Canada was called to his rest, he was succeeded in the Bishopric of Montreal by Mr. Carmichael.

Bishop Carmichael, though somewhat frail in health was a man of distinguished and striking appearance. His manners were charming and he had a remarkable power of attracting to him all whom he met and his cordiality knew no bounds. His clear enunciation and rich Irish accent were most attractive, and in course of argument, of which he was naturally very fond, his observations prefaced by the words "To moi moind" and couched in some attractive and often whimsical language won all hearts.

He was a friend to everyone, high and low. Being much drawn to the Irish Roman Catholics of Montreal, he frequently gave public addresses for them. He also became a member of St. Patrick's society. When he left Montreal for Hamilton in 1878 these Roman Catholic fellow countrymen presented him with an address and a purse of gold.

He was a very eloquent speaker, presenting a strikingly fine figure in the pulpit and his preaching was often highly dramatic in character. People sometimes thought this was too accentuated, but the expression of his emotions by gestures emphasizing his words was natural to him. In St. George's, as was the usage of the church at each service, he retired to the vestry while the anthem was being sung, where he laid aside his surplice and reappeared in the pulpit wearing a black silk gown which, especially in later years when he had a great shock of white hair, was

Bishops of Montreal

very becoming to him. Kneeling down and looking up to Heaven his face assumed a truly saintly expression, and invariably using the same collect with a somewhat trembling lip but with a singularly clear cut enunciation, he prayed "That the ministers and stewards of Thy mysteries may in like manner so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just that at Thy second coming we may prove an acceptable people in Thy sight". The prayer so delivered by him was singularly impressive. In one sermon preached from the text "Balam, the son of Beor, of Peor in Mesopotamia" he narrated the story of how Balak sent for Balam to bless Israel, and brought him "To the top of Peor that looketh toward Jeohimon and Balam lifted up his eyes and saw Israel abiding in his tents". And how the spirit of God came upon him and, to use the expression which the Dean employed, "*transfixed*" him. As he uttered this word he shrank back and throwing up both arms, looked as if he had lost consciousness and was oblivious of all about him. This dramatic emphasis which he employed was natural to him and gave added power to his exposition, but could be used by very few preachers, without seeming to be entirely out of place.

He delighted also in natural history and occasionally in speaking at some of the societies of St. George's Church, gave accounts of various experiences he had met with in his studies of the lower animals. On one occasion he spoke of having taken a colony of ants from the Windsor Street side of the grounds of St. George's Church and another colony from the opposite side near Stanley Street for the purpose of studying their way of living. All went well and happily until he introduced some members of one colony into the habitation of the other, when the visitors, instead of being welcomed in a friendly and

A History of Christ Church Cathedral

christian spirit, were immediately seized and ruthlessly thrown out by those who might have been their hosts. All these narrations were adorned and illuminated by flashes of kindly humour which made his addresses not only instructive but both interesting and amusing.

During the time when he was Assistant Minister at St. George's, the subjects of Evolution and of the historical criticism of the Old Testament were attracting much attention and into the controversies which arose concerning both of these he plunged with the true enthusiasm of an Irishman for a vigorous contest. In both cases he took the old conservative stand. He came to these controversies however under a great disadvantage. He was without a university training and had no deep knowledge of science or of languages. He thus appeared to scholars as an amateur and was clearly out of his depth. That he had selected the wrong side in each case, is now demonstrated by the advance of knowledge in the years since he passed over to that land "Where there is nothing hid which shall not be known".

THE RIGHT REVEREND JOHN CRAGG FARTHING, who succeeded Bishop Carmichael, was an American by birth although an Englishman by descent and education. He was ordained in Canada where he served in the ministry of the church for no less than fifty-three years. He was born in Cincinnati, Ohio, on December 13th, 1861, of English parents, and when very young went to England and was educated there, first at Parkfield School in Liverpool and then at Gonville and Caius College, Cambridge. He graduated with honours in 1885, and three years later received the degree of M.A. He came to Canada in the year of his graduation and was ordained a deacon by Bishop Baldwin of Huron, who also



THE RIGHT REVEREND JOHN CRAGG FARTHING.

Bishop of Montreal.

Bishops of Montreal

ordained him as priest in 1886.

His first charge was the Parish of Durham, Ontario, where he resided for two years. He then went to Woodstock, where he was first curate and then Rector of St. Paul's Church. He remained there for eighteen years. In 1906 he was appointed Dean of the Diocese of Ontario and took up his residence at Kingston. In 1908 he was elected Bishop of Montreal.

In this election a number of names were put forward, but two, those of Dean Farthing and Dean Evans at once took the foremost places. Five ballots were taken but neither candidate secured the requisite percentage of votes in both houses. The clergy favoured Dean Evans while the laymen desired to have Dean Farthing. It was apparently a deadlock and therefore in the sixth ballot a new name, that of the Right Reverend Gordon Lang, Bishop of Stepney, was introduced. He was elected in the seventh vote but he declined to accept the position. Voting was then resumed and Dean Farthing was elected on the eleventh vote. He was consecrated and enthroned in Christ Church Cathedral in Montreal on January 7th, 1909, by Archbishop Sweatman of Toronto, assisted by five visiting bishops and a representative of the Greek Orthodox Church.

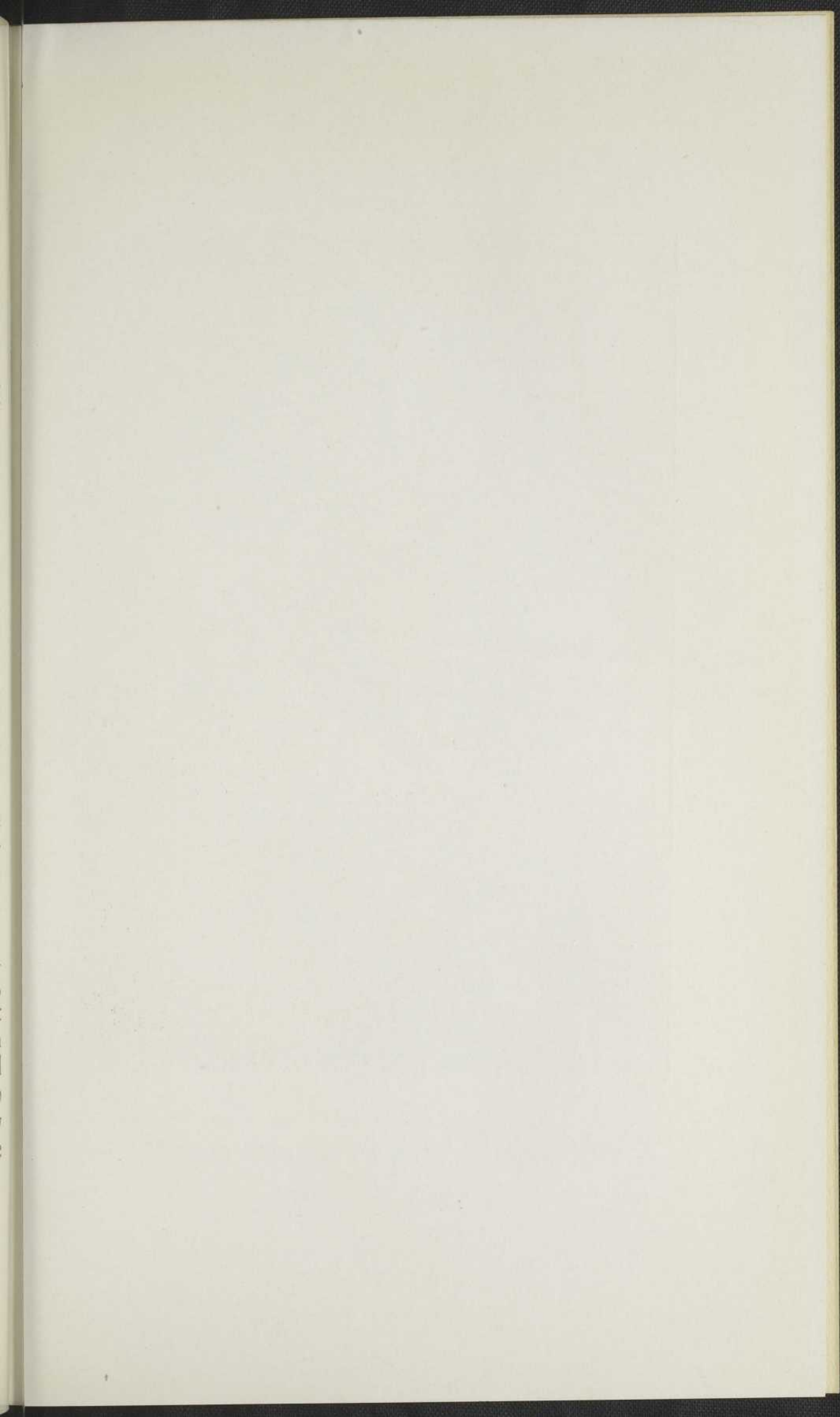
Bishop Farthing entered upon his work with enthusiasm and had a long and very successful episcopate. Statistics compiled after twenty-five years of devoted work show that, during that time, in the Diocese of Montreal, Anglican Churches had increased in number from 168 to 189, the number of his clergy from 115 to 141, and the number of families to which they ministered from 11,867 to 19,544. In 1938 he resigned his bishopric after thirty years' service, owing to the infirmities of old age which rendered it impossible for him to continue to discharge

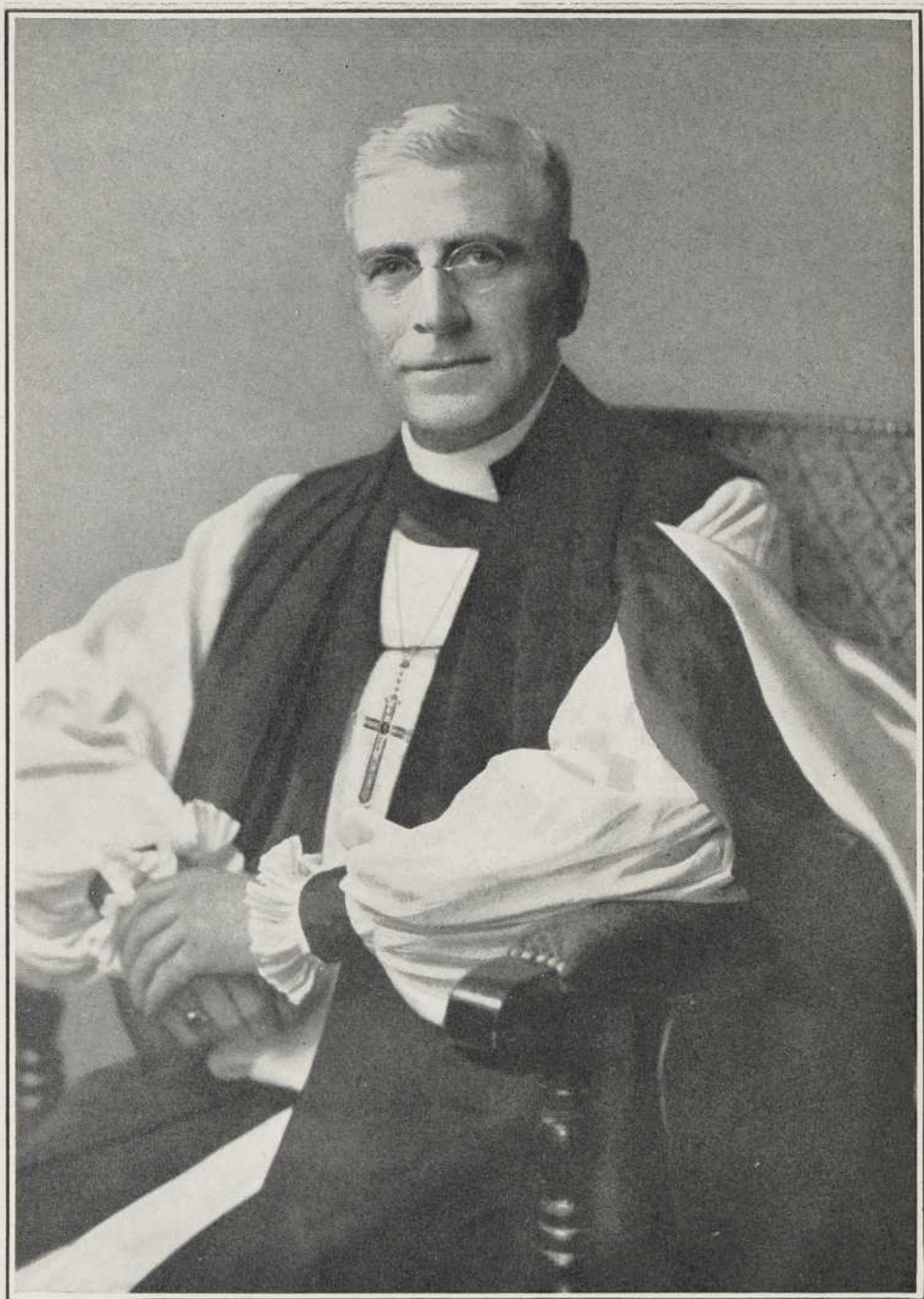
A History of Christ Church Cathedral

the duties of his exalted office. At the annual Vestry Meeting of Christ Church Cathedral held in January 1939 immediately after his resignation, the following minute was passed : - "That the General Vestry of Christ Church Cathedral, the Mother Church of the Diocese, desires to place on record and to convey to its Lord Bishop an expression of sincere appreciation of the signal services rendered by him to churches, both in the Diocese of Montreal and throughout the Dominion during his long and notable episcopate of more than 30 years, the memory of which this generation will cherish, of his keen missionary interest, his desire to promote the welfare of the clergy in particular and of all men in general, his fearless denunciation of everything that is evil and his courageous stand for everything that is right. His own manifest personal devotion will always be a source of inspiration. While deeply regretting that increasing infirmity makes his resignation necessary, the Vestry desire to assure him that he will be often in the thoughts and prayers of the people whom he has so ably led and express the earnest wish that the days of his retirement will be those of happiness, blessing and peace".

After retiring Bishop Farthing took up his residence for a time in Kingston, Ontario, and later went to Calgary, where at the present time he is residing with his son.

THE RIGHT REVEREND ARTHUR CARLISLE was born at Portsmouth, Hampshire, England, on November 2th, 1881. When he was yet a child two years of age, his father, who was a British Naval Officer, came to Canada with his family and settled in London, Ontario. When the boy grew up he entered Huron College and Western University near London, where he graduated with the degree





THE RIGHT REVEREND ARTHUR CARLISLE.
Bishop of Montreal.

Bishops of Montreal

of B.A. in 1902, completing his theological course at the same time, and receiving the degree of L.Th. in 1903. He was consecrated as Deacon in 1904 and as Priest in 1905. He was resident tutor at Huron College for two years and then received the appointment of Assistant to Canon Dyson Hague at the Cronyn Memorial Church in London, Ontario. Then after spending a short time as Rector of Lucan, he was called to Windsor as Rector of All Saints, where he remained for eleven years. In 1919 he was appointed Canon of St. Paul's Church, London, Ontario, and in 1921 Archdeacon of Perth. He was Dean and Rector of Montreal from 1921 to 1939. The text which he chose for the first sermon which he preached at Christ Church Cathedral when he came to Montreal was "As I was with Moses, so will I be with thee, I will not fail thee or forsake thee" which was, in a measure prophetic, since in 1931, he was elected Bishop of Huron but declined the honour. He was elected Lord Bishop of this Diocese, by a unanimous vote, and was consecrated in the Cathedral in Montreal on March 25th, 1939, by the Archbishops of Nova Scotia, Toronto, and Ottawa and the Bishops of Quebec, Fredericton, Michigan and Vermont, the Suffragan of Toronto and Bishops Farthing, Williams and Rennison. At the outbreak of the Great War in 1914 he enlisted as Chaplain of the 18th Battalion and served overseas until 1916 when he returned at the insistent call of the congregation at Windsor. He is at present Chaplain of the Canadian Grenadier Guards of Montreal, and it may be added is an admirable tennis player and cricketer.

Bishop Carlisle has been the recipient of many academic distinctions. He received the honorary degree of D.D. from the University of Western Ontario in 1922, and that of LL.D. in 1938. He has also received the degree of LL.D from McGill

A History of Christ Church Cathedral

University and that of D.C.L. from the University of Bishop's College. In 1929 he was appointed a Governor of McGill University and has twice been elected Prolocutor of the Lower House of the General Synod of the Church of England in Canada. In an article welcoming him to Montreal which appeared in the Montreal "Star" of December 2nd, 1921, his youthful appearance at the time is referred to but it goes on to say "but in conversation the new Dean conveys an atmosphere of power, a breadth of view and a wide experience which bespeaks a man early destined for high authority". He is a lover of children and when in Windsor was a Judge in the Juvenile Court of that city. In answer to an objection, raised at that time by somebody, to the appointment of a Protestant as Judge of the Juvenile Court, a Roman Catholic mother wrote "The Catholics of Windsor have the utmost respect for and confidence in Arch-deacon Carlisle. They are quite content to have their children dealt with by him. We are very proud of him".

The Bishop is a man of intense earnestness, great virility, quiet dignity and sterling sincerity. He is an excellent speaker and always seems to radiate happiness wherever he goes. Someone recently remarked "While London in England has her "gloomy Dean", Montreal had from 1922 to 1939 in the Very Reverend Arthur Carlisle her "Dean of Good Will", and it may be added she now fortunately still has him as her Bishop - beloved of all."

VIII

LIST OF BISHOPS, DEANS, RECTORS, VICARS AND ASSISTANT MINISTERS AND WARDENS OF CHRIST CHURCH CATHEDRAL.

BISHOPS : -

Bishop Inglis of Nova Scotia.	
Bishop Jacob Mountain of Quebec.	
Bishop Stewart of Quebec.	
Bishop George Jehoshaphat Mountain of Quebec, "Bishop of Montreal".	
Bishop Fulford - - - - -	1850-1868
Bishop Oxenden - - - - -	1869-1878
Bishop Bond - - - - -	1878-1906
Bishop Carmichael - - - - -	1906-1908
Bishop Farthing - - - - -	1909-1938
Bishop Carlisle - - - - -	1939-

DEANS : -

Dean Bethune - - - - -	1855-1872
Dean Bond - - - - -	1872-1878
Dean Baldwin - - - - -	1882-1883
Dean Carmichael - - - - -	1883-1902
Dean Evans - - - - -	1902-1920
Dean Carlisle - - - - -	1922-1939
Dean Dixon - - - - -	1940-

RECTORS and VICARS : -

(Rev. Dr. John Ogilvie - - - - -	1760-1764)
(Rev. Samuel Bennett - - - - -	1764-)
Rev. David Chabrand Delisle - - -	1766-1794
Rev. James Marmaduke Tunstall -	1794-1800

A History of Christ Church Cathedral

Rev. Jehoshaphat Mountain	- - -	1800-1817
Rev. John Leeds	- - - - -	1818-1818
Rev. John Bethune*	- - - - -	1818-1872
Rev. Maurice Baldwin	- - - - -	1872-1883
Rev. J. C. Norton	- - - - -	1884-1902
(Rector Emeritus, 1902)		
Rev. Frederick J. Steen, Vicar	- -	1902-1903
(Special Preacher 1898-1902)		
Rev. Herbert Symonds, Vicar	- -	1903-1921
Rev. Arthur Carlisle	- - - - -	1921-1939
Rev. John Harkness Dixon	- - -	1940-

ASSISTANT MINISTERS and CURATES :-

Rev. James Marmaduke Tunstall	-	1789-1794
Rev. Phillip Toosey	- - - - -	1796-
Rev. George Jenkins	- - - - -	1814-1819
("Evening Lecturer").		
Rev. John Leeds	- - - - -	1816-1818
Rev. Brooke Bridges Stevens	- - -	1821-1827
("Evening Lecturer").		
Rev. A. Norman	- - - - -	1827-1828
Rev. A. Atkinson	- - - - -	1828-1835
Rev. E. J. Boswell	- - - - -	1827-1833
Rev. T. B. Fuller	- - - - -	1834-1836
Rev. D. Robertson	- - - - -	1836-1844
Rev. W. A. Adamson	- - - - -	1844-1852
Rev. John Fletcher	- - - - -	1847-
Rev. Jacob Ellegood	- - - - -	1848-1852
Rev. Alex. Morris	- - - - -	1852-1853
Rev. H. M. Lower	- - - - -	1854-1857
Ven. Archdeacon Samuel Gilson	-	1856-1861
Rev. Edmund Wood (signs register)		1859-1861
Rev. J. H. Thompson	- - - - -	1859-1865
Rev. J. P. White	- - - - -	1859-1866
Rev. James Burrows Davidson	- -	1861-
Rev. Phillip W. Loosemore	- - -	1864-1869
Rev. Lewis P. W. Balch	- - -	1866-1870

* See page 65.

List of Clergy and Officers

Rev. Maurice Baldwin	-	-	-	-	1869-1872
Rev. J. F. Lewis Evans	-	-	-	-	1871-1873
Rev. Robert Phelps	-	-	-	-	1874-
Rev. James Fox	-	-	-	-	1874-1875
Rev. Geo. Augustus Forneret	-	-	-	-	1875-1876
Rev. J. G. Baylis	-	-	-	-	1877-1878
Rev. J. Frederick Renaud	-	-	-	-	1880-1882
Rev. J. A. Newnham	-	-	-	-	1882-1886
Rev. R. W. Norman	-	-	-	-	1886-1888
Rev. Henry Kittson	-	-	-	-	1887-
Rev. G. Abbott-Smith	-	-	-	-	1888-1890
Rev. Edgar T. Capel	-	-	-	-	1891-1893
Rev. V. H. A. Mervyn	-	-	-	-	1893-1894
Rev. W. P. R. Lewis	-	-	-	-	1895-1896
Rev. Stannage Boyle	-	-	-	-	1901-1905
Rev. F. J. Sawers	-	-	-	-	1905-1909
Rev. W. G. Nicholson	-	-	-	-	1910-
Rev. Arthur McGreer	-	-	-	-	1911-1918
Rev. M. B. Johnson	-	-	-	-	1914-1918
Rev. H. V. Fricker	-	-	-	-	1918-1926
Rev. D. M. Wiswell	-	-	-	-	1926-1930
Rev. Geoffrey Guiton	-	-	-	-	1928-1932
Rev. Cecil King	-	-	-	-	1931-1933
Rev. F. T. Norman *	-	-	-	-	1933-1939
Rev. Russel F. Brown	-	-	-	-	1933-1936
Rev. S. T. Willis	-	-	-	-	1936-1938
Rev. S. E. Rider	-	-	-	-	1938-
Rev. G. Forshaw	-	-	-	-	1940-

LIST OF WARDENS OF CHRIST CHURCH AND CHRIST CHURCH CATHEDRAL

For the years 1789 and 1790 no statement is made in the Minutes with reference to the date on which the Wardens were appointed.

* In charge of the Cathedral for about eight months after Dean Carlisle resigned his position as Rector.

A History of Christ Church Cathedral

From 1791 until 1803 they were appointed in the spring of each year at some meeting held between April 10th and May 17th, probably that nearest to Easter Sunday. It will be noticed that from 1789 till 1803, with the exception of one year, three Wardens instead of two were appointed. In one of these years, (1789) it is stated that one of the Wardens was appointed by the Incumbent, and the other elected by the congregation, but no statement is made concerning the method in which the third Warden was chosen. In one year also (1801) the occupation of each Warden is given.

After 1821 and until 1924, the Wardens were chosen at each Annual Easter meeting of the Vestry. In this latter year the new ecclesiastical regulations came into force and the Wardens were chosen in January for the following calendar year. The first name is that of the Rector's Warden and the second that of the People's Warden.

"In the congregation which Christ Church represents there were church wardens before an Anglican Bishop ever landed on the shores of America".

1789-1790

James Noel
Adam Scott
James Hallowell

1792-1793

Wm. Maitland
Jacob Schieffelin
Nicholas Bayard

1790-1791

Robert Cruickshank
John Reid
John Gerbrand Beek

1793-1794

Nicholas Bayard
Edward Edwards
John Antill

1791-1792

Arthur Davidson
Isaac W. Clarke
Jacob Schieffelin

1794-1795

Thomas Forsyth
Edward Edwards
John Platt

List of Clergy and Officers

1795-1796	John Wilson, Tinsmith.
John Richardson	
Geo. King	1802-1803
John Platt	John G. Beek
	Stephen Sewell
1796-1797	John Wilson
Geo. King	
Chas. Blake	1803-till 1822
Jas. Finlay	(Records for these years missing)
1797-1798	
Joseph Frobisher	1822-1823
Chas. Blake	T. Busby
	Thomas Forsythe
1798-1799	
Joseph Frobisher	1823-1824
Alex. Henry	Hon. C. W. Grant
("Named by Rev. Mr. Tunstall").	Joseph T. Shuter
John Forsyth	
("Named by the Congregation").	1854-1855
	Thomas Bush
	Christian Wagener
1799-1800	1825-1826
Edward W. Gray	(No names recorded)
Alex. Henry	
Thos. Schieffelin	1826-1827
	C. Wagener
1800-1801	Henry Corse
Robert Cruickshank	
John G. Beek	1827-1828
John Reid	C. Wagener
	J. S. McCord
1801-1802	
John G. Beek, N.P.	1828-1829
Stephen Sewell, Lawyer.	C. Wagener
	J. S. McCord

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1829-1830 C. Wagener Benjamin Hall	1839-1840 Arthur Ross J. J. Jones
1830-1831 C. Wagener J. S. McCord	1840-1841 Charles Geddes Thomas Mussen
1831-1832 C. Wagener Meredith Ogden	1841-1842 Charles Geddes Thomas Mussen
1832-1833 C. Wagener Meredith Ogden	1842-1843 Chas. Geddes Thos. Mussen
1833-1834 Meredith Ogden Francis Perry	1843-1844 Chas. Geddes Dr. Sewell
1834-1835 Meredith Ogden Francis Perry	1844-1845 Chas. Geddes Dr. Sewell
1835-1836 Francis Perry Henry Corse	1845-1846 Chas. Lindsay J. Darwin
1836-1837 Henry Corse Benjamin Hall	1846-1847 Chas. Lindsay J. Darwin
1837-1838 Benjamin Hall Henry Corse	1847-1848 Chas. Lindsay Chas. H. Castle
1838-1839 Jas. H. Lambe Arthur Ross	1848-1849 J. W. Dunscomb J. G. Dinning

List of Clergy and Officers

1849-1850	1859-1860
J. W. Dunscomb	G. Smith
Stanley C. Bagg, Jr.	Thos. Walter Jones
1850-1851	1860-1861
Hon. Geo. Moffatt	G. Smith
Stanley C. Bagg, Jr.	Thos. Walter Jones
1851-1852	1861-1862
Dr. Fraser	G. Smith
Hon. Geo. Moffatt	Thos. Walter Jones
1852-1853	1862-1863
Dr. Fraser	G. Smith
Thomas Mussen	Thos. Walter Jones
1853-1854	1863-1864
W. A. Townsend	W. B. Lambe
Thomas Mussen	Stanley C. Bagg
1854-1855	1864-1865
W. A. Townsend	W. H. Lambe
A. Heward	M. H. Gault
1855-1856	1865-1866
Joseph Knapp	Thomas Simpson
A. Heward	M. H. Gault
1856-1857	1866-1867
Joseph Knapp	Thomas Simpson
John Dyde	M. H. Gault
1857-1858	1867-1868
W. Fraser	Thomas Simpson
John Dyde	M. H. Gault
1858-1859	1868-1869
W. Fraser	Thomas Simpson
John Dyde	John Swanston

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1869-1870	E. E. Skelton
Thomas Simpson	
John Swanston	1879-1880
	Jackson Rae
1870-1871	Robert Evans
Col. Geo. Smith	
Alex. Empey	1880-1881
	Jackson Rae
1871-1872	Robert Evans
Col. Geo. Smith	
Alex. Empey	1881-1882
	John Ogilvy
1872-1873	E. E. Skelton
Col. Geo. Smith	
Alex. Empey	1882-1883
	John Ogilvy
1873-1874	Charles Garth
Robert Evans	
Alex. Empey	1883-1884
	John Ogilvy
1874-1875	Charles Garth
Robert Evans	
Alex. Empey	1884-1885
	John Ogilvy
1875-1876	Charles Garth
Robert Evans	
W. B. Lambe	1885-1886
	Joseph Rielle
1876-1877	A. M. Crombie
Robert Evans	
Capt. Thom. Howard	1886-1887
	Joseph Rielle
1877-1878	A. M. Crombie
J. W. Skelton	
E. E. Skelton	1887-1888
	F. S. Lyman
1878-1879	H. A. Holden
Jackson Rae	Robert Evans

List of Clergy and Officers

1888-1889

F. S. Lyman
N. Godard

1898-1899

F. S. Foster
W. A. Gundlack

1889-1890

C. E. Colson
N. Godard

1899-1900

Percy R. Gault
W. J. Learmont

1890-1891

C. E. Colson
N. Godard

1900-1901

P. R. Gault
W. J. Learmont

1891-1892

C. E. Colson
N. Godard

1901-1902

W. J. Turpin
W. J. Learmont

1892-1893

W. S. Kerry
Thos. Hiam

1902-1903

W. J. Turpin
W. J. Learmont

1893-1894

W. S. Kerry
Thos. Hiam

1903-1904

W. J. Turpin
W. J. Learmont

1894-1895

W. S. Kerry
Thos. Hiam

1904-1905

W. J. Turpin
W. J. Learmont

1895-1896

G. H. Smithers
H. F. Adams

1905-1906

W. J. Turpin
W. J. Learmont

1896-1897

F. S. Foster
W. A. Gundlack

1906-1907

E. Goff Penny
F. F. Parkins

1897-1898

F. S. Foster
W. A. Gundlack

1907-1908

E. Goff Penny
F. F. Parkins

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1908-1909 E. Goff Penny F. F. Parkins	1918-1919 E. Goff Penny J. P. Dumaresq
1909-1910 E. Goff Penny F. F. Parkins	1919-1920 E. Goff Penny J. P. Dumaresq
1910-1911 E. Goff Penny Chas. E. Spragge	1920-1921 Lt.-Col. E. M. Renouf Dr. Fred. T. Tooke
1911-1912 E. Goff Penny Chas. E. Spragge	1921-1922 Lt.-Col. E. M. Renouf Dr. Fred. T. Tooke
1912-1913 Percy R. Gault H. H. Vachell Koelle	1922-1923 Dr. Fred. T. Tooke E. W. Foulds
1913-1914 E. Goff Penny Percy R. Gault	1923-(till Dec. 31st) Dr. Fred. T. Tooke Lt.-Col. W. E. Lyman
1914-1915 E. Goff Penny G. R. W. Notman	1924 E. W. Foulds Chas. J. Brown
1915-1916 E. Goff Penny G. R. W. Notman	1925 E. W. Foulds C. J. Brown
1916-1917 Lt.-Col. W. E. Lyman G. R. W. Notman	1926 C. J. Brown A. R. Howell
1917-1918 Lt.-Col. W. E. Lyman J. P. Dumaresq	1927 A. R. Howell N. W. Lister

List of Clergy and Officers

1928	R. P. Jellett
A. R. Howell	
N. W. Lister	
1929	1935
N. W. Lister	R. P. Jellett
George R. McLeod	H. P. Thornhill
1930	1936
A. R. Howell	R. P. Jellett
F. L. MacGachen	H. P. Thornhill
1931	1937
F. L. MacGachen	H. P. Thornhill
E. Winslow-Spragge	H. B. Stewart
1932	1938
F. L. MacGachen	H. B. Stewart
E. Winslow-Spragge	D. S. Thomas
1933	1939
B. M. Hallward	D. S. Thomas
R. P. Jellett	H. A. Cresswell
1934	1940
B. M. Hallward	D. S. Thomas
	H. A. Cresswell

APPENDIX I

ROYAL LETTERS PATENT

now in the Archives of the Cathedral or in those of the Diocese of Montreal which relate to the History of Christ Church Cathedral.

(1) The earliest of these is one from King George the Third, issued on July 1st, 1794 and addressed to Bishop Jacob Mountain of Quebec, (Montreal then being in that Diocese) commanding him to admit and canonically institute James Tunstall, Parson and Rector of Christ Church, Montreal, in succession to David Chabrand Delisle. It is written in distinctly legible, cursive handwriting on a sheet of vellum $27\frac{3}{4}$ by $12\frac{1}{2}$ inches in size, the text running across the length of the sheet, and attached to it by a ribbon is the Great Seal of Lower Canada, a circular wax seal $4\frac{1}{4}$ inches in diameter, bearing the Royal Arms of George the Third on the obverse and on the reverse side a device of the Province of Lower Canada. It bears the signature of Lord Dorchester.

It is interesting to note that it refers to the "City of St. Mary or Montreal", the former designation being a translation of its old French name "Ville-marie".

It reads as follows : -

Dorchester Gov.

GEORGE the THIRD by the Grace of God
KING of Great Britain France and Ireland,
Defender of the Faith &ca. To Our Trusty and

Texts of the Royal Letters Patent

Wellbeloved the Right Reverend Father in God JACOB Lord Bishop of Quebec or to his Commissary duly authorized by him in this behalf GREETING. WHEREAS David Chabrand Delisle Clerk was collated admitted and appointed to the Office of Curate and Minister of the Gospel in Our Church set apart for the performance of Divine Worship according to the Church of England in the City and Parish of St. Mary or Montreal in Our Province of Quebec now Lower Canada AND the said Curacy Appointment and Office hath lately become vacant by the decease of the said David Chabrand Delisle AND WHEREAS the Reverend JAMES TUNSTALL Clerk hath during these four years last passed officiated as an Assistant Minister of the Gospel in performing the several Duties of the said David Chabrand Delisle at Montreal aforesaid and in Our Protestant Church there established called Christ Church and to the great satisfaction of the Congregation of the said Church The said James Tunstall being first duly ordained and admitted in Holy Orders And We receiving good report of the Piety Learning and Abilities and likewise of the Loyalty prudent Conduct and sober conversation of the said James Tunstall and being persuaded that he is a fit person to be presented to and fill the vacancy of the last incumbent and to have the care of Souls of OUR good Subjects professing the Protestant and Catholic Faith congregating in OUR said Church at the City of Montreal aforesaid DO present unto You and to the said Church at the Parish of Montreal aforesaid now vacant by the death of the said David Chabrand Delisle Clerk the last incumbent there OUR Trusty

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and Wellbeloved in Christ the said JAMES TUNSTALL Clerk requiring and by the Faith and love by which you are bound to US Commanding you to Admit and Canonically to Institute him the said James Tunstall Parson and Rector of the said Church called Christ Church at Montreal aforesaid And to invest him the said James Tunstall with all and singular the Rights Members and Appurtenances thereunto belonging And to do all other things which to your Pastoral Office may in this case appertain and belong WITNESS the Right Honorable GUY LORD DORCHESTER OUR Captain General and Governor in Chief of OUR Province of Lower Canada aforesaid at OUR Castle of Saint Lewis in OUR City of Quebec the first Day of July in the Year of OUR LORD One thousand seven hundred and Ninety four and of OUR Reign the Thirty fourth.

D. G.

(2) The next in order of time is the Letters Patent from King George the Third issued in 1818 "Erecting the Protestant Episcopal Church of Montreal on Notre Dame Street into a Parish Rectory" and appointing the Reverend John Leeds as Rector to the same.

The original of this is not found in our archives. Whether it still exists is not known. It may have been lost in the fire which destroyed the church on Notre Dame Street. There is, however, preserved in the Archives of the Cathedral a printed copy of this instrument with a statement that it has been duly recorded in the Registry Office of the Records at Quebec.

It reads as follows : -

Texts of the Royal Letters Patent

GEORGE the Third, by the Grace of GOD of the United Kingdom of Great Britain and Ireland, KING, Defender of the Faith, to all whom these Present Letters shall concern : GREETING.

WHEREAS by LETTERS PATENT under our Great Seal of Great Britain, bearing date the twenty-eighth day of June, in the Thirty-third year of Our Reign, we did Erect, Found, Ordain, Make and Constitute Our Provinces of Lower Canada and Upper Canada, and their Dependencies, to be a Bishop's See, to be called from thenceforth the Bishoprick of Quebec. AND WHEREAS by a certain Statute or Act of the Parliament of Great Britain, passed in the Thirty-first year of Our Reign, intituled, "An Act to repeal certain parts of an Act passed in the Fourteenth year of Our Reign, intituled, an Act for making more effectual Provision for the Government of the Province of Quebec in North America, and to make further Provision for the Government of the said Province."

Sundry Provisions were made respecting the Allotment and Appropriation of Land for the maintenance and support of a Protestant Clergy within our said Provinces, and it was among other things more especially Enacted, That it should and might be lawful for US, Our Heirs or Successors to authorize the Governor or Lieutenant Governor of each of Our said Provinces respectively, or the Person Administering the Government therein for the time being, from time to time, with the advice of our Executive Council of Our said Provinces respectively, to Constitute, and Erect, within every Township or Parish, which then was or thereafter might be formed, Constituted or

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Erected within such Province, one or more Parsonage or Rectory, or Parsonages or Rectories, according to the Establishment of the Church of England; and from time to time, by an Instrument under the GREAT SEAL of such Province, to endow every such Parsonage or Rectory with so much or such part of the Lands so allotted and appropriated as aforesaid, in respect of any Lands within such Township or Parish, which should have been granted subsequent to the commencement of the said Act, or of such Lands as might have been allotted and appropriated for the same purpose, by or in virtue of any Instruction which might be given by Us, in respect of any Lands granted by US before the Commencement of the said Act, as such Governor or Lieutenant Governor or Person Administering the Government, should with the advice of the said Executive Council, judge to be expedient under the then existing circumstances of such Township or Parish.

AND WHEREAS, the Doctrine and Discipline of the Church of England being professed and observed by a very considerable part of OUR loving Subjects resident in the Parish of Montreal in the District of Montreal, in OUR said Province of Lower Canada, Our Trusty and Well Beloved Sir John Coape Sherbrooke, Knight Grand Cross of the Most Honorable Military Order of the Bath, Our Governor General of and for OUR said Province of Lower Canada, hath, with the advice of OUR Executive Council of OUR said Province, judged it to be expedient to constitute and erect a Parsonage or Rectory within the said Parish of Montreal, accordingly to the Establishment of the Church

Texts of the Royal Letters Patent

of England; and with the advice of the said Executive Council, hath also Judged it to be expedient under the now existing circumstances of the said Parish of Montreal to endow the said Parsonage or Rectory with the Church Lands and immovable Estate herein after particularly set forth and described.

NOW THEREFORE KNOW YE, that OUR said Trusty and Well Beloved Sir John Coape Sherbrooke, Knight, OUR said Governor, being thereunto by US duly authorized pursuant to the aforesaid Statute hath, and by these OUR LETTERS PATENT, with the advice of OUR Executive Council of OUR said Province, DOTH ORDAIN, Make, Constitute and Declare, all that precinct included within the bounds and limits of the aforesaid Parish of Montreal, as described in a certain reglement of the Sieur Vaudreuil, Governor and Lieutenant Governor of New France, the Sieur Eveque de Quebec, and the Sieur Begon, Intendant, bearing date the Twentieth day of September, in the Year of OUR LORD CHRIST, One thousand seven hundred and twenty-one, confirmed and homologated by an *Arrêt* of His Most Christian Majesty, in His *Concile d'Etat*, bearing date the third day of March, in the Year of OUR LORD CHRIST, One thousand seven hundred and twenty-two, is and shall be henceforth for ever an Ecclesiastical Division and PARISH of the aforesaid Bishoprick of Quebec, and be called by the name of "The PARISH OF MONTREAL". And within the said Parish, OUR said Governor being also thereunto by US duly authorized pursuant to the aforesaid Statute, hath constituted and erected, and by these OUR LETTERS PATENT, with the

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advice of OUR said Executive Council, doth constitute and Erect one Parsonage or Rectory, according to the Establishment of the Church of England, to be called from henceforth THE PARSONAGE or RECTORY of the PARISH CHURCH OF MONTREAL; and hath and doth ordain, make, constitute and declare, the precinct contained within the limits and bounds of the said Parish of Montreal, to be the precinct of the said Parsonage or Rectory of the Parish Church of Montreal. And having great confidence in the Learning, Piety, Morals, Probity and Prudence of John Leeds, Clerk, a Minister of the Church of England, duly ordained according to the rites of the said Church, OUR said Trusty and Well Beloved Sir John Coape Sherbrooke, Knight, Our said Governor, being also thereunto by US duly authorized pursuant to the aforesaid Statute, hath nominated presented, and collated, and by these OUR LETTERS PATENT, doth nominate, present and collate the said John Leeds, to the said Parsonage or Rectory and Parish Church of Montreal, and to be the Incumbent thereof, and to have hold and enjoy the same and all RIGHTS, Profits and Emoluments thereunto belonging or granted, as fully and amply, and in the same manner and on the same terms and conditions, and liable to the performance of the same duties as the Incumbent of a Parsonage or Rectory in that part of OUR Dominions called England, for and during OUR Royal Pleasure, and the actual residence of the said John Leeds, in the said Parish of Montreal. And to the end that all matters and things aforesaid may have their due effect, WE by these OUR Letters Patent, do signify unto the

Texts of the Royal Letters Patent

Right Reverend Father in GOD, Jacob, Lord Bishop of Quebec, that We, in manner aforesaid have ordained, made, constituted and declared the aforesaid Parish of Montreal, to be an Ecclesiastical Division and Parish of the aforesaid Bishoprick of Quebec; and have erected and constituted within the said Parish, the aforesaid Parsonage or Rectory, and do present unto Him the said Jacob, Lord Bishop of Quebec, the said John Leeds, requiring, and by the Faith and Love by which HE is bound to US, commanding HIM to admit the said John Leeds to the said Parsonage or Rectory and Parish Church of Montreal, and to cause HIM to be instituted and inducted into the same, with all its rights, members and appurtenances, and to do and execute all other things in this behalf, which shall belong to HIS Episcopal Office. And WE do hereby Will and Grant, that the Rector of the said Parsonage or Rectory and Parish Church of Montreal and his Successors, Rectors and the said Parsonage or Rectory and Parish Church be, and shall continue a BODY CORPORATE, with perpetual succession, by the name of THE RECTOR OF THE PARSONAGE OR RECTORY AND PARISH CHURCH OF MONTREAL.

And WE do further Will and Grant, that HE and HIS Successors by the name aforesaid, shall be able and capable in the Law, and have full power to purchase, have, take, hold and enjoy such Messuages, Lands, Rents, Tenements, Annuities, Hereditaments, Heritages and Real Estates of what nature and kind soever, in fee and in perpetuity, or for term of life or years, as by Grant or License under the Great Seal of OUR said Province, he or they shall at any

A History of Christ Church Cathedral

time be authorized to take, hold, and enjoy ; and also all manner of Goods, Chattels and things personal whatsoever, of what nature or value soever ; and also to determine any of the said Messuages, Lands, Tenements, Hereditaments, Heritages and Real Estates, whereof or wherein he or they shall have any estate or interest as aforesaid, in such manner as by License under the Great Seal of OUR said Province, he or they shall at any time be authorized for that purpose ; and that he and his Successors, by and under the same name, may prosecute, claim, plead and be impleaded, defend and be defended, answer and be answered in all manner of Courts, of US, Our Heirs and Successors, and elsewhere in and upon all and Singular causes, suits, writs and demands, personal and mixed, and in all other things, causes and matters whatsoever.

And moreover, WE will and ordain by these presents, that the said John Leeds, Rector of the said Parsonage or Rectory and Parish Church of Montreal and his Successors, Rectors of the said Parsonage or Rectory and Parish Church, shall be subject to the authority and jurisdiction of the Right Reverend Father in GOD, JACOB Lord Bishop of Quebec and his Successors Bishops of the Bishoprick of Quebec, in the same manner as any Rector of any Parsonage or Rectory or Parish Church within that part of Great Britain called England, is under the Authority & Jurisdiction of the Bishop of the Diocese within which such Parsonage or Rectory or Parish Church is situated. AND, KNOW YE further, that OUR said Trusty and well Beloved Sir John Coape Sherbrooke, Knight, OUR Governor as aforesaid, being hereunto also

Texts of the Royal Letters Patent

by US duly authorized pursuant to the aforesaid Statute, hath, with the advice of OUR said Executive Council, allotted and appropriated, ordained, made, constituted, appointed and declared, and by these our Letters Patent, doth allot and Appropriate, Ordain, make, constitute, appoint and declare, the Church erected in Notre Dame Street, in our said city of Montreal, in the said Parish of Montreal, to be the PAROCHIAL or PARISH CHURCH of the said Parish of Montreal, and the said Parsonage or Rectory of the said Parish Church of Montreal, with the said Church, hath, and by these OUR LETTERS PATENT, doth endow, and the Freehold and Inheritance of the said Church, and of all the appurtenances thereunto belonging, hath, and by these OUR LETTERS PATENT, doth give, grant and vest, for ever in the said John Leeds, Rector of the said Parsonage or Rectory and Parish Church of Montreal and his Successors, Rectors of the said Parsonage or Rectory and Parish Church and the same Church is hereby declared to be for ever Dedicated to the Service of GOD, to be therein more especially applied to the USE and Behoof of OUR loving Subjects, professing the Doctrine and Discipline of the Church of England, now inhabiting, and from time to time hereafter to inhabit, the said Parish of Montreal. And Know Ye, that OUR said Trusty and well Beloved Sir John Coape Sherbrooke, OUR said Governor, being thereunto by US duly Authorized pursuant to the aforesaid Statute, hath and by these OUR LETTERS PATENT, doth with the advice of OUR said Executive Council endow the said Parsonage or Rectory of the PARISH CHURCH OF MONTREAL,

A History of Christ Church Cathedral

with all, each, and every the Tracts, lots, pieces and parcels of Land hereinafter described, that is to say, first, with all that piece or parcel of Land situate, lying and being in Notre Dame Street, in the said City of Montreal, measuring upon the said street one hundred and nine feet two inches, and upon which said Parish Church is Built ; And the Freehold and Inheritance of the said lot, piece and parcel of Land, and all the appurtenances thereunto belonging, hath, and by these OUR LETTERS PATENT, do give, grant, and vest for ever in the said John Leeds, Rector of the said Parsonage or Rectory and Parish Church of Montreal, and his Successors, Rectors of the said Parsonage, or Rectory and Parish Church.

IN TESTIMONY WHEREOF, WE have caused these OUR LETTERS to be made PATENT, and the GREAT SEAL of OUR said Province to be hereunto affixed. WITNESS OUR Trusty and well Beloved, His Grace, CHARLES DUKE of RICHMOND, Knight of the Most Noble order of the Garter, Captain General and Governor in Chief in and over OUR Province of Lower Canada, Vice Admiral of the same, &c, &c, &c. at OUR Castle of Saint Lewis in OUR City of Quebec, in OUR said Province of Lower Canada, the twelfth day of August, in the Year of OUR LORD one thousand eight hundred and eighteen and in the Fifty-eighth Year of our Reign.

(3) The third document is the original Letters Patent issued by George the Fourth on July 7th, 1820, which points out that some doubt might be cast upon the validity of the Letters Patent (No. 2) issued in August 1818, on account of a certain

Texts of the Royal Letters Patent

irregularity, namely, that the instrument was issued in the King's name by Sir John Coape Sherbrooke, then Governor of Lower Canada, but bore a date later than that of his retirement from this office, which was then held by his successor, the Duke of Richmond. These Letters Patent confirm the first portion of the former one (No. 2) constituting the Parish and Rectory of Montreal, but revoke the appointment of the Rev. John Leeds as Rector or Incumbent of the Parish of Montreal and appoint the Rev. John Bethune in his stead.

This document is preserved in the Archives of the Diocese of Montreal. It is written in an easily legible, cursive hand on four sheets of vellum each 15 by 12½ inches in size. Attached to these by a ribbon is the Great Seal of the Province of Lower Canada identical with that of the Letters Patent appointing the Rev. Mr. Tunstall (No. 1) except that the Royal Arms are those of George the Fourth instead of those of George the Third. It is signed by Sir Peregrine Maitland, President and Administrator of the Government of Lower Canada.

There is in addition to the original, a certified copy of these Letters Patent preserved among the archives of the Cathedral. The text is as follows : -

P. Maitland.

GEORGE the FOURTH by the Grace of God of the United Kingdom of Great Britain and Ireland King Defender of the Faith : -

TO Whom these present Letters Shall Concern : Greeting !

Whereas his late Majesty King George the Third by Letters Patent under the Great Seal of Great Britain bearing date the twenty eighth day of June in the Thirty third Year of his

A History of Christ Church Cathedral

Reign did Erect, found, ordain, make and Constitute the Provinces of Lower Canada and Upper Canada and their Dependencies to be a Bishop's See to be Called from thenceforth the Bishopric of Quebec, - AND Whereas by a Certain Statute or Act of the Parliament of Great Britain passed in the Thirty first Year of His said late Majesty's Reign, intituled, "An Act to Repeal certain parts of An Act passed in the fourteenth Year of His Majesty's Reign intituled, "An Act for making more effectual provision for the Government of the said Province;" Sundry provisions were made Respecting the Allotment and Appropriation of land for the maintenance and Support of a Protestant Clergy within the Said Provinces and it was Amongst other things more especially enacted "That it should and might be lawful for His Majesty his Heirs or Successors to Authorize the Governor or Lieutenant Governor of each of the Said Provinces Respectively or the person Administering the Government therein from time to time with the Advice of Such Executive Council as should have been Appointed by His Majesty his Heirs or Successors within such province for the Affairs thereof to Constitute and erect within every Township or Parish which then was or thereafter might be formed constituted or erected within Such Province One or more Parsonage or Rectory or Parsonages or Rectories according to the Establishment of the Church of England; and from time to time by an Instrument under the Great Seal of Such Province to endow every such Parsonage or Rectory with So much or Such part of the land so allotted and Appropriated as aforesaid in Respect of any lands

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within such Township or Parish which should have been granted Subsequent to the Commencement of the Said Act or of Such lands as might have been allotted and Appropriated for the same purpose by or in Virtue of any instruction which might be given by His Majesty in Respect of any lands granted by His Majesty before the Commencement of the Said Act as Such Govenor Lieutenant Governor or Person Administering the Government Should with the Advice of the Said Executive Council judge to be expedient under the then existing circumstances of Such Township or Parish."

AND WHEREAS the Doctrine and Discipline of the Church of England being professed and observed by a very considerable part of His Said late Majesty's Loving Subjects Resident in the Parish of Montreal in the District of Montreal in the Said Province of Lower Canada it was judged expedient by Sir John Coape Sherbrooke Knight, then Governor General of and for the Said Province of Lower Canada, with the advice of the Executive Council of the Said Province to Constitute and erect a Parsonage or Rectory within the Said Parish of Montreal according to the Establishment of the Church of England and to endow the Said Parsonage or Rectory with certain Lands and immoveable Estates. - And Whereas by Letters Patent bearing date at the Castle of Saint Lewis in the City of Quebec the Eighth day of August One thousand eight hundred and Eighteen it was declared that the said Sir John Coape Sherbrooke being thereunto by His Said late Majesty George the Third duly Authorized did Ordain, make, Constitute and declare the precinct therein particularly described to be an

A History of Christ Church Cathedral

Ecclesiastical division and parish of the aforesaid Bishopric of Quebec to be called the Parish of Montreal. And did Constitute and erect within the Said Parish One Parsonage or Rectory of the Parish of Montreal and did also Nominate present and Collate John Leeds, Clerk, to the Said Parsonage or Rectory and Parish Church of Montreal, to be the Incumbent thereof and to hold and enjoy the same during the Royal Pleasure and the actual Residence of the said John Leeds in the Said Parish. And did Ordain and declare divers other matters and things in the Said last mentioned Letters Patent more particularly mentioned as by the Said last mentioned Letters Patent, reference being thereunto had will more fully appear. AND WHEREAS doubts may hereafter arise as to the validity of the Said last mentioned Letters Patent the same being dated after the Said Sir John Coape Sherbrooke had ceased to be Governor of the Said Province of Lower Canada, and being Vested in the name of His Grace Charles Duke of Richmond then being Governor of the Said Province. NOW therefore Know Ye that WE being desirous to give full force and Effect to the Said last mentioned Letters Patent and to the Several matters and things therein Contained do hereby fully Ratify and Confirm the Same Respecting the Said Parish in all things And for that purpose Our Trusty and well beloved Sir Peregrine Maitland Knight, President and Administrator of the Government of the Said Province of Lower Canada being thereunto by US duly Authorized pursuant to the aforesaid Statute hath and by these Presents with the advice of our Executive Council of Our Said Province doth in Ratification and Confirmation

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of the Said last mentioned Letters Patent Ordain, make, constitute and declare all that precinct included within the bounds and limits of the aforesaid Parish of Montreal as Described in a Certain Reglement of the Sieur Vaudreuil Governor and Lieutenant Governor of New France, the Sieur Eveque de Quebec and the Sieur Begon Intendant, bearing date the Twentieth day of September in the Year of Our Lord Christ One thousand Seven hundred and Twenty one Confirmed and Homologated by an *Arrêt* of His Most Christian Majesty in His *Concile d'Etat* bearing date the third day of March in the Year of Our Lord Christ, One thousand Seven hundred and Twenty two to be and the same shall be from henceforth for ever an Ecclesiastical Division and Parish of the aforesaid Bishoprick of Quebec and be called by the Name of the *Parish of Montreal*. And within the Said Parish the Said President and Administrator being also thereunto by Us duly Authorized pursuant to the aforesaid Statute hath in further Ratification and Confirmation of the said last mentioned Letters Patent, Constituted and Erected and by these Presents with the Advice of Our Said Executive Council doth constitute and erect One parsonage or *Rectory according to the establishment of the Church of England* to be called from thenceforth the parsonage or Rectory of the Parish of Montreal and hath and Doth Ordain make Constitute and Declare the precinct contained within the limits and bounds of the Said parish of Montreal to be the precinct of the Said parsonage or Rectory of the Said Parish Church of Montreal. AND WHEREAS We have thought fit to determine Our Royal pleasure with

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Respect to the Nomination and Appointment of the Said John Leeds We do hereby Declare Our Royal intention in that behalf and do hereby Revoke and Annul from the date hereof the Said last mentioned Letters Patent as far as they Regard the Said Nomination and Appointment. And having great Confidence in the Learning Piety, Morals, Probity and Prudence of John Bethune Clerk, a Minister of the Church of England duly Ordained according to the Rites of the Said Church. Our Said Trusty and well beloved Sir Peregrine Maitland President and Administrator as aforesaid being also thereunto by US duly authorized pursuant to the aforesaid Statute hath Nominated and presented and by these presents doth Nominate and present the said John Bethune to the Said parsonage or Rectory and to the parish Church of Montreal to be the Incumbent thereof in the Room and Stead of the Said John Leeds And to Have Hold and enjoy the same and all Rights profits and Emoluments thereunto belonging or granted as freely and amply and in the same manner and on the same terms and conditions and liable to the performance of the Same duties as the Incumbent of a Parsonage or Rectory in that part of Our Dominions called England for and during Our Royal pleasure and the actual Residence of the Said John Bethune in the said Parish of Montreal. And to the end that all the matters and things aforesaid may have their due effect We by these presents do Signify to the Right Reverend Father in God, Jacob Lord Bishop of Quebec that We in manner aforesaid have Ordained, made, Constituted and declared the aforesaid parish of Montreal to be an Ecclesiastical Division

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and parish of the aforesaid Bishoprick of Quebec and have Erected and Constituted within the aforesaid parish the aforesaid Parsonage or Rectory and do present unto him the Said Lord Bishop of Quebec the Said John Bethune requiring and by the Faith and Love by which he is bound to Us, commanding him to admit the Said John Bethune to the Said Parsonage or Rectory and Parish Church of Montreal and to cause him to be instituted and inducted into the Same with all its rights Members and Appurtenances and to do and Execute all other things in this behalf which shall belong to his Episcopal Office. AND We do hereby will and grant that the Rector of the Said Parsonage or Rectory and parish Church of Montreal and his Successors Rectors of the Said Parsonage or Rectory and Parish Church be and Shall continue a body Corporate with perpetual Succession by the Name of The Rector of the Parsonage or Rectory and Parish Church of Montreal. And We do further Will and grant that he and his Successors by the Name aforesaid Shall be able and Capable in the Law and have full power to purchase, have, take, hold and enjoy Such Messuages, Lands, Rents, Tenements, Annuities, Hereditaments, Heritages and Real Estates of what Nature and Kind Soever in fee and in perpetuity or for term of life or Years as by grant or license under the Great Seal of Our Said Province he or they Shall at any time be Authorized to take, hold and Enjoy and also all manner of Goods, chattels and things personal whatsoever of what nature or Value Soever And Also to determine Any of the Said Messuages, lands tenements, hereditaments, heritages and Real Estates where-

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of or wherein he or they Shall have any Estate or interest as aforesaid and in Such manner as by License under the Great Seal of Our Said Province he or they Shall at any time be authorized for that purpose And that he and his Successors by and under the Same Name may prosecute claim plead and be impleaded defend and be defended Answer and be Answered in all manner of Courts of Us, Our Heirs and Successors and elsewhere in And Upon All and Singular Causes Suits Writs and demands Real personal and Mixed And in all other things Causes and Matters whatsoever. - PROVIDED always and it is hereby expressly Declared that nothing in these Presents contained shall extend or be construed to extend to give to the said John Bethune or his Successors Rectors of the Said Parsonage or Rectory and Parish Church of Montreal any Right or Title to receive or Claim any Tithes of Land or Tithes of any kind whatsoever within the Said Parsonage or Rectory or any part thereof. AND Moreover we will and ordain by these Presents that the Said John Bethune Rector of the Said Parsonage or Rectory and Parish Church of Montreal and his Successors Rectors of the Said Parsonage or Rectory and Parish Church Shall be Subject to the Authority and Jurisdiction of the Right Reverend Father in God Jacob Lord Bishop of Quebec and his Successors Bishops of the Bishoprick of Quebec in the Same manner as any Rector of any Parsonage or Rectory or Parish Church within that part of Great Britain called England is under the Authority and Jurisdiction of the Bishop of the Diocese within which Such Parsonage or Rectory or Parish Church is

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Situated. AND KNOW YE further that Our Said Trusty and Well beloved Sir Peregrine Maitland President and Administrator as aforesaid being thereunto also by Us duly authorized pursuant to the Said Statutes hath with the advice of Our Said Executive Council in further Ratification and Confirmation as aforesaid allotted and appropriated, Ordained, made, constituted, Appointed and Declared and by these presents doth allot and appropriate, Ordain, make, constitute appoint and declare the Said Church Erected in Notre Dame Street in Our Said City of Montreal in the Said Parish of Montreal to be the parochial or parish Church of the Said Parish of Montreal and the Church of the Said Parsonage or Rectory of the Said Parish of Montreal with the said Church hath and by these Presents doth endow and the freehold and inheritance of the said Church and of all the Appurtenances thereunto belonging hath and by these Presents doth give, grant and Vest in the said John Bethune Rector of the Said Parsonage or Rectory of the Parish of Montreal and his Successors Rectors of the said Parsonage or Rectory for ever, and the Said Church is hereby Declared to be for ever dedicated to the Service of God to be therein more especially applied to the Use and behoof of Our Loving Subjects professing the doctrine and discipline of the Church of England now inhabiting and from time to time hereafter to inhabit the said Parish of Montreal. AND KNOW YE further that Our Said Trusty and well beloved Sir Peregrine Maitland President and Administrator as aforesaid being thereunto by US duly Authorized pursuant to the Said Statute hath and by these Presents

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doth in further Ratification and Confirmation as aforesaid with the advice of Our Said Executive Council endow the Said Parsonage or Rectory of the Parish Church of Montreal with all that piece or parcel of Land situate lying and being in Notre Dame Street in the Said City of Montreal measuring upon the Said Street One hundred and Nine feet two inches, and upon which the Said Church is built and the freehold and inheritance of the said piece or parcel of land and of all the Appurtenances thereunto belonging hath and by these Presents doth give, grant and Vest in the Said John Bethune Rector of the said Parsonage or Rectory of the Said Parish of Montreal and his Successors Rectors of the Said Parsonage or Rectory for ever. IN TESTIMONY WHEREOF WE have Caused these Our Letters to be made Patent and the Great Seal of Our Said Province to be hereunto Affixed. WITNESS Our Trusty and Well beloved Sir Peregrine Maitland Knight Commander of the Most Honorable Order of the Bath, President and Administrator of the Government of Our Said Province of Lower Canada, at Our Castle of Saint Lewis in Our City of Quebec in Our Said Province the Seventh day of June in the Year of Our Lord One thousand eight hundred and Twenty and in the First Year of Our Reign.

T. Ready
Actg. Provinl. Secty.

P. M.

(4) The fourth Royal Letters Patent is the latest in date and one of great importance. By it Christ Church is erected into a Cathedral and Francis

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Fulford, D.D. is appointed as its Bishop. It is a beautiful document written in large separate letters on three sheets of parchment with the Great Seal of the United Kingdom of Great Britain and Ireland attached. On the outside of the roll are endorsed the following words "Entered of Record in the office of the Provincial Registrar at Toronto, this 26th day of November 1850. In Lib. C.M. Miscellaneous Folio 10".

It will be noticed that by this document establishing a Cathedral in it, the *Town* of Montreal became a *City*.

The text of the document runs as follows : -

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland, Queen Defender of the Faith. To all to whom these presents shall come Greeting.

WHEREAS, His late Majesty King George the Third, Our Royal Grandfather, did by his Letters Patent under the Great Seal of our Kingdom of Great Britain, bearing date the twenty-eighth day of June, one thousand seven hundred and ninety-three, in the thirty-third year of His Reign, found, ordain, make and constitute the Provinces of Lower and Upper Canada in America and their Dependencies to be a Bishop's See, to be called from thenceforth the Bishoprick of Quebec, and His late Majesty did in and by His said Letters Patent nominate and appoint Jacob Mountain, Doctor in Divinity, the first Bishop of the said See, with certain powers and authorities as in the said Letters Patent is mentioned and set forth.

And, whereas, the said Jacob Mountain, having been duly consecrated thereto, took upon himself the office of Bishop or Pastor of the

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said See, and afterwards departed this life, whereby the said See became vacant.

And, whereas, His late Majesty King George the Fourth, Our Royal Uncle, did by his Letters Patent under the Great Seal of Our United Kingdom of Great Britain and Ireland, bearing date the tenth day of November, one thousand eight hundred and twenty-five, in the sixth year of His reign, nominate and appoint Charles James Stewart, Doctor in Divinity, to be the Bishop and ordinary Pastor of the said See, with the like powers and authorities as had therefore been granted to the said Jacob Mountain. Subject, nevertheless, to any separation or division of the several Provinces then constituting the said Bishoprick, into several and distinct Sees, which might at any time thereafter be deemed fit and expedient to be made as in and by the said Letters Patent, will more fully appear. And the said Charles James Stewart, having been fully consecrated, thereto took upon himself the Office of Bishop or Pastor of the said See.

And, whereas, his late Majesty King William the Fourth, Our Royal Uncle, by His Letters Patent under the Great Seal of Our said United Kingdom, after reciting amongst other things that it had been represented to His Majesty by the said Charles James Stewart, that by reason of the great extent of his Diocese and his own impaired health, it was no longer in his power efficiently to discharge the Episcopal duties which had devolved upon him, and that he beseeched his said Majesty that a Bishop might be appointed to assist him in the discharge of such duties under the title of Bishop of Montreal, did nominate and appoint the Venerable George

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Jehosopha Mountain, Doctor of Divinity and Archdeacon of Quebec, to be Bishop of Montreal, with certain powers and authorities and under certain limitations as mentioned in the said Letters Patent.

And, whereas, the said George Jehosopha Mountain, having been duly consecrated thereto, took upon himself the Office of Bishop or Pastor pursuant to the tenor of the said Letters Patent.

And, whereas, the said See or Diocese of Quebec hath become vacant by the death of the said Charles James Stewart, the Bishop thereof, and it is expedient and desirable from the great extent of the said See or Diocese that the limits thereof should be altered and that the same should in future comprise the District of Quebec, Three Rivers and Gaspé only, and it is further expedient and desirable that so much of the said Diocese of Quebec as constitutes the District of Montreal which is separated for Judicial purposes from the District of Three Rivers and Saint Francis, and bounded by the limits of the same under an Act of the Provincial Parliament now in force, should be formed into a separate See or Diocese, to be called the BISHOPRIC OF MONTREAL.

Now know ye, WE taking the premises into our Royal consideration, do by these Letters Patent under the Great Seal of our United Kingdom of Great Britain and Ireland, erect so much of the ancient Diocese of Quebec as constitutes the District of Montreal, separated for Judicial purposes as aforesaid, to be a Bishop's See or Diocese. And do declare and ordain that the same shall be styled the Bishopric of Montreal. Saving, nevertheless, to Us, our heirs and successors the powers of altering from

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time to time with the consent of the Archbishop of Canterbury for the time being, if the said See be vacant or otherwise of the said Archbishop or the Bishop of the said See for the time being, the limits of the said Diocese, and of the Jurisdiction of the Bishop thereof.

And WE do further by these our Letters Patent ordain and constitute the Town of Montreal in the said Diocese to be a Bishop's See and the seat of the said Bishop, and do ordain that the said Town of Montreal shall henceforth be a City. And we do hereby further ordain and declare that the Parish Church called Christ Church in the said City of Montreal shall henceforth be the Cathedral Church and the See of the said Bishop of Montreal and his successors in the said See.

And to the end that this our intention may be carried into due effect, WE having great confidence in the learning, morals and probity of our well-beloved Francis Fulford, Doctor in Divinity, do name and appoint him to be ordained and consecrated Bishop of the said See of Montreal. And WE do hereby signify to the Most Reverend Father in God, John Bird, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, the erection and constitution of the said See and Diocese and our nomination of the said Francis Fulford thereto requiring and by the faith and love whereby he is bound to us, commanding the said Most Reverend Father in God to ordain and consecrate the said Francis Fulford to be Bishop of the said See and Diocese in manner accustomed, and diligently to do and perform all other things

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appertaining to his office in this behalf with effect.

And WE do ordain and declare that the said Francis Fulford so by us nominated and appointed, after having been ordained and consecrated thereunto as aforesaid, may by virtue of such appointment and consecration enter into and possess the said Bishop's See as Bishop thereof without let or impediment from Us, our Heirs and Successors for the term of his natural life, subject nevertheless to the right of resignation hereinafter more particularly expressed.

Moreover, WE will and grant by these presents that the said Bishop of Montreal shall be a Body Corporate, and do, ordain, make and constitute him to be a Perpetual Corporation and to have perpetual succession, and that he and his successors be forever hereafter called or known by the name or title of the Lord Bishop of Montreal, and that he and his successors by the name and title aforesaid shall be able and capable in the Law and have full power to purchase, have, take, hold and enjoy manors, messuages, lands, rents, tenements, annuities and hereditaments of what nature or kind soever in fee and in perpetuity or for a term of life or years, and also all manner of goods, chattels and things personal whatsoever of what nature or kind soever, and that he and his successors, by and under the said name or title, may prosecute, claim, plead and be impleaded, defend and be defended, answer and be answered in all manner of Courts of US, our heirs and successors, and elsewhere in and upon all and singular causes, actions, suits, writs, and demands, real and personal, and mixed as well

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spiritual as temporal, and in all other things, causes and matters whatsoever, and that the said Bishop of Montreal shall and may forever hereafter have and use a Corporate Seal. And the said seal from time to time at his and their will and pleasure, break, change, alter or make anew as he or they shall deem expedient.

And WE further ordain and declare that the said Bishop of Montreal and his successors shall be subject and subordinate to the Archbishop of Canterbury and his Successors.

And WE do further will and ordain that every Bishop of Montreal shall take an oath of obedience to the Archbishop of Canterbury for the time being as his Metropolitan, which oath shall and may be ministered by the said Archbishop or by any other person by him duly appointed or authorized for that purpose.

And WE do further by these presents, expressly declare that the said Bishop of Montreal and also his successors, having been respectively by us, our heirs and successors named and appointed, and by the said Archbishop of Canterbury canonically ordained and consecrated according to the form of the United Church of England and Ireland, may perform all the functions peculiar to the office of Bishop within the said Diocese of Montreal, and force the Declaration of the Spiritual Causes and Matters in which the aforesaid jurisdiction may be more specially exercised, we do by these presents further declare that the aforesaid Bishop of Montreal and his successors may exercise and enjoy full power and authority by himself or themselves or by the Archdeacon or Archdeacons or the Vicar General or other Officers hereinafter mentioned, to give institution to benefices

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to grant licenses to officiate to all Rectors, Curates, Ministers and Chaplains of all the Churches and Chapels or other places within said Diocese wherein Divine Service shall be celebrated according to the Rites and Liturgy of the Church of England, and to visit all Rectors, Curates, Ministers and Chaplains and all Priests and Deacons in Holy Orders of the United Church of England and Ireland resident within the said Diocese, as also to call before him or them or before the Archdeacon or Archdeacons of the Vicar General or other officer hereinafter mentioned at such competent days, hours and places when and so often as to him or them shall seem meet and convenient, the aforesaid Rectors, Curates, Ministers, Chaplains, Priests and Deacons, or any of them, and to enquire as well concerning their morals as their behaviour in their said offices and stations respectively, subject nevertheless to such rights of Review and Appeal as are hereinafter given and reserved.

And for the better accomplishment of the purposes aforesaid, WE do hereby grant and declare that the said Bishop of Montreal and his successors may found and constitute one or more dignities in his Cathedral Church, and also one or more Archdeaconries within the said Diocese and may collate fit and proper persons to be Dignitaries of the Cathedral Church, and one or more fit and proper persons to be the Archdeacons of the Archdeaconries respectively, Provided always that such Dignitaries and Archdeacons shall exercise such jurisdiction only as shall be committed to them by the said Bishop or his successors, and the said Bishop and his successors may also from

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time to time nominate and appoint fit and proper persons to be respectively the Officers hereinafter mentioned, that is to say, to be Vicar General, Official Principal, Rural Deans and Commissaries either General or Special, and may also appoint one or more fit and proper persons to be Registrars and Authorities, Provided always that the Dignitaries and Archdeacons aforesaid shall be subject and subordinate to the said Bishop of Montreal and his successors and shall be assisting to him and them in the exercise of his and their jurisdiction and function.

And WE will and declare that during a vacancy of the said See of Montreal by demise of the Bishop thereof or otherwise, the Dignitaries and Archdeacons and Vicar General and other Officers respectively appointed as aforesaid shall continue so far as by Law they may or can the jurisdiction and function delegated to them. And that the said Registrars and Authorities shall respectively continue to discharge the duties whereunto they have been appointed until a new Bishop of the said See of Montreal shall have been nominated and consecrated, and his arrival within the limits of the said Diocese shall have been notified to the said parties respectively.

And WE further will and do by these presents declare and ordain that it shall be lawful for any party against whom any judgment, decree or sentence shall be pronounced by any of the said Archdeacons or by the Vicar General or other Officer or Officers of the said Bishop or his successors, to demand a re-examination and review of such judgment, decree or sentence before the Bishop or his successors in person,

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who upon such demand shall take cognizance thereof, and shall have full power and authority to afford, reverse or alter the said judgment, Sentence or Decree.

And if any party shall consider himself aggrieved by any judgment, Decree or Sentence pronounced by the said Bishop of Montreal or his successors either in case of such review or in any cause originally instituted before the said Bishop or his successors, it shall be lawful for the said party to appeal to the Archbishop of Canterbury or his successors, who shall finally decide and determine the said Appeals. Provided always that in any such case of Appeal or review, notice of the intention of the party to make such appeal or demand such review, shall be given to the Bishop or Subordinate Judge, by whom the Sentence appealed from or to be reviewed shall have been pronounced within fifteen days from the promulgation thereof.

And we do further and by these Presents ordain that, in all cases in which an appeal shall be made or review demanded as aforesaid, a copy of the judgment or Sentence in such case promulgated or given, setting forth the causes thereof, together with a copy of the evidence on which the same was founded, shall without delay be certified and transmitted by such Subordinate Judge to the said Bishop or his successors, or by the said Bishop or his successors to the said Archbishop of Canterbury as the case may require.

Moreover, it is Our will and pleasure, and we do hereby declare and ordain that nothing in these Presents contained shall extend or be construed to extend to repeal, vary or alter the provisions of any Charter whereby Eccle-

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siastical Jurisdiction has been given to any Court of Judicature within the limits of the said Diocese.

And for removing doubts with respect to the validity of the resignation of the said Office and Dignity of Bishop of Montreal, it is our further will that if the said Bishop or any of his successors shall by Instrument under his hand and seal delivered and sent to the Archbishop of Canterbury for the time being, and by him accepted and registered in the Office of the Vicar General of the said Archbishop resign the Office and Dignity of Bishop of Montreal, such Bishop shall from the time of such acceptance and registration cease to be Bishop of Montreal, to all intents and purposes, but without prejudice to any responsibility to which he may be liable in Law or Equity in respect of his conduct in his said Office.

And, lastly, to the end that all things aforesaid may be firmly holden and done, WE will and grant to the aforesaid Francis Fulford, that he shall have our Letters Patent under our Great Seal of our said United Kingdom duly made and sealed. In witness, etc. the eighteenth day of July and in the Fourteenth year of Our Reign.

By writ of Privy Seal.

There are also in the Archives of the Diocese of Montreal *two other Letters Patent* issued by Queen Victoria and of great value and importance, although dealing as they do with matters affecting the Diocese of Montreal as a whole, and indeed the whole Church of England in Canada rather than with Christ Church Cathedral and the Parish of Montreal,

Texts of the Royal Letters Patent

it has not been considered advisable to here reproduce their texts.

The *first* of these appoints Francis Fulford "Lord Archbishop of Montreal" to be Metropolitan Bishop in our said Province of Canada subject to the supervision and revision of the Archbishop of Canterbury, the Bishops of Quebec, Toronto and Huron to be his Suffragan Bishops. It also states that the Metropolitan shall preside over General Assemblies in the said Province of Canada. It is written in a cursive hand on two large sheets of parchment ornamented along the top and on either side with festoons of leaves and flowers with allegorical and other figures interspersed. The larger sheet measures thirty inches by twenty-two inches, and the second and smaller one twenty-three by nineteen inches. A red line is ruled beneath each line of text and an impression of the Great Seal is attached. This is of wax, circular in shape and six and a half inches in diameter. The document at the bottom bears the words "By warrant under the Queen's Sign Manual" and is dated the "Ninth Day of July in the Twenty-fourth year of our Reign".

The *second* is similar to that just referred to, but is a somewhat longer document. It states that some legal doubts having been raised concerning certain matters dealt with in last mentioned Letters Patent, certain portions of this are revoked. It then summarizes all the former Letters Patent concerning the appointment of Bishops in Canada and gives the Metropolitan the right to preside over Synods appointed to direct the work of Canadian Dioceses. It is also issued "By Warrant under the Queen's sign manual" and has the Great Seal attached. It is dated "February 1st in the Twenty-fifth year of our Reign."

APPENDIX II

IMPORTANT DATES IN THE HISTORY OF MONTREAL AND OF CHRIST CHURCH.

- 1748 - Dr. Ogilvie sent from the C.M.S. in England as Missionary to the Mohawks.
- 1760 - Montreal taken by the British - General Amherst appointed Military Governor of Canada. Dr. Ogilvie Chaplain to the Garrison.
- 1763 - Treaty of Paris - Canada ceded to the English.
- 1764 - Military Government ceases. Dr. Ogilvie returns to New York with his regiment.
- 1765 - General Murray appointed Governor. Great fire destroys one quarter of the buildings in Montreal.
- 1766 - Sir Guy Carleton (Baron Dorchester) succeeds General Murray.
- 1768 - Another great fire.
- 1775 - "American Rebellion". Invasion of Canada by forces of U.S.A. Montreal taken.
- 1776 - Montreal retaken by the British.
- 1783 - Another Treaty of Paris closed the American Rebellion. Loyalists continued to come to Canada.
- 1786 - Date of Paten from Arnprior ("belonging to Protestant Church of Montreal") now in Christ Church Cathedral.
- 1789 - "Visitation" of Bishop Inglis. Old Jesuits' Church given to Christ Church. Rev. Mr. Delisle Minister.

Important Dates

- 1792 - St. Gabriel Street Presbyterian Church built.
- 1796 - Lord Dorchester succeeded by General Prescott.
- 1800 - Rev. Jehoshaphat Mountain appointed Minister of Christ Church.
- 1803 - Old Jesuits' Church ("First Church") burned.
- 1805 - Corner Stone of "Second Church" Notre Dame Street, laid.
- 1812 - War with U.S.A.
- 1814 - "Second Church" (Notre Dame Street) opened for worship.
- 1818 - Letters Patent issued establishing Christ Church as Parish Church and Rectory.
- 1850 - Christ Church erected into a Cathedral.
- 1856 - Christ Church Cathedral ("Second Church", Notre Dame Street) burned to the ground.
- 1857 - Bishop Fulford laid foundation stone of New Cathedral (Third and present church).
- 1863 - Death of Bishop Fulford.
- 1869 - Bishop Oxenden enthroned.
- 1872 - Rev. M. S. Baldwin appointed Rector.
- 1878 - Enthronement of Bishop Bond.
- 1883 - Dean Baldwin elected Bishop of Huron - Dr. Norton inducted as Rector.
- 1902 - Rev. Professor Steen appointed Vicar.
- 1903 - Death of Professor Steen and appointment of Dr. Symonds as Vicar.
- 1906 - Enthronement of Bishop Carmichael.
- 1909 - Enthronement of Bishop Farthing.
- 1921 - Death of Dr. Symonds.
- 1923 - "Restoration" of the Cathedral completed, except the tower.
 - Erection of the Altar and Reredos in memory of the men from the Cathedral who laid down their lives in the Great War.

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- 1934 - Completion of the Herbert Symonds Parish Hall.
- 1939 - Enthronement of Bishop Carlisle.
- 1940 - Rev. Dr. Dixon appointed Dean and Rector.
 - New steeple erected.

APPENDIX III

STAINED GLASS WINDOWS, MEMORIAL TABLETS and OTHER GIFTS TO CHRIST CHURCH CATHEDRAL

In order to avoid confusion it is necessary that one matter should be made quite clear. A Gothic church - and the Cathedral is a typical gothic Church - is supposed to be built in the form of a cross with the longer axis, represented by the Nave and Chancel of the church, running east to west. This is crossed at right angles by the transept, which forms the shorter element of the cross, and in Christ Church the great tower rises from the intersection of the two. The altar is placed at the east end. If, therefore, a person stands at the "Intersection" - under the tower, - facing the altar, he is looking toward the east end of the church with the altar and the great east window before him. At his back is the nave ending at the Great West Door. On his right hand is the southern part of the transept, or the South Transept, as it is called, and on his left hand is the North Transept. At the termination of each transept is a small door opening into the Cathedral grounds.

Now, as a matter of fact, Christ Church Cathedral is not built in the proper position for a Gothic church, that is to say, with its longer axis running east to west and with the Altar at the east end. It was necessary, on account of the shape of the piece of land on which the Cathedral had to be erected, to build it with the long axis running approximately

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north and south, which is the direction of the streets, University Street and Union Avenue, bounding the Cathedral grounds on either side. So that really the Altar stands at the north end instead of at the east of the church - but, as has been said above - in order to avoid confusion in describing the interior of the church, the Cathedral will be supposed to have been built as a Gothic church usually is, and as it would have been had the shape of the lot allowed it, that is to say, with its long axis east and west and not north and south. In describing various objects in the church their positions will be referred to as if the church had its proper architectural orientation, and as if its main axis, from the Altar to its chief entrance, was east and west.

In examining the stained glass windows, it is best to begin at the east end of the church.

Here behind the Altar and Reredos is the Great East Window, in five panels, depicting Christ and the Four Evangelists. It was erected to the memory of the Honourable John Richardson, who died in 1831, and of Sarah Ann Grant his wife. It was donated by his family and friends. It is the work of Messrs. Clayton & Bell, of London, England. There is also a tablet to his memory in the Chapel of St. John of Jerusalem.

Passing into the South Transept, (Chapel of St. John of Jerusalem) there are the following Memorial Windows :

In Memory of James Duncan Gibb and Margaret Gibb his wife, donated by his children.

In Memory of Sarah Elizabeth Tiffin.

Passing out of the Chapel of St. John of Jerusalem and down the South Aisle there will be found in succession the following Memorial Windows : -

Windows, Memorial Tablets and Gifts

In Memory of Dr. Fraser who died in 1872.

In Memory of Fitzwilliam Walker Howard who died in 1871.

In Memory of Ferdinand Macculloch who died in 1888 and Maria Louisa Robertson his wife. Erected by their children.

In Memory of John Kerry who died in 1896 and of Laura Gibson Parmenter his wife. Erected by their children.

In Memory of Samuel Elsdale Molson who died in 1893 and of Agnes his wife who died in 1904.

In Memory of Mary Fulford who died in 1873.

In Memory of Jane, wife of John T. Dawson who died in 1876.

Passing now to the west wall of the church there is, first: a stained glass window in three panels, which replaces a window in the first Cathedral in Notre Dame Street, which was destroyed by fire when that church was burned in 1856. It is

In Memory of the Rev. Brooke Bridges Stevens who died in 1834, as stated on the accompanying tablet.

Over the Great West Door there are:

Four Lancet Windows, representing the four Major Prophets, donated by Mrs. George Moffatt and her sons,

and above these is a

Circular Stained Glass Window donated by the teachers and children of the Sunday School.

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On the north side of the Great West Door and corresponding to the Stevens window on the south side is another

Stained Glass Window, also replacing one in the former Cathedral Church in Notre Dame Street, which was destroyed by fire when this church was burned in 1856. Donated by David Ross McCord.

Turning now up the northern aisle, the following windows are seen in succession in the north wall of the church :

A Stained Glass Window in three panels, to the Memory of Catherine Robertson, wife of Angus C. Hooper who died in 1901. Erected by her children.

A Stained Glass Window in Memory of William Sutherland Junior, M.D. Died in 1873.

A Stained Glass Window in two panels in Memory of Angus William Hooper, who died in 1909, George Robertson Hooper who died in 1926 and Maud Gillman who died in 1927.

A Stained Glass Window in Memory of James Duncan Adams who died in 1890, and his wife Jessie Watson who died in 1906. Erected by their children.

A Stained Glass Window in Memory of Stanley Clark Bagg, who died in 1873.

A Stained Glass Window in Memory of the Reverend Frederick Julius Steen, M.A., First Vicar of Christ Church Cathedral who died in 1903. Erected by Members of the Congregation as a tribute of friendship and esteem.

Windows, Memorial Tablets and Gifts

A Stained Glass Window in Memory of Miles Williams, Esq. Died in 1876.

A Stained Glass Window in Memory of Sophia Macrae, relict of the Hon. George Moffatt who died in 1872. Erected by her sons.

In the north Transept there are the following windows :

A Stained Glass Window in Memory of Mary A. N. Douglas who died in 1887, widow of J. Mercer, B.A. Oxon. Erected by her pupils.

This beautiful little window, of a single panel, is one of the finest in the church.

A Stained Glass Window in Memory of Maria K. R. Goodhue, erected by her mother, M. R. Fraser.

A Stained Glass Window in Memory of Phillip Holland who died in 1855. Presented by his brother Thomas Holland.

There are also three Stained Glass Windows in the Clerestory (of the Nave) :

One donated by Colonel Denny, and another by The Rev. Thomas Johnson, of Abbotsford.

Apart from a few small windows high up in the Clerestory of the Nave and Chancel and two very small ones in the North Transept, there is only one window in the church which is not filled with stained glass. This is in the Chapel of St. John of Jerusalem, and has probably been purposely left with the original colourless glass in order that the chapel may be sufficiently lighted.

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MEMORIAL TABLETS

There are also a number of interesting Memorial Tablets in the church which may be seen in the following succession by passing from the Altar around the church, following the same course as indicated in connection with the Stained Glass Windows of the church :

In the Chancel there are tablets :

In Memory of the Venerable William Robinson, L.Th. Died 1927. Archdeacon of Clarendon and St. Andrews. Erected by the Synod and Diocese of Montreal.

To the Memory of Maurice Scollard Baldwin, M.A., D.D. Dean and Rector in this Cathedral and later Bishop of Huron. Died in 1904.

In Memory of the Venerable John George Norton, D.D., who died in 1924.

And a carved stone tablet :

In Memory of the Reverend Herbert Symonds, M.A., D.D., LL.D., who died in 1921. "This tablet and the rebuilding of the Rectory as a Parish House for the use of the Cathedral are a tribute to his life and ministry."

In the South Transept (Chapel of St. John of Jerusalem) are the following tablets :

In Memory of Robert Newton Hall, LL.D., for 15 years Judge in Court of the King's Bench in this Province, who died in 1907.

In Memory of the Reverend George Jenkins, B.D. "Chaplain to His Majesty's Forces and Evening Lecturer in this Cathedral, who died in 1821.

Windows, Memorial Tablets and Gifts

The original monument over his remains in the Military Cemetery in this city having perished this Memorial has been placed here by John Evan Davies, Solicitor, Clifton, England, a nephew of the deceased."

In Memory of John Gordon Mackenzie who died in 1881 and his wife Seraphina Gates Mackenzie who died in 1868. This tablet and the celestial organ in the tower were erected by Hector Mackenzie.

In Memory of Lucy Durham Norton, wife of the Venerable Archdeacon Norton. Died in 1899. Erected by the Cathedral Woman's Auxiliary.

In Memory of William Audley Mervyn, assistant minister of this Cathedral, who died in 1895. Erected by his mother, sister and some members of the Congregation.

In Memory of the Honourable John Richardson, Esquire. A merchant of this city and a member of the Executive and Legislative Councils of this Province, who died in 1831. "This tablet saved from the ruins of Christ Church Cathedral in Notre Dame Street, destroyed by fire in 1856, was re-erected here in connection with the Chancel Window of this Cathedral as a memorial of Honourable John Richardson and of the late Sarah Ann Grant his wife."

On the South Wall is a Tablet :

In Memory of Major-General Charles J. Armstrong, C.B., C.M.G., V.D. District Officer Commanding Military District No. 4 and later District No. 1. Died 1934. Erected by his wife.

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On the West Wall there are a number of Memorial Tablets. These are :

In Memory of Lieut. Wilfred Cashel Brotherhood, Royal Montreal Regiment, who fell in the Second Battle of Ypres, April 24, 1915. Aged 28.

In Memory of Richard H. Lane, Organizer and Secretary of the Charity Organization Society of Montreal. Died in 1910. Erected by his friends as a Memorial of his faithful services in the relief of the poor and friendless.

In Memory of Sarah Maxwell, "Principal of the Hochelaga School who gave her life in a noble attempt to save the pupils, at the destruction of the building by fire on Feb. 26th, 1907". Erected by the Congregation of Christ Church Cathedral.

In Memory of Nolan T. Patterson, Lieut. 10th Battery C.F.A. who died of wounds received near Ypres, June 1st, 1916. Aged 20.

In Memory of Edward Goff Trevor Penny, M.C., Lieut. 14th Battalion Royal Montreal Regiment, who fell in action at the 2nd battle of Amiens, France. August 8th, 1918. Aged 33.

In Memory of Jessie Young Gilmour wife of Edward Goff Penny. Died 1920.

In Memory of Sir Melbourne Tait, K.B., D.C.L. Chief Justice of the Superior Court of the Province of Quebec.

In Memory of William Bruce Macculloch, Captain Highland Light Infantry, who was killed in action at Monchy in 1917.

In Memory of Catherine Mitcheson who died in 1914. Wife of the late Stanley Bagg.

Windows, Memorial Tablets and Gifts

In Memory of Sarah Jessie Day, Jan. 17, 1841.
Dec. 21, 1932. Beloved wife of Maurice Scollard
Baldwin. Third Bishop of Huron.

In the North Transept :

In Memory of Douglas Bracewell Gilmour, Lieut.
73rd Battalion Royal Highlanders of Canada.
(Afterwards transferred to the 42nd Battalion).
Killed in action at Cambrai, September 29th, 1918.

In Memory of Gerald Miles Macdermot, who was
drowned at Ste. Rose, June 9th, 1912. Erected
by the Choir of Christ Church Cathedral and the
Cathedral Men's Club.

In Memory of Gustavus William Wicksteed. Died
in 1898, and Anna Fletcher Wicksteed. Died in
1884.

In Memory of Rev. Charles Bancroft, D.D., LL.D.
Rector of Trinity Church, Montreal, and "Senior
Canon of this Cathedral", who died in 1877, and
Ellen Smith his wife who died in 1880. Erected
by their children.

In Memory of the Hon. George Moffatt, merchant
of this city, and Member of the Legislative and
Special Councils of Lower Canada and the Legis-
lative Assembly of Canada. Died in 1865. Erected
by his widow and sons.

In Memory of J. Vivian Arthur Payne who
perished in the wreck of S.S. TITANIC in 1912.
Erected by One hundred and twenty-five of his
associates in the Grand Trunk Railway.

OTHER GIFTS TO THE CHURCH

The Reredos and Altar. These were given by
general subscription, in memory of forty-four members
of the Cathedral who gave their lives in the war

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of 1914-1919. The Reredos is the work of the Warham Guild. It was made in England. The figures were carved by Mr. A. Miller, of Chipping Campden.

Chapel of ST. JOHN OF JERUSALEM. Given in Memory of Lt.-Col. Herbert Molson, C.M.G., M.C., E.D., by members of his family. 1940. There is a memorial plate inserted in the floor of the Chapel.

Children's Corner. Given in Memory of Rev. Canon Elson I. Rexford by members of his family. 1938.

Pulpit. Given in Memory of Frank Fairleigh Parkins and of his wife Florence Matilda Adams by their children. 1937.

Lectern. Given in Memory of William Spragge, of his devoted wife Martha Ann Molson and their grand-daughter Edith Marjorie Elsdale Spragge.

Font. Given in Memory of Robert Adams, who died at Brixham, Devon, in 1849, by his widow.

Font Cover and Rail. Presented by Walter and Anna Lyman. Easter 1906.

Marble Chancel Floor, Altar Rail and Chancel Steps. Given in Memory of the Rev. Frederick Steen, M.A., by Benjamin Tooke, Esq., 1907.

Screen between North Aisle and North Transept. Given in Memory of William Kerry and of Jane Wilson his wife, by their children. 1940. It is surmounted by figures of kneeling angels supporting the Arms of the Diocese of Montreal.

Prayer Desk in Chancel (North Side). Given in Memory of James Young Gilmour and Louisa Fisher his wife by their daughter Jessie Young Penny. 1909.

Windows, Memorial Tablets and Gifts

Silver Plated Communion Service. Thanksgiving.
1901.

Flagon for Chapel of ST. JOHN OF JERUSALEM. Entrusted for safe keeping by the St. John Ambulance Association to this, the only chapel of the Order in Canada.

Altar Cross. Given in Memory of Lachlan Gibb and of Rose Ann Briggs by Mary Rose Gibb. 1912.

Carved Oak Lectern in Chapel. Given by Rev. Prebendary Ford, Exeter.

Two Brass Altar Vases. Presented by the Choir in 1904.

Two Brass Altar Vases. Presented by the Guild of Fellowship in 1937.

Verge, of ebony ornamented with silver and bearing date of founding of Christ Church. 1789. Presented by Lt.-Col. Walter Lyman.

Marble Bust of BISHOP FULFORD by Marshal Wood.

A Head of Lynnwood Farnam. Organist of the Cathedral 1908-1913 sculptured by Laliberté of Montreal and cast in bronze. Presented by a group of friends.

Two Brass Alms Plates. In Memory of Margery Lane, 1915.

Prayer Book. Presented by A. R. Howell, Esq.

Bible. Presented by H.R.H. the Prince of Wales on the occasion of his visit to the Cathedral in the year 1860.

A "Canterbury Cross". Inlaid in the front of one of the tower piers, near the lectern.

This is a copy of one discovered about the year 1918 beneath one of the streets in Canterbury. It probably dates from the Eighth Century and has the form of a brooch

A History of Christ Church Cathedral

measuring about two inches across. It is in the shape of a cross and in the middle of each arm of the cross is sunk a silver panel containing an ornament of triangular shape known as a triquetra, formed of three interlaced lobes. It was dedicated by the Archbishop of Canterbury at the Empire Service held on June 15th, 1935. A bronze plate accompanies it on which there is a Latin inscription which, being translated, runs as follows: "This cross is a copy of one made perhaps in Kent in the eighth century. It is set in stone taken from the walls of Christ Church, Canterbury. An emblem of salvation and the earnest of Friendship. It was given to this Cathedral by the Friends of Canterbury Cathedral in 1935 A.D."

Some fifty copies of this were made and presented to Cathedrals throughout the Empire and the United States.

This is the one presented to Christ Church Cathedral by the authorities of Canterbury Cathedral.

Cabinet for Communion Vessels, given in Memory of Clara Josephine Snasdell.

Celestial Organ. Presented by Hector Mackenzie, Esq.

Lighting System. Presented by W. G. Cheney, Esq.

Amplifying System. Presented by W. G. Cheney, Esq.

Electric Light Fixtures in Chancel and Aisles. Presented by W. G. Cheney, Esq.

APPENDIX IV

EXTRACT FROM THE CONSTITUTION, RULES
OF ORDER, BYLAWS, CANONS. CHURCH OF
ENGLAND in CANADA. (Revised to April, 1920.)
CANON No. XXIX.

FOR THE DIVISION OF THE PARISH OF MONTREAL.

Whereas it is advisable to divide the PARISH OF MONTREAL in the manner hereinafter mentioned, be it therefore enacted, under the authority vested in the Synod by the Provincial Statute, 35th Vic., Ch. 19, that the said Parish shall be and the same is hereby divided into ten Parishes, as follows:—

1. THE PARISH OF MONTREAL shall consist of all such parts and portions of the Parish of Montreal, as presently existing, as are not included in the boundaries of the several other Parishes hereinafter mentioned.

2. The PARISH OF TRINITY shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit: - On the southeast the River St. Lawrence, on the northwest the present city limits, on the northeast Woodyard Street, Campeau Street, St. Andre Street and Maple Street, and on the southwest St. Lawrence Main Street, St. Lambert Street and St. Jean Baptiste Street; the whole as colored pink on the map or plan hereunto annexed.

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3. The PARISH OF ST. GEORGE shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit : - On the southeast William Street on the northwest McGill Street, Victoria Square, Radegonde Street and Beaver Hall, and on the southwest Seigneurs Street and Mountain Street ; the whole as colored purple on the said map or plan.

4. The PARISH OF ST. STEPHEN shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit : - On the southeast and south the Lachine Canal, on the northwest William Street and Commissioners Street, on the northeast the continuation of St. Peter Street, and on the southwest the present City limits ; the whole as colored yellow on the said map or plan.

5. The PARISH OF ST. LUKE shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit : - On the southeast St. Mary Street, on the northwest the present City limits, on the northeast Papineau Square and Papineau Road, and on the southwest Campeau Street, St. Andre Street and Maple Street, the whole as colored blue on the said map or plan.

6. The PARISH OF ST. THOMAS shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit : - On the southeast the River St. Lawrence, on the northwest St. Mary Street and the present City limits, on the northeast the present City limits and on the southwest Woodyard Street, Papineau Square and Papineau Road ; the whole as colored drab on said map or plan.

7. The PARISH OF ST. JAMES THE APOSTLE shall consist of all that part of the present

Division of the Parish of Montreal

Parish of Montreal which is within the following limits, to wit : - On the southeast St. Bonaventure Street, and its continuation, on the northwest the present City limits, on the northeast Mountain Street, and on the southwest Dorchester Avenue and its continuations; the whole as colored red on said map or plan.

8. The PARISH OF ST. JOHN THE EVANGELIST shall consist of all that part of the present Parish of Montreal which is within the following limits, to wit : - On the southeast the River St. Lawrence, on the northwest Sherbrooke Street, on the northeast St. Jean Baptiste Street, St. Lambert street and St. Lawrence Main Street, and on the southwest Bleury Street, St. Peter Street and its continuation; the whole as colored green on said map or plan.

9. The PARISH OF GRACE CHURCH shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit : - On the south, southeast and northeast the River St. Lawrence, on the northwest the Lachine Canal, and on the southwest the Napoleon Road; the whole as colored gray on said map or plan.

10. The PARISH OF ST. JUDE shall consist of all that portion of the present Parish of Montreal which is within the following limits, to wit : - On the southeast the Aqueduct of the Montreal Water Works and the Lachine Canal, on the northwest the continuation of St. Bonaventure Street and the Main Street of the village of the Tanneries des Rollands, on the northeast the Aqueduct Road, the present City limits and Seigneurs Street, on the southwest the Cote St. Paul Road; the whole as colored light brown on the said map or plan.

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The historical data in this brief history of Christ Church Cathedral, Montreal, was obtained from the Archives of the Cathedral and of the Diocese of Montreal; from records in the McCord Museum of McGill University; and from sketches of the history of Trinity Church and of the Church of St. John the Evangelist, published many years ago on the occasion of their Jubilee Celebrations. In addition from many books by various authors which deal with certain portions of the subject treated.

Also from much information - oral and written - supplied by many past and present members of the Cathedral Congregation and from other friends, to all of whom the author desires to express his most sincere thanks.

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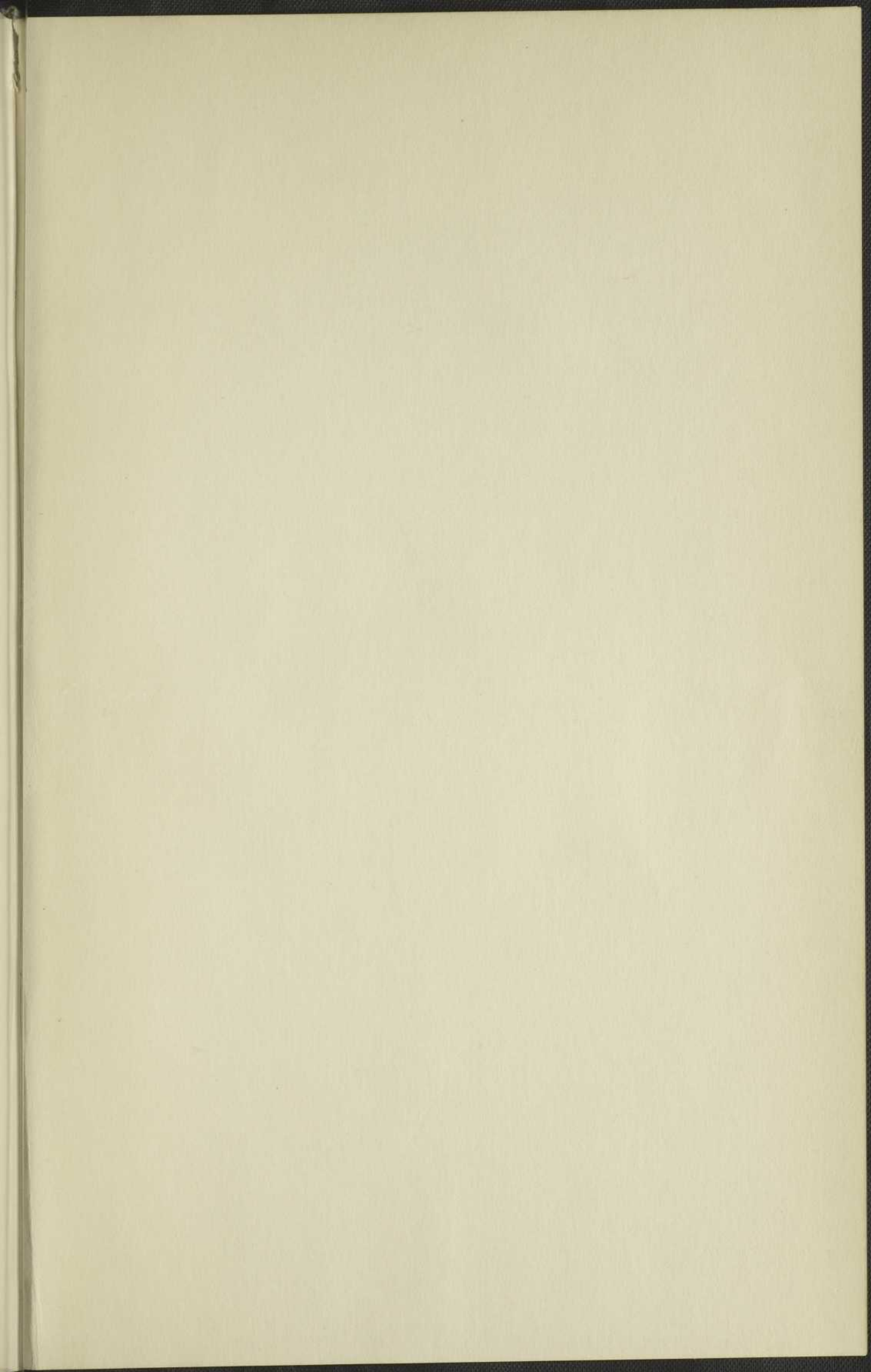
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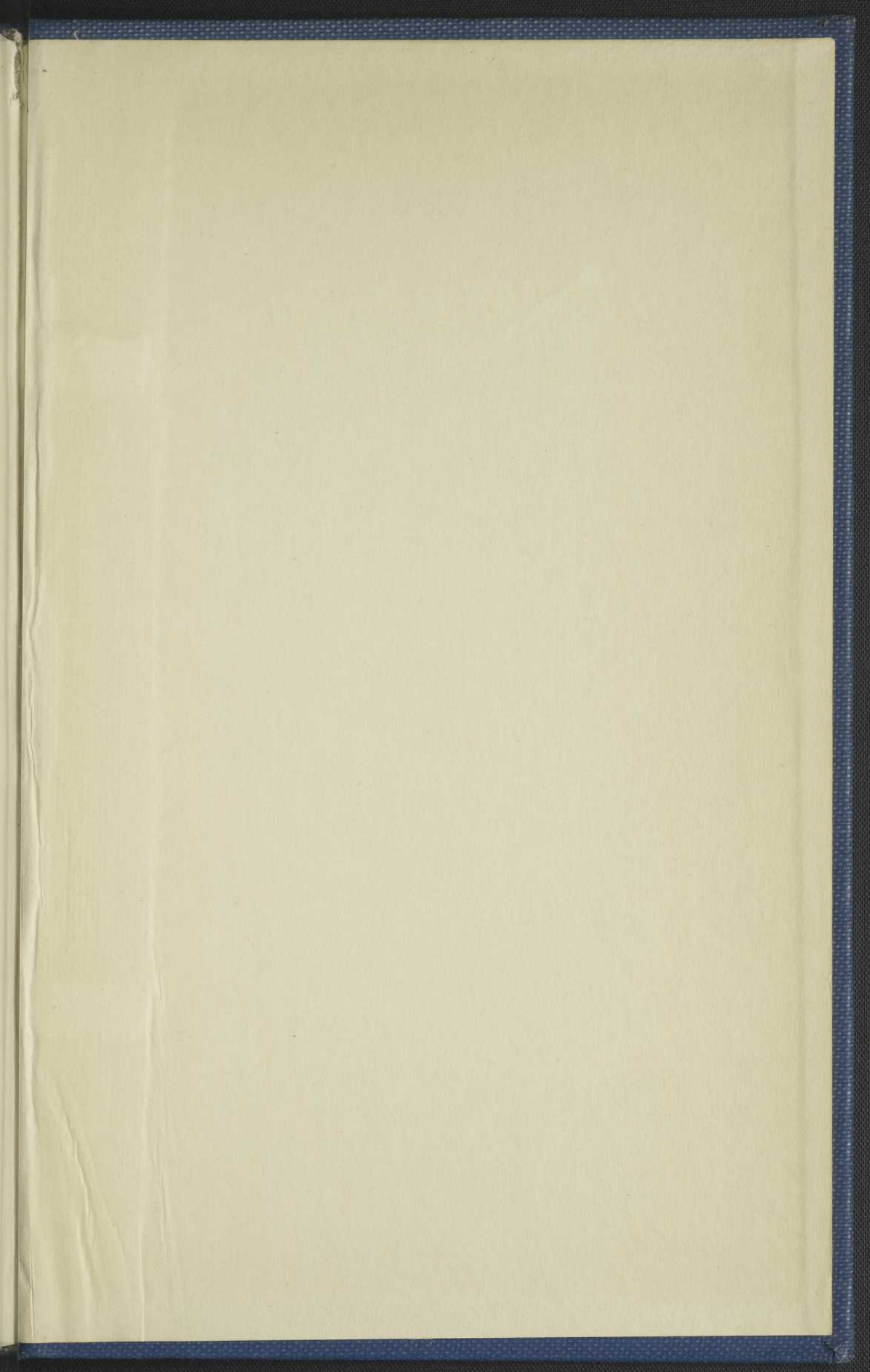
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