

DIOCESE OF QUEBEC.

ORDINATION.

On Saturday, 21st December, (Festival of St. Thomas the Apostle,) the Lord Bishop of this Diocese held an Ordination in All Saints' Chapel, Quebec, when Wm. Wickes, A. M., of Trinity College, Cambridge, Secretary of the Church Society, was admitted to the Order of Deacons. The Candidate was presented by the Rev. Official Mackie, D.D., Examining Chaplain. The Bishop preached, and afterwards administered the Holy Communion.

CIRCULAR TO THE CLERGY OF THE DIOCESE OF QUEBEC, No. 1.

Quebec, 4th Jan., 1851.

REV. AND DEAR SIR,—Application having been frequently made to me, to furnish hints or directions respecting the construction of Churches, and the task, having been, in consequence, repeatedly imposed upon me in writing out the best suggestions which it occurred to me to offer, I am prompted to put in print, once for all, (without thinking it necessary to guard against any imputation of giving importance to the material to the prejudice of the spiritual edifice,) a statement of some few standing rules and general principles upon this subject, to which reference can, at any time, be made, and to give it circulation by the channel here adopted.

The Church Society of the Diocese has it in charge, through the medium of a Committee appointed for the purpose, to prepare Plans and Instructions in a more complete and detailed form, for the erection of Churches, and matters are in train for the execution of this object, with the expectation of some aid from an accomplished English architect, at present in New York*. Some highly useful recommendations upon this subject, have also been already made by a Committee of the Church Society in the Diocese of Toronto, and may be seen in Nos. 37 and 38 of Vol. XIII, of *The Church*, published in 1850.

It is something in a form rather more condensed and of the simplest possible kind, that I now offer to your attention and that of the parties who may be connected with you in the erection of Churches; and it is calculated specially for those cases, forming the great majority in the Diocese of Quebec, in which the limited nature of the means at command renders it necessary to build upon a humble scale and to adopt an unpretending plan. I shall avoid all technical terms whatever, and shall endeavour to make myself plainly and immediately intelligible to persons without any architectural attainments.

I will premise that, however lowly may be the edifice, it ought to be stamped to the eye, within and without, with its appropriate character, marking it, at once, as the *House of God*. This object is not to be attained by an ambition of false and fantastic ornament, or an introduction of some peculiar features of what is commonly called Gothic architecture, which conflict glaringly with the style of the building in other respects. If we affect Gothic at all (which is incomparably the preferable style for Church-architecture) we ought to know a little what we are doing, and to be consistent throughout. There are some features of this style which are so unlike what men have been accustomed to see in Canada, that it requires time even to reconcile their minds to that which, with longer experience, they find to be essential to correct taste and to architectural propriety, and there are some rather showy gothic places of worship in our cities, which are replete with faults, because accommodated in certain points, to such prepossessions as are here noticed: prepossessions which will be gradually overcome by the persevering adoption of good models;—and the approbation of these will ultimately be the habit of the public mind,—so that the time will arrive when it will be made a matter of general approach to us if we should go on building Churches such as have heretofore been common in these Colonies. There is a small and cheap work on Gothic architecture, by Bloxam†, which may be consulted with advantage by persons engaged in such undertakings, and those to whom it may be convenient to procure the *Glossary of terms used in Architecture*, in 3 vols. 8vo. will find there a rich and interesting repository of information. Brandon's Parish Churches is also a valuable work. Each of these works is illustrated by engravings. But of all these and of everything published in England upon the subject, it is to be observed that even the simplest and most economical specimens which they exhibit, are too costly for the Missions in the woods of Lower Canada, and that we must, from stern necessity, forego often what is required to make the structure perfectly correct and complete. Let us, however, always so calculate our means beforehand, as to have the building, such as it may be, *finished and out of debt*, when it is opened for use, and so ready for consecration,—although it should be necessary, in order to gain these objects, to make some sacrifice of architectural effect.

In making the best approximation in our power to the erection of good and Church-like buildings, I venture although with but slender pretensions to any science in the matter, to recommend the observance of the following rules.

1. POSITION. The Church should stand east and west—the place for the holy table being at the east end.

2. MATERIAL. It will sometimes be found impossible in this country, to build any other than a wooden Church—but every effort should be used to build of stone. Next to stone, it is desirable to build of brick. Whatever measure of assistance it may be in my power to afford, through the bounty of Societies in England or otherwise, it will always be made much larger in the case of a Church of substantial materials, than in that of a wooden one.

3. PROPORTION AND ROOF. Nothing can be more vicious in Church Architecture than a building too wide in proportion to its length. The *breadth* ought not, properly, to be more, or not much more than *one third* of the length. And the *height* to the eaves, may be in about the same proportion to the length, with a high roof of steep pitch, which, if it can be accomplished, should be left open internally to the top, with the rafters finished off in a seemly, if not in an ornamental manner. A flat ceiling must, at any rate, be avoided.

4. ENTRANCE. The entrance may be at the west end—but a porch on the south side, is of pleasing effect, and well adapted to this climate. The porch should have a pointed arch, and the door which opens from it into the Church should have the same. Its roof should bear the same proportion to its sides and be placed at the

* Mr. Willis, who has published in that city a work on Ancient Ecclesiastical Architecture.

† Published by the Society for Promoting Christian Knowledge.

‡ One of our Bishops in Australia has made it a rule to decline consecrating wooden Churches, regarding them as mere temporary structures, which must be superseded by Churches of a better description, when occasion shall serve.

§ The Church at Point Levi affords, in this point, the only specimen in Lower Canada which can be safely followed.

same angle as in the case of the walls and roof of the building.

5. STEEPLE. In such Churches as are here chiefly in view, a tower, with or without a spire, will be found too expensive, and will only be built at a sacrifice of other objects of more importance. Where things can be done upon a scale admitting of tower and spire, means must exist to procure proper architectural plans. If they are not after a good model, they have a very unfortunate effect. In small Churches for country Missions, a *bell-gable* will be far preferable, surmounted by a cross. Specimens of bell-gables are seen in Saint Matthew's Chapel, Quebec, and in the Church at Point Levi. A specimen of another kind, the only one so far as I have seen in Canada,* is in the little Church built by Mrs Christie for the Church of England French Mission at Sabrevois, near St. John, in the Diocese of Montreal. It would be improved by the addition of a small cross.

There is another simple and appropriate kind of steeple, or rather bell-cot, placed on the middle of the building, the design of which may be taken from the view of the Mission Church of Labrador, in the Diocese of Newfoundland, prefixed to the Quarterly paper of the Society for the Propagation of the Gospel, for October last.

6. WINDOWS. Gothic tracery in stone-work, cannot be attempted in the cases here in contemplation and tracery in wood-work partakes (in my judgment) of the character of trumpery. † The *lancet* window therefore, i. e. a long and very narrow window, with a pointed arch at top, such as is seen in St. Matthew's Chapel, Quebec, and the Church at Pointe Levi, is almost the only one which can be adopted. In St. Matthew's Chapel the leaded English casements are inserted, with the panes in the diamond or lozenge form. This pattern should by all means, be followed—ad by application made in time, in the city, I believe that such windows may be procured as cheaply as those having wooden divisions between the panes. The diamond form should, in any case, be preserved and the wood-work painted to resemble lead, if cannot be had. The setting in of the windows should, if possible, be of stone, if the walls are of that material—and the windows should, on no account, be flush with the wall.

At the east end, there may be three of these windows close together, the central one being higher and larger than the rest with its base upon a line with the base of the others. But, for economy, it may be necessary, in some instance to dispense with window-lights over the altar.

There is a square kind of gothic window which may be adopted for variety, at the sides, of which a specimen may be seen in the engraving of the Labrador Mission Church already mentioned.

I have not spoken of the *Chancel*, because for reasons already pointed out, this addition to the plan, in itself most desirable, can rarely be comprehended in our Churches, which are never anything more than a long parallelogram. As things advance we may hope to see it, at least in cities: at present, I do not know any Church in Canada which has what is properly called a Chancel.

The arrangements for the interior, I reserve for the next number of this paper.

I am, dear Sir, your affectionate brother,

G. J. QUEBEC.

* Persons who keep the files of the London Illustrated News, may see a very pleasing specimen of a double bell-gable or bell-cot, in the view given of the Church at Leverstock Green, near St. Albans, in a number published in November, 1849.

† This remark will apply to battlements and to all ornate appendages in architecture. There is, however, authority against me in this view of the case, in an elaborate *Essay on Wooden Churches*, by the Rev. W. Scott, recently printed in England.

BISHOP'S COLLEGE, LENNOXVILLE.

An exhibition of £30 currency per annum, from the S. P. G. for divinity students, will be awarded by examination in August next.

The exhibitions will be open to competitors between the ages of 17 and 25, who will be required to present certificates of age, baptism and confirmation, as well as of character and religious department; they must also be communicants of the Church.

The exhibitions will be tenable for not more than 4 years; and being granted by the S. P. G. for such theological students as have not the command of sufficient means to provide for their course of preparation for holy orders, they will not be open to the competition of any candidates who are differently circumstanced; nor yet of any who will not be ready to afford every reasonable pledge and security for their perseverance in the object for which the assistance is given.

Candidates must send in their certificates to the Bishop of Quebec or Montreal respectively, on or before August 1st.

The examination will be held at Bishop's College, on the last Thursday, Friday, and Saturday, in August. The following is the list of subjects for examination:—

Latin: Cicero's select orations; Virgil's Eclogues. Greek: Xenophon's Anabasis, B. 2; Homer's Odyssey, B. 1.

Latin and English, (prose) composition. The Gospel of St. Mark in Greek: and the Old Testament (historically and geographically) generally. Mathematics: Euclid, B. 1, 2, 3.

Algebra, up to Simple Equations. Arithmetic: Vulgar fractions and decimals.

Exhibitions will be announced in future as they fall vacant, at the earliest possible period: and it is probable that after the present year, at least two will fall vacant annually.

Bishop's College,
The feast of the Epiphany, 1851.

ENGLAND.

CONSECRATION OF ST. NINIAN'S CATHEDRAL, PERTH.

The first consecration of a British Cathedral since the Reformation (with the single exception of St. Paul's), is certainly an epoch in the revival of ecclesiology, and it is to be hoped that it will also in the moral history of the Church. St. Ninian's, now the cathedral of the (at present) united dioceses of St. Andrew's, Dunkeld, and Dunblane, has been erected under very peculiar difficulties, and in spite of great opposition from those who should have been promoters of so good a work. The Perth mission, established in 1846, has been hitherto singularly successful; and it is remarkable that the town in which the first fruits of the Reformation occurred, should be also that in which the Church should first be presented to future ages in somewhat of her ritual splendour. The cathedral, which, when completed, will be on an average with those of Brechin, Dunkeld, and Dunblane, though in its height (72 feet) it rivals Glasgow, is to consist of choir, nave, quasi transept (a Scotch arrangement,) aisles, two

western spires, and north sacristy. At present only one wing out of the three which are to compose the nave is completed. It is, on the whole, one of Mr. Butterfield's most successful productions, and though open to criticism on some minor details, has most completely the air of a cathedral, and not of the parish church. During the three or four nights which immediately preceded the opening the scene was very striking. The brilliant illumination of the cathedral (which is lighted with gas), the masons and carpenters busily engaged in giving last touch to their respective works—the sacristy, filled with zealous amateurs, employed in the polychrome of the organ pipes (which by the way, is very successful); this, amidst the midnight silence of a crowded city, produced an effect which we have never seen surpassed. The colours of the organ (which is most admirably placed in the sacristy arch), and that of the sacristy, were designed by Mr. F. Helmore, to whom the admirable tracery of the choir is also due.

The doors of the cathedral were opened at 10.30, and by a simple arrangement the members of the Scotch Church were separated from others whom curiosity, or a better feeling, drew to the ceremonial. In the meantime, the choir, which is exceedingly elevated, was gradually filled by the canons, clergy, lay vicars, and choristers, to the number of about fifty in all. The Bishop of Brechin, who officiated for the Bishop of St. Andrew's, arrived at 11.30, and was met at the western door by the whole body of the clergy, by whom he was conducted to the altar chair. The usual formularies having been gone through, the procession was formed in the following order:—Chorister; Lay Vicars; Deacons; English Priests; Scotch Priests; Canons of St. Ninian's; Dean's Verger; Pro-Dean; Bishop's Verger; Bishop, supported by his Chaplains. Proceeding down the nave, and round the north and south aisles, they returned up the nave again, and such was the length of the procession, that the foremost chorister had already passed the chancel doors, on his way to the north aisle, before the Bishop had reached the west door. At that moment the precentor intoned "The earth is the Lord's and all that therein is;" and the choir thundered out, "The compass of the world, and they that dwell therein," with the rest of the psalms (from Mr. Helmore's *Psalter Intoned*, as were all the Psalms). The Bishop having again taken his seat at the altar, pronounced the usual prayers of consecration; that for the font being followed by the anthem, "If ye love me;" that for the pulpit by "The Lord gave the word;" and that for the altar by the Hallelujah chorus. The clergy then returned into the sacristy, while the doors of the church being thrown open, it was soon crammed. The Bishop having taken his seat in his throne, prayers were sung by the Rev. H. F. Humble, chanter; the lessons were read by the Rev. J. M. Neale, sacrist, and the Rev. T. Clarke, the Chancellor; and litany by the Rev. T. Helmore and the Rev. W. Dunham. For the anthem, a portion of the hymn, "Urbs Beata Jerusalem" was sung.

The holy communion was celebrated, of course, according to the Scotch use, by the Bishop, assisted by the three canons, as epistler, gospeller, and assistant priest. After the Nicene Creed, letters missive were read from the Bishop of St. Andrew's by which he created the Collegiate Church of St. Ninian's into the Cathedral of the united diocese. The sermon was preached by the Rev. J. M. Neale, from St. Matthew, vi. 5 (the Lord's Prayer having been appointed for the subject of the dedication sermon). The nave, crowded with hearers (a great portion of them standing), for only a small part of the available space was occupied with benches or chairs, gave some idea of what may be the value of our Cathedral naves, when they shall be restored to real use. In the evening, the sermon was preached by the Rev. T. Chamberlain. On Thursday, during the morning communion, J. Cowper was ordained deacon. The sermon was preached by the Rev. E. B. K. Fortescue. In the evening, several adults were baptized; and several, who had received Presbyterian baptism, were admitted into the Church according to the Scottish form. The converts knelt at the west door, and were admitted with the words, "We receive this person into the congregation of Christ's flock," &c. After prayer, these, with several of those who had just been baptized, were confirmed by the Bishop, according to the Scotch form—"I sign thee with the sign of the cross, and I lay mine hands upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Defend, O Lord," &c. On account of the extreme length of the service, which was not over till ten o'clock, there was no sermon.

On Friday morning, after prayers, the Bishop was enthroned (pro proxy) and the Canons were installed. The Rev. C. T. Erskine, of Stonehaven, representing the Bishop, was received at the west door by the Canons, and conducted to the altar, where prayers were said over him, and thence to the throne, after which the *Te Deum* was sung. The sermon at the early communion was preached by the Rev. C. T. Erskine, that at the second celebration by the Rev. P. Cheyne, and that in the evening by the Rev. A. Lendrum.

We do not think that we can be contradicted when we express our belief that the ceremonial of the consecration, and the following services, were the finest that had yet been seen since the revival of ecclesiology. The mistake, so almost universal, of overcrowding the choir, was avoided.

Communication.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Cu.]

CHURCH DECORATIONS.

To the Editor of the Church.

MR. EDITOR,—It is always pleasing to notice the smallest interest taken in the decoration of our Churches;—particularly does one like to record instances of rivalry in the different Congregations, to make their several Churches accord with the feeling which should exist at such hallowed seasons as Christmas. With the hope of making this display of taste and feeling more general, I wish to say a few words commendatory of the manner in which the Churches in our neighbourhood have been decorated this winter notwithstanding very unfavourable weather.

Trinity Church, Chippawa, is very prettily and tastefully ornamented, in much the same style as it was last year; the east window having the appearance of being frosted, and the Chancel altogether presenting a very chaste appearance. The decorations generally do great credit to those engaged in beautifying the Temple of the Lord.

St. John's, Stamford, is also very beautifully ornamented. The east window and Chancel displaying great taste and trouble, and throughout, the decorations are highly creditable to those engaged in so pleasing a

pastime as the placing "the Fir Tree, the Pine Tree and the Box together to beautify my Sanctuary."

The decorations in St. George's, Drummondville, display no ordinary degree of taste and trouble; they are the most Church-like of any that I have seen or heard of. The east window has a St. George's Cross in every compartment—the whole surmounted by wreaths and festoons.

Under the window and over the Altar Table is the sacred monogram, I.H.S., with the Cross, the emblem of Faith, resting on the bar of the H., all surmounted by a "rays or gloria." On the east side of this is the Crown and Mitre—the Mitre on the north side of the table, and the Crown on the south. Round the gallery in letters twelve or fourteen inches high, is the sentence, "Hark the Herald Angels sing, Glory to the new born King," and under the Organ loft, is the sentence "Unto us a Child is born," all which, with the decorations of wreaths intertwined with Red Berries and the "rose of Sharon," do great credit to those engaged, and displays a feeling which ought to be very pleasing to those set over them in the Lord.

I am, Sir, your most obedient servant,

Welland, January, 1851.

SPECTATOR.

Colonial.

THE CHURCH UNIVERSITY.

From the *Globe*, January, 14.To the Editor of the *Globe*.

SIR,—May I request you to make public the enclosed correspondence as soon as convenient, for the information of those interested in the subject.

The concluding letter of the Bishop of Toronto, in so far as it relates to myself, I will not condescend to notice. I desired the publication of the Charter for the benefit and information of others, and not to acquit myself with its contents, of which being already fully aware, I was enabled to state its obnoxious character. The statement remains uncontradicted, as well as the allegation in Letter No. 3, that the Bishop of Toronto used his utmost endeavours, when in England, to convert into a Royal Charter what he is now pleased to term a "rough draft"—although wholly unknown in Canada to those for whose benefit it was said to be sought.

I was not the originator of the "slandering accusations"—they originated in a pamphlet promulgated by the Bishop of Toronto, while in England, and were directed not only against the character of the University of Toronto, but involved that of three ministers of religion, (two of them of the Church of England, and Professors of the University) and of every one else connected with the Institution, including myself, as Chancellor, who, it is to be presumed, was pointed at as presiding over a "Godless and anti-Christian Institution."

I cannot admit the right of any man, even of the Bishop of Toronto, thus to stigmatize me, or to debar me from giving statements so erroneous, unqualified and direct denial. The document in question was circulated by him every where out of Canada: but had been seen by very few within the Province; it only came into my possession accidentally, very late in the year. It is to this document and its author, and not to those who merely re-echoed its sentiments, that I feel called upon to reply.

I never intended to rest the capabilities of the University Bill of 1849, for religious adaptation to all classes, exclusively on the preamble of the Act of last year, as quoted by me in the document laid before the Senate—but brought it forward as illustrative of the character of the Institution generally in regard to religion. Had that preamble never existed it can be shown that the first Act was fully equal to effect the same object; and in point of fact it is under the provisions of that Act that the religious character of the University has been placed beyond the reach of cavil.

In concluding this, to me, painful discussion, and into which I have been forced, I would fain observe, that my apprehensions as to the working of the University Act, and anxieties as to the result, arose less from the belief that they could not be successfully brought into operation on this point; that from the doubts I entertained how far a numerous body composed as is the Senate of the University, of persons of various religious opinions, and brought together for the first time,—how far they could be brought to agree as to the mode in which religious instruction was to be arranged; and these doubts and difficulties were increased by circumstances into which it is not necessary now to enter; but which, most providentially, have been removed, as I hope and believe forever.

It is however, satisfactory to observe that the Bishop does not now insist that the University is "Godless"—for in defending his use of that term on the ground that it was used previous to the passing of the supplementary bill of 1850, he negatively admits that his complaint on that score, if ever sound, has been removed, indeed he could not with any propriety now persist in such an allegation, for Dr. Bevan, late Professor of Divinity in King's College; continues to hold office in the University as Professor of Moral Philosophy, although he is well known to hold strong views in regard to the connection of religious and secular teaching.

It is to be presumed that Dr. Bevan, as a minister of the English Church, is satisfied that such instruction can be satisfactorily given,—and there is no doubt whatever upon the subject, as the event will prove.

The measures already taken by the Senate with a view to religious instruction, are an earnest of what is to follow; they are clear, definite and satisfactory.—Amongst these I may mention that Dr. Bevan has effected the division of the study of Moral Philosophy into Ethics and Metaphysics, and has instituted a separate medal and prize for the "Evidences."

He has also announced his intention to introduce a statute into the senate requiring that lectures shall not be allowed to interfere with the giving of religious instruction.

Under these circumstances, I hope the Bishop of Toronto may be induced to give up his present intentions as to an exclusive Church University, and instead with the University of Toronto.

If this desirable result could be accomplished, I am confident that this course would best further the true interests of the Church of England, and would be hailed with pleasure by a large majority of her members in this Province.

But if on the other hand the Bishop of Toronto still persists in his present intentions, I shall feel it my duty to move an address to his Excellency the Governor General in the Legislative Council, so soon as