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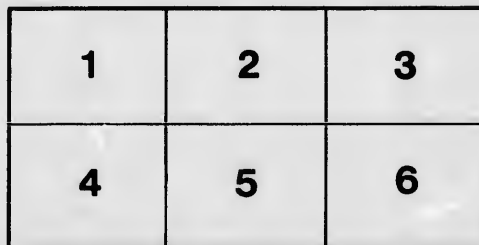
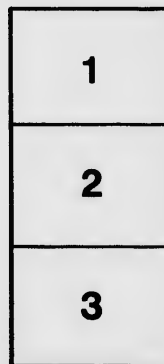
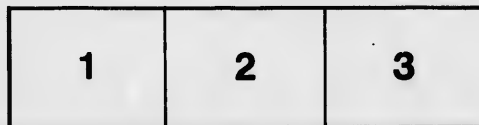
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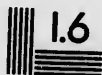
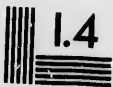
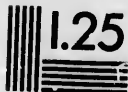
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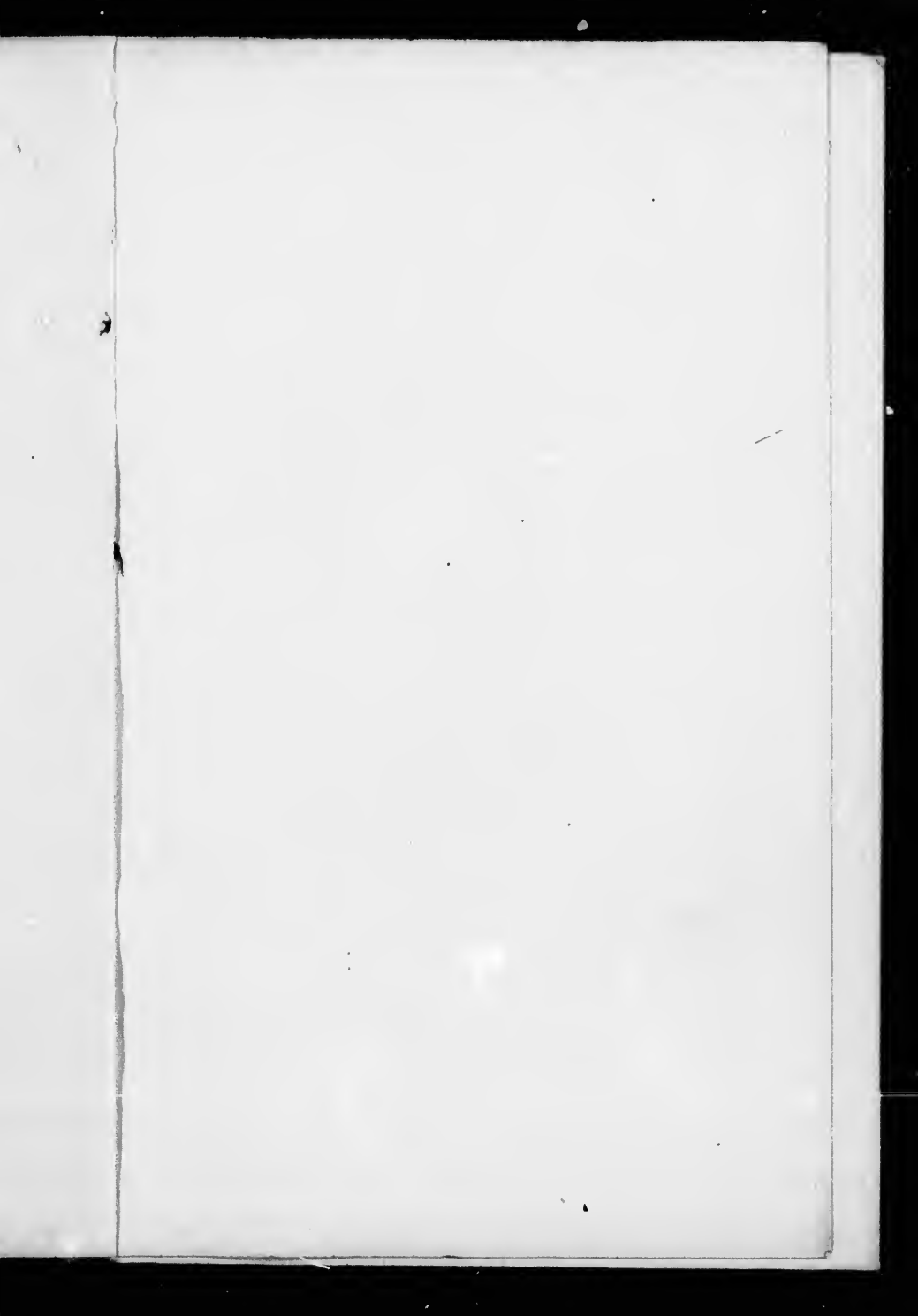
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ST. GEORGE'S CHURCH, MONTREAL.

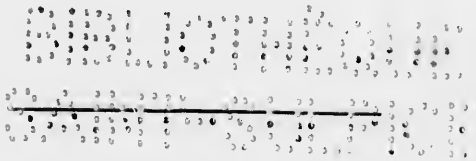
St. George's Church:

ITS

CONSTITUTION

AND

HISTORY.



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1884.

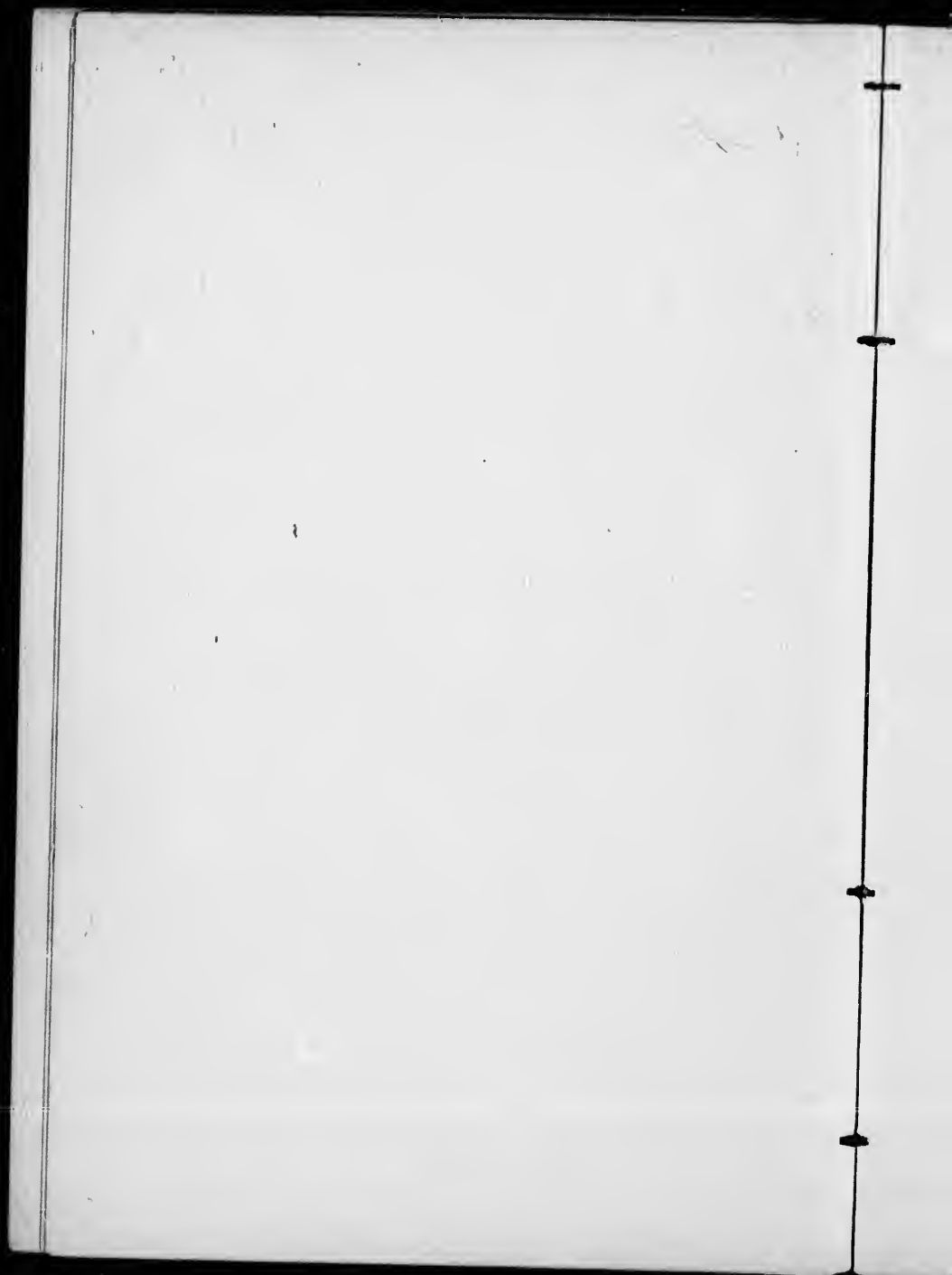
BOEN TO LBA
BOEN TO LBA

PREFACE.

The printing of the Constitution of St. George's Church in a more convenient form than heretofore, seemed a fair opportunity for presenting to those concerned some account of the organization, growth and present position of the church. The suggestion having been communicated to the author, he undertook the task of collecting and arranging the statistics. The result is the accompanying sketch. In its preparation the author was courteously aided by Mr. J. S. Shearer, churchwarden, who placed at his disposal the books of the church and his own office, and favoured him with information and advice.

Of the two views of St. George's, now published, that of the exterior represents the Church with tower and spire, as it will appear when finally completed in accordance with the architect's design.

J. S. E.



CONSTITUTION
OF
ST. GEORGE'S CHURCH,

ADOPTED AT MEETING OF PROPRIETORS, MAY 5TH, 1884.

ARTICLE I.

St. George's Church is hereby declared to continue to be a proprietary Church, in accordance with the Constitution under which the congregation was organized, and the rights of the original proprietors and pew owners are hereby recognized and considered as existing in the new St. George's Church as they existed in the old Church, as provided by that Constitution, and recognized by Act, Vic. 32, Cap. 75 of the Quebec Legislature. In all other respects, the former Constitution and By-laws, and the amendments to the same, are hereby repealed and abrogated.

ARTICLE II.

Proprietors are those who shall have contributed to the Building Fund of the old Church, the new Church and School, to the original cost of the organ, or to the Church Debt Fund, the sum of \$50 and

upwards, provided that when the amount is the minimum named (\$50,) it shall have been specially contributed for any of the above purposes, and shall have been paid within two years from date of subscription. Proprietors shall exercise their right in the Church so long only as they remain members of the congregation.

ARTICLE III.

Members of the congregation are those who shall hold sittings in the Church and pay an annual rent for the same.

ARTICLE IV.

The following shall be the scale on which votes shall be cast at all meetings of proprietors, provided it shall be demanded by any proprietor:—\$50 and up to \$200, one vote; and one vote additional for every \$100 over and above \$200, but no one proprietor shall have more than twenty votes. The votes of proprietors and pew owners in the old Church shall be calculated on the same scale.

ARTICLE V.

The names of all the proprietors of the Church, with the names paid in by each, shall be entered in a book to be kept by the Church Wardens for that purpose, and produced at all meetings of proprietors.

ARTICLE VI.

The rights of proprietors shall descend to their heirs and assigns, provided they be members of the Church of England and of this congregation. Proprietors may dispose of or transfer their proprietary rights to any person who is a member of the Church of England and of this congregation.

ARTICLE VII.

Any person purchasing a pew, or any interest in a pew, from an original proprietor, shall be liable for arrears of rent due on such pew.

ARTICLE VIII.

The deduction hitherto made to pew owners in the old Church shall be allowed to such of the original pew owners, their heirs and assigns, as may be occupants and owners of pews in the new Church.

ARTICLE IX.

A certain portion of the Church shall be reserved and set aside by the vestry as free seats.

ARTICLE X.

Proprietors shall have the right of presentation by a majority of votes at a meeting convened for the purpose of choosing a Rector for said Church, subject to the approbation of the Bishop of the Diocese.

ARTICLE XI.

The right of appointing the Assistant Minister or Assistant Ministers shall also be vested in the proprietors, subject to the approval of the Rector.

ARTICLE XII.

The proprietors shall annually, on Easter Monday, elect, from among the members of the congregation, two Church Wardens and a Vestry, who, during their term of office, shall have the management of the temporal affairs of the Church, under such rules and regulations as shall from time to time be determined upon by the proprietors, at a meeting or meetings convened for that purpose.

ARTICLE XIII.

No change or alteration in the Church property, involving an expenditure of more than \$1,000 shall be made by the Vestry or Church Wardens, without having first obtained the sanction of the proprietors for such expenditure.

ARTICLE XIV.

The Wardens and Vestry shall have the management of all the temporal affairs of the Church, subject to the restrictions of the previous articles: such as the charge of all financial matters, leasing the pews, regulating the rent and collecting the same, fixing the amount of all salaries in connec-

tion with the Church, engaging employés, arranging for the Church music, keeping the buildings in repair and insured against fire, and also keeping the grounds in good order.

The Vestry may appoint Committees to carry out any portion of its duties; but all such Committees shall be subject to re-appointment at the first meeting after Easter. The Vestry shall report annually to the proprietors at the Easter meeting, presenting a statement of the revenue and expenditure for the year and showing the financial condition of the Church.

ARTICLE XV.

At all meetings of proprietors or Vestry, the Rector shall preside, or in his absence the Assistant Minister; or in the absence of both, one of the Church Wardens. In all questions on which there may be an equal division of opinion, the Chairman shall have a vote. Not less than five nor more than ten days' notice shall be given by a notice addressed to each proprietor of all special meetings.

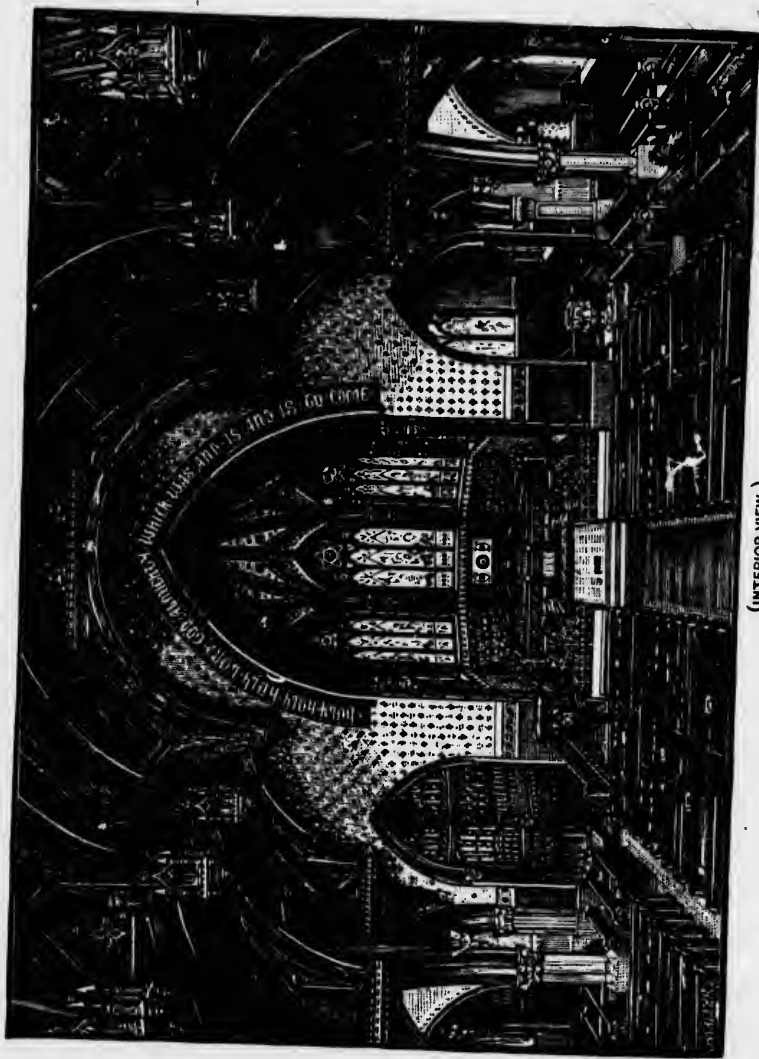
ARTICLE XVI.

This Constitution shall be subject to such modifications, alterations and additions as may be determined upon from time to time by a two-thirds vote of proprietors at a meeting, at which not less

than twenty-five proprietors are present, convened for the purpose by notice, in which the nature of proposed change or changes shall be indicated.

MONTREAL, May 5, 1884.

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(INTERIOR VIEW.)

ST. GEORGE'S CHURCH, MONTREAL.

HISTORICAL SKETCH

OF

ST. GEORGE'S CHURCH, MONTREAL.

THE history of a congregation sometimes forms no unimportant portion of that of the community to which it belongs. French-Canadian historians have drawn some of their most thrilling narratives from the parochial annals of New France. This is not surprising, when it is remembered to what extent religion was associated with the ordinary life of the founders of the colony. With Protestantism the case is different—the relations between the political or social and the religious life are found to be less close. If, nevertheless, the story were comprehensively written, it would not be devoid of interest. Under the old *régime*, all attempts to give the reformed faith a footing proved ineffectual. For three short years, it is true, the Huguenots and Lutherans were supreme, but, as far as we have the means of knowing, they showed themselves more eager to gain power and to acquire wealth than to evangelize either Roman Catholics or Pagans. Of the Calvinist pastor who served as

(INTERIOR VIEW.)

ST. GEORGE'S CHURCH, MONTREAL.

chaplain to the forces under Sir D. Kirk's brief rule, nearly all that we can learn is that he proved refractory, and was imprisoned. From 1632 to 1760, Protestantism had no opportunity of making itself felt in Canada. Phipps failed to make good his threats, and Sir H. Walker never reached his wished-for goal; and (though there were rare instances of individual Protestants) except through British conquest the creed of the Reformation had no chance of prevailing on these shores. But that conquest came in due time, and the stream of Protestant settlement began, and has gone on unceasingly ever since. Nearly a generation was to pass, however, from the date of Wolfe's victory before the first Protestant place of worship was erected in the great country which it transferred to England. It is generally conceded that the church, or rather chapel, in question was the little stone structure still to be seen near the manor-house of Berthier, and which was built in 1786 by the Hon. James Cuthbert, the "lord of the soil," to the memory of his wife, Catherine, who had died in the preceding year. The first Protestant church in this city, St. Gabriel, is still standing. It was erected in 1792. For some years before its construction, the congregation had been allowed to worship in the old Recollet Church, and it is worthy of mention, as marking the change of sentiment on certain questions during the last century, that a hogshead of wine was deemed the

most fitting return for a courtesy so timely and so honourable to those who exercised it.

Meanwhile, what of the Church of England? In 1787, His Majesty George III. had created Nova Scotia into an episcopal see; the bishop of the diocese being also granted jurisdiction, spiritual and ecclesiastical, over the Province of Quebec as it then existed. In 1793, on the appointment of the first Bishop Mountain to the Bishopric of Quebec, the See of Nova Scotia underwent a corresponding curtailment. The Act Geo. III., c. 31, had already made provision for the establishment and endowment of rectories in Canada, and the presentation thereto of ministers of the Church of England. Among the earliest of the rectories thus formed was that of Montreal. For many years the members of the Church of England in this city had only one sanctuary—Christ Church—which was destroyed by fire in December, 1856. The rector was the Rev. John Bethune, afterwards well known as the venerable Dean of Montreal. The first Bishop Mountain, on his death in 1826, was succeeded by Bishop Stewart, a younger son of the Earl of Galloway; and when he died, in 1837, Dr. George Jehoshaphat Mountain took charge of the extensive diocese. Two years later a division, which the interests of the Church urgently called for, took place, and Dr. Strachan was nominated the first Bishop of Toronto. In 1845 a new diocese—that of Fredericton—was formed out of

the eastern part of the original comprehensive See of Nova Scotia. In 1850 another partition took place, the district of Montreal being constituted a separate diocese, with Dr. Francis Fulford as its first bishop. Though, in the interval, several rectories had been organized in the Eastern Townships, no disintegration of the Rectory of Montreal had taken place, and the question of the Clergy Reserves was nearing a decision which would make any fresh endowment on the English plan impossible. There was, however, a pressing and growing need of larger church accommodation, and seeing that it was vain to look for aid from what the Anglican community in Canada regarded as their right, influential members of the Church in this city concluded to erect a church on the proprietary principle.

Proposals were accordingly made, in 1842, "for the establishment of a proprietary chapel in the western part of Montreal. in connection with the parish church known as Christ's Church, and a code of conditions for subscriptions and donations was drawn up. Every contributor of £12 10s. (£25 was the sum stated in the original draft) was to be a joint proprietor, and have a vote at all proceedings as long as he should be a member of the congregation, provided always that the condition did not affect the present proprietors. The sum of £25 (changed from £50 in the draft) was to entitle to two votes, and so on for each additional £12 10s.

The proprietors were to have the right of presenting an incumbent, with the approval of the bishop and the rector of the parish. After thirty shares had been taken up, a building committee was to be appointed; and after sixty-five shares had been disposed of, the work of building was to proceed. One-tenth of the pews were to be free. As soon as the pew subscriptions reached the sum of £250, a meeting was to be called for the presentation of an incumbent. No transfer of shares was to be permitted to persons who were not members of the Church of England. Among the names of subscribers who are still in the land of the living are those of Col. Dyde, of Mr. John Lovell, of Mr. T. Mussen, and Mr. I. J. Gibb. At a meeting held in the Ottawa Hotel, on the 16th of February, 1842, the Rev. Dr. Bethune in the chair, a ballot was taken for the selection of a building committee, and the choice fell on Messrs. J. Thornton, J. T. Brondgeest, H. Corse, F. Griffin, and J. H. Dorwin. At a second meeting, on the 23rd of February, Mr. Thornton submitted the plan of a lot on St. Joseph Street. Messrs. Griffin and Corse having withdrawn from the building committee, Messrs. Charles Phillips and Wm. Bradbury were elected in their places. Subsequently Mr. Charles Phillips was appointed treasurer, and Mr. John Thornton secretary. Mr. W. C. Meredith explained the title of the property. The requisite guarantees having been obtained, the building committee were

authorised to purchase the lot for the site of a chapel on the terms proposed by Mr. Easton. The purchase money was £800, of which £700 was to remain on the property for twenty-one years with annual interest. On the motion of Messrs. M. Williams and G. Hall, a third of the subscriptions was called in. Mr. Footner presented the committee with a plan of the chapel which, with some modifications, was adopted and the committee were instructed to begin work so that the hall of the building might be ready for occupation by the 1st of November. The mason work was entrusted to Messrs. Hutchins and Morrison and Geo. Bowie, and the carpenter work to Mr. A. McDonald. On July 8, 1842, the corner stone was laid by Bishop G. J. Mountain, a large number of the clergy, including the Rev. Dr. Bethune, rector of Montreal, the churchwardens, Messrs. Thos. Mussen and Charles Geddes, and several other members of the congregation, being present. Among the deposits were various coins dating from 1696 (crown of William and Mary) to 1837 (Canadian penny), several medals, and copies of the Toronto Church newspaper and the Montreal *Commercial Messenger*.

At a meeting of the proprietors held on the 20th of February, 1843, Dr. Bethune in the chair, the rector stated that three candidates had offered their services as ministers of the chapel. These were the Rev. Dr. Robertson, assistant minister of Christ's Church, the Rev. H. Sewell, of Quebec,

and the Rev. J. Jones, of Stanbridge. Mr. F. Coffin proposed Mr. Sewell, but the chairman advised deliberation and, though Mr. Coffin found a seconder in Mr. G. A. Scriven, a motion for the postponement, with the understanding that the building committee should invite all persons interested to attend the next meeting, carried the day. At the postponed meeting letters were read from the three clergymen above mentioned and from the Rev. Messrs. Parnter, Falloon, Mulkins and Leach. The last mentioned clergyman was highly recommended by the Bishop of Toronto, and from the first the proprietors were anxious to secure his services. Though he had withdrawn from the candidature, a letter was written to Dr. Strachan urging that his appointment would promote peace and harmony among all concerned and giving assurance of Bishop Mountain's sanction. The negotiations were concluded satisfactorily, and the first incumbent of St. George's entered upon the office of which, for nearly twenty years, he discharged the duties with general acceptance. Mr. F. H. Heward was chosen minister's, and Col. Dyde, people's churchwarden. The chapel was formally opened on the 30th of June, 1843, the clergy of the neighborhood, and the choir of Christ's Church taking part in the services, and the St. George's Society being present in force. In the following October a bazaar was held to pay for the organ, to which object the Christ's Church congregation was also

asked to contribute. Mrs. Macintosh was the organist. The City Council had lamps put up in front of the chapel. On the occasion of the first Christmas services much taste had been expended on the decoration of the church, and pains had been taken to have the anthems fittingly sung. At the close of the first year Messrs. Dyde, Knapp and Footner were appointed a committee to audit the accounts of the chapel. Messrs. Dyde and Heward, in retiring, assured the minister of their sincere interest in the wellbeing of the church, and hoped their successors would use all diligence to promote its welfare. Messrs. Alfred Phillips and John Thornton were the wardens for 1843-44, and Messrs. Charles Phillips and H. H. Whitney for 1844-45 and the two following years. In May, 1847, a proposal was made to raise funds to meet a pressing emergency in the affairs of the church. On the 10th of May, 1848, the building was injured by fire, but the damage had been covered by insurance.

During the first five years of its existence, the congregation increased rapidly and the duties of the pastor became proportionately onerous. It was accordingly decided that the Rev. Mr. Leach should be provided with an assistant. In October, 1848, he informed the congregation that his inquiries had been successful and that, if the proprietors did their part, there was nothing to prevent the engagement of the Rev. W. B. Bond as assist-

ant minister. The wardens were then instructed to address a formal letter to the incumbent to the intent that the salary for his assistant would be forthcoming. In due course thereafter the Rev. Mr. Bond began his ministrations—ministrations which were destined to profit in no slight degree not only the congregation of St. George's, but the whole diocese of which he is now the venerated chief pastor. In the fall of the same year a loan was negotiated, the chapel being mortgaged, and in the succeeding year, additional pews were constructed and efforts put forth to induce the poor of the district to attend divine service and send their children to Sunday-school. In 1850, Messrs. Charles Phillips and William Francis were elected churchwardens.

An important change now took place in the administration of this portion of the Canadian Church. Dr. Francis Fulford was nominated by the Crown the first bishop of the diocese of Montreal. The advent of Dr. Fulford marked a crisis in the history of the Church in Canada. In the charge delivered on the occasion of his primary visitation in January, 1852, his Lordship drew attention to the fact that, while in Canada the ecclesiastical law of England was of no force, there was no provision for any recognized and effectual means of self-government that might take its place. The only alternative—the discretionary exercise of episcopal rule and superintendence—placed too much respon-

sibility on the bishop, whose decisions might not always be generally acceptable. In such circumstances misunderstanding could hardly be avoided, and it was evident that some plan ought to be devised which should at once free the bishops from a real embarrassment and the members of the Church from a temptation to distrust and revolt. The remedy proposed was some form of synodical action, and Bishop Fulford expressed his earnest belief that its adoption would supply the much needed means of self-government, and exert the happiest influence on the Church, both clergy and laity. The hint thus given was followed up by meetings for the purpose of discussing the whole question involved. Twelve months later (January, 1852), certain resolutions were passed at an adjourned meeting of clergymen and laymen. Among those who took part in these and subsequent discussions until in 1859 the whole controversy had its destined issue in the meeting of the first synod of the diocese of Montreal, the ministers of St. George's were not the least distinguished. The resolution urging the indispensable character of the recommended modifications of the "Bill to explain and amend the Laws relating to the Church in the Colonies," was moved by Major Campbell and seconded by Dr. Leach. The arguments against the legality of synods on the conditions sanctioned by Bishop Fulford and against the episcopal veto, after the majority had won the day, were mainly

led by Mr. Bond. And yet, so highly did Bishop Fulford esteem his honest antagonist on those occasions that when he looked around for a fit person to preach the first synod sermon in the diocese, it was on the majestic figure of his destined successor in the episcopate that his eye rested well pleased. A passage from that sermon may be taken as indicating, from first to last, the spirit that prompted and bore to rare success so many beneficent works in connection with St. George's chapel. "Men and brethren," said the preacher, "should not our heart's desire and prayer to God be for the possession of this spirit of wisdom? Can we expect true unity or successful building or the beauty of holiness, without this indwelling of the Spirit of God, through Christ, being formed in our individual hearts, the true foundation? Doth it not commend itself to every man's conscience that Jesus Christ, the precious corner-stone of the universal Church, laid by God himself, must, by Divine life and strength, in purity of doctrine and example, shew Himself in every individual church, if it be a true church, and every individual heart, if it be a living stone fit for the spiritual temple? Can you imagine, dear brethren, the possibility of a work that shall stand the test of fire, whether it be of adversity here, or of God's judgment hereafter, either in our own hearts or in the Church of God, without the life of Christ within our souls? Then let this be the burden of our continued supplica-

tions for ourselves, for each other and for the whole Church, that there may be poured out upon us the spirit of wisdom and a sound mind, the spirit of unity and of brotherly love, the abundance of the gifts and graces of God's Holy Spirit."

It was this spirit that gave the will and the power for the carrying on of so many religious undertakings, blessed and blessing, not only in their immediate results on individuals of all classes, but in their fruitful example to other churches in this city and elsewhere. To Dr. Leach fell the task, to which he was opportunely called, of dispensing knowledge and of inspiring the love of literature in the chief seat of learning in this province. It was, therefore, left to Mr. Bond to do the main share of the pastoral work of St. George's, while dividing the duties of the pulpit with the senior minister. For fourteen years he thus laboured in building up the congregation and organizing and operating the various enterprises that gave the church a character almost unique for manifold beneficence. As a scholar and a preacher, Dr. Leach was always highly thought of, and when in 1862 he signified his purpose of retiring, the congregation would gladly have retained him on whatever conditions he might propose. But, much as he regretted the severance of ties so happy and so long continued, his decision was irrevocable, and a committee was appointed to seek for a suc-

cessor to Mr. Bond. In their quest they were exceptionally fortunate. St. George's has given a rural dean, two archdeacons, two deans and a bishop to Montreal. It has also, though the sacrifice was not an easy one, given a bishop to Algoma.

Before the Rev. Edward Sullivan is installed in Mr. Bond's place, it may be well to glance for a moment at the financial affairs of the church. After the improvement already mentioned the arrears due from proprietors were summed up and found to amount to £446, while pew-holders were indebted to the additional amount of £270. Urgency was pleaded for the collection of these debts. In 1852, Messrs. Thomas and Bockus being wardens, an account was opened with the City and District Savings Bank for the funds of the church. In 1853 and the two following years Messrs. Thomas and Gibb were wardens. At the conference held in the National School-house, Montreal, on the 16th January, 1856, to take into consideration the necessity or propriety of establishing a diocesan synod, Messrs. I. J. Gibb and John Crawford were the delegates from St. George's. In the votes the clergy of that church found themselves on opposite sides. At Easter, 1856, Mr. C. Hutton and Dr. W. E. Scott were elected churchwardens, and were re-elected the following year. In 1858 the wardens were Messrs. Hutton and Lindsay. In 1860 the choir underwent considerable reorganization and

an agreement was entered into with Prof. Fowler to take charge of the musical portion of the services, the conditions being that he should remain choir-master and organist as long as the incumbent and vestry were satisfied.

In 1862, at a meeting called for the purpose, it was moved by Dr. Scott, seconded by Mr. T. Evans, that Canon Bond, having highly recommended the Rev. E. Sullivan as a fit person to undertake the duties of assistant minister, the vestry should concur in the recommendation. The arrival of the new minister was an event of importance, not only for St. George's, but for the whole Protestant community of Montreal. Twice both his congregation and the wider *clientéle* of admirers beyond its pale and beyond the pale of his own Church were to suffer the pang of parting from one to whom they looked up as a teacher and friend. On both occasions the sorrow would have been less tolerable had Mr. Sullivan gone away and left no successor worthy of him. Such a successor was found in the Rev. James Carmichael than whom St. George's has had no more gifted preacher, no more zealous worker among the men of rare gifts and high character that have laboured for its people. Nor has any church been more singularly blessed in the possession by those who ministered to it of the unity of the spirit, the bond of peace and the absence of all rivalry and self-seeking. Each of its pastors has had his own gifts and graces,

his own methods of doing good, his own peculiar way of influencing young and old for their own good. To Mr. Carmichael belongs the credit of having organized the temperance work, and made it an agency for wide-spread usefulness in connection with the young men of St. George's. Especially since its reorganization in 1872 has the St. George's Church Temperance Society been a weapon of power, wielded with all the force of conviction and sympathy, in the war against man's worst foe. To quote from one of the reports, "Not only has the society been blessed in itself by a large increase of membership and in a steady and full attendance at its meetings, but its influence and example have reflected most beneficially upon our sister churches and most markedly upon the community at large." It has been the means of impressing on the clergy of the diocese and on ministers of other denominations the amount of misery and wrong that they may prevent or lessen by a manly, outspoken course in relation to certain social customs which it is *bon ton* to regard as venial. If Mr. Carmichael's stay in Montreal had wrought no other good than what his advocacy of temperance has effected with his brother clergy, his career amongst us has been not slightly blessed. With the very young this work is still more deserving of recognition. There are scores and hundreds of unhappy beings for whom it would have been well had they, ere their day of trial came,

been trained to resist, as the children of St. George are, that which flees if resisted.

But it is not young children, nor young men, nor any age or class that monopolizes the efforts of the clergy of St. George's. Mothers and fathers, as well as sons and daughters, the rich as well as the poor, the healthy as well as the sick—for all there are means of grace and help, sympathy and guidance, in the comprehensive scheme of Christian agencies which they have elaborated.

To religious zeal, for the efficient working of such a scheme, business capacity must be added, and in this respect, also, during its forty years of life as a church, St. George's has been most fortunate. The clergy owe their success, in part—in a great measure, indeed—to the admirable spirit of generosity tempered with good sense and judgment, that has characterized the financial management of its affairs. In 1864—Messrs. Hutton and Lindsay being wardens—a vigorous effort was put forth to get rid of the debt that had been contracted. A member of the church, Mr. Cunningham, had offered to pay one-fourth of the church debt, provided three-fourths were contributed by the congregation before the 1st January, 1866. An earnest desire to take advantage of this liberal proposal resulted in a subscription of \$3,236, leaving only \$204 to be still collected. The vestry, having reached this point, resolved to appeal to the congregation on Sunday, December 24th,

1865, in the hope that by Christmas Day they might be able to say that the church was free from debt, and the appeal was successful.

Twelve months later a meeting of the congregation was held to select a site for a new church. The chairman, the Rev. Mr. Sullivan, stated that the bulk of the congregation lived north of Craig and Bonaventure streets, and that in the site chosen, the convenience of the majority should be regarded. The Watson lot—corner of St. François de Sales and St. Janvier streets—was eventually fixed upon—the price being $37\frac{1}{2}$ cents a foot. In November, 1868, the Wardens, (Messrs. G. Moffat and H. A. Budden,) were authorized to raise a sum not exceeding \$25,000 on the St. Joseph Street Church and property, and to sign the contract for the new church. After due preliminaries, the work of construction was begun, and in 1870 the church was completed. The situation, on a rising ground between St. Antoine and Dorchester streets, is admirable, and the glimpse of the edifice and attached buildings from Dominion Square may well cause in the breasts of the members a feeling of pardonable pride. Among all our beautiful churches, there are none which in style and material are more deserving of admiration than St. George's. It shows the versatility of the Gothic idea beneath the forming mind of the architect of genius and taste. The spacious and yet elaborate interior, with hints of infinity and yet lacking no essential

charm, gives no less pleasure than the outer survey. It is a fit centre for so many high aims and fruitful endeavours, rich in beauty of shape, rich also in symbolic truth, the embodiment of manifold handiwork, with unity of idea and purpose; and, while resting on the earth, a thing of beauty and grandeur, pointing (as it will more definitely when completed) upward to heaven, the source and home of all truth and beauty and goodness. But, looking at its brave proportions, many a one must think with irrepressible regret of its predecessor, less lovely to look upon, but dear by a thousand associations of joy and sorrow. Like most of its founders, it is of the past. "One generation passeth away and another generation cometh; but the earth abideth for ever," and "the earth is the Lord's and the fulness thereof." The new church is, in its turn, gathering around it memories sweet and sad, and in a few years more men shall seek among the living for the survivors of those that were "at the bigging o't."

Since the opening of the new church on the 9th of October, 1870, the work so well begun in the old has been carried on with redoubled vigour. The vestry first met in it on the 25th of the same month. It was decided that all contributors of \$50 should be considered proprietors. Mr. Moffat presented a scale of pew rents—from \$12 to \$3 per sitting and from \$72 to \$9 per pew. In the following March there was a balance with the trea-

surer of \$473.69. The debt to the contractor was \$3,449.32. The cost of the parsonage was \$8,782. In March, 1872, Messrs. Gault and Blackman having retired, the former, and Mr. Plimsoll were elected wardens for the ensuing year. The sum of \$10,000 was borrowed from the congregation to be paid in five years. There were in all forty bondholders at \$250 each. In April, 1873, Messrs. Gault and Shepherd were elected churchwardens. In 1874, Messrs. T. H. Schneider and R. W. Shepherd took office; in 1875, Messrs. Schneider and Craig; in 1876, Messrs. Craig and Donahue; in 1877, Messrs. T. Craig and R. White, who were both re-elected in the following year. In 1878, Dean Bond was elected Bishop of Montreal instead of Bishop Oxenden, who had resigned. At a meeting held in December, Dr. Sullivan was chosen rector in his stead. In the beginning of 1879 the formal resignation of Dr. Bond was accepted, and on the 25th of January his consecration took place. His elevation was the reward, (if it be allowed to use such a term with regard to such spiritual responsibilities,) of a long career of self-devotion in the service of his Master and for the good of those for whom that Master laid down his life. Dr. Sullivan succeeded as rector to the charge of the church which he had so faithfully served years before as assistant minister. In the following April, Mr. Baylis was engaged in the latter capacity. In 1880, Messrs. J. Hatton and A. Plimsoll were re-

elected churchwardens. At a meeting held in the same spring it was resolved that any one who contributed \$50 by instalments during the next two years should be a proprietor. At the Easter meeting, 1881, Messrs. A. F. Gault and R. Reford were chosen churchwardens, and in the following year Mr. Gault remained in office, with Mr. J. W. Mills as colleague. In 1882 an important and unexpected change took place by the election of the rector to the bishopric of Algoma. Some years ago, not long before the choice of the Synod of Montreal fell upon Dr. Bond as Bishop Oxenden's successor, Mr. Carmichael had resigned his place as assistant-minister in order to accept an independent cure at Hamilton. The thoughts of his old friends naturally turned to him now, and at a meeting held on the 26th of June he had the favour of the ballot. Since then he has been appointed by Bishop Bond to succeed the present Bishop of Huron (Dr. Baldwin) as Dean of Montreal. His formal installation took place in the Cathedral on the 17th of June, 1884. No one can say that St. George's has not had its share of dignities and no one will say that they have not been well deserved. Having brought the history of St. George's Church to this point, we may confidently leave its spiritual and moral interests to the Dean and Rector, and its business concerns in the able hands of the present churchwardens, Messrs. A. F. Gault and J. S. Shearer.

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