

The
Anglican Churches of Kingston

by

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and Secretary of the Synod of Ontario

KINGSTON

1963

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Corrections:

Page 43—line 5 — April 10th, 1844
should read 1845.

Page 89—para. 4, line 16 — April
28th, 1962. should read 1952.

ST. PAUL'S

founded 1845

THE plot of ground on which St. Paul's, Kingston, stands was originally a cemetery, referred to over and over again in early records as "the lower burial ground". In the church yard may be seen the grave-markers of many who helped mould the history of Canada — the Reverend John Stuart, Sir Richard Bonnycastle, Sir Richard Cartwright and many others. But since the story of these grave-markers, and the persons they recall, has been very well written by others, it need not be repeated here. It is sufficient to say that the lot was owned by St. George's Church.

In 1843, the Reverend Robert David Cartwright died after thirteen arduous, self-sacrificing, years as assistant at St. George's. In some of his reports he spoke of the many sick left on his door-step, and the needy who came to him. Clearly his work was that which to-day would be labelled 'social service'. Whether or not a new church was his dream we do not know, but such a church was created in his memory in 1845, when the corner stone of the new St. Paul's was laid by the Honourable John Macaulay on Easter Monday, April 13th. The Reverend William Herchmer, Cartwright's successor at St. George's, was in charge of the congregation.

No plan or dimensions of the original building remain to us; nor does any account of how the project was financed exist, except the general statement, repeatedly made, that public subscriptions and gifts by garrison troops contributed to the structure. One record in the vestry minutes of St. George's (1846) notes that the older church agreed to lend to the younger one the sum of £63/2/6.

The congregation was ready to embark on its own career, independently of St. George's, in 1848. The Reverend William Greig was brought from Barriefield to become first Rector, and at St. George's vestry it was moved by Mr. Forsythe, seconded by Mr. Watkins "That in the opinion of this congregation the respect due by them to the memory of the Reverend R. D. Cartwright should induce them to hand over St. Paul's Church free of debt", and "That a committee consisting of the Clergy, The Hon. J. Macaulay, J. R.

Forsythe, J. Breakenridge, carry out the wishes of the congregation either by subscription or otherwise as may be expedient". In 1849 St. George's assumed £300 to clear the debt of the new church.

It is quite possible that no records were kept at St. Paul's prior to the time of the appointment of the first rector. Records made subsequent to that event, up to 1876, have been lost or destroyed and so for the first three decades the progress of the congregation must be followed through outside sources.

The Church Society Report of 1850, addressing the Kingston branch of the Society declared "Your committee would further congratulate you upon the probability that the Chapelry of St. Paul's, in Kingston, will also receive a share of the Clergy Reserve Fund". The Toronto Synod Journal of 1851 contains a report of the Parochial Association of St. Paul's Church, Kingston, and reads, in part; "The Parochial Association of St. Paul's Church is not yet quite a year old, having been organized on the 12th of February, 1850. It has, however, already been productive of some good to the Church Our parochial association has much to accomplish; our pews are still unpainted; something remains to be paid upon the organ; and a debt of more than thirty pounds has just been incurred for repairing the roof of the Church a more important object remains to be accomplished in the establishment of a school".

An auspicious beginning was temporarily halted by a disastrous fire in 1854, which left only the walls of the building standing. The blaze was started by embers from the chimney of the Chekers Hotel at the corner of Princess and Bagot Streets, where the Royal Bank now stands. It has been generally believed that one of the graves in St. Paul's lot was that of Molly Brant, wife of Sir William Johnson, but no trace of her grave can be found. The present rector, (Rev. T. H. Good), has an interesting and quite feasible theory that it was under the church, and when the debris caused by the fire fell in, the grave marker was covered. There has been definite indication that some graves were so covered.

Of the years between 1854 and 1876 only two widely-separated records remain, the first of which occurs in the 1856 minutes of the Kingston Branch of the Church Society. There it is noted that the renovation of St. Paul's was well advanced at that time, and that "A Chancel has been added, with great taste, to the original nave, and off the latter two side aisles have been formed". The minutes also tell us that the restored church was re-opened on the first Sunday in August 1856. The second record remains to us in the 1872 vestry minutes of St. George's, where permission was granted St. Paul's to

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build a Sunday School "on the northwest corner of the Burial Grounds on Queen Street".

The first existing Vestry minutes of St. Paul's are dated May 1st, and May 5th, 1876. They indicate a very active congregation with interests far beyond its own immediate buildings. At the earlier of the two meetings pew rents were raised and a report was given which reveals that a thriving envelope system of giving had been established. Passing mention was made of a "depot Sunday School". This was further elaborated in the minutes of May 5th when a resolution was passed "That this vestry highly approves of the project of erecting a Sunday School and Mission Church, in connection with St. Paul's, at the Kingston Station of the G.T. Ry. and pledges itself to give the movement every assistance in its power". The movement soon dropped from sight, without comment as to why, how, or when.

Another matter of importance which engaged the attention of the early 1876 meetings was that of adequate heating facilities for the church. Finally it was decided to install a steam heating system, and debentures were sold to finance the work.

Numerous societies and organizations were active and thriving according to these early records. One is intrigued by two of those societies, quite separate and distinct from each other. One was The Temperance Society. Then for some reason, perhaps feeling that mere temperance could be rather dull, there was The Temperance and Literary Society.

The concerns of 1878 involved an intensive repair programme. The outside of the church was in sorry state, and the inside could no longer go without re-decoration. Repairs costing over \$1,700.00 were undertaken and financed by raising pew rents, the sale of debentures, and increasing the number of church envelopes. The church yard also needed attention and the congregation addressed St. George's with the plea to fix up the grave-yard, or relinquish ownership. St. George's replied that they had no money for the work involved, and had no intention of giving up title to the land. All this contributed to a financial crisis in 1879, and a parochial crisis two years later.

To the vestry meeting of 1879 was presented a resolution condemning the Confraternity of the Blessed Sacrament. The Society was described as a secret society among the clergy and the vestry was asked to call upon Synod to refuse mission grants to any clergy found to be members thereof. The Rector (Archdeacon Carey), while not in sympathy with the confraternity, ruled that the resolution was extraneous matter. The impasse was overcome

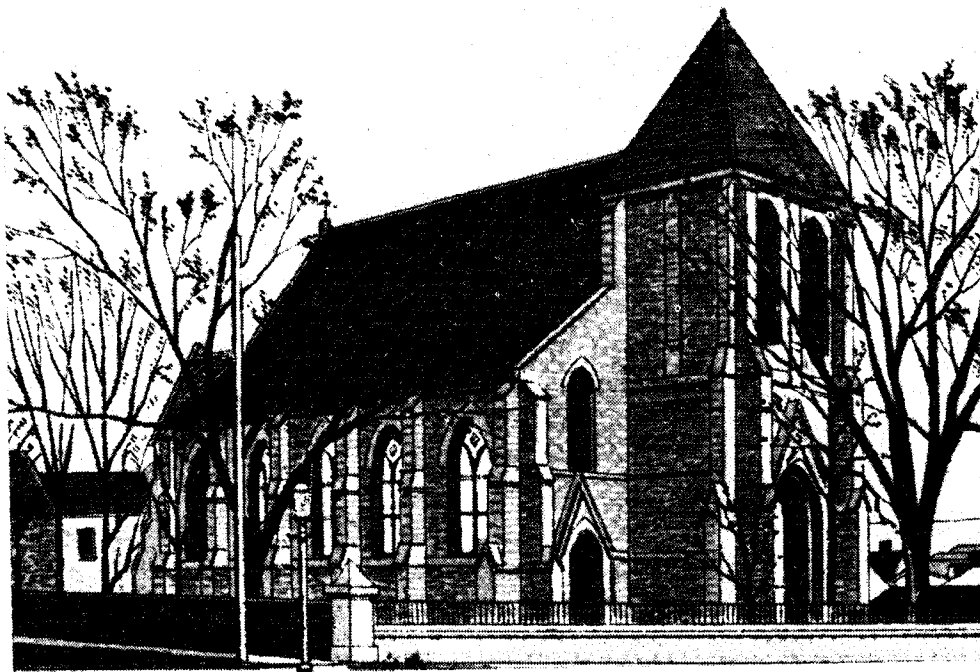
with almost political agility when it was agreed to add to the original resolution the words, "We believe that by the adoption of this resolution that the finances of the church will be benefited and collections to missions increased". The motion was then put to the meeting and carried. There is no evidence that this action either impeded the Confraternity or improved givings to missions. It is worthy of admiration that lay folk could assess and give an opinion in such a matter.

The records of 1879 document one incident wherein the opinion expressed was perhaps more zealous than practical or informed. The Churchwardens set out to establish a new rubric whereby the minister would face the congregation at all times while conducting services. One vestry meeting resolved to turn the prayer desk to make such a position necessary, and to remove the lectern. A very small segment of the vestry was behind this resolution which developed into a two-year debate in both vestry and newspaper. The conclusion of the matter is given in the letters of Canon Spencer, then Secretary of Synod, wherein he noted that the congregation supported the rector in this and other debated matters, and the disturbers were routed "horse, foot, and artillery".

Several pages of vestry minutes written during 1881 are so thoroughly crossed out as to be completely unreadable. This was done by motion of a vestry meeting which rescinded the action taken in the expunged minutes, and ordered that they be erased. The action was completely futile, since the whole matter was reported in the newspapers within a day or two of the meetings. One reporter spared nothing and readers were treated to a most dramatic account of proceedings, with numerous paranthetic notes of 'Hear, Hear', 'Applause', and 'Laughter'. The content of the minutes is not so humorous. The financial difficulties of 1879 had not lessened, but rather increased. This was ammunition for a militant anti-Carey group. In common with a certain tradition, all the problems and upsets were laid at the Rector's door, and the Rector almost went under. Fortunately, the mass of the congregation began to understand what was happening, came to life, and supported the clergyman. The Carey regime was frequently tumultuous, for these were strong minded men. At the same time it was fortunate for St. Paul's, as it is and has been for other congregations, that in this time of internal struggle no unfriendly pressure was exerted from outside, as with All Saints'. If it had been, the course of St. Paul's history might have been stopped. We are thankful that this did not happen.



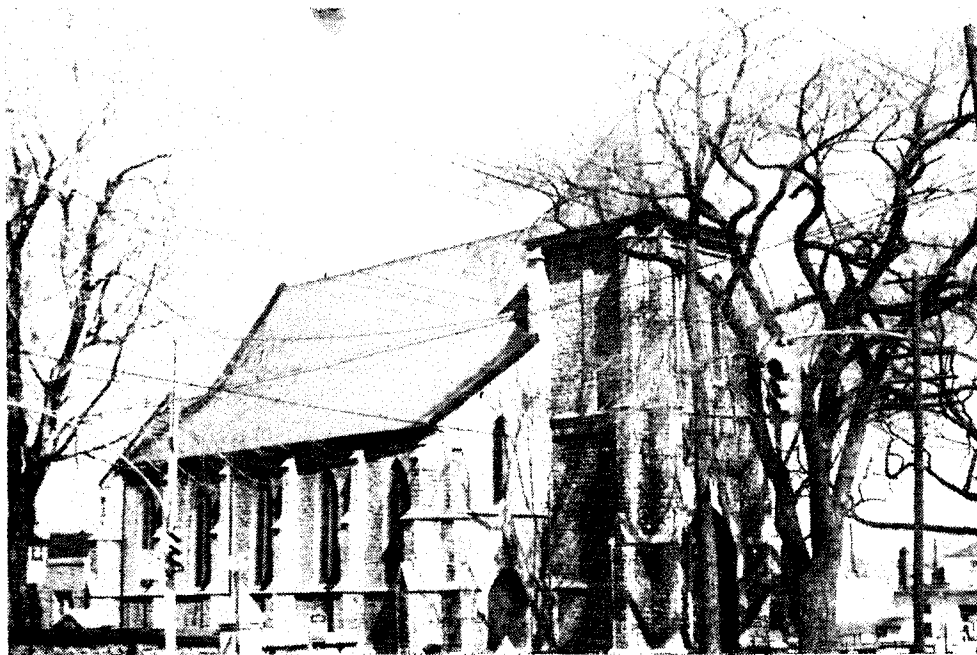
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St. Paul's Church, 1885

According to Spencer some of the local newspapers were also Anti-Carey. Following the Christmas bazaar of 1883 the newspapers broke out with what they called (Jan. 4, 1884) "a disgraceful episode" at the bazaar. The gist of the story was that an innocent accident was made to appear a spectacle, if not a brawl. It seems that as part of the entertainment two individuals were selected to represent the two political parties, and from there on the game was a sort of popularity contest between the two chosen persons. A canopy had been erected, supported by poles, and under this tent-like affair the people at the bazaar 'voted'. Somehow or other one of the poles was knocked down by a passerby, and no doubt some confusion did ensue, but nothing like pandemonium. The whole story is probably indicative of nothing more than an opportunity seized by opponents to rebuke Archdeacon Carey's forthrightness.

The records of the vestry from 1883 to 1917, a space of thirty-four years, are missing. When we are caught up again in the actions of the vestry in the third year of World War I, we find careful controls being exerted on spending, and we gather from the tone of the motions that some previous spending had not been judicious. We have also stepped into the era of Canon Fitzgerald, who became a favourite early in his ministry, and remained so until his death in 1927. For five years in succession, from 1917 to 1922, the congregation raised Fitzgerald's salary, and assured him of six weeks' vacation. An interesting word, found nowhere



St. Paul's Church, 1963

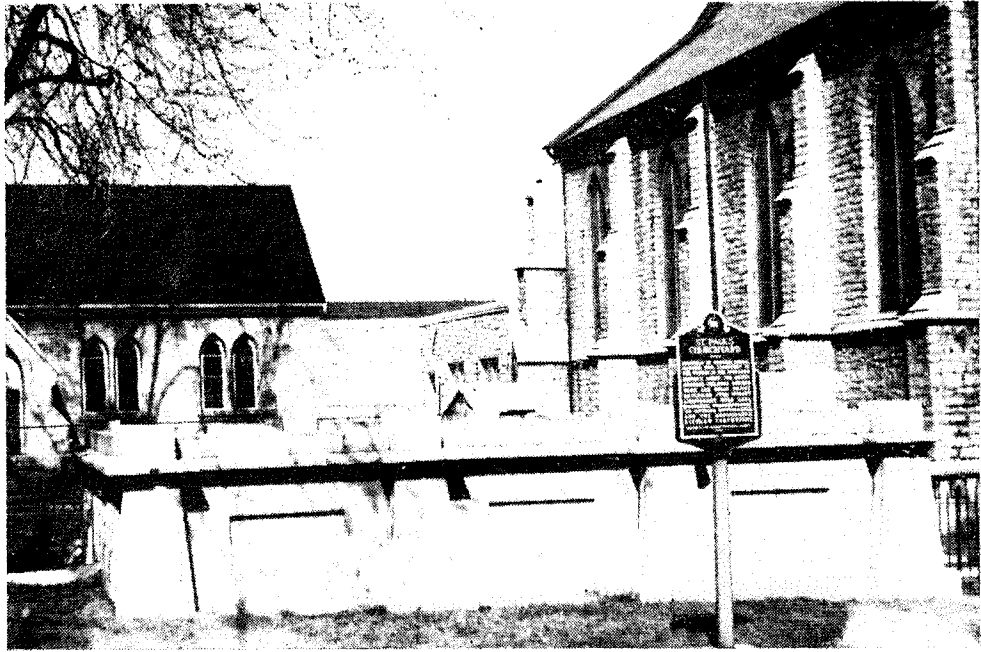
else in the area, is used during 1925 in St. Paul's vestry minutes — it is the word 'Synodsman', used for Lay Delegate to Synod. Something else is to be noted in these minutes also; a former reader of the minutes has left his quite valueless comments written in the margin over against several events with which he did not agree.

In 1928, at the first vestry meeting presided over by the Ven. J. H. H. Coleman as Rector, a move was made to purchase a rectory. The property agreed upon was the Bryant house at 241 Queen Street, at a purchase price of \$5,600.00. In 1931 the Sunday School Hall was attached to the city water mains, and new plumbing installed in the building.

For a number of years we read through very efficient but most uninformative minutes. Reports were presented, passed, and that is that — no information given. We discover that in 1934 (under Canon E. E. Teskey) it was found necessary to complete extensive renovations, and replace much of the old wiring in the church, at quite considerable cost. In 1940 the vestry set up a committee to oversee the redecoration of the church and in 1945 the centenary of the church was celebrated.

While St. Paul's consistently accepted its Diocesan responsibilities in an admirable way, there was little of major building effort within the parish until 1955 when, with the Reverend T. H. Good as Rector, the congregation determined to renovate the parish hall. The effort amounted in effect to splitting the high-ceilinged hall

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St. Paul's Churchyard and Parish Hall, 1963

into two levels at a cost of about \$5,500.00. This was the first step toward more adequate accommodation. At the same time, the church was painted and the stone work pointed.

The vestry of 1956 accepted a substantial amount toward the diocesan programme of Church Extension, and by 1957 could look back on a parish hall free of debt, a repaired heating plant, new wiring in the church, and a determinedly active parish. Not the least of this activity was in the ranks of the junior members of the congregation who, thanks to the continuing generosity of Mr. Harold Harvey, a member of the congregation, found year-round interests in the Church Athletic League. In fact, affairs were generally so well in hand that the congregation could turn its attention to one much-needed endeavour — the sale of 241 Queen Street, and the purchase of 630 Victoria Street as a rectory.

No building of St. Paul's size is ever without needed work. In 1958, it became expedient to install a new hot water system throughout the church, and make further repairs to the roof. The men's club added a fine wrought iron fence around the property. But it was in 1959 - 1960 that the final major assault was made to improve hall accommodation. With plans prepared by Mr. Logan Gallagher, Architect, a passageway was erected to connect hall and church at an estimated cost of \$35,000.00. The task of raising this sum was under the guidance of a Building Fund Committee consisting of Wm. Harvey, A. Tugwood, W. Brightman, Mrs. Mabel McUen, George

MacDonald, Mrs. F. Nobes, Harold Harvey. Equipment for the excavation work was provided by Mr. William Harvey.

The renewed hall was opened on November 23rd, 1960. It is quite possible that time will prove this effort to be the most important single achievement of the congregation since the time the hall was built in 1872, for St. Paul's, by location if not by choice, is at a cross-roads of population which will need every possible facility for Christian leadership and action.

Rectors of St. Paul's

- 1845 - 1848 — Rev. Wm. Herchmer (*Assistant at St. George's in charge*)
1848 - 1855 — Rev. Wm. Greig (*First Rector*)
1856 - 1857 — Rev. J. Clark
1857 - 1875 — Rev. J. A. Mulock (*Canon*)
1875 - 1916 — Rev. W. B. Carey (*Archdeacon*)
1907 - 1927 — Rev. W. F. Fitzgerald (*Canon*); (*Vicar, Rector in 1916*)
1927 - 1933 — Rev. J. H. H. Coleman (*Archdeacon*)
1933 - 1953 — Rev. E. E. Teskey (*Canon*)
1954 - — Rev. T. H. Good

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