KINGSTON'S LOWER BURIAL GROUND, ST. GEORGE'S GRAVEYARD, ST. PAUL'S CEMETERY:
232 YEARS OF CONTINUITY
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PREAMBLE: OBJECTIVES

On 27 May 2008, a meeting of the St. Paul's Anglican Church's "Graveyard Committee" was called to discuss the historical significance of St. Paul's Graveyard and the pressing problem of its physical deterioration. In particular, attention was directed to three possible projects:

- The repair of the Forsyth Monument that was built 1813 and was in a state of collapse, as well as other monuments and stones in general;

- The repair the partially collapsed stone-wall along Montreal Street that had been built in 1800-1809 to replace a 1789 paling-fence;
- The removal and protection of grave-markers from under the Church Hall.

It was also determined that in order to pursue these objectives that a background history of the origins, subsequent evolution, and significance of the St. Paul's Graveyard be prepared. This is the context of what follows.

HISTORICAL NARRATIVE

Where there are people, there are deaths and, for most cultures, human deaths are associated with formalized practices and rituals of interment. The history of Kingston features successive occupations by peoples of the First Nations, European colonial powers, and several manifestations of cultural and theological diversity. All of these have had indirect and direct impact on the history of St. Paul's Church and its graveyard.

Pre-1783: Precedents
The prehistory of the Kingston region probably commenced some 11,000 years ago although, to date, no archaeological evidence of occupation by First Nations has been found prior to 500 A.D. In general the Woodland Period (1000 B.C.–1550 A.D.) was characterised by a mixed hunting-gathering-horticultural economy, permanent and semi-permanent villages, and burial sites. However, only two sites have been identified in the Kingston area dating back to the Late Middle Woodland Period (500-900 A.D.). Evidence of pre-historic occupation has been identified at Fort Frontenac, Belle Island, the west bank of the Cataraqui River, Le Moine Point, and Cedar Island (Bazely et al., 2005). In particular, Belle Island was

an important burial site and First Nations burials were discovered at Mississauga Point on the Kingston waterfront in the mid-nineteenth century.

The first European settlement in the area was established by the French in 1673. In that year, Count Frontenac constructed a wooden-palisade at the site of Cataraqui. It was rebuilt in 1675 by Robert Cavalier, Sieur de La Salle, and transformed into a more formidable stone-fortification by 1689 (Preston and Lamontaigne, 1958). For the next 69 years, while the French presence was centred on the fort, there was considerable activity in the vicinity with First Nations camps on the surrounding lands. Of course, there were deaths and burials there and Recollect Parish Registers record ten French and First Nations burials for the 1747-1752 period alone (Preston, 1956).

1783-1820: Establishing a Graveyard
The physical beginnings of a burial place on the site of what was to become Kingston's St. George's Burial Ground and the "Lower Burial Ground" on the site of the later St. Paul's Church commences with the termination of the American Revolutionary War and the subsequent Treaty of Paris of 1783.

Fort Frontenac had fallen to the British in 1758. In 1783, its merits were recognised as a possible accommodation for the British allies, the Mohawks, and former American colonists who had been loyal to the Crown and lands were acquired from the Mississauga, the indigenous occupants of the region at that time, by the Crawford Purchase (Preston, 1959). There was also a need to establish a military base in the area following the loss of Fort Haldimand and Carleton Island to the south. In 1783, Major Ross of the 34th Foot, commanding officer of the 2nd Battalion of the King's Royal Regiment of New York (2KRRNY), moved his command from the former British base at Fort Oswego to Cataraqui. The lands surrounding the former Fort Frontenac were surveyed, as well as a detailed plan for what was to become the town of Kingston. Apart from establishing a military presence, the survey also accommodated the social and economic needs of a nascent community. This included a place for burials.

There is substantial evidence to argue that a graveyard was established at this time on the site of the present St. Paul's Graveyard. As will be discussed below, in 1825, the issue of the legitimacy of the prevailing rights

and practices of burial in Kingston in particular, and Upper Canada in general, prompted a confrontation and the collection of evidence. In this context, four persons who had been part of the 1783 settlement provided testimony to the origin of the Kingston burial-ground on the site of the present St. Paul's Church:

- John Carscallen, Sergeant and Deputy Chaplain of the 2KRRNY, a member of the first company of the 2KRRNY to land there in 1783;
- John Ferguson, Lieut., KRRNY, Commissary Officer,
- The husband of Magdalen Johnson (son-in-law of Molly Brant), member of the Legislative Assembly of Upper Canada (1800-1824), and long-time parishioner of St. George's Church;
- William Crawford, Ensign, 2KRRNY, who arrived on 30 July 1783;
- Thomas Markland, Loyalist and merchant.

It should be noted that while the credentials of these good men were impeccable, they were all staunch Anglicans giving evidence to defend the interests of their faith and, moreover, they were recalling events that had transpired four decades earlier.

Taken together, these respectable and knowledgeable founders of Kingston presented firm evidence of the pedigree of a burial site in proximity to the subsequent St. Paul's Church. In particular, John Ferguson testified that,

> …in the fall of the year one thousand seven hundred and eighty three, this declarent, by the direction of Major Ross of the 34th Regiment, at the time Commandant of Kingston, did mark out the boundary line of the ground now occupied as the Episcopal Burying ground (i.e. St. Paul's churchyard), that Major Ross was present at the time (Preston, 1956).

He also reported that the first person to be buried there was a Corporal Forrester of the Second Battalion of the "Royal Yorkers," while both Crawford and Carscallen recalled that Corporal Forbes of the KRRNY was buried there in 1783. Crawford also reported the burial of Sweeney of the 84th Regt. early in 1784. It was also noted that on the occasion of a visit from

Montreal by the Rev. John Stuart in 1784 that he conducted a burial service there for a child.

Perhaps the most prominent person to be buried there in these early years was *Konwatsi'tsiaiénni,* Mary "Molly" Brant. Head of the Matrons of the Six Nations, a Mohawk, Anglican, and Loyalist, she had arrived in Kingston in 1783, died there in 1796, and was buried in the Episcopalian Burial Ground on 16 April of that year. An influential person in her own culture, she was highly regarded by the British authorities and served an important role in negotiations between them and the Iroquois (Graymont, 1978; Bazely, 1997). While it is known that Molly Brant is buried in the former St. George's Graveyard, her grave has not as yet been located. Provocatively, Long (1937) suggests that her grave might be in the lot marked by the Kingston Historical Society [KHS] plaque denoting burials of the descendants of William Johnson.

Johnson was superintendent to the "Indians" in upper New York State. After the death of his mother, Molly moved into his house as a housekeeper and later became his consort. He and Molly had two sons and six daughters; four of the daughters and some of their descendants died in Kingston:

- Magdalene Ferguson died in 1817; her husband Lieutenant-Colonel John Ferguson died in 1830;
- Ann Earl died in 1818; her husband Commander Hugh Earl died in 1841.
- They lost one daughter, Margaret, who died in 1831, and another, Jane Miller in 1863;
- Susannah Lamoine died in 1795.
- She and her husband, Ensign Henry Lamoine (Le Moyne) lost a young son, Edward William in 1794;
- Mary (Margaret) Johnson died in 1802 (Thomas, 1996).

The KHS plaque is set in concrete in a modern addition to St. Paul's Church and acknowledges the presence of the remains of Mary (Molly) Brant and her descendants who have no present memorial: Magdalen Ferguson and her husband, John Ferguson; Susannah Lamoine and her son, Edward William Lamoine; Mary Johnson, and Margaret Earl (Patterson, 2015).

THE
BURYING PLACE
OF THE CHILDREN
AND GRANDCHILDREN
OF
SIR WILLIAM
JOHNSON

The date for the formal consecration of the space is more confusing. Records establish that Rev. John Stuart settled in Kingston in 1785 and appropriated the military burial ground there for the newly established Anglican Parish of St. George's. One of the witnesses, Crawford, recalled that "This burial ground was not enclosed until after 1784 when a paling fence was put around it." However, it is recorded elsewhere that Stuart reported to Bishop Inglis in September 1789 that the "Church Wardens have ordered a Pale Fence to me [sic] put around the Burying Ground; which is to be finished in the Course of the month of Octr. next" (Preston, 1959: 148). The fence was built in 1790 by Charles Swann for £6 18 shillings, and a lock provided for a cost of two shillings (Patterson, 2015).

Certainly, a map by Lieut. A.T.E. Vidal, R.N. dated 14 June 1816 locates St. George's Church on King St. and a "churchyard" on "Grave Street," which we now know as Queen St. (Preston, 1959: 226a). It should also be noted that this map locates a "Garrison Burying Ground" in the vicinity of the present McBurney Park ("Skeleton Park") and a "Burying Ground" to the north of Point Frederick for those stationed at the Royal Navy Dockyard. The Garrison Burying Ground was established in 1812 and, after the War of 1812 ended on Christmas Eve 1814, it became the "Upper

Burial Ground" for use by the Church of England and the Roman Catholic Church.

Of equal importance to the selection of a *place* of burial is the introduction of a formal *practice* of burial and the establishment of a *system* of record-keeping. Records of the operation and maintenance of the burial ground are provided by the St. George's Parish Minute-Book for the 1790-1863 period. Church wardens were appointed by 1789 and the first burial in St. George's Graveyard was recorded in 1791. A document entitled "Extracts from the Parish Books of St. Georges [sic] Church in the Town of Kingston relating to the Episcopal Church in the said Town" refers to a meeting on 8 December 1790 attended by Rev. Stuart, Michael Grass, Joseph Anderson, Christopher Georgeon, and Richard Cartwright Sr. (Preston, 1959, 171). The meeting appointed John Cannon as Sexton and directed him "to warn the people to attend the Funerals, dig the Grave, attend every funeral and collect the costs of the Funerals and deliver the money to the Church wardens."

The initial costs referred to here were a "dollar and a half [7s. 6d]" for the Sexton and a "half dollar [2s. 6d.]" for "every Grave that is dug in the Church Yard." (Interestingly, the "dollar" referred to here was the Spanish dollar or peso, which became a recognized unit of currency with decimal subdivisions in 1785 (Patterson, 2015). It continued to be used and remained legal tender until 1857. Sterling currency was always in short supply in British North America and the Spanish dollar was a convenient substitute.) More detailed burial fees were established later and they continued into the 1830s, albeit confusingly in Sterling currency: priest's services (2s. 6d.); grave-digging (summer 5s.; winter 7s. 6d.); bell-ringing (2s. 6d.); clerk's service (2s. 6d.); and burial plot (2s. 6d.). These amounted to a total of 15s. 6d., excluding a coffin (probably £1). It was also decreed that the parish would pay for the cost of burying the poor (£2 5s.) (Patterson, 2004).

From 1800-1809, Stuart's 1789 paling-fence was replaced by a dry-stone wall on three sides by stone-mason Rocheleau at a cost of £120 8s. 2 1/2d. The Montreal Street section of this early construction still stands today. The north boundary faced onto government land and was left open until 1842 when it was closed off by 350 cedar pickets at a cost of £4 7s. 6d. Though no longer extant, this fence survived into the 1950s.

According to the St. George's Parish Books, a total of 353 burials of named individuals took place in the Lower Burial Ground between 1791 and

1815. During the period 1784-1801, there were 37 burials of unnamed individuals. The Burial Register also records the deaths of 60 named military personnel and 20 unnamed American prisoners-of-war who were also buried in the Garrison Burying Ground. From 1815 to 1828, the Burial Register distinguishes between those buried in the Lower Burial Ground (127) and those buried in the much larger Upper Burial Ground (243). By 1828, there were 517 bodies in the Lower Burial Ground. From that date until the cemetery was closed by a City of Kingston By-law No. 141, 11 July 1864, the St. George's Burial Registers do not state into which graveyard bodies were placed. The only evidence of individuals being buried in the Lower Burial Ground is their names found on the surviving tombstones there.

From 1829 to 1863, a total of 60 burials have been counted, giving a grand total of 577 in the Lower Burial Ground. Of these, the earliest burial recorded on a grave-stone is that of Elizabeth Cartwright who died in 1792 (an unknown relation to the Hon. Richard Cartwright) and the last burial belongs to Jane Earl Miller (a granddaughter of Molly Brant) who died in 1863 (Patterson, 2015).

1821-1845: A Period of Definition
While clearly associated with the origins of the settlement of Kingston and the establishment of the parish of St. George's, the assertion of the role of the Lower Burial Ground in the community became defined in the context of a constitutional and theological debate that deteriorated into an acrimonious conflict tainted by personal rancour. At issue was a simple question: was the "Lower Burial Ground" to serve the total community of Kingston or was it specifically the St. George's Graveyard? In either case, did other denominations have the right to administer burials according to their own rites and rituals? Theology aside, there was the broader issue of the associated clerical revenues from christenings, marriages, and burials, and of claims to revenues from the rental of the infamous Clergy Reserves. (Roy, 1952; Preston, 1956; Osborne, 2004; Patterson, 2004).

The facts were that the ownership and control of the graveyard of the "Protestant Episcopal Church," St. George's, had been established by Major Ross in 1783; that it had been consecrated by the Rev. John Stuart in 1785; and occupied, used, and maintained by the church since (Patterson, 2004; Osborne, 2004). But the property had never been deeded to St. George's at the time of the establishment of the town plot. Rather, the rights of burial there were determined by the customary practices exercised by the

established churches of Great Britain, the Church of England, and the Church of Scotland. In their home countries, both churches were supported by government funds. In 1793, Governor John Simcoe attempted to institute a similar system by establishing one-seventh of all lands surveyed in Upper Canada as "Clergy Reserves," the revenue from the rental of which would be directed "to support the Protestant Clergy." The problem was that this latter definition was taken to refer only to the Anglican church, and not the wide array of other Protestant denominations.

There were other implications emanating from this theological and political perspective (Preston, 1956; Patterson, 2004; Osborne, 2004). While only a minority of the populations, Anglicans benefited from influential government support. This was certainly the case with the powerful Rev. John Strachan who was not only an Anglican priest but also Archdeacon of York and, later, Bishop of Toronto. Initially, the right to conduct marriage services was held exclusively by Anglican clergy but, in 1798, the Marriage Act extended the privilege to Presbyterians, Calvinists, and Lutherans: the numerous Methodists were excluded until 1831. However, of relevance to the history of the St. Paul's Graveyard is that the right to read the service of committal for all persons buried in Anglican cemeteries, regardless of their denominations, was restricted to Anglican clergy. In Kingston, this practice continued unquestioned until early in the 1820s when the St. George's Graveyard became the site of profound theological and constitutional confrontation.

In all of this, the Presbyterians were to the fore with a simple proposition: religious rights and privileges were the perquisite of the established church and since the 1707 Act of Union between England and Wales and Scotland, the Church of Scotland should be considered equal to the Church of England. The decade of the 1820s was to be witness to how this arcane issue was rendered as theatrics played out in Kingston's Lower Burial Ground.

Of course, there had long been Presbyterians in Kingston but, it was not until 20 June 1820 that the construction of their first church, St. Andrew's, commenced and it opened its doors for worship on 2 June 1822 (Osborne, 2004). The first minister there was the Rev. John Barclay of the Presbytery of Edinburgh who, apart from his theological ministering, was a tireless defender of the prerogatives of the Church of Scotland. What provoked him into issues of theological interpretations of the constitution

was geology: the land that had been granted in 1818 for the construction of St. Andrew's lacked sufficient soil to accommodate a graveyard. Accordingly, Rev. Barclay looked elsewhere.

As early as 1816, Ordnance plans had recorded a "Garrison Burying Ground" west of Block House No. Five on the northern outskirts of Kingston. As the town grew, and with increasing pressure of existing church graveyards, in 1819, the Anglican and Roman Catholic churches petitioned Government for a new "Common Burial Ground." An area of 1.5 acres was granted to the Anglicans and 0.9 acres to the Roman Catholics on land that was coterminous with the former "Garrison Burying Ground." In the meantime, in 1815, Anglicans took advantage of the fact that most of the burials in the "Military Burying Ground" during the War of 1812 were conducted by Archdeacon George Okill Stuart, Rector of St George's, and so they continued to use the ground as a burying ground. The parish fenced off part of the ground complete with a gate and a lock.

The "Upper" Burial Ground was located conveniently close to the new St. Andrew's and Rev. Barclay requested permission for Presbyterian interments there. This was rejected by Archdeacon Stuart who, while allowing burials in the St. George's graveyard, insisted that they conform to Anglican rites and be administered by Anglican clergy. What ensued in the 1823-1825 period was a series of graveyard "collisions" characterised by nose-to-nose confrontations over coffins and open graves, padlocked gates, hack-saws, and overall unseemly clerical behaviour (Roy, 1952; Preston, 1956; Osborne, 2004; Patterson, 2004).

Fortunately, other initiatives were more rational in the form of a series of well-argued, albeit denominationally biased, petitions to Government. They were effective. On 25 June 1825, in response to Rev. Barclay's submission, the Lieut. Gov. issued an Order in Council dividing the 3.5 acres of the Upper Burial Ground into three parts:

- 1.75 acres for the Anglicans;
- 0.75 acres for the Roman Catholics;
- 1.0 acre for the Presbyterians.

On 5 November 1825, the allocation for the Roman Catholics was increased to 1.25 acres, thus increasing the total area to 4.0 acres. Wisely, in light of

past experience, the new Order in Council noted that "the depth of soil is much the same throughout" (Bazely et al., 2005). In 1827, a patent was awarded to St. George's for the 0.75 acre Lower Burial Ground.

Rev. Barclay died within a year of this resolution on 26 September 1826 and, appropriately, he was interred in the "Scotch Burial Ground," one of the first Presbyterians in the Upper Burial Ground. Archdeacon Stuart outlived him and, on his death in 1862, he was buried in the Stuart plot of the St. George's Burial Ground at St. Paul's. Between them, the deaths and burials of Rev. Barclay and Rev. Stuart bracketed the outcome of the distinction between the Upper and Lower Burial Grounds. And, as noted above, their confrontation prompted the gathering of evidence that documented the origins of the St. Paul's graveyard.

1845- 1937: Establishing St. Paul's Church
On 24 May 1843, the Assistant Minister of St. George's and Chaplain to the Forces in Kingston, the Rev. Robert Cartwright, died. Although, not shared by Lord Sydenham, the Rev. Mr. Cartwright was held in general high esteem and popularity because of his service to the church and as Chaplain to the garrison. His funeral at St. George's on 29 May was well attended and, as a signal demonstration that former denominational rancour had dissipated, his interment in the St. George's graveyard on Queen Street was attended by the St. Andrew's Presbyterian Church's Rev. John Machar.

Further signs of Rev. Cartwright's popularity were to follow. Kingston's population growth during the "capital period" had prompted a demand for relief of the pressure on the sorely-pressed St. George's. Soon, new churches were established at St. Mark's (1843), St. James's (1844), and, on 13 April 1846, the foundation stone was laid for St. Paul's on the site of the Lower Burial Ground. Dedicated to the memory of Rev. Robert Cartwright, the new church was paid for by public subscription and its construction assisted by the Royal Engineers. It opened its doors for worship on St. Paul's Day, 25 January 1847.

Of necessity, the church was erected over many of the graves there, as was the Church Hall later in 1872. However, many of the surrounding gravestones were left standing and 71 family memorials with the names of 94 interred persons were recorded in 1937, including a tomb and eight gravestones under the Parish Hall (Long, 1937: 12). At this time, several gravestones and memorials were repaired.

Long's survey in 1937 produced a list of names of the 71 burials, short biographies of many of the interred, and a map plotting the location of the graves and monuments. He drew particular attention to "many old family plots": Stuarts, Cartwrights, Macauleys, Forsythes, Deacons, and Olivers. Long also lists several prominent members of the garrison and naval base: Sir Robert Hall, Knt., C.B., R.N.; Col. Sir William Bonnycastle, Knt., R.E.; Col. F.S. Tiddy, C.B., 24th. Regt.; Col. Colley; L.L. Foster; and Commander Hugh Earl, Prov. Marine. Other prominent citizens were also listed: Strange, Thomson, Dickinson, Markland, Smith, Murney, Metcalf, and Washburn. Church records confirm that other burials include a "sailor," a "black boy," and several "negro slaves." As suggested above, allowance was also made for those of the parish too poor to pay for the various services required.

With the pressure on space in the remnant of the former Lower Burial Graveyard, the incorporation of the Cataraqui Cemetery on 10 August 1850, and the banning of burials within city limits in 1864, interments in the former Anglican graveyard at St. Paul's were discontinued. Concerned with the preservation and promotion of public health, the 1864 by-law declared that "the Dead should not be interred" within city-limits, although it permitted "interments made within the walls of Churches or buildings in actual use as places of public worship or in private family vaults in Churchyards" (Osborne, 2004: 161). Prior to this date, Archdeacon George Okill Stuart had been interred in the Stuart family mausoleum in 1862 and the last burial in St. Paul's Graveyard took place in 1863.

During these years, other changes at St. Paul's had followed a fire in 1854 and the ensuing repairs resulted in a widened church with a new chancel. The church was reopened in 1856 (St. Paul's, 2000).

1937-2008: Aftermath
The principal events in the years following Long's "Domesday" survey of the church and graveyard in 1937 were the removal of the front stone-wall on Queen Street in 1944 and the enlargement of the Church Hall in 1956. The Kingston Historical Society commemorating St. Paul's was erected in 1958.

In 1960, further construction work in the graveyard attended the connection of the Church Hall to the Church. In 1975, the Ontario Heritage Foundation erected a plaque honouring Molly Brant.

In 1992, major restorations of the church tower and front façade were commenced, as well as the addition of new facilities.

SUMMARY, CONCLUSION, AND IMPLICATIONS

Chronology
- 1783: Ross established a graveyard on site of the future St. Paul's;

- 1784: First burials of Corporal Forbes of the KRRNY, and a soldier of the 84th Reg.;
- 1784: Rev. John Stuart of Montreal visited Kingston and conducted a burial service;
- 1785: Rev. Stuart settled in Kingston and consecrated the burial ground there for the newly established Anglican Parish of St. George's;
- 1789: Paling fence were erected around the St. George's Graveyard;
- 1796: Death and burial of Molly Brant, 16 April.
- 1811: Death of Rev. John Stuart, 15 August.
- 1815: Lieut. A.T.E. Vidal's map "churchyard" on "Grave Street" (now Queen St.);
- 1823/1824: Denominational and constitutional confrontation between Anglicans and Presbyterians in the St. George's/St. Paul's graveyard;
- 1846: Foundation stone laid for St. Paul's Church on 13 April;
- 1847: St. Paul's doors opened for worship on 25 January;
- 1854: The church was damaged by fire;
- 1856: The repaired church opened;
- 1863: Last interment;
- 1872: Erection of the Church Hall;
- 1878: Claim to freehold of St. Paul's Churchyard asserted by St. George's;
- 1930s: KHS Tablet commemorating Sir William Johnson's family;
- 1937: Survey of extant graves;
- 1958: KHS Plaque;
- 1960: Connection of the Church Hall to the Church in 1960;
- 1975: OHF Plaque;
- 1992: Restorations and expansion of facilities.

Heritage Significance
Context
- Kingston is recognised for its significant role in the historical development of Canada;
- This role is indicated by its considerable array of historical sites, buildings, and monuments;
- St. Paul's Church and Graveyard has long been recognised for its part in the evolving story of Kingston's development.

Material/Tangible Heritage:

- The graveyard wall constitutes one of the earliest remnants of a built structure in Kingston;
- The surviving crypts, vaults, grave-stones, and markers represent an important collection of historical records of significant personages in Kingston's, Ontario's, and Canada's history.
- The church buildings, fittings, windows, tablets, and *matériele* serve as an important element in the total context of the church cemetery.

Non-Material/Intangible Heritage
- The surviving crypts, vaults, stones, and markers constitute a valuable collection of the material evidence of the evolving "culture of death and commemoration" and also prompt associations with Kingston's "storylines";
- The association of the graveyard with Mary "Molly" Brant, perhaps one of the most influential women and First Nations' spokesperson in Canadian history, is a significant factor in the importance of this site;
- The cemetery is the site of the confrontation between parties contesting important theological and constitutional principles that contributed to the evolution of Canada's polity;
- These materials also underscore the connection between the church and the Kingston garrison and, in particular, the Princess of Wales' Own Regiment;
- The cemetery is an important element in the growing recognition of the identity of the local neighbourhood of Kingston's, "North End," "Swamp Ward," and "Inner Harbour."

Conclusion and Implications

Combined, this evidence clearly establishes that a graveyard was physically established at this site by 1783. Further, the evidence of St. George's church records demonstrated clearly that, from 1785, the St. George's Graveyard was a consecrated space with organized burial practices. Together, these facts establish that Kingston's former "Lower Burial Ground" and current St. Paul's Graveyard is the oldest formal graveyard in Kingston and, possibly the oldest extant in Ontario. Further, because of the events there in the 1820s, it constitutes an important site in the evolution of the political and cultural values of Upper Canada, Ontario, and, indeed, that of an evolving Canada, regarding religious rights and practices.

Certainly, the congregation of St. Paul's is well aware of the significance of their church and its associated burial ground:

…St. Paul's and the cemetery has been part of the fabric of
Kingston for over two hundred years. Many original settlers are
buried in the cemetery. It is the centre of the "Swamp Ward" that
part of Kingston delineated by Rideau, Division and Princess
Streets. It has been a garrison church and today is the Regimental
Church of the Princess of Wales' Own Regiment (St. Paul's, 2000:
24).

Given the evidence of the important political, cultural, and heritage
context of this site, and in light of the obvious material degradation of the
wall and some of the grave-sites, it is essential that steps be taken
immediately to repair and conserve this crucial piece of Kingston's material
and non-material heritage.

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