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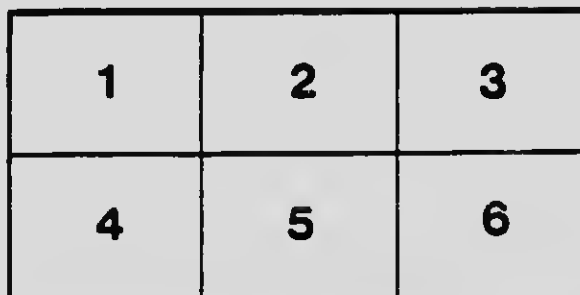
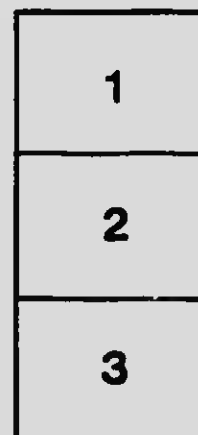
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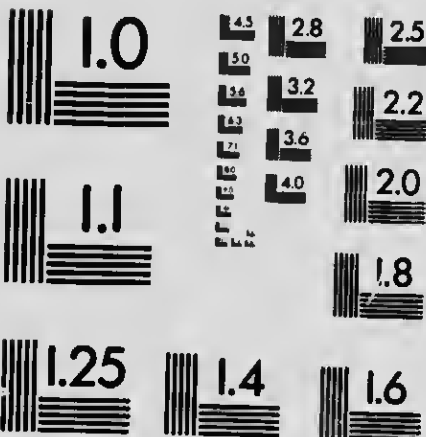
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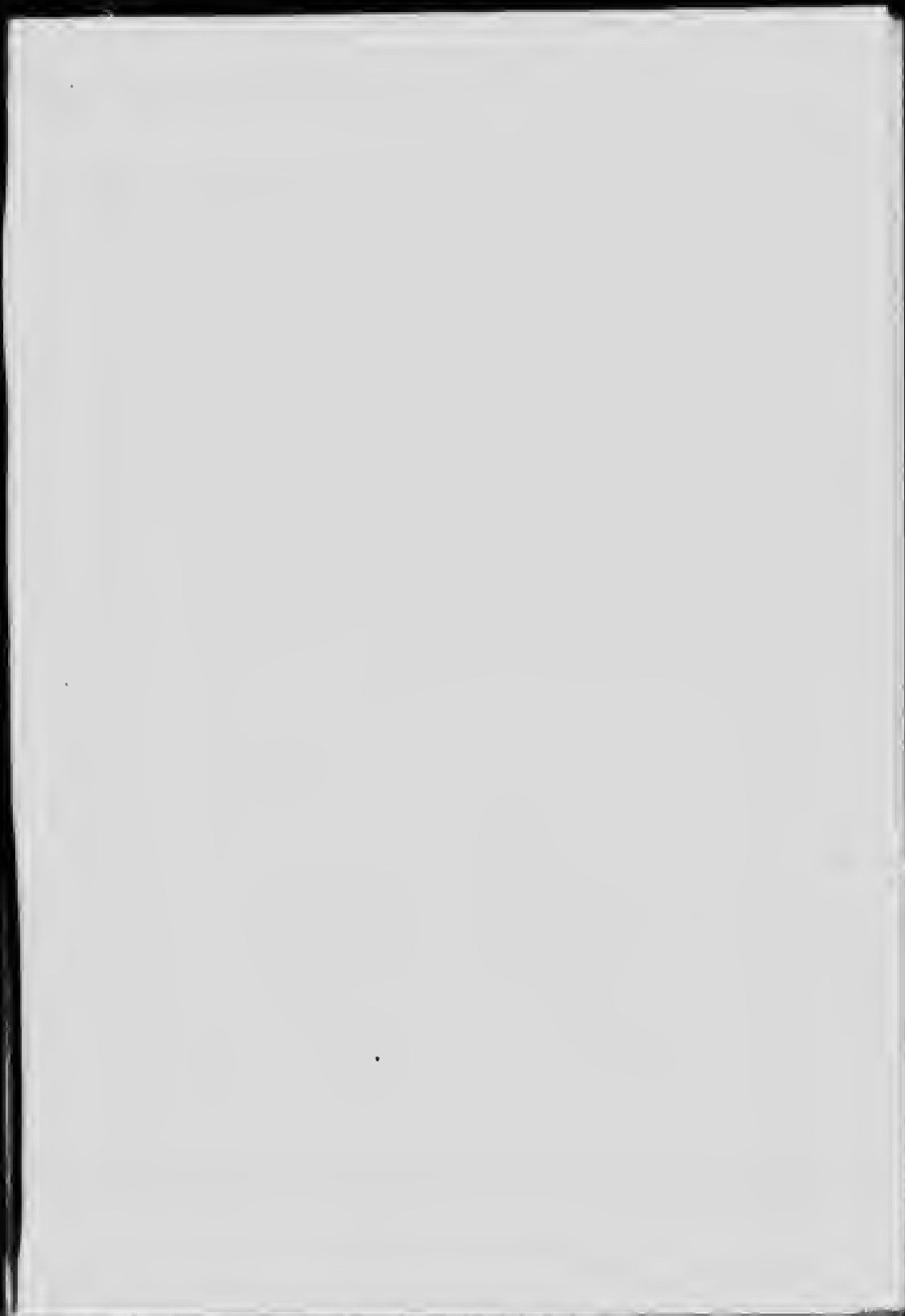
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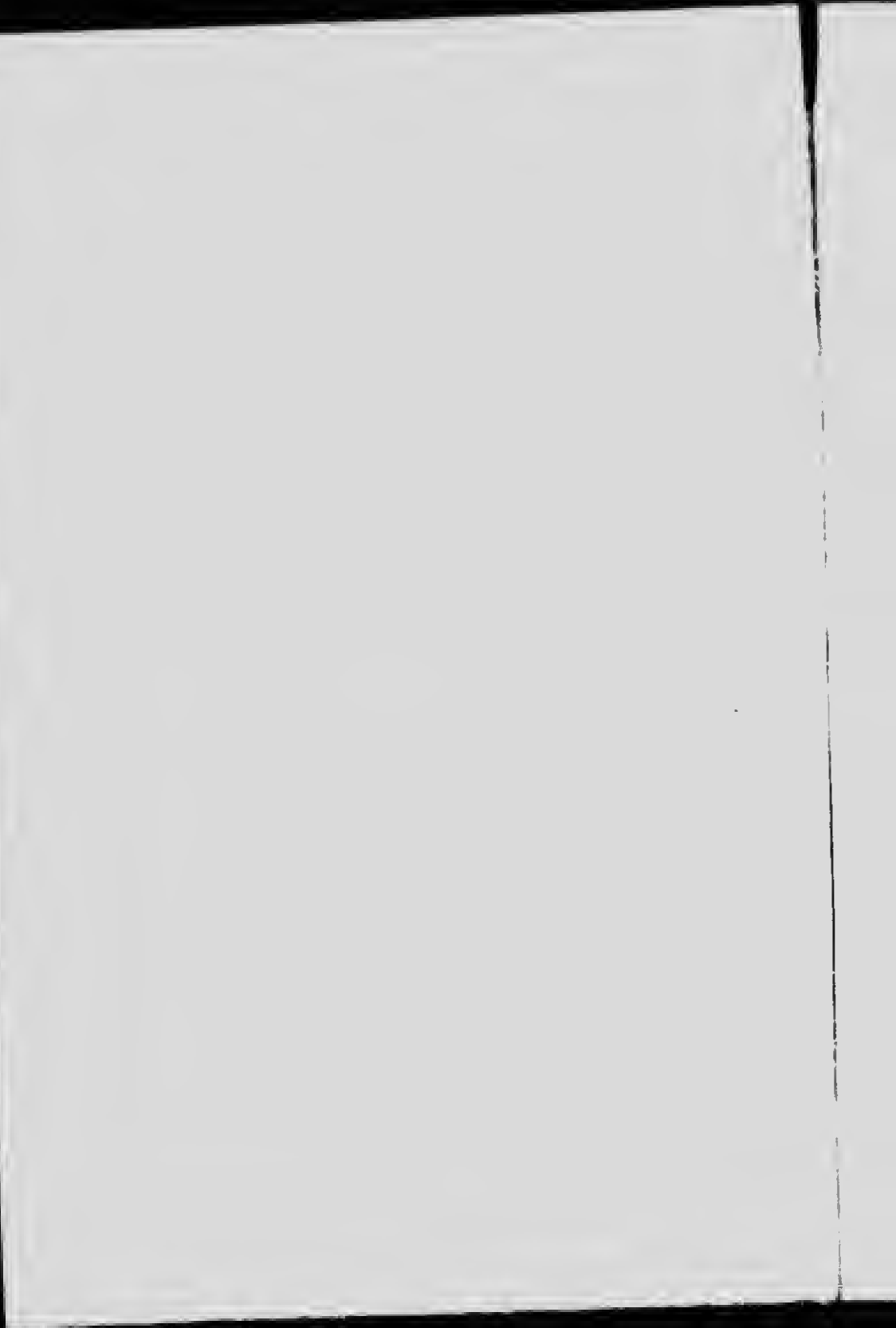
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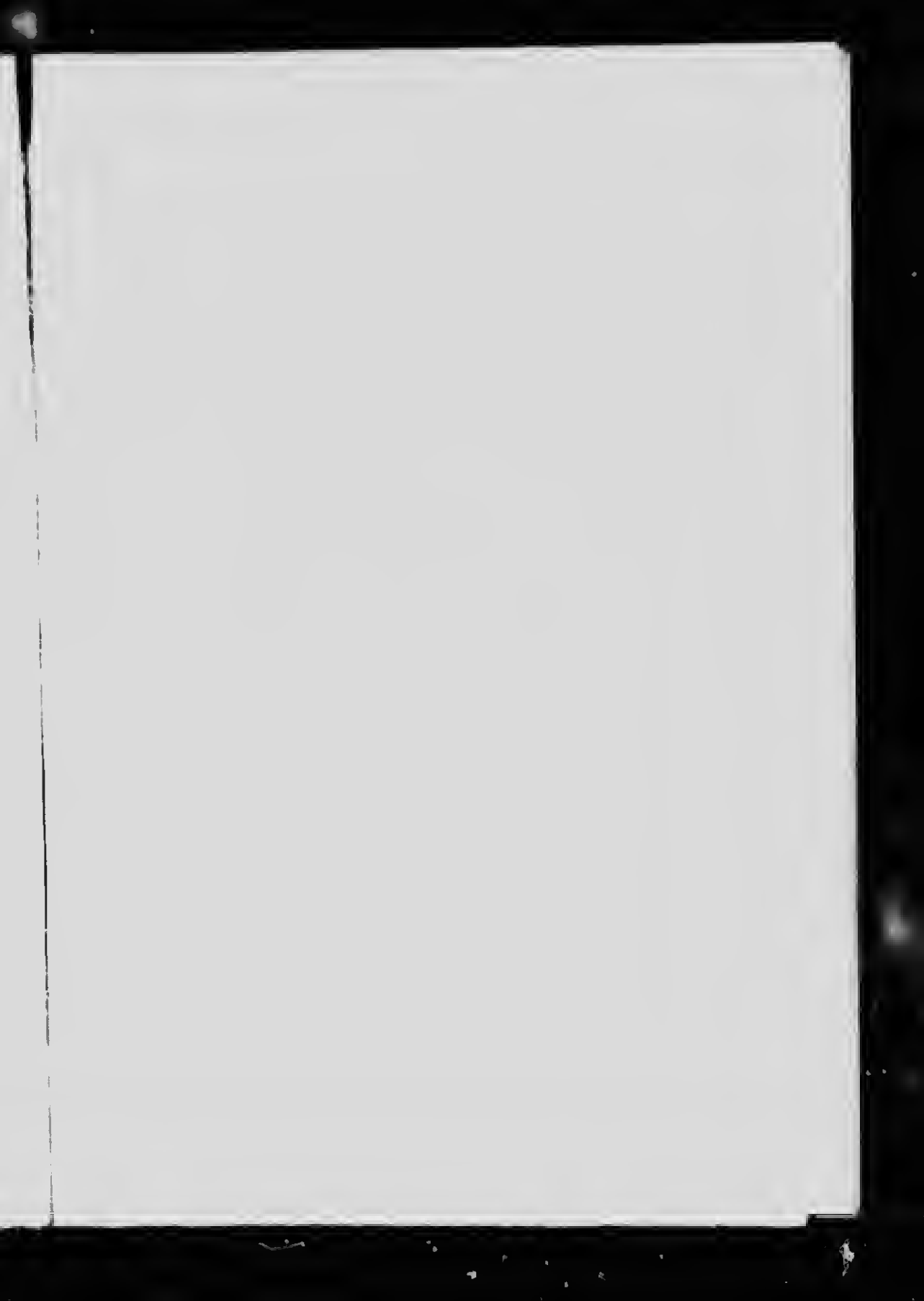


Old St. George's

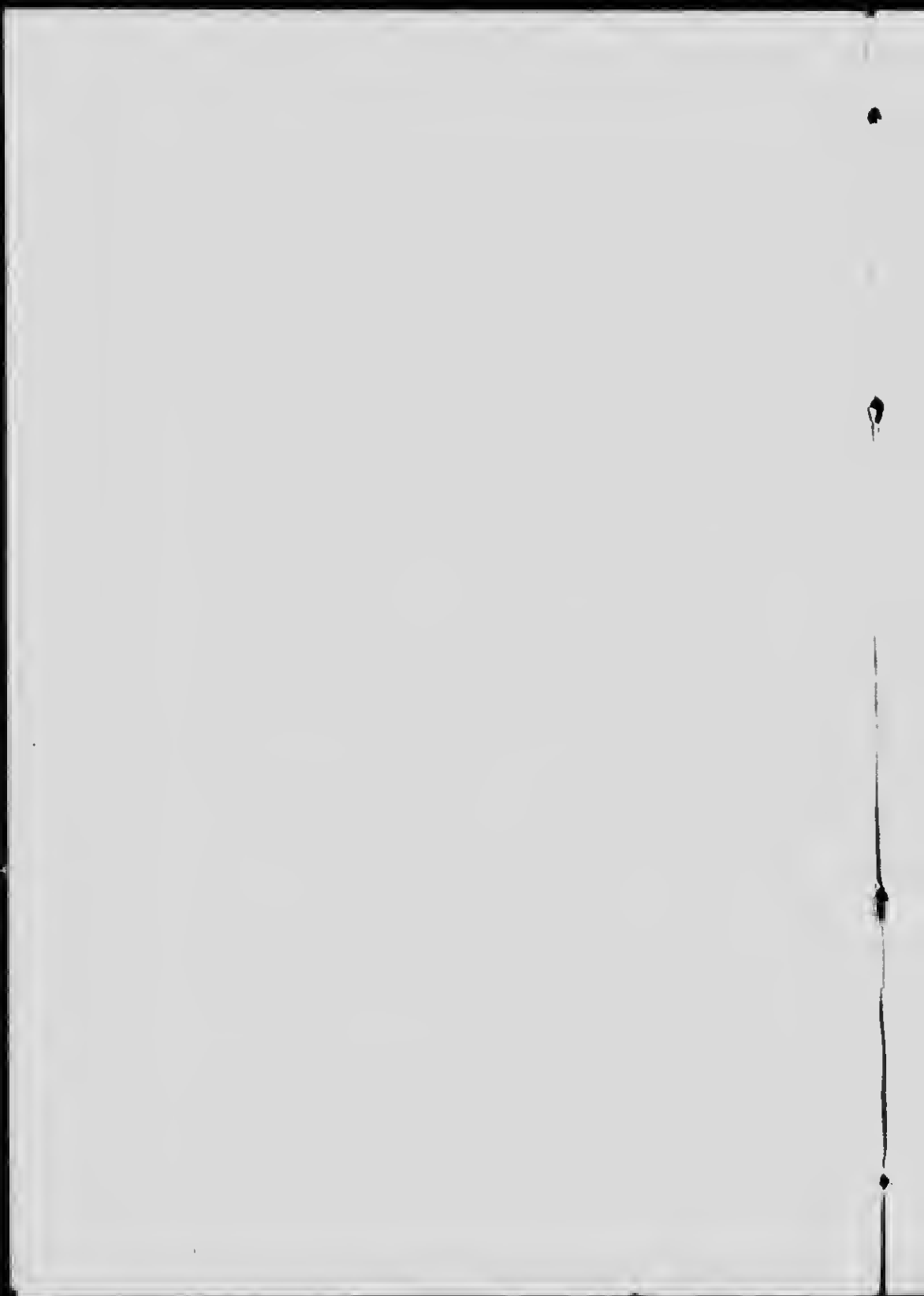
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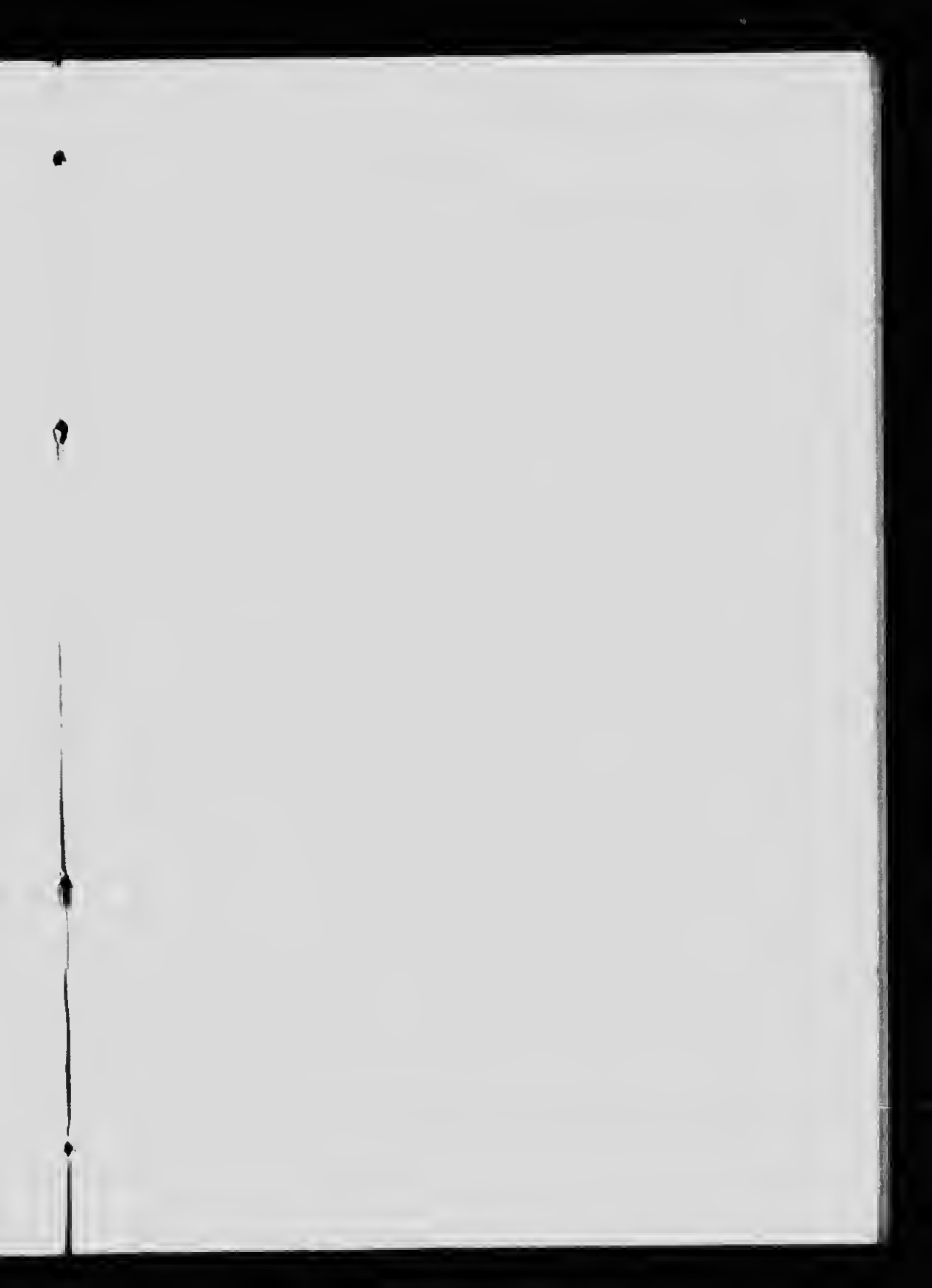






OLD ST. GEORGE'S







Rev. John Stuart, D.D.
First Incumbent of St. George's
"Father of the Church in Upper Canada"
1782-1811

1197.

OLD ST. GEORGE'S

BEING THE STORY OF A CHURCH
AND ITS MINISTERS IN AN HIS-
TORIC CENTRE OF UPPER CANADA

BY

GEORGE LOTHROP STARR, M.A.

Canon of St. George's Cathedral
President Kingston Historical Society



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This book is dedicated
to the memory of my Aunt,
CAROLINE LOTHROP LADD,
to whose faith and devotion I owe much.

TO THE READER.

This little book is based upon a paper read before the Historical Society of Kingston. As its publication has been asked for, I am venturing to send it forth, deeply conscious of its lack of literary merit, but hoping it may, in some measure, give to the present generation an idea of the important place of Old St. George's in the early days of the Dominion, and of those sturdy Churchmen who laid foundations sure and steadfast, especially Dr. John Stuart, who deserves far more recognition than has yet been accorded him among the makers of Canada.

The data, I think, are fairly accurate, gathered as they have been from old documents in the vaults of the Cathedral, unpublished letters of the S.P.G., Canadian Archives, the documentary history of New York, Sabines Loyalists, and personal reminiscences of old members of the congregation.

To the Reader

The frontispiece is from an old oil painting of Dr. Stuart in the possession of Mrs. Caroline Bennett, his only lineal descendant at present residing in Kingston. (Mrs. Bennett has kindly promised me the above painting for the Cathedral).

I am deeply indebted to my friend Adam Shortt, Esq., LL.D., of Ottawa, formerly a zealous member of the Kingston Historical Society, for his introduction, and to the publishers for their pains in making the book so attractive in form.

Kingston, March, 1913.

G.L.S.

FOREWORD.

Much of the most interesting and important history connected with the foundation and early development of Upper Canada, centres in and around Kingston. It was the central point in the establishment of the United Empire Loyalists. It was also the chief place of transportation, and consequently the centre of early provincial trade, between the western settlements and trading posts, and Montreal at the head of the lower St. Lawrence. Hence the history of any institution vitally connected with the spiritual and social life of Kingston and its district is of more than local interest. This certainly applies to the brief and interesting history of St. George's Church and Cathedral, and of its ministering ecclesiastics from its foundation, under Dr. John Stuart, to the present time, which Canon Starr has compiled from original and authentic sources.

Foreword

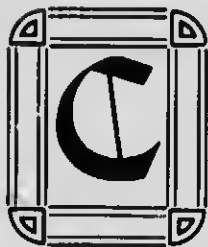
It is largely through special and historical studies embodying biographical material, and having a strong local appeal, that an interest in the records and achievements of the past is maintained. It is upon these studies also that much of the best general history of a country depends. Moreover without a vital interest in the history of one's country there is little foundation for an intelligent patriotism or a true national spirit. We can therefore appreciate the service which Canon Starr has rendered in writing this story of Old St. George's, Kingston.

The illustrations which accompany it add materially to the biographical and local interest which it will have, not only for Kingstonians of the present day, but for the descendants and friends of former Kingstonians, who are scattered throughout the Dominion and even beyond it.

ADAM SHORTT.



Old St. George's



HARLES KINGSLEY has said "Reverence for age is a fair test of the vigor of youth, and conversely, insolence towards the old and past, is a sign of weakness rather than strength." So a young nation capable of thought and action, has, if it is wise, respect for those who in generations gone have thought and worked as it hopes to do some day.

Undoubtedly those who have left their stamp most broadly and permanently on the human race have been those who revered the Past, and out of its hoary pages, gained power for their vision of the future.

Old St. George's

Much of the charm the old world holds for the new has been this influence—that the very soil beneath the feet has been pressed by the men who have “done things” in the ages long ago.

In Canada, the past has been so comparatively short that we have scarcely felt the power of its stimulus, but now that more than a century has gone by, we begin to think of the men and institutions in those early periods, when “trails were blazed” and foundations laid, making possible the goodly heritage that is ours to-day.

Of the cities of Canada that can claim “honor from the ages” none stands out more prominently than does Kingston, the old “Limestone City,” where for two hundred years or more—as Fort Frontenac, Cataraqui and Kingstown—important work was done in making Canadian History.

And one of the most important and picturesque links has been the old familiar place of worship known as

“ST. GEORGE'S ”

Old St. George's

The very name suggests the spirit of its founders, the United Empire Loyalists, who gave up home and possessions and came to a comparative waste of wilderness with no other inducement than loyalty to "God and the King." Hence there could have been no fitter choice than the name of the Patron Saint of old England—expressing the sentiments and sacrifices naturally associated with the Church that marked the epoch of their coming.

It was in the year 1791 that St. George's was built, although for some time previous a congregation met in a room set apart in the Barracks, which had been erected on the site of old Fort Frontenac.

It may be well to mention here that Captain Michael Grass had started in the year 1783 with a band of Loyalists to seek in Upper Canada a new home. He himself had once been a prisoner in Fort Frontenac, and in leading them hither he felt it was to one of the choicest spots in the new Province. On his arrival he found the old fort fallen in decay; its ramparts had

Old St. George's

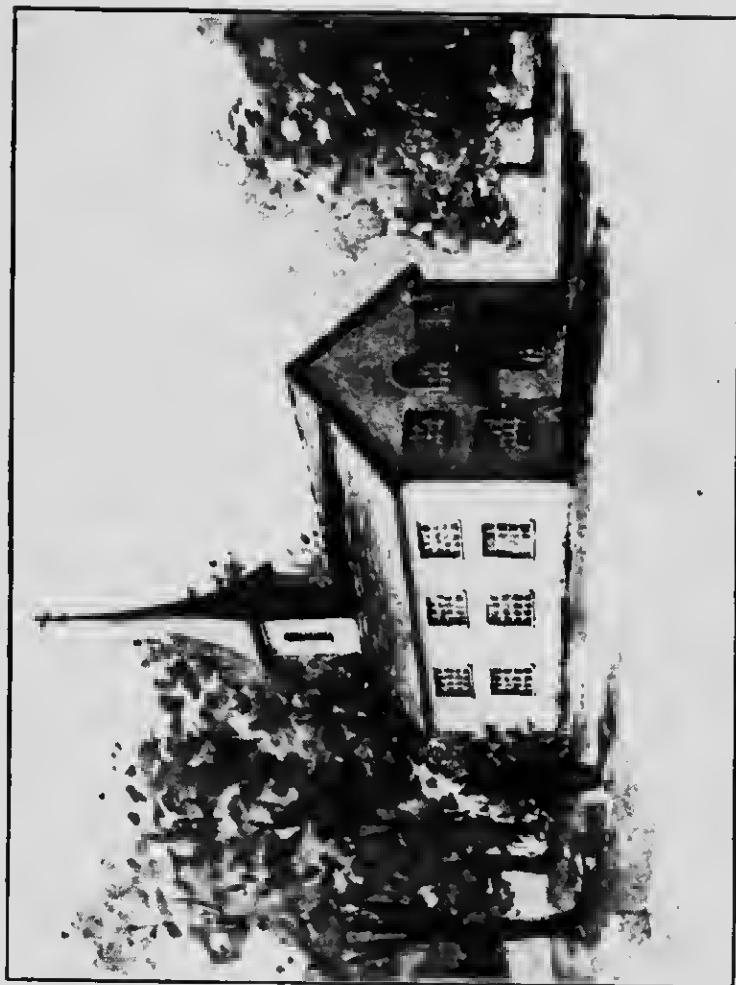
been dismantled and its walls practically demolished by the British, under Colonel Bradstreet in 1758, and since then it had been abandoned both as a Fortification and as a Trading Post. However, not long did it take the company of hardy settlers to make it a centre of activity, and within a year a town was laid out by Government Surveyor Collins and a Barracks built on the site of the old French Fort.

The then Governor had found in Cataraqui a most desirable spot for a Military station and possibly for a future seat of Government.

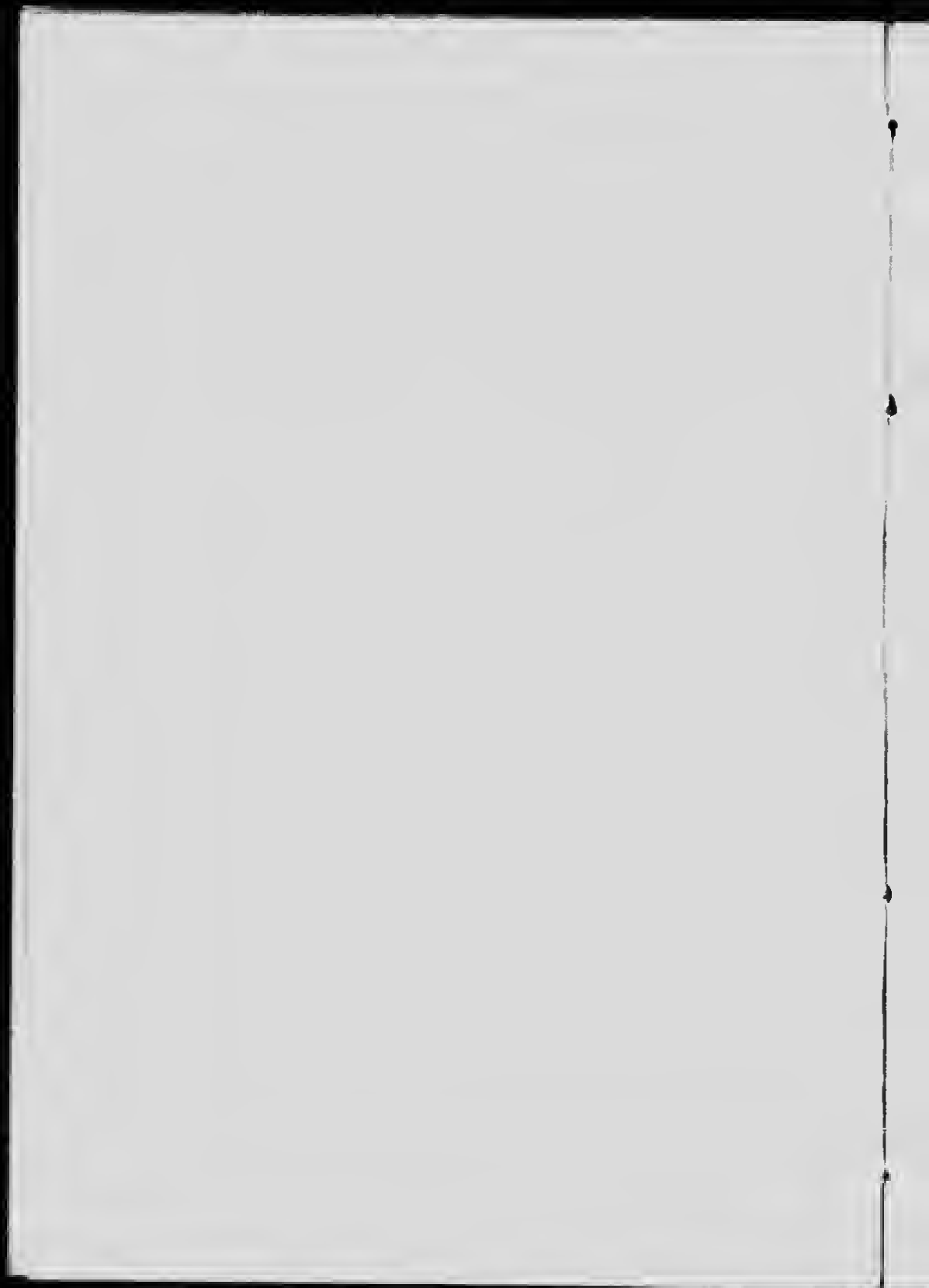
Among the most vigorous personalities of this period was the Reverend John Stuart, D.D., known to the men of the colony as "The little gentleman" because of his courtly bearing and the fact that he stood six feet four in his stockings.

Dr. Stuart was the first clergyman under the British regime to begin services in Upper Canada.

We can readily understand with what fervor and devotion those exiles from home would meet for Divine Worship; at first



Old St. George's, 1791



Old St. George's

probably under the open sky; then in a room in the new Barracks, and finally in the little wooden Church, "with a cupola at the wrong end," and a bell, which had been brought by one of the settlers, and now hangs in the handsome U. E. Loyalist Memorial Church at Adolphustown.

It was under Dr. Stuart's leadership that the Church was constructed, and in everything he seems to have been a leader among his people. Prior to the American Revolution he had given himself as a missionary for work among the Indians in Pennsylvania and New York, but being of staunch British convictions he felt it impossible to remain after the conclusion of the war. Accordingly he and his family made their way to Canada under most trying conditions. Their goods had been confiscated, and they had to go on foot through the forests from Schenectady to Montreal. Had it not been for the faithful Indians who accompanied them as a bodyguard, they would have fared badly indeed. Mrs. Stuart was taken ill and was unable to care for her infant son. Immediately the

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wife of one of the Chiefs weaned her own baby girl that she might nurse the little white child. Years after, when this child became the Venerable George O'Kill Stuart, Archdeacon of Kingston, he paid yearly visits to the Indian Reserve to see his "foster mother," as he always called his faithful nurse.

Arriving in Montreal, Dr. Stuart was made Chaplain to Sir John Johnson's Royal Regiment, and shortly afterwards the Government requested him to become travelling Missionary and visit the new settlements in the west. In 1784, he followed the settlers under Captain Grass to their new home.

The Governor appointed him Garrison Chaplain, and as "Curate of Kingston" he was assigned the chief lot in the town, next to that of Captain Grass.

As soon as he was established he began not only regular services for the settlers, but for the Indians as well, to whom he could preach in their own language and for whom he made translations of the Scriptures and Book of Common Prayer.

Old St. George's

While he sought by all means in his power to provide for the spiritual needs of his flock, he felt that serious results must come to the new colony from lack of education, and so began in 1786 the first school of the Province, thus laying the foundation stone of the much prized educational system of Ontario.

His labours were not confined however to Kingston, for in June, 1784, the record states, "he visited Fort Niagara and conducted services for the garrison," and then "proceeded on horseback to the Mohawk village some nine miles distant and officiated in their Church, where he baptized seventy-eight infants and five adults."

"It was very affecting," he wrote in his report to the S. P. G., "to see these affectionate people from whom I have been separated for more than seven years, assembled together with the greatest devotion, in their decent Church erected by themselves." (They had come from New York, and theirs was the first Anglican Church erected in Upper Canada).

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In 1789, he made a second visitation of his vast Mission, accompanied by Chief Brant and four other Mohawks. Leaving Kingston on May 27th, it took them nine days to reach the head of the lake, from whence they pushed on by horseback the remaining twenty-five miles to New Oswego on the Grand River, where the Indians had located. There Dr. Stuart baptized sixty-five infants and married three couples. The return journey was made by Fort Niagara, where he conducted services the following Sunday for the garrison, and baptized seventy-two infants and adults. He used on this occasion the Communion Vessels which he had been obliged to bury in the woods when his Church was burned at Fort Hunter in the Province of New York. They were subsequently recovered by the faithful Indians and restored to him.

Before leaving Niagara the Commandant, on behalf of the garrison and inhabitants, strongly urged him to become their resident missionary, "promising a liberal stipend." This he declined, as he had al-

Old St. George's

ready accepted the post at Kingston, in addition to which the Government had summoned him to act as Chaplain to the Legislative Council. His stipend from all sources (paid by the Government and not by the S. P. G.), was about £200 per annum.

His many letters to the S. P. G. contained pleasing reference to the uniform peace and goodwill existing among the people. "No party spirit," he writes, "interrupts that harmony which ought to subsist amongst Christians."

With Kingston as a centre, Dr. Stuart established missions from Cornwall on the east to York (Toronto), on the west, and "preached and baptized in every township where people would assemble for worship."

The value of his service to his country may be gauged from the fact that a few years later, when Court Judges were required, it was this Curate of St. George's who was chosen, together with Mr. Neil McLean and Mr. James Clark, as one of the "first Judges in the Court of Common Pleas." However, he declined

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the honor because of its interference with his parochial duties, but it shows the esteem in which he was held by the State as well as the Church.

The next striking incident after the little colony and military garrison had joined forces in building a Church, was the announcement that a recognized Government was to be established in the Province, and it is Kingston, we find, that is chosen for its inauguration; and the historian states in the "Life of Simcoe" (verified by documents in the archives of St. George's), that "It is the little Church opposite the Market Place where the Commissions were read and the oaths administered." It was Sunday, July 8th, 1792, that Colonel Simcoe, Governor of Upper Canada, surrounded by his Councillors and a goodly company, solemnly undertook to administer British principles under a constitution, "the most excellent that was ever bestowed upon a colony." (The oath was given by Chief Justice William Osgoode).

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We can readily draw in imagination a picture of that memorable scene:—The new born town with its background of virgin forest; the wigwams of the Indians in the distance; on the steps of the little wooden Church stands Governor Simcoe, resplendent in his uniform of office; about him are grouped the Councillors, four of whom have come from England, appointed by the Crown, and the others, representing the settlers, are James Baby of Detroit, John Munro of Matilda, Richard Duncan of Rapid Du Plat, Robert Hamilton of Niagara, and Richard Cartwright, Jr., of Kingston. These latter would probably wear uniforms of sort^t, as they were either members of the militia or had taken part in the war. Indians too are there, in their aboriginal paint and feathers, and among them the great Chief Brant, known as "Tyendinaga," then a resident of Kingston. Towering above them all we can see "the little gentleman," Dr. Stuart, in surplice and scarf. The troops form a hollow square before the steps, and in the harbour several war sloops lie at anchor,

Old St. George's

while beyond, the blue lake sweeps away to the westward. Could there have been a fitter setting for the consolidation of those principles for which the Loyalists had fought and bled?

It may be of interest to note something of the surroundings of St. George's at that time. The town consisted of less than one hundred houses, all of frame, save one which was of stone. There was no town hall, prison or Court House. Near the Barracks, where the present Hay Market stands, there were the "Stocks" and "Whipping Post," where offenders were punished, and these remained until 1820.

Slavery was in vogue at the time, and slaves were owned by several of Kingston's citizens. It is told of the good Dr. Stuart that his old black body servant used to precede him on Sunday evenings and light the tallow dips that stood in sockets at the end of the pews and served to illuminate the evening service. Pews in the Church at this time were rented at \$4.00 or £1, Halifax currency, per annum, and a barrel organ furnished music for the

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worshippers. Mrs. Simcoe's Diary of Sunday, July 15th, 1792, relates as follows: "I went twice to Church. The clergyman, Mr. Stuart, preached good sermons with an air of serious earnestness which made them very impressive." (Sermons of less than an hour's duration were not considered worth listening to in those "good old days").

The librarian for the Ontario Parliament lately came into possession of a rare and altogether forgotten pamphlet, describing a tour through Upper and Lower Canada by a Citizen of the United States in 1792. In his reference to old St. George's, Kingston, this modest traveller, who withheld his name and who is lost to all record, paid a tribute to a good woman of whom not enough has been known:

"In the Church at Kingston we saw an Indian woman, who sat in an honorable place among the English. She appeared very devout during Divine Service and very attentive to the sermon. She was the relict of the late Sir William Johnson, superintendent of Indian affairs in the pro-

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vince of New York, and mother of several children by him, who are married to Englishmen and provided for by the Crown. She is the sister of the celebrated Chief Brant and has always been a faithful and useful friend in Indian affairs while she resided in Johnson Hall, and since her removal to Upper Canada. When the Indian embassies arrived she was sent for, dined at Governor Simcoe's, and was treated with respect by himself and his lady. When treaties and purchases were about to be made at Johnson Hall, she often persuaded the obstinate chiefs into compliance with the proposals. She retains the habit of her country women and is a Church of Englander. During the life of Sir William, she was attended with splendor and respect, and since the war receives a pension and compensation for losses for herself and her children."

During the summer of 1789, accompanied by his newly appointed clerical neighbor, the Rev. John Langhorn, Dr. Stuart set forth on a journey of four hundred miles to attend Bishop Inglis'

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visitation at Quebec. The toil and cost of this journey may be conjectured from the fact that it took five weeks to accomplish.

But "the little gentleman" seems to have possessed marvellous energy. A letter bearing date September 7th, 1799, states that within a year he had been twice to York (Toronto), and preached there five weeks on week-days as well as Sundays, and in addition visited the Mohawk settlements at Oswego and the Bay of Quinte.

On the appointment of his friend Dr. Inglis as the first Bishop of Nova Scotia, Dr. Stuart was made Commissary for Upper Canada. There is a curious entry in the civic records of Kingston of that period, raising the question whether or not this promotion entitled him to issue marriage licenses on his own authority.

In 1794, Bishop Mountain of Quebec visited the parish and an old document states that: "On his way he passed a party of Indians, who recognized their former missionary (the Rev. Dr. Stuart), in his

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company, and followed them to the inn, where they halted. The Bishop was charmed by the affectionate meeting of Indians and missionary. The former, on hearing that he was a spiritual guide sent by the great father, the king across the water, to preach the gospel and regulate the concerns of religion, made speech to him, through the interpreter, expressing joy and gratitude to God. The Bishop replied and agreeable impressions were made on all sides." After a ceremonial reception Confirmation was administered.

The approach to Kingston and the house of Dr. Stuart are thus described by the Bishop: "The first appearance of the town is extremely striking. It breaks upon you at once after you pass the defile of islands, situated upon the curving shores of a deep bay, formed by the river immediately after it passes out of Lake Ontario. It is of considerable extent and the hanging woods upon the hills behind it, and the shipping floating in the basin before it, gives it a very agreeable and cheerful appearance.

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Mr. Stuart's house is about a mile above the town. It has the lake in front which comes within twenty yards of the door. It has a pretty grove of trees on one side; a garden on the other, and a neat farm behind. The lake in front is often covered with sailing vessels and canoes full of Indians, but sometimes there is nothing to break the view but water fowl skimming over the surface."

To show the spirit of toleration then existing, the record states that "permission was granted for the use of the Church to Roman Catholics stationed in the Garrison," a courtesy that was reciprocated both in Montreal and Quebec.

In June, 1795, a public meeting was held to discuss enlargement of the Church, as the congregation had greatly increased, and it was unanimously decided (unanimity seems to have been a characteristic of those early days) to extend the Church by putting up a gallery.

A quaint note appears among the old records: "March, 1796, Mr. Cannon shall receive £10 per annum for which sum he

Old St. George's

agrees to discharge the duty of clerk, sexton and bell ringer, and attend the stoves properly during the cold weather."

Mr. Cannon seems to have been a character, like so many of the parish clerks of early times, and it is told of him that he would end his statements—of which he made many—with the words, "With all of which the Doctor (meaning Dr. Stuart) agrees," something like the famous saying of Cardinal Wolsey: "Ego et Rex meus."

Dr. Stuart had a wonderful power of attracting men to himself and also to the Church. A remarkable illustration is seen in the fact that through his influence the Bethunes entered the ministry (both being originally Presbyterians), one becoming the second Bishop of Toronto and the other the Dean of Montreal, and at the beginning of the century his striking personality caught the attention of a young Scotchman, who had come to Canada as tutor to the sons of the Hon. Richard Cartwright. After a definite course of reading, he became a Churchman, studied for the ministry, was ordained by the Bishop

Old St. George's

of Quebec, and finally was known to history as the Right Rev. John Strachan, D.D., the first and famous Bishop of Toronto. These are but illustrations of the remarkable influence Dr. Stuart exercised.

In 1811, he ceased from his labours at the ripe age of 71, and was laid to rest in the old burying ground where St. Paul's Church now stands.

Canon Hawkins thus described the man: "He lived among his people as a father among his children; and he was loved the more, the better he was known, for his life was a living example of what he preached."

In seeking a successor it was felt that no worthier shoulders could bear the mantle than his son, the Reverend George O'Kill Stuart, then Missionary to York (now Toronto), and incumbent of St. James' Church there.

It is only fitting to mention that the descendants of Dr. Stuart occupied a prominent position before the world, in keeping with the remarkable character of their ancestor. Beside the son above referred

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to, who succeeded him, there were Sir James Stuart, Bart., Chief Justice of Lower Canada; Sir Charles James Stuart; Major General Edward Stuart, who served with distinction during the Crimea and the war with China; Sir Andrew Stuart, a late Chief Justice of Quebec; and G. G. Stuart, K.C., one of the leaders of the Bar of Lower Canada.

The clerical son seems to have inherited something of the energy and public spirit of his father. The records tell of his preaching "at York an important sermon when news arrived of Nelson's victory at Trafalgar."

He gave another notable discourse "in the wooden Church at Kingston when tidings reached Canada of the overthrow of Napoleon Bonaparte and Wellington's crowning victory at Waterloo."

However, the most striking event of his incumbency was the "call to arms" in Canada for the War of 1812.

Kingston was at that time the Citadel of the Upper Province, and when President Madison's message from the United

FORMER DEANS OF ONTARIO.



Ven. George O'Kill Stuart, D.D.
1812-1862



Very Rev. James Lyster, LL.D.
1863-1890



Very Rev. Buxton B. Smith, D.D.
1891-1906



Right Rev. J. C. Farthing, D.D.
1906-1909

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States was reported: "We can take Canada without soldiers; we have only to lead officers into the Province and the people dissatisfied with their own Government will rally around our standard," indignation was at fever heat. It was felt war was inevitable and every preparation must be made.

What Sundays those must have been when the troops and citizens gathered in the little Church! In the congregation sat the Hon. Richard Cartwright, Colonel of Militia, Captain Robert Macaulay, Laurence Herkimer, Colonel John Kirby, Thomas Markland, Joseph Forsythe, Christopher Hagerman, Peter Smith, Hugh Thompson, Daniel Washburn, Henry Murney, Neil MacLean, Colonel John Ferguson, and many others who themselves or whose fathers had known by bitter experience the horrors of war, but were ready at a moment's warning to sacrifice all for king and country.

Tidings of the declaration of war reached Kingston at an early date, conveyed in private letter by Mr. Forsythe to

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Colonel Benson, who was in command of the garrison at that time.

According to Miss Machar's interesting "Story of Old Kingston," an hour and a half afterwards, the drum beat to arms, and couriers were on their way in all haste to call out the militia along the shores of the Bay of Quinte and the adjoining County of Northumberland.

In our peaceful days we can scarcely realize the consternation and dismay among the citizens of the growing little town when the news brought a startling crisis into the quiet tenor of their ways. But there was no hesitation on the part of the veteran Loyalists; old flintlock muskets were taken down and furbished up; there was marching and martial music; the parade grounds were in constant demand for drill, and Kingston, nursed in the cradle of loyalty, was immersed in hurried preparations for a most probable war.

However, attention was soon turned from Kingston as the main objective of the enemy, to Niagara and Detroit, where

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better crossings were afforded. At the latter point, the young Commandant of the forces, Major-General Sir Isaac Brock, by prompt and decisive measures, defeated the United States' General, and late in October of the same year his gallant charge and heroic death at Queenston Heights marked the rout of the invading army and one of the greatest events in all Canadian History.

It is interesting to note that Mr. Stephen Miles (Editor of the *Gazette*, Kingston's first newspaper), in his Memoirs recalls the fact, "That when an attack seemed imminent and all were called out for defence of the town, he observed the young Rector of St. George's (afterwards the "Beloved Archdeacon," as he was called), shouldering his musket, with the others, in the Market Place."

After peace was established, Kingston seems to have rapidly improved in all directions, doubling its population, while the presence of the officers of the Garrison and Navy helped to create an atmosphere

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of old world social life that it never afterwards lost.

However, the "blot on its escutcheon" then, as in many years later, seems to have been the sorry condition of the streets, an anonymous writer to the paper stating that "in rainy weather it was impossible to move about without being in mud to the ankles," and a visitor in the same year remarks: "That while Sackett's Harbour is smaller, it possesses a pavement of flag stone, while Kingstonians are obliged to walk through the mud."

In 1817, a stage coach commenced running from Kingston to York (Toronto). The nucleus of a public library seems to have then existed, largely the gift of the Rev. Mr. Langhorne, Missionary to Ernest-town.

Finding at this growing time that the little wooden Church was quite inadequate for the increasing congregation, various meetings were held with a view to building a more suitable structure, and the records state that on April 20th, 1825, a meeting

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was held at which Mr. Rogers submitted a plan for a new Church.

It was of the Georgian style, similar to the Cathedral Churches at Halifax and Quebec. The plan was accepted, and it was further decided to remove the foundation from the Market Square to the present site. A committee was forthwith appointed to superintend the work, consisting of the Hon. John Macaulay, Col. John Kirby and Mr. Christopher Hagerman, three of Kingston's most respected citizens.

On May 13th, the tenders were accepted, being those of "Robert Matthews and Andrew Lauder for masonry, and John Corry for carpentry work," and the securities for the due performance of the contracts were Mr. John Mowat and Mr. James Atkinson (the former a veteran of the Peninsular War and the father of Sir Oliver Mowat, afterwards Premier of Ontario; and of Professor Mowat of Queen's University).

On May 31st, the committee petitioned Sir Peregrine Maitland, the Lieutenant Governor of Upper Canada, for Imperial

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aid, as the Church was used regularly for the Garrison services. This petition was favorably received in England, and the sum of £1,500 contributed by the Imperial authorities.

The corner-stone was laid by Sir Peregrine Maitland on June 25th, 1825, with impressive ceremony--the procession of clergy, military, and citizens starting, the record states, "from Watkins Hotel (the present British-American), to meet the Governor at the Government wharf, and escort him to the Church."

The building was constructed of native limestone, cut and faced, and was of comparatively spacious dimensions, the original cost being over £3,000, and as a tablet facing the front entrance recorded, the sum of £1,500 was the gift of King George IV.

The Consecration took place in 1828. The Church was again enlarged in 1846, and the handsome colonial portico and cupola added through the generosity of the Archdeacon and the Assistant Minister, the Reverend William Macaulay Herchmer,

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who each contributed £1,000. The clock was the gift of Mr. Christopher Hagerman (afterwards Attorney General for Upper Canada).

As mention has been made of the generous gift of the Assistant Minister, Mr. Herchmer, towards the tower, it may be well to note here that two of the old families, the Cartwrights and Herchmers, had each contributed a son to the Church and each served in ministering to the congregation of St. George's.

The Reverend Robert D. Cartwright, son of the Hon. Richard Cartwright and father of Sir Richard, was from 1831 to 1843 the beloved Assistant Minister. The writer has in his possession the first and last sermons which he preached. In 1832-1834, when the plague of cholera and ship's fever devastated Canada—in one year claiming more than three hundred victims from Kingston alone—Mr. Cartwright is spoken of as “a most self-sacrificing minister, and although of weak physical constitution never neglecting the call of the lowliest sufferer.”

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To show the esteem in which he was held by the community, I quote from the Archdeacon's sermon at his decease: "We meet together at this time under circumstances of heavy sorrow and painful bereavement. Your faithful minister, and my beloved fellow labourer, is separated from us by death. His labours of fidelity and love follow him and the memory of them will ever live in your hearts and affections. How often during his illness have the words been uttered by you and me, 'May God be gracious and restore to us in health our faithful and beloved minister,' but He has decreed otherwise and great is our loss. The Reverend Mr. Cartwright came of a family of Loyalists among the first settlers of this country, and of a father of distinguished talent and eminent character. He was educated at Oxford University, England, and distinguished among the scholars of his time. On leaving he was appointed to a congregation in one of the most delightful counties in England, but he preferred to return to his native country. For a

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time he was Chaplain to the Bishop at Quebec, and when the appointment became vacant, he was unanimously solicited to become Assistant Minister of St. George's. In his death the Church mourns the departure of a zealous, faithful and affectionate Minister; the country of his nativity deplores the loss of a patriotic and loyal subject, and the public lament the removal of a citizen, who in sympathy and benevolence was ever the friend of the poor and needy."

Mr. Cartwright was succeeded by the Rev. Mr. Handcock, and afterwards by the Rev. W. M. Herchmer, the father of Colonel Herchmer of North West renown. Following Mr. Herchmer came the Rev. Mr. David, who was succeeded by the Rev. James Gamble Geddes, afterwards Rector of Hamilton, and Dean of Niagara; then came the Rev. Andrew Stewart, and the Rev. E. C. E. Costell.

The period following the plague of cholera and ship's fever was marked by political struggles for Responsible Government, the climax of which was the

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notorious Rebellion of '37 and '38. It was gallantly suppressed, and a change of affairs brought about by Lord Durham's wise and successful mission. The result was that Mr. Charles Poulett Thompson came from England in 1838 as Governor General with a view to uniting the two provinces of Upper and Lower Canada. Through his unremitting efforts the "Act of Union" was passed and came into force in 1841.

This readjustment brought to Kingston the prize she had coveted for more than half a century, namely, to become the seat of Government.

Lord Sydenham (as Poulett Thompson had then become), chose Kingston as the Capital of the United Provinces. There being no regular Government buildings erected, the present General Hospital, then just completed, became the "House of Parliament;" the fine new residence, shortly before built by Archdeacon Stuart (now the Principal's residence of Queen's University), became quarters for the Parliamentary members, and "Alwington

FORMER ASSISTANT MINISTERS OF ST. GEORGE'S



Rev. R. D. Cartwright, M.A.



Rev. W. M. Herchmer, M.A.



Very Rev. J. G. Geddes, D.D.
Late Dean of Niagara



Rev. Henry Wilson, D.D.

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House" (the home of the Rev. J. A. Allan, father of Grant Allan, the well known author), along the lake shore, became the Vice-Regal residence and remained so for several years.

Great ceremony attended the opening of Parliament, but the brilliant statesman who had so successfully brought about its inauguration was not long to enjoy his well deserved triumph, for before its prorogation he was thrown from his horse (near the present Hales' cottages), and received an injury, which, coupled with his depleted physical condition through overwork caused his death two days after Parliament was prorogued.

His last request was that he might be interred beneath St. George's, in the Canada he had served, for his brief term, so faithfully and well. The request was granted, and Dr. Adam Shortt eloquently describes the occasion in his *Life of Sydenham*. "There on September 4th, with the military accompaniments of a garrison city, and all the funeral pomp pertaining to his rank and official position,

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the body of Lord Sydenham was laid to rest. Among the clergymen who took the chief part in the services were the Venerable Archdeacon Stuart, a brother of the Chief Justice, on whom Lord Sydenham so often relied, and the Reverend R. D. Cartwright, then Assistant Minister of St. George's."

Reflecting on the brief but crowded career of the Governor and the sad circumstances of his death, many present on the occasion were deeply affected by the stately yet pathetic ceremony which, as was said at the time, left an impression which even in future years will never be forgotten. Even nature furnished an appropriate setting, for it was one of those mystically beautiful Canadian autumn days when the soft haze and subdued sunlight infuse receptive minds with a subtle and prophetic melancholy which is apt to reveal for the moment the present and future in the face of the great historic roll of time whereon appears only the things that matter, while the pettiness of life, its personal bitterness and the

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eager grasp of selfishness vanish, self-devoured."

Thus St. George's was associated with the two most important events in Canadian history, the calling of the first Parliament, and the interment of the first Governor General of the United Provinces.

A tablet was subsequently placed by the family in St. George's, fittingly commemorating the name of Sydenham and his distinguished services to the country, and this was replaced after its destruction in the fire of 1899, by the Ontario Government at the request of the "Women's National Council" and the Historical Societies of the Province.

Kingston was not destined to long remain the seat of Government, for two years later, after the death of Sir Charles Bagot (he too dying at Alwington), the Parliament was removed to Montreal by the vote of the Members, Sir Charles Metcalf being at that time the Viceroy.

Kingston's brief dream of metropolitan glory was now at an end, although vigor-

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ous efforts were made by the citizens to have it restored (the present City Hall being built with a view to providing a suitable Assembly Building), but in 1858, Ottawa was made the permanent Capital, the chief reason for the choice being, that Kingston was too exposed on the frontier in case of war, and, besides, Ottawa was practically on the boundary line between the Provinces of Upper and Lower Canada.

At this time St. George's was in a most prosperous financial condition, due to the endowments of the "Clergy Reserve." Into the merits or demerits of that Act I need not here enter, as it opens a wide subject of controversy. It is but necessary to state that in 1781, the Act constituting Upper and Lower Canada provided that in granting allotments to settlers, "other lands equal to one-seventh of those so granted shall be set apart for the support of the Protestant Clergy." This legislation was undoubtedly intended to give assurance that religion and morals should go hand in hand with material develop-

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ment, through an established Church, but while excellent in theory, it proved a source of bitter political strife, which raged until Sir John Macdonald, in 1854, brought about the Act "Secularizing all Clergy Reserves." As Dr. Parkin states in the life of Sir John, "The Anglican Church lost heavily in comparison with its legal claim, yet even by them the settlement was accepted as final and in a spirit which justified the high compliment of Macdonald in a public speech a few years later. 'To the credit of the Church concerned and of its clergy, be it said, that great as was the loss and enormous as was the sacrifice, they acquiesced in the settlement because they felt they ought not to be the cause of strife nor put material gain before spiritual interests.'" The Archdeacon and St. George's lost heavily through its enforcement.

In his work, "Toronto of Old," Dr. Scadding, the venerable author, thus describes Archdeacon Stuart, "A very tall, benevolent and fine featured ecclesiastic."

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He was destined during his fifty years Rectorship to see more striking changes effected than occurred in any similar period of Canadian History. When he was appointed, George III was King. After his death in 1820, his son George IV reigned until 1830, when William IV succeeded to the throne, being followed by her gracious Majesty Queen Victoria. For more than a quarter of a century of her reign the Archdeacon survived.

In 1827, Upper Canada was divided into two Archdeaconries, namely, York and Kingston. Dr. Strachan (afterwards the revered Bishop of Toronto), became Archdeacon of the former, and Dr. Stuart of the latter, until his decease. During his time the Bishoprics of Toronto, Montreal, Huron and Ontario were created out of the original Diocese of Quebec.

In Ontario he saw a wilderness transformed into one of the finest agricultural districts in the world. He saw Indian wigwams supplanted by homes for the "Pale Faces," and large towns and even cities spring up on shores of lake and river

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where before was primeval forest. He saw schools arise which gradually developed, until at his death Upper Canada could boast of a better elementary educational system than the old Country itself. No less than twenty occupants of the post of Lieutenant Governor, or Governor General, came to Canada and either succumbed to overwork or returned home in his regime. And during this long period he filled a difficult post and filled it well. He did not possess the same initiative and striking personality as his illustrious father, but in his going out and coming in, faithfully and fearlessly tried to do his duty, in that state of life to which it had pleased God to call him. In 1862, at the remarkable age of 86, his remains were laid along side those of his father in the old Churchyard on Queen Street, (the last interment to take place there).

In the same year Kingston was constituted the Cathedral City of the new Diocese of Ontario, and the Reverend John Travers Lewis, D.D., Rector of Brockville, was elected as the first Bishop. He was

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consecrated on March 25th, "The Feast of the Annunciation," by the Bishops of Montreal, Toronto, Quebec, Huron and Michigan, U.S.A., and was the first clergyman whose consecration to a Bishopric actually took place on Canadian soil, and, fitly enough within the Church and city where Dr. Stuart, "Father of the Church in Upper Canada" had faithfully laboured.

Following Dr. Lewis' consecration, one of his first official acts was the appointment of a new Rector for Kingston to succeed the late Archdeacon Stuart. The Reverend Dr. Lauder was the Bishop's choice, but he was not acceptable to the members of the congregation, who had not been consulted, it seems, in the matter. Hence a vigorous protest was lodged at a vestry meeting held December 1st, 1862, at which Mr. Richard Cartwright (Sir Richard of later fame), then a young man of 27, made a most brilliant speech opposing the Bishop's action. While the conduct of so young a man in attacking his Bishop may be criticized, it had the

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effect of forcing the ultimate withdrawal of Dr. Lauder, or rather his exchange with the Very Rev. James Lyster, LL.D., Dean of Leighlin, County of Carlow, Ireland, and Rector of Wells.

Dean Lyster was the type of a genial Irish gentleman, but was not in any sense the spiritual leader that the previous Rectors of St. George's had been. Many amusing stories are told of his incumbency.

On one occasion when the Navy Cottages were on fire, the vergers brought him word, while he was in the midst of a sermon, that a conflagration was in progress. Looking about him he said, "My brethren, we will now adjourn the sermon and attend the fire."

The Dean was as fine a horseman as the country contained, and once was accompanied by a certain legal gentleman to attend court some distance off, where a dispute over some Church property was being tried. The Dean rode so fast that his legal friend failed to keep up. Later when out of breath he overtook

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him and cried: "Why, Mr. Dean, you ride as if the devil were after you." "I fear he was," came the quick retort.

But if Dean Lyster lacked in the more pastoral qualities of a clergyman, he was gifted in having colleagues of unusual strength.

There was the Reverend Philip Losemore, afterwards Canon of Christ Church, Montreal, and Minor Canon of Canterbury Cathedral, England, and as his successor came the Reverend Henry Wilson, D.D., of whose faithful ministry more than a passing notice is deserved. While one may not be able to agree with his action of later years in leaving the traditional paths, all honor is due him for his faithful labours. He developed one of the finest Bible Classes in the country, and to his memory stands the beautiful little Church at Cataraqui (built largely through the munificence of Sir George Kirkpatrick), which Dr. Wilson established as a Mission to St. George's. His influence upon the parish and city will not soon be forgotten, and it was fitting that

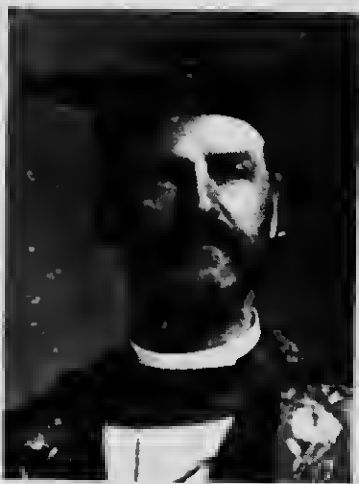
FORMER ASSISTANT MINISTERS OF ST. GEORGE'S



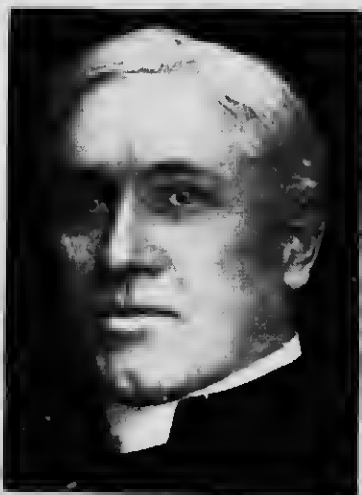
Very Rev. E. P. Crawford, D.D.
Late Dean of Nova Scotia



Rev. Canon Cocke
Late Chaplain Penitentiary



Rt. Rev. M. M. Harding, D.D.
Present Bishop of Qu'Appelle



Rev. G. R. Beamish, M.A., R.D.
Rector St. Thomas', Belleville



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after years of work apart from the Church of his fathers, his remains should have been brought to the Cathedral and laid near the little Church he had been instrumental in building years before.

Succeeding Dr. Wilson, came the late Reverend Arthur Cooke, for years a member of the Cathedral Chapter, and the faithful Chaplain of the Penitentiary at Portsmouth.

The Reverend Edward Patrick Crawford, D.D., the late Rector of All Saints' Cathedral, Halifax, and Dean of Nova Scotia, was also an Assistant Minister for some time.

Provision was made for an Assistant, by a devise of the late Henry Baker, Esquire, in 1843, whereby two lots fronting on Bagot Street, situate between Johnson and Brock, were left as an endowment; and in 1876, John Watkins, Esquire, bequeathed a sum of money for the same purpose.

In the year 1870, St. George's Hall was erected at the cost of \$7,000.00, and the Cathedral itself embellished with memor-

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ial windows, and an organ costing \$3,000.00. The records state that "it now stands one of the finest old Georgian Churches in the land, only requiring the erection of a deep chancel to make it complete."

In 1845, St. Paul's Church was built on the site adjoining the old burying ground on Queen Street, as a memorial to the Rev. Robert D. Cartwright, the beloved Assistant of St. George's, to minister to the residents in that growing part of the city, and the following year St. James' was established to minister to the western section.

In 1876, an Act was passed by the Legislature limiting the endowment of the city parishes of Toronto, Kingston and London, and dividing the surplus among what were termed the "Township Churches," in reality the adjoining parishes in the city, such as in Kingston, St. Paul's, St. James', and St. John's, Portsmouth; and afterwards St. Luke's, Kingston; and Christ Church, Cataraqui.

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In 1885, by mutual agreement, Dean Lyster retired from active duty and went to England to reside. The Reverend Buxton Birbeck Smith, M.A., was appointed Curate-in-Charge. Faithful were his ministrations, and in 1891, when Dean Lyster died, while men of more distinction were voted on, Mr. Smith was finally chosen to become the Rector.

Dean Smith believed that a building of a more elaborate type was befitting the Cathedral Church of the important Diocese of Ontario, and in 1890, called a meeting of the congregation with this end in view. Much opposition was offered to his project, but he finally obtained the consent of the Vestry, and as a result, Mr. Joseph Power was asked to submit a plan, and succeeded in producing one of the most artistic adaptations of the "Old Colonial" style of architecture, to the "Decorated Classic" that can be found.

(I understand that in recognition of this successful production, Mr. Power was elected President of the Ontario Society of Architects).

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The plan was accepted, and the work completed in the year 1891.

The Cathedral thus became one of the most imposing Church edifices in the Dominion. Its seating capacity was 1,800. The exterior resembled St. Paul's in London, England, on a small scale, with a massive dome. The interior was cruciform with a deep chancel, and transepts where the members of the garrison occupied galleries. In front of the galleries stood the Royal Coat of Arms presented by King George IV. From either side hung the tattered and war stained flags of the early regiments.

Over eighty Tablets adorned the walls, commemorating the names of many who in military or civil life had been famous in early Canadian History. All these were destroyed by the disastrous fire of 1899, and while some have been replaced, many were lost for all time. The inscriptions of a few, fortunately, have been preserved in the archives of the Synod. Among them, perhaps the most interesting historically is that of the "Reverend John

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Stuart, D.D., 'Father of the Church in Upper Canada,' who, besides being first Incumbent of St. George's, acted as a missionary to the Indians and translated the Gospel of St. Mark and the Prayer Book into the Mohawk tongue. He died in 1811."

Next to this stood one to his son, Sir James Stuart, Bart., Chief Justice of Lower Canada, who died in 1853.

One to Colonel F. S. Tidy, who died in 1835. After having seen forty-three years service in the East and West Indies, he fought in the Peninsular War and in the Battle of Waterloo. The Tablet was erected by his Corps, the 24th Regiment of Foot, then in garrison here.

One to Lieutenant Stratford W. Johnston, 83rd Regiment, who in 1838, at the age of thirty-nine, was "killed while gallantly leading an attack against a band of Americans who were strongly posted at Windmill Point, near Prescott, Ont." The stone was erected by his brother officers and bore the Coat of Arms of Lieutenant Johnson and the motto, "I

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Hope." His body rests in the old burying ground at the north end of Clergy Street in this city.

A Brass to Captain Stairs, a brilliant graduate of the Royal Military College, who accompanied the explorer Henry M. Stanley through the Dark Continent when he was on the expedition to relieve Emin Pasha.

A fine memorial with this inscription:

"Sacred to the Memory of John Macaulay, Esq., who was an influential member of the honorable Legislative Council, and in his earlier days discharged various local and county offices, died August 10th, 1857, aged 64. 'Not by works of righteousness that we have done, but according to his mercy hath he saved us.'"

Another to Jane Earl, wife of Colin Millar, and granddaughter of Sir William Johnston, Baronet.

A handsome marble to the Rev. Robert D. Cartwright, M.A., Assistant Minister of St. George's, erected by the Children of the Sunday School in 1845.

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Another to the Rev. William M. Herchmer, Assistant Minister of the parish, who died in 1862, aged 50 years.

One to Mrs. Sellers, for fifty years a member of St. George's.

One to the Honorable John Kirby, prominently connected with the affairs of Canada and of the congregation.

A fine marble to the memory of Sir Henry Smith, First Speaker of the House of Commons, erected by his son, Lt.-Col. H. R. Smith, Sergeant-at-Arms.

A Tablet to Charles George Godfrey, Ensign Canadian Rifles, died 1865, aged 22 years.

A Brass to two illustrious young officers of the R. M. C., MacKay and Robinson, who laid down their lives for Queen and country in Africa.

A fine Bronze Tablet to the memory of the men of "A" Battery, who fell in the Northwest Rebellion.

The Memorial Window at the end of the Chancel, had this inscription:

"To the Glory of God and in memory of John Watkins who died. June, 1876, aged

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86 years. He was a benefactor of this Church and city. Erected by his fellow Churchmen. (Mr. Watkins will be remembered as the giver of the Watkins' Wing to the General Hospital).

In the Nave were windows commemorating many of the old families, among them one in memory of Mr. Henry Gildersleeve, who died 1851, one of the earliest boat owners and navigators of the lakes; another to Mr. Thomas Kirkpatrick, who died in 1870, father of Sir George and others of the well known Kingston family of Kirkpatrick. And a further one to Mr. Samuel Muckleston, for many years a resident, and whose son, the Rev. Canon Muckleston, was one of the Cathedral men to enter the ministry.

A Memorial Cross was placed in the Cathedral by the Henderson family, in memory of their father, who for many years had been Chancellor of the Diocese.

In the year 1893, when the various Dioceses throughout Canada were formed into two Ecclesiastical Provinces, governed by the General Synod, Bishop Lewis of

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Ontario was unanimously chosen to be Archbishop and Metropolitan. Thus again St. George's was honored in being the Cathedral of one of the first Archbishops in the Canadian Church.

At this time and during the reconstruction of the Cathedral, the Assistant Minister was the Rev. M. M. Harding, now the esteemed Bishop of Qu'Appelle. Succeeding him came the Rev. G. R. Beamish, M.A., now Rector of St. Thomas', Belleville, and Rural Dean of Hastings; in the year 1898, the writer was called to the post, afterwards being made Canon Residentiary and Military Chaplain.

On New Year's morning, 1899, with the mercury twenty below zero, the first greeting was "The Cathedral is on fire"—a day never to be forgotten by the members of the congregation. The Church had been beautifully decorated for the Christmas festival and, by some misfortune, at five o'clock in the morning of the New Year, an overheated furnace ignited the woodwork beneath the organ and thus set the decorations aflame. By ten o'clock all

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but the walls of the magnificent edifice lay a heap of charred ruins. While the fire was still burning the regular New Year's service was held in St. George's Hall, and fervent were the prayers that the



Memorial Cross that Survived the Fire

Church might rise again from its ashes. It was a somewhat remarkable fact that the cross in the Reredos was the only emblem that remained unscathed, and it



Most Rev. J. T. Lewis, D.D.
First Bishop of Ontario and Archbishop
of Province of Canada



Right Rev. W. L. Mills, D.D.
Present Bishop of Ontario



Very Rev. E. J. Bidwell, D.D.
Present Dean



Rev. Canon Starr, M.A.

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seemed to look down prophetically on the mass of destruction, when a snow storm in the afternoon covered the blackened embers. The same cross stands now in the restored Cathedral, and is the only relic preserved of all the historic and interesting memorials.

Be it said to the credit and courage of the congregation of St. George's, under the quiet leadership of the good Dean Smith, that the Cathedral was completely restored within a period of two years, the cost being something like \$80,000, of which about \$30,000 was met by insurance and subscriptions.

The building itself was an improvement on the old structure, giving the architect an opportunity to correct any discrepancies in the previous design. Excellent work was done by the Building Committee, and special mention must be made of Mr. Charles F. Gildersleeve, the Chairman, and Dr. R. T. Walkem, K.C.; other members of the Committee were, the Dean, Messrs. Richard Waldron and F. W. Spangenberg, Churchwardens; Dr. E. H.

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Smythe, K.C., R. S. Carter, Lt.-Col. Kent, H. Wilkinson, W. B. Dalton, H. Tandy and G. McGowan. Lt.-Col. H. R. Smith was Treasurer and the Rev. G. L. Starr acted as Secretary. Mr. R. J. Carson became the Chairman after Mr. Gildersleeve's retirement.

The following year the Archbishop, feeling unfit for the strenuous service which Diocesan duties required, asked for the appointment of a Co-adjutor Bishop. The matter was brought up at the regular meeting of the Synod but no satisfactory results were arrived at. Consequently an adjournment was made until September, when the Venerable William Lennox Mills, D.D., Archdeacon of St. Andrew's, Diocese of Montreal, was elected.

On All Saints' Day, 1900, he was consecrated as Co-adjutor with imposing ceremony. The following year Archbishop Lewis died on his way to England, and Dr. Mills became Bishop of Ontario in his stead.

After the restoration, the Cathedral was the recipient of many handsome gifts.

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Through the devoted labours of the "Church-Women's Aid," a magnificent organ was installed, with electric attachment, at a cost of nearly \$10,000, the Chapel was furnished, a sounding board placed above the pulpit, and Prayer Books provided for the clergy stalls. A handsome memorial Baptismal Font was given by Miss Macaulay, daughter of the Hon. John Macaulay; an Altar Table, the gift of the Archbishop and Mrs. Travers Lewis; the Ornate Casement of the west door, and the Clock, as a memorial to the late Chancellor, Dr. R. T. Walkem, given by his family; a Litany Desk, placed by the writer, in memory of his mother; a brass Eagle Lectern, a memorial gift of Mr. and Mrs. Richard Waldron; an Alms-Basin and Chapel Desk, given by Mrs. Norton-Taylor; a brass Altar Desk, by Mrs. Ladd; the Bishop's Chair and Sedilia, in memory of the Misses Rice; the Pulpit, Brass Rails and Desk from the children of the Sunday School; and the Bishop's Throne from the laymen of the Diocese. Mention must also be made of the beautiful embroidery

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on Frontals, Falls, Stoles and Markers, done by Miss G. C. M. White, Miss Mary Going and members of the Sanctuary Guild; the Misses Muckleston and Miss Martha Smith.

Memorial windows have been placed to Mr. John Watkins, a benefactor of the Cathedral, to whom reference has already been made, and Archdeacon Patton, an old and valued member of the Diocese; in the Artillery Gallery, one to Lieutenant March, R.C.A., a former choir-master; in the Chapel, one to Colonel Norton-Taylor, and one to Mr. Roderick Carter; in the Nave, to Harriet Gunn, daughter of the late James Gunn, postmaster of Kingston; to Mr. James Scott, a much respected superintendent of the Sunday School; to Mr. Charles Gildersleeve, and to his sister, Miss Lucretia Gildersleeve.

Memorial Tablets have been erected to Lord Sydenham by the Ontario Government, to the Reverend William Macaulay Herchmer, M.A., a former Assistant Minister, to Colonel Van Straubenzie, former Officer Commanding the District, to

Old St. George's

Gustavus Wicksteed (1799-1898), Anna Fletcher Wicksteed (1812-1884); to Sir Henry Smith and his wife, and to Mary Gurly, wife of Lieutenant-Colonel H. R. Smith, C. M. G., Sergeant-at-Arms of the House of Commons, Ottawa.



Interior of St. George's

The beautiful silver Communion Service was presented by the Rev. W. M. Herchmer as a thank-offering for preservation from shipwreck in 1857, and fortunately

Old St. George's

was saved by being in the vault at the time of the fire.

On the 13th of March, 1906, the respected Dean, Buxton Smith, was suddenly stricken while officiating at a Lenten service and passed away within a few days. The remains were placed in the Cathedral, and he was laid to rest amid tokens of sincere sorrow and affection in the cemetery at Cataraqui.

Subsequently a handsome Reredos was erected by the parishioners to his memory and that of the late Archbishop.

In the appointment of a successor, a new Canon of Patronage had been adopted by the Synod, whereby three names were to be sent to the Bishop from which he was to make a selection. Of the names submitted, the writer had the honor of being first, Dean DuMoulin of Cleveland, U.S.A., second; and Canon Farthing of Woodstock, Diocese of Huron, third. Canon Farthing was appointed. During his occupancy of the Deanery, St. George's Hall was renovated and new and improved sexton's quarters built. Within three

Old St. George's

years after coming to Kingston, Dean Farthing was elected to the Bishopric of Montreal.

The present Dean, E. J. Bidwell, D.D., was formerly head master of Bishops' College School at Lennoxville, and by his scholarly attainments is making his influence felt not only in Kingston, but throughout the Canadian Church.

St. George's has long been famous for its good music and well rendered services. Mr. Robert Harvey is the much valued organist and choirmaster. A recent visitor thus described a service: "It is an inspiration to attend your beautiful Cathedral with its excellent proportions and its pure white interior, so happily relieved by the well colored windows, and to see the Cadets in their red coats in one gallery, and the blue tunicked Batterymen in the other. Such congregational singing one seldom hears."

The long list of Churchwardens from 1791, contains the names of many prominent men of the Dominion. The present occupants of the important offices are

Old St. George's

Messrs. R. J. Carson and M. S. Sutherland. Families too, well known throughout the land, have their names in the old records; among them appears that of Mr. John Denison, who came to Kingston in 1792, and was an ardent Churchman and staunch Loyalist. Three of his sons took an active part in the war of 1812. The present Colonel George Taylor Denison, Toronto's popular magistrate; Mr. Fred Denison, M.P., who distinguished himself in the Egyptian war; Colonel Septemus Denison, C.M.G., of Montreal; and Vice-Admiral John Denison, R.N., are descendants.

In the baptismal record appears the name "Henry Mill Pellatt," known now as Colonel Sir Henry M. Pellatt, C.V.O., D.C.L., one of Canada's staunch Imperialists.

Sir John A. Macdonald, K.C.M.G., P.C., was for a time a worshipper in St. George's, and the late Sir George A. Kirkpatrick, C.M.G., Lieutenant Governor of Ontario, and Sir Richard Cartwright, K.C.M.G., P.C., were members of the con-

Old St. George's

gregation and were both buried from the Church.

The latest memorials to be given have been an altar for the Chapel, in memory of the Venerable Archdeacon Bedford-Jones, LL.D., Rector of St. Peter's Church, Brockville, for some years Commissary of the Diocese; and a bell in the Cathedral tower, to the memory of Edward John Barker Pense, a faithful and devoted member of the Church and Synod.

Thus stands St. George's to-day. As a congregation it has weathered the stress and storm of a century and a quarter.

It has numbered in its ranks some of the most illustrious sons of the Dominion.

It has been the scene of some of the proudest events in Canadian History.

It has been ministered to by devoted Churchmen, whose memory is a worthy stimulus to the present generation.

And it has ever stood for the dignified and earnest worship of Him "by whom Kings reign and Nations prosper," and to Whose Gospel of Salvation, the cross

Old St. George's

upon the dome bears witness, as it flashes
its silent message to the world.



St. George's, Looking East



**The Cathedral Chapter of the Diocese of
Ontario is as follows :**

The Dean of Ontario, E. J. Bidwell,
M.A., D.D., D.C.L.

The Archdeacon of Ontario,
W. B. Carey, M.A., D.C.L.

The Archdeacon of Kingston,
O. G. Dobbs, M.A.

Canon Residentiary and Succentor,
G. L. Starr, M.A.

Precentor and Minor Canon,
William Roberts, Mus. Doc.

First Canon, G. W. G. Grout, M.A.

Second Canon, Edwin Loucks.

Third Canon, Arthur Jarvis, M.A.

Fourth Canon, D. F. Bogart, M.A.

Fifth Canon.





The epitaph on Dr. Stuart's monument in old St. George's Cathedral was as follows:

"Sacred to the memory of the Reverend John Stuart, D.D., Missionary to the Mohawk Nation, Minister at Cataraqui (now the City of Kingston), and first Rector of St. George's Church. Born in 1740 at Paxton (Penn., U.S.), and ordained in 1770 by Dr. Terrick, Bishop of London, to the Mission of the Mohawks. Among these wild children of the forest he laboured eleven years with judgment and mildness, bringing over many to Christ; and with the aid of Joseph Brant, the celebrated Indian Chief, he translated the Gospel of St. Mark, and the Book of Common Prayer.

From this calm and sanctified life he was awakened by the American Revolution, but faithful to his king and country, he retired to Canada, after much suffering and loss of his worldly goods. On his arrival in Montreal he was presented with the Chaplaincy of Sir John Johnson's Royal Regiment of New York. His influence with the soldiers, as with the Indians, soon manifested itself in greater order, sobriety and reverence for religion. In 1784, he assumed the pastoral charge of a congregation at Cataraqui; but he still watched over one tribe of his beloved Mohawks, settled in the Bay of Quinte.

In 1789, Dr. Inglis, first Colonial Bishop of Nova Scotia, appointed him Ecclesiastical Commissary of Upper Canada, and his College of Philadelphia made him D.D. in 1790. The last twenty-five years of his life were devoted to his clerical duties. In winning souls to Christ, he seldom clothed religion in her terrors, but in her character of mercy and tenderness, striving to warm the bosoms of the cold and reckless with the conviction of his heart. Nothing morose or gloomy in his views and temper impaired the moral persuasion and engaging pleasantness of his social intercourse. In the relations of life he was a shining light, a tender husband, an affectionate father, and a faithful friend. His congregation looked up to him with confidence and veneration, his brethren with reverence as their father, and the father of the Church in Upper Canada.

Universally beloved, this intrepid herald of the Gospel gently fell asleep the 15th of August, 1811.

