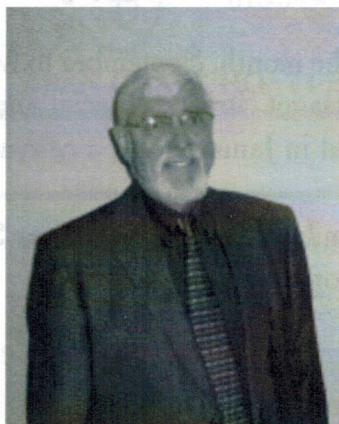
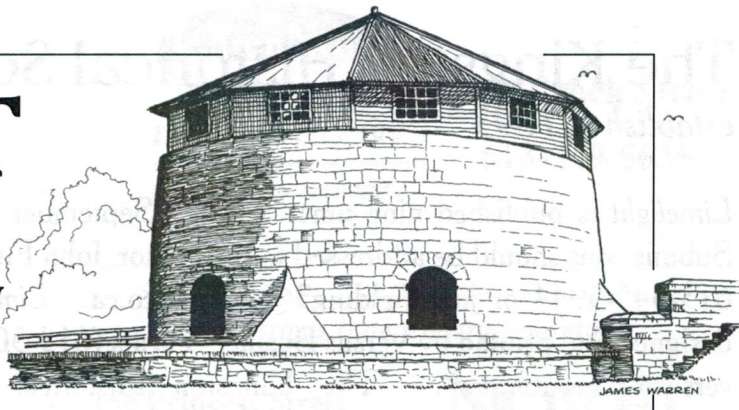


# LIMELIGHT

Newsletter of the  
Kingston Historical Society

vol 12 no 4 April 2010 ISSN 1488-5565



## A MESSAGE FROM THE PRESIDENT

Until the later part of the twentieth century, historians traditionally have focussed on the broader issues of national and international politics, institutions, movements, and as well, the personalities of great renown. Local historical societies, however, have in recent years been contributing to the history landscape with valuable insights into how these broader issues and personalities have affected the locals in their everyday lives. With this in mind, the committee for the 2012 conference under the leadership of Gordon Sinclair has developed a working theme: Sideshow or Main Event: Putting the War of 1812-14 Into Regional Contexts. The approach is to have historical societies on either side of the border present papers exploring the impact of the war from a local perspective. This shall give us unique views that undoubtedly will challenge our mindsets. The chair welcomes

and ideas or suggestions that you may have on this matter.

Before our summer hiatus, Barbara La Roque will be presenting a talk on Wolfe Island in April followed by Julian Brown's discussion of The Kingston Prize for Portraits in May, both of which promise to be lively and informative.

The silent auctions of the past few meetings have been very successful due to the diligent efforts of Doug Petty and Bob Andrews and we are looking forward to the next one in October.

Kudos to Donna Ivey and Norma Kelly for producing *The Sir John A. Macdonald Music Book* which is a collection of 13 compositions for pianoforte and solo voice written and dedicated to honour Sir John A. Macdonald & Lady Macdonald, 1871-1897. They have been printed from original publications with biographical and historical notes. The book launch will be on Sunday, 16 May, at Bellevue House with fanfare and musical accompaniment.

Please be sure to note on your calendar Sunday, 6 June, and The Commemoration of Sir John A. Macdonald's Death with the ceremony taking place at Cataraqui Cemetery at 1:30. Our guest speaker is Mr. William (Bill) Glover, who is a Kingston City Councillor and a maritime historian who specializes in 20th century Canadian naval history.

We, to be sure, have much on our historical plates in the coming months.

*Alan MacLachlan*

### THIS MONTH'S MEETING

**Wednesday, 21 April, 7:30 PM**

#### **The War of 1812: A Wolfe Island Perspective**

Barbara La Roque

Wilson Room, Kingston Public Library, Johnson St. at Bagot

Refreshments All Welcome

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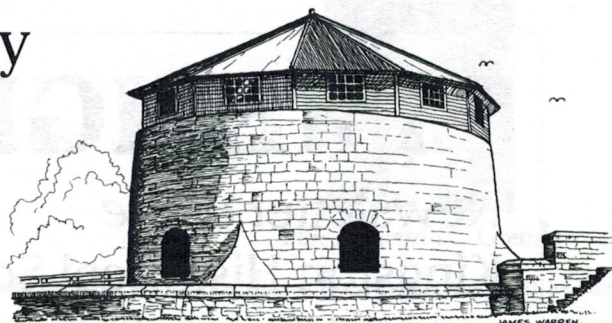
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# The Kingston Historical Society

established 1893

*Limelight* is published nine times a year - September to May. Submissions should be addressed to the Editor, John Fielding at 613-545-5944 or [john.fielding3@sympatico.ca](mailto:john.fielding3@sympatico.ca). *Limelight* is designed and printed by Versus Business Forms (613-507-7667 [versus@kingston.net](mailto:versus@kingston.net)). The Kingston Historical Society (KHS) gratefully acknowledges the support of our sponsors in the production of *Limelight*.



Murney Tower by James Warren

KHS holds monthly talks or events, usually at 7:30 pm on the third Wednesday of the month, September to May, usually in the Wilson Room of the Kingston Public Library on Johnson Street at Bagot Street. Special annual events include a dinner and talk honouring the birthday of Sir John A. Macdonald in January and a ceremony marking his death in June.

**New members are welcome!** Membership rates are \$40 individual, \$50 family, \$50 institutional or \$25 student. Memberships include *Historic Kingston*, published annually by The Kingston Historical Society.

## Kingston Historical Society

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The Kingston Historical Society gratefully acknowledges the financial support of the Ministry of Culture of the Government of Ontario

## Correction

Last month I incorrectly identified the commandant in the photograph on page 6 as C F Constantine. Thanks to Ross McKenzie we can correctly identify the RMC Commandant that appears in the photo as Commodore D.W. Piers, DSC, CD. He later became Rear Admiral D.W. Piers, DSC, CM, CD. Commodore Piers was Commandant of RMC from 1957 to 1960. After the Second World War RMC was designated as a "Tri-Service" College (vice an army College, as in the pre-war days) and Commodore Piers was the first naval officer to be appointed as Commandant. -ed.

## History-Related Meeting Announcements

The Kingston Branch of the Ontario Genealogical Society will meet in the Wilson Room of Kingston Frontenac Public Library, 130 Johnson St., Saturday, April 17, 2010 at 10 a.m. Four hospital archivists will speak to us on "What Hospital Records Have to Offer Genealogists". Visitors welcome. For further information, visit [www.ogs.on.ca/kingston](http://www.ogs.on.ca/kingston)





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# The Daily Whig Special Number December 1886

In the January 2009 issue of *Limelight* I reintroduced Carl Fechter's reminiscences of Kingston during his lifetime. These were produced in a Special Edition of *The British Whig* of December 1886 and provided an insight that is "special" indeed. Below is a portion of his "Churches in the City" covering the Kingston history of the Congregational, Presbyterian and Baptist churches. I hope to post the entire article covering an additional eight churches on the Kingston Historical Society website ([www.kingstonhistoricalsociety.ca](http://www.kingstonhistoricalsociety.ca)) in the near future. — Peter Ginn

## THEIR HISTORY IN A BRIEF AND VERY READABLE FORM.

-----  
Early Struggles of the Different Denominations -- All of Them Have Enjoyed Prosperity -- Greater Unity Among Them To-day Than at Any Time in Many Years.

### The Congregational Churches.

We will begin with the congregationalists. They had a cause here before any living Kingstonians can remember, in fact many of the religious bodies were located here before their time. About 1810 Rev. John Smith, of Glasgow, came here and ministered to quite a flock in the old union church which stood on the ground occupied by the first congregational church. He gave instructions also to several students and was succeeded by Revs. Messrs. Ranson and Thomas Baker. Mr. Ranson was here until 1835, and a fine genial fellow he was. Mr. Baker was formerly an officer in the British navy. He left in 1838 and we understand is now a resident of Hamilton. He must be over 90 years of age. The rebellion of 1837 created dismay in the church for many of its influential members were involved in the struggle for responsible government. Practically the church ceased to exist, but in 1847 Rev. K. N. Fenwick, father of Dr. Fenwick, came here while still a student, and services were renewed. A little church near the site of the present roller rink was secured and temporarily occupied. Somewhere about 1850 the union church was purchased, and thereafter the present church was built. Rev. Mr. Fenwick was successful as a pastor and built up a good cause. After twenty-six years service Mr. Fenwick retired, and in 1877 Dr. Jackson was called. In 1884 congregational hall was built and dedicated. It stands as a monument of the love and devotion of the ladies of the congregation for by their efforts it was built. It might be remarked that Rev. Mr. Baker was a loyalist during the rebellion, and as many of his members were on the other side there was

somewhat of a clashing.



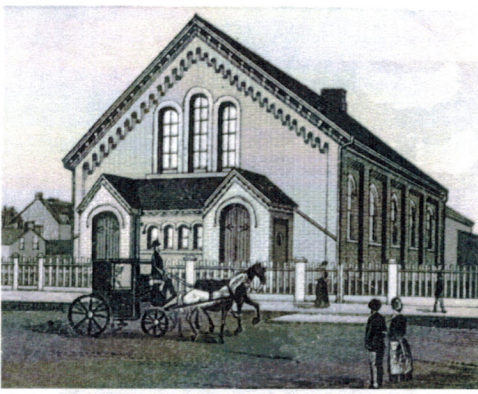
*The stone Congregational Church was built in 1864 to the design of architect John Power at the corner of Wellington and Johnson Streets. The transepts were added in 1883-4 and 1891 (the one closer to Wellington St). From 1923 to 2002, it was used as a Masonic Hall but now functions as a theatre.*

The site of Bethel church was formerly the cemetery in connection with the union church now used by the St. Patrick's society. The graveyard included the ground on which the parsonage of the fourth methodist church now stands. In early times each denomination had its own place of sepulture, and for years several spaces, situated in what would then be considered the outskirts of the town, could be seen.

Where heaves the turf in many a mouldering heap,  
Each one in his narrow cell for ever laid."

And this particular one was vested in the hands of three trustees who had power to dispose of it for the site of a congregational church. One of the trustees was the late Chester Hatch, father of C. H. Hatch, who survived but one week after signing the deed of transference to the trustees of the future church. The organization of the church took place on May 24th, 1874, with a membership of twenty-five persons who had seceded from Prof. Fenwick's pastorate, the late Rev. W. M. Peacock being their first pastor. For four years they occupied the old methodist episcopal church, a frame building situated at the head of





*The brick Bethel Church, 314 Johnson St, as it appeared c1887 in an undated book on Kingston published by John Henderson & Co., McKendry Coll.*

Johnson street on the north side, since pulled down. In the spring of 1878 Bethel church was commenced on the west corner of the burial ground, and was opened on Nov. 10th of the same year. Mr. Peacock was succeeded by the Rev. Thomas Hall, of St. John's Newfoundland, in January 1881, and he having resigned in 1882 to accept the position of superintendent of missions, Rev. A. L. McFayden became pastor in April, 1883, and is still the incumbent. The church is a plain but substantial brick structure capable of accomodating four hundred persons and cost about \$4,500. In 1884 a commodious Sabbath school room adjoining the church at the rear was built which cost \$1,800.

### **The Presbyterian Churches.**

Rev. Mr. Macdowall, to whose memory a church in Adolphustown is to be restored, preached presbyterian doctrine in Kingston and the district about 1800. Presbyterian clergymen continued to ..... at infrequent periods until 1820, when a church was looked upon as necessary and St. Andrew's was begun. The site of the church was at that time covered with pine trees, which had to be cut down and removed. The people had only half of the present beautiful grounds. The late Dr. Anthony Marshall, whose widow died in Picton on March 10th, 1879, at the ripe age of 92 years, was secretary-treasurer of the building committee. Rev. John Barclay was the first presbyterian minister settled in Kingston. He was ordained over the St. Andrew's congregation by the presbytery of Edinburgh, (who had been requested to make the appointment), on Sept. 26th, 1821, and he died in the same month in his fifth year of his ministry, in the flower of his manhood, deeply regretted by his congregation. Probably the only presbyterians now

living who knew him personally are Mrs. Thomas Minnes and Miss Douglass, of Barriefield. The monument erected by his people stands in the old presbyterian burying ground in the north part of the city, but which is fast crumbling away. It is anything but creditable to the denominations having the control of these sacred resting places of so many of Kingston's early citizens, that there has not been more interest taken in the care and protection of the graves and monuments from vandalism and desecration. Rev. Mr. Barclay lived and died in the house formerly occupied by the late William Ireland, city chamberlain, father of the present occupant of the office. The house was on Queen street, and the site of it is now part of the rear of Queen street methodist church. The late Rev. John Machar, D.D., became the minister of St Andrew's in 1827, and presided over it for 36 years. He died on the 7th of February, 1863. He was the esteemed father of J. M. Machar, lawyer, and Miss Machar, the eminent authoress. Mrs. Machar dies a few years ago, leaving a precious memory. Dr. Machar was succeeded by Rev. W. Maxwell Inglis, about 1864. He retired from St. Andrew's and the ministry in 1872, devoted himself to the medical profession, and is now resident of New York. Rev. Dr. Smith, became minister in 1874. In 1883 he left to take the charge of St. Andrew's Church, St. John N.B., to which he had received a call, and was followed by the



*St Andrew's Presbyterian Church of 1820 (expanded 1837 and burnt 1888) by Archibald Fraser and Manse of 1841 by George Browne on Princess St at Clergy, NACC-20881.*

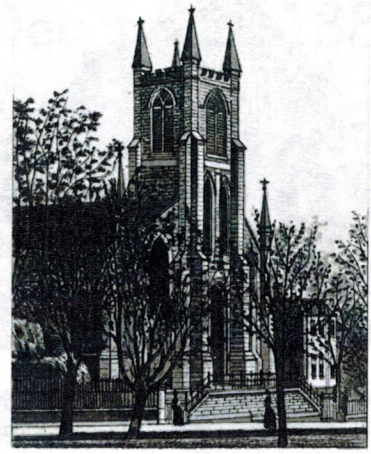
present occupant. Dr. Machar built the manse in the rear of the church about 1837. He had formerly lived in the house on Princess street for years known as the residence of the late ex-mayor Drennan, and also where P. R. Henderson now lives on Earl street. St. Andrew's congregation, growing in numbers and wealth, bought the manse property. St. Andrew's hall was built during Rev. Mr. Inglis' pastorate. In 1844 there was a split in the Church of Scotland, and



Kingston was affected for a very considerable number seceded and held service in the Ontario Hall. Rev. Mr. Hamilton, of Scotland, was called but he no sooner reached here than another split occurred, resulting in the formation of the Irish and Chalmers' churches. These sections of the Canadian church were bitterly opposed to each other for years afterwards. Rev. W. Reid was called by the Irish church people, and for a time service was held in a small Methodist church on Bagot street, where they were burnt out. In 1846 the Brock street Presbyterian church, now known as Cooke's church, was finished. Rev. Mr. Reid remained for five of six years and then returned to Ireland. He was succeeded by Rev. Andrew Wilson, who continued as pastor for nearly thirty years. Mr. Wilson came here from Port Dover. He is now living in Toronto without a parish. Rev. S. Houston has been pastor for some years and during his time the church has been vastly improved. Among old adherents of the church are John Flanagan, R. McFaul, R. McCammon, Capt. McKee and W. Robinson, ex-M.P.P. After the disruption the church in Canada became known as the Free church. Chalmers' congregation was formed under the designation and worshipped in what is now known as Ontario Hall. Rev. Dr. Burns, of Halifax was its first pastor. It was during his ministry that the present church was erected. Rev. Mr. Pierce succeeded Dr. Burns, who was called to St. Catharines, but his ministry was of comparatively short duration. The Rev. Patrick Gray was called and for upwards of 17 years ministered faithfully until 1876, when he died. He was not only beloved by his own congregation but by every citizen of Kingston. He was a particular friend of the late Bishop O'Brien. In 1877 the present pastor, Rev. F. McCuaig was called and has continued ever since.

### **The Baptist Church.**

It was about 1840 that the Baptists of Kingston found themselves strong enough to organize a church community. With them were many congregationalists who had retired from their own church during the rebellion of 1837. Rev. G. Gilmore, of Peterborough, since deceased, effected the organization, and Rev. John Dyer, of England, was called as pastor. In 1840 he came here and



CHALMERS' CHURCH.

*Chalmers Church, a stone church designed in 1847 by William Coverdale in Gothic Revival on the north side of Earl Street east of Sydenham St. Demolished in 1890. Photo by Henry Henderson in the 1880s, Queen's University Archives.*

service was begun in the old union church and continued until the former roughcast church on Johnson street (replaced in 1882 by the present neat structure) was erected. Rev. Mr. Dyer after a year's service broke down in health and returned to England. Rev. W. Coombs, another Englishman, succeeded to the pastorate. He, however, dropped in the good opinions of the people and many seceded. Later Mr. Coombs resigned and was succeeded in 1845 by Rev. A. Lorimer, who conducted the church for several years under the polity of the Free-will sect. In 1848 the adherents, becoming impressed with the idea that immersion was necessary to a participation in the Lord's supper, the close communion creed was adopted and it has been retained ever since. Revs. Messrs. Bishop, J.A. Facer, James McKay, J. Henderson, W. H. Watts, S. Jones and Doherty were severally pastors between 1852 and 1867. Then Rev. George Grafftey continued as pastor for ten years. In 1878 he removed to Oswego. Rev. Charles Cook succeeded him and remained until 1883, when he was called to Toronto. Rev. Dr. Hooper came next and is the present pastor. The late Samuel P. White and the late D. D. Calvin were prominently identified with the church from its inception. The edifice has undergone many changes, and is to-day very comfortable.

*--Photographs and captions by Jennifer McKendry, unless otherwise noted*



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### Lennox & Addington Land Registers Transferred to Napanee

Queen's University Archives wishes to announce that as a result of on-going space restrictions, and with the consent of the Archives of Ontario, the Lennox & Addington Land Registry volumes, previously held at Kathleen Ryan Hall, as of 1 February 2010, have been transferred to the Lennox & Addington Museum and Archives, located in Napanee, Ontario. Numbering two hundred and three (203) volumes, these registers document the settlement of land in those townships and urban areas, comprising the County, from 1799 to 1955.

As part of this transfer as well, are seventeen (17) reels of microfilm, these containing the *Abstract Indices* for the County of Lennox & Addington, including all Townships, many Villages, and the Town of Napanee.

Queen's University Archives wishes to thank their counterparts at the L&A Museum and Archives for taking custody of the registers in particular, thus ensuring that this important historical material stays in the region to benefit genealogists and others researching Eastern Ontario's rich heritage.

Should anyone wish additional information regarding these volumes, please contact the L&A Museum and Archives at 613- 354-3027; or visit the friendly and helpful staff at their facility, located behind the County Court House, at 97 Thomas Street, Napanee, ON, K7R 4B9.



## Speakers' Corner

### WORK HARD, PLAY HARD: THE MAKING OF A NURSE IN KINGSTON – 1890 TO 1970

(Presented by Paul Robertson: Curator of the Museum of Health Care Kingston)



with Edward R. Grenda



Perhaps one of the most decisive advantages of a city that has a long pedigree such as the one Kingston possesses is that a large number of initiatives have taken deep root and that some of them have become the standard bearer for the development and refinement of that institution in the country as a whole. Such is unequivocally the case with the nursing profession and its evolution in Kingston.

Paul Robertson argued that Kingston embraced during its history five distinctly different approaches to models of nursing education. The School of Nursing at Kingston General Hospital is an example of the secular hospital model. The nursing school at Hotel Dieu Hospital represents the religious hospital model. The Ontario Psychiatric Hospital, earlier

known as Rockwood Asylum for the Insane, focused on the training of psychiatric nurses. The relatively recent creation of the nursing school at Queen's University is to furnish students with a degree programme emphasizing science and nursing theory. The programme offered at St. Lawrence College is essentially derived from the former hospital-based nursing schools. In this model, nurses initially earned diplomas, but in 2010, nurses will receive baccalaureate degrees in an agreement effected with Laurentian University in Sudbury.

Robertson contended that these disparate educational approaches for nursing embodies virtually all the models of nursing education that obtained in Canada during the past century. He stressed that these approaches starkly reflected two different educational and organizational philosophies for nurses: one was basically a "training" (apprentice) approach and the other was that of "education" with a view toward professionalization of nurses and the acceptance of women in the health care context.

For over a century, hospitals in Canada (and, of course, Kingston) played a significant role in the training of new nurses. This state of affairs continued until the 1970's. Mr. Robertson proceeded to elaborate concisely the history of nursing education and duties at Kingston hospitals (Hotel Dieu, Kingston General, and Blockhouse Hospital). However, even though laudable intentions may have been expressed by the nurses at that time, the training of nurses was generally inconsistent, and questionable and the quality of care that was provided was, more often than not, highly dubious.

In 1886, the first formal school of nursing in Kingston (at the Kingston General Hospital) was initiated. The ostensible purpose of the school was to improve the image of nursing and to develop a vocation, which would be "honourable, noble and remunerative". During the early years of this programme, the bulk of the nursing students were English-speaking, Protestant women of British descent drawn from Eastern Ontario. Significant changes in the training and educational programmes were gradually introduced starting in the 1930's to the 1960's. These changes were reflected in the reduced working hours, more class-time, and the separation from nursing service, that is the elimination of the necessity to provide care services in the hospital.

Mr. Robertson also touched upon the residence arrangements of nurses while in training, recreational activities, the graduation ceremonies, the "capping" ceremony, and the history, style and significance of the nursing uniform. Mr. Robertson noted that the subject of the nurse's uniform is one of voluminous quantity and that it would merit a lecture in its own right.

Mr. Robertson concluded that nursing training throughout the years involved meticulous service and exhausting labours but also it was an occasion for camaraderie, development of a sense of independence and self-worth as young women.

Following an enjoyable question and answer session, Mr. Robertson was presented with a Society pin by Alicia Boutillier, who was recently elected to the Society's Council.

