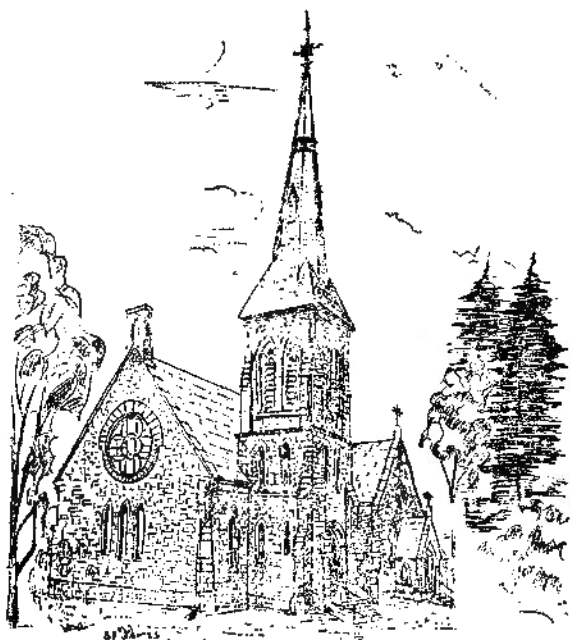


THE HISTORY OF THE PARISH OF ST. JAMES KEMPTVILLE

1827



1978

**St. James' Anglican Church,
Kemptville, Ontario**

A Centennial Year Project

*By
Gwyn Strike*

FOREWORD

June 1978

At last my Centennial Project is finished. This is by no means a complete history. The more research I did, the more I realized just how much was going to be left out if this project was ever going to be published in Centennial Year. There were times when I envisaged a work approaching the size of the Complete Oxford Dictionary, but time and the financial state of the Church were limiting factors.

I would like to thank everyone who helped me over the past eighteen months. In particular I would mention my husband, Ken, who encouraged me to tackle the whole thing; Miss Edna Leach who was always willing to delve into the Church Archives and produce material; Mrs. Catherine Stephenson and Miss Margaret Storey who kindly gathered material on many of the Rectors of St. James and reminisced about the past; Rev. Spencer-Lee who cheerfully produced keys on request; and Rev. Cyril Betts who was able to arrange research privileges at the Diocesan Archives in Kingston.

A special thank you to Mrs. Karin Lehmann, Malakoff Photography, who took all but two of the photographs and last but not least I would like to thank all the firms advertising in this book and Gateway Publishing for accepting a History Book as a new venture.

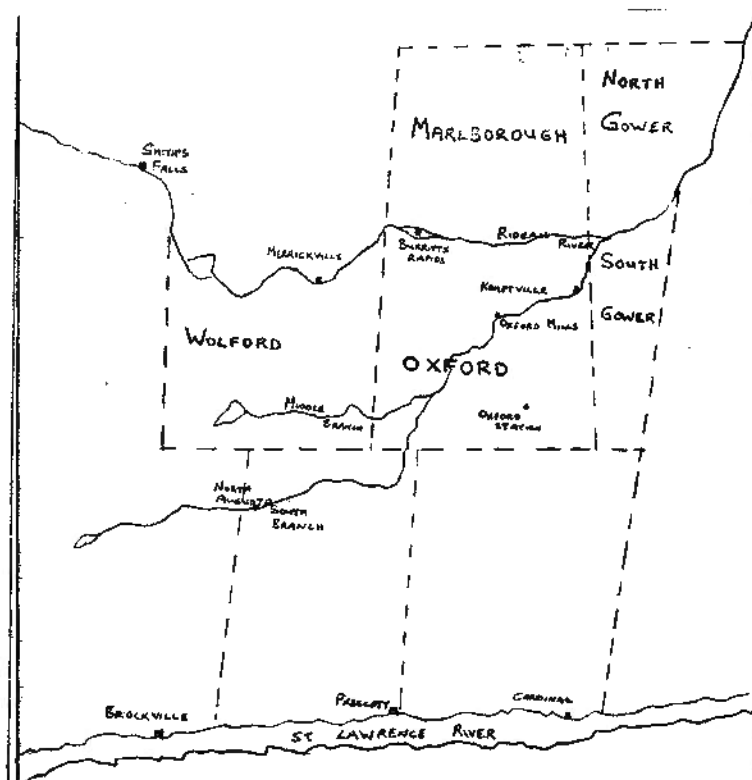
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MAP TO SHOW

ORIGINAL

PARISH OF

ST. JAMES



THE PARISH OF ST. JAMES

When the first mission parish in the Rideau townships was organized in 1826 it consisted of the townships of Oxford, Marlborough, Wolford, North and South Gower and the villages of Kemptville, Burritts Rapids and Merrickville.

The first resident clergyman appointed by the Church of England to this sprawling, pioneer parish was the Rev. Henry Patton, who later became Archdeacon of Ontario. He came as a missionary in 1827, some forty two years after the first Loyalists arrived along the St. Lawrence River. Any settlements were widely scattered along the water courses and separated, one from the other, by huge tracts of virtually impenetrable bush, great swamps whose presence was largely responsible for the malarial fevers that plagued the population and an almost total lack of roads. Where roads did exist they were a nightmare of mud, ruts and deep holes in wet weather and rough stone and smothering dust in the dry. An alternative was the corduroy road of tree trunks described as "infernal, uneven, disagreeable and shaking to the bones". Coach passengers were expected to help the driver to extricate his vehicle, (often sunk above the axle trees in mud) with fence rails and poles, to walk a considerable part of every journey and almost always up hills.

However, during the winter, if one could avoid being frozen and overturned in snowdrifts, travel on the snow smoothed surfaces could be relatively swift and pleasant.

It was in Kemptville, in 1827 that the first church of the Anglican faith in the Rideau Townships was built. This first St. James' Church was situated to the East of the present structure and it was in this small frame church that Henry Patton ministered to his pioneer congregation.

By the year 1831, a frame church, still in use today, was built in the village of Burritts Rapids. A stone cairn in the grounds of Christ Church pays tribute to the memory of "the illustrious pioneers who built this house of worship".

On the 25th June 1833, "in the third year of His Majesty's reign" a beautifully written document now in the Archives in Kingston records that Lyman Clothier, the founder of the village of Kemptville, "in consideration of the sum of five shillings of lawful money of Upper Canada...did grant, bargain, sell, convey and confirm unto Wm. Bottum, Truman Hurd and Abraham Beach that piece of land whereon the said church is erected...to have and to hold in trust...that the premises be appropriated to and for the use of the said Church and upon no other use, trust, interest or purpose whatsoever."

By the year 1835 Rev. Patton was preaching "every Sunday morning at Kemptville, afternoons at Marlborough once a fortnight, at North Gower on Tuesdays". Until churches were built, services were held wherever there was sufficient space. Private homes and barns were used and in Merrickville, until the erection of the church in 1937, services were held in the blockhouse.

The parish remained a mission parish until 1837 when the Governor, Sir John Colbourne, as his last act before leaving office established 57 Crown Rectories and endowed them. As in 1838 there were only sixty Anglican clergymen it would appear that every Church of England Parish had been taken care of and 'established'. Kemptville is one of these historic "57 Crown Rectories".

On 18th. November 1842, Truman Hurd and his wife, Abigail made permanent provision for the endowment of St. James' Church and of Christ Church in the township of Marlborough and also for the support of a Protestant Clergyman.

In 1848 Rev. Patton was appointed to Cornwall, in 1849 he became Rural Dean of the Johnstown Deanery and in 1862, on the formation of the Diocese of Ontario he was appointed Archdeacon.

His first wife, Harriet, is buried in St. James' cemetery. Several of their children were also interred here and one of them, Alfred, who died in 1902 was son-in-law to

John Stannage. Harriet St. leading from the Church to the Rectory is no doubt named after Patton's first wife, while it is possible that Georgiana St. could be in memory of his second.

Little is known of the events of the next fifteen years but conditions in the parish would appear to have deteriorated because in an article published in the 'Dominion Churchman' it states that "the area surrounding Kemptville contained settlements with large numbers of nominal Church people who seldom or never came to church. Young people were growing up in total ignorance of the Church and in danger of being absorbed by the various sects".

With the coming of Rev. John Stannage in 1866 the parish became the scene of great activity and expansion. Fortunately, Stannage kept a diary or journal and also during his time records of services, account books and minutes of Vestry Councils were not only kept but preserved.

On June 9th, 1866, he wrote that "The rectory of Kemptville offered...I have accepted..There is much less traveling there than here (Augusta) there being only one congregation that I am strictly bound to take care of...So I need have no more wheeling about unless I like. Still I see well that there must be a Church erected at Oxford Mills as soon as possible..."

The minutes of the Vestry Councils give details of discussions as to whether the pews in St. James should be declared rent free. In 1867 it was deemed "necessary and very desirable that the pews be free at evening and other special services" and in May of that year it was decided that "for any rents not paid the pews be declared vacant and let accordingly". Times have not changed! The Vestry then, as now was short of money.

On Friday 31st day of May A.D. 1867, Robert Leslie writes in his beautiful script that "55 persons were confirmed by the Lord Bishop of Ontario." Also present were Rev. John Stannage and clergy from Merrickville, North Gower and

Mountain. "The day was beautiful and the Service most effective and impressive." There were 298 in the congregation and the offertory amounted to \$4.75.

Although suffering from poor health Rev. Stannage did not take life easy in his parish. He embarked upon a building programme and his diary is full of his hopes and plans for his "people". In February, 1868, he contracted for the frame of a Hall to be put up. This was to be called St. James' Hall and used for Sunday School and other parochial purposes. In April, Wm. Bottum gave the Vestry a "good and sufficient Deed for a piece of land adjoining the Burying Ground". For this land all outstanding pew rents owed by Bottum were cancelled and he was to be permitted to occupy his present pew, free of charge during the current year "in full consideration of the value of the said land".

On 4th May the cornerstone was laid during an impressive ceremony in which the Sunday School took part. After the service was over "the most hearty three cheers for the Queen were given, the children being those who enjoyed them most".

Thomas Thompson was appointed Sexton at this time. Stannage writes "Got them to increase the Sexton's salary so as to have him to attend the week day Services". Thompson was to receive \$50.00 annually for "washing and cleaning the Church, cutting firewood, making fires, ringing the bell, trimming and lighting the lamps. For digging graves and attending funerals from 1st December to the 1st April he was to receive an extra \$2.00. For performing the same duties during the better months of 1st April to the 30th November he would be paid \$1.50. Several years later his salary was raised to \$60.00 p.a. but the rates for funeral services remained unchanged. When, in 1871 his duties were increased to include heating and cleaning St. James' Hall he was given an extra \$13.00 p.a. In 1877 he was allowed \$2.00 in summer and \$2.50 in winter for digging and filling in graves. Winter hours were to be reckoned from 15th November to the 15 May. In 1884 his salary was raised to \$80.00 p.a. but this was to include all his services to Church, Hall and cemetery.

In April, 1869 the Vestry gave Rev. A Spencer, the Curate permission to occupy his pew free of rent. At the same meeting rules were drawn up concerning the Burial Ground which stated that "those who pay Pew Rents or pay towards the Clergyman's stipend may be buried for \$1.00." Those who paid neither were to be charged \$3.00.

Also recorded was the fact that "thanks were tendered to Rev. Spencer for his valuable services in improving the Church music; to Miss A. Bower for her kind services as organist and all the Choir...for rendering the music in the Church effective". It was not until 1887 that the organist was voted a salary. This was \$50.00 per annum, to be paid quarterly. The following year it was raised to \$52.00 p.a.

On 10th June, 1869, the foundations of St. John the Evangelist, Oxford Mills were dug and on July the 29th the corner stone was laid. This was the eleventh church that Stannage had had built.

By 1870, with funds from England helping to swell the amounts raised by the parishioners Stannage could record that St. James' Hall "was finished, painted, seated, fenced and beautifully arranged with pictures and illustrations of the Scriptures and two hundred volumes of new books for the children to read." The pictures and books were brought back from England by Stannage after one of his fund raising journeys.

The same year it was voted to take "the payment of pew rents in silver at par and all pew rents...must be paid in Bankable funds". Sixty one people were confirmed in May.

In 1871 the Vestry "deemed it necessary to purchase an organ for St James' Church" and the amount of \$400.00 would be raised by the joint note of eight Vestry members.

In April, the foundations for St. Paul's, Marlborough were begun and the church completed two years later.

In 1873 a petition was made to Synod requesting permission to sell certain plots of Church land in the village and with the proceeds purchase land adjoining the parsonage.

A special collection was to be made in 1874 "at an early day" and the proceeds applied in "liquidation of outstanding debts".

On April 30th, 1874 Archdeacon Patton died and at a special Vestry meeting in July it was agreed "to make an earnest effort to obtain the required funds to erect a neat stone Church to the honour of Almighty God and in Memory of the late Venerable Archdeacon Patton". This Memorial Church was to replace the frame church built during the early days of Patton's ministry in Kemptville. The original building had been altered and added to until it was three times its original size but it was now too small for the growing congregation. The new church would serve as a lasting memorial to Archdeacon Patton who "stamped an impress of integrity, loyalty and Churchmanship which can never be obliterated". On 24th July, the Lord Bishop was "respectfully requested to issue a Pastoral commending the Archdeacon Patton Memorial Church fund to the liberality of church people of the Diocese. (The Bishop refused the Pastoral but granted a letter).

In 1875 the records show that Sunday School was held at 9:15 a.m. on November 21st with sixty-eight children and eleven teachers.

A note written in Robert Leslie's careful script on 22nd January 1876, states that a Missionary Meeting was not held as planned "due to a sudden affliction which befell the Curate's family..viz. the death by drowning of his fifth child, Robert, age three years, five months and five days".

On October 9th the largest Confirmation Service to be held in the old church took place with ninety four persons being presented.

Money for the new church was raised both locally and with the help of Rev. Stannage's friends in England. On Tuesday 28th May 1878 the corner stone of the new building was laid by the Right Reverend Father in God, John Travers, Lord Bishop of Ontario. Forty eight persons were confirmed that day.

In January, 1879, the first Divine Service was held in the new Church at Oxford Station.

NAMES OF SERVICES BOOK

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Page from a Record of Services Book for the 28th May 1878,
 being the day on which was laid the Corner Stone of the
 Archdeacon Patton Memorial Church.

In February, a meeting was held at Acton's Corners to make arrangements for the building of St. Augustine's Church. "They appointed a day to haul stone and sand and promised timber and all the labour day they could give." Stannage continues, "I explained to them beforehand that the Church I wanted them to erect was part of the true Catholic and Apostolic Church organized by Christ and His Apostles and no sect formed by man, however good it may appear to them could compare."

In April, a memorial was to be presented to Diocesan Synod requesting their sanction to Mortgage the Patton Memorial Church for the sum of \$2,500.00 payable in five yearly instalments of \$500. This was changed in May to a motion that "with a view of settling existing liabilities and getting the Church in a position whereby the Congregation can worship therein...the Church and grounds thereof to be mortgaged for \$4,000 on the most favourable terms."

On 25th November 1879 St. Ann's Church, Oxford Station was consecrated.

In May 1880 Rev. John Stannage died and an item in the Accounts Book notes that \$7.40 was paid for Mourning Drapery for the Church for Rev. Stannage's funeral. The first Vestry Meeting with Rev. Parnell as Chairman (April 1881) records that he has already tendered his resignation. This was noted with "very great regret" and the Vestry requested the Bishop to meet with them so "that the great injury that the Parish will sustain if such is carried out" can be laid before him.

Rev. Charles Emery was appointed Rector in 1881 and he determined to complete the task begun by Stannage. During the years that followed the main discussion topic was how to raise the money needed to continue the building of the church and pay off the debt. The Ladies Aid Society are given special mention each year for their "valued and untiring efforts in aiding to meet the indebtedness of the Memorial Church".

In 1884, thirty-four persons were confirmed at the first confirmation service to be held in the new Church. The Rt. Rev. Father in God, John Travers, Lord Bishop of Ontario officiated.

This same year the Society for Promoting Christian Knowledge issued a list of publications that included such titles as "Black Jack, and Other Temperance Tales" and described as "Stories drawn from Low Life, Suitable for Reading to Boy's Classes"; "The Two Violets" a story of "Two Little Girls, showing how Precious Sympathy is to the Poor", and "The Magic Flute" the story of a Foundling, shows that True Progress is not made amid Luxurious Environment, but in Strife with Difficulty."

In 1886 "provision for the erection of a Kitchen to the end of St. James' Hall" was agreed, while in 1888 the Rector addressed the Vestry" at some length representing the state of the Parsonage and showing the necessity of erecting a new building on the present site...a committee appointed to examine the present building and put it into such a state of repair so that it may be made comfortable for the time being".

Rev. Emery notes that Lent of 1890 "was better observed in Kemptville this year than any previous year...during Holy Week, 1,209 people attended services and Easter Sunday was without exception the grandest service held in St. James' Church...This church was never in so healthy and flourishing condition before. All Glory to God".

On 25th May Lily Bouchier Emery was one of fifty three candidates who were confirmed by Bishop Lewis. Daughter of Rev. Emery she attended school in Kemptville and later gained her B.A. and M.A. degrees at St. Hilda's College at a time when education for women was not considered essential. She was the first woman to be awarded a Trinity College scholarship and later joined the religious life in the Sisterhood of St. John the Divine, as Sister Christabel. She was awarded the honorary degree of Doctor of Divinity

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in 1956, the first woman in the Anglican Church of Canada to receive this form of recognition.

On 6th November 1890 a special meeting was convened "to see about lighting the Church with Electric Light. After considerable discussion the meeting was adjourned until further notice". There would appear to have been no recorded discussions after this but on a scrap of paper someone has noted that "Electric light in use for the first time in St. James' Parish Church on Wednesday August 23rd 1899. There being four reflectors for the Nave and Chancel with two lamps for each entrance to the Church -- two within and two without, also one standing lamp on the organ. There being - lamps each 16 candlepower costing one hundred and fourteen dollars." In the minutes for 1900 a vote of thanks is given to W. T. Ritchie and others who assisted him in procuring the Electric Lights for the Church.

Another entry for 1890 mentions that representatives were chosen to attend the first meeting of Village Council "to explain the necessity of having a ditch or drain opened on Harriet St. to carry off accumulated water and therefore prevent further injury to the foundations of St. James' Memorial Church."

Rev. Emery gave a detailed report concerning the payments on the Memorial Church and stated it was the "obvious duty of every member - young and old - to assist in paying the remaining balance of the 'Debt of Honour (\$1,200.00) due at Easter." He asked for a "systematic plan by which the the debt will be removed and the Church consecrated...amidst the rejoicings and loud Hosannas of a delighted and grateful people.

By Dec. 29th 1891 the debt was reduced to \$650.00 and an effort was to be made by means of a subscription list to raise this amount on or before 1st July.

Unfortunately for some years after this date the minutes record little more than votes of thanks and lists of names so there is no available record for 28th June 1894 when the debt was paid and St. James' Memorial Church consecrated.



Exterior of Leslie Hall



The present Rectory building.

In 1898 "The Vestry humbly request the Synod, through the Rector to grant permission to Mortgage with a view of building a new Rectory". Permission must have been granted because in an Abstract Statement of Receipts, Disbursements, Assets and Liabilities there is an entry of \$50.50 for the Debt on the Rectory in 1901.

In 1902 the population of St. James' Church was 414 members. This was excluding Marlborough.

In 1903, Rev. Emery retired from active work in the parish and the Rev. W. P. Reeve was appointed as Vicar. He was given permission to keep a horse and assured that the parishioners would provide the necessary accommodation for the same.

In 1904 thanks were tendered to Thos. Johnston for presenting a furnace to the Church. An amount of \$315.00 had been collected for the Spencer Memorial Fund and the Vestry agreed that the Vicar should receive a minimum annual stipend of \$1,000. The Sexton, Mr. Thos. Thompson received the thanks of the Vestry for his forty years of faithful service and their sincere good wishes that he might soon recover his usual health. Electric light was put in the Rectory and in September the Sexton resigned and the Vestry sent a copy of their resolution to the 'Kemptville Telegram'. In this they record "their deep sense of obligation for the faithful services rendered through Storm and Sunshine. He had ever been present at the post of duty and ever manifested a loving interest in the Welfare of the Parish". The resolution was also entered into the "Archives of the Church as a lasting testimonial to his fidelity and zeal".

In 1906 a new church, St. Paul's, was built at Beckett's Landing.

An Easter Letter to all members from the Churchwardens in 1907 states that "meanness in giving to the Church should find no place in a Church of England Parish, least of all in the ancient and honorable congregation of St. James... Therefore let everyone give...Balance to be covered by Easter Offering \$61.69. DO IT!!

On 1st April 1907 the decision was made to build a new

Parish Hall and it was to be dedicated to the memory of the late Robert Leslie. Leslie's beautiful, even, copperplate, handwriting recorded the Vestry Minutes for some thirty years. He was also a Lay Reader, Lay Delegate to Diocesan Synod, he was Church Warden, Treasurer of St. James and also Sunday School Superintendent for over fifty years.

In an old book of poems is one entitled "The Honest Heart" and dedicated to Robert Leslie Esq., Kemptville. Unfortunately the cover and end pages are missing and the only clue to the poet's identity is that he was an Irish immigrant. He obviously thought very highly of Leslie and in every verse praises his "leal" (loyal) heart, preferring such a man to "sunshine friends" with their smooth tongues, wealth and ambition.

"The true, leal and honest heart,
Will stand life's bitter storm".

The 25th Anniversary of the Memorial Church was celebrated in May and it was renovated and re-furnished. This year saw the introduction of a vested choir.

In October, Rev. Emery died. He was a native of Cambridge, England. A contemporary of his speaks of his "faithfulness, efficiency and conscientious discharge of duty". He was also "kind and considerate", and was long remembered for his beautiful terraced flower garden that led from the road up to the Rectory on its hilltop site.

Rev. Reeve was appointed as Rector and in November, Leslie Hall was mortgaged for the sum of \$6,000, "the same to be used in paying balance due of the cost of erecting said Hall". In the minutes of the Easter meeting of 1908 is a record of an address to the Rector on the occasion of the first Parish meeting over which he presides as Rector rather than Vicar. He is complimented on the state of the parish, the two thirds increase in Sunday School attendance, the renovation of the Church, the increase in offerings and the new Parish Hall. He is recognized as a pastor and teacher of "zeal, earnestness and ability as well as a competent executive leader and all pledge their loyalty and devotion, not only to their Church, but to him, their Rector".

Later, in the same year, Rev. Reeve resigned and Rev. Rupert J. Dumbrille was appointed and guaranteed \$650.00 p. a. and as much more as the parish could subscribe towards his salary.

The debt on Leslie Hall and the re-decorating of the Church continued to be a worry to the Vestry and led to many hours of discussion concerning the matter. The following years detail many of the problems of finding sufficient money to cover expenses and also pay off the debts.

In 1916 the first mention of the First World War is made when it was decided that "The Rector be appointed to procure Prayer Books for the Soldiers". In April 1919 both men and women were present at the meeting and a resolution "expressing gratitude to Almighty God for His Divine Protection and Mighty Aid throughout the four and a half years of the Great War" was carried by standing Vote.

This 1919 meeting was extremely important because A. Langstaff had "set the ball rolling" by offering to cancel a considerable sum owing to the Dominion Concrete Co., if sufficient money could be collected to pay all unsecured creditors and reduce the Mortgage on the Hall by one half. A wholehearted effort had been made to end the "Notorious Leslie Hall Debt. Mr. Langstaff's conditions had been met and special mention was made of the sustained efforts of the "splendid" Ladies Aid Society and also the "eminently successful Young People's Guild. The congregation also owed "a deep debt of gratitude to the unsecured Creditors, not only for patiently waiting over a period of ten years for payment in full but also...in almost every case no interest was demanded and in addition a reduction of the original bill was made".

Rev. Dumbrille was also congratulated for his "untiring and undaunted perseverance" in the matter of the Debt. For the years that the Dumbrille's served St. James there was constant reference to both he and his wife and their "earnest and persistent" endeavours in attending to Church and Parish.

In April 1920 a motion that the Parochial year end on December 31st and not at Easter was carried and the request

forwarded to Synod. In August funds were needed to re-roof and re-wire the Church.

In January 1921 the Mortgage remaining on Leslie Hall was \$3,000. On 14th January 1924 after the Annual Vestry Meeting "a very pleasant event took place" during the social evening that followed. The Bishop "who had remained over, ignited the Mortgage, (On Leslie Hall) which soon vanished in smoke. He declared the Mortgage well and truly burned".

Unfortunately, it was not only the Mortgage that got well and truly burned. That same night Leslie Hall caught fire and was severely damaged. Eye witnesses still remember the horror and feelings of crushing disappointment and despair among those who had worked so long and so hard to clear the debt. However, in keeping with the "work to win" attitude so evident in the Church at that time everyone rallied and provided not only hot coffee and sandwiches but also dry socks for the water soaked, ice coated firemen.

The rebuilding of the Hall was begun immediately and again the strength and leadership of the Dumbrille's was much in evidence. Affection and respect for the Rectory family is found not only in the staid record of the Vestry Council minutes but is still alive and evident in the town today. People reminiscing about the "Dumbrille Days" remember how hard the many groups belonging to the Church worked but in every instance they also remember the fun and fellowship that existed in the triangle of The Church, The Rectory and the Storey Home.

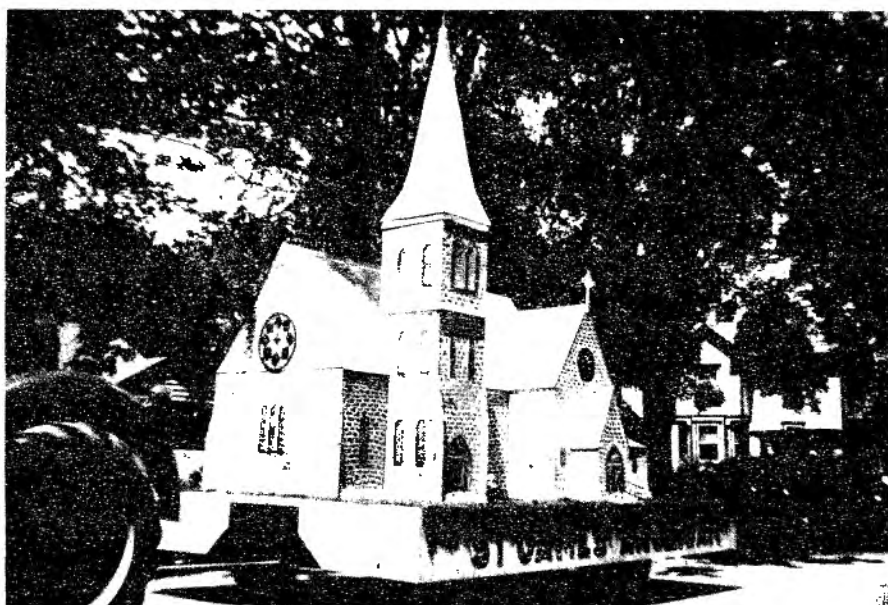
In August 1927 a reception was held to welcome the new Rector, Rev. de Pencier Wright and family. The next ten years saw the purchasing of a new organ (1929) and constant repairs and painting to the Church, spire and Hall.

Mr. T. A. Robinson was presented with a ring on the occasion of his 25th year as Sunday School Superintendent in 1930 and by 1932 there were at least 13 groups or organizations giving their reports at the Annual Meeting.

In 1937 Canon Wright spoke briefly of his ill health and expressed his regrets at the prospect of his being forced to discontinue in the service of the Parish.



The old St. James' Rectory now on N. Rideau Street in Kemptville.



The prize winning model of St. James built to celebrate the Centennial of the town of Kemptville.

Photo lent by McClenaghan Family

Rev. Wakelin was presiding over the meeting in 1938 when there was considerable discussion over the lighting of the Church and the changing of the choir vestry to the basement. A year later the interior of the Church needed redecorating because of smoke from the furnace.

In 1941 Mrs. Marion Storey was elected Vestry Clerk; the first woman to hold this office. In 1943 the Cemetery was levelled and seeded and this same year holds the first reference to World War Two when it was noted that there were fifty two names on the Honour Roll. The Church Guild helped redecorate the Rectory in 1944 and a year later Rev. Wakelin warns of the work that will need doing when once the war is over. The furnaces needed repairing, the church needed painting and a Cemetery fence was required. In September there was a discussion concerning the presentation of Prayer and Hymn Books to the returning members of the Armed Forces and also the installation of a Memorial Plaque in the Church. Fifteen acres of the Rectory land was to be sold. The money received was to go to Synod and also to the purchase of a new heating system for the Church.

In 1946 Mr. T. A. Robinson retired as Sunday School Superintendent after forty-two years service. He was presented with two chairs.

In 1948 the condition of the old furnace was very poor and a new low pressure steam system was installed. Several improvements were made in 1951, the most important being the introduction of mains water to Leslie Hall, the remodeling of the kitchen and the repairing and painting of the roofs of the Hall and Church. Rev. Kerrison at a Vestry Meeting paid tribute to the late Archdeacon R. J. Dumbrie who had been a well loved and respected member of the St. James family.

More improvements followed when in 1952 washrooms were installed in Leslie Hall. 1953 was to prove another expensive year as repairs were needed to the stone work of Leslie Hall and a Choir Room was made in the basement of the Church. A new organ was needed which would cost in the neighbourhood of \$11,000. It was hoped that this amount could be raised without having to either borrow or canvass. By 1956 the new organ had been bought and paid for. It was

installed on 18th October and a special service was held to mark the occasion. This took the form of Evensong and Organ Recital by the Rector, Organist and Choir of St. John's Church, Ottawa.

It had been decided to convert the furnace to oil heat instead of coal and this conversion as well as the insulation of the pipes was finished in November. A sink and tap had been put in for the use of the Altar Guild. At this time there was a desperate shortage of Sunday School teachers.

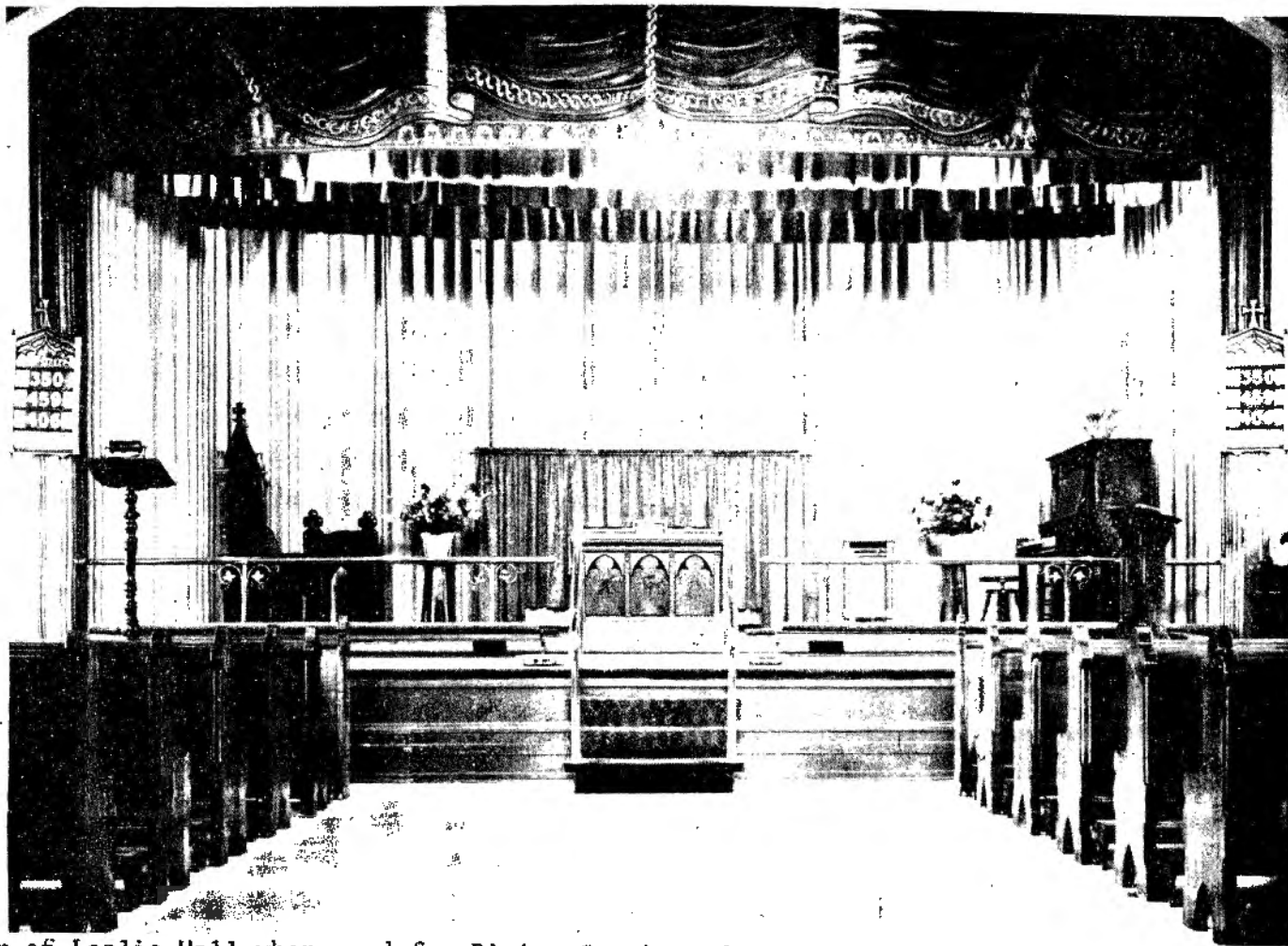
During 1957 much needed repairs were carried out on the Rectory and the Rood Screen which was presented in 1920 as a memorial to Rev. C. Emery was removed due to its rickety condition. The town of Kemptville celebrated its centennial anniversary in this year and special services were held to mark the occasion, not only of Kemptville's incorporation but of the 130 years of the existence of the parish of St. James. The Vestry Minutes record that "A notable contribution to the Centennial Celebrations in the village of Kemptville was a replica of St. James' Church which was entered in the Centennial Parade and won the highest award in its class. It was later exhibited at the Central Canada Exhibition in Ottawa."

In 1959 the Guild and Clover Leaf Club made their last payment on the Heating Fund. This tenth and last payment meant that the "documents pertaining to the indebtedness were burned" and the ceremony was accompanied by applause.

The first service to be held in the new Chapel of St. Luke, which had been installed and furnished in the North transept by the Robinson family was conducted by the Rev. William Robinson. Rev. Robinson, son of T. A. Robinson was ordained in St. James' Church and is now Bishop of Ottawa.

A vote of thanks was tendered to Rev. & Mrs. Kerrison for their "untiring efforts in support of St. James".

On the 25th March 1962 a special service was held featuring Bishop Reid of Ottawa, the organist of St. Thomas' Church



Interior of Leslie Hall when used for Divine Services during the renovations of St. James' Church.

Photo - lent by - Mrs. Mary Wilson

Ottawa and the combined choirs of the two Churches. This was to commemorate the 100th Anniversary of the founding of the Diocese and the consecration of the First Bishop of Ontario, (John Travers Lewis). This year was to prove a busy and expensive time for St. James because extensive repairs and renovations were needed. However, the complete redecoration of the church, insulation, new floors in both Nave and Chancel, rugs and kneelers were all achieved and the Font moved from its original place at the west wall of the Nave to the South Transept. This new Baptistry was presented by the McClenaghan family. During this period of repairs and renovation services were held in Leslie Hall.

Renovations to the Rectory and the installation of classrooms in the basement of Leslie Hall were the projects successfully completed in 1965. The Vestry Council were pleased to record "No debts on the Church"

The Kerrisons presented a set of floodlights to St. James' Church as their contribution to the Centennial Celebrations in 1967. By the year 1969 the Cross and Steeple needed repairing and there was considerable concern expressed about the low number of children enrolled in Sunday School. It was felt that an effort should be made to increase attendance.

There were regrets on both sides in 1971 when it was known that the Rector and his wife were being transferred. The Vestry had regularly acknowledged "with gratitude the calibre of service given by Rev. and Mrs. Kerrison to the parish" and there was a tangible feeling of respect and affection for them both.

Rev. John Hart and family took up residence and were soon involved in the life of the parish and town.

An effort was made to involve more people in the day to day work of the church and it was hoped that it would be possible to include more of the young people in church affairs. In 1972, the Nov. 11th Legion Armistice Service was celebrated in St. James' and the new policy of inter-

communion was followed, "providing all are communicants in their own denominations".

The matter of Union with the United Church was a topic of discussion in 1973 and it was hoped that choir exchanges, corporate communion and the exchange of ministers would be considered suitable inter exchanges by Synod. Later in the same year "Key 73" (evangelical meetings presented by eight denominations in the Ministerial Association) took place following visits to all homes in Kemptville. The possibility of the ordination of women was discussed at a Kingston Congress attended by delegates from St. James.

The Sunday School was experiencing such a large enrolment (over 80) in 1975 that a redistribution of classes was necessary. Two of the small classrooms in the basement of Leslie Hall had been altered to make one large room so that the twenty or more kindergarten children could be accommodated. This gave two classes downstairs, one in the balcony, one in the kitchen, one in the Hall and one on the stage. Baby minding facilities were made available in the Guild Room. A Family Fun Winter Sports Day was arranged so that more people could take part in Church activities.

Rev. Hart and family left Kemptville early in 1976 to take up duty in Napanee after having "spent some of the happiest years" of his ministry at St. James' Church. Rev. Cyril Betts and family arrived in late June.

Plans were begun in 1977 for the celebration of the Sesquicentennial Anniversary (150 years) of the founding of the parish in 1827. On 24th May, the Most Rev. Edward W. Scott, Primate of the Anglican Church of Canada, formally opened the celebrations at a gathering in Leslie Hall. Following the ceremony in the Hall Holy Communion was celebrated in St. James' Memorial Church by the Archbishop.

In June a Parish Picnic was held in Wildwood Park and this was greatly enjoyed by the large number who attended.

In November the Sunday School helped plant crocus bulbs on the Church lawns. This final celebration in Sesquicentennial Year was a preparation for the Centennial celebrations of 1978. The flowering of the crocus in the Spring

would herald the approach of the anniversary of the present St. James' Memorial Church.

The furnace proved to be a matter of concern throughout the winter and it was decided to make its replacement a Centennial project.

Delegates to the Ontario Diocesan Synod have traditionally met in Kingston. For only the second time in history, this year they met elsewhere. Meetings took place at the Kemptville College of Agricultural Technology on 11th, 12th and 13th May.

The main Centennial Celebrations were held on the 27th and 28th May. There was a Reunion Party and Dance held in Leslie Hall on the Saturday evening and on Sunday morning there was a Centennial Service in the Church. Archbishop Watton, Metropolitan of Ontario read the sermon while Bishop Henry Hill celebrated Holy Communion. Canon Joseph de Pensier Wright presented attendance awards to the Sunday School. In the evening the Kemptville Choral Society gave a Musical Evening with spoken commentary as a tribute to Rev. John Stannage.

So ended the celebrations planned to commemorate the laying of the cornerstone one hundred years ago.

" LAUS DEO"

THE FIRST ST. JAMES' CHURCH BUILT IN 1827

The first St. James' Church was situated a little to the East of the present stone Memorial Church. It is known that several alterations and additions were made to this original structure in order to accommodate the growing congregations.

A faded photograph in the Kemptville Women's Institute Tweedsmuir History shows that it was a surprisingly large, white frame church with a tall steeple. A group of people, (the men top hatted) stand against the wall of the church which contains six large windows. Another wall contains two doors and a triple light window, flanked by two smaller windows.

A plan of the pews and seating arrangements in the church was discovered in the Accounts Book for 1867 together with the amounts paid for "Pew Rents".

The Rev. John Stannage writing in his diary in January, 1867 records "We had a sale by the ladies of this congregation of things made by them, and a refreshment table furnished by the people, and the proceeds, \$64. have been applied to the purchase of splendid lamps now hanging in the Church.

On 24th Sept. 1868 he writes "I have also had some beautiful scrolls illustrating Scripture passages placed over and around the Chancel of the Church which gives it a splendid appearance". In the Vestry of the present Church hangs a photograph of Robert Leslie standing before these very scrolls but unfortunately it is too faded for any detail of either Church or scrolls to be distinguished.

A November 1868 entry records that "A missionary box containing articles for sale was received (from England) and the funds so raised were earmarked for the purchase of a Communion Set".

In March 1879 the Vestry Council recorded that it had been decided to grant the old church of St. James "to the Congregation of St. Mary's Church, South Gower, free of cost

OF THE PEWS OF ST. JAMES' CHURCH
KEMPTVILLE - 1867

[illegible]

on the understanding that if any portion of \$600. granted to the said congregation by the Rector can be saved by economy in the rebuilding of the said Church, such portion shall be applied to the Building Fund of the Memorial Church."

ST. JAMES - THE ARCHDEACON PATTON MEMORIAL CHURCH

A special Vestry Meeting was convened on Tuesday 14th. July 1874 "for the purpose of taking into consideration the Propriety of building a Memorial Church in Memory of the late Venerable Archdeacon Patton, first Rector of this Parish."

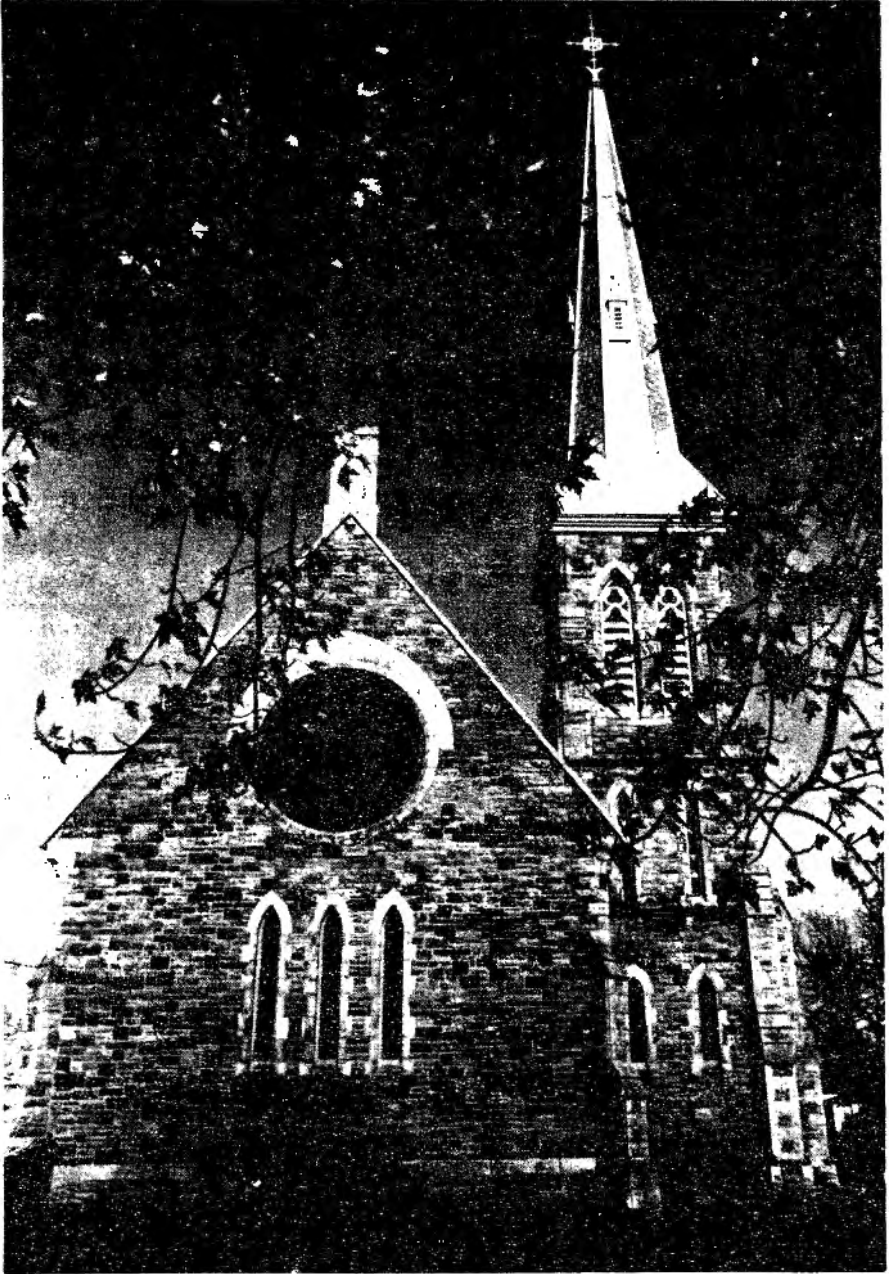
Having listened to the "explanation of the Rector" the Vestry decided "to make an earnest effort to obtain the required funds to erect a neat, stone Church."

Once again, Rev. John Stannage had used his eloquence and powers of persuasion and so was begun the thirteenth church and the fifteen he was responsible for building in his lifetime.

Money for the new church was raised locally and also with the help of Stannage's many friends and contacts in England. As much as one half of the necessary \$22,000. was received in the form of donations from across the Atlantic, much of which was obtained by Rev. Stannage on his last marathon fund raising journey during which he preached 200 sermons, wrote 1,500 letters, travelled extensively and collected "many nice gifts" for his churches.

He was still in England in May 1878 when the cornerstone of the new Memorial Church was laid but writes in his diary on 21st June of that year, "I have lately received the account of the laying of the Corner Stone by the Bishop of Ontario which appears to have been very successful."

Back in Kemptville in December of that year he writes that "the outside of the Church is beautifully finished and when the sun shines upon the gilt cross it looks like another Sun in the Sky". On Sunday 8th December he preached a ser-



Western view of St. James' Church.

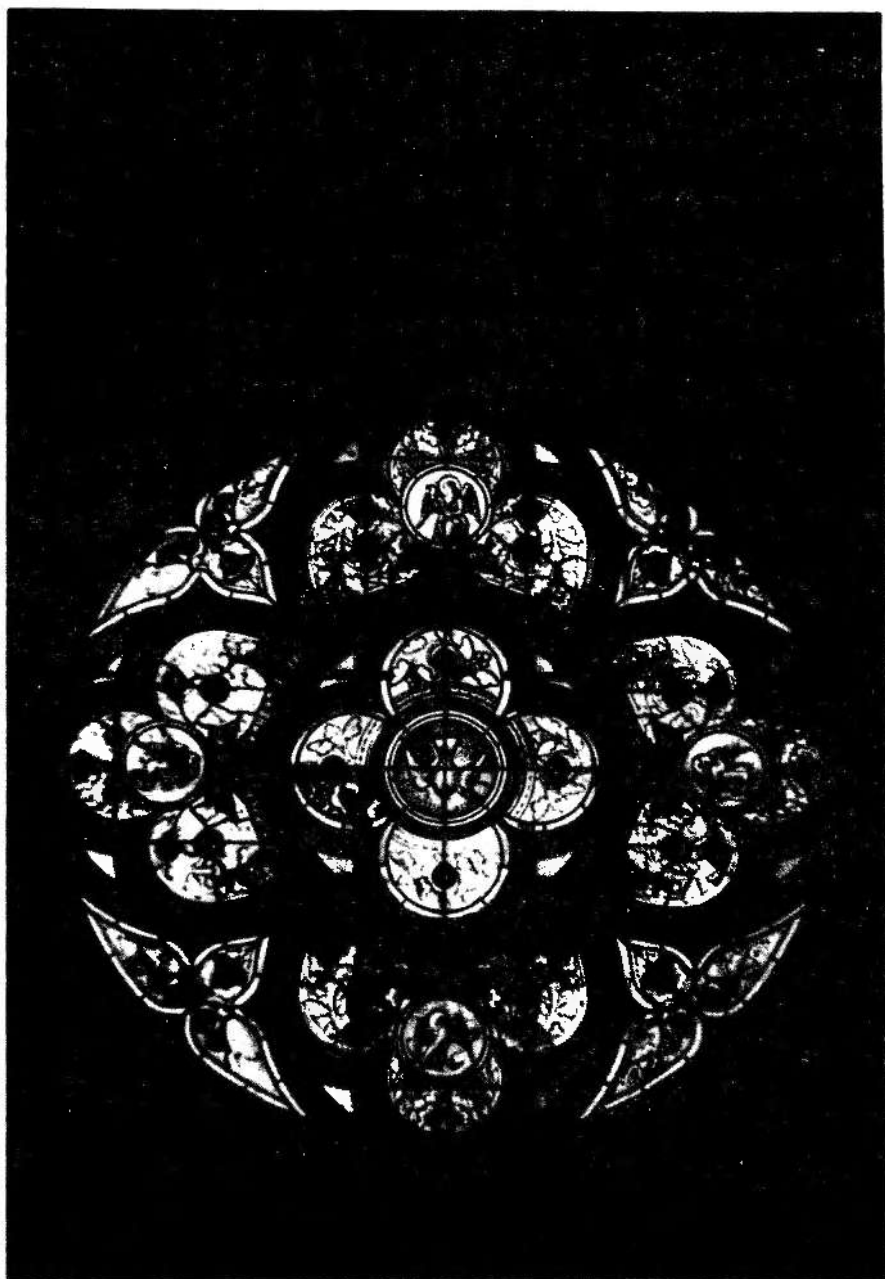
mon because "the sight of a cross upon each gable of the Church having excited much talk among outsiders who pretend to see nothing but the Pope behind it, I thought it good to preach this morning upon the subject, also Spencer in the evening...Our people had need to know what answers to make their ignorant and sectarian neighbours."

By 1880 the building was roofed in and used for worship but unfortunately Rev. Stannage died before he could witness the completion of his "Great Work". He was in Toronto on a visit to his daughter when he was taken ill. She writes that "he had so hoped to return to his Parish to be present at the opening of the Archdeacon Patton Memorial Church on St. James' Day". The congregation placed a plaque near the Chancel steps stating that it was "erected by the Parishioners in Memory of their late Rector, the Rev. John Stannage to whose untiring exertions with the generous assistance of his English friends the completion of this Church is mainly due."

By the year 1894 the debt on the church was finally paid off and on 28th June the Memorial Church was consecrated.

Now, one hundred years later, as we celebrate the Centennial Anniversary of St. James we can see that this building of blue limestone, itself an excellent example of Canadian ecclesiastical architecture in the Gothic tradition, is a unique and beautiful heritage that reflects the continuing interest and devotion of its congregations. Each congregation has donated its share of time, money and energy. Each generation has furnished, decorated and repaired. It is little wonder that parishioners feel intensely and personally proud of St. James' Church, which is indeed a lasting tribute to the ongoing interest and care of so many families and individuals.

Names recorded on the magnificent stained glass windows are a memorial to the people whose names have been noted many times in Church records. They are a roll call of the history of the Church; Bottum, Hurd, Harris, Guy, Perry, Bower, Anderson, Kerr, Lewis, Eager, Jones, Barnes, Ferguson, Stephenson and Storey.



Rose window presented in 1882 by Children of the Sunday School.

The beautiful triple light window at the East end above the Altar is a memorial to Rev. John Stannage. It is mentioned in a letter written by his daughter in which she says the window was "given by his sorrowing family as they knew he had often expressed a wish for one over the Chancel and wondered how he could obtain it".

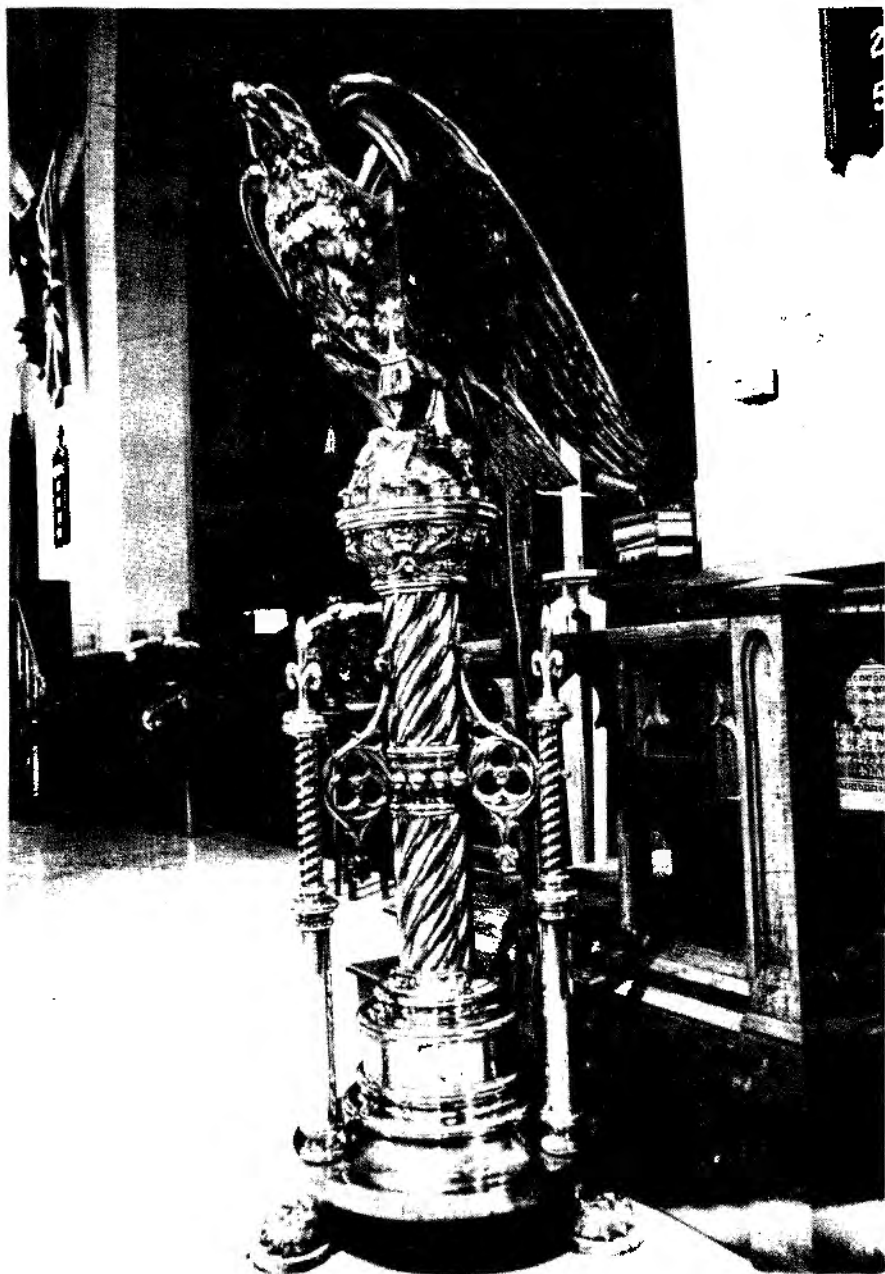
The large rose window opposite, high up in the West wall of the Nave was the gift of the children and young people who walked in procession to present their donations at a special service. The legend "The offering of the Teachers and Scholars of St. James' Church Sunday School A.D. 1882" is incorporated in the window as part of the design.

There are numerous plaques. Some of these are commemorative, others are a record of presentations made as memorial gifts or bequests. To the South East of the Chancel steps one is situated that states that "This Corner Stone of the Church of St. James Erected to the Honour of God and in memory of his faithful servant Henry Patton, D.C.L., Archdeacon of Ontario and First Rector of this Parish was laid by the Rt. Rev. John Travers, Lord Bishop of Ontario May 28th A.D. 1878. "LAUS DEO".

Others are in memory of Eliza Stannage, (wife of the Rector), James Harris, (one time Rector of St. James) and members of his family, John Rath, Albert Spencer, Curate in Stannage's time and his wife, the Hon. G. Howard Ferguson and memorial tablets to those who served in both World Wars.

Other memorials to Rev. Canon Spencer are the large Altar Cross, the Communion Rail, the Pulpit Rail and an eight piece Communion set of solid silver modelled after the famous English Nettlecombe Chalice of 1479.

The Chancel Rail (which is now all that remains of the Rood Screen) is in "affectionate and thankful remembrance of the life and witness of Charles Philip Emery 1881-1907 and Henrietta Louise - his wife". The prayer desk is a memorial to James Harris and Margaret Dougall his wife and was given by their family on the 25th. Anniversary of the Church in 1907. A Bishop's Chair was presented by the



The Lectern in St. James' Church.

Patton Family at the same time. Other memorials and bequests are the altar front and screen, the lectern, the organ chimes, the organ light, the organ itself, the sanctuary light in the Chapel, the railings, the light illuminating the Altar Cross, St. Luke's Chapel, the lights in the church and the Baptistry. Each generation has made its contribution to the upkeep and improvement of the Church.

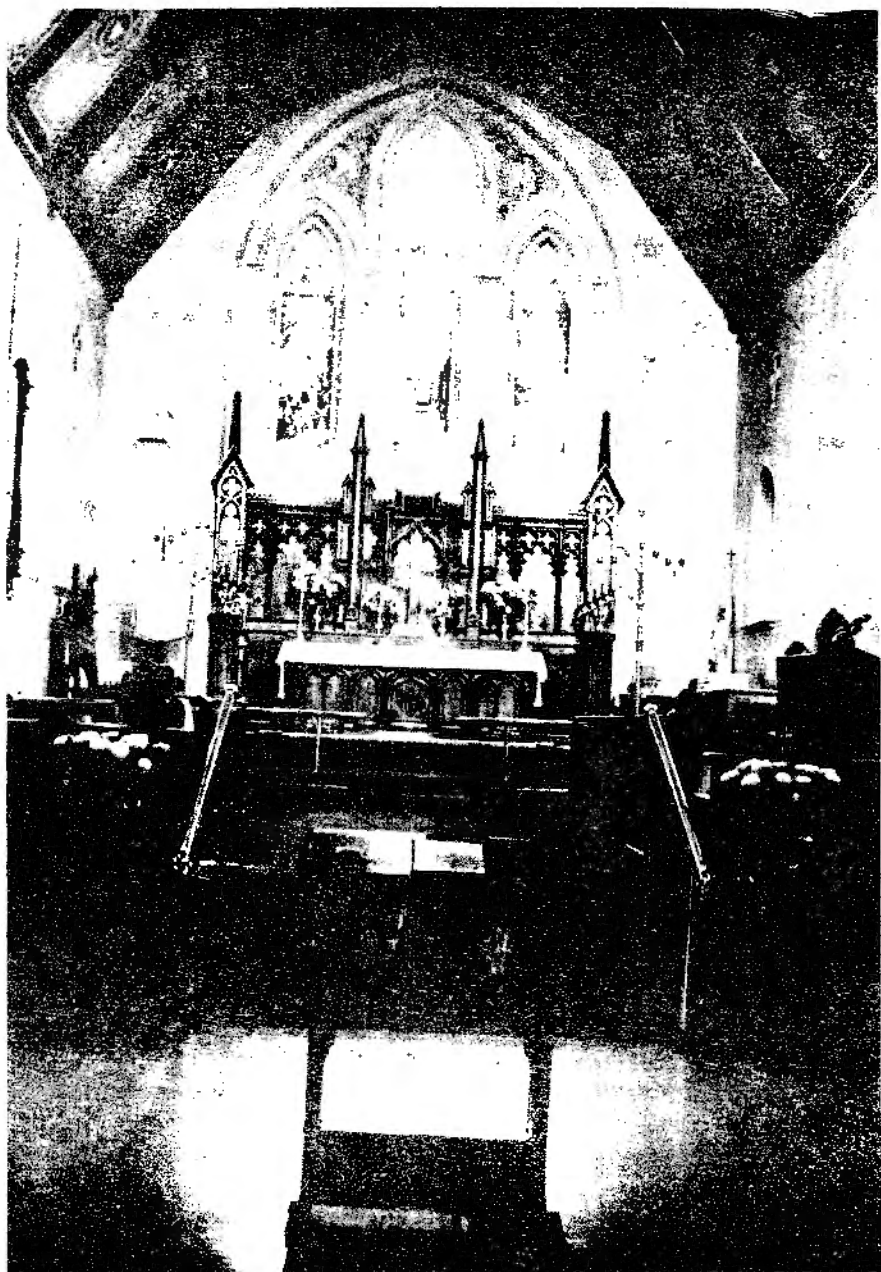
The large candlesticks on the Altar came as a "donation to a mission parish" from St. Paul's Cathedral, London and the Font Urn is inscribed "Formerly used in St. Martin's Church, Canterbury". This vessel was obtained for St. James by Rev. Stannage during his last visit to England. He records in his diary on 23rd Sept. 1877 that he had been given "a beautiful old flagon formerly used in St. Martin's, Canterbury, supposed to be the oldest church in Kent". He continues "the Church of St. Martin built on the spot (some portions of the walls being yet of the same material) where the very first Christian Church was erected in this country and which was found here by Augustine when he was sent here by Pope Gregory to convert the Saxons.

There is a living proof of the existence of the Church of England long before the Pope had anything to do with England. They say there was a church on this spot from the year 170 A.D. That saving and civilizing Gospel of God's dear Son, so early planted in this country and so much wanted in so many parts of Canada."

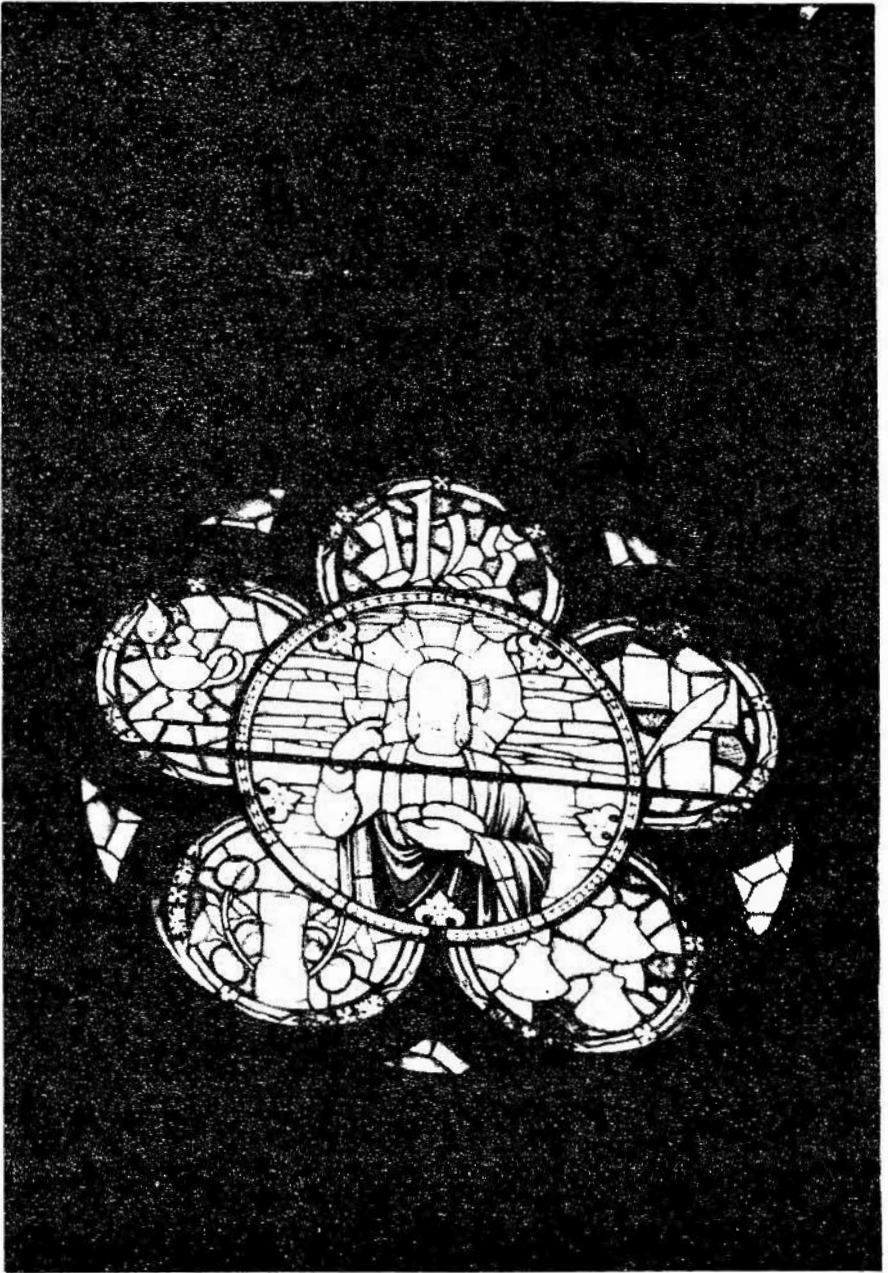
St. James has cause to be proud of its past and the many links with the history of the 'Old Country'.

The six branched candelabra on the Altar were originally from Europe and were a gift to Rev. Kerrison on the 25th Anniversary of his ordination to the ministry. When he left Kemptville he presented them to St. James' Church.

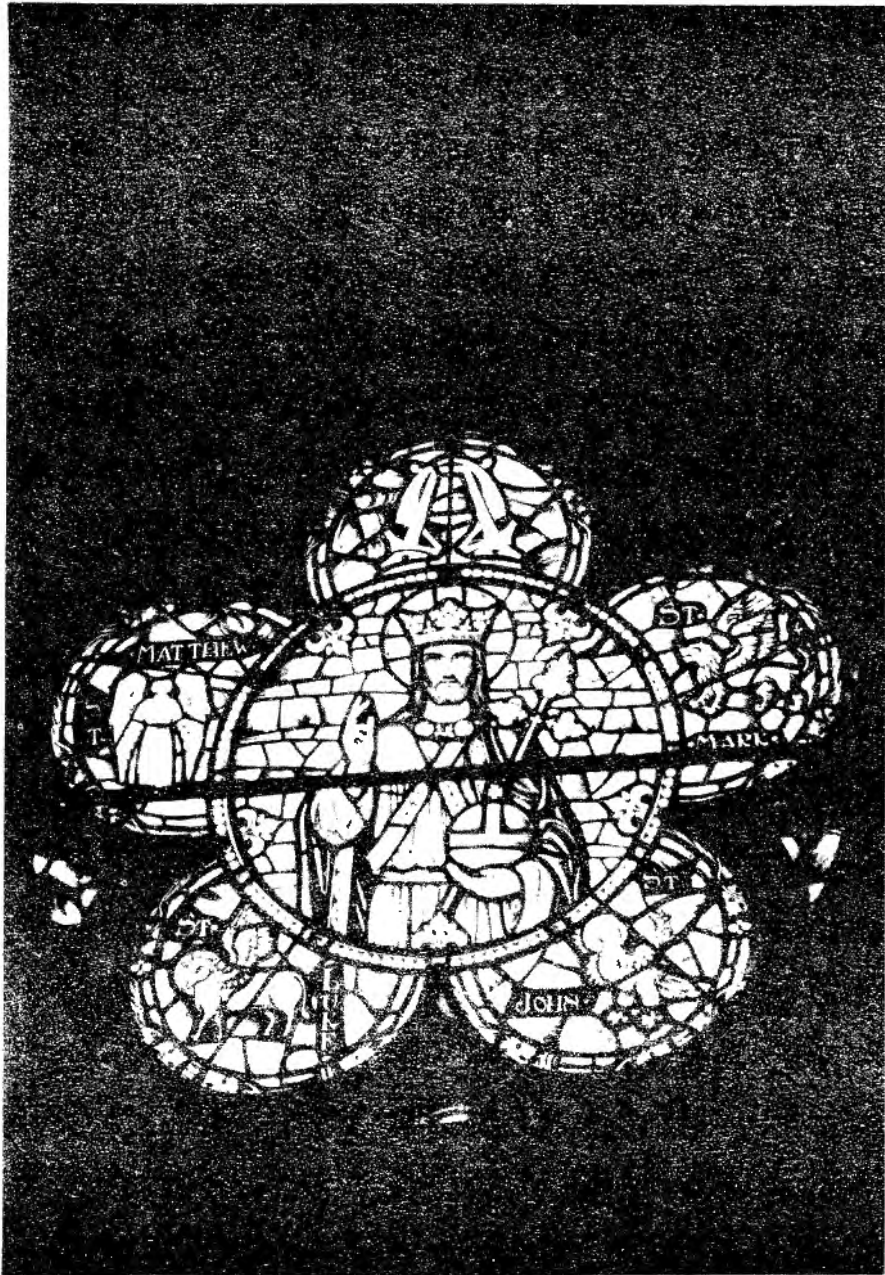
Among those buried in the Churchyard are Harriet Patton, (wife of the first Rector) and several of her children, Rev. James Harris, Rev. John Stannage, Rev. Canon Albert Spencer and at least one of his children. Also buried in Kemptville are Rev. Wakelin and his first wife and Rev. C.P. Emery, whose grave is placed where the chancel of the 1827



Interior of St. James' Church.



Rose window in S. Transept.



Rose window in N. Transept.

church was situated. The wrought iron fence surrounding the Cemetery is made up of sections given as memorial bequests.

The Bell was taken from the original church. Unfortunately, it suffered a mishap while being placed in the new belfry and got cracked. However, it is pleasant to consider that it still serves the congregation after 150 years of service. Hopefully it will continue to ring out in its regular pattern and call Anglicans to worship for hundreds of years yet to come.

ST. PAUL'S MARLBOROUGH - THE RIVER CHURCH

On his arrival in his new parish Rev. John Stannage found that the country areas contained settlements with large numbers of people who seldom or never came to Church. He wrote that "the wants are immense - 3 or 4 congregations could be formed if there was the money." One of these possible congregations was at Marlborough and on July 23rd 1867 he noted "After preaching twice at Marlborough to people who had not been at church for 15-20 years I went there last Friday evening and baptized a woman and nine children belonging to four families. This encouraging sign led me to promise them a fortnightly service on Fridays."

August 21st "I baptized 8 more children at Marlboro'.. only proves the want of more help in this mission."

Dec. 12th "First Communion in my Marlboro' congregation?"

Dec. 20th "I had Divine Service in the school house which was crowded...This time we had 2 lamps and a few candles and not only one candle as last time. Let me hope that things are improving."

Feb. 17th 1868 "Went yesterday afternoon to Marlboro' and got the people to take a paper round to get subscriptions towards a fortnightly Service there on Sundays. I also got two men appointed as Church Wardens so they are getting somewhat into shape. About 50 people were present.

Feb. 19th..."I shall, D. V. build a nice little frame church...one is greatly wanted".

Oct. 21st 1870 "I have since received a sum collected by my old friends (in England) for my own mission with which ...a new church at Marlborough near becketts Bridge...During my sojourn in England Mr. Ray gave me a solid silver soup tureen to be disposed of as I thought best and having sold it...for \$300. the new Church at Marlborough is springing out of it."

April 26th 1871 "We went to Marlborough to lay out the building lot for the new Church".

On the 5th October 1871 Bishop Travers Lewis laid the corner stone of the new church during his visit to the area to consecrate St. John's Church, Oxford Mills.

May 7th 1873 "I was happy to learn that my new Church at Marlborough was opened on Sunday last for Divine Service and that it was well filled. Being obliged to come to Toronto on business I could not have the great pleasure of being present at the opening and the first service."

12th May "My Curate writes that some fanatical Orangemen have pulled down the floriated Cross which I had put upon the Church at Marlboro'. So much for the good Christian Spirit of Orangemen in that place."

25th Dec. 1873 "Had service for the first time on Christmas Day in Marlborough Church."

18th Feb. 1875 "Went this day with the Curate to see the Church of St. Paul's, Marlborough which I had not seen since the people have plastered it. It was the coldest drive I ever remember for only three miles. The snow was above the fences everywhere."

26th Nov. 1879 The first entry in the Vestry Minutes for St. Paul's is the following description which was probably written by the Curate, Rev. Albert Spencer.

"This day the Church of St. Paul, near Beckett's Bridge

in the Township of Marlborough, was consecrated to the Honour and Worship of Almighty God, according to the Rites of the Church of England, by the Right Reverend Father in God, John Travers Lewis, LL.D., D.D., Lord Bishop of Ontario, The Reverend John Stannage, being Rector of the said Church, the Reverend Albert Spencer, Curate of the same and William Hinton and Henry James, Churchwardens. The Reverend Anthony Joseph O'Loughlin, Incumbent of North Gower, and the Rev. William Ashley Read, Curate Assistant in the Parish of Kemptville, were also present and assisted in the service. The Offertory amounted to \$6.10 and was devoted to the Building Fund of the Church."

April 1880 The Annual Vestry Meeting was held and the Building Fund contained \$1.31. "The amount paid the Curate during the year came to \$48.44, besides the present of a fur coat at Christmas."

In 1882 the Vestry decided "to invest the money proceeding from the sale of the Clergyman's horse (\$76.00) in the Post Office Savings Bank, to be drawn out when required to purchase another horse."

On 12th October 1884 the Organ was used for the first time. In April 1885 services were cancelled due to deep water on the roads and the Minutes record that "In consequence of the badness of the road, on account of the freshets and deep flooding of water, in some parts...being six feet deep, the Vestry meeting was not held...until 11th May 1885." A sum of \$61.00 was paid on the new organ and the thanks of the Vestry were forwarded to the organist and choir for their "perseverance in striving to improve the musical part of the service." Rev. Emery recorded in his own notes that "organ and choir in Chancel for the first time - great improvement in the signing".

In 1886 the minutes are extremely short. They mention those present, that \$37. were paid as Clergyman's stipend and that the outgoing churchwardens were thanked and promptly re-elected!

However, in Rev. Emery's own record book he notes that there was a Vestry meeting on 18th May in which he "told

the Vestry that they would have to raise money to support expenses if they expected me to have services in Marlboro' and not to expect me 'till something was done in the way of practical acknowledgement of this work".

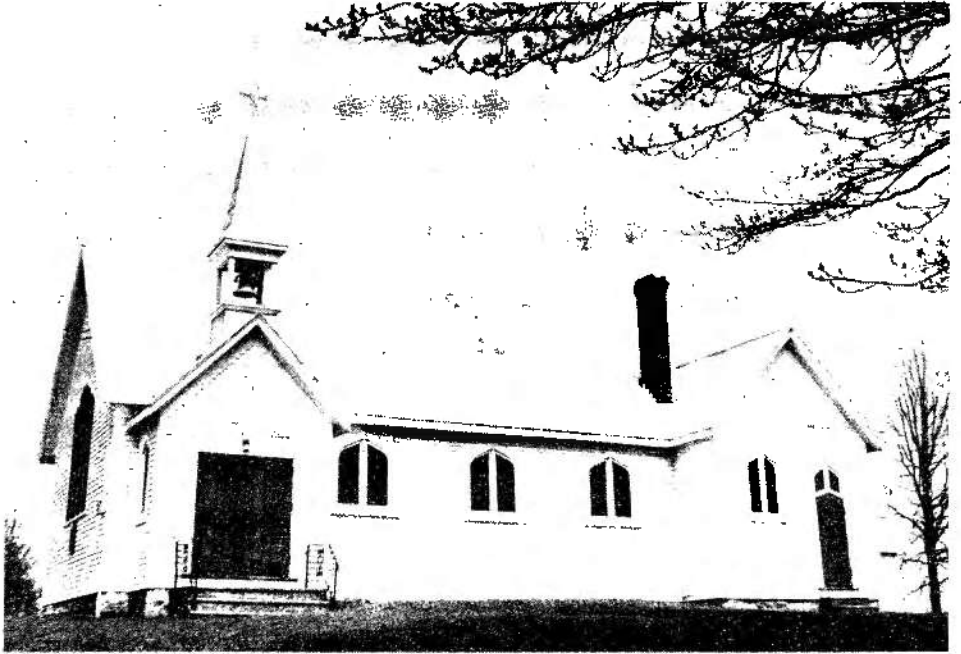
An entry on July 29th states "the Rev. W. A. Read (Oxford Mills) at my request assisted Mr. James the Church Warden at Marlboro' Church to canvass the people connected with St. Paul's congregation to see what they intended doing in respect to support of the services in St. Paul's Church. They made a tour among the people...with the following results". A list of names with their donations follows and the sum collected was \$85.00. Rev. Emery continues..."This is the first approach to putting this congregation on a more practical basis of operation. Nothing is more destructive to the Christian life than to allow people to go on without making an effort to support the means of grace. I had suspended the services from May 18th and I resumed them again on Sunday 1st Aug. when everything showed more satisfactory than beforetimes....The congregation was good and responded and sang much better than usual....It is high time that discipline came to the front. The offertory is now to go to the purchase of wood, etc. for the church."

On the 3rd of August the offertory amounted to 38¢ which was used for wine for Holy Communion.

The minutes remain very brief notes on the names of those attending, these elected to office and the amount paid to the Rector's stipend. This varies from year to year but is usually between forty and fifty dollars. In 1893 "the vestry meeting, on behalf of the congregation of St. Paul's express their thanks for the font presented to them which had been used so many years in the Old Parish Church.

On 15th March 1906 a Special Meeting was held to submit for approval the plans of the new Church. Rev. Reeve explained the reasons for building (unfortunately not recorded) and hoped that the cost would "likely be not more than \$2,000.). A Building Committee was given the authority to proceed "with the work on the day labour plan".

At the Annual Vestry Meeting at Easter 1906 Henry James resigned after thirty years service as Churchwarden and Rector's Warden.



St. Paul's Church, Marlborough. The River Church.

On Saturday June 23rd 1906 between two and three hundred people braved bad weather to attend a ceremony described in a newspaper cutting as laying the corner stone. However, Rev. Reeve in his description of the event states that "there was no laying of a corner stone as the old foundation was used. A marble tablet having the date A.D. 1906 figured in the ceremony." Mr. R. L. Borden, K.C., M.P., spoke for thirty minutes and was accompanied by Dr. Ferguson. Also at the event were ministers from not only the Anglican churches but from Presbyterian, Methodist and Baptist congregations. Over one hundred dollars was raised by the sale of dinner and tea and donations of a further \$96. are noted. The entry ends "Great interest was manifested in the new building and the earnest given of new life and enthusiasm in this congregation. Laus Deo!"

On October 25th 1906 "This day at the hour of 7:30 p.m. was consecrated to the Honour and Worship of Almighty God the new church of St. Paul at Beckett's Landing in the Township of Marlboro' by the Rt. Rev. William Lennox, Lord Bishop of Ontario. Present also were the Rev. W. W. Burton, Diocesan Agent, and the Rector of Merickville and Burritts Rapids. The Petition for Consecration was read by the Rev. W. P. Reeve....The sentence of consecration was read by Rev. W.W. Burton and duly signed by the Bishop. The Kemptville choir was present and the organ was played by Miss Elsie McClenaghan. There was a very large congregation... Exclusive of material used from the old building the cost of the Church was about fifteen hundred dollars of which five hundred and forty was raised by entertainments, one hundred and forty five was S.P.C.K. grant and the balance subscribed by parishioners and well wishers. Thus has God brought to a successful issue the work begun, continued and ended to the glory of his Great Name!"

Easter 1907. "Great satisfaction was expressed at the very favourable condition of affairs". Thanks were tendered to the Vicar for his services in promoting the building of the new church and Rev. Reeve replied by saying he was glad to think that "his faith in the capacity of the congregation had been so nobly confirmed. He wished to express his thanks for the generous Christmas offering and also for the

potatoes...brought to the Rectory". The salary of the Sexton was fixed at \$10.00 p.a. and paid up to date.

In 1910 Rev. R. J. Dumbrille reports that there are 21 families giving 100 individuals in St. Paul's. In 1915 it was decided that the organist should receive \$25.00 p.a. and that the Rector's stipend be raised from \$128.00 to \$155.00 p.a.

The Vestry reports continue to be little more than lists of names of those present and those elected to office. In January 1928 Rev. J. De Pencier Wright "expressed himself well pleased with his charge and with the beauty of the Church and was quite optimistic as to the future in regard to Church work here". In 1929 the Rector reported regular services throughout the year and Sunday School during the summer months. In 1930 Mrs. Mildred Erskine was appointed Vestry Clerk. She records that Rev. D.P. Wright stated "a marked increase had been shown in the past year and that he hoped that in the coming year new cement steps and a bell would be accomplished". The Rector's stipend was paid in full for the past year by twenty two subscribers. The number attending church increased each year.

In 1937 Canon Wakelin took over the Parish and was "pleased with the response and kind co-operation of the people and acceptable gift of the organ from Dr. F. T. Shutt, which is much appreciated". Tribute was paid to the late Rector Canon Wright with a memorial prayer.

In 1943 and '44 services were not held in St. Paul's Church during the winter months from January onward to Palm Sunday. The congregation was invited to attend St. James', Kemptville. This situation continued for several more years with the problem seemingly related to trouble with the furnaces. Various repairs were carried out and general maintenance work completed regularly. An unusual item in 1946 notes that "A committee was appointed to clear the bees out of the Church".

In 1951 Rev. S. Kerrison was Chairman and the time of Sunday Service was to be 9:15 a.m. Rev. Kerrison suggested

that "attending members of the Church visit the non-attending members to increase attendance and interest in the Church". In 1952 it seems that the church was still closed during the winter because it was "decided to have our first service on Easter Sunday at 9 a.m.". In January 1958 a committee was appointed to enquire about the price and installation of an oil heating system.

ST. JOHN'S CHURCH - OXFORD MILLS

One of Rev. John Stannage's first thoughts after visiting his future parish of Oxford was..."I see well that there must be a church erected at Oxford Mills...as soon as possible".

With his usual energy for building new congregations and providing the impetus and funds for a building to house them he was able to write on 3rd Jan. 1867, (less than nine months later) "The people of Oxford Mills, where I go every fortnight have raised \$600. towards a church and a building committee has been appointed and they are about to secure a site. I have offered them 25 pounds sterling out of my Missionary Fund to be paid when the outside of the Church is finished and on condition that I shall approve of the plans ...Miss Ray has just kindly informed me that she and her family intend to assist me.

Feb. 19th "My Oxford Church is not progressing. The people do not appear to be ripe for working properly together at such a thing".

June 10th..."The people at Oxford Mills have agreed upon a site and have hauled the stone upon it for the church giving their work gratuitously.

July 23rd "To my great dismay the Building Committee have refused my plans for the Church ostensibly on account of its expensiveness but really as I believe because I did not employ a man to prepare the plans recommended by one of the Committee...I only asked them to erect the nave of a Church which would not cost more than \$2,000. and they

want to build a whole stone church for \$1,500!!"

Dec. 3rd "Another attempt has this day been made to erect a church at Oxford Mills. Mr. Waugh has finally agreed to give us the deed of the land on which the stone has been hauled on condition that it be erected in four years and finished....The people seem in good spirits about the matter but I can see that it will be difficult to get them to agree to any really good style of building. No truly ecclesiastical church can be erected unless a man of good taste does it all himself."

One can imagine that the Rev. Stannage was not always easy to work with, especially if one happened to have an opinion that differed from his. On the other hand, when one looks at the simple, sturdy beauty of the three Oxford Stone churches for which he was responsible one can be glad that he was determined to have his own wishes put into practice.

March 17th 1868 "What to do I know not. Mr. Waugh, with all of his fine promises, has not yet given us the deed. I am almost forced to abandon him altogether, to take another site and to make another appeal to my good friends...Besides, unless I take the whole thing into my hands they will never agree about the details of the work.

The problems with Mr. Waugh continue and eventually the Building Committee was forced to abandon his offer. On 15th July 1868 Stannage writes..."After nearly two years waiting upon Mr. Waugh for a deed of the land upon which he made the people haul the stone he has managed to throw so many obstacles in the way that the Building Committee were obliged to purchase another site and I wrote the deed and got it executed this day...Tomorrow is fixed upon a Bee to move the stones to the new spot.

For the past two years, while waiting for the construction of a Church services were held regularly in a frame building on Water St. in the village. A copy of the subscription list from January to July 1869 shows that "Charles Jones Jr. is authorized....to collect and receive the following subscriptions towards the stipend of Rev. John Stannage or his Curate doing duty at Oxford Mills for the half year due 1st. July 1869." The amounts ranged from \$7.50 to .50¢ and add up to a total of \$58.00.

Feb. 19th 1869 "Good, kind, Miss Ray, the Angel of God to my mission...informs me that she has \$200. more...at my disposal...this is, I hope, going to give the Oxford Mills Church a push ahead...I am going to offer all this to the Building Committee on condition that they shall take and follow my plans and if they do not, I shall, D.V. build a nice little frame Church at Marlborough, where one is greatly wanted."

March 3rd..."They accepted my offer of giving them whatever I could get from Home friends, also agreed to name the Church St. John's and they are going to draw the timber wanted. Tenders are to be received and the masonry done by the 1st Sept. next...I seem to have at last a manageable Committee."

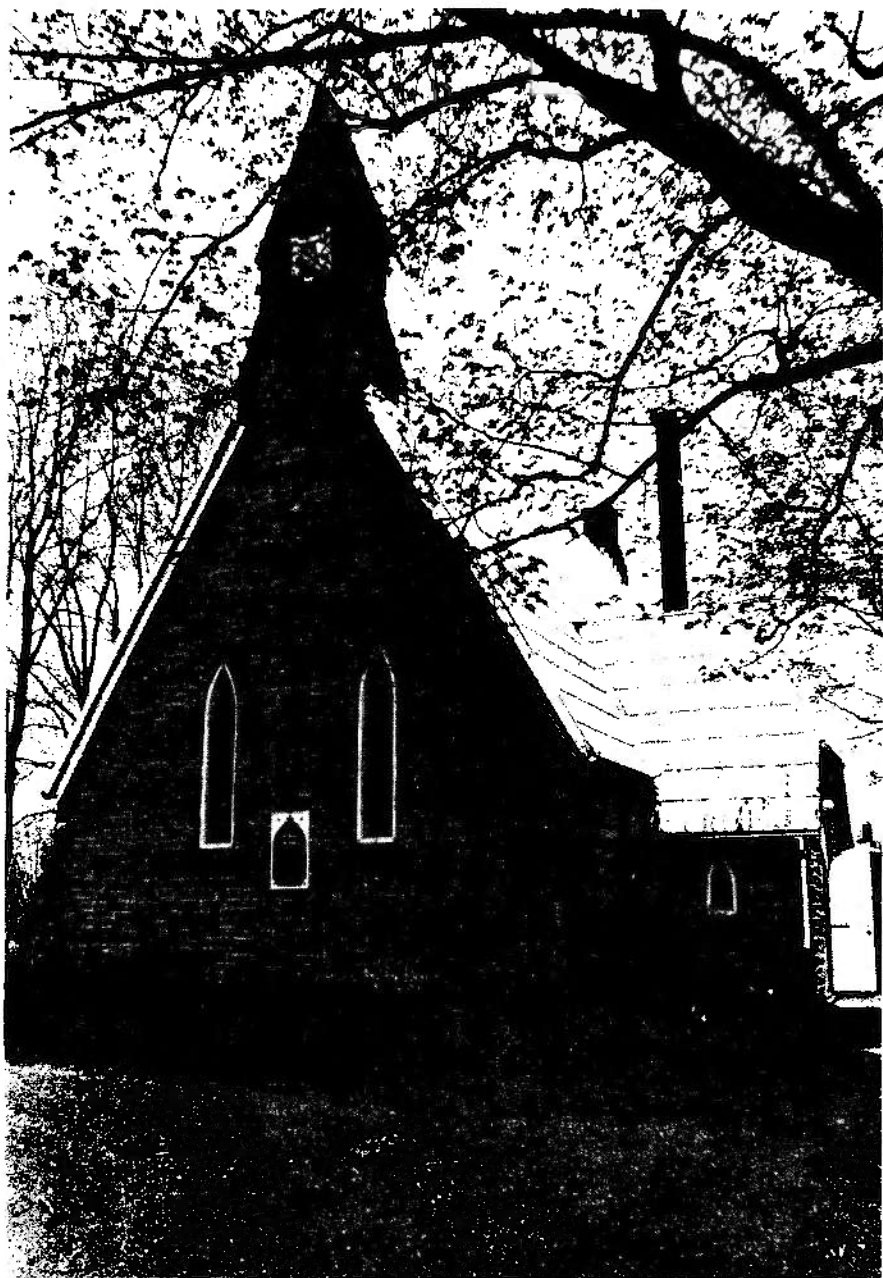
March 20th "Dear Miss Ray writes that she has now 104 pounds sterling in her hands at my disposal..."

March 21st "Went to Oxford Mills this afternoon for the purpose of addressing a few words to the congregation about their new church, and with a view to stir them up I told them of the great help from Home, but at the same time that I was allowed to spend the money elsewhere if they did not do their duty and that I would certainly not give them anything unless the outside of the edifice is first completed. Many a face brightened at the announcement of the good news."

April 22nd "A meeting of the Building Committee took place and decided to take Noblet's tender for the mason work if he could do a first rate job. I was glad to see the men so willing to go on and even to advance their money.

May 15 "This day has seen the signing of the contract for the Church at Oxford Mills as far as the mason work goes."

June 10th " We proceeded to the spot where St. John's Church is to be built and after reading the 132nd. Psalm verse about and offering suitable Collects I broke the sod ...after which 15 men went to work very cheerfully as free labour."



St. John the Evangelist Oxford Mills.

July 29th "The cornerstone of a good stone church was laid at last, after all our delay and disappointments at Oxford Mills by the Archdeacon this day. About 200 persons present. This is the eleventh church of my life! May it be the gate of Heaven to many a soul."

Oct. 21st 1870..."I have spent nearly 11 months travelling in England...I have received a sum...for my own mission with which I am now carrying on the work of my new Church at Oxford Mills...which has been built as far as the masonry work."

An entry on 5th Oct. 1871 records "I had the great pleasure of seeing a neat little Gothic stone church consecrated by Bishop Lewis today. The joy of the people was great".

The first Vestry meeting was held on 22nd. April 1872. Wardens were Charles Jones and Joseph Todd.

Jan. 14th 1879 "A meeting was held at St. John's Church to see what could be done to erect a parsonage house...Only 7 heads of families attended and they needed a Committee of 9 to take measures to remove the old house to make a stable of it, to dig the cellar and to build the walls, haul the stone etc. The building is to be of brick 40x30 with a kitchen in the back 20x20. This house to be built upon 3 acres of land purchased by myself very near the Church for \$350. I promised them \$400.00 when the outside is finished and \$250. when the inside is completed - that is 4 walls and the kitchen. They expressed a good hope and they intend to have the roof on by next autumn but doubt it very much for times are bad and they are very poor. But I was glad to see the excellent spirit prevailing."

28th March 1879 "The people at Oxford Mills encouraged by what I could promise have raised \$1,000. in notes towards the purchase of a large and well finished house. It is perhaps a little too large...but with 2 acres of ground...full of conveniences and all sorts of outbuildings..."

10th April "The deed this day executed. This is one of the most important of all my undertakings. God grant that



Interior of St. John's Church.

it may be to His Glory and that men good and true to Christ and the Church may ever occupy it. There is no parsonage in Canada that I know which so thoroughly reminds one of an English Parsonage House."

30th April, "I have obtained the Bishop's promise to appoint W. A. Read to the Oxford Mission as soon as he is ordained Priest and I have resigned that part of my mission though not yet formally divided."

9th May 1879 "This day W. A. Read took possession of the new Parsonage at Oxford Mills, his parents-coming to live with him.

On the 8th June Stannage left his lodgings in Kemptville and went to live in Oxford Mills with Read. He mentions how comfortable he was and what an excellent housekeeper and cook Read's mother was. Mrs. Stannage, understandably, had gone to live with her daughter in Toronto for the three years that Stannage had been in England. Stannage was himself planning to retire, or at least work on a part time basis "as other old men have been allowed to do" and this is probably the reason that she had not returned to take up residence in Kemptville.

26th Jan. 1880 "the English mail brings me this day the sum of 455.16 sterling. This will enable me to secure the liquidation of the debt on the Oxford Mills parsonage."

29th Jan. 1880 "This day lifted the mortgage, thus saving 5 years of interest." He continues in his diary to explain how he and his "dear Willie" can breathe the pure air in a true church atmosphere now that there is no debt on the property and again hopes that the parsonage will always be occupied by men "good and true" and willing to serve God loyally.

The new Parish of Oxford had been endowed with \$4,000. that had been collected in England for this purpose.

In 1947 the new Rectory, a much smaller building, was erected to the West of the Church. The original, large stone rectory is still in use in Oxford Mills today and



The house purchased in Oxford Mills in 1879 to be the Parsonage.

until recently was a nursing home.

30th July 1944 "An anniversary service to celebrate the 75th anniversary of the laying of the corner stone was held and on 25th July 1954 the 85th anniversary was held.

On 29th July 1969 there was a three day celebration to commemorate the 100th anniversary. Part of the Centennial celebrations took the form of the redecoration of the interior of the Church while a Folk Mass, a Garden Party, a Family Service and a Pot Luck Supper were other functions.

RECTORS OF THE ST. JOHN'S CHURCH AND THE PARISH OF OXFORD

1880 -	Rev. W. A. Read	Rev. W. E. Tilley
	Rev. J. W. Forsythe	Rev. A. F. Dowdell
	Rev. W. P. Reeve	Rev. A. Brandon
	Rev. W. G. Swayne	Rev. A. F. Dowdell
	Rev. T. Austin Smith	Rev. B. Salmon
	Rev. E. Teskey	Rev. C. Betts
	Rev. J. Cantrell	Rev. C. McConnell
	Rev. F. C. Beazer	Rev. R. A. Currie
	Rev. M. J. C. Levason	Rev. S. Spencer-Lee
	Rev. J. Dawe	

ST. AUGUSTINE'S CHURCH - ACTON'S CORNERS

1868 June 4th "Mr. Spencer having already been twice at this place (Acton's School House) I went with him this evening to explain to the people upon what terms they were to have his services once a fortnight...There were 40 persons present and for a work day and for working people it was very good."

Apparently it was difficult to raise enough money to begin building a church so for many years the services were held in the School House. However, while in England on his three year fund raising journey he mentions in September 1877 that \$1,800. has been collected towards the three small churches. In July 1878 Stannage writes that he has been given Holy Vessels for all his churches - also Altar Cloths.

He has also accumulated \$3,000. for the small churches.

"February 5th 1879 a meeting held this day in the School House at Acton's Corners to see what could be done to build His Church. Only 8 persons present and they complained much of the bad times but when they heard what I had gathered for them they took courage and appointed a day to haul stone and sand and promised timber and all the labour they could give."

On 18th March Stannage was able to note that "The people at Acton's Corners are hauling the stone as free labour for their Church."

May 7th "This day the contract to build the outside of St. Augustine's Church, at Acton's Corners in the Township of Oxford between me and Joseph Wilson was signed. It is to be closed in and to have the floors, the doors and windows in and to be finished so far within 3 months for the sum of \$630. - we furnishing the stone, sand and windows with the plates and lintels. The fifteenth church building of my life. God be praised.

15th May "Corner Stone. We drove to Acton's Corners and robed in the Orange Hall and then 8 of us walked in procession chanting the 122nd Psalm until we reached the stone. About 50 persons had assembled on short notice and we had several good speeches...\$8.00 was deposited on the stone which was a great deal more than I expected".

Sunday August 31st "Went this afternoon to preach in the Orange Hall at Acton's Corners. I hope for the last time. Two long sermons made me feel quite exhausted this evening but is it not a privilege to do something in a good Cause? Due to the kindness of English friends I can have St. Augustine's opened and the spire on St. Ann's erected.

4th September 1879 "This day our Harvest Home and also our opening of St. Augustine's. It rained most terribly all morning which threatened to deprive us of the great occasion. But the little Church was well filled and the weather cleared up beautifully so that about 200 persons met in a very nice grove and the women gave them a dinner and tea for a shilling which realized with the offertory in



St. Augustine's Church Acton's Corners.

Church \$40.00.

Four clerical friends came long distances to be with us on this occasion. The Rev. H. B. Patton, son of my late friend the Archdeacon preached the first sermon in that Church.

God grant that it may be the means of improving the raw manners of the people of that settlement. I was pleased to observe a marked difference already. The women especially worked very hard in furnishing the table as well as in decorating the Church. The table being really very pretty."

18th Sept. First Parish Meeting in St. Augustine's "It was found that after all that had been subscribed is collected there will be enough to pay all debts and buy a stove. I was pleased to observe a good feeling as I had done at the Harvest Home Opening."

26th Nov. " Had the great pleasure of seeing three new churches consecrated in three consecutive days. Acton's Corners on Monday 24th, Oxford Station Tuesday 25th, Marlborough Wed. 26th. The people in all the settlements seemed delighted but especially Oxford Station and Acton's."

In the year 1880 the Western end of the parish was made into the separate Parish of Oxford with an endowment of \$4,000. The Rev. William Ashley Read was the first Rector of the new parish.

ST. ANNE'S CHURCH - OXFORD STATION

Rev. John Stannage wrote in his diary..."We are opening preaching stations here and there in school houses with a view to stir up many who live far from the Church or who have no means of coming or who are of no religion."

It is possible that Oxford Station was one of these places but unfortunately I have found very little information about the preliminaries leading to the building of St. Anne's.



St. Anne's Church, Oxford Station.

Sept. 18th 1877 "Have now collected (in England) one thousand, eight hundred pounds sterling for my three small churches.

July 11, 1878 "Have collected three thousand pounds sterling...also Holy Vessels and Altar Cloths for my Oxford churches."

On 7th January 1878 Rev. John Stannage and his assistant Curate, William Ashley Read, travelled to Oxford Station to make last minute arrangements. Stannage writes "Drove in the cutter through 8-10 miles of snow drifts and we had an upset and rolling over besides hooking another team but happily returned home half an hour after midnight without injury."

12th Jan. 1878 First Divine Service at St. Anne's. The church well filled, many having come for long distances of eight to nine miles through deep snow and rough pitch holes. The Oxford Mills Choir came to assist and the small harmonium which I brought from England was used and the music excellent. One child was baptized (Mary Ellen Sanderson, daughter of the man who had given the site) and fifteen communicants...This little church is named after Miss Anne Ray, Essex, England, who, with her brother and sister for more than twenty years has assisted me in all my missionary undertakings and who is now a saint in Paradise."

Miss Ray, who was an invalid most, if not all of her life is frequently referred to as "dear, good Miss Ray" and "the Angel of God to my mission". Almost every time Stannage received a "budget of mail" from England there was a letter containing a sum of money, sometimes small - sometimes as much as two hundred pounds from Miss Ray. She encouraged him in all his building ventures by promising financial support. Money sent from England and raised in England by John Stannage was to provide as much as 9/10ths of the amount required to build the churches in the Oxford Parish.

Miss Ray died early in May 1875. A stained glass window in the church at Lyn is dedicated to the Ray family who helped Stannage build and complete it.



Interior of St. Anne's Church.

On 31st August 1879 Stannage records "The first vestry meeting at St. Anne. The people elected George Sanderson and the Rector, John Tomkins as Church Wardens. It was resolved to open a subscription paper to raise \$50 to clear the debt on the Church.

This must have been accomplished because an entry on 26th Nov. of that same year reads..."We have just had the great pleasure of seeing three new churches consecrated in three consecutive days, Monday 24th, St. Augustine's, Tuesday 25th St. Anne's and Wednesday 26th St. Paul's. The people in all the settlements seemed delighted but especially Oxford Station and Acton's.

RECTORS OF ST. JAMES' CHURCH

1827-1845	-----Rev. Henry Patton
1845-1851	-----Rev. Harvey McAlpine
1850-1851	-----Rev. F. Tremayne (Asst. Rector)
1851-1856	-----Rev. Henry Plees
1856-1858	-----Rev. Richard Lewis
1858-1866	-----Rev. James Harris
1866-1880	-----Rev. John Stannage
	Rev. A. Spencer (Curate)
1880-1881	-----Rev. Thomas Parnell
1881-1907	-----Rev. Charles P. Emery
1903-1907	-----Rev. W. P. Reeve (Vicar)
1907-1908	-----Rev. W. P. Reeve
1908-1927	-----Rev. Rupert J. Dumbrille
1927-1937	-----Rev. Canon John DePencier Wright
1937-1950	-----Rev. Canon A. G. Wakelin
1950-1971	-----Rev. Stanley Kerrison
1971-1976	-----Rev. John Hart
1976-	-----Rev. Cyril Betts

HENRY PATTON, FIRST RECTOR TO THE MISSION OF KEMPTVILLE

Henry Patton was born at Chelmsford, Essex, England on 27th, March 1806 and came to Canada with his father who was a Major in the 45th Regiment in 1817. He attended Brockville Grammar School and studied divinity at the Theological Seminary at Chambly, Lower Canada.

As a young man of twenty-one he received his first Parish. This was the "mission of Kemptville" and under his care the first churches in the area were built at Kemptville, Burritt's Rapids and Merrickville.

A relative records "So greatly were his pioneer missionary labours appreciated and his personality beloved that when it was sought to transfer him to the parish of Brockville a numerously signed petition was forwarded to the Bishop praying that he might not be removed...Archdeacon Patton was known as an indefatigable worker all through his life." In the 19th Century.. "when the labourers were few, mission priests had difficulties and hardships to encounter such as can scarcely be realized at this day, but whether as a travelling missionary, or later as Archdeacon, he was ever ready at the call of duty. His administrative capacity was very great, hence his appointment by Bishop Strachan in 1849 as Rural Dean of the Johnstown Deanery and later by Bishop Travers Lewis as Examining Chaplain and sole Archdeacon of his large Diocese, which then included also the present Diocese of Ottawa."

Rev. Patton was for many years a close friend of another Rector of this Parish - the Rev. John Stannage. While Stannage was in Nova Scotia, Patton wrote and offered him the parish of Osnabruck as he felt he needed reliable ministers. One can imagine that with their standards of "duty and discipline" and both being staunch, hardworking Churchmen the two had a great deal in common. Obviously, other members of the two families found they had something in common because one of Patton's sons married Stannage's only daughter!

After his departure from Kemptville in 1845 Patton was appointed to Cornwall where he remained until 1871. There he was responsible for the building of the Bishop Strachan Memorial Church. Another similarity with John Stannage was his ability to raise sufficient funds to enable him to erect churches that in many cases are still in use today.

The Rev. Henry Patton, D.C.L., Archdeacon of Ontario, Prolocutor of Provincial Synod was also an active member of many committees and Chairman of the Mission Board.

He was twice married. His first wife, Harriet was an American and is buried with several of her children in St. James' Churchyard. In 1846, Rev. Patton married Georgiana Dodson from the cathedral city of Lichfield, England.

JOHN STANNAGE 1866-1880

John Stannage, born in 1808 on the island of Jersey in the English Channel, completed his formal education in Paris. He was, as were all educated persons in those times, a Classics scholar.

In 1833 he sailed from Jersey to Gaspe with the intention of seeking a position from the Bishop of Quebec among the French population of Lower Canada. He was fluently bilingual in both French and English and there exists some difference of opinion as to which language was his mother tongue. However, he was linguistically well qualified to come to Canada to work among "the neglected colonists, who, in many instances were little better cared for than the heathen themselves".

When his ship landed in Halifax he was persuaded by Bishop Inglis to remain where he was, as there existed a desperate need for missionaries among the fishermen of Nova Scotia. Until the settlements skirting the shore of St. Margaret's Bay could be formed into a distinct Mission he taught in Sackville Grammar School and finally, in June 1834 he was ordained Deacon and began his life's work.

He never enjoyed good health but was always prepared to drive himself to the limit of endurance. "Is it not a privilege to do something in a good Cause?" He remained "on these wild and inhospitable shores" for 23 years until frequent bouts of malarial fever and ague were threatening his life. He left behind him 5 churches, 6 school houses, 4 burial grounds, 2 parsonages, 72 acres in land, an endowment of 1,300 pounds sterling and a good wharf for the Mission.

He went to Welland, St. Catharine's and North Augusta. In each mission he left flourishing congregations, churches, land and property.

He arrived in Kemptville in May 1866 and found himself faced with a tremendous amount of work. Four or five new congregations could be formed "if we had the money". He always needed money. He had to pay for all his building projects, support Curates and also educate the five boys he adopted over the years, through school and College into the ministry. Fortunately he had many friends in England and in answer to thousands of letters he wrote (often as many as 50 a week) they replied and sent sums of money for his use.

With this money he built the Parish Hall of St. James, the churches of St. Paul, St. John, St. Anne, St. Augustine and also the greater part of the St. James Memorial Church. During his life he was responsible for building fifteen churches but St. James was his "Great Work".

In 1879 he was appointed a member of the Executive Committee of the Ontario Synod. He was already a delegate to Provincial Synod, Rural Dean of Carleton (comprising 13 Missions) Chairman of the Rural Deanery Meetings and Rector of Kemptville with congregations at some six or seven points. He had just returned from a marathon fund raising journey to England and was faced with the usual midwinter journey of some 400 miles in open sleighs collecting for the Mission Board.

He writes "I feel as if I had already one foot in the grave; at 71 years of age and with many infirmities and so little able to do my duty how shall I undertake such a task. God send better men to succeed me."

During the latter part of 1879 and early 1880 he provided the Western end of the parish with an endowment of \$4,000. and it was severed, becoming the Parish of Oxford.

Stannage died on 13th May 1880 while visiting his daughter in Toronto so was unable to be present on St. James' Day at the official opening of the Memorial Church. His body was returned to Kemptville and was interred near the Western fence of the Churchyard.



John Stannage's Gravestone. His daughter chose a plain granite cross and had engraved his last words: -

"Nothing in my hand I bring
Simply to thy Cross I cling"

As Stannage lay dying he worried that he had been able to accomplish so little. He felt he had achieved nothing. Hence his last words.

He is said to be one of the most outstanding churchmen in Canada. He lived a life of Duty, Discipline and Devotion. His unceasing toil, his amazing energy, his faith and his vision remain an inspiration to us today.

REV. RUPERT JOHN DUMBRILLE 1908-1927

Rupert John Dumbille was born at Maitland, Ontario on 6th June 1870. His parents were English but the Dumbille forbears were of Huguenot origin, immigrants to England from France at the time of the St. Bartholomew's Eve Massacre.

Rupert Dumbille attended Maitland School, Brockville and Prescott High Schools and later graduated from Trinity College.

At the turn of the century he was a pioneer priest to the Parish of Newington which included Avonmore, Crysler and Newington. As the rectory was at Crysler this meant traveling some thirty miles each Sunday over the usual appalling roads, (or lack of roads).

At Avonmore he met and married the eldest daughter of Mr. & Mrs. Oscar Fulton who were staunch United Empire Loyalists. Mr. Fulton was the Federal Member of Parliament.

Two daughters were born, Mirian Catherine and Dorothy Martha (the Canadian author, poetess and historian). They were transferred to North Gower in those days a long and difficult journey. "The nearest railway station was Osgoode, eight desperate miles away, by stage coach."

Dorothy Dumbille, (Mrs. J. T. Smith) writes "one of our dearest memories is of John (born at North Gower) in his wicker baby carriage with big metal wheels, being passed up and down over the old, yellow painted, kitchen rectory floor, with a hump in the middle where damp and frost had heaved it."

A new Rectory was built and Helen Frances and Oscar Fulton arrived to join the family which was later transferred to Iroquois. The stay at Iroquois was fated to be a short one.

Rev. Dumbrille received an appeal to serve in the Parish of Kemptville which was deeply in debt due to the building of Leslie Hall at the then astronomical sum of \$13,000. Although the move meant not only a reduced stipend but also a loss of seniority caused by going from the Diocese of Ottawa to the Diocese of Ontario, the Drumbrilles regarded it as a "call to duty" and accepted.

Fortunately, the large, brick Rectory in Kemptville had the advantage of electric light and was capacious enough even when their sixth child, Rupert Whitney was born in 1911.

Rupert Dumbrille is remembered not only for his energy but his keen intellect, kindness and ability to solve problems. Dorothy Dumbrille writes "He would choose a text pertaining to a particular problem and enlarge on it until it was understood what the Bible said and what God would have them do. It was not his opinion, he made clear, but God's will and so was specific".

Life as the Rector of a struggling parish and father of a large family was not easy, especially through the years of World War I, the 'Flu' and the depressed years that led to the Great Depression. The work was hard and seemingly never ending but people still recall with nostalgia "Oh! The fun we had then".

Mrs. Dumbrille was a remarkable person who managed six children, a large house, made her own bread, churned her own butter and still found time to be actively involved in the work of the Parish. She was a fund raiser supreme and was famous for organizing concerts, Church Socials and suppers. Once she was up all night working at the ovens of Robinson's Bakery where meat for an Orangemen's Banquet on 12th July was being roasted. The rectory kitchen was often littered with ice chips, puddles and sawdust as the ladies cranked away at the handles of ice cream churns because apart from its expense, commercial ice cream was virtually unavailable.

The concert parties did not only perform in Kemptville but under Mrs. Dumbrille's energetic hand travelled in winter as far as Bishop's Mills. The children all took

great delight in jumping on and off the big flat bed sleighs into the snow and recall to this day the fun and excitement of their concerts. During the influenza epidemic of 1918 the Dumbrilles worked shoulder to shoulder visiting every house where there was illness taking spiritual comfort as well as practical help in the form of food and clothing. People of all denominations were visited regardless of their church beliefs (or lack of belief) and it can be truly said that "He practiced what he preached".

Each May 24th and July 1st the Dumbrille children were allowed to climb onto the flat metal platform at the top of the Rectory roof and watch their father hoist the Union Jack so that it could fly high above the big maples.

During his long ministry Rev. Dumbrille was honoured by his Church on three occasions. He was appointed Rural Dean of Grenville County, Canon of St. George's Cathedral and in 1935 Archdeacon of Frontenac County. Unfortunately, Mrs. Dumbrille was unable to share this as she had died suddenly after an operation in Kingston General Hospital.

Rev. Dumbrille's ministry was during a period of transition. His early days were as a pioneer priest in the 'horse and buggy' age. Travel then was slow and at times virtually impossible. His last years as a minister were spent in the Parish of Napanee during World War II when thousands of service personnel including his three sons were flown to postings all over the world in a matter of hours. When he died in Maitland at the age of 82 it was the end of an era.

However the memory of the Dumbrilles remains fresh in Kemptville. Not because Dumbrille Street borders the rectory grounds but because in the hearts of the parishioners who knew the Rectory family, their achievements are legendary.

CANON JOHN DEPENCIER WRIGHT 1927-1937

Canon John dePencier Wright, eldest son of William Wright and Sarah dePencier, was born at Burritt's Rapids. He graduated with First Class Honours in Mental and Moral

Philosophy in 1897 from Trinity College, where he took his B.A. degree. He received his M.A. in 1898 and his B.D. in 1914.

His first appointment was in 1898 as Rector at North Addington. Four years later he became Incumbent at Roslin. From there he went to Ameliastown, St. Luke's Kingston and in 1927 he was appointed to St. James, Kemptville.

Parishioners in Kemptville still remember the Wright family and are proud to recall that one of the sons, Joseph, was ordained in St. James' Church.

They also remember that Canon Wright was always very fond of St. Paul's Church and thought "his River Church" a beautiful building and was gratified to have been able to increase its congregation.

One of his favourite illustrations was to point out how one progressed in the Church. One began with baptism, "just inside the door", moved to the congregation in the nave, or centre of the Church and finally with Confirmation and Holy Communion moved to the Altar Rail in the Sanctuary.

Mrs. Wright contributed her share of time and energy with her participation in the Missionary work of the Women's Auxiliary and the work of the Ladies Aid Society.

There are three sons. Archbishop W. L. Wright, formerly of the Diocese of Algoma; John Lennox Wright, Headmaster of St. George's College in Toronto and Canon Joseph dePencier Wright, now Priest-in-Charge of All Saints Church in King City.

REV. CANON A. GEORGE WAKELIN 1937-1950

Rev. Wakelin was born in England and completed his formal education at the University of Toronto. Initially a carpenter by trade, Canon Wakelin entered the priesthood as the result of three years in the trenches in World War I. During World War II he again served his country, this time as an Army Chaplain and Chief Air Raid Warden in the town of Kemptville.

He is remembered for his untiring efforts and abilities in involving the youth of the Parish in the activities of the Church. Through his exertions a predominantly adult choir became largely a young persons choir. Young men were encouraged to serve as acolytes. Rev. Wakelin strongly believed that the ritual of the Church combined with Anglican music was automatically spiritually uplifting.

His sermons, always based on New Testament texts and presented without notes or cue cards, were directed to the individual and his/her problems of maintaining high spiritual standards in a materialistic world. His "power of positive thinking" approach in solving problems resulted in his being frequently sought out by parishioners seeking help and guidance.

A keen fisherman and avid Bridge player, Rev. Wakelin did all he could to foster athletic events. He spent a great deal of time organizing and directing under privileged youth to this end.

He was a Mason (Scottish Rite) and a member of the Royal Canadian Legion. His love of "happy" church music is embodied in his favourite hymn, "For All Thy Saints".

Mrs. Wakelin's musical talents were put to good use in the parish. She showed great interest in the choir and was organist for some time until failing health prevented her participation. She was also active in the Women's Auxiliary and the Altar Guild.

The Wakelin's had one son, Noel, who lives in Ottawa. Both Canon Wakelin and his wife are buried in St. James' Churchyard.

REV. CANON STANLEY KERRISON 1950-1971

Rev. Kerrison studied Arts and Theology at Trinity College, Toronto and was ordained Deacon in St. Mary Magdalene Church, Picton on Ascension Day 1940.

The following year he was ordained to the Priesthood in St. Paul's Church, Kingston. His first appointment was in June 1940 to the Mission of North Frontenac and North Addington. During 1946 he became rector of the Parish of Kitley and in 1950 was transferred to Kemptville.

During the next 21 years he worked "faithfully and untiringly to make this parish one of the most successful and outstanding parishes in the Diocese. His bright and happy disposition made many friends wherever he went."

During his ministry many major repairs and improvements were completed on all the church property but the most costly and ambitious project was the complete redecoration and repairing of St. James' Church. The Vestry Council minutes record how when money was needed for these undertakings Rev. Kerrison would offer to "sit in the Church to receive pledges." That the pledges were both given and honoured is evident in that the Vestry could frequently record "No debts on the Church."

Rev. Kerrison had a small printing press in the Rectory basement and on this he would set up the type necessary for printing bulletins and posters, etc.

In 1968, Bishop Evans made him a Canon of St. George's Cathedral, Kingston and in 1971 he was appointed Anglican Hospital Chaplain in Kingston. He retired from the active ministry in December, 1976, but has accepted the post of Hon. Assistant at St. Paul's Church, Kingston.

Mrs. Verna Kerrison, a graduate of the Toronto Conservatory of Music was always very active in the work of the Parish. Her musical training was a valuable asset. She served as Church organist for several years as well as being Musical Director of the extremely popular Minstrel Shows. These were an annual highlight in Kemptville entertainment and were staged by the St. James' Men's Club. Proceeds from these shows were largely responsible for the installation of a new furnace in the Rectory.

Mrs. Kerrison was the founder of the A.C.W. at St. Paul's Church, Marlborough which organization made her a Life Member of the Diocesan organization. She is also remembered for her many years of service with the Altar Guild at St. James'.

JOHN HART 1971 - 1976

Rev. John Hart was born in Brooklyn, New York. He likes to make it clear that he was eligible for a British Birth Certificate. He was educated at Dundas Public High Schools and Westdale Collegiate in Hamilton. Before entering University he served an apprenticeship as a machinist and was to find this practical training to be most useful in his ministerial calling.

In 1950, John Hart married Ileana Macdonald, of Ottawa. He studied at Trinity College and was ordained deacon in Dec. 1952 and priest in Oct. 1953. He served in the parishes of Kitley, Reddingdale; Cataraqui, Collins Bay and then went to Toronto where he continued with further studies at the University of Toronto. From there, the Harts and their three children came to Kemptonville.

They arrived at 3 a.m. on 28th July 1971. In spite of the time of arrival they felt that a warm welcome had been provided. The house was ready for occupation, there was food in the refrigerator and the lawn had been freshly cut. It was the beginning of what was to be five happy years in St. James' Parish.

One of John Hart's first concerns was to try to involve the young people of the parish in the life and work of the Church. To this end 'Youth Breakfasts' and the 'Winter Fun' days were instituted.

He was also able to make Leslie Hall more readily available to groups wishing to use its facilities.

Rev. Hart "found the Kemptonville Ministerial Association to be in the midst of a very creative period. All local denominations took an active part in two special events. These were "Key '73" and the Reunion of North Grenville District High School Students of the 20's who had entered the ministry.

The spirit of fellowship enjoyed within the Ministerial Association and between the different churches was truly remarkable.

During his ministry John Hart saw the new Canadian flag placed in the Church to join the Union Jack and the flag of the Anglican Communion. Sunday morning services were changed to the earlier time of 10 a.m. due to popular request and during the latter years of his sojourn the numbers of children attending Sunday School rose to over 80 which necessitated using all the facilities that Leslie Hall could provide.

Rev. Hart proved to be an excellent "Mr. Fix-It" and was able to deal promptly with many of the running repairs and small emergencies that occurred in Rectory, Church and Hall. He was interested in amateur dramatics and took a personal pride in the St. James' Players and their productions. Ilea and daughter Lucy 'trod the boards' on several occasions and John with his tool kit was an efficient man to have behind the scenes. Ilea was talented musically and played the organ in Church when required.

During his residence in Kemptville Rev. Hart joined the Rotary Club which already counted the Roman Catholic, United, Presbyterian and Salvation Army clergy among its membership.

The Hart family say they "recall with pleasure the many happy associations they formed with the people of both the parish and town of Kemptville". It was with regret that their parishioners saw them depart early in 1976 for Napanee and the Church of St. Mary Magdalene.

VERY BRIEF HISTORY OF THE CHURCH OF ENGLAND IN CANADA

In 1787 the Bishopric of Nova Scotia was established and on 12th August, Dr. Charles Inglis, former Rector of Trinity Church, New York, (a devoted Loyalist who "had lost all in the cause") was consecrated to the See, at Lambeth, by Archbishop Moore of Canterbury. This Diocese of Nova Scotia embraced the whole of Canada.

The establishment of the English Church in Canada was considered the natural course of events by the ruling

classes on both sides of the Atlantic.

A population who "knew their place", gave respect to rank and position and were taught that it was Divine Will that there should be wealth and poverty, were less prone to revolutionary thoughts than those who believed that all were equal in the sight of God.

"The rich man in his castle,
The poor man at his gate.
God made them, high or lowly,
And order'd their estate."

Bishops and Clergy were officers and gentlemen as were the commissioned ranks of the army and navy. There had long been the practice of England of the eldest son inheriting the family title and estate while younger sons had commissions purchased for them in a suitable regiment or on the Navy Lists. Another acceptable alternative was to take Holy Orders and be provided with a parish living.

Upper Canada's first Lieutenant-Governor, John Graves Simcoe, was a conservative soldier determined to create a carbon copy of English society. The following is an excerpt from a letter he wrote to the Archbishop of Canterbury.

"I must beg leave to premise, that I am decisively of the opinion, that a regular Episcopal establishment, subordinate to the primacy of Great Britain, is absolutely necessary in any extensive colony which this country is to preserve, and in particular, if the advantages which she aims at, are expected to be derived and increased proportionably to its degree of population...every establishment of Church and State that upholds the distinction of rank, and lessens the undue weight of the democratic influence, ought to be introduced, and will no doubt, in the hands of Great Britain, hold out a purer model of government in a practical form, than has been expatiated upon in all the theoretic reveries of self named philosophers."

In a letter to the Duke of Portland he affirmed that "...On my receiving the administration of the Government of this Province, under the Canada Act, I did conceive and stated to His Majesty's Ministers, that I considered the Act

as the "Magna Carta of the Colony, and that it was my duty to render the Province as nearly as may be a perfect Image and Transcript of the British Government and Constitution."

The Constitutional Act of 1791 (Canada Act) of George III, Sections 36 & 37 provided that lands for the support of a Protestant clergy were to be allotted "equal in value to the seventh part of lands granted by and under the authority of His Majesty".

Sections 38-40 of the Act stated "The Governor and Executive Council might erect Parsonages, endow them for the Church of England and appoint incumbents subject to the supervision of the Bishop of Nova Scotia". This Clergy Reserves Act set apart one seventh of the land, or some 2,500,000 acres in Upper Canada.

The lots of land were not held in one block for each township but were scattered through the settlements so that they would increase in value as the adjacent properties were improved. In 1794, Governor Simcoe was made aware of the disadvantages of this system (drainage, ditching, fencing, upkeep of roads etc.) and he replied - "Royal instructions required the Crown and Clergy reserves to be in detached parcels; those instructions could not be departed from".

Instructions to Sir Guy Carleton were a repetition of Government orders of 1763. "And to the end that the Church of England may be Established both in principle and practice, and that the said Inhabitants may by degrees be induced to embrace the Protestant Religion and that their children be brought up in the principles of it, we do hereby declare it to be our intention when the said Province shall have been accurately surveyed and divided into townships, districts, precincts or parishes in such a manner as shall be hereinafter directed, all possible Encouragement shall be given to the Erecting of Protestant Schools...by settling, appointing and allotting proper quantities of land for that purpose - and also for a Glebe and maintenance for a Protestant Minister and Protestant Schoolmaster."

The setting aside of one farm lot in seven for the support of a Protestant Clergy was interpreted to mean that the

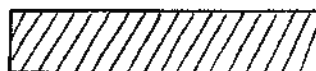
FROM GOURLAY'S STATISTICAL ACCOUNT
OF UPPER CANADA

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TOWNSHIP DIVIDED INTO 42 LOTS.



FOR SUPPORT OF PROTESTANT CLERGY



HELD AS CROWN LANDS

Protestant Clergyman was the one in Anglican Orders and the only form of education worthy of Government support was that under the control of the Church of England.

This question of religious privilege was a serious issue in Upper Canada. The Clergy Reserves was taken to be a most obvious attempt by the Church of England to exercise power as an established Church. Methodists, Quakers, Presbyterians and Lutherans were all to be found in various parts of the country and all queried the justice of establishing the Church of England and spending any part of the money collected from settlers in taxes for the support of a form of worship to which they were opposed.

The opinions of the Upper Canadian Assembly on -
a) The Clergy Reserves, and - b) the question of an established church were as follows -

a)...We further most humbly represent, most gracious Sovereign that the lands set apart in this Province, for the maintenance and support of a Protestant Clergy, ought not to be enjoyed by any one denomination of Protestants, to the exclusion of their Christian brethren of other denominations, equally conscientious in their respective modes of worshipping God, and equally entitled, as dutiful and loyal Subjects, to the protection of your Majesty's benign and liberal government. We therefore humbly hope, it will, in your Majesty's wisdom, be deemed expedient and just, that, not only the present reserves, but that any funds arising from the sales thereof, should be devoted to the advancement of the Christian Religion generally....or if such application, or distribution should be deemed inexpedient, that the profits arising from such appropriation, should be applied to the purposes of education, and the general improvement of this province.

b)....A country in where there is an established church from which a vast majority of the subjects are dissenters, must be in a lamentable state...It is well known that there is in the minds of the people generally a strong and settled aversion to anything like an established Church, and although...there is apprehension that it was the intention of His Majesty's Government to incorporate the Church of

England or any other church with the Government as an appendage of the state - and to invest it with peculiar rights or privileges civil or pecuniary, from which other sects were excluded, would excite alarm through the Country, and the actual execution of such a measure would produce the most general and lasting discontent...The piety and religious prosperity of a church can gain but little if any real advantage from men who are induced by secular motives to assume the sacred functions of the clerical office...

The question of the Clergy Reserves was a bone of contention for many years. In 1816 measures were taken to erect a corporation in each Province for their management. Finally, in 1840 an Act of Parliament provided a partial solution. One half of the lands were to be devoted to purposes of public worship and religious instruction in Canada. Of the other half the Church of England benefitted to the extent of two thirds and the Church of Scotland one third.

In 1854 the Provincial Parliament was determined to do away with the uniting of Church and State and the Clergy Reserves were swept away.

By the year 1812, the population of Upper Canada was estimated to be between 70 and 75,000 but the number of Anglican clergy had only risen to five from the four who had arrived as missionaries (from England) in 1792. By 1826 the population had risen to over 158,000 and the number of parochial clergy climbed to twenty-one.

Lord Durham's report in 1839 states that "though much irritation had been caused by the exclusive claims of the Church of England and the favour shown by the Government to...a small religious community, the clergy of that church, though an endowed, were not a dominant priesthood. They had a far larger share of the public money than the clergy of any other denomination; but they had no exclusive privileges...But the last public act of Sir John Colborne, before quitting the Government of the Province of 1835 was the establishment of the fifty seven rectories of the Church of England. This has completely changed the aspect of the question...This is regarded by all other teachers of religion

in the country as having at once degraded them to a position of legal inferiority to the Clergy of the Church of England; and it has been resented most warmly."

St. James, Kemptville, was one of these historic Fifty Seven Crown Rectories.

By 1838, the population of Upper Canada was over 400,000 of whom 150,000 were members of the Church of England with 10,000 listed as communicants. The Clergy now numbered sixty but at least one hundred more were needed to minister to those destitute of the ministrations of the Church.

On 5th June 1839, Upper Canada was constituted a separate Diocese by Her Majesty's Government, The Archdeacon of York, Dr. John Strachan was consecrated as Bishop of Toronto with the whole of Upper Canada for his Diocese. The first division of this huge Diocese took place in 1857 and the Rev. Benjamin Cronyn, Rector of London was elected in Synod by representatives from the thirteen Westernmost counties as the Bishop of Huron.

By 1861, the necessary endowment for the new Eastern Diocese was raised and the Rev. Travers Lewis was elected. The new See was named Ontario and his consecration in St. George's Cathedral, Kingston was the first Episcopal Consecration held in Canada. The Bishop of Algoma was elected in 1873 and in 1875 the Diocese of Niagara was formed.

During 1896 the Diocese of Ottawa was created.