

HERITAGE DESIGNATION REPORT
ST. ANDREW'S PRESBYTERIAN CHURCH, 175 STONE STREET SOUTH,
GANANOQUE, ONTARIO

Author: Edgar Tumak, 2015, revised 2020



STATEMENT OF REASON FOR DESIGNATION

Figure 1: St. Andrew's Presbyterian Church, Gananoque, showing the west/front elevation, and (photo E. Tumak, May. 2015).

St. Andrew's Presbyterian Church, Gananoque, 175 Stone Street South, is proposed for designation under the Ontario Heritage Act for historical, architectural and contextual criteria. The central section of the church and tower were built between the years 1851-55 to a design attributed to nationally significant Kingston-based architect William Coverdale, but the existing form dates largely from 1871-87 with the addition of the initial part of the Parish Hall/Sunday School in 1871 (now called Gracey Hall), the spire in 1875, and the chancel and south and north wings/transepts of the sanctuary in 1886-87 designed by architect Robert Gage, Kingston. The middle section of the Sydenham Street elevation, capped by the central of three gables, was built in 1955 in highly integrated style and materials.

Built and continuing to serve as a Presbyterian Church, the structure illustrates the leading presence of the faith in the community, and established Stone Street South as an enclave of religious structures in the community.

Constructed with local sandstone and granite detailing, with a wood roof structure, the soaring spire is the tallest in Gananoque and prominent from vantage points in town. Additionally, the building is in keeping with the scale and elaboration of the surrounding buildings—mostly other churches or single-family homes from the 19th century.

The designation covers all the exterior (although the mid-20th century brick additions on the north side of Gracey Hall are not character defining elements). The designation also covers the 1897 tower bell, all the 19th and early 20th century church windows (including 1887 non-

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memorial coloured windows of which some only remain in part). Although not formally covered by the designation, special consideration should be extended to the 1871 section of Gracey Hall notably the decorative ceiling and windows (i.e., Sydenham Street and east elevations).



Figure 2: St. Andrew's Presbyterian Church, Gananoque, viewed from the southwest, with the sanctuary on the west/left and the Gracey Hall on the east/right (photos E. Tumak, May. 2015).

HISTORY

Trends

Constructed 1851-55, with the initial Parish Hall/Sunday School added 1871, the spire added/completed in 1875, and enlargement of the sanctuary in 1886-87 by the addition of the chancel and south and north wings (also called transepts), St. Andrew's was built to serve the needs of the growing Presbyterian community in Gananoque, that had formally existed in the community since 1837.¹ Gananoque as a town also experienced significant growth at the time—in its economy, population and industrial diversification. According to the 1851 census, Gananoque had a population of 768 in 1849, the settlement was incorporated as a village in 1863, and by 1871 the population was 2020.² When Gananoque was incorporated as a town, 1

¹ St. Andrew's Presbyterian Church, 160th Anniversary Sunday, November 16, 1997, p.4; and *Gananoque Journal*, "St. Andrew's Church Re-opening Services," Friday, 11 March 1887.

² Donald H. Akenson, *The Irish in Ontario: a Study in Rural History*, chapter 6, "Gananoque 1849-71," (McGill-Queen's University Press, 1984 and 1999), p. 284 and 294.

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January 1890, the population was 3519 with the leading religions being: Methodists (1058), Catholics (904), Presbyterians (797), and Church of England/Anglican (691).³ As such, even with a maximum seating capacity described as 650, the expansion of St. Andrew's in 1886-87 could not accommodate the full complement of adherents at one time.⁴

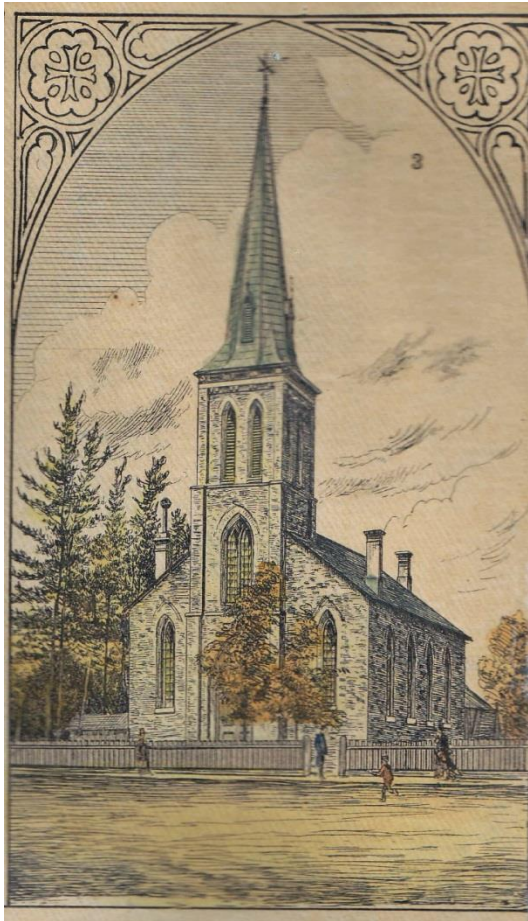


Figure 3: *St. Andrew's Presbyterian Church, Gananoque, original form viewed from the southwest (Historical Atlas of the Counties of Leeds and Grenville, Ontario: Illustrated from actual surveys under the direction of H.F. Walling (originally published by Putnam and Walling Publishers, Kingston, 1861-62; reprint Mika Publishing, Belleville, 1973).*

In the mid-19th century the Presbyterian, Methodist and Roman Catholic communities all congregated along Stone Street South. St. Andrew's is the oldest of the stone churches in Gananoque. The Roman Catholic parish and first place of worship dates from 1846-47, but the current St. John the Evangelist Roman Catholic Church is of 1889. The Methodists built their first church in 1836, although the current structure dates from 1871 and 1896 (with extensive restoration after a 1979 fire). It is now Grace United Church.⁵

St. Andrew's was built when the congregation was part of the Synod of the Presbyterian Church of Canada, often better known as the Free Church. Then with the various mergers present in the Presbyterian church from 1861-75 it was part of a different branch with the slightly varying name, the Synod of the Canada Presbyterian Church, which in 1875 became The Presbyterian Church in Canada as it exists today. In

1925 when most Methodist and Congregationalist churches, and two-thirds of the Presbyterian, opted to merge as the United Church of Canada, St. Andrew's voted almost unanimously to remain Presbyterian.⁶

Once the largest Christian denomination in English-speaking Canada, the remaining Presbyterian churches became known as Continuing Presbyterians and Non-Concurring Presbyterians, until the legal right to reclaim the name "Presbyterian Church in Canada" was regained in 1939. The

³ *Gananoque Historical Society Newsletter*, Special Ed., 1990, p. 6.

⁴ *Gananoque Reporter*, "Opening Presbyterian Church," Sat., 12 March 1887. A capacity of 600 was stated in: *Gananoque Journal*, "St. Andrew's Church Re-opening Services," Friday, 11 March 1887.

⁵ Akenson, *The Irish in Ontario*, p. 287, 299-304; and Freeman Britton, *Souvenir of Gananoque and Thousand Islands: with a short sketch of first owners, early settlement and other historical notes of the town* (published by the *The Gananoque Reporter*, n.d.), n.p.

⁶ Email communication with Bob Anger, Assistant Archivist, The Presbyterian Church in Canada, 9 July 2015, highlighting the "Abstract of the Minutes of the Synod of the Presbyterian Church of Canada, 1844-46," and "Minutes of the Synod of the Canada Presbyterian Church, 1861"; and St. Andrew's Presbyterian Church, 160th Anniversary Sunday, November 16, 1997, p.6.

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Supreme Court of Canada ruled that although the institutional Presbyterian Church in Canada may have legally merged, the United Church had effectively vacated the name and it remained available to the non-concurring Presbyterians. It is of note that the ruling was supported by Presbyterian adherents such as Prime Minister William Lyon Mackenzie King and Governor General Lord Tweedsmuir, the latter visiting St. Andrew's for its 100th parish anniversary celebrations in 1937. As such, St. Andrew's stands and remains as an example of an early Presbyterian church in the region, with its congregational origins dating back to 1837.

Events

No specific events of note are yet known to be associated with St. Andrew's Presbyterian Church, Gananoque, other than brief visits of notable persons.

Persons/Institutions



Notable early parishioners of St. Andrew's, as highlighted by the original deed, read heavily with the names of early, prominent families in the community, these include: the Hon. John McDonald (who gave the land) and his wife Henrietta (who in 1897 gave the bell in memory of her husband (made by McNeely Co., West Troy, NY), Thomas Richmond, Alexander Auchinvale, William Stone MacDonald, Thomas Reid, James Cowan, Joseph Elliott.⁷

Figures 4-5: John McDonald residence (constructed 1831), since 1911 Gananoque Town Hall, 30 King St. E., viewed from the



southwest. The Band Stand in the foreground of 1921, was designed by then Gananoque Band member William Rees, and built by the Mitchell and Wilson Company, Gananoque. (photo E. Tumak, Jan. 2008.) St. Andrew's Presbyterian Church, Gananoque, showing the 1897 bell donated by Henrietta McDonld in memory of her husband the Hon. John McDonald, cast by the McNeely Co., West Troy, NY, (photo E. Tumak, May. 2015).

The McDonald clan were some of the most notable parishioners. They were the

heirs of Joel Stone through marriage, Joel being a Loyalist and first settler in the area. The

⁷ Ibid., p. 2 and 7; Deed of Land in the Village of Gananoque, John Carruther to James Turner et al. Trustees Presbyterian Church, Gananoque, 23 Dec., 1878; unnamed newspaper source, 1950, St. Andrew's history scrapbook, p. 22; and *Gananoque Historical Society Newsletter*, Special Ed., 1990, p. 6.

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McDonalds were the local gentry for much of the 19th and early 20th centuries,⁸ and built examples of this gentry status include Gananoque Town Hall—constructed as the John McDonald residence in 1831 and given to the Town in 1911. At the time St. Andrew’s was constructed, John had served as the representative elder for the church as noted in the Minutes of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland (1843), under the Presbytery of Kingston, and was considered the ‘patriarch’ of the village. He and other members of the clan effectively exploited their control and ownership of land, property and water rights.⁹ They were village-boosters, and one of the best ways to improve property values in mid-19th century Upper Canada was to erect a permanent, preferably stone church in a neighbourhood. Accordingly, giving land for such a purpose was not only philanthropic or religious, but very good business. Further, given the dependence of most of the industries on a limited water supply to generate power through a maze of ducts, conduits, water wheels and gearings, proximity to one’s mills was critical for ready supervision. As such Stone Street South was excellently situated for owners and workers to live near and respond to their places of employ.

As representatives of one of the leading denominations, the ministers of St. Andrew’s in the 19th century, played a significant role in the daily life of the community, and major expansion of the building occurred under every incumbent in the second half of the 19th century. The initial church was built under Rev. Henry Gordon 1837-69, and he acquired the much-prized rose window on a fund-raising trip in Scotland in 1855. The Sunday School of 1871 was designed by Rev. James Barron 1869-72 (died while incumbent). The building of the Sunday School, prior to the completion of the spire, reflected the high priority on Sunday schools and education in general by Presbyterians, with St. Andrew’s, Gananoque, claiming to have one of the earliest Sunday schools of a Presbyterian Church in Canada.¹⁰



Figure 6: St. Andrew’s, Gracey Hall looking west toward the church, showing the decorative, pressed metal ceiling (photo E. Tumak, May, 2015).

The spire was added during the incumbency of Rev. Walter Coulthard, 1873-77, who in 1875 shepherded the congregation to join the Presbyterian Church in Canada, a union adopted by the majority of Presbyterian congregations in the Dominion.

⁸ Later in the 19th some of the family started spelling their name as Macdonald.

⁹ Akenson, *The Irish in Ontario*, p. 287, 289 and 296.

¹⁰ Unnamed newspaper source, n.d., St. Andrew’s history scrapbook, p. 25.

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Perhaps the most significant expansion occurred under the next incumbent, Rev. Henry Gracey, 1878-1915, notably the 1886-87 creation of the church side wings/transepts and chancel, and acquisition of the much larger and grander second manse in 1878, located at 295 Stone Street South.¹¹ The Parish Hall/Sunday School is named after Gracey, and at his

funeral in 1928, the cortege was deemed one of the biggest and most impressive ever seen in Gananoque. It was noted that “no pastor could have been more beloved than he.”¹²

Figure 7: St. Andrew's, Gracey Hall east wing/gable showing the 19th century windows (photos E. Tumak, May, 2015).

St. Andrew's history also includes two early female organists—a position not often filled by women prior to the later 20th century. The first organist was Miss Ellen Mitchell (later Mrs. Richardson),¹³ following the divisive introduction of an organ (actually a melodeon) as part of worship service at St. Andrew's in 1874. Prior to this instruments did not accompany singing in the church but, instead, the leader used a tuning fork. While the congregation of St. Andrew's was slow to accept the use of a keyboard to accompany hymns, by 1890 a full pipe organ was acquired from Chalmers Presbyterian in Kingston (Hook & Hastings Co., Boston, of 1874). In 1925 another woman, Miss Ruth Fairbrother is described in the local news as organist.¹⁴ However, perhaps the best known organist was F.R. Laughton (1933-80) who, without formal keyboard training, proved to have a natural gift as well as devotion to music ministry. Under him the organ was enlarged and a new console installed in 1948 as a memorial to those who served in the Second World War.¹⁵

Numerous other notable community members have worshiped or served in official capacities at St. Andrew's and, as such, the history of the parish reads as a veritable who's who of the town.

¹¹ Deed of Land in the Village of Gananoque, John Carruther to James Turner et al. Trustees Presbyterian Church, Gananoque, 23 Dec., 1878.

¹² “Rev. Dr. H. Gracey Buried in Gananoque: Body Lies in State in At. Andrew's Church—Is Deeply Mourned,” Mon., 2 May 1928, unnamed newspaper source, St. Andrew's history scrapbook.

¹³ Unnamed newspaper source, n.d. and 1950, St. Andrew's History Scrapbook, p. 21-22.

¹⁴ Unnamed newspaper source, 1925, St. Andrew's history scrapbook, p. 10.

¹⁵ St. Andrew's Presbyterian Church, 160th Anniversary Sunday, November 16, 1997, p.6.

ARCHITECTURE

Design



St Andrew's has a symmetrical composition at the front/west elevation entrance, with a tall three-level tower capped by an elongated, tapering spire that rises to 129 feet, and which features narrow dormers near its base with the tower.¹⁶ The side wings (or transepts) and chancel of the church form a Greek-cross cruciform plan. The side elevation on the south, facing Sydenham Street,

offers a varied asymmetrical grouping of 3 gables or roof peaks, the most significant being one of the transepts of the sanctuary. Other than the north transept, the remainder of the north elevation, and all of the east elevation, are of pragmatic composition.

Figures 8-9: above – St. Andrew's viewed from the former Fire Station on the opposite side of Stone Street South, ca. early 20th century. (photo: Town of Gananoque, n.s., n.d.); and below – St. Andrew's, tower showing wood cornice with decorative classical and floral motifs (photos: E. Tumak, May 2015)



A cruciform plan is not unknown for Presbyterian churches when originally conceived with this type of layout, however it is far less common for a stone structure that was originally created with a rectangular plan. The technical requirements were considerable to carve such large interior openings on both side walls, because it was necessary to stabilize the load-bearing masonry walls that were

¹⁶ Height provided in email communication with Alan Fitzhugh, 2 July 2014.

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retained. With this intervention, and the asymmetrical additions on the east, the structure must be assessed as a building that took its essential form between 1871-87, with only the front façade and tower dating from the original construction of 1851-55—as even the spire dates from 1875.

Local honey-coloured sandstone forms most of the rubble-style masonry walls, with detailing of grey granite of varying degrees of fineness of tooling around entrances and windows, sills, and stringcourses marking the different levels of the tower. A significant design feature of the original church are receding planes, most notably seen in the setback arches around front entrance, and also the engaged clasping corner buttresses of the tower. Between the tower and the spire is a fanciful wood cornice with decorative, naïve, references to a classical vocabulary of dentils supporting an upper band of floral motifs (patera or rosettes in the parlance of classical forms).

Figures 10-12: top – St. Andrew’s, wood cornice detail showing decorative classical and floral motifs; middle – weather vane topping the spire; and bottom – concave eave ornamenting the church (photos: E. Tumak, May 2015).



The spire is topped by a weather vane not a more typical cross, the rationale comes from the time of the Protestant Reformation and concerns that the cross had become an object of idolatry itself within the Christian church, rather than a symbol of Christ's suffering. However, the weather vane has a discernible crucifix form.



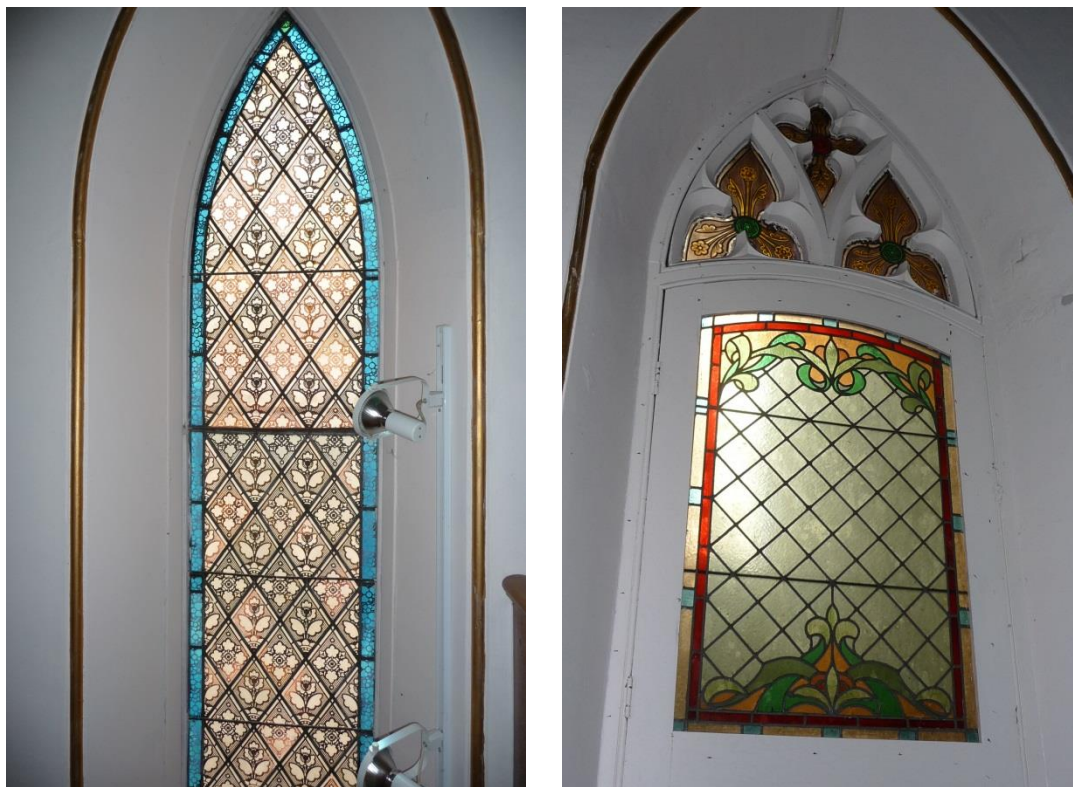
Elsewhere on the exterior woodwork is limited and restrained, restricted to window frames/mullions and eaves which feature an elegant concave curve around the principal elevations of the church, while more basic eaves are employed elsewhere.

The woodwork is painted mustard yellow which compliments the honey-colour of the sandstone walls. The original paint colour of the woodwork is not known.

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The interior form of the church dates essentially from the 1886-87 re-working. It provided the expanded seating capacity of 600 or 650 (depending on the source) with pews in the transepts placed at right angles to those in the 'nave' and with a sloped floor to facilitate a better view of the raised pulpit and choir platform (the front platform has since been modified and opened up). A gallery at the back, over the front entrances, held additional pews and also has a raked floor. Prior to electric amplification, this auditorium arrangement had the additional function of facilitating the projection of the spoken word that was then dominant in the Presbyterian faith. The expanded church was described as "a gem of neatness and good taste. The seats are all upholstered, walls tinted, and ceiling frescoed, the aisles laid with coca matting, the church heated admirable with hot air from two furnaces."¹⁷ It is not known what is entirely meant by the use of the term 'fresco', as it was likely not the traditional concept of paint applied to wet plaster to provide pictorial imagery over large areas of wall surfaces. Instead, it was more likely non-figurative stenciling on dry plaster known as dry fresco.

Figures 13-14: below left – an example of the non-memorial coloured glass that almost exclusively filled the windows in St. Andrew's following the 1887 expansion (photo: E. Tumak, August 2015); below right – the door with window leading to the upper levels of the tower (photo: E. Tumak, August 2015).



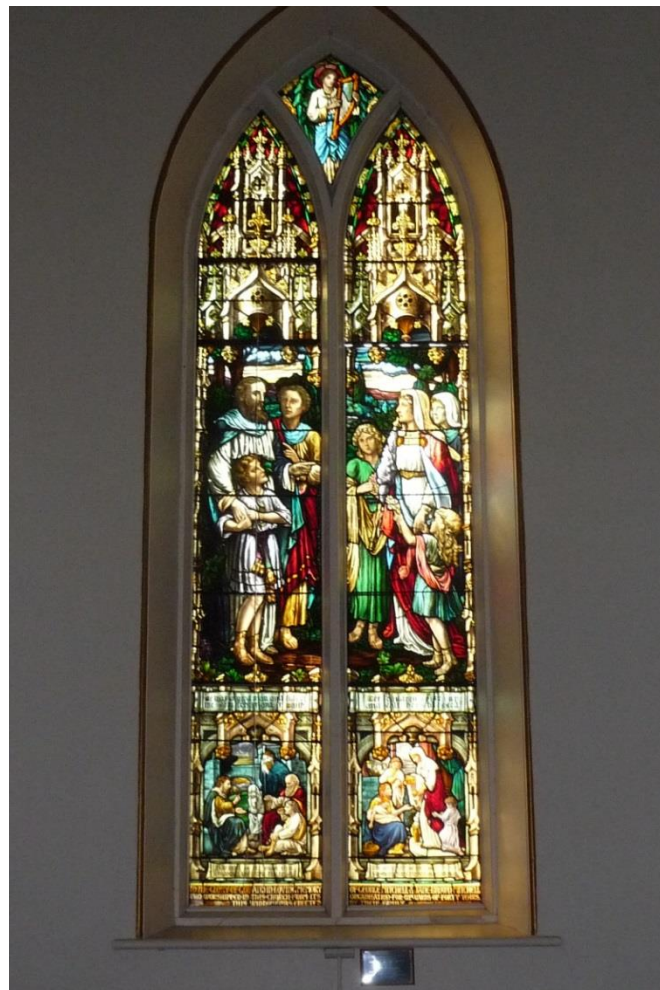
Additionally, as stated in newspaper reports of the re-opening, electricity was introduced, and there was decorative coloured glass throughout which is not to be confused with stained glass

¹⁷ *Gananoque Reporter*, "Opening Presbyterian Church," Sat., 12 March 1887; and *Gananoque Journal*, "St. Andrew's Church Re-opening Services," Friday, 11 March 1887.

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memorial windows.¹⁸ Most of these windows have been replaced by memorial windows, but remaining examples can still be found lighting the either side of the tower, and the upper-parts of the west-most windows of the south and north elevations. Rather non-conforming—almost domestic—coloured glass forms part of a door at the back of the gallery that leads to the upper levels of the tower (Fig.'s 13-14).

Figures 15-16: below left – the window donated in 1855 and relocated to the 1887 chancel; below right – St. Andrew's, first memorial window, 1887 (centre of three in north transept, in memory of George Mitchell and Jane Brown Mitchell). (photos: E. Tumak, May 2015).



The 1855 round or rose window, placed in the 1887 chancel, is not formally a memorial window in its imagery. In the north transept is the first memorial window dating from 1887 (centre of three, in memory of George Mitchell and Jane Brown Mitchell). It is of a lighter colour palette than the rose window and it is this palette and compositional style that set the precedent for the remaining memorial windows until the mid-20th century. This can be seen with its neighbour, the third memorial of 1925 (right of centre, in memory of John Burns McMurchy, 1840-1919 and Eunice Auchinvale McMurchy 1849-1915). In the south transept there is the second memorial window of 1895 (centre of three, in memory of Isabella Macdonald, died

¹⁸ St. Andrew's Presbyterian Church, 160th Anniversary Sunday, November 16, 1997, p.3, indicates that electricity was introduced in 1892, whereas 1887 is given in *Gananoque Journal*, article above.

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1890), while the fourth memorial window is of 1951 (left of centre, for Rev. Charles Edward Kidd, minister 1916-49, died 1949 and wife Mary, died 1949). It is not known what firm made these windows. The remaining memorial windows are of relatively recent vintage, and replaced most of the non-memorial glass from the 1887 re-opening.

Major renovations and repairs occurred in 1925, as the need for such intervention is not uncommon with masonry structures in Canada every 40 years.¹⁹ The work included: roof repairs, exterior painting, electrical rewiring throughout complex, old pews replaced by new and re-arranged to a more convenient floor plan, and new carpet. The original front doors were shortened somewhat and a horizontal transom light inserted in the space created below the window in the arch.

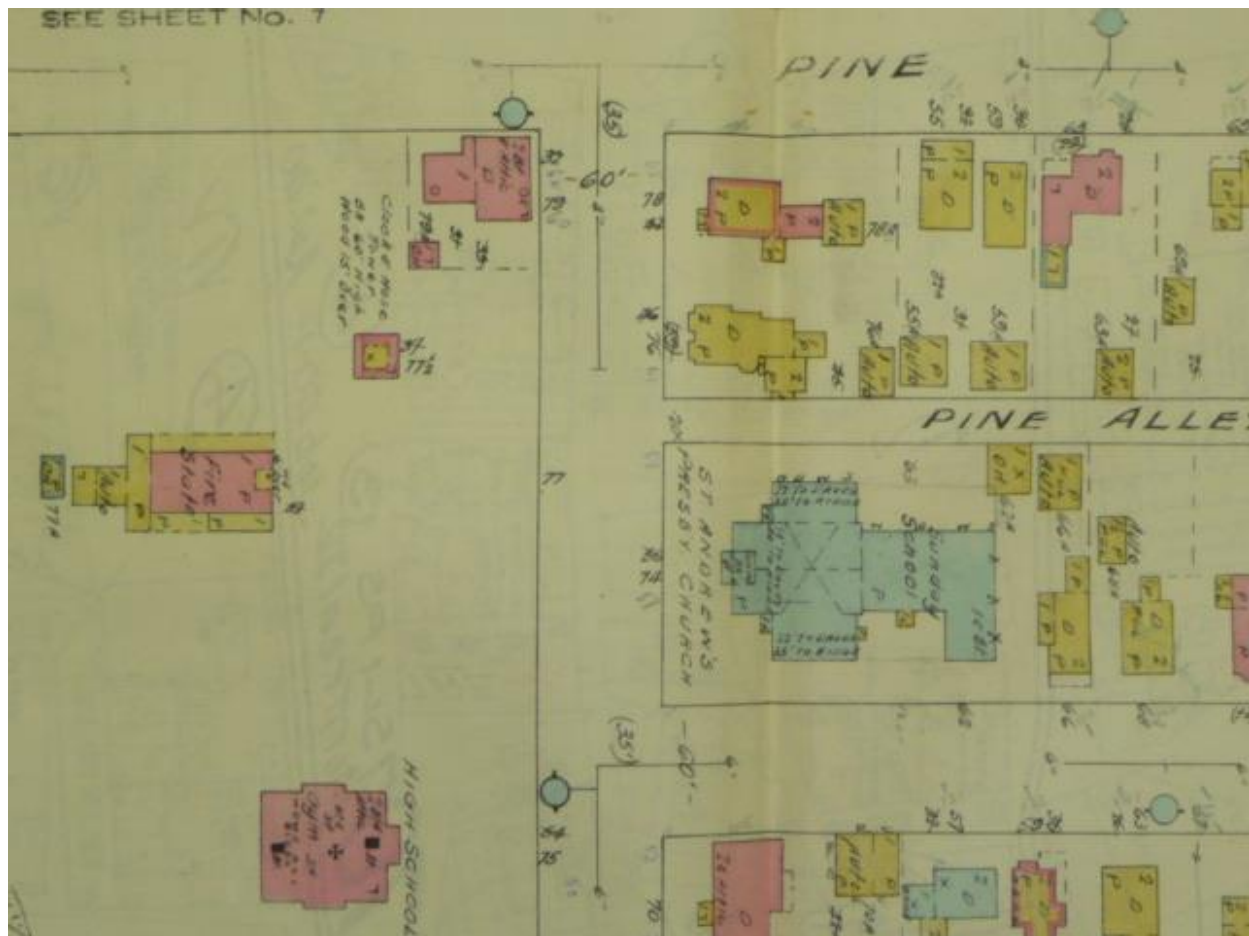
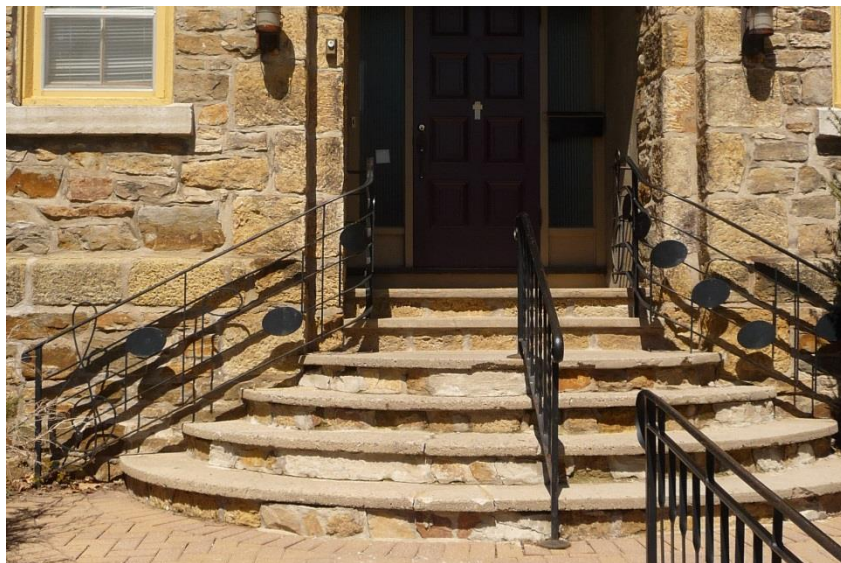


Figure 17 – above: Underwriter's Survey Bureau: Insurance Plan of Ganoque, plan dated 1947, showing St. Andrew's with a U-shaped elevation along Sydenham Street (prior to the 1955 addition of the central gable), surrounding streets with their original names, and structures such as: the former High School (bottom left), the former Fire Station (directly opposite), the still extant Clock Tower and former Post Office, and the first manse at 121 Sydenham (the third structure, coloured blue, on the south side of Sydenham Street directly opposite the west end of Gracey Hall).

¹⁹ Unnamed newspaper source, 1925, St. Andrew's history scrapbook, p. 10.

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Figure 18: below – the Sydenham Street entrance to the Gracey Hall with the musical note railing communicating the opening bars of ‘O Come All Ye Faithful’ and ‘Praise God From Whom All Blessings Flow’ (photo: E. Tumak, May 2015).



Of the more recent changes that have affected the 1887 composition, the most significant is the 1955 alteration to the Sydenham Street elevation which filled in the recess between the west and east gables/wings with a central gable (Figures 2, 7, 17-18 and 25). This provided a new entrance with a decorative metal railing featuring musical notes that communicate the opening of the hymns: *O Come All Ye Faithful* (west side); and

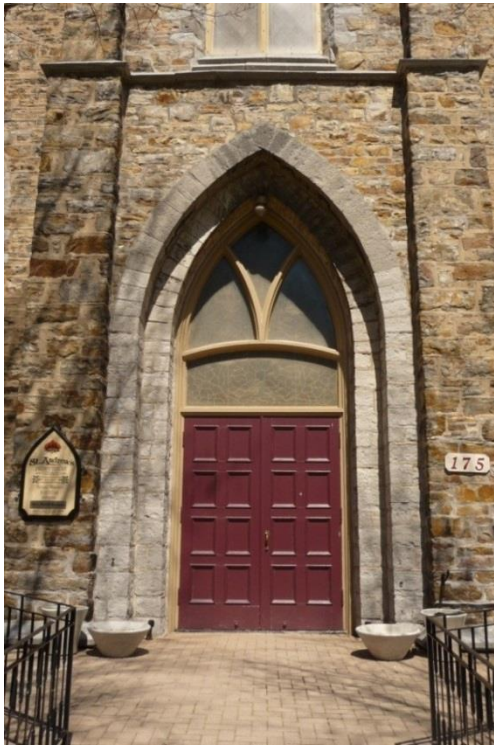
Praise God From Whom All Blessings Flow (east side). The craftsman for this work is not known. The 1955 work addressed space for the Sunday School, kitchen and a choir room.

Less notable changes have followed, such as: an addition to north east side of Gracey Hall in 1968 to create a nursery and parlour (a non-character defining part of the exterior designation with its non-complementary materials); and in 1988 the recovering of the spire with ridged tiles. These tiles do not offer the same delicacy and sleekness of the original wood shingles, particularly where its base curves to join the tower. Metal roofing covers the remainder of the complex, but this has less effect on the original design. Gone are the chimneys that rose from front corners and apex of the side walls of the transepts (Fig. 8).

Despite changes from the 20th century onwards, St. Andrew's is essentially a highly adroit amalgam of contributions mostly of the final quarter of the 19th century, with the core component of the mid-19th century, i.e., the original church with its defining tower.

Style

St. Andrew's is part of the Gothic Revival style tradition which was inspired by buildings from medieval Europe, and was introduced in Canada in the 1820s-1830s. The style persisted across Canada for over a century, especially in religious architecture. Identified by features such as the pointed arch for door and window openings, buttresses and pinnacles, the revival style evolved through various stages. The design of St. Andrew's reflects a less historically inspired interpretation of Gothic forms, and contrasts with the contemporaneous interpretation of the aesthetic promoted by a group of British theologians known as the Ecclesiologists, who espoused a closer link to medieval architectural design and liturgy.



The original portion of St. Andrew's Presbyterian Church is, nonetheless, an elegant composition with Gothic Revival style elements. In essence, however, it conforms to the older style of box-and-tower Georgian church, with the only reference to the Gothic style being pointed arches for the regularly and symmetrically placed windows and doors. The setback arches around the front entrance convey less of a splay or reveal in the Gothic manner, than the late-Georgian or Regency tradition of receding planes.

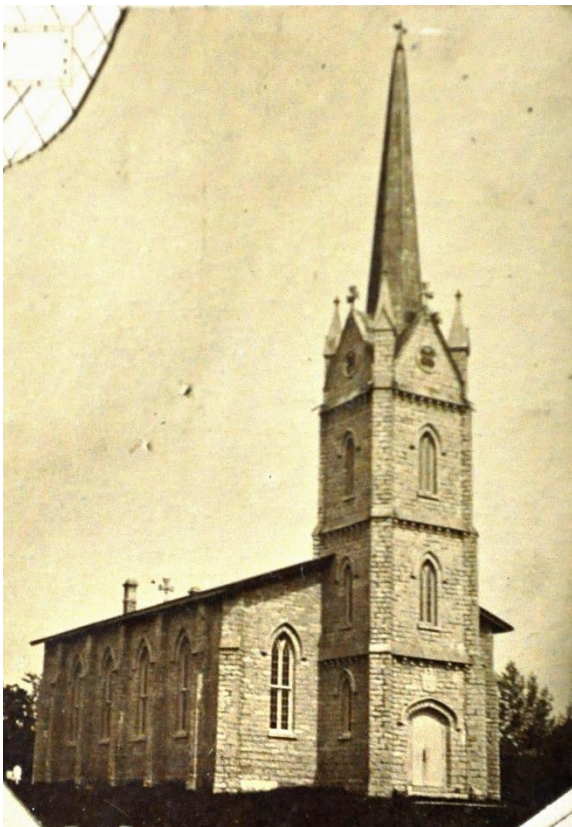
Figure 19: St. Andrew's, main/tower entrance (photo: E. Tumak, May 2015).

The flat front and side walls of the rectangular original church, reinforce a classical Georgian sensibility, unlike the Gothic Revival tradition where walls were more animated with buttresses, or other projecting features. The few decorative elements of the church also express a less historicist use of the Gothic tradition, notably the wood cornice between the tower and spire with fanciful references to a classical vocabulary of dentils supporting an upper band of floral motifs (patera or rosettes in the parlance of classical forms).

Comparable box-and-tower Georgian-Gothic compositions in the region include: St. Paul's

Anglican Church, Kingston (1845-47, architect Henry Bowyer Joseph Lane, Toronto; post-1854 fire architect William Hay, Toronto); and also Christ Church, Her Majesty's Chapel Royal, Anglican Parish of, Tyendinaga (1843, architect John George Howard, a National Historic Site).

Figures 20-21: left – Christ Church, Anglican Parish of Tyendinaga website, viewed from the northwest prior to the destruction of the spire in 1906 (Deseronto Illustrated, H.A. Osborne, Deseronto Archives, n.d.); and next page – St. Paul's Anglican Church, Kingston (photo: P. Robertson, July 2015).



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Although Canadian architectural history now considers these structures to be of architectural significance, period critics of the architects and of a Gothic idiom used in the non-Ecclesiological manner for the above churches commented,

"unsophisticated Upper Canadians were as pleased with his Gothic style as they were impressed by his heraldry, and they were completely untroubled by the doubtful authenticity of both."²⁰ Like St. Andrew's both churches have a projecting front tower. Christ Church was originally capped by a spire rising over 100 feet. In 1906, the spire was struck by lightning and the interior of

the church was badly damaged by the resultant fire. Subsequently, the spire was not rebuilt, but a deep chancel was created. In contrast to St. Andrew's, Christ Church has buttresses along the side walls.

St. Paul's also was changed from its initial box-and-tower form during renovations in 1854-56 following a serious fire, when a chancel was added as well as side aisles. In contrast to St. Andrew's or Christ Church, a spire was never built with images from the 19th century showing the same pyramidal roof over the tower.

The 1886-87 re-working and expansion of St. Andrew's continued to use a Gothic Revival vocabulary, but much in the manner of the original church, i.e., without the rigours of historicism as interpreted by the Ecclesiological movement. Again, pointed arched openings for the additional doors and windows were used, but not much else, including no buttresses which was often the second-most common Gothic Revival trait. On the interior the only additional Gothic references of note are the pilasters of the wide elliptical arches of the transepts which feature French-Gothic versions of Corinthian capitals. Further, while it was noted that the cruciform plan of the expanded church was not unknown for Presbyterian churches—even of Gothic Revival inspiration, there are not readily known comparable structures that were adapted into cruciform plans. An example of a purpose-built cruciform Presbyterian church is St. James in Ottawa (now Glebe St. James United Church), built in 1905 to the designs of J.W.H. Watts. It is an extremely fanciful interpretation of the Gothic Revival style, more indebted to the Arts and Crafts movement, than to historic Gothic forms.

The two other churches on Stone Street South cannot be used as comparative examples. While both are medieval revival styles, the Methodist/now Grace United Church in Gananoque (1871 and 1896, with much restoration work after a 1979 fire) is a picturesquely asymmetrical Gothic Revival composition (Fig. 22), while St. John the Evangelist Roman Catholic Church (1889) is a muscularly bombastic Romanesque Revival design of the pre-Gothic medieval tradition.

²⁰ Parish of Tyendinaga website, from Marion MacRae and Anthony Adamson, *Hallowed Walls: Church Architecture of Upper Canada* (Clarke, Irwin & Co Ltd, Toronto), 1975, p. 91-104.

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Stylistically, St. Andrew's is not a textbook example of the leading edge development of the Gothic Revival style in Canada, however, with significant components from the mid-19th to mid-20th centuries, it amply illustrates the adaptability and pervasiveness of the style for an enduring period in Canada, particularly for religious buildings.



Figure 22: Grace United Church (former Methodist Church), viewed from the southwest (photo: E. Tumak, May 2015).

Architect/Designer, Builder

Original church, design (1848-49), built 1851-55, attributed to William Coverdale.²¹

William Coverdale (1801-65), was born in England and came to Kingston in 1832 or 1833. Kingston in the 1830s was attracting many people in the

building trades. In 1832 the rebuilding of Fort Henry was started and contracts were being let for the General Hospital, and work began on the Provincial Penitentiary the next year. Coverdale who started his career as a master carpenter, and who only started calling himself an architect in 1842, found ready work. He became the “master builder” at the penitentiary when John Mills, who had been brought from Auburn, NY, was dismissed in June 1834. Coverdale held the post for 14 years and in that time the main building, gatehouse, and perimeter walls and towers were constructed, mostly by convict labour. In 1848 Coverdale resigned because of the constant difficulties he had experienced with the warden.

In 1844 Coverdale took over the superintendence of the building of Kingston's magnificent Town Hall from George Browne. When the rear market wing burned in 1865, he prepared plans for its rebuilding, carried out after his death by his son, William Miles Coverdale. In 1859 Coverdale became the architect for the Asylum for the Insane in Kingston and continued on this project to his death. The building he planned was also erected mainly by convict labour and took over eight years to finish. The centre and the east wing were formally opened in March 1865.

Between work on these massive structures, Coverdale designed and built every manner of structure. The residences he planned ranged from workmen's cottages to mansions. Most of his work was in Kingston, although commissions extend from Prescott to Port Hope and up to Perth. While many examples of his extensive industrial oeuvre are gone, his extant work includes Kingston churches, notably: St. James, Anglican (1844-45); and Sydenham Street Church, begun in 1851 for the Wesleyan Methodists—Coverdale's own church affiliation. Although Coverdale

²¹ Architectural Historian, Jennifer McKendry, email, 30 June 2015, cited the Coverdale account book in a private collection, which was consulted for her PhD thesis on Coverdale: “May 26, 1852 for a church to be erected at Gananoque No 19 Sheets £25.0.0, £30.0.0 paid,” in Jennifer McKendry, “William Coverdale and the Architecture of Kingston from 1835 to 1865.” 2 vols. PhD, University of Toronto, 1991. I: 188-9; and Jennifer McKendry, “Into the Spotlight: The Architectural Practise of Robert Gage, Kingston and California,” *Ontario History*, vol. XCVII, no.1, spring 2005, p. 40.

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built in a variety of styles, the late-Georgian/Regency influence is strong in many of his buildings. His facility in several styles is illustrated in an archival architectural drawing that links Coverdale with the design of the original St. Andrew's. The location is not specified, but a remarkably similar design is present in his fonds at Queen's University Archives. It is a more fully developed approach to Gothic Revival design, than the not-so-Gothic, box-and-tower form, that was ultimately built. However, while the as-built church could be criticised for being a victim of a restricted budget or a requirement by conservative tastes, nonetheless, it shows superior design qualities.

*Original Parish Hall/Sunday School, 1871, designed by Rev. Barron (minister 1869-72).*²²

The original form of this addition was L-shaped, extending directly back from the east end of the church and then terminating with a projecting pavilion topped by a simple gable roof (now serving as the kitchen). The interior is notable for the expansive, intact and impressive original pressed metal ceiling. The L-shape is no longer apparent as it was infilled by the 1955 addition and capped by a gable forming the centre of the current three along the Sydenham Street elevation. However, the gabled pavilion at the east end is a charming composition that clearly indicates it serves a secondary role to the church and, because of its more modest scale sits well with its immediate residential neighbours. The subsequent two gables on Sydenham Street of 1887 and 1955 both incorporated design elements from the original gable, most notably the trio of windows. It is not known if Barron had training in building design or construction, but it was not uncommon for clerics in emerging centres in Canada in the 19th and early 20th centuries to take a leading role in their building programmes, as occurred with Christ Church, Gananoque, 1857-58, designed by the incumbent priest, Rev. John Carroll.

Expansion of the church, 1886-87, architect Robert Gage, Kingston; George Wilson contractor.

Robert Gage (1841-1925) was born in Coleraine, Ireland. He emigrated to Canada in 1852, and by 1861 was in Kingston. By 1870, he declared himself an architect. His tender calls for residences, shops, and churches, as well as military, industrial, and institutional structures appeared in the local newspapers from 1871 to early 1888, when he left Kingston to join his brother in a successful architect-engineer practise of constructing irrigation canals in Riverside, California (his Kingston firm was taken over by Gillen and Gillen). As such, St. Andrew's would have been one of Gage's last projects in Canada.

Gage produced at least 72 architectural projects from 1870 to 1888, in eclectic Victorian style, while living in Kingston. He was an architect of all manner of buildings including the nationally significant Second Empire style, Educational Block of the Royal Military College of 1877, and the Hospital for the Insane. Despite such an extensive and prestigious oeuvre, he has not been given sufficient recognition as an architect of note.²³ A fuller list of Gage's works in Kingston

²² St. Andrew's Presbyterian Church, 160th Anniversary Sunday, November 16, 1997, p.3.

²³ Queen's University Archives, Fonds F02205 - Robert Gage fonds, Reference code CA ON00239 F02205, Date(s) 1848-1889, Physical description 25 architectural drawings, 5 v.; *Biographical Dictionary of Architects in Canada, 1800-1950* website; Jennifer McKendry, "Robert Gage" *Allgemeines Künstlerlexikon*, vol. 47, München: Saur, 2006; and McKendry, "Into the Spotlight," *Ontario History*, vol. XCVII, no.1, spring 2005, p. 28-47. In this latter work McKendry forcefully argues that Gage has not been given sufficient credit for the RMC Educational Block and, that because his name has faded into obscurity in Canadian architectural history literature, his role with this important example of the Canadian Second Empire style has been downplayed to supervising architect or less

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includes additional commissions at Royal Military College (the Commandant's Residence and the fence enclosing the military grounds in 1875); Kingston County Grammar School, Clergy Street East near Barrie Street and addition for the Collegiate Institute in 1876; Tete Du Pont Barracks, stables, 1877; Woodview in Gananoque (now the Woodview Inn) built for industrialist Charles Leopold Parmenter 1874-77;²⁴ Bethel Congregational Church, Johnson Street, 1878; Chalmers Presbyterian Church, Manse, Earl Street, 1878; Sydenham Street Methodist Church, Parsonage, 1881; Baptist Church, Johnson Street, 1881; Kingston Cotton Manufacturing Co., foot of Cataraqui Street, addition, 1882; and St. Paul's Presbyterian Church, Amherst Island, Ont., 1883.

The last work listed reveals a significant connection with Coverdale. It appears Gage studied Coverdale's original design for St. Andrew's and applied it to the Amherst Island church. Further, in Gage's papers is found the original Coverdale design for St. Andrew's, where he simply drew his plans for the expansion onto Coverdale's drawing which he may have acquired through relatives who are known to have been parishioners at St. Andrew's.²⁵

Builder

The construction of St. Andrew's is associated with the firm of Mitchell and Wilson. It was only in 1892, after the 1886-87 expansion of St. Andrew's, that George Wilson became a principal in the firm. Wilson started his career as a bricklayer. The Mitchell family business started in 1840 as a carriage making business then joinery and house building, and was headed by David Mitchell.²⁶ Although subsequent to the expansion of St. Andrew's, the firm, with the two men as principals, became the leading construction company in Gananoque in late 19th and early 20th centuries, and also ran the Mitchell and Wilson Lumber Company with Mitchell as president. Wilson took over Mitchell's interests in 1911. He was a lifelong parishioner of St. Andrew's, as well as long-time Sunday School Principal and, after his death in 1939, a bequest from his estate permitted the 1941 burning of the mortgage taken out in 1925 for the extensive renovations and maintenance of the complex.²⁷

Notable structures of the combined Mitchell-Wilson principals include: the Skinner residence in 1905 (95 Kings Street West—exterior and interior designation in 2008); Nokomis Lodge; the Gananoque Band Stand of 1921 (Fig. 4, designed by then Gananoque Band member William Rees); the old high school opposite St. Andrew's (constructed 1895, demolished 1974), and the gates at the three town entrances.²⁸

The work of George Wilson is not to be confused with R.J. Wilson who was also a prominent builder in Gananoque at the time, and who was responsible for the construction of the

for his work on this building by the Department of Public Works.

²⁴ <https://woodviewinn.com/the-inn/>

²⁵ McKendry, *Ontario History*, vol. XCVII, no.1, spring 2005, p. 28-47.

²⁶ *Gananoque Historical Society Newsletter*, no. 4, Feb. 1986, p. 39.

²⁷ St. Andrew's Presbyterian Church, 160th Anniversary Sunday, November 16, 1997, p.7; and unnamed newspaper source, 1939, in St. Andrew's history scrapbook, p. 10.

²⁸ Gananoque Band Stand, heritage plaque.

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Gananoque Swing Bridge on Water Street (1893, designated 2013), and the Gananoque Pump House (1903-05, designated 2009).²⁹

With the names of Coverdale, Barron, Gage and Wilson, St. Andrew's has a notable pedigree of designer and builder contributors: Coverdale as a Kingston-based but nationally significant architect for the original church; Barron as an example of a cleric who oversaw the parish hall—a role that is often insufficiently credited in architectural history, Gage as an architect whose work in the Kingston area warrants more consideration particularly as he coordinated the significant engineering requirements for the creation of a cruciform plan, and Wilson as a leading builder in late-19th and early-20th century Gananoque.



ENVIRONMENT

Compatibility with Heritage Environs

Figures 23-25: top – view to the northwest from the entrance of St. Andrew's Church, showing the Clock Tower on the left and the former Post Office on the right; middle – St. Andrew's, seen from the southeast, showing in the foreground the neighbouring residential property on Sydenham Street and the kitchen wing (photos: E. Tumak, May 2015).



St. Andrew's sits proudly among commanding religious and civic buildings as well as commodious residences along Stone Street South, Pine and Wellington, such as the United and Catholic churches (north and south respectively on Stone Street), the Town Clock Tower (almost opposite), the (former) second manse situated at 295 Stone Street South, and numerous other distinguished residences.

The institutional precinct in which St. Andrew's sits was even more notable when the Fire Station and

the Gananoque High School were located across the street (Fig. 17). Additionally, the lower

²⁹ Town of Gananoque heritage research file; history of the Mitchell and Wilson construction firm, in Sleepy Hollow Bed & Breakfast heritage research file, n.s., n.d.; conversation with Ewart Richardson, 30 October 2009, regarding the history of the Mitchell and Wilson company; Edgar Tumak, Heritage Designation Report, 95 King Street West, Gananoque, Ontario, 2009; and Edgar Tumak, Heritage Designation Report, Gananoque Swing Bridge, Water Street, Gananoque, Ontario, 2013.

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scale of the gables on the Sydenham Street side—particularly the two further east, are respectful of the more modest residences on Sydenham Street, including the first manse at number 121 situated opposite the entrance to Gracey Hall.



Figure 25: The first manse at 121 Sydenham, shown in the middle of the photo (photo: E. Tumak, May 2015).

The site around St. Andrew's is in keeping with its mid-19th century origins as demonstrated by existing structures and lot divisions. The site is still bounded by Stone Street South on the front/west, Sydenham on the side/south, Spruce Alley (former Pine Alley) on the north (serving solely as a back/side lane for houses fronting on 'streets'), and the property line shared with a modest residence to the east. The front/west and side/south of the building are clearly visible as originally intended, and the primary ground cover is a lawn. Two mature maple trees flank the front walk with another mature maple on the Sydenham Street side by the south transept.

Younger maples for subsequent generation growth are planted between the mature trees. The similar presence of deciduous trees (likely also maple) is well documented in archival images.

The original approach or walkway to the church is not known, but the current direct path to the tower door, appears to date from the mid-1960s.³⁰ In the late-19th and early-20th centuries, when all three front doors were used (Fig. 8), there were two paths leading to the two side entrances facing Stone Street South and, closer to the building, these paths curved to join the walk to the central entrance. Now the side entrances are rarely used, with the path to the south entrance removed entirely. Additional recent changes to the main approach have created a ramped universal access path that leads to the tower door featuring side rails, and the elimination of steps into the building. These changes have not significantly affected the landscaping or appearance of the site, and the tower entrance remains as the main access.

The three-storey brick Riverview Apartments of 1975 (architect M. Paul Wiegand, Belleville), directly across from St. Andrew's is the only non-conforming structure of note in what is essentially a heritage precinct. However, with large trees and its narrow end facing Stone Street

³⁰ St. Andrew's history scrapbook, p. 22.

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South, it is not dissimilar in its streetscape effect vis-à-vis the presence of the former High School with two storeys and an attic when it was located a bit further south across the street.³¹

Community Context / Landmark Status

St. Andrew's, as a building, is prominent by virtue of its physical form and institutional status. The spire soaring to 129 feet is the highest in town and visible from numerous vantage points. The building is in keeping with the scale and elaboration of the surrounding structures of the 19th and early-20th centuries—both institutional and residential. However, St. Andrew's is immediately identifiable as a traditional, Christian place of religious worship—which elevates it in terms of structural hierarchy within the surrounding environs. Continuity of function as a Presbyterian church also adds to its landmark status.

³¹ Underwriter's Survey Bureau, Insurance Plan of Gananoque, plan dated 1947, plate 8.