COMMUNION

ENCYCLOPEDIA

CANADIAN COINS, TOKENS AND MEDALS

BY

FRED BOWMAN

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COMMUNION TOKENS.

DURING THE TROUBLESOME TIMES IN SCOTLAND, THAT BROUGHT ABOUT AND AROSE OUT OF THE REFORMATION, IT WAS DIFFICULT FOR THE MEMBERS OF THE NEW COMMUNION TO COMMEMORATE THEIR LORDS DEATH, WEEKLY, AS WAS THEIR WONT IN THE PARISH CHURCH OF THE OLD COMMUNION. IT, THEREFORE, BECAME AN ANNUAL OR AT MOST A SEMI-ANNUAL EVENT, AT WHICH A LARGE CONCOURSE OF COMMUNICANTS WERE GATHERED FROM A WIDELY EXTENDED "PARISH" OR DISTRICT. AS IT WOULD BE IMPOSSIBLE FOR THE SINGLE PASTOR TO ELIMINATE THE UNWORTHY IN SUCH A GATHERING, TICKETS WERE DEMANDED WHICH HAD PREVIOUSLY BEEN DISTRIBUTED IN EACH SMALL COMMUNITY BY AN OVER-SEEING ELDER, WHO WAS ACQUAINTED WITH THE LIVES AND BELIEFS OF ALL AND COULD DISTINGUISH SUCH AS WERE DEEMED WORTHY. THESE TICKETS, AS THEY WERE USUALLY TERMED IN THE OLD RECORDS, MOSTLY LEAD, IMPRESSED WITH THE INITIAL LETTER OF THE PARISH, HAVE NOW BECOME AN OBJECT OF STUDY IN THE OLD LAND.

LATER, WHEN THE TIMES BECAME MORE SETTLED, THE USE OF METALLIC TICKETS WAS CONTINUED AS A TIME HONORED CUSTOM THAT SHOULD NOT BE DISPENSED WITH. ALTHOUGH THEY WERE NO LONGER NECESSARY AS PASSES, THEY WERE STILL USED AS SIGNS OR TOKENS OF MEMBERSHIP, AND FROM THAT TIME WERE KNOWN AS TOKENS. WHILE LEAD OR ITS ALLOYS SEEMS TO HAVE BEEN THE METAL FROM WHICH THEY WERE ALMOST EXCLUSIVELY MADE, A FEW WERE STRUCK IN COPPER, BRASS OR EVEN SILVER. MOST OF THE EARLY SPECIMENS ARE SQUARE AND SMALL, BUT THEY WERE OF NO PRESCRIBED SHAPE OR DEVICE. WE THEREFORE COME ACROSS SUCH SHAPES AS TRIANGULAR, HEXAGONAL, OCTAGONAL, OBLONG, ROUND AND OVAL. LATER SPECIMENS ARE USUALLY ROUND, OVAL OR OBLONG WITH TRUNCATED CORNERS. TO THE INITIAL OF THE PARISH A DATE WAS ADDED, THEN THE MINISTER'S INITIALS. LATER TOKENS HAVE THE NAME OF THE PLACE OR MINISTER'S NAME OR BOTH, SOME DISPLAY THE ARMS OF THE TOWN OR OTHER DEVICE, THERE WAS NO UNIFORM PATTERN, EVERY MINISTER OR CHURCH DREW OUT OR ADOPTED SUCH DESIGNS AND SHAPES AS SUITED THEIR OWN CONVENIENCE. THEY WERE EITHER CAST FROM MOULDS IMPRESSED ON ONE SIDE WITH A PUNCH, STRUCK FROM DIES, OR INDENTED WITH A CHISEL.

AS SCOTLAND, LIKE OTHER EUROPEAN LANDS, BECAME TOO STRAIGHT FOR THE ENTERPRISE OF HER PEOPLE THE POPULATION BEGAN TO OVERFLOW INTO OTHER LANDS BEYOND THE SEA. WHEREVER THEY SETTLED THE OLD RELIGION OF THE MOTHERLAND WAS PLANTED. AS SOON AS EMIGRANTS WERE SUFFICIENTLY NUMEROUS, IN A DISTRICT TO FORM A CONGREGATION OR CONTRIBUTE TOWARDS THE SUPPORT OF A MINISTER, A MISSIONARY WAS SENT OUT FROM SCOTLAND AND WITH HIM WERE INTRODUCED THE TOKENS. THE FIRST REGULAR SCOTTISH COLONY TO CANADA SETTLED IN NORTH EASTERN NOVA SCOTIA, AND ALTHOUGH ONE OR TWO PRESBYTERIAN CHAPLAINS ACCOMPANIED THE HIGHLAND REGIMENTS AT THE CONQUEST, NO REGULAR PRESBYTERIAN CHURCH WAS ORGANIZED UNTIL THAT BY MR. DANIEL COCK IN TRURO; WHO CAME OUT FROM SCOTLAND IN 1770. AFTER WORKING FOR TWO YEARS AS A MISSIONARY AMONG THE SCATTERED SETTLERS, IN MINISTERING TO THEIR SPIRITUAL WANTS AND IN ORGANIZING CONGREGATIONS, HE RETURNED TO HIS OLD HOME TO BE ORDAINED. COMING OUT AGAIN IN 1772 HE BROUGHT WITH HIM A SUPPLY OF THE EARLIEST OF KNOWN CANADIAN TOKENS TOGETHER WITH THE DIE OR PUNCH WITH WHICH THEY WERE STRUCK. THIS TOKEN IS INSCRIBED " MR. D. C.

COMMUNION TOKENS

TRURO, NOVA SCOTIA 1772". ANOTHER TOKEN, FROM THE SAME PROVINCE, ALTHOUGH NOT DATED, IS EVIDENTLY VERY OLD. IT WAS MADE FOR A CONGREGATION ORGANIZED AMONG THE SETTLERS AROUND THE MOUTH OF THE EAST RIVER OF PICTOU AND IS INSCRIBED, "LOWER SETT"(LEMENT). THE TOKEN, UNTIL RECENTLY, WAS USED IN THE OLD CHURCH OF THE FLOURISHING TOWN OF NEW GLASGOW. FARTHER UP THE SAME RIVER ANOTHER CHURCH WAS ORGANIZED IN THE WILDS WHICH MADE USE OF A TOKEN INSCRIBED WITH THE LETTERS "U.S.R.E." MEANING THE UPPER SETTLEMENT OF EAST RIVER.

ALTHOUGH A PRESBYTERIAN MINISTER CAME TO QUEBEC WITH THE INVADING ARMIES UNDER WOLFE, AND ORGANIZED A CONGREGATION AMONG THE EARLY SCOTTISH SETTLERS OF THAT CITY, IT HAS NO TOKEN OLDER THAN 1821. YET FARTHER WEST WE HAVE ONE IN MONTREAL DATED 1803; AND STILL FARTHER, AMONG THE GLENGARRY SETTLERS FROM THE HIGHLANDS OF SCOTLAND, A TOKEN WITH THE DATE 1794 WAS UNTIL RECENTLY USED.

PRESBYTERIANISM, IN SCOTLAND, SUBDIVIDED INTO A NUMBER OF SECTS WHICH, FOR THE SAKE OF REFERENCE, IT MAY BE WELL TO ENUMERATE.

1ST.— THE CHURCH OF SCOTLAND OR KIRK, AS IT IS CALLED, ESTABLISHED BY LAW IN THE MOTHER COUNTRY, WAS FOR MANY YEARS THE STRONGEST PRESBYTERIAN BODY IN CANADA, WHERE, IN EARLY DAYS, IT CLAIMED ALL THE IMMUNITIES AND PRIVELEGES OF A STATE CHURCH.

2ND.— WHEN, IN 1690, PRESBYTERIANISM BECAME "ESTABLISHED" IN SCOTLAND, MANY OF THE PEOPLE, ESPECIALLY THE COVENANTERS, DECLINED TO ACCEPT THIS POSITION AND WORSHIPPED, MEETING BY THEMSELVES, IN FELLOWSHIP SOCIETIES, WITHOUT CHURCHES OR MINISTERS. THE REV. MR. McMILLAN, FOR REFUSING TO WITHDRAW HIS SUPPORT TO THE PETITION OF THE FELLOWSHIP SOCIETIES, WAS DEPOSED, AND IN 1706 BECAME THE FIRST MINISTER AMONG THESE PEOPLE. HE WAS JOINED BY OTHERS WHO, IN 1743, FORMED THEMSELVES INTO THE "REFORMED PRESBYTERY". THE REFORMED PRESBYTERIANS OR CAMERONIANS, AS THEY ARE GENERALLY CALLED, CLAIM TO BE THE ORIGINAL PRESBYTERIAN CHURCH. MISSIONARIES WERE AT AN EARLY DATE SENT OUT TO THE COLONIES TO THE SOUTH, WHERE CHURCHES WERE ORGANIZED, BY WHICH THIS FORM WAS INTRODUCED INTO A NUMBER OF SETTLEMENTS IN DIFFERENT PROVINCES OF THE DOMINION. TOKENS WITH THE LETTERS "R.P." INDICATE CHURCHES OF THIS ORDER.

3RD.— IN 1740, ON THE EXCLUSION OF EBENEZER ERSKINE AND "NINE ASSOCIATES" FROM THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, THE ASSOCIATE PRESBYTERY WAS FORMED. THIS IS USUALLY KNOWN AS THE SECESSION CHURCH AND THE PEOPLE AS SECEDERS. THE LEADERS IN THIS MOVEMENT BECAME ACTIVE IN ORGANIZING CHURCHES AMONG THE PRESBYTERIANS OF IRELAND AND THE OLDER COLONIES TO THE SOUTH. FROM BOTH OF THESE PLACES, AS WELL AS FROM THE MOTHER COUNTRY, MISSIONARY CHURCHES WERE ESTABLISHED IN CANADA. THE CHURCHES AROUND LONDONDERRY, STEWIACKE AND MUSQUODOBOIT, NOVA SCOTIA, SOME OF THE EARLIEST IN THE PROVINCE, WERE FOUNDED FROM IRELAND; WHILE MANY OF THOSE IN ONTARIO WERE ORGANIZED BY MISSIONARIES FROM THE UNITED STATES; SOME OF WHICH

COMMUNION TOKENS

STILL RETAIN THEIR CONNECTION WITH THE UNITED PRESBYTERIAN CHURCH IN THAT COUNTRY.

IN 1747 A DISPUTE, ABOUT ACCEPTING WHAT IS CALLED THE BURGHERS OATH, AROSE AND WAXED SO STRONG THAT THE ASSOCIATE PRESBYTERY WAS DIVIDED. THOSE ACCEPTING THE OATH RETAINED THE OFFICIAL NAME, ALTHOUGH GENERALLY KNOWN AS BURGHERS.

4TH.— THOSE PROTESTING AGAINST THE OATH AND KNOWN AS ANTI-BURGHERS FORMED THE GENERAL ASSOCIATE PRESBYTERY. THEY TOO WERE ACTIVE IN ORGANIZING CHURCHES IN THE COLONIES. A NUMBER OF THESE CHURCHES WERE PLANTED IN NOVA SCOTIA AND ONTARIO. ONE CANADIAN TOKEN BEARS THE INITIALS "A.B." FOR ANTI-BURGHER, THE COMMONLY USED NAME OF THE BODY.

AS THE SUBJECT OF DISPUTE CEASED TO BE OF IMPORTANCE AND THE OLD BITTER FEELING BEGAN TO DIE OUT, AN APPROACHMENT COMMENCED BETWEEN THE TWO BODIES BEGAN; WHICH RESULTED IN THEIR REUNITING UNDER THE TITLE OF THE UNITED ASSOCIATE PRESBYTERY OR UNITED SECESSION. ONE OR TWO TOKENS BEAR THE FORMER DESIGNATION.

5TH.— THE REV. THOMAS GILLESPIE, DEPOSED FROM THE MINISTRY IN THE CHURCH OF SCOTLAND IN 1752, UNITED IN 1761, WITH THE REV. THOMAS BOSTON TO FORM THE PRESBYTERY OF RELIEF. THERE WAS IN BRITISH NORTH AMERICA ONE CHURCH AT LEAST, OF THIS ORDER, THE "R.C." FOR RELIEF CHURCH, ON THE TOKEN OF ST. ANDREW'S CHURCH, HALIFAX, BEARS EVIDENCE OF THIS FACT. IN 1847 THE UNITED ASSOCIATE AND RELIEF PRESBYTERIES JOINED TO FORM THE UNITED PRESBYTERIAN CHURCH. THE INITIALS OF WHICH, "U.P.C." OCCUR OCCASIONALLY ON TOKENS.

6TH.— IN 1843, WHEN THE GENERAL ASSEMBLY MET IN EDINBURGH, A MAJORITY OF THE MINISTERS AFTER ENTERING A PROTEST THAT THEY WERE "PRECLUDED FROM HOLDING THE ASSEMBLY ON ACCOUNT OF THE INTERFERENCE OF THE ADMINISTRATORS OF THE CIVIL LAW WITH THE EDICTS OF THIS COURT," AROSE AND LEFT TO FORM THE FREE CHURCH OF SCOTLAND. ALTHOUGH NO SUCH DISPUTE EXISTED IN CANADA, MANY OF THE CONGREGATIONS IN CONNECTION WITH THE CHURCH OF SCOTLAND JOINED THIS MOVEMENT; AND SO ACTIVE WERE THESE CHURCHES IN MISSIONARY ZEAL THAT IT SOON BECAME THE LEADING PRESBYTERIAN BODY IN CANADA, MANY TOKENS ARE INSCRIBED "FREE CHURCH." ABOUT THE YEAR 1860 THE CANADIAN BRANCHES OF THE UNITED PRESBYTERIANS AND FREE CHURCHES JOINED TO FORM THE CANADA PRESBYTERIAN CHURCH. SEVERAL TOKENS BEAR THIS TITLE, MORE OR LESS ABBREVIATED. IN 1870 THE KIRK TOGETHER WITH THE CAMERONIANS OR REFORMED PRESBYTERIANS, UNITED WITH THIS CANADA PRESBYTERIAN CHURCH UNDER THE TITLE OF THE PRESBYTERIAN CHURCH IN CANADA. BUT A NUMBER OF THE KIRK CONGREGATIONS, ESPECIALLY THOSE OF PICTOU COUNTY, NOVA SCOTIA, REFUSING TO ACKNOWLEDGE THE NEW AUTHORITY, STILL RETAIN THEIR CONNECTION WITH THE CHURCH OF SCOTLAND. THERE ARE ALSO SEVERAL CONGREGATIONS IN ONTARIO, FOUNDED BY THE UNITED PRESBYTERIAN CHURCH OF THE UNITED STATES, THAT CONTINUE TO OWN ALLEGIANCE TO THAT BODY.

THUS THE DIFFERENT SECTIONS INTO WHICH SCOTTISH PRESBYTERIANISM SUBDIVIDED, REPRESENTED AS THEY ALL WERE IN CANADA, AND SUBSEQUENTLY THE SEVERAL STAGES

COMMUNION TOKENS

TOWARDS COMPLETE UNION AS THE PRESBYTERIAN CHURCH IN CANADA MAY BE TRACED BY A STUDY OF THE TOKENS. WHEREVER SETTLERS FROM SCOTLAND LOCATED PRESBYTERIAN CHURCHES WERE PLANTED, AND MUCH OF THE HISTORY OF THESE CHURCHES, THEIR STRUGGLES AND SUCCESSES, WITH THE NAMES OF HEROIC MISSIONARIES OF THE BACK WOODS, MAY BE GLEANED FROM A COLLECTION OF THESE INTERESTING PIECES OF LEAD, THAT SERVED AS PASSES AMONG THE FOUNDERS OF THIS CANADA OF OURS, AS THEY OBSERVED THEIR COMMUNION IN THE LOG CHURCH OF THE CLEARING.

CANADIAN PRESBYTERIANS, LIKE THOSE IN SCOTLAND, FOLLOWED NO PRESCRIBED PATTERN NOR DID THEY ADOPT ANY GENERAL DEVICE IN MAKING THEIR TOKENS. SOME ARE SIMPLY PLAIN PIECES OF LEAD, WITHOUT INSCRIPTION OR SYMBOL OF ANY KIND, OTHERS HAVE LETTERS RUDELY SCRATCHED UPON THEM WITH A POINTED INSTRUMENT, AND OTHERS STILL HAVE THE INITIALS OF THE MINISTER OR PLACE INDENTED ON ONE SIDE WITH CHISEL OR PUNCHES; MANY ARE CAST FROM MOULDS; BUT THE MAJOR PART ARE STRUCK FROM DIES, LIKE COINS, OFTEN, IN EARLY TIMES, ON ONE SIDE ONLY. WHEN A REVERSE WAS ADOPTED IT WAS USUALLY INSCRIBED WITH AN APPROPRIATE QUOTATION FROM SCRIPTURE: SUCH AS: "THIS DO IN REMEMBRANCE OF ME", OR: "LET A MAN EXAMINE HIMSELF". IT WAS THE CUSTOM, DURING THE EARLY PART OF THIS CENTURY, WHEN THERE WERE NO APPLIANCES IN THE COUNTRY FOR MAKING TOKENS, FOR THE MISSIONARY, WHEN HE SET OUT TO OPEN UP A CHURCH IN THE WILDS OF CANADA, TO BRING WITH HIM A SUPPLY OF TOKENS, READY MADE, OR THE MOULDS OR DIES WITH WHICH TO CAST OR STRIKE A SUPPLY WHEN NECESSARY. THUS THE REV. JOHN MERLIN, WHO CAME TO CANADA IN 1822 AND FINALLY SETTLED IN HEMMINGFORD WHERE HE ORGANIZED A CHURCH IN 1824, BROUGHT MOULDS BEARING HIS INITIALS "J. M." WITH WHICH, AS HIS SON WRITES, "HE USED TO CAST TOKENS AS THEY WERE REQUIRED." SOME TOKENS, THUS BROUGHT TO CANADA, WERE THOSE USED IN THE LAST CHARGE HELD BY THE MINISTER BEFORE ACCEPTING A CALL TO "MISSIONARY WORK IN THE COLONIES". IN THIS WAY THE REV. THOMAS TROTTER, BROUGHT WITH HIM FROM HIS OLD PARISH TO ANTIGONISH, NOVA SCOTIA, TOKENS INSCRIBED: "REV. THOS. TROTTER, JOHNS HAVEN, 1808", AND THESE TOKENS ARE STILL USED IN THE ANTIGONISH CHURCH. AT THE COMMUNION IN THE CHURCH AT LANARK, ONTARIO, TOKENS ARE STILL DISTRIBUTED, THAT WERE STRUCK FROM A DIE, PREPARED IN 1788, FOR THE CHURCH AT DALRY, SCOTLAND. AFTERWARDS TOKENS WERE ORDERED FROM GLASGOW OR EDINBURGH, ALONG WITH THE COMMUNION PLATE, AND DIES, FOR THE STRIKING OF WHICH WERE, USUALLY, SPECIALLY ENGRAVED WITH THE NAME OF THE CHURCH OR OTHER DEVICE. CONSEQUENTLY, AS A RULE, LATER TOKENS ARE MUCH MORE HIGHLY FINISHED. BUT, AS THE DEMAND INCREASED, CANADIAN TRADESMEN WERE PREPARED TO SUPPLY COMMUNION PLATE: AND, THAT THE NEW CHURCHES MIGHT NOT BE KEPT LONG WAITING, HAD A SUPPLY OF "STOCK" TOKENS STRUCK OFF WITHOUT NAME OR DEVICE SPECIALLY INDICATING ANY PARTICULAR CHURCH. MOST OF THE CHURCHES, THEREFORE, ORGANIZED SINCE 1850 TOGETHER WITH A NUMBER OF EARLIER ORGANIZATIONS, USE THESE COMMON OR STOCK VARIETIES. THEN, AS THE OLD TOKENS, IN OTHER CHURCHES BECAME WORN OUT OR DEPLETED THROUGH LOSS, A NEW SUPPLY WAS ORDERED WHICH WERE OFTEN OF THE ORDINARY TYPE. WHEN TWO OR MORE CHURCHES, THAT HAD BEEN UNDER ONE PASTORAL CHARGE, BECAME STRONG ENOUGH

COMMUNION TOKENS

TO FORM SEPERATE ORGANIZATIONS, A SUPPLY OF NEW TOKENS WAS NECESSARY, ALTHOUGH SOMETIMES ALL THE CHURCHES CONTINUED TO USE THE ORIGINAL. THESE NEW TOKENS WERE OFTEN THE UNINTERESTING COMMON VARIETY. INSTANCES ARE GIVEN OF CHURCHES, THAT NEVER POSSESSING TOKENS OF THEIR OWN, BORROWED, AS OCCASION REQUIRED, THOSE OF NEIGHBORING CONGREGATIONS. THEN TOO, SOME CHURCHES PROCURED THE DISCARDED TOKENS BELONGING TO A MORE PROSPEROUS CHURCH. A CURIOUS INSTANCE OF THIS IS THE WIDE DISTRIBUTION OF THE OLD TOKEN OF THE FREE CHURCH, PICTOU. THIS TOKEN IS OR WAS USED IN ONE CHURCH IN ONTARIO, TWO OR THREE IN PRINCE EDWARD ISLAND AND A NUMBER IN NOVA SCOTIA. THE CHURCH AT TOLEDO, ONTARIO, SEEM AT AN EARLY DATE, TO HAVE SECURED A SUPPLY OF THOSE STRUCK FOR ST. ANDREWS CHURCH, OTTAWA.

AS ONE CHURCH AFTER ANOTHER DISCONTINUES THE USE OF TOKENS; SOME ADOPTING CARDS, OTHERS PRACTISING OPEN COMMUNION; THE CUSTOM WILL SOON PASS ALTOGETHER OUT OF USE. (783)

SEE ALSO.- (122) (179) (195) (237) (304) (338) (448) (512) (598) (606) (671) (975)

WHEN THE WORSHIPPERS WERE BEING DISMISSED ON THE FAST-DAY, THE MINISTER AND ELDERS STOOD IN FRONT OF THE PULPIT. AS THE MEMBERS FILED PAST, THOSE WHO WERE IN GOOD STANDING AND WORTHY TO COMMUNICATE, WERE HANDED EACH A SMALL PIECE OF METAL KNOWN AS A TOKEN.

IN THE DAYS WHEN CHURCH DISCIPLINE WAS REAL AND MEANT SOMETHING, PERSONS RESTING UNDER TEMPORARY DISQUALIFICATION WERE SUMMARILY REFUSED TOKENS AND WERE THUS DEBARRED FROM THE COMING SOLEMNITIES. THOSE WHO FEARED REJECTION REFRAINED FROM PRESENTING THEMSELVES.

ON THE SABBATH, WHEN THE ELDERS PASSED AMONG THE TABLES, THEY RECEIVED FROM EACH COMMUNICANT THE TOKEN WHICH VOUCHED FOR HIS BEING OF THE "HOUSEHOLD OF FAITH" AND GAVE HIM A RIGHT TO SIT WITH THE PEOPLE OF GOD. THIS, IN SHORT, WAS THE MANNER OF USING THOSE DIMINUTIVE TABLETS. GREATLY HONOURED, AND EVEN REVERENCED THEY WERE BY THE DEVOUT MEN AND WOMEN WHO HAD THEM IN KEEPING ONLY FOR A DAY OR TWO, AND WHO LOOKED UPON THEM AS THEIR PASSPORT OF ENTRANCE INTO THE VERY HOLY OF HOLIES OF THEIR RELIGION. TO THEM, THE TOKEN WAS LIKE THE WEDDING GARMENT OF THE PARABLE AND WAS DEEMED EQUALLY INDISPENSABLE. (448)

COMMUNION TOKENS.

Communion Tokens of the Presbyterion Church in Canada

by FRED BOWMAN, FRNS

PREFACE

Of all the types of the historic tokens of Canada perhaps no other group can compare in its historic significance with the Communion tokens of the various branches of the Presbyterian Church.

Many of our ancestors who came to Canada from Scotland, Ireland or the American Colonies were members of one of the branches of the Presbyterian Church. These hardy individuals who settled substantial areas of the Maritime Provinces, and Upper and Lower Canada, not only brought with them their rugged individualism, love of freedom and willingness for hard work, but also their deep religious fervor and their traditions toward their Church. All of this is symbolized in the earliest of these tokens, which allowed admission to the rites and sacraments usually observed annually or semi-annually. At the same time they symbolized the exemplary life that the bearer was living, as this was an important consideration in the distribution of the tokens prior to the communion service.

The service itself in the early days was of great length, usually a full day in duration, and in some parishes on occasion was carried into the second day. All members looked forward to the event.

The earliest of Canadian numismatic books, that of Sandham, listed several of these tokens. McLachlan and Leroux listed and illustrated many more. In 1891 McLachlan published his excellent monogram in which was described a large group of these pieces, followed by McLellan's splendid contribution in 1924, at the time he presented his remarkable collection to the Presbyterian College in Montreal. Considerable additional information has come to light in the following years. With the greatly increased interest in all objects and material associated with older Canada, and with more and more Canadian numismatists broadening their field of study to include more historical branches of our science, it is most fortunate that our distinguished scholar and numismatist, Fred Bowman, has given most generously of his time and understanding to an intensive restudy of this fascinating series.

Mr. Bowman has visited many of these old churches, has talked personally with many people who remember using the tokens, and his appreciation of the subject is both sympathetic and complete.

These tokens, with the possible exception of some of the stock varieties, were never issued in large numbers. However a collection of them is still possible with diligent search, which adds to the interest and fascination of forming such a collection. Every Canadian numismatic collection

1060

COMMUNION TOKENS.

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should contain at least some examples of this historic and interesting series.

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INTRODUCTION

Among the many sects of Christendom with their familiar and unfamiliar names and their diversity of dogma and creed, there is one point of unity — each and all agree in keeping in remembrance the Last Supper of Our Lord. There are many differences in custom and usage and as great disparity in the manner of its observance, as between the simple upper room and the grand cathedral. Many accessory forms have from time to time been engrafted upon the ceremony and some have come to be considered almost an essential part of the ordinance. Sometimes these accessory forms were introduced as restrictions or limitations by which the purity of the communion could be secured, and the unworthy or unbeliever excluded.

The Need for Communion Tokens

In the days of the Early Christian Church, when it was difficult to tell who could be trusted, and it was necessary to exclude imposters who sought to destroy the new faith or renegades who had disgraced their profession, passwords, signs and tickets were used to admit members to the services of the church. The early Christians used little metal fish in which was pierced a hole for the purpose of carrying them on the person. These little fish (pisciculi) and other objects were undoubtedly in use among the Christians as signs of their faith.

At the celebration of the Holy Communion, the greatest care and vigilance was used to exclude all unbelievers or improper persons. The church doors were shut and guarded by appointed officers. The Neophytes were sent away, and even the faithful were not admitted if they came late to the solemnity. "Let the doors be watched, lest any unbelieving or uninitiated person enter" was the emphatic commandment.

During the troublesome times in Scotland that brought about and arose out of the Reformation, it was difficult for the members of the new communion to commemorate their Lord's death weekly, as was their wont in the parish church of the old communion. It therefore became the annual or semi-annual event at which a large concourse of communicants was gathered from a widely extended "parish" or "district". As it would be impossible for the pastor to eliminate the unworthy in such a gathering, tickets were demanded. These tickets had previously been distributed in each small community by an overseeing elder, who was acquainted with the lives and beliefs of all and could distinguish such as were deemed worthy. These tickets, as they are usually termed in the old records, were mostly lead impressed with the initial of the parish. Later when times became more settled, the use of metallic tickets was continued as a time-honored custom. Although they were no longer necessary as passes, they were still used as signs of membership, and since then have been

1060

known as tokens. They were also a safeguard against government detectives or spies when the law for the extinction of Protestantism was being pushed to extremes.

Materials Used

Tokens were usually made of lead, but many other materials have been used. There are examples of pewter, bronze, wax, leather, glass, copper, brass, mahogany, tin, porcelain and silver. Most of the early specimens are square and small, but they were of no prescribed shape or design and are sometimes found triangular, hexagonal, octagonal, oblong, round or oval. The later specimens are usually round, oval or oblong with truncated corners. They were either cast from molds impressed on one side with a punch, struck from dies or indented with a chisel.

Inventories of church property often include the "Token Mold". This mold was presented to the minister at the time of his installation. It was one of his duties to keep up the supply and when a different pattern was desired, he had the old tokens melted for the new issue. Some officials buried the discarded symbols lest they should be profaned by being used for meaner purposes, or fall into the possession of collectors who would touch them with unhallowed hands.

As there was no uniform pattern, every minister or church made or adopted such designs and shapes as suited local convenience.

Early Uses Made of Tokens

Communion tokens were commonly used in the Episcopal churches during the 17th and 18th centuries. Congregationalists and Baptists have made use of them, and at one time they were used in a Roman Catholic church in Glasgow. They were the origin of the Methodist class ticket, that was given quarterly to all members of the church in good standing. Yet while they have been used by these other denominations, we associate them more particularly with the Presbyterian Church, as it was in that church they received their greatest recognition. They bear testimony to the Christian character of the people who honored them so highly and treated them with such reverence, deeming them a visible symbol, which like a master-key, opened the gates of salvation to the faithful communicants of the church. Tokens have done duty as a voucher for membership or a certificate of admission.

It was at one time a common practice in Scotland for members who were leaving one parish for another, to carry with them the tokens of their home church as an introduction to their new brethern. Thus the Scotch tokens travelled far from the church which originally issued them, and have been found in distant lands.

When the Scotch Presbyterian colonist established himself, his church and his school with their distinctive characteristics were introduced. As soon as immigrants were sufficiently numerous in a district

to form a congregation or contribute towards the support of a minister, a missionary was sent out from Scotland and with him came the tokens.

First Use In Canada

The first regular Scottish colony to Canada settled in north-eastern Nova Scotia, and although Presbyterian chaplains had accompanied the Highland Regiments, no regular Presbyterian church was organized until Mr. Daniel Cock came to Truro in 1770. After he had worked for two years as a missionary among the scattered settlers and organized some congregations, he returned to Scotland to be ordained. When he came back in 1772 he brought with him a supply of the earliest of known Canadian tokens, together with the die or punch with which they were struck.

History of the Presbyterian Church in Scotland

The history of a period in the life of the Presbyterian Church is reflected in the tokens. The church in Scotland sub-divided into a number of sects.

The Church of Scotland or Kirk as it was called, established by law in the mother country, was for many years the strongest Presbyterian body in Canada where in early days it claimed all the immunities and privileges of a state church.

When in 1690 Presbyterianism became "established" in Scotland, many of the people, especially the Covenanters, declined to accept this position and worshipped, meeting by themselves in fellowship societies, without churches or ministers. The Rev. Mr. McMillan, for refusing to withdraw his support to the petition of the fellowship societies, was deposed, and in 1706 became the first minister among these people. He was joined by others, who in 1743 formed themselves into the "Reformed Presbytery".

The Reformed Presbyterians or Cameronians, as they are generally called, claim to be the original Presbyterian Church. Missionaries were at an early date sent out to the colonies to the south, where churches were organized and this form was introduced into a number of the settlements in different Provinces of the Dominion. Tokens with the letters R.P. indicate churches of this order.

In 1740, on the exclusion of Ebenezer Erskine and "nine associates" from the general assembly of the Church of Scotland, the Associate Presbytery was formed. This is usually known as the Secession Church and the people as Seceders. The leader in the movement became active in organizing churches among the Presbyterians of Ireland and the older colonies to the south. From both of these places as well as from the mother country, missionary churches were established in Canada. The churches around Londonderry, Stewiacke and Musquodoboit, Nova Scotia, which are some of the earliest in the Province, were founded from Ire-

1060

land. In 1747 a dispute about what is called the burgher's oath arose and waxed so strong, that the Associate Presbytery was divided. Those accepting the oath retained the official name although generally known as Burghers.

Those protesting against the oath and known as Anti-Burghers formed the General Associate Presbytery. They too were active in organizing churches in the colonies. A number of them were established in Nova Scotia. One Canadian token bears the initials A.B. for Anti-Burgher, the commonly used name of the body. As the subject of dispute ceased to be of importance, the bitter feeling died out and these two bodies united under the title of the United Associate Presbytery or United Secession.

The Rev. Thomas Gillespie, deposed from the ministry in the church of Scotland in 1752, united in 1761 with the Rev. Thomas Boston to form the Presbytery of Relief. There was in British North America one church at least of this order; the R.C. for Relief Church on the token of St. Andrew's Church, Halifax, bears evidence of this fact.

In 1847 the United Associate Relief Presbyteries joined to form the United Presbyterian Church. The initials U.P.C. are seen on some tokens.

In 1843 when the General Assembly met in Edinburgh, a majority of the ministers after entering a protest that they were "precluded from holding the Assembly on account of the interference of the administrators of the civil court", arose and left to form the Free Church of Scotland. Although no such dispute existed in Canada, many of the congregations in connection with the Church of Scotland joined this movement, and so active were these churches in missionary work, that it soon became the leading Presbyterian body in Canada. Many of the tokens are inscribed "Free Church".

About the year 1860 the Canadian branches of the United Presbyterians and Free Churches joined to form the Canada Presbyterian Church.

In 1870 the Kirk, together with the Cameronians or Reformed Presbyterians, united with the Canada Presbyterian Church under the title of the Presbyterian Church in Canada.

A LISTING OF TOKENS USED IN CANADA

In Canada the tokens are of several metals but mainly of lead or an alloy of lead and tin. In the following pages we have used the general term of white metal for this alloy and it is sometimes difficult to distinguish the one from the other. Tokens were also made of tin, copper and brass.

As the demand for tokens increased, Canadian tradesmen had a supply of tokens struck with neither name nor device referring to a particular church. These were kept on hand by manufacturers so that new churches might not be kept waiting for their tokens. Also, in the

COMMUNION TOKENS

older churches, as the old tokens became worn out or depleted through loss, these stock tokens were used.

During the 1860's and 1870's, as one church after another discontinued the use of the tokens, some adopted cards while others practised open communion. Many of these cards are still in use.

1060

COMMUNION TOKENS

Table of Comparative Rarities for Canadian Communion Tokens

Rarity 1 is most common. Rariety 10, only one known.

Token	Rarity	Token	Rarity	Token	Rarity	Token	Rarity	Token	Rarity
1	4	57	5	112	7	168	6	224	5
2	7	58	7	113	6	169	4	225	5
3	5	59	9	114	6	170	5	226	4
4	9	60	8	115	5	171	5	227	5
5	7	61	4	116	9	172	5	228	6
6	7	62	4	117	6	173	6	229	7
7	7	63	5	118	6	174	5	230	6
8	7	64	6	119	7	175	5	231	10
9	6	65	8	120	7	176	4	232	7
10	8	66	6	121	5	177	4	233	9
11	7	67	7	122	9	178	5	234	10
12	6	68	6	123	2	179	7	235	6
13	7	69	9	124	7	180	5	236	7
14	6	70	4	125	5	181	6	237	5
15	6	71	8	126	8	182	5	238	7
16	9	72	5	127	5	183	4	239	8
17	8	73	5	128	6	184	4	240	6
18	3	74	3	129	7	185	4	241	8
19	5	75	4	130	8	186	6	242	5
20	7	76	8	131	6	187	2	243	4
21	5	77	5	132	7	188	4	244	4
22	7	78	6	133	6	189	4	245	7
23	7	79	4	134	5	190	6	246	8
24	7	80	4	135	8	191	10	247	8
25	3	81	5	136	6	192	9	248	6
26	6	82	3	137	7	193	6	249	4
27	7	83	3	138	5	194	7	250	7
28	5	84	5	139	5	195	7	251	7
29	10	85	7	140	7	196	7	252	8
30	7	86	6	141	5	197	8	253	5
31	9	87	7	142	5	198	6	254	5
32	6	88	6	143	7	199	7	255	8
33	5	89	5	144	5	200	2	256	8
34	10	89A	9	145	5	201	8	257	10
35	5	90	6	146	6	202	4	258	7
36	5	91	4	147	8	203	3	259	1
37	8	92	7	148	5	204	7	260	7
38	5	93	7	149	6	205	5	261	10
39	9	94	6	150	9	206	5	262	4
40	6	95	5	151	6	207	5	263	4
41	6	96	6	152	10	208	7	264	2
42	7	97	6	153	6	209	6	265	5
43	9	98	8	154	6	210	7	266	2
44	7	99	7	155	7	211	9	267	8
45	9	100	8	156	7	212	5	268	5
46	6	101	5	157	6	213	6	269	6
47	9	102	10	158	8	214	7	270	1
48	7	103	5	159	5	215	5	271	1
49	2	104	5	160	5	216	7	272	6
50	6	105	3	161	4	217	6	273	4
51	9	106	5	162	5	218	4	274	4
52	8	107	7	163	6	219	8	275	10
53	4	108	5	164	5	220	7	276	8
54	5	109	8	165	6	221	5		
55	7	110	7	166	4	222	6		
56	8	111	6	167	3	224	5		

COMMUNION TOKENS

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1956		C.N.A. CONV.	LONDON	AUCT.	F.-V.F.	22.00	12 DIFF. ONTARIO TOWNS.
1956		"	"	"	F.-V.F.	25.00	14 DIFF. MARITIME TOWNS.
1956		"	"	"	F.-E.F.	5.75	4 DIFF. HAMILTON.
1956		"	"	"	V.F.	9.00	5 DIFF. MONTREAL
1956		"	"	"	F.	5.50	3 DIFF. QUEBEC.
1956		"	"	"	E.F.	6.25	2 DIFF. TORONTO
1956		"	"	"	V.F.-UNC.	25.00	12 DIFF. CANADIAN.
1956		"	"	"	V.F.	2.10	KNOX CHURCH. BY-TOWN.
1962		"	DETROIT	"	AVERAGE	4.27 EACH	82 DIFFERENT. # 350.00
1963		TOR. C.C.F.R.	TORONTO	"	G-UNC.	85.00	22 DIFFERENT
1963		"	"	"	F.	20.00	5 DIFFERENT - HAMILTON - GALT - PICTON - BLENHEIM - ONSLOW.
1963		"	"	"	V.G-V.F.	10.50	5 DIFFERENT - GALT, BLENHEIM - ONSLOW.
1966		C.N.A. CONV.	WINNIPEG	"	V.F-E.F.	1025.00	175 DIFFERENT

LACHUTE

B-12-13

(A) (B) (C)

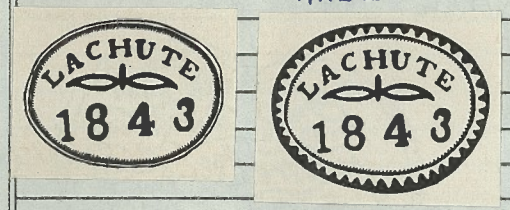


COUNTERFEIT



B-12
FEMALE.

B-13
MALE.





CALLED THE HENRY CHURCH FROM THE FIRST SETTLED MINISTER, THE REV. THOMAS HENRY. ORIGINALLY IN CONNECTION WITH THE CHURCH OF SCOTLAND BUT SECEDED IN 1844 WHEN IT JOINED THE FREE CHURCH. (783)

REV. THOMAS HENRY WAS ORDAINED IN 1840 AND SETTLED IN LACHUTE, CO. ARGENTEUIL, IN 1844 HE JOINED THE FREE CHURCH. THERE ARE BUT TWO INSTANCES KNOWN TO ME (LACHUTE AND ST. EUSTACHE) AMONG THE TOKENS OF CANADA OF A PRACTICE NOT UNCOMMON IN SCOTLAND, OF A SEPERATE TOKEN FOR THE MEN AND WOMEN COMMUNICANTS. THEY ARE FROM THE SAME DIE BUT TYPE (B) THE MALE TOKEN IS ON A LARGER FLAN WITH A SERRATED BORDER MORE IN EVIDENCE THAN ON THE FEMALE TOKEN. (304)

THE TOKENS ARE OF LEAD. COUNTERFEITS ARE KNOWN ON WHICH THE DATE IS ON A CURVED LINE INSTEAD OF BEING STRAIGHT AS ON THE GENUINE SPECIMENS. (1060)

12-13. Lachute—The Henry Church of Scotland

Lachute is a village about fifty miles west of Montreal.

The first settled minister was the Rev. Thomas Henry who was ordained in 1840. The congregation was connected with the Church of Scotland and was locally known as the Henry Church. In 1844 the congregation joined the Free Church movement.

This is one of the only two churches in Canada using separate tokens for the male and female communicants. Both tokens are from the same die but the female token, No. 12, is smaller than the male token No. 13, which has a serrated border.

Counterfeits of this token are known in which the date is on a curved line instead of being straight as on the genuine specimens.

The tokens are of lead.

1060

LACHUTE

B-12-13

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT OR F.P.	CONDITION	PRICE	REMARKS
1888		LEROUX	(5)				NO. 614 B
1891		McLACHLAN	(783)				(A) NO. 7 (B) NO. 232
1918	DOANE		TRURO	OFFERED TO SELL		3.50	(A)
1924		McLENNON	(304)				(A) NO. 7 (B) NO. 232
1957		CARMICHAEL	(785)	F.P.		1.25	NO. 3.
1958	CHATEAU		MONTREAL				(B)
1959	BOWMAN		LACHINE				(A)
1959	ARCHIVES		OTTAWA				(A) (B)
1962	LORRAIN		ST. JOHN'S				(C)
1963		BOWMAN	(1050)				NO. 12 - 13

MONTREAL CHURCHES

ALL OUR YESTERDAYS
BY EDGAR ANDREW COLLARD

The Cluster Of Spires

ANYONE who knew the skyline of Montreal even as late as the 1920's will remember the cluster of church spires in the downtown district, mostly along Dorchester Street and up Beaver Hall Hill. They were graceful, pleasing spires, adding a grey dignity to the city. Now they are nearly all gone. The churches that have replaced them, mostly out in the suburbs, are spireless. Even churches nowadays have become functional.

The original church district of Montreal was below Craig Street, in the neighborhood of Place d'Armes. It was really not until the middle of the 19th century that houses began to be built, often a dozen or more at a time, up Beaver Hall Hill and along Dorchester and St. Catherine Streets. One after another the old churches were closed and the new churches moved "up the hill."

By 1870 churches had been built on three of the four corners at the junction of Beaver Hall Hill and Lagauchetière. On the northeast corner stood the Church of the Messiah, erected by the Unitarian congregation that had been meeting for some years in a house of Fortification Lane. On the southwest corner stood the First Baptist Church, which had moved up from St. Helen Street in 1862.

On the northwest corner, where the Bell Telephone Building is today, was St. Andrew's, the home of the Scottish congregation that maintained its connection with the Church of Scotland. St. Andrew's, modelled after Salisbury Cathedral, had a spire of 180 feet — its height magnified by its position halfway up the hill.

The fall of this spire in the fire that destroyed St. Andrew's in 1869 had all the grandeur of its position. "This sight," wrote an eye-witness, "was indescribably grand. The saddest feeling came over the spectator as he saw one of the finest spires in the city now a column of flame... The wind soon began to shake the spire, and the indications were that it would fall across Lagauchetière Street. The spectators were pressed back... After swaying and tottering for some minutes, the burning spire came down with a tremendous crash.

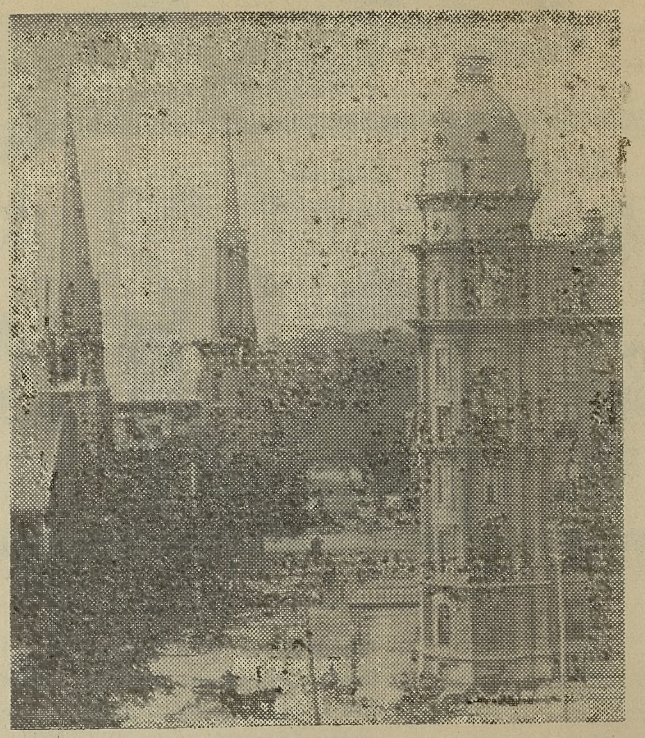
"As it fell, it broke near the middle, the upper part came straight down, the point striking the side-walk about a foot outside the stone wall surrounding the church. It fell across the street, sweeping away the porticos of the houses opposite. The lower part... fell at the base of the tower within the railing around the church."

Dr. Alexander Mathieson, who had been minister of St. Andrew's for 43 years, stood with many members of his congregation watching the flames consume his church. His death soon afterward was believed to have been hastened by his sorrow at seeing St. Andrew's reduced to ruins.

The building was restored according to the original plan, and reopened under Rev. Gavin Lang, formerly minister of the Scottish parish of Glasford. It was while Rev. Gavin Lang was minister of St. Andrew's that his son, Matheson Lang, the actor, was born.

In the days when St. Andrew's church had been down on St. Peter Street, its chief rival had been St. Paul's Presbyterian Church on the neighboring St. Helen Street. When in 1851 the congregation of St. Andrew's moved to Beaver Hall Hill, the congregation of St. Paul's, knowing that some day it too would have to move uptown, feared that its rival would forestall it in the new district.

"It was just at the critical moment the resolution was come to," wrote Rev. Robert Campbell, "to move from St. Helen Street to Dorchester Street. A delay of even a year or two would have left St. Paul's behind in the race... The old congregation was not only well kept together by the movement, but the situation was one to command a constant growth."



LOOKING WEST ON DORCHESTER STREET, with the Windsor Hotel to the right, and the spires on the left of the Dominion Square Methodist Church (where the Laurentien Hotel is today) and of the American Presbyterian Church (on the site now occupied by the Provincial Bus Terminus).

This situation was on Dorchester Street at the corner of St. Monique. When the new St. Paul's was opened at that corner in 1868, the district was still so rural that some members were in doubt about the wisdom of moving quite so far to the outskirts of the city. An apple orchard had to be cut down to make way for the new church.

Other congregations, having an eye for their future, were also pioneering with churches along Dorchester Street. The Methodist Church held a campaign to raise funds for an extension programme. Some $24,000 from the proceeds of this campaign were used to build the Dominion Square Methodist Church at the southwest corner of Dorchester and Windsor.

In 1866 the congregation of the American Presbyterian Church abandoned its old building which stood where the Bank of Nova Scotia was later built, at the corner of St. James Street and Victoria Square. The new church, a copy of Park Presbyterian Church in Brooklyn, was erected on the southeast corner of Dorchester and Drummond. Seating 1,200, it was one of the largest in the city.

Close by, at the northeast corner of Dorchester and Crescent Streets, the spire of Crescent Street Presbyterian Church rose 217 feet. The congregation of Crescent Street Church had once worshipped in a building down on Côté Street, but had moved to Dorchester in 1878. In 1918 the congregation of Knox Presbyterian, whose church spire had risen on the site now occupied by the Sun Life Building, joined with the Crescent Street congregation, to form the Knox-Crescent Church.

After the turn of the century, when the city began to expand to the north and the west, the district near Dorchester and Beaver Hall became as inconvenient for church-goers as the old district below Craig Street had become for the church-goers of 1870. One by one the churches about Dorchester Street and Beaver Hall Hill were abandoned and demolished.

In 1905 the congregation of the Church of the Messiah erected its present church at the corner of Simpson and Sherbrooke, though the old building lingered for nearly a quarter of a century before it was torn down.

In 1914 the congregation of the Dominion Square Methodist Church moved to its present building on Westmount Boulevard. The old building at the southwest corner of Dorchester and Windsor was turned into shops and a portion lingered until the ground was cleared for the Laurentien Hotel.

In 1934 the congregation of the American Presbyterian Church gave up its building on Dorchester Street and united with that of Erskine Church on Sherbrooke Street. The old church was used for a while by a Finnish congregation, till it was demolished to make room for the bus terminal.

Shortly after the First World War the congregation of St. Andrew's left their church on Beaver Hall Hill and united with St. Paul's Presbyterian Church, the name "St. Andrew and St. Paul" being then adopted.

The fate of this Dorchester Street church is unique in the history of the city; for though it has vanished from its site on Dorchester Street, it may still be seen. It formed part of the property expropriated in connection with the building plans of the Canadian National Railways. The congregation then moved to the present Church of St. Andrew and St. Paul on Sherbrooke Street. But though the old building was taken down, its stones were all carefully numbered, and transported to St. Laurent. There it was rebuilt as the chapel of the St. Laurent College. Here it became more widely known than ever as the home of the summer festivals of sacred music, under the direction of Wilfrid Pelletier of the Metropolitan Opera.

● ● ●

One of the last of the old spires on Dorchester Street was that of the Knox-Crescent Church. About 1897 it was struck by lightning, but was only slightly damaged. In the 1930's lightning struck again, shattering and burning some of the supporting beams. The superstructure was so weakened that the spire had to be removed in the summer of 1937.

Though the spire was gone, the high tower was attractively finished with four pinnacles and the dignity of the building was not greatly diminished. The end came in the great fire which broke out shortly before midnight on November 13, 1946. In the light of morning nothing remained but a magnificent ruin. For many years the sunlight had cast a richly blended coloring from the tall stained glass window erected in the memory of Edward and Joseph Mackay, and designed by Sir Edward Burne-Jones. This, too, had gone with the flames.

That night November fire in 1946 had destroyed one of the last and one of the finest specimens of the old Montreal churches that had clustered together on the brow of the hill.

MONTREAL GAZETTE - SEPT. 12/1964

MONTREAL

ST. ANDREWS CHURCH

B-16-17-18

A





B-16

B









B-17

C









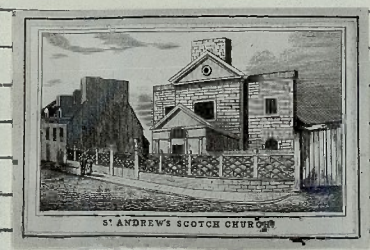
B-18

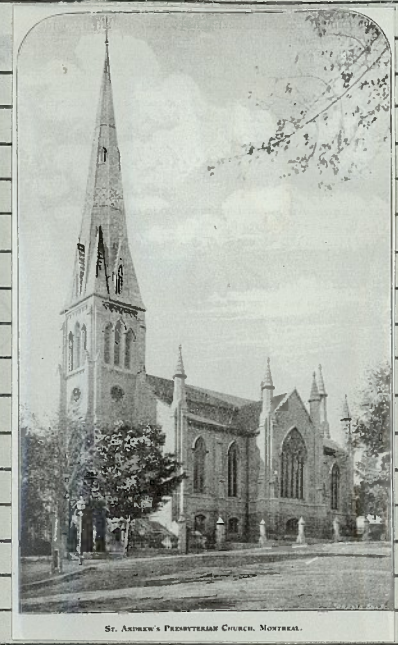
D





ENLARGED PHOTO.





THIS CONGREGATION WAS FORMED IN THE YEAR 1804 AND ASSEMBLED FOR WORSHIP IN A LARGE PRIVATE ROOM UNDER THE PASTORAL CHARGE OF REV. ROBERT EASTON. THE FIRST CHURCH WAS SITUATED ON ST. PETER STREET NEARLY OPPOSITE THE END OF ST. SACREMENT STREET. IT WAS COMMENCED IN 1805 AND FINISHED IN APRIL, 1807, AT A COST OF £1,500. IT WAS A PLAIN AND SUBSTANTIAL BUILDING

GAZETTE- Oct. 24/1976

Of Many Things . . .

by Edgar Andrew Collard

The minister crumbled with the spire

The spire of this church was one of the tallest in Montreal. Yet it came down point first. And it fell in flames.

The church was St. Andrew's, of the Church of Scotland. It stood on Beaver Hall Hill. The head office of the Bell Telephone Company of Canada now stands on exactly the same site.

The very fact that the church was about half-way up that steep hill added impressiveness to its spire. But even measured from the ground, the spire rose to 180 feet. St. Andrew's, designed by the architect G. H. Smith, had been modelled (with necessary limitations) after Salisbury Cathedral.

The Sunday morning of October 24, 1869 had begun peacefully enough. The streets about the church were silent, except for the wind, howling in fitful gusts from the west. But about dawn the fire alarm rang.



The rising flames

The helmeted firemen arrived. They broke into the church by its Belmont Street entrance. Flames "seemed to be pretty general over the whole church."

Flames crept over pulpit and pew. They climbed the tall, slender pillars supporting the gallery. They crept into the roof's timbers. They soared into the spire.

By six o'clock in the morning the roof was one mass of fire. The stained glass windows were melting.

As the Victorian account says: "Soon the whole of the interior was consumed; the roof fell in with a tremendous crash; the insatiable flames shot up to the skies; they licked the gothic arches of the doors and windows; they enveloped the tall steeple as with a winding sheet of fire, and illuminated the whole heavens with a lurid blaze of light."

Tottering spire

Word of the fire had spread about town. Soon a crowd gathered. It grew rapidly. The police were alarmed. The spire was tottering. Every time a gust of wind rushed at it, the spire shuddered. If the spire crashed from its 180 feet, it might crush the crowd.

The police drove the people back. The flames, having enveloped the spire, seemed to be leaping "fiercely up to the sky, as if eager for more to destroy."

The spire began to sway. Then it collapsed. As it fell, it broke in the middle. The lower part came down inside the railings of the church. The upper part dropped straight down, point first. The point struck the wooden sidewalk of La Gauchetière Street. Its base swept away the porticos from a row of Lagauchetière houses.

In the crowd watching the destruction of St. Andrew's on that gusty late October morning was an old Scotsman. He had hurried to the church in a desperate sort of haste, hindered by his asthma and his rheumatism. In the huge crowd of excited spectators, he was the chief mourner. He would not live to see the church rebuilt.

Soldierly resolution

This Scotsman was said to have crumbled with the spire. He was Rev. Dr. Alexander Mathieson. As a young man, he had become the minister of St. Andrew's, back in the days when the church stood on St. Peter Street. He had seen the new cathedral-like church arise on Beaver Hall Hill in 1850-51. There he had preached, Sunday by Sunday, for nearly 20 years. And now he was seeing it consumed before his eyes.

In that one early morning he lost his grip on life. Much had already happened to depress him. Old and ill, he had lost his eldest daughter in a drowning accident at Cacouna only the year before. The ladies of St. Andrew's had placed a memorial window in the church to her memory. The window had been there only two weeks. And now it was gone.

St. Andrew's Church was to have other notable ministers. But Dr. Alexander Mathieson was not only notable; he was so long in office that he became a sort of patriarch in the community.

In any company, lay or ecclesiastical, he stood out. Descriptions of him recur to the word "soldierly." He looked like a soldier, carried himself like one, and could be quite as resolute in battle.

That he had his faults, even his admirers conceded. He was "touchy," easily aroused, resentful of anything that might affect his dignity. As one admirer put it, with a certain diplomacy: "He had ... all the ... warmth of emotion that belongs to the Gael." He had the Highland spirit.

Examples of his soldierly resolution abound. In the evening of March 30, 1827 he was sitting in the house of a member of his congregation, Robert Watson. Someone crept up to the window. Watson rose convulsively from his chair. A gun had been fired, shattering the glass and mortally wounding him with duck shot.

Alexander Mathieson sprang up to the door, threw it open, and rushed into the street, ready to grapple with the mysterious enemy. But the man had made off into the dark.

His resolution was seen in another incident. One morning he was walking in the garden of his country house at Beechridge. He found his man-servant drunk. He rebuked him.

The drunken man lunged at Dr. Mathieson with his pitchfork. Dr. Mathieson realized he might be killed. He had a stout walking stick in his hand. With the stick he parried the pitchfork. Then he knocked the man to the ground.

The charge against the servant was serious: assault with intent to maim. The man was put in jail. Dr. Mathieson sent money to keep him comfortable. He kept visiting him.

When the man was released, he returned to his job at Dr. Mathieson's country house. Years later, when he heard Dr. Mathieson was dead, "he wept bitterly, wishing that he himself had gone first, as there would be no one now to care for him."

Honors must be equal

Dr. Mathieson's soldierly Highland spirit was stirred in the summer of 1860, when the Prince of Wales, Queen Victoria's heir, came to Montreal for the official opening of Victoria Bridge.

At that time Dr. Mathieson was moderator of the Church of Scotland in Canada. He was called upon, as the official representative of his denomination, to present an address of welcome to the Prince. The ceremony was to take place in the Montreal Court House — the same old pillared building, still standing on the north side of Notre Dame Street.

But the doctor learned that a distinction was to be made. To him it was invidious. Bishop Francis Fulford, as the representative of the Church of England, was to read his address of welcome to the Prince, before handing it to him. Dr. Mathieson would only be allowed to hand his address to the Prince, not read it.

In Dr. Mathieson's opinion the Church of Scotland, as the established church of Scotland, ranked equally with the Church of England, as the established church of England.

Dr. Mathieson attended the ceremony in the Court House, determined to read his address. Bishop Fulford read his address to the Prince first. Then Dr. Mathieson unrolled his address and began to read. He was told by the Governor-general, Sir Edmund Head, that time would not allow all addresses to be read. With Highland dignity he rolled up his scroll, put it under his arm, and walked out with it.

To placate Dr. Mathieson, and to accord him the equal rights he believed belonged to the Church of Scotland, a special ceremony was later arranged on the Prince's boat, anchored in Lake Ontario off Kingston. On board the boat the Prince of Wales received Dr. Mathieson in a special ceremony of his own. The doctor read the whole address from the Church of Scotland and then handed it to the Prince.

Visiting the neglected

The same spirit that prompted Dr. Mathieson to uphold the rights of his church also prompted him to carry out its duties. He was conspicuous in visiting the poor and forgotten. Into the backwoods he made missionary journeys.

On one such journey he went into the backwoods settlements along the Chateauguay River. At Caughnawaga he had managed to hire a horse. The harness was made of rope and twine. An Indian boy ran beside the horse, with a willow branch as a whip.

In the forest Dr. Mathieson was almost brushed off by the branches. But he found the remote settlements and ministered to them.

He was equally active in visiting Montreal's poor. In his journal he wrote in 1849:

"Sent for to visit a sick person — horrid scene! Ushered into a garret, on the bare floor of which, covered with rags, lay a dying creature ... Her husband was a ragged, squalid wretch, on whom want and drunkenness had entailed disease. A rough block of wood covered with a rag was her pillow. It was heart-sickening. I prayed with the poor creature ... The Lord make me faithful. Let me not shrink, however toilsome the labour, or disgusting the scenes."

Dr. Mathieson knew how to handle restiveness or complaint in his own congregation. He was growing old. The usual movement began to get a younger minister. Dr. Mathieson was offered £400 for life (a big sum in those days) if he would agree to retire.

He spurned "the bribe." No one, he said, could constitutionally put him out of his church, except the Presbytery.

If the congregation did not wish his services, he would take none of their money. He would sever his connection with them "in relation to all active duties," and would return to Scotland. He even set the day.

The congregation met. It passed flattering resolutions. Dr. Mathieson stayed.

The last scene

But age was crippling him. The destruction of his church in the fire of 1869 broke even his resolute spirit. Heart trouble had been added to rheumatism and asthma.

On Friday, January 28, 1870, Dr. Mathieson drove in his sleigh to the post office. He halted to mail his last letters to Scotland. A little group of his friends gathered round the sleigh. Few words were spoken. The friends looked ominously at one another. They saw the end could not be far away.

Dr. Mathieson had preached his last sermon on January 23rd. He had chosen to repeat a sermon he had first preached as a young man, back in 1848. The text was from John X, 22: "And it was winter."

"We are now in the very heart of the winter," old Dr. Mathieson said. "The light and heat of the sun are diminished; the day 'has dwindled to its shortest span' ... Over the face of nature a death-like torpor is cast ... Yet over this dead and desolate scene the bright and beautiful sunshine is often thrown with surprising splendour, like the light of immortality shining on the coldness and desolation of the tomb."

MONTREAL

ST. ANDREW'S CHURCH

B-16-17-18

OF STONE, 70 FEET BY 51 FEET, COMFORTABLY FITTED UP, AND CAPABLE OF CONTAINING WITH EASE 750 PERSONS. REV. MR. EASTON AND THE ORIGINAL CONGREGATION BELONGED TO THE BURGHER SECESSION IN SCOTLAND AND CONSIDERED THEMSELVES TO BE IN CONNECTION WITH THE ASSOCIATE REFORMED SYNOD IN THAT COUNTRY, BUT THIS CONNECTION WAS NOT FORMALLY ACKNOWLEDGED BY THE SYNOD. ACCORDINGLY, WHEN IN 1824, MR. EASTON RESIGNED HIS CHARGE IN CONSEQUENCE OF THE INFIRMITIES OF AGE, THE CONGREGATION RESOLVED TO PROCURE A MINISTER OF THE CHURCH OF SCOTLAND AND THE REV. JOHN BURNS WAS CALLED AND BECAME THE MINISTER. HE WAS SUCCEEDED IN 1826 BY REV. DR. MATHIESON WHO DIED IN FEBRUARY 1870.

THE PRESENT BUILDING WAS ERECTED DURING THE YEAR 1850 AND WAS OPENED FOR WORSHIP IN JANUARY 1851. IT IS BUILT SOMEWHAT AFTER THE STYLE OF THE CELEBRATED SALISBURY CATHEDRAL AND WAS DESIGNED BY MR. G.N. SMITH. IT IS BUILT OF MONTREAL STONE WITH A TOWER SURMOUNTED BY A SPIRE WHICH RISES TO A HEIGHT OF 180 FEET FROM THE GROUND. THE ENTRANCES TO THE CHURCH BY THE TOWER ARE FROM A FLIGHT OF STEPS AND A TERRACE ON EACH SIDE; WHILE AT THE UPPER END (ON BELMONT STREET) IS ANOTHER ENTRANCE. THE INTERIOR IS LOFTY AND IMPOSING, AND A CEILING, WHICH IS SPANNED BY OPEN TIMBER WORK PAINTED TO IMITATE OAK, RISES IN THE CENTRE TO A HEIGHT OF 46 FEET, AND IS IN STRICT ACCORDANCE WITH THE STYLE OF THE BUILDING. THE GALLERY FRONTS AND THE PULPIT ARE OF RICH GOTHIC WORK; AND THE EFFECT OF THE WHOLE IS HEIGHTENED BY THE LIGHT AFFORDED BY THE STAINED GLASS WINDOWS.

THE INTERIOR DIMENSIONS ARE 90 FEET BY 65 FEET INCLUDING THE TRANSEPT. IT WILL ACCOMODATE 950 PERSONS. BENEATH THE CHURCH ARE SCHOOL AND LECTURE ROOMS, UPWARDS OF 60 FEET SQUARE AND 16 FEET HIGH, WHICH ARE ENTERED BY AN ARCHED DOOR IN THE BASE OF THE TOWER. THE BEAUTY OF THE STYLE OF THIS BUILDING, ITS ADMIRABLE PROPORTIONS AND THE COMMANDING POSITION WHICH IT OCCUPIES, MAKE IT AN ORNAMENT TO THE CITY. THE CHURCH WAS DESTROYED BY FIRE ON OCTOBER 24TH. 1869 BUT IS NOW BEING RESTORED ACCORDING TO THE ORIGINAL PLAN. (1870) (1057)

THE CALL GIVEN TO MR. SOMERVILLE BY THE ST. GABRIEL STREET CONGREGATION IN 1803 HAD NOT BEEN UNANIMOUS. THE DISSENTING MEMBERS WITHDREW AND WERE FORMED INTO A SEPERATE CONGREGATION TO WHICH THE REV. ROBERT FORREST MINISTERED FOR A SHORT TIME BEFORE HIS REMOVAL TO NEW YORK. IN 1804 IT OBTAINED A STATED PASTOR IN THE PERSON OF THE REV. ROBERT EASTON. HE HAD BEEN ORDAINED, IN 1798, AS MINISTER OF MORPETH, IN THE NORTH OF ENGLAND, IN CONNECTION WITH THE ASSOCIATE OR BURGHER SYNOD OF SCOTLAND, AND HAD RESIGNED HIS CHARGE IN 1802. THE REV. JOHN MASON, OF NEW YORK, HAD IN THE PRECEDING YEAR VISITED SCOTLAND AND APPLIED TO THE ASSOCIATE SYNOD FOR PREACHERS FOR THE CHURCHES OF AMERICA. FOUR BRETHREN ACCOMPANIED HIM ON HIS RETURN, TWO OF WHOM WERE MR. EASTON AND MR. FORREST. IN THE YEAR 1805 STEPS WERE TAKEN BY THE CONGREGATION OF WHICH MR. EASTON BECAME PASTOR TOWARDS THE ERECTION OF A CHURCH. LOTS WERE PURCHASED IN ST. PETER STREET, AND IN APRIL 1807 THE BUILDING WAS COMPLETED AT A COST OF £1,500. PART OF THIS MONEY WAS OBTAINED BY SUBSCRIPTIONS FROM THE UNITED STATES, CITIZENS OF WHICH RESIDING IN MONTREAL SEEM TO HAVE FORMED A CONSIDERABLE PORTION OF THE NEW CONGREGATION. BY A FORMAL RESOLUTION THE CONGREGATION

MONTREAL

ST. ANDREW'S CHURCH

B-16-17-18

DECLARED ITSELF TO BE "IN CONNECTION WITH THE ASSOCIATE REFORMED SYNOD IN SCOTLAND, COMMONLY CALLED THE BURGHER SECESSION." BUT, ALTHOUGH THE RESOLUTION WAS BROUGHT BEFORE THAT SYNOD IN GLASGOW IN 1806, NO ACTION SEEMS TO HAVE BEEN TAKEN RESPECTING IT. WHEN MR. EASTON PROPOSED TO RESIGN HIS CHARGE IN 1822 IN CONSEQUENCE OF INCREASING INFIRMITIES, THE CONGREGATION RESOLVED TO PROCURE A MINISTER OF THE ESTABLISHED CHURCH OF SCOTLAND, "AND NONE ELSE." THE MEMBERS WHO CAME FROM THE UNITED STATES WERE OFFENDED BY THIS EXCLUSIVE PROCEEDING, AND THE CONGREGATION WAS DIVIDED. THE SCOTCH PARTY, BEING THE MAJORITY, RETAINED THE PROPERTY AND ASSUMED THE NAME OF ST. ANDREW'S CHURCH; THE AMERICANS WITHDREW AND WERE ORGANIZED AS THE AMERICAN PRESBYTERIAN CONGREGATION. SOON AFTER MR. EASTON'S SETTLEMENT A PETITION WAS PRESENTED TO THE DIFFERENT BRANCHES OF THE LEGISLATURE PRAYING THAT HE MIGHT BE PERMITTED TO HOLD A REGISTER OF THE MARRIAGES, BAPTISMS AND BURIALS AT WHICH HE MIGHT OFFICIATE; BUT THIS WAS REFUSED, AND HE DID NOT OBTAIN THE REGISTERS TILL 1815. MR. EASTON WAS ONE OF THE MINISTERS WHO TOOK PART IN THE FORMATION IN 1818 OF THE "PRESBYTERY OF THE CANADAS". IN 1819 HE PAID A VISIT TO GREAT BRITAIN IN ORDER TO PROCURE A FUND WHICH MIGHT BE AVAILABLE FOR SENDING EVANGELICAL PREACHERS TO CANADA. "ACCORDING TO THE SCHEME SUGGESTED BY MR. EASTON AND HIS BRETHREN, IT WAS PROPOSED THAT ONE HALF OF THE MONEY RAISED IN BRITAIN SHOULD BE LEFT IN THE HANDS OF A COMMITTEE CONSISTING OF PERSONS CONNECTED WITH THE CHURCH OF SCOTLAND AND WITH THE TWO BRANCHES OF THE ~~C~~SECESSION; AND THAT THE OTHER HALF SHOULD BE TRANSMITTED TO THE PRESBYTERY OF THE CANADAS, TO BE EMPLOYED BY THEM IN DEFRAYING THE EXPENSES INCURRED BY THE PREACHERS IN TRAVELLING TO GREAT DISTANCES AND IN OFFICIATING IN POOR SETTLEMENTS". A CONSIDERABLE SUM OF MONEY WAS COLLECTED, BUT DIFFICULTIES AROSE IN CONNECTION WITH IT, WHICH PROVED THE UNHAPPY CAUSE OF AN ESTRANGEMENT BETWEEN MR. EASTON AND HIS BRETHREN IN CANADA, WITH WHOM, THEREFORE, HE CEASED TO BE ASSOCIATED IN CHURCH WORK. HE FORMALLY RESIGNED HIS CHARGE IN 1824, WHEN HIS CONGREGATION GRANTED HIM AN ANNUITY OF £150. HE DIED IN MAY, 1831. (1885) (1061)

THE REV. JOHN BURNS BECAME ASSISTANT MINISTER TO MR. EASTON IN 1824 AND THEN MINISTER OF THE CHURCH TO BE STYLED ST. ANDREW'S. HE RETURNED TO SCOTLAND IN 1826. ON THE 24TH. DECEMBER 1826 REV. ALEXANDER MATHIESON, ON THE RECOMMENDATION OF MR. BURNS, WAS SELECTED AND INTRODUCED TO THE CONGREGATION BY THE REV. ALEX. CONNELL OF MARTINTOWN, UPPER CANADA. HE CONTINUED MINISTER OF ST. ANDREW'S UNTIL HIS DEATH IN 1870. IN 1834 REV. DR. HARKNESS OF ST. ANDREW'S CHURCH, QUEBEC, AND MR. MATHIESON VISITED SCOTLAND AND SECURED A NEW DIE AND STOCK OF TOKENS (C). THE OLD TOKENS (A) IN ALL PROBABILITY AFTER BEING DISCARDED, WERE MELTED UP IN THE FIRE WHICH GUTTED THE NEW ST. ANDREW'S CHURCH ON BEAVER HALL HILL IN 1869.

AS FOR TOKENS (A), MR. McLENNAN SAYS:- I KNOW OF ONLY ONE COPY OF THIS TOKEN. THE "BAG" SEEMS TO HAVE BEEN MELTED DOWN TO MAKE A SUPPLY OF THE FIRST ST. ANDREW'S CHURCH TOKEN (B). THE REVERSE IS STRUCK FROM THE SAME DIE AS THE FIRST ST. ANDREW'S CHURCH TOKEN. (304)

MONTREAL

ST. ANDREW'S CHURCH

B-16-17-18

CRONOLOGY OF ST. ANDREW'S CHURCH.

1803 - ASSOCIATE REFORMED OR BURGHER CHURCH BROKE AWAY FROM ST. GABRIEL STREET CHURCH.
REV. ROBERT FOREST - MINISTER.

1804 - REV. ROBERT EASTON - MINISTER

1807 - NEW CHURCH ON ST. PETER STREET BUILT.

1824 - REV. ROBERT EASTON RESIGNED.
AMERICAN PRESBYTERIAN CHURCH BROKE AWAY.
NAME ST. ANDREW'S CHURCH ADOPTED.
REV. JOHN BURNS - MINISTER.

1826 - REV. ALEXANDER MATHIESON MINISTER.

1850 - NEW CHURCH BUILT ON BELMONT STREET

1869 - CHURCH BURNED DOWN.

1870 - REV. MR. MATHIESON DIED.

THE TOKENS ARE IN WHITE METAL. (1060)

SEE ALSO (1060) (1061)

16. Montreal—Associate Congregation

There had been considerable opposition to the call given to the Rev. James Senneville by the St. Gabriel St. congregation and the dissidents withdrew and formed themselves into a separate congregation, to which the Rev. Robert Forrest ministered for a short time until his removal to New York. In 1804 the congregation obtained the services of the Rev. Robert Easton, a minister ordained in 1798 in connection with the Burgher or Associate Synod of Scotland. In 1802 he came to Canada and in 1805 was successful in having a church built on St. Peter Street, which was completed in 1807 at a cost of £1500. Part of this money was obtained by subscriptions from the United States, many of the members being American. In 1818 Mr. Easton was one of the ministers who took part in the formation of the Presbytery of the Canadas. He resigned in 1824.

ıe specimen is known, the bag
supply of the first St. Andrew's

e Reformed Church

804 by the Rev. Robert Forest
). 16 above). Upon the resigna-
a number of the congregation
stablished Church of Scotland
ship of the congregation was
te. The Scots, being in the
ned the name of St. Andrew's
l the American Presbyterian
sistant minister to Mr. Easton
separation of the church, Mr.

hurch. He returned to
n, the Rev. Alexander
ongregation by the Rev.
la. Mr. Mathieson con-
1870.

etal of the Easton tokens
ieson, together with the
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type 18. The old tokens,
in the fire which gutted
ll in 1829.

new token, "nec tamen
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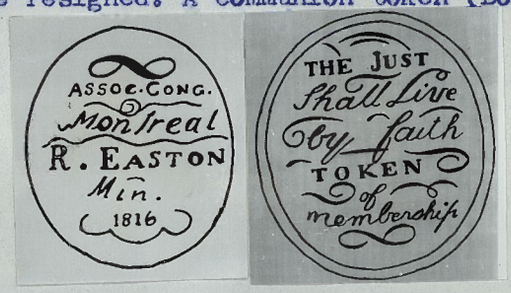
(1060)

REV. MR. EASTON'S MINISTRY IN ST. PETER STREET CHURCH CONTINUED UNTIL 11TH. JULY, 1824, WHEN THE CONGREGATION, VOTING THEMSELVES IN CONNECTION WITH THE CHURCH OF SCOTLAND, TAKING THE NAME OF ST. ANDREW'S CHURCH. (1064)

FOR AN ACCOUNT OF "THE GREAT PEW CASE". SEE (1079)

ST.ANDREWS CHURCH AND THE CELEBRATED PEW DISPUTE

When St.Gabriel Street Church in Montreal appointed The Rev.James Sommerville as pastor in 1803 there was considerable opposition to the call and the dissidents withdrew and formed a seperate congregation called The Associate Reformed Presbyterian Church with the Rev.Robert Forest as pastor. He remained but a short time when he was moved to New York. In 1804 the Rev.Robert Easton was appointed pastor. He supervised the building of a new church on St.Peter Street and filled the position of pastor until 1824 when he resigned. A communion token (Bowman 16) was used during his incumbency.



On the resignation of Mr.Easton it was determined, by a majority of the congration, to secure a minister of the Established Church of Scotland and no one else. A large part of the congration were Americans and they strongly objected to this stipulation so they seperated forming their own church which was known as the American Presbyterian Church. The scots, being in the majority, retained the property and renamed the congregation St.Andrew's Church with the Rev.John Burns the minister. The old communion tokens were melted down and the metal was used for the new token (Bowman 17).



In 1826 Mr.Burns was replaced by the Rev.Alexander Mathieson who continued in that capacity until his death in 1870. In 1829 the church was destroyed by fire and most of the tokens were lost in the conflageration. In 1834 Mr.Mathieson visited Scotland where he secured new dies and had new tokens made (Bowman) which were used well into the 1880's.



In 1850 a new church was built on Belmont Street which was destroyed by fire in 1869 but was immediately rebuilt.

In 1870, on the death of Mr. Mathieson, the ministry was filled by the Rev. Gavin Lang who, during the latter part of 1872, supported by a majority of the congregation, proposed departing from the ancient forms and modes of worship in the church and substituting more modern usages. These alterations were very objected to by Mr. James Johnston, an elder of the church. The discussions and arguments became at times very intense even to the extent of some of the partic-pents being called liars.

Mr. Johnston came to Canada in 1867 from Scotland where he had been a member of the Church of Scotland. He was a wholesale drygoods importer and merchant, a member of sessions and an elder of St. Andrew's Church in Montreal from 1867 to 1872. He was a legal lessee and holder of pew no. 68 in the church for which he had always paid the yearly rental of $66.50 in advance.

The arguments between Mr. Johnston and the church organization became so severe and personal that on the 7th. December 1872, the trustees, not having the power to divest him of his eldership, decided to get rid of him as a church member by refusing to rent him the church pew for 1873 and future years, and notified him of this action. Before the end of 1872 he had sent the pew rental for the year 1873 to the treasure which sum the treasure refused to accept. Mr. Johnston made clear that he would pay the pew rental at any time. He and his family occupied the pew on the first sunday of 1873 and continued to use the pew during January, February, March and April of that year.

The church authorities, not being able to refuse him admission to the church, put up a sign over the pew reading "FOR STRANGERS", removed the books and cushions belonging to Mr. Johnston and had them delivered to the warehouse of James Johnston & Co. However, in spite of the fact that strangers used the pew and his properties were removed, Mr. Johnston and his family continued to occupy the pew for the first four months of 1873. He wrote a number of letters to the church complaining of the insults, annoyances and disturbances to which he was subjected but received no reply.

In June of 1873 Mr. Johnston laid suit in the Superior Court of Montreal against the illegal, unjust, scandalous, malicious, defamatory and unchristian conduct of the minister and trustees, claiming the sum of ten thousand dollars. The case was heard by The Honourable Mr. Justice Johnson, who, after studying the evidence, dismissed the case.

On the dismissal of the case by The Superior Court Mr. Johnston appealed to The Court of Queen's Bench for Lower Canada. This Court met on February 3rd. 1876 and was composed of Mr. Chief Justice Dorion and Mr. Justices Monk, Ramsay, Sanborn and Tessier. The Court, voting three to two against the plaintif, also dismissed the case.

An appeal was then instituted in The Supreme Court of Canada which was heard in January of 1877 before the Honourable Chief Justice Richards and the Honourable Justices Ritchie, Strong, Taschereau, Fournier and Harvey. This Court reversed the judgments of the two previous Courts and condemned the minister and trustees to pay Mr. Johnston the sum of $300 damages as well as the costs of all previous Court expenses.

Thus ended the dispute between Mr. Johnston and the minister and trustees of St. Andrew's Church regarding the rental of pew no. 68. While he did not continue his attendance at the church, he had the satisfaction of feeling that his views regarding his rights to the pew rental were valid.

MONTREAL

ST. ANDREW'S CHURCH

B-16-17-18

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1872		SANDHAM	(779)				(C) P.7 - NO. 43
1886		McLACHLAN	(4)				(C) NO. CCXVII
1888	HART	FROSSARD	NEW YORK	AUCT.	V.F.	1.05 EACH	(C) TWO VARIETIES
1891		McLACHLAN	(783)				(B) NO. 10 (C) NO. 11
1892		GRENNY	BRANTFORD	F.P.		1.00	(C)
1892		LEROUX	(5)				(B) NO. 616A (C) NO. 617
1911		CHAPMAN	PHILA.	AUCT.		.35	(B) (C)
1911	MORRIS	"	"	"	V.F.	.40	(C)
1917		LOW	NEW YORK	"	E.F.	.52	(C)
1920	HUNTER	CHAPMAN	PHILA.	"		.35	(C)
1924		McLENNAN	(304)				(A) NO. 10A (B) NO. 10 (C) NO. 11
1957		CARMICHAEL	(785)	F.P.		2.00	(B) NO. 7
1957		"	(785)	"		1.00	(C) NO. 6
1959	CHATEAU		MONTREAL				(B) (C)
1959	BOWMAN		LACHINE				(C)
1959	ARCHIVES		OTTAWA.				(B) (C)
1963		BOWMAN	(1060)				(A) NO. 16 (B) NO. 17 (C) NO. 18
1963	KING		WESTWOOD N.J.				(C) (D)
1965	PRES. COLLEGE		MONTREAL				(A) PHOTO OF RUBBING.
1965		C.N.A. CONV.	"	AUCT.	A.U.	11.50	(C)
1967		BAKER	"	F.P.	V.F.	12.00	(C)

MONTREAL

ST. ANDREW'S CHURCH

B-16-17-18

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1872		SANDHAM	(779)				(C) P.7 - NO. 43
1886		McLACHLAN	(4)				(C) NO. CCXVII
1888	HART	FROSSARD	NEW YORK	AUCT.	V.F.	1.05 EACH	(C) TWO VARIETIES
1891		McLACHLAN	(783)				(B) NO. 10 (C) NO. 11
1892		GRENNY	BRANTFORD	F.P.		1.00	(C)
1892		LEROUX	(5)				(B) NO. 616A (C) NO. 617
1911		CHAPMAN	PHILA.	AUCT.		.35	(B) (C)
1911	MORRIS	"	"	"	V.F.	.40	(C)
1917		LOW	NEW YORK	"	E.F.	.52	(C)
1920	HUNTER	CHAPMAN	PHILA.	"		.35	(C)
1924		McLENNAN	(304)				(A) NO. 10A (B) NO. 10 (C) NO. 11
1957		CARMICHAEL	(785)	F.P.		2.00	(B) NO. 7
1957		"	(785)	"		1.00	(C) NO. 6
1959	CHATEAU		MONTREAL				(B) (C)
1959	BOWMAN		LACHINE				(C)
1959	ARCHIVES		OTTAWA.				(B) (C)
1963		BOWMAN	(1060)				(A) NO. 16 (B) NO. 17 (C) NO. 18
1963	KING		WESTWOOD N.J.				(C) (D)
1965	PRES. COLLEGE		MONTREAL				(A) PHOTO OF RUBBING.
1965		C.N.A. CONV.	"	AUCT.	A.U.	11.50	(C)
1967		BAKER	"	F.P.	V.F.	12.00	(C)

GUELPH

ST. ANDREW'S CHURCH

B-79









ON THE 22ND. SEPTEMBER, 1830, THE REV. ANDREW BELL COMMENCED HIS MISSIONARY TOUR. ON THE FOLLOWING DAY HE PREACHED IN GUELPH TO A LARGE CONGREGATION, OF WHOM A GREAT MAJORITY WERE ANXIOUS TO OBTAIN SUPPLY FROM THE UNITED PRESBYTERY; A FEW PREFERRED THE CHURCH OF SCOTLAND.

IN THE YEAR 1830, A MEMORIAL PREPARED BY GEORGE SHEED, ALEX. GALE AND ROBERT McGILL SAID: OF THE CONGREGATIONS OF THE GORE DISTRICT (CONTAINING THE COUNTIES OF WENTWORTH, BRANT, HALTON, WATERLOO AND WELLINGTON) THAT AT GUELPH HAS NO MINISTER. THE SCHOOL-HOUSE IS USED AS A CHURCH FOR OCCASIONAL SERVICE. THE MINISTER OF THIS CONGREGATION WILL BE ENTITLED TO £57 STERLING PER ANNUM FROM THE SAME FUNDS AS ABOVE. BESIDES THIS, A GRANT OF SIX ACRES OF LAND IN THE TOWN WAS EITHER MADE OR PROMISED TO THE CONGREGATION BY MR. GALT, AS AGENT FOR THE CANADA LAND COMPANY; AND ONE OF THE LAST ACTS OF SIR. P. MAITLAND, AS LIEUTENANT GOVERNOR OF THIS PROVINCE, WAS TO GRANT TO MR. GALT TWO HUNDRED ACRES OF LAND FOR THE PRESBYTERIAN CHURCH IN GUELPH. THE STIPEND WHICH THIS CONGREGATION CAN RAISE WILL BE SMALL FOR SEVERAL YEARS. THE SETTLERS OF ERAMOSA HAVE EXPRESSED A DESIRE TO BECOME MEMBERS OF THIS CONGREGATION AND THE WHOLE MIGHT AMOUNT TO FIVE OR SIX HUNDRED SOULS.

BETWEEN THE MEETING OF SYNOD IN 1831 AND ITS NEXT MEETING IN 1832 FOUR ADDITIONAL MINISTERS OF THE CHURCH OF SCOTLAND WERE SETTLED IN PASTORAL CHARGES IN CANADA TO LABOUR IN CONNECTION WITH THE SYNOD. THESE WERE THE REV. JAMES KETCHAN, THE REV. GEORGE CHEYNE, THE REV. DUNCAN MOODY AND THE REV. JAMES SMITH.

MR. SMITH WAS A NATIVE OF SCOTLAND, EDUCATED AT EDINBURGH. HE WAS ORDAINED TO THE CHARGE OF A CONGREGATION IN GUELPH ON THE 9TH. FEBRUARY, 1832. AT THE DISRUPTION IN 1844, HE CAST IN HIS LOT WITH THE (FREE) PRESBYTERIAN CHURCH. (1061)

ORGANIZED IN 1832 UNDER THE CHURCH OF SCOTLAND. THE REV. JAMES SMITH WAS THE FIRST MINISTER. THE ORIGINAL SITE OF THE CHURCH WAS GIVEN BY THE CANADA COMPANY. THIS WAS AFTERWARDS SOLD FOR $7000 TO THE CORPORATION FOR THE TOWN HALL. (783)

GUELPH

CANADA PRESBYTERIAN CHURCH

B-80









IN 1835 MESSRS PROUDFOOT AND CHRISTIE WERE SENT BY THE PRESBYTERY OF THE CANADAS IN CONNECTION WITH THE UNITED ASSOCIATE SYNOD OF THE SECESSION CHURCH OF SCOTLAND. CONCERNING THE GUELPH TERRITORY, THEY REPORTED AS FOLLOWS:

IN GUELPH THERE IS AN EPISCOPAL, A CATHOLIC AND PRESBYTERIAN (KIRK) CHURCH — ALL OF THESE ARE VERY THINLY ATTENDED. THERE ARE A FEW PERSONS WHO HAVE FELT IT TO BE THEIR DUTY TO LEAVE THE KIRK ON ACCOUNT OF INDISCRIMINATE ADMISSION TO THE PRIVILEGES OF THE CHURCH AND OTHER THINGS, WHO WOULD EXERT THEMSELVES TO THE UTMOST OF THEIR ABILITY TO SUPPORT A MINISTER OF THE SECESSION. THEY HAVE ENGAGED AN ENGLISH INDEPENDENT, A MEMBER OF THE FIRST PRESBYTERY OF NEW YORK, FOR SIX MONTHS, AND THREE OF THEM HAVE BECOME SURETY FOR £50 AS A STIPEND FOR THAT TIME. IT IS THEIR OPINION THAT IF A MINISTER WERE SENT BY OUR PRESBYTERY TO GUELPH A GOOD CONGREGATION WOULD SOON BE RAISED: AND IF THE PRESBYTERIANS IN THE LOWER PART OF ERAMOSA AND PUSLINCH WERE PLACED UNDER ONE MINISTER THEY WOULD BE ABLE TO SUPPORT HIM WITHOUT FOREIGN AID. (1061)

ORGANIZED UNDER THE UNITED PRESBYTERIAN CHURCH. THE CHURCH IS NOW CLOSED AND THE CONGREGATION MERGED INTO THE LARGER ONES IN THE CITY. (783)

No. 59. GUELPH. *Canada Presbyterian Church.*

The Rev. Robert Torrance, D.D., was ordained a minister of the United Presbyterian Church. He brought his congregation into the union of 1861. The token is after this date. He also entered the larger union of 1875, and for many years was clerk of Pre bytery. Upon his retirement the congregation was merged into existing congregations of Guelph. Was for years Clerk of Guelph Presbytery. (304)

79 80

80. Guelph—Canada Presbyterian Church

The Rev. Robert Torrance D.D. was ordained minister by the United Presbyterian Church. He brought his congregation into the Union in 1861. He also entered the larger Union of 1875 and for many years was clerk of Presbytery. Upon his retirement, the congregation was merged into existing congregations of Guelph and the church closed.

The token, which is in white metal, was issued after the Union of 1861.

(1060)

GUELPH

CANADA PRESBYTERIAN CHURCH

B-80

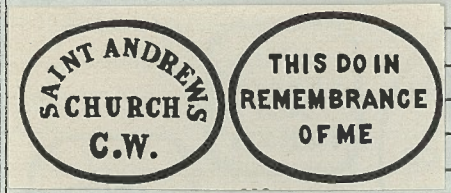
YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1888	HART	FROSSARD	NEW YORK	AUCT.	PROOF	1.15	
1891		McLACHLAN	(783)				NO. 59
1892		GRENNY	(5)				NO. 719
1911		CHAPMAN	PHILA.	COST TO VENDOR	F.	2.00	
1911	MORRIS	"	"	AUCT.	F.	.50	
1919	MACKENZIE		CHATHAM.	PURCHASED		2.00	
1920	HUNTER	CHAPMAN	PHILA.	AUCT.	F.	.30	
1924		MACLENNAN	(304)				NO. 59
1957		CARMICHAEL	(785)	F.P.		1.00	NO. 25
1959	CHATEAU		MONTREAL				
1959	ARCHIVES		OTTAWA				
1960		SEABY	LONDON	F.P.	E.F.	10-0	
1963		BOWMAN	(1060)				NO. 80

PETERBOROUGH

SAINT ANDREW'S CHURCH

B-113





OWING TO SOME DIFFICULTIES WITH THE MISSIONARY SOCIETIES, REV. WILLIAM JENKINS GAVE UP HIS CONNECTION WITH IT AND CAME TO CANADA IN 1817. HE SETTLED IN THE TOWNSHIP OF MARKHAM, IN THE COUNTY OF YORK, WHERE FOR SOME YEARS HE WAS THE ONLY PRESBYTERIAN MINISTER IN THIS PART OF UPPER CANADA. HERE HE CONTINUED TO LABOUR DURING THE REST OF HIS LIFE. BUT HE DID NOT CONFINE HIS LABOURS TO MARKHAM; HE EXTENDED THEM PETERBOROUGH AND OTHER PLACES IN BOTH THE EASTERN AND WESTERN PARTS OF UPPER CANADA.

THE REV. JOHN M. ROGER WAS BORN IN 1807 IN KINCARDINE O'NEIL, OF WHICH HIS FATHER WAS PARISH MINISTER. HIS ANCESTORS FOR SOME GENERATIONS HAD BEEN MINISTERS OF THE CHURCH OF SCOTLAND. HE GRADUATED IN ARTS AND STUDIED THEOLOGY IN ABERDEEN; HE WAS ALSO A STUDENT OF MEDICINE, AND A LICENTIATE OF THE ROYAL COLLEGE OF SURGEONS, LONDON. HE WAS APPOINTED AS A MISSIONARY TO CANADA ON THE 23RD. MARCH, 1833, BY THE GLASGOW COLONIAL SOCIETY, AND RECEIVED ORDINATION BEFORE LEAVING SCOTLAND. ON HIS ARRIVAL IN CANADA HE VISITED GANANOQUE, THE COUNTRY AROUND THE BAY OF QUINTÉ, WHITBY, CAVAN AND PETERBOROUGH. HE ACCEPTED A CALL FROM PETERBOROUGH, TO THE CHARGE OF WHICH HE WAS INDUCTED ON THE 10TH. OF NOVEMBER, 1833. HERE HE LABOURED FOR UPWARDS OF FORTY YEARS WITH GREAT FIDELITY, SUCCESS AND ACCEPTANCE. BEYOND PETERBOROUGH HIS MINISTRATIONS WERE EXTENDED TO THE WHOLE SURROUNDING DISTRICT, IN WHICH HE WAS PRIVILEGED TO SEE SEVERAL CONGREGATIONS ESTABLISHED, TO A LARGE EXTENT THE RESULT OF HIS ACTIVITY AND ZEAL. IN 1844 HE CAST IN HIS LOT WITH THE (FREE) PRESBYTERIAN SYNOD OF CANADA, OF WHICH HE WAS ELECTED MODERATOR IN 1847. ABOUT THIS TIME HE RECEIVED A CALL FROM THE FREE CHURCH CONGREGATION OF HIS NATIVE PARISH, THE DISPOSAL OF WHICH WAS REFERRED TO THE SYNOD OF 1848. THE SYNOD DECIDED THAT IN RESPECT TO THE INADEQUATE SUPPLY OF MINISTERS IN CANADA, AND IN RESPECT TO THE IMPORTANT FIELD OF USEFULNESS OCCUPIED BY MR. ROGER DEPENDENT ON HIS MISSIONARY LABOURS, AND FAR SURPASSING IN ITS CLAIMS OF THOSE OF THE CONGREGATION TO WHICH HE WAS CALLED, THERE WAS NO GROUND TO JUSTIFY HIS REMOVAL FROM PETERBOROUGH, IN THE CHARGE OF WHICH, THEREFORE, HE WAS CONTINUED. IN 1876 HE RETIRED FROM THE ACTIVE DUTIES OF THE MINISTRY, AND DIED SUDDENLY ON THE 8TH JANUARY, 1878, IN THE SEVENTY-FIRST YEAR OF HIS AGE AND THE FORTY-FIFTH OF HIS MINISTRY. (1061)

PETERBOROUGH

SAINT ANDREW'S CHURCH

B-113

THE REV. JOHN M. ROGER WAS THE FIRST MINISTER OF THIS CONGREGATION, HAVING BEEN INSTALLED IN 1836. HE SECEEDED WITH MOST OF HIS CONGREGATION IN 1844. (783)

No. 88. PETERBOROUGH, C. W. ST. ANDREW'S CHURCH. *Church of Scot.*

Rev. J. M. Roger was sent out to Canada in 1833 by the Glasgow Colonial Society in connection with the Church of Scotland. His ancestors for generations had been ministers of the "Kirk." Called to Peterborough and inducted 10th November 1833. Here he labored for upwards of forty years with great fidelity, acceptance and success. In 1844 he cast in his lot with the Free Church as did most of his congregation and was moderator of the Free Church Synod in 1847. In 1876 he retired and died 1878. The Free Church with the consent of the minority retained the use of St. Andrew's Church until 1857, when St. Paul's Church was built. (304)

113. Peterboro—Saint Andrew's Church of Scotland

The Rev. John M. Roger was sent out to Canada in 1833 by the Glasgow Colonial Society. His ancestors for generations had been ministers of the Kirk. Called to Peterboro and inducted in 1833, he labored for upwards of forty years with great fidelity and success. In 1844 he cast in his lot with the Free Church, as did most of the congregation, and was Moderator of the Free Church Synod in 1847. He retired in 1876 and died in 1878. The Free Church, with the consent of the minority retained the use of St. Andrew's Church until 1857 when St. Paul's Church was built. (1060)

The tokens are of white metal.

PETERBOROUGH

SAINT ANDREW'S CHURCH.

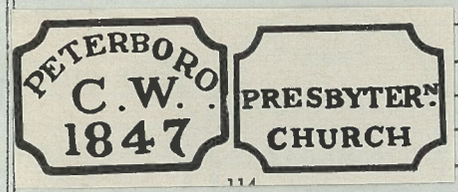
B-113

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				NO. 88
1892		LEROUX	(5)				NO. 724 C.
1911		CHAPMAN	PHILA.	COST TO VENDOR	V.F.	3.00	
1911	MORRIS	"	"	AUCT.	V.F.	.85	
1920	HUNTER	"	"	"	F.	.40	
1924		MacLENNAN	(304)				NO. 88
1959	CHATEAU		MONTREAL				
1959	ARCHIVES		OTTAWA.				
1963		BOWMAN	(1060)				NO. 113
1964	BOWMAN		LACHINE				

PETERBOROUGH
ST. PAUL'S CHURCH.

B-114





SEE (1061) QUOTED WITH B.113

USED IN THE FREE CHURCH FORMED FROM ST. ANDREW'S CHURCH BY THE SECESSION. (783)

No. 89. PETERBOROUGH, ST. PAUL'S CHURCH. *Free Church.*

This is the first token of the new Free Church congregation under Rev. J. M. Roger. (304)

114. Peterboro—St. Paul's Free Church

This was the Free Church after breaking away from St. Andrew's Church under Rev. John M. Roger in 1844.

The tokens are of lead. (1060)

PETERBOROUGH

ST. PAUL'S CHURCH

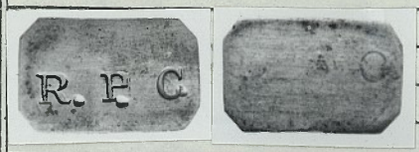
B-114

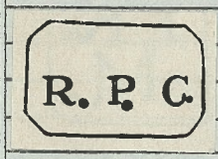
YEAR	COLLECTION	CATALOGUER	PLACE	AUCT OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				No. 89
1892		LEROUX	(5)				No. 723
1911		CHAPMAN	PHILA.	COST TO VENDOR	FAIR.	1.00	
1911	MORRIS	"	"	AUCT.	FAIR	.10	
1920	HUNTER	"	"	"	POOR	.80	
1924		MACLENNAN	(304)				No. 89
1957		CARMICHAEL	(785)	F.P.		1.25	No. 38
1958		C.C.C. & T.	(840)				No. 60
1959	CHATEAU		MONTREAL				
1963		BOWMAN	(1060)				No. 114

TORONTO

CARLTON STREET CHURCH

B-126





IN 1846 THE SCOTTISH REFORMED SYNOD SENT THE REV. JOHN MCLACHLAN AS A MISSIONARY TO CANADA. HE WAS A NATIVE OF ARGYLESHIRE, BORN IN 1804, EDUCATED AT KING'S COLLEGE, ABERDEEN, AND AT THE UNIVERSITY OF GLASGOW. HE REACHED NEW YORK ON THE 31ST DECEMBER, 1846, AND A FEW DAYS AFTERWARDS CAME TO GALT, WHERE THERE WERE A FEW FAMILIES ATTACHED TO THE COVENANTING SOCIETIES, WHO GAVE HIM A CORDIAL RECEPTION. AT FIRST THERE WERE FAIR PROSPECTS OF SUCCESS, BUT WHEN HE VISITED THE DIFFERENT STATIONS IN GUELPH, ESQUESING, ONEIDA, HAMILTON AND TORONTO HE FOUND THERE WERE BUT FEW MEMBERS IN THESE PLACES, AND LITTLE LIKELIHOOD OF THEIR BEING ABLE TO SUSTAIN A MINISTER. HAVING REMOVED TO TORONTO AS A CENTRAL PLACE, HE WRITES:- "THE PROSPECTS OF INCREASE ARE NOT VERY ENCOURAGING, INDEED, I AM SORRY TO SAY THAT I DO NOT FIND ANY OF OUR SOCIETIES IN SO PROSPEROUS A CONDITION AS I WAS LED TO ANTICIPATE." HE ADDS:- "I FIND THE FREE CHURCH MOVEMENT HAS DRAWN AWAY A GOOD MANY OF OUR PEOPLE WHO WERE FORMERLY CONNECTED WITH OUR CHURCH IN THE OLD COUNTRY". PATIENT AND PERSEVERING LABOUR DURING TWO YEARS FAILED TO DEVELOP STRENGTH, AND THE SCOTCH SYNOD INTIMATED TO THE SOCIETIES IN CANADA THAT THEY MUST TAKE STEPS TO RELIEVE THEMSELVES OF THE RESPONSIBILITY OF CONTINUED AID, AND SUGGESTED A UNION WITH THE REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES. ON CONSULTING THE MEMBERS MR. MCLACHLAN FOUND THAT SOME WERE WILLING TO ADOPT THIS SUGGESTION, WHILE SOME PREFERRED TO REMAIN IN CONNECTION WITH THE SYNOD IN SCOTLAND, AND OTHERS PREFERRED A CONNECTION WITH THE SYNOD IN IRELAND. IN THESE CIRCUMSTANCES HE CONTEMPLATED REMOVING TO THE UNITED STATES, BUT FINDING NO CONSCIENTIOUS OBJECTIONS AGAINST JOINING THE (FREE) PRESBYTERIAN CHURCH, HE BECAME A MINISTER IN CONNECTION WITH THAT BODY, OF THE CONGREGATION OF BOLTON AND ACTON, TO THE CHARGE OF WHICH HE WAS INDUCTED IN 1851. IN 1861 HE ACCEPTED A CALL TO THE CONGREGATION IN BEAVERTON, WHERE HE DIED ON THE 2ND JUNE, 1870, UNIVERSALLY ESTEEMED AND RESPECTED AS A FAITHFUL AND DEVOTED MINISTER OF THE GOSPEL. IN THE REFORMED CONGREGATION IN TORONTO MR. MCLACHLAN WAS SUCCEEDED BY THE REV.

MR. JOHNSTON, WHO REMOVED AFTER A FEW YEARS TO THE UNITED STATES, SINCE THEN THE CONGREGATION HAS HAD NO STATED PASTOR, AND A LARGE PROPORTION OF THE REFORMED PRESBYTERIANS HERE AND ELSEWHERE IN CANADA HAVE JOINED OTHER BRANCHES OF THE PRESBYTERIAN CHURCH. (1061)

A CHURCH ORGANIZED IN TORONTO IN 1855 IN CONNECTION WITH THE REFORMED PRESBYTERY OF THE UNITED STATES. IT IS NOW EXTINCT. THE LETTERS STAND FOR REFORMED PRESBYTERIAN CHURCH. (783)

No. 240. TORONTO, CARLTON ST. *Reformed Presbyterian.*
Once a very active "remnant," but now defunct. (304)

126. Toronto—Carlton Street Reformed Presbyterian Church

This congregation was organized in 1855 in connection with the Reformed Presbytery of the United States. It ceased activities in the 1880's. (1060)

The tokens are of tin with the letters indented.

TORONTO

CARLETON STREET CHURCH

B-126

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				NO. 240
1892		LEROUX	[5]				NO. 725 S.
1924		MACLENNAN	(304)				NO. 240
1959	CHATEAU		MONTREAL				
1963		BOWMAN	(1060)				NO. 126

TORONTO

CARLETON STREET CHURCH

B-126

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				NO. 240
1892		LEROUX	[5]				NO. 725 S.
1924		MACLENNAN	(304)				NO. 240
1959	CHATEAU		MONTREAL				
1963		BOWMAN	(1060)				NO. 126

HALIFAX

ST. MATTHEW'S CHURCH.

B-157-158-159

THE CENTRAL POINT OF HIS MISSIONARY LABOURS.

SO FAR BACK AS THE YEAR 1783 WE FIND A MINISTER OF THE ESTABLISHED CHURCH OF SCOTLAND IN THE CITY OF HALIFAX. HERE HAD BEEN FORMED, IN 1749, THE PROTESTANT DISSENTING CONGREGATION WHICH HAD ERECTED A CHURCH ON A LOT OF GROUND GRANTED BY THE GOVERNMENT, AND WITH SOME PECUNIARY ASSISTANCE FROM GOVERNMENT FUNDS. THE BUILDING WAS GENERALLY KNOWN AS THE PROTESTANT DISSENTING MEETING HOUSE TILL ABOUT 1815, WHEN IT BEGAN TO BE CALLED ST. MATTHEW'S CHURCH. THE PEOPLE WHO WORSHIPPED IN IT WERE PARTLY CONGREGATIONALISTS AND PARTLY PRESBYTERIANS. AMONG ITS FIRST MINISTERS WERE THE REV. MESSRS. CLEVELAND AND MOORE; THE REV. MR. SECCOMBE ALSO FREQUENTLY PREACHED IN IT. AT THE CLOSE OF THE REVOLUTIONARY WAR, IN 1783, THE REV. THOMAS RUSSELL BECAME PASTOR OF THE CONGREGATION. HE HAD BEEN LICENSED BY THE PRESBYTERY OF PAISLEY OF THE CHURCH OF SCOTLAND. DURING HIS PASTORATE, WHICH LASTED LITTLE MORE THAN THREE YEARS, HIS POSITION WAS RENDERED UNCOMFORTABLE IN CONSEQUENCE OF CONTENTIONS BETWEEN MEMBERS OF DIFFERENT NATIONALITIES — THE NEW ENGLANDERS AND SCOTCH, AND BETWEEN DISSENTERS AND THE ADHERENTS OF THE SCOTTISH ESTABLISHMENT. THE CONGREGATION RESOLVED THAT APPLICATION SHOULD BE MADE TO DR. ROBERTSON, DR. BLAIR AND DR. HUNTER, PRINCIPAL AND PROFESSORS OF THE UNIVERSITY OF EDINBURGH, FOR THEIR ASSISTANCE IN PROCURING A MINISTER TO SUPPLY THE PLACE OF MR. RUSSELL. THE CHOICE OF THE EDINBURGH COMMISSIONERS FELL ON THE REV. ANDREW BROWN, WHO WAS A NATIVE OF BIGGAR, A GRADUATE OF THE UNIVERSITY OF EDINBURGH, AND ORDAINED BY THE PRESBYTERY OF BIGGAR.

MR. BROWN, WHO AFTERWARDS RECEIVED THE DEGREE OF DOCTOR OF DIVINITY, ARRIVED IN HALIFAX IN THE MIDDLE OF 1787, AND BEFORE THE END OF THE YEAR RECEIVED AND ACCEPTED A CALL FROM THE CONGREGATION OF WHICH HE REMAINED PASTOR FOR EIGHT YEARS. IN 1795 HE RETURNED TO SCOTLAND AND BECAME PARISH MINISTER OF LOCHMABEN, FROM WHICH HE WAS TRANSLATED TO NEW GREYFRIARS CHURCH, EDINBURGH. IN 1801 HE SUCCEEDED DR. HUGH BLAIR AS PROFESSOR OF RHETORIC AND BELLE-LETTRES. HE DIED IN 1834.

ON THE DEPARTURE OF DR. BROWN, THE PROTESTANT DISSENTING CONGREGATION AGAIN APPLIED FOR A MINISTER OF THE ESTABLISHED CHURCH OF SCOTLAND; AND THE NOMINATION OF HIS SUCCESSOR WAS ENTRUSTED TO DOCTORS BAIRD, HUNTER AND BLAIR OF THE UNIVERSITY OF EDINBURGH. DURING THE VACANCY PUBLIC WORSHIP WAS CONDUCTED BY THE REV. MR. WRIGHT, A CLERGYMAN OF THE CHURCH OF ENGLAND. THE MINISTER NOMINATED BY THE EDINBURGH COMMISSIONERS WAS THE REV. ARCHIBALD GRAY, WHO WAS A NATIVE OF MORAYSHIRE AND A GRADUATE OF KING'S COLLEGE, ABERDEEN.

MR. GRAY ARRIVED IN HALIFAX IN APRIL, 1796, AND IN THE FOLLOWING OCTOBER RECEIVED AND ACCEPTED A FORMAL CALL FROM THE PROTESTANT DISSENTING CONGREGATION, OF WHICH HE REMAINED PASTOR TILL HIS DEATH, WHICH OCCURRED ON THE 16TH. SEPTEMBER, 1826. FOR SEVERAL YEARS BEFORE HIS DEATH HE WAS LAID ASIDE FROM ACTIVE MINISTERIAL DUTIES IN CONSEQUENCE OF A STROKE OF PARALYSIS. FOR SOME TIME DURING HIS ILLNESS THE SERVICES IN HIS CHURCH WERE CONDUCTED BY THE REV. JOHN INGLIS, AFTERWARDS BISHOP OF NOVA SCOTIA, AND BY TWO OTHER CLERGYMEN OF THE CHURCH OF ENGLAND, THE REV. ISAAC TEMPLE AND THE REV. DR. TWINING. ON APPLICATION TO SCOTLAND THE CONGREGATION AFTERWARDS OBTAINED AS HIS ASSISTANT THE REV. ROBERT KNOX, AND THEN THE REV. EBENEZER RENNY. THE FORMER RETURNED TO SCOTLAND IN 1823 AND THE LATTER IN 1825.

IT HAS ALREADY BEEN MENTIONED THAT ST. MATTHEW'S CHURCH, HALIFAX, FORMERLY CALLED THE PROTESTANT DISSENTING MEETING HOUSE, OCCUPIED A PECULIAR POSITION, CLAIMING TO BE INDEPENDENT OF EXTERNAL JURISDICTION, BUT SINCE 1783 RECEIVING ITS MINISTERS FROM THE CHURCH OF SCOTLAND.

HALIFAX

ST. MATTHEW'S CHURCH

B-157-158-159

IT HAS BEEN MENTIONED ALSO THAT THE REV. DR. GRAY, WHO BECAME MINISTER OF THE CONGREGATION IN 1796, WAS, FOR SEVERAL YEARS BEFORE HIS DEATH, WHICH OCCURRED IN 1826, LAID ASIDE BY ILLNESS, FROM THE ACTIVE DUTIES OF THE MINISTRY, THAT FOR A TIME THE SERVICES WERE CONDUCTED BY CLERGYMEN OF THE CHURCH OF ENGLAND, AND THAT THEN THE CONGREGATION OBTAINED AS ASSISTANT TO DR. GRAY THE REV. ROBERT KNOX, AND AFTERWARDS THE REV. EBENEZER RENNY. MR. KNOX RECEIVED HIS APPOINTMENT ON THE NOMINATION OF DR. BAIRD OF EDINBURGH. MR. KNOX, HAVING BEEN ORDAINED BY THE PRESBYTERY OF EDINBURGH OF THE CHURCH OF SCOTLAND, SAILED AT ONCE FOR HALIFAX, AND ENTERED ON HIS DUTIES AS DR. GRAY'S ASSISTANT IN ST. MATTHEW'S CHURCH. IN 1821 HE RECEIVED AND ACCEPTED A FORMAL CALL FROM THE CONGREGATION, BUT IN 1823 RETURNED TO SCOTLAND, HAVING RECEIVED A PRESENTATION TO THE PARISH OF ORDEQUHILL IN THE COUNTY OF BANFF.

APPLICATION WAS THEN MADE TO PRINCIPAL BAIRD AND DR. ANDREW BROWN TO NOMINATE A SUCCESSOR TO MR. KNOX AS ASSISTANT TO DR. GRAY. THEY NOMINATED THE REV. EBENEZER RENNY, WHO CAME TO HALIFAX IN THE AUTUMN OF 1823. IN THE FOLLOWING YEAR THE CONGREGATION RESOLVED TO GIVE HIM A FORMAL CALL, ON CONDITION THAT, IF HE ACCEPTED IT, HE WOULD NOT LEAVE THEM, WITHOUT GIVING THEM TWELVE MONTH'S NOTICE. HE DECLINED TO ACCEPT THE CALL ON THIS CONDITION, AND OTHER DIFFICULTIES HAVING OCCURRED, HE RETURNED TO SCOTLAND IN NOVEMBER, 1825.

APPLICATION WAS AGAIN MADE TO PRINCIPAL BAIRD AND DR. BROWN TO NOMINATE ANOTHER ASSISTANT TO DR. GRAY. SOME DELAY OCCURRED IN MAKING AN APPOINTMENT, AND IN CONSEQUENCE DR. JACK, PRINCIPAL OF KING'S COLLEGE, ABERDEEN, WAS ASKED TO MAKE THE NOMINATION, IF DRS. BAIRD AND BROWN WERE UNWILLING TO MAKE IT. IN THE MEANTIME DR. GRAY WAS REMOVED BY DEATH, AND PRINCIPAL BAIRD AND DR. BROWN WERE NOW ASKED TO NOMINATE HIS SUCCESSOR. BUT THEY HAD ALREADY SELECTED THE REV. JOHN SCOTT, RESPECTING WHOM DR. BROWN WROTE THAT DR. BAIRD AND HE HAD CORDIALLY CONCURRED IN RECOMMENDING HIM AS A "PERSON EVERY WAY QUALIFIED, AND HEARTILY WILLING TO ACCEPT THE OFFERS THEY WERE AUTHORIZED TO MAKE." MR. SCOTT, HAVING BEEN ORDAINED BY THE PRESBYTERY OF JEDBURGH, ENTERED ON HIS WORK IN HALIFAX TOWARDS THE CLOSE OF 1826, AND IN THE FOLLOWING YEAR RECEIVED AND ACCEPTED A FORMAL CALL TO THE CHARGE OF ST. MATTHEW'S CHURCH, OF WHICH HE REMAINED PASTOR TILL 1863, WHEN, OWING TO THE INFIRMITIES OF AGE, HE RESIGNED THE CHARGE. THE CONGREGATION THEN SECURED HIM A HANDSOME ANNUITY, AND HE WAS LEFT IN POSSESSION OF THE MANSE. BUT HE DID NOT LONG SURVIVE THE CESSATION OF ACTIVE WORK. HE DIED IN FEBRUARY, 1869, HAVING BEEN THIRTY-SEVEN YEARS MINISTER OF ST. MATTHEW'S CHURCH. (1061)

THIS CONGREGATION WAS ORGANIZED AS A CONGREGATIONAL CHURCH BY THE "DISSENTERS" OF HALIFAX AND WAS COMPOSED MAINLY OF CONGREGATIONALISTS AND PRESBYTERIANS. THE FIRST PASTOR WAS THE REV. AARON CLEVELAND, INSTALLED IN 1750. HE AFTERWARDS REMOVED TO THE UNITED STATES OF WHICH HIS GREAT GRANDSON WAS SOME YEARS AGO PRESIDENT. ON THE BREAKING OUT OF THE REVOLUTION IN THE THIRTEEN COLONIES TO THE SOUTH, MOST OF THE CONGREGATIONAL MINISTERS OF NOVA SCOTIA, AS SYMPATHISERS WITH THE MOVEMENT, LEFT THEIR CHARGES; AND AS SOME OF THEM WERE REPLACED BY PRESBYTERIANS JOINED THE PRESBYTERY. THE FIRST PRESBYTERIAN MINISTER SETTLED OVER THE HALIFAX CONGREGATION WAS THE REV. THOMAS RUSSELL, WHO CAME OUT IN 1783. AFTER CONTINUED DISPUTES BETWEEN THE TWO PARTIES IN THE CONGREGATION, THE DIFFICULTY WAS SETTLED IN 1887, BY THE CONGREGATIONALISTS AGREEING TO

HALIFAX

ST. MATTHEW'S CHURCH

B-157-158-159

ACCEPT A PRESBYTERIAN MINISTER CHOSEN BY THE PRINCIPAL OF THE EDINBURGH UNIVERSITY; WHILE THE PRESBYTERIANS YIELDED THE POINT THAT THE CHURCH SHOULD REMAIN INDEPENDENT OF THE PRESBYTERY. THE FIRST MINISTER CHOSEN UNDER THIS AGREEMENT WAS THE REV. ANDREW BROWN, INSTALLED IN 1787. THE CHURCH CONTINUED INDEPENDENT UNTIL 1840 WHEN IT JOINED THE PRESBYTERY.

FOR TOKEN, TYPE (B) MR. McLACHLAN SAYS:-"I HAVE NOT BEEN ABLE TO TRACE THIS TOKEN TO ANY CHURCH; HAVING OBTAINED IT FROM A COLLECTOR WHO ASSURED ME THAT IT HAD BEEN IN HIS FATHER'S POSSESSION FOR A NUMBER OF YEARS AND THAT HE HAD SECURED IT WHEN TRAVELLING WITH SAMPLES IN THE LOWER PROVINCES. I CAN ONLY COME TO THE CONCLUSION THAT IT WAS MADE FOR ST. MATTHEW'S CHURCH TO SUPPLEMENT THE TOKEN OF 1784."

TOKEN (C) BELONGS TO THE SAME CHURCH AS THE LAST, THE CHURCH WAS FIRST KNOWN AS THE PROTESTANT DISSENTER'S MEETING HOUSE, AFTERWARDS AS ST. MATTHEW'S CHURCH. WHEN THE REV. PRINCIPAL GRANT, NOW OF QUEEN'S COLLEGE, KINGSTON, WAS INSTALLED AS PASTOR, HE REMOVED THE LAST TRACE OF CONGREGATIONALISM. (783)

No. 122. HALIFAX, N.S. *Church of Scotland.*
In 1749 a Protestant Dissenting Congregation was organized in Halifax, known as The Protestant Dissenting Meeting House. The people were mixed Scotch and American, Congregationalist and Church of Scotland. At the close of the revolutionary war in 1783 Rev. Thomas Russell, a licentiate of the Church of Scotland, became pastor, remaining a little over three years. In 1787 the congregation remodelled its constitution bringing it into accord with the Church of Scotland. Rev. Dr. Andrew Brown, was pastor 1787-1795. During the vacancy service was often conducted by a minister of the Church of England. Rev. Dr. Archibald Gray was minister from 1796 to 1826. In 1815 the name of the congregation was changed to that of St. Matthew's Church. (304)

No. 124. HALIFAX, N.S., 1786. *Church of Scotland.*
(B) Rev. Dr. Andrew Brown, 1787-1795. 1786 marks a constitutional change in the congregation. (304)

No. 123. HALIFAX, ST. MATTHEW'S CHURCH. *Church of Scotland.*
In 1817 there took place a union of practically all the Presbyterians in Nova Scotia. Dr. Gray while in favor of the union did not join it as so many of his people were Congregationalists. In 1817 there was really no barrier to union between Seceders and the Church of Scotland, arising from differences of opinion as to the relation between Church and State, in so far as money for the support of the Church was concerned. All were at that time waiting to receive State aid, and afterwards actually applied for it from funds appropriated by the Government for religious purposes. (304)

HALIFAX

ST. MATTHEW'S CHURCH

B-157-158-159

IN 1749 A PROTESTANT DISSENTING CONGREGATION WAS ORGANIZED IN HALIFAX AND THEIR PLACE OF WORSHIP WAS KNOWN AS THE PROTESTANT DISSENTING MEETING HOUSE. THE PEOPLE WERE MAINLY CONGREGATIONALISTS AND PRESBYTERIANS. THE FIRST PASTOR WAS THE REV. AARON CLEVELAND INSTALLED IN 1750. HE AFTERWARDS REMOVED TO THE UNITED STATES, AND PRESIDENT CLEVELAND WAS A GREAT, GREAT GRANDSON.

ON THE BREAKING OUT OF THE REVOLUTION IN THE THIRTEEN COLONIES MOST OF THE CONGREGATIONAL MINISTERS IN NOVA SCOTIA, AS SYMPATHIZERS WITH THE MOVEMENT, LEFT THEIR CHARGES; AND AS SOME OF THEM WERE REPLACED BY PRESBYTERIANS, THE CONGREGATIONS JOINED THE PRESBYTERY. THE FIRST PRESBYTERIAN MINISTER SETTLED OVER THE HALIFAX CONGREGATION WAS THE REV. THOMAS RUSSELL, A LICENTIATE OF THE CHURCH OF SCOTLAND WHO CAME OUT IN 1783 AND REMAINED A LITTLE OVER THREE YEARS. AFTER CONTINUED DISPUTINGS BETWEEN THE TWO PARTIES IN THE CONGREGATION, THE DIFFICULTY WAS SETTLED IN 1787 BY THE CONGREGATIONALISTS AGREEING TO ACCEPT THE PRESBYTERIAN MINISTER CHOSEN BY THE PRINCIPAL OF EDINBURGH UNIVERSITY; WHILE THE PRESBYTERIANS YIELDED THE POINT THAT THE CHURCH SHOULD REMAIN INDEPENDENT OF THE PRESBYTERY.

THE FIRST MINISTER CHOSEN UNDER THIS AGREEMENT WAS THE REV. ANDREW BROWN WHO WAS THE PASTOR FROM 1787 TO 1795. THEN CAME A VACANCY DURING WHICH SERVICES WERE OFTEN CONDUCTED BY MINISTERS OF THE CHURCH OF ENGLAND. REV. DR. ARCHIBALD GRAY WAS MINISTER FROM 1796 TO 1826.

THE TOKEN USED DURING THIS PERIOD IN THE HISTORY OF THE CHURCH IS NEARLY ROUND (A). OBVERSE MARKED PC/H/1784, STANDING FOR PRESBYTERIAN CHURCH, HALIFAX. REVERSE HAS A RUDE REPRESENTATION OF THE BURNING BUSH.

IN 1815 THE NAME OF THE CONGREGATION WAS CHANGED TO THAT OF ST. MATHEW'S CHURCH. THE TOKEN USED AT THIS TIME (C) IS AN OBLONG WITH CUT CORNERS — OBVERSE — ST. MATHEW'S CHURCH, HALIFAX, N.S., REVERSE — A CHALICE WITH THE TEXT "THIS DO IN REMEMBRANCE OF ME."

THERE IS ANOTHER TOKEN (B) OVAL IN SHAPE, THAT IS SUPPOSED TO HAVE BEEN USED AS A SUPPLEMENT FOR THOSE OF 1784 — OBVERSE — PR*CH/H/NS/1786. REVERSE — A CHALICE OUTLINED. (512)

157-158-159. Halifax—St. Matthew's Church of Scotland

In 1749 a Protestant Dissenting congregation was organized in Halifax and their place of worship was known as The Protestant Meeting House. The people were mainly Congregationalists and Presbyterians. The first pastor was the Rev. Aaron Cleveland, who was installed in 1750. He afterwards removed to the United States, and President Grover Cleveland was a great great grandson.

On the breaking out of the revolution of the thirteen colonies, most of the Congregationalist ministers in Nova Scotia, as sympathizers with the movement, left their charges and removed to the United States. The first Presbyterian minister settled over the Halifax congregation was the Rev. Thomas Russell, a licentiate of the Church of Scotland who came out in 1783 and remained a little over three years. After continued disputes between the two parties in the congregation, the difficulty was settled in 1787 by the Congregationalists agreeing to accept the Presbyterian minister chosen by the Principal of Edinburgh University; while the Presbyterians yielded the point that the church should remain independent of the Presbytery.

The first minister chosen under this agreement was the Rev. Andrew Brown, who was the pastor from 1787 to 1795. Then came a vacancy during which services were often conducted by ministers of the Church of England. Rev. Dr. Archibald Grey was the minister from 1796 to 1826.

The token used during this period in the history of the church, No. 157, is nearly round and made of lead. The obverse is marked PC/H/1748, standing for Presbyterian Church Halifax. The reverse has a rude representation of the burning bush.

Of token 158, which is also of lead, Mr. McLachlan wrote: — "I have not been able to trace this token to any church, having obtained it from a collector who assured me that it had been in his father's possession for a number of years and that his father had secured it when travelling with samples in the Lower Provinces. I can only come to the conclusion that it was made for St. Matthew's Church to supplement the token of 1784.

Token 159 was adopted after the name St. Matthew's had been adopted in 1815. It is of white metal.

(1060)

HALIFAX

ST. MATTHEW'S CHURCH

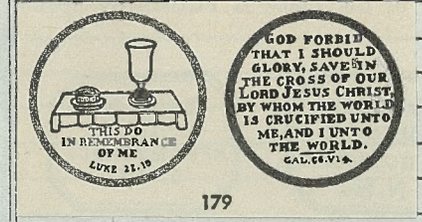
B-157-158-159

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. or F.P.	CONDITION	PRICE	REMARKS
1888	HART	FROSSARD	NEW YORK	AUCT.	V.F.	2·80	(A)
1888	"	"	"	"	UNC.	1·10	(C)
1891		McLACHLAN	(783)				(A) NO. 122 (B) NO. 124 (C) NO. 123
1892		LEROUX	(5)				(A) NO. 460 (B) NO. 470 I (C) NO. 463
1892		McLACHLAN	(51)				(A) NO. 90 (B) NO. 92 (C) NO. 91
1911		CHAPMAN	PHILA.	COST TO VENDOR	E.F.	3·50	(A)
1911	MORRIS	"	"	AUCT.	E.F.	3·60	(A)
1911	"	"	"	"	F.	·40	(C)
1922		HESSLEIN		"	E.F.	·75	(C)
1924		MACLENNAN	(340)				(A) NO. 122 (B) NO. 124 (C) NO. 123
1957		CARMICHAEL	(785)	F.P.		1·50	(A) NO. 7
1957		"	(785)	"		1·25	(C)
1959	CHATEAU		MONTREAL				
1959	ARCHIVES		OTTAWA				
1963		BOWMAN	(1060)				(A) NO. 157 (B) NO. 158 (C) NO. 159
1972	ALLAN	INTERGOLD	TORONTO	AUCT	F	10·50	(13)

NEW GLASGOW
UNITED CHURCH

B-179





179

THIS TOKEN IS SIMILAR TO THE ONE USED IN THE ELMSDALE CHURCH (B-149) EXCEPT THAT IT IS A SIZE LARGER WITH LETTERS SLIGHTLY LARGER. A TOKEN OF THE SAME KIND IS USED IN A CHURCH IN BIRMINGHAM, ENGLAND. THIS CONGREGATION KNOWN AS PRIMITIVE CHURCH, WAS FORMED IN 1846 BY MEMBERS WHO SEPARATED FROM JAMES CHURCH LOWER SETTLEMENT, NEW GLASGOW, (B-167). THE FIRST MINISTER THE REV. GEORGE WALKER, WAS INDUCTED IN 1848. AFTERWARDS WHEN THE BUILDING WAS BURNED DOWN, THE CONGREGATION UNITED WITH JOHN KNOX CHURCH AND HAS BEEN CALLED THE UNITED CHURCH.

(783)

No. 142. NEW GLASGOW *United Church.*

The U. P. Church, (The Primitive) and the John Knox Free Church united forming the present United Church. This token is similar to but larger than the Elmsdale, No. 116.

(304)

179. New Glasgow—United Presbyterian Church

This congregation, known as the Primitive Church, was formed in 1846 by members who separated from James Church, Lower Settlement, No. 167. The Rev. George Walker was inducted in 1846. Afterwards when the building was burned down, the congregation united with John Knox Church and was then called the United Church.

The tokens are of white metal and are similar to those of the Elmsdale Church, No. 149, except that the lettering on the obverse is larger and it has a raised border.

(1060)

NEW GLASGOW
UNITED CHURCH

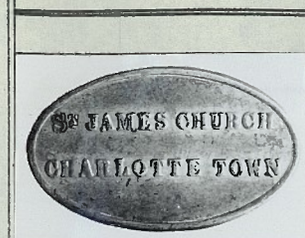
B-179

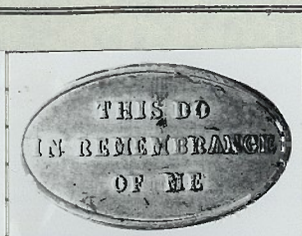
YEAR	COLLECTION	CATALOGUER	PLACE	AUCT. OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				NO. 142
1892		"	(51)				NO. 110
1924		MACLENNAN	(304)				NO. 142
1959	CHATEAU		MONTREAL				
1959	ARCHIVES		OTTAWA				
1963		BOWMAN	(1060)				NO. 179

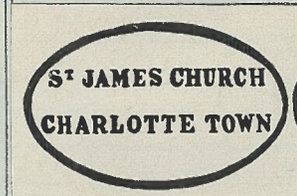
CHARLOTTETOWN

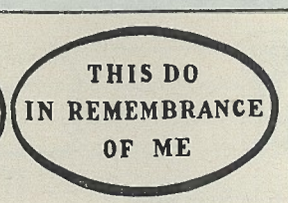
ST. JAMES CHURCH

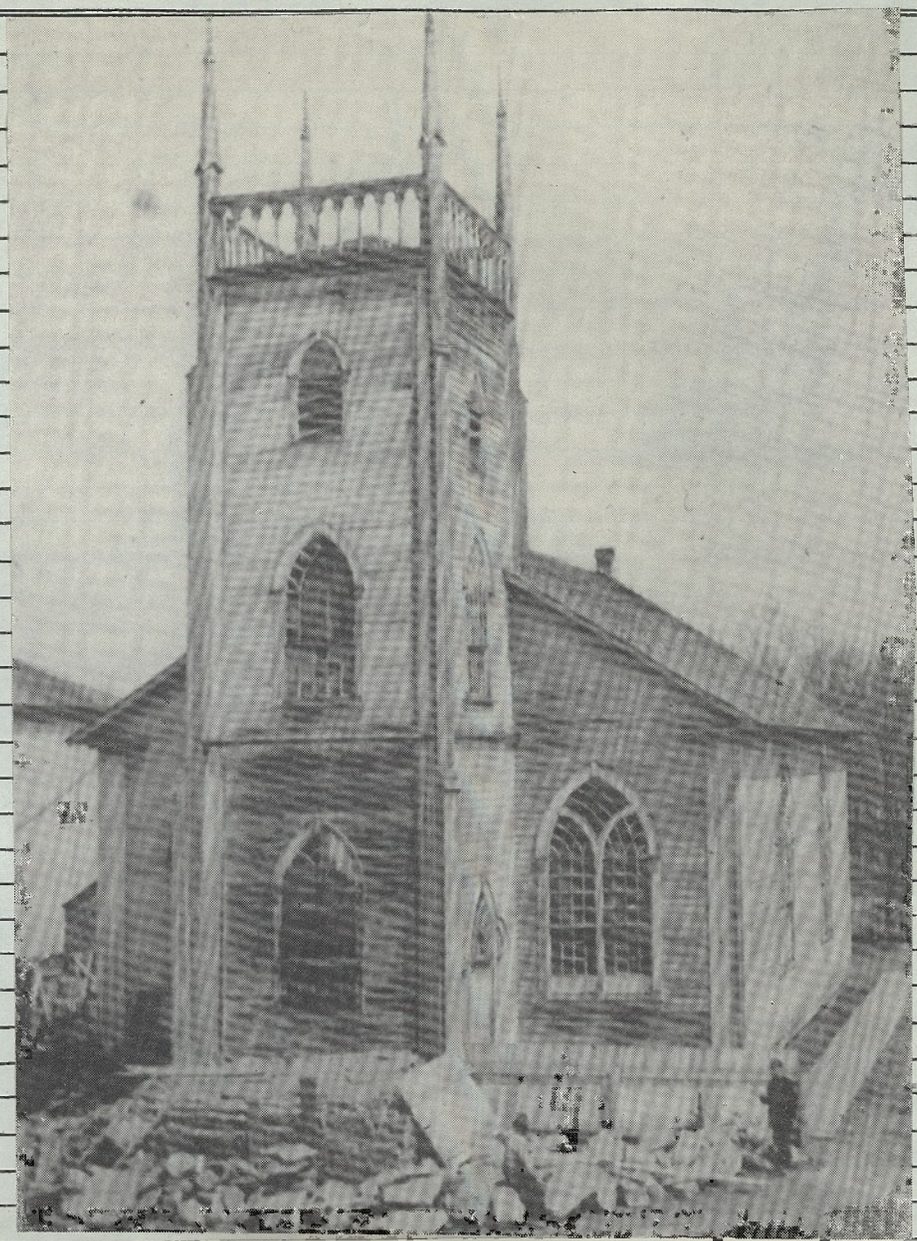
B·244











The Kirk of St. James of one hundred years ago. A new Kirk, built in 1878, stands on the same site to-day.

1076

CHARLOTTETOWN

ST. JAMES CHURCH

B-244

THE MINISTER OF THE CHURCH OF SCOTLAND WHO CAME TO SETTLE IN PRINCE EDWARD ISLAND DURING THE PERIOD 1817-1825, WAS THE REV. JOHN McLENNAN. IN 1823 HE ARRIVED IN THE ISLAND AND BECAME PASTOR OF A CONGREGATION IN BELFAST, SITUATED ON ORWELL BAY, TO THE EAST OF CHARLOTTETOWN. MR. McLENNAN CONTINUED TO LABOUR FAITHFULLY IN PRINCE EDWARD ISLAND TILL 1849, WHEN HE RETURNED TO SCOTLAND, WHERE HE WAS INDUCTED TO THE CHARGE OF THE GAELIC CHURCH, CROMARTY, AND AFTERWARDS TO THE PARISH OF KILCHRENNAN. HE DIED ON THE 11TH. FEBRUARY, 1852.

IN PRINCE EDWARD ISLAND THE REV. JOHN McLENNAN WAS THE ONLY SETTLED MINISTER DIRECTLY IN CONNECTION WITH THE CHURCH OF SCOTLAND TILL 1830, WHEN THE REV. JAMES McINTOSH WAS SENT TO TAKE CHARGE OF A CONGREGATION IN CHARLOTTETOWN, THE SEAT OF GOVERNMENT AND CAPITAL OF THE ISLAND. THIS CONGREGATION HAD BEEN ORGANIZED IN 1824 AND A CHURCH ERECTED IN 1826, KNOWN AS ST. JAMES CHURCH. THE GLASGOW SOCIETY WAS APPLIED TO TO APPOINT A MINISTER, WHO COULD PREACH IN GAELIC AS WELL AS ENGLISH, AND MR. McINTOSH RECEIVED AND ACCEPTED THE APPOINTMENT. HE WAS ORDAINED BY THE PRESBYTERY OF TAIN, AND ARRIVED IN PRINCE EDWARD ISLAND IN OCTOBER, 1830. FINDING THAT THE CHURCH BUILDING WAS NOT IN SUCH A FINISHED STATE AS TO ADMIT OF BEING USED WITH COMFORT AS A PLACE OF WORSHIP, HE RETURNED TO SCOTLAND TO OBTAIN AID TOWARDS ITS COMPLETION, AND WITH THE SANCTION OF THE DIRECTORS OF THE SOCIETY, SPENT SEVERAL MONTHS SOLICITING SUBSCRIPTIONS IN THE NORTHERN COUNTIES. COMING BACK TO CHARLOTTETOWN, HE RESUMED HIS LABOURS, AND THE CONGREGATION SEEMS TO HAVE PROSPERED UNDER HIS MINISTRY, WHICH LASTED ONLY A FEW YEARS, AFTER WHICH HE LEFT FOR HALIFAX. (1061)

ST. JAMES CHURCH WAS ORGANIZED IN 1824 AS A CHURCH OF SCOTLAND. THE REV. JAMES McINTOSH, SETTLED IN 1832, WAS THE FIRST MINISTER. (783)

No. 203 CHARLOTTETOWN, ST. JAMES. *Church of Scotland.*
The congregation was organized in 1824 and the church of St. James was erected in 1826. For many years the people were kept together by the faithful services of the Rev. John MacLennan of Belfast. The first settled minister was the Rev. James MacIntosh, 1832-1835. Rev. Angus MacIntyre, 1842-1845. Rev. John McBean 1847-1849, Rev. Robert M'Nair 1849-1852; Rev. William Snodgrass was settled in 1852. There was no Presbytery of the Church of Scotland to induct him and so he remained as stated supply until his induction in 1855. He came to St. Paul's Montreal 1856. Rev. Thomas Duncan succeeded Dr. Snodgrass in 1856.

St. James Church of Scotland.
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The tokens are of white metal.

(1060)

CHARLOTTETOWN

ST. JAMES CHURCH

B-244

THE MINISTER OF THE CHURCH OF SCOTLAND WHO CAME TO SETTLE IN PRINCE EDWARD ISLAND DURING THE PERIOD 1811-1825, WAS THE REV. JOHN McLENNAN. IN 1823 HE ARRIVED IN THE ISLAND AND BECAME PASTOR OF A CONGREGATION IN BELFAST, SITUATED ON ORWELL BAY, TO THE EAST OF CHARLOTTETOWN. MR. McLENNAN CONTINUED TO LABOUR FAITHFULLY IN PRINCE EDWARD ISLAND TILL 1849, WHEN HE RETURNED TO SCOTLAND, WHERE HE WAS INDUCTED TO THE CHARGE OF THE GAELIC CHURCH, CROMARTY, AND AFTERWARDS TO THE PARISH OF KILCHRENNAN. HE DIED ON THE 11TH. FEBRUARY, 1852.

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Rev. Robert M'Nair 1
in 1852. There was no
him and so he remain
He came to St. Paul's
ed Dr. Snodgrass in 1

244. Charlottetown — St. James Church of Scotland.
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The tokens are of white metal.

(1060)

CHARLOTTETOWN

ST. JAMES CHURCH

B-244

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				NO. 203
1892		LEROUX	[5]				NO. 363
1892		GRENNY	BRANTFORD	F.P.		1.75	
1911	MORRIS	CHAPMAN BRANTFORD	PHILA.	AUCT.	F.	.50	
1917		LOW	NEW YORK	"		.55	
1924		MACLENNAN	(304)				NO. 203
1957		CARMICHAEL	(785)	F.P.		1.25	NO. 2
1959	CHATEAU		MONTREAL				
1959	ARCHIVES		OTTAWA				
1960		SEABY	LONDON	F.P.	V.F.	18-6	
1963		BOWMAN	(1060)				NO. 244
1965		C.N.A. CONV.	MONTREAL	AUCT.	V.F.	12.50	

ST. JOHNS

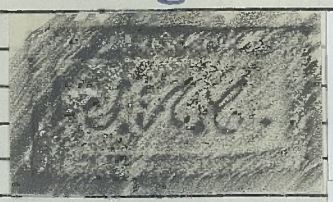
ST. ANDREW'S CHURCH

B-256-257-258

(A) (B) (C)



B-256

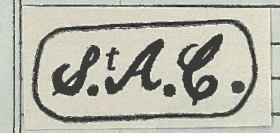


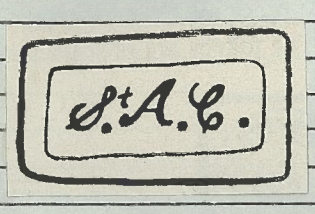
B-257

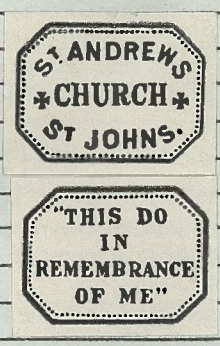
REV. BLANK



B-258







IN 1837 THE REV. DONALD ALLAN FRASER DEMITTED HIS CHARGE IN THE COUNTY OF PICTOU, REMOVED TO LUNENBURG, AND BECAME PASTOR OF THE CONGREGATION THERE. HERE HE REMAINED TILL 1842 WHEN HE WENT TO ST. JOHN'S, NEWFOUNDLAND, WHERE HE ESTABLISHED ST. ANDREW'S CHURCH IN CONNECTION WITH THE CHURCH OF SCOTLAND. HE WAS THE FIRST PRESBYTERIAN MINISTER SETTLED IN NEWFOUNDLAND. HE DIED AT ST. JOHN'S IN 1845, IN THE FIFTY-SECOND YEAR OF HIS AGE. (1061)

THE PERSON FROM WHOM I OBTAINED THIS TOKEN (A) ATTRIBUTED IT TO GEORGETOWN, BUT AS THERE NEVER WAS A ST. ANDREW'S CHURCH IN THAT TOWN, HIS CONCLUSION MUST BE WRONG. IT HAS ALSO BEEN SUPPOSED TO BELONG TO ONE OF THE McDONALDITE CHURCHES BUT I HAVE NOT BEEN ABLE TO TRACE ANYTHING BUT CARDS AS HAVING BEEN USED BY CHURCHES OF THAT ORDER.

THIS CHURCH WAS ORGANIZED IN 1843 BY A NUMBER OF FAMILIES WHO LEFT THE CONGREGATIONAL CHURCH. THE FIRST MINISTER WAS THE REV. D.A. FRASER, ORIGINALLY FROM SCOTLAND BUT WHO HAD LABOURED MANY YEARS IN THE COUNTY OF PICTOU N.S. IT WAS CONNECTED WITH THE CHURCH OF SCOTLAND. (783)

No. 214. St. Johns, N'f'l'd, St. A. C. *Church of Scotland.*

Rev. Donald Allan Fraser came to St. Johns from Lunenburg in 1842 and died 1845 This congregation was originally connected with the Congregationalists. Mr. Fraser was the first minister of the Church of Scotland. Rev. Arch Sinclair 1847-1848. The congregation was split by the Disruption. Rev. Thos. King 1849-1850; Rev. Francis Nichol 1851-1858; Rev. Donald Macrae 1858-1870. Removed in 1878 to St. Stephen's Church, St. John. (304)

TYPE (B) - ST.A.C.- EMBOSSED ON OBLONG DEPRESSION. (304)

No. 215. St. Johns N'f'l'd. *Church of Scotland.*

(C) Another token of the same congregation as No. 214. (304)

256-257-258. St. Johns — St. Andrew's Church of Scotland.

This congregation was originally connected with the Congrationalists.

The Rev. Donald Fraser, the first minister, came to St. John's from Lunenburg in 1842 and died in 1845. The congregation was split at the time of the Disruption. Rev. Archibald Sinclair was minister 1847-1848; Rev. Thomas King, 1849-1850; Rev. Francis Nichol 1851-1858; Rev. Donald MacRae, 1858-1870. He removed to St. Stephen's Church, St. John in 1878.

Tokens 256 and 257 were the earlier tokens, made of lead. They were followed at a later date by No. 258 of white metal. (1060)

ST. JOHNS

ST. ANDREW'S CHURCH

B-256-257-258

YEAR	COLLECTION	CATALOGUER	PLACE	AUCT OR F.P.	CONDITION	PRICE	REMARKS
1891		McLACHLAN	(783)				(A) NO. 214 (C) NO. 215
1892		LEROUX	(5)				(A) NO. 360 (C) NO. 345
1924		MACLENNAN	(304)				(A) NO. 214 (B) NO. 214A (C) NO. 215
1957		CARMICHAEL	(785)	F.P.		1.25	(A) NO. 3
1959	CHATEAU		MONTREAL				(A) (C)
1959	ARCHIVES		OTTAWA				(A) (C)
1960		SEABY	LONDON	F.P.	F.	1-5-0	(C)
1963		BOWMAN	(1060)				(A) NO. 256 (B) NO. 257 (C) NO. 258