

NOTRE-DAME, rue

équivalent 1650 est



archives
municipales

VOUS NOUS OBLIGERIEZ EN NOUS RETOURNANT

LE DOSSIER DANS LE PLUS BREF DÉLAI.

eral years previous to his lamented decease, last summer, have testified to the estimation in which they held his pastoral services, by erecting over his grave a very simple but handsome monument, so placed as to be conspicuous on the left hand, on approaching the church—an affecting memorial of our departed brother's worth, and of the sense entertained, by his parishioners, of the value of unwearyed attention to their highest interest.

The monument consists of an obelisk of white marble, placed on a square block of grey stone; the following inscription is cut on the marble shaft:

TO THE
MEMORY OF THE
REV. WM. THOMPSON, THE
BELOVED PASTOR OF THIS CHURCH,
THIS TOMB IS RAISED
BY HIS BEREAVED
PEOPLE.

*In simplicity and godly sincerity, not with
fleshly wisdom, but by the grace of God, he
had his conversation in the world, and more
abundantly to us-ward. 2 Cor. 1. 12.*

Born in England
1797.

Died of Typhus Fever
contracted while ministering
at the Quarantine Station,
Grosse Isle; June 15,
1848.

“LOOKING UNTO JESUS.”

**CE DOSSIER CONTIENT
PLUSIEURS DOCUMENTS
ILLISIBLES**

Presentation of a Testimonial to the Rev. W. Thompson, of Christeville, by the Congregation of St. Thomas' Church, Montreal.

The ministerial services of the Reverend Gentleman being early in the spring of the present year about to be transferred from this city to the Village of Christeville, the members of his late Congregation resolved upon offering him a Testimonial of their regard, and have evinced their estimation of the services he rendered them during the three years of his incumbency by presenting to their late Pastor a beautifully chased silver breakfast and tea service, imported from England for them, through the Messrs. Savage & Co.

The Deputation from the congregation waited upon Mr. Thompson at the Parsonage-House, Christeville, on Tuesday last.

The inscriptions are engraved within shields, harmonising with the family arms of the Rev. Gentleman, which appear in a corresponding place upon the articles, and the whole has been executed to the entire satisfaction of the presentors.

ADDRESS.

To the Rev. Wm. Thompson:

REVEREND SIR,—Circumstances which at the time of their occurrence produced among us the deepest concern, but which we cannot doubt will in the wisdom of the great Disposer of events be overruled for good, having induced your relinquishment of the pastoral charge over us, we, the members of St. Thomas' Church, Montreal, having enjoyed the privilege of attending your ministrations, and witnessing in you the deportment and practice of a minister of our Holy Church zealously and efficiently labouring in your sacred calling, resolved upon testifying on your departure from among us, our respect for you personally and our estimation of your services as a faithful Christian Pastor. Your fervent and eloquent appeals from the pulpit, together with your clear and effective scriptural expositions, added to your truthful and earnest exhortations, commended you to us as an able Preacher of the Gospel, and harmonized well with the edifying conversations with which in your accustomed visitings among your flock you seasoned your intercourse with us.

The testimonial we now offer to your acceptance, we present as a token of our respect and regard, and although the act be one grateful to our feelings, it still but imperfectly conveys our sentiments of heartfelt esteem.

You are now removed to another, and we would trust, an extended sphere of usefulness; in which we pray that He who alone can bestow it will grant to your efforts in His cause abundant success, and that in the dispensations of His providence He may in His long your days, and enable you to Saviour.

REPLY.

MY DEAR FRIENDS,—My position this day, although truly enviable, is one of some difficulty.—While I would with unfeigned gratitude express my thankfulness to the members of St. Thomas' Church for their kind feelings towards me personally, and the high estimation in which they are pleased to consider my ministry among them; yet, I am bound by every Christian principle to shrink from the slightest appearance of taking credit to myself. Bishop Beveridge justly observes—“Whether the minister be worthy or unworthy, it is still by the grace of Christ that the ordinances are made effectual.” You will forgive me, my dear friends, if in estimating your kindness towards me I would trace it to the fountain head—to our adorable Redeemer Jehovah Jesus.—From Him we obtain all the good we receive. It was His presence within the sacred walls of His sanctuary that gave you a veneration for the word of life, and a good-will towards His messenger that proclaimed it. From Him has sprung that childlike faith which was ever ready to throw the mantle of charity over the many imperfections of the speaker. His gospel, though wielded by weak instruments, is powerful through God to beat down every obstacle and vanquish every difficulty.

May I never look at this chaste and beautiful testimonial now presented to me without adopting the words of David as the language of my heart—“Not unto me O Lord, not unto me; but unto thy name be all the praise.” And then in recollecting you, my dear friends, who for three years have been interwoven with my happiest thoughts, who have never given me one moment's pain, may I prove the sincerity of my gratitude by lifting up my heart in fervent prayer to the Great Head of the Church, that he may bless you individually; that you may all be members of his mystical body by faith in his atoning blood and justifying righteousness; and when your warfare is ended, that death may be swallowed up of life, and you may wear the promised crown of glory for ever.

I cannot conclude this hasty reply to your address without referring to the very handsome manner it has been presented. Most gladly would I have waited on you at Montreal, but you would not permit it. That nothing might be wanting to enhance the pleasure you were about to confer on me, you have brought it (I fear at much inconvenience to yourselves) to my residence. Such disinterested kindness brings with it its own reward. No words of mine can express my thankfulness.—I shall ever consider this day as one of the happiest of my life, and I trust, with God's blessing, it may be the means of urging me to increasing efforts to spread the savour of His dear name.—*Courier.*

89 035974/3 2418 Cranmore Rd
Victoria VI, BC
Aug. 5 /89

Dear Archivist:

I'm hoping that you
can help me in my research
regarding a forebear.

His name was WILLIAM THOMPSON
Baird 1797, D. June 15, 1848, at
the Quarantine Station at Grosse
Isle. He was a Reverend.

I enclose two clippings that
I have in my possession & am
hoping you may be able to
give me a bit more information
on this man.

Hoping you can help me,
Virginia Denton

THE vicissitudes through which buildings of all kinds pass are a matter of much interest the world over. Transformations alone do not account for all this; there is the not infrequent monetary consideration which often results in a building being put to uses very far from those for which it was originally intended. There is the influx and efflux of population, the shifting of the centre of local society, the development of residential quarters in this direction and that.

All these varying influences have their effect upon the usages to which buildings are put, and have results often unpleasant, sometimes comic, but always interesting.

It is curious, in this respect, that buildings erected in the first instance for the most exalted purposes and dedicated to the loftiest moral usages, occasionally find their way into a class of building much lower on the plane of usage. At the same time the change is often one that need cause not the slightest concern, apart from the sentimental regret which is invariably felt by those who have grown to associate buildings in a personal way with certain influences and purposes in their lives.

Montreal is prolific in examples of the diverting of buildings from their original purposes to others. And in no respect is this feature more marked than in regard to churches.

One church is now a printing office; another affords shelter for a moving picture show; a third has been turned into a concert hall; a fourth has been razed to make room for a theatre; and there are projects in the air which, if matured, will lead to other churches being diverted to uses curious and manifold.

Into the causes leading up to this it would be unprofitable to enquire too closely. It may be taken for granted that no congregation would willingly give up the place in which it has been wont to worship without good and sufficient reason, and though the reasons are often such as financial aid

would remove, they are invariably imperative and pressing.

Below will be found some curious instances illustrating this process of evolution in regard to church-buildings in Montreal. They must not be taken as indicating that the provision in this city for sacred worship is in any sense decreasing. In fact, in many instances they are good signs that the hold of the various denominations upon the public is steadily and surely increasing and strengthening, and that the change augurs well for the future.

That aspect of the matter apart, the utilization of building originally designed for sacred worship for other manifold purposes is one which has a sentimental as well as a practical side; and to the layman—if he be not interested in the building trade or any of its allied trades, the sentimental side overweighs the practical in interest.

The recent offer made by a well known real estate agent for St. Gabriel Church calls attention to the surprising number of such sales of church property which have taken place in Montreal within the last few years. Doubtless the reasons were good and sufficient in each case, yet it is not altogether pleasant, some people say,

to see the house of God converted into here an art emporium, there to a railroad-office, or a cigar factory, and yonder to a theatre. One can readily understand a congregation growing up with its church, moving to the West End, and, finding the distance rather far to the mountain, bringing the mountain to Mahomet—in other words, taking their church with them, as was the case with a large number of churches in the past, the Church of the Messiah being a recent example. Or again, one can sympathize with the church members when the lowering of the moral tone of its vicinity renders it absolutely necessary to find a new site for their house of worship, as in the case of the German Lutheran Church, on St. Dominique street. Nevertheless, every one feels a greater or less aversion to seeing the desecration which frequently takes place.

Perhaps the most recent example of this kind was the sale of Emmanuel Church, on St. Catherine street, which has become the Lyric Hall. Here the building itself was used, and viewed

from the outside, has been altered only by the addition of an entrance containing the box offices, etc. Since the hall is devoted exclusively to concerts of a high order, however, this use of a once holy edifice may be forgiven by many church-goers.

First Baptist Church, on the site of which Bennett's now stands, is another example. Here again there are mitigating circumstances, for the building itself was torn down and only the site used. The first Baptist church was originally on St. Helen street.

Hamilton's store, at the corner of Peel and Windsor streets, which is now Bell's Galleries, was once the Erskine Church. Erskine Church was formerly known as Taylor's, the Taylor congregation splitting. Their first place of worship was on Haymarket Square. The Stonewall Jackson Cigar Co. has its factory on Beaver Hall Hill on the site of the Reformed Episcopal Church, while just across the street is the Shareholder Publish-

ing Company, a weekly periodical devoted to finance, which has its offices and presses in the building of the Church of the Messiah, Unitarian.

St. John's, the Lutheran Church mentioned before, has been turned into a labor temple.

The Olivet Baptist Church was taken over by the Canadian Pacific Railway

and converted into offices when the present fine structure's predecessor stood at the corner of Guy and Bonchester.

But perhaps the least sacrilegious of all these transfers was the replacing of the old St. Gabriel Church, which was built in 1792, and was the oldest Presbyterian church in Montreal, by a new wing of the Court House. Not the very strictest church-goer can object to this change in the old structure. Nevertheless, although there are mitigating circumstances in each case, the sight of eight houses of devotion changing hands in half as many years, to be turned in some cases to exactly the opposite purposes for which their founders intended them, would be enough to make the angels weep were

it not for the fact that in almost every case a new church has gone up in a far preferable part of the city.

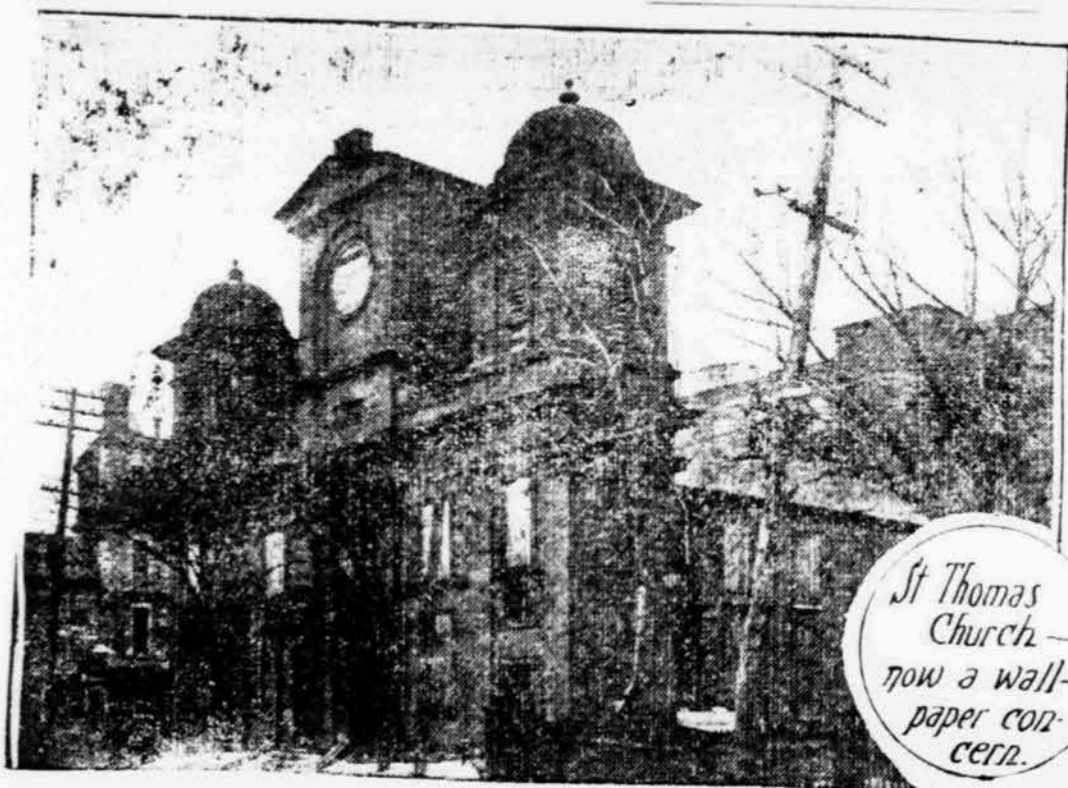
And that this state of affairs is by no means exclusive to this age is easily proven by a reference to the records of almost any church in the city. Take the American Presbyterian for example. Its first structure was on Laguchetiere street; then it moved to the corner of St. James and Victoria Square, and finally the present building was erected and occupied in 1866. Christ Church Cathedral used to be on Notre Dame street, and was moved up-town to St. Catherine street, as it were, in 1860. Part of the congregation of St. Stephen's Church, Griffintown, built St. James the Apostle in 1863. The original St. Stephen's, by the way, was on St. Paul street, opposite the Bonsecours Market. The Cote Street Church was surrendered in 1878, and is now occupied by the Empire Tobacco Co. St. Paul's was originally on St. Helen street, two doors below Notre Dame street.

Trinity Church, on St. Denis Street,

is comparatively old, but the congregation before moving into the present building, worshipped on Notre Dame Street East, and later where the spice house is, opposite to the Champ de Mars.

The old St. Thomas' Church is now part of the wall-paper factory of McArthur & Co., on Notre Dame Street East.

St. George's Church was not always the handsome structure on Windsor Street. When the late Archbishop Bond began his ministry with this parish, he preached in the building on the corner of Notre Dame Street and St. Michael Lane, and part of the old building is occupied by a clothing factory and part by a boot and shoe factory.



*St Thomas
Church—
now a wall-
paper con-
cern.*

HERALD
25.4.1908

St. Thomas, Soon A Century Old, Is Only Church With A Patron

Cazette 6 Sept 1941

This is the centenary year of St. Thomas Anglican Church.

Founded in 1841, it remains today the only Anglican Church in the City of Montreal that has a patron—H. W. Molson who is the fifth patron of St. Thomas'.

The first patron and founder, Thomas Molson guided the destinies of the Church from 1841 to 1862. He was followed by John H. H. Molson from 1863 to 1897, by H. Markland Molson 1887 to 1912 and F. W. Molson from 1912 to 1929. The present patron took over in the latter year.

Rev. G. Douglas Kendell is the present priest-in-charge replacing Rev. F. J. Sinnamon, on leave of absence with the Canadian Army, who is the twelfth rector in its history.

The first rector was William Thompson, 1842-45; and others have been Rev. Charles Bancroft, 1845-47, Rev. John Irwin, 1848-54, Rev. T. H. Bartlett, 1861-65, Rev. James A. McLeod, 1866-75, Rev. Robert Sydenham, 1875, Rev. Robert Linissy, 1875-90, Rev. J. F. Renaud, 1891-1917, Rev. J. J. Seaman, 1918-23, Rev. H. Cecil Cox, 1923-32. Mr. Sinnamon took the incumbency in 1932.

Closely linked throughout its ter. decades with the Molson family, the history of St. Thomas has not been without its ups and downs. The original building, erected by Thomas Molson at Notre Dame and Voltigeur Streets, was a fine stone or brick building with the conventional spire and resembling any one of a thousand English parish churches.

It stood in a trim lawn and garden on the tree-lined country road which is now Notre Dame street. Nearby was Molson Terrace—a row of eight brick residences, all owned by Thomas Molson who lived in No. 1.

No reference to dedication or consecration of the church is found it is likely no such ceremony ever took place but the church is recognized as a parish church of the Church of England. The reason for some of the mystery that surrounds the first St. Thomas is the fact that it was destroyed in the disastrous fire of 1852. Certain it is that it was built in 1841 by Thomas Molson and that he paid all expenses including taxes until the fire occurred.

An article on the history of the Church written a few years ago refers to Rev. Charles Bancroft as the first pastor. Other authorities uphold the claim of Rev. William Thompson. Montreal archivists state that the latter deposited the first register with all entries to the end of 1842 in the court house in 1843.

Of interest is the fact that one of the last entries made by Mr. Thompson in the records of 1844 records the marriage of John Stephen and Margaret Bow. Henry Stephen, a son of this marriage, still worships in St. Thomas'.

DESTROYED IN 1852 FIRE

On July 9th, 1852 a great fire swept over the eastern portion of Montreal destroying every house from the centre of the city to Papineau road from Dorchester street to Notre Dame street. The fire burned for two days and among the buildings destroyed was St. Thomas' Church.

When the question of rebuilding came up, the Bishop was unable to obtain from Thomas Molson any assurance that the church would be consecrated and put under Synod control. Accordingly the Ecclesiastical authorities determined to sever the connections with the Molson Church and raised an edifice to be called St. Luke's to serve the same parish.

In 1858, Thomas Molson visited

ST. THOMAS' 100 YEARS AGO



This line drawing of St. Thomas Church, which celebrates its centenary this month, is considered the best reproduction of the edifice constructed by Thomas Molson at Notre Dame and Voltigeurs streets. *Cazette 6 Sept 1941*

England and returned to rebuild St. Thomas' as a Church of the "Countess of Huntingdon Connection." They were a peculiar body of dissenters whose form of worship embraced features of the Anglican traditions strongly tinged with the then prevalent Wesleyanism.

A solution to the problem came three years later from an unexpected source. An American warship had stopped a British passenger ship, the Trent, and had taken off by force two Confederate passengers. The British government took this incident very seriously and as it appeared for a time that war might break out over the principles involved, large numbers of crack British troops were rushed across the Atlantic to defend the colony.

Montreal—then as now an important military centre—played host to many famous regiments. Barrack accommodation was inadequate and many of the troops encamped on Logan's farm, now Park Lafontaine.

Thomas Molson leased to the British Government an unused building known as "Molson's College." The houses on Molson's Terrace became quarters for the officers and as a military chapel was necessary St. Thomas' became the official garrison church.

angle des rues Sherbrooc
et DeLorimier

1907 - 1947

St. M. A. J. Livinson

Old Church to Become Theatre



The former Church of St. Thomas, which has been sold to Les Compagnons de St. Laurent for \$86,000, and is being converted into a theatre for the presentation of classical plays.

Star

4 mai 1948

City's Third Oldest Anglican Church to Become Theatre

THE third oldest Anglican church in Montreal, St. Thomas, is today in the hands of Les Compagnons de St. Laurent, and will be converted into a theatre for the presentation of classical plays by this organization which, up to the present, have been given in the Gesu Hall on Bleury street. The price paid for the land and buildings is \$86,000.

St. Thomas Church, at the junction of Sherbrooke street east and Delorimier avenue, has as its rector Rev. F. C. Sinnamon, and the present congregation worship in the French Huguenot Church at Cartier and Sherbrooke streets, a little west of the old building.

The parish of St. Thomas was founded in 1841 when the first church was built at Notre Dame and Voltiguers streets. This was burned in 1852 and rebuilt in 1854. It was sold to Molson's Brewery in 1906 and the new church at Delorimier and Sherbrooke was opened in 1907. It was closed after 40 years' service last October.

In the 107 years of its existence, St. Thomas parish has seen its congregation gradually

move away from the district, like congregations of other Anglican parishes — in fact St. Thomas parish now includes the area formerly covered by the Anglican parishes of Trinity, St. Luke, All Saints and St. Mary, as well as its own and St. Thomas Church is the only Anglican church between St. Lawrence Boulevard and Pie IX Boulevard, from Belanger street to the St. Lawrence River.

The city's oldest Anglican church is Christ Church Cathedral, and the second St. Mary's parish, which merged with St. Thomas some time ago.

Father Legault told The Star that Les Compagnons consist of 10 members, in addition to the administrative staff, and that they are using the old rectory for offices, library and a dining room for the actors when the organization is in rehearsal. The basement will be used as a foyer, and also as a school when plays are not being produced. Father Legault stated that the interior has already been dismantled and it is hoped to make a start next month with the conversion of the interior into a theatre, with their regular season starting in October.

Old St. Thomas' Church to Rise Again In New Location in Rosedale District

Gazette 30 June 1951

Historic old St. Thomas' Church (Anglican) is to rise again.

Work has just started on a new building at Rosedale and Somerled avenues, according to an announcement made by Rev. F. J. Sinnamon, rector of the parish. Until 1947, St. Thomas' was located in the east end, at Sherbrooke street and Delorimier avenue.

The plans call for a typical Anglican church in the Norman style of architecture. Mr. Sinnamon said yesterday. The cornerstone will be laid about the middle of September and the basement is expected to be ready as a temporary place of worship in January with completion of the building set for April, 1952. The basement hall will be used for Sunday school and other parish activities. A rectory is also being built to adjoin the church.

This noted old Montreal parish is locating its new centre of worship in the Rosedale district at the request of Bishop John Dixon, who is eager that St. Thomas' should

take charge of the spiritual guidance of Anglicans in the rapidly growing north-west end of the city.

The first St. Thomas' Church was built 110 years ago at Voltigeurs and St. Mary's (now Notre Dame) streets. Its founder was Thomas Molson, a prominent merchant, who wanted to have a church to serve the English community between what is now Amherst street and the then Village of Hochelaga. Not only did Mr. Molson build and equip the church, but he made himself responsible for its upkeep for more than 15 years.

Ordained in Quebec

The first rector, Rev. William Thompson, was ordained to the priesthood by the Bishop of Quebec, Montreal not being a separate diocese in those days.

The original church was entirely destroyed by the great fire of 1852, which wiped out most of the city's east end, but it was promptly restored by its benefactor.

The northward move of the Eng-

lish-speaking population in the early 1900's made a change of location imperative, and a site was obtained at Sherbrooke and Delorimier streets. In this, then rural, setting, the third church arose in 1906. This building too, was made possible by the generosity and devotion of the Molson family.

Under a succession of rectors, including Rev. James A. McLeod, Rev. Robert Lindsay, Rev. Canon A. Renaud, Rev. J. J. Seaman, Rev. H. Cecil Cox, and the present incumbent, St. Thomas' rendered devoted service at that location until a steadily dwindling English population again made necessary a new location.

In 1947, the building was sold, and the congregation was provided a spiritual home in conjunction with the French Anglican congregation of L'Eglise du Redempteur at Sherbrooke and Cartier streets.

Mr. Sinnamon, who has been rector since 1932, served overseas during the war as chaplain of the Canadian Grenadier Guards.

The architect is P. Roy Wilson and the construction work is being done by the firm of Walter Hyde and Co. Ltd. of Montreal.

Gazette 30-6-1951

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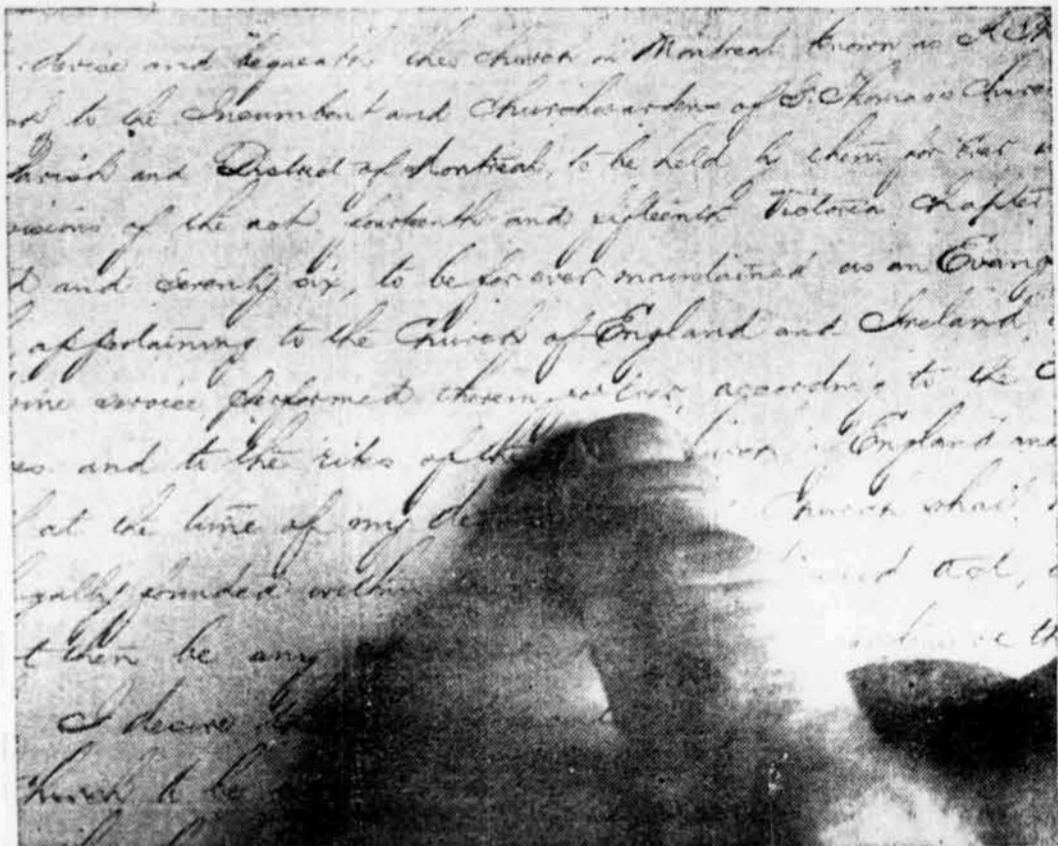
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Gazette 7 juillet 1951

'FOREVER' STILL PERTAINS AFTER 110 YEARS



St. Thomas Anglican Church, which is officially moving to Rosedale and Somerled avenues, Notre Dame de Grace, is retaining its connection with the Molson family and remains the only local church with a patron. H. W. Molson, the present patron, is the fifth since the founding of the church, at Notre Dame and Voltigeurs streets in 1841. A drawing of the original building is shown here. It was destroyed by fire in 1852. In the top photo the finger points to the word "forever" in the charter under which the Molson family became the patrons of the church. The founder, and first patron, Thomas Molson, made provision for "divine service performed therein forever" in his will, from which this portion of the charter was taken.

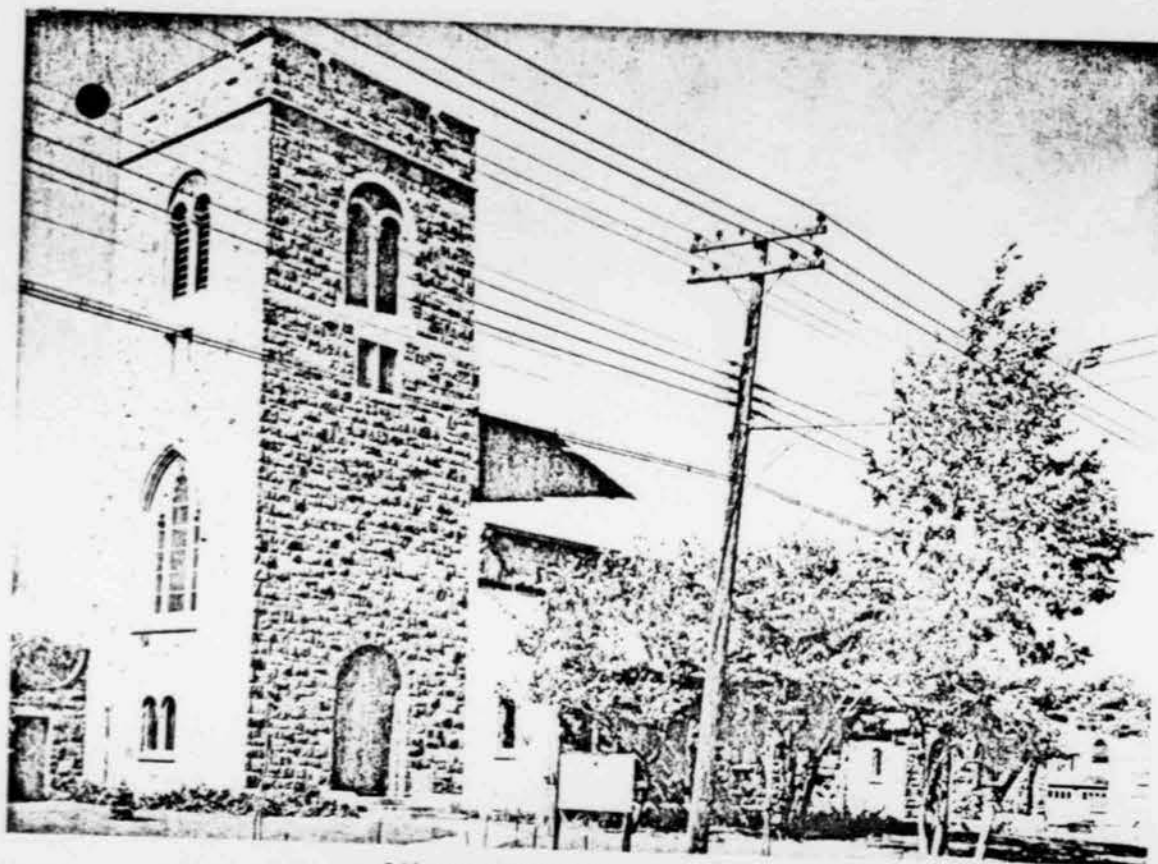
UNE EGLISE ET UN COLLEGE

Nous avons déjà parlé brièvement de l'église Saint-Thomas. Elle fut construite par Thomas Molson, en 1840, à l'angle des rues Sainte-Marie et des Voltigeurs, sur le terrain qui avait tour à tour servi de cour à bois à John Molson, de verger et de jardin, et qui était devenu finalement la propriété de John II, jusqu'à ce que Thomas l'achetât, beaucoup plus tard, dans les années 1830. Nous ne pouvons qu'imaginer, d'une façon très hypothétique, ses raisons de vouloir ériger une église privée — il en fut le soutien sa vie durant. Il peut suffire d'ajouter que Thomas Molson était un homme très religieux, et désirait procurer au faubourg Sainte-Marie une église paroissiale appartenant à son allégeance, qui était l'Eglise d'Angleterre. Elle fut apparemment reconnue et utilisée comme telle, en dépit de désaccords entre son "fondateur" et l'évêque du diocèse, à propos de la consécration.

Lorsque l'église Saint-Thomas fut fondée, et pendant quelques années après, l'évêque titulaire était le Bishop Mountain qui, bien qu'il eût le titre de lord-évêque de Montréal, maintenait son siège épiscopal dans la vieille ville de Québec. L'évêque exigeait, selon B. K. Sandwell, qui le note dans *The Molson Family*, que l'église fut consacrée selon la tradition anglaise. Son "patron" s'y opposa vigoureusement, soutenant que dans un pays nouveau comme le Canada, où la configuration des quartiers des villes était sujette à des changements rapides et où, par conséquent, l'emplacement des églises était moins assuré d'une permanence, il serait déraisonnable d'insister sur la cérémonie de la consécration. Cette question n'avait pas encore été réglée en 1852, quand l'incendie dévasta tout. A cette époque le chef du diocèse était l'évêque Fulford qui, contrairement à son prédécesseur, demeurait à Montréal, et qui semblait insister encore davantage sur ces formalités. Cette insistance, et l'opposition continue de Thomas Molson, eurent pour résultat que l'Eglise d'Angleterre rompit ses relations avec le projet Molson, et construisit sa propre église pour desservir la paroisse. On la nomma Saint-Luc, et elle fut la dépositaire officielle du registre de l'état-civil de la paroisse.

L'église Saint-Thomas fut reconstruite après l'incendie de 1852, mais elle fut apparemment inoccupée pendant quelques années. C'est au mois de novembre 1856 qu'on en fait de nouveau mention, quand Thomas Molson reçut à Montréal un carillon "pareil à celui du Royal Exchange", et coûtant plus de £2,300, venant de MM. B. R. et J. Moore, Clerkenwell Close, Whitechapel, Londres. "Les cloches, l'horloge, et la machinerie sont arrivés", écrivit Thomas, "tout est prêt pour les y placer... mais le plan ne nous indique pas quelles parties doivent donner sur la rue... Pourriez-vous m'envoyer un homme du métier qui en comprenne l'installation... *Comme c'est la première chose du genre dans le pays, je veux naturellement réussir*". MM. Moore ne se montrèrent pas très obligeants, et il se passa quelques mois avant que l'on trouvât, à New-York, un homme qui entreprit de les installer, à dix dollars par jour, plus ses dépenses, couvrant toute la durée de son déplacement. En mai 1857, Thomas Molson pouvait écrire à son ami et représentant, Robert Orr, de Port Hope, dans le Canada de l'Ouest.

J'ai presque fini l'horloge, le carillon, les cloches sonnent depuis deux jours, je règle le pendule pour qu'il donne l'heure juste, il est très régulier, et il me donne toutes les satisfactions, car il n'y a rien de tel au Canada, ni aux Etats-Unis, et l'horloge règle tout, elle carillonne les quarts d'heure sur deux cloches, et elle indique les heures sur celle de 1500 lbs. Elle met également en branle les huit cloches toutes les trois heures, avec ses différents thèmes: l'Hymne



L'ÉGLISE SAINT-THOMAS ACTUELLE

des Vêpres, Blue Bells of Scotland, ou Home, Sweet Home, (par deux fois), et je m'apprête à construire un collège et une école, de 230 pieds de long par 40 de large, à 4 étages, que l'on achèvera cet automne même.

Les journaux des Molson nous indiquent plusieurs des dépenses faites pour ces entreprises. Le collège et l'école dont il parle, furent érigés dans le but d'établir un centre théologique pour les étudiants qui désireraient faire partie du ministère de la "Connexion", une secte dissidente, fondée en 1748 par la comtesse de Huntingdon, sous l'influence de George Whitefield, et reconnue légalement en 1783. Par ses croyances et par son culte, cette foi s'apparentait d'une part à l'Eglise d'Angleterre, et d'autre part à l'Eglise Méthodiste. Thomas Molson adhéra à la "Connexion" au cours de l'une de ses nombreuses visites anglaises et, en 1856, il en ramenait le premier pasteur, le révérend Alfred Stone. Cette année-là, un bill privé était présenté à la Législature canadienne pour conférer aux ministres de cette église le pouvoir de célébrer les cérémonies du mariage, de procéder aux baptêmes et aux services funèbres. Thomas Molson donna ses raisons à Robert Orr dans la lettre qui suit:

Le révérend A. Stone, de l'église Saint-Thomas, nous apporte maintenant la plus grande satisfaction... il se sert de l'Episcopal Prayer Book, à quelques omissions près, l'Eglise grandira beaucoup parce que les évêques et le clergé de l'Eglise d'Angleterre sont trop "high church", et trop autoritaires, ce qui amène tant de conversions en faveur des méthodistes, des congrégationalistes, des baptistes, etc.

Cette lettre écrite à Robert Orr est datée de février 1857, mais il ne semble pas que le collège eut été ouvert avant l'automne de 1858. Un journal de la brasserie nous indique qu'il s'y trouvait un personnel enseignant de huit personnes, dont la femme du ministre, Martha Stone, et une vingtaine d'élèves inscrits, payant des frais de scolarité qui s'élevaient au total de £90. Dans une autre lettre adressée à John Hart de l'Esplanade Distillery, à Jersey, Thomas décrit ce bâtiment comme ayant cinq étages, le dernier "comprenant deux grandes salles d'observation et de conférences (d'une superficie intérieure de trente-neuf pieds par quarante-neuf pieds), avec quatre tours flanquées à ses coins, d'environ quinze pieds carrés, avec des escaliers qui conduisaient du rez-de-chaussée jusqu'au toit."

Mais même avec la richesse et avec la situation de Thomas Molson, il ne put réussir à faire un succès de cette maison d'éducation, qui ne vécut que très peu de temps. A la suite de l'affaire de Trent, en 1861, quand deux commissaires confédérés, qui faisaient

AU PIED DU COURANT
par
Merrill Denison 1955

route vers la Grande-Bretagne, furent enlevés d'un steamer britannique par un capitaine de la Marine américaine, le gouvernement impérial dépêcha quelque 15,000 soldats au Canada. Un grand nombre d'entre eux furent mis en garnison à Montréal, et la pénurie de logements incita Thomas Molson à offrir son collège aux autorités militaires. Cette offre fut acceptée et, durant neuf ans, le collège fut transformé en caserne, Saint-Thomas en chapelle de garnison, et la Terrasse Molson en quartiers d'officiers. La Terrasse se composait d'un groupe de dix maisons d'habitation reliées entre elles et à proximité de la brasserie, avec des jardins en terrasses donnant sur le Saint-Laurent. Ces maisons avaient été construites en 1841 par Thomas Molson, qui projetait d'aller s'y loger avec sa femme, et de fournir un habitat à leurs fils et à leurs filles, quand ils se marieraient.

Les journaux des Molson nous renseignent sur l'importance de la garnison de Montréal pendant la guerre civile américaine; ces soldats étaient naturellement des clients, et ils appartenaient aux 17e, 29e, 30e et au 100e régiments, aux 60e Rifles, aux 23e Royal Welsh Fusiliers, aux 25e King's Own Borderers, au 4e bataillon de la Princess Louise Rifle Brigade, aux 13e Hussars, aux 78e Highlanders, aux Royal Engineers, aux Royal Canadian Rifles, et à plusieurs autres unités de milice. L'anxiété était si grande, écrit Sandham, qu'on envoya d'Angleterre des plans de fortifications importantes à élever sur l'île Sainte-Hélène, et sur la rive du Saint-Laurent qui faisait face à Montréal.

Mais pour terminer cette histoire d'entreprise à la fois ecclésiastique, éducative, et de logement familial, Thomas Molson légua l'église à son titulaire officiel, et à ses marguilliers "comme église évangélique appartenant à la Church of England and Ireland", sous condition qu'elle fut constituée selon la loi. La Terrasse faisait également partie de ce don à titre de dotation. A la mort du "bienfaiteur", en 1863, le gouvernement impérial avait fixé le prix du loyer à £2,200, qui demeura le même jusqu'en 1869. A cette époque, l'église avait été consacrée, mais quand les locataires qui rapportaient beaucoup se retirèrent, les marguilliers se trouvèrent devant un revenu insuffisant, et avec une propriété qui nécessitait d'importantes réparations. La suite de l'histoire de l'église Saint-Thomas est celle d'une lutte continue, parce que la paroisse devint un centre plus industrialisé, et plus particulièrement après 1880, quand la voie ferrée qui conduisait à Québec, et qui fit partie plus tard du Pacifique Canadien, fut construite le long du fleuve. Seule, l'aide généreuse de la famille Molson put faire vivre l'église jusqu'en 1905, et c'est alors que John Thomas Molson l'acheta pour \$10,000, et fit un don d'une somme égale à la congrégation, pour lui permettre de construire un nouvel édifice à l'angle des rues Sherbrooke et Delorimier. C'est là, en 1906, qu'on transporta l'orgue, l'horloge, et le carillon. La vieille église Saint-Thomas et la Terrasse Molson demeurèrent dans le cadre familial de la vieille brasserie jusqu'en 1921, lorsque les deux immeubles furent jetés bas pour faire place à un agrandissement de la brasserie.

Le collège Molson ne fit pas partie du legs de l'église, et ne fut pas doté de fonds; il demeura dans la succession de Thomas Molson. Ce collège, construit avant que l'Université McGill ne fut encore solidement établie, devait probablement satisfaire aux besoins, qui se faisaient sentir depuis longtemps, pour la population de langue anglaise de Montréal, d'une institution d'enseignement supérieur. Cependant, quand les troupes militaires l'évacuèrent, la bâtisse était trop délabrée pour être réparée; dans cet intervalle, l'Université McGill avait pris beaucoup d'importance, sous la direction de son grand principal, William Dawson, et l'immeuble Molson ne servit plus à des fins d'éducation. Il servit par la suite d'entrepôt pour la brasserie, de petite manufacture et il survécut jusqu'en 1929, lorsqu'il fut presque entièrement démoli pour faire place à de nouvelles constructions.

ST-THOMAS CHURCH

VOIR AUSSI: NOTRE-DAME, Rue R 3067.2
(1555 est)
10-3-1928

Thomas Molson built and owned a church

Edgar Andrew Collard



Among Montreal's many churches, one has a unique history. St. Thomas' Anglican Church, now on Somerled Ave., between Rose-dale and Mariette, but originally down on Notre Dame St., was a church built and owned by one man, Thomas Molson, second son of John Molson, founder of the family and its fortune in Montreal.

Thomas Molson owned St. Thomas' Church entirely. It was his private property. Though it was an Anglican church in its form of worship and its clergy, the bishop of Montreal had little authority over it.

St. Thomas', in fact, was so much private property that the City of Montreal would not accord it the usual exemption from taxes granted to church-owned land and buildings. As private property it was assessed. Molson had to pay personal taxes on it every year.

The church stood close to the brewery on Notre Dame St. East (that part of Notre Dame St. was then called St. Mary's). Extensions to the brewery buildings now cover the site. Building the church in 1841 cost Thomas Molson 2,330 pounds. It was an impressive sum in the money value of that time.

Tried severely

The Anglican bishops of Montreal (Rt. Rev. George Jehoshaphat Mountain, titular bishop, and, later, Rt. Rev. Francis Fulford) were disturbed by St. Thomas' peculiar position. They tried their best, severely at times, to induce Thomas Molson to bring his church into more regular relations with the diocese.

Molson would not give in. He would not even allow his church to be consecrated. If this were done, he was afraid the bishop might have stronger claims upon it.

In 1852 he lost his church. He lost it not by an invasion of episcopal authority but in a devouring fire. On a July day in that year, fire broke out in a house on the east side of St. Lawrence Main.

The weather had long been dry and intensely warm. Strong winds

from the west drove the flames eastward, "like water pouring down a rapid."

The fire reached Molson's Brewery. On the Molson property a number of buildings were lost. Among them was St. Thomas' Church.

After the fire, Thomas Molson seemed to be making no immediate move to have his church rebuilt. Bishop Fulford encouraged the erection of a new church, St. Luke's, in the area — a church that would be independent of Thomas Molson and under the bishop's full authority.

St. Luke's Anglican Church, built nearby on Dorchester St., soon attracted the Anglicans living in the neighborhood, including those who had formerly gone to St. Thomas'.

This move by Bishop Fulford discouraged Thomas Molson from re-erecting his church. But on a visit to England, his idea of having a church of his own was revived.

On this trip he became acquainted with a new religious denomination. It seemed to suit his own outlook.

This denomination was known as the Countess of Huntingdon's Connexion. It had been founded in 1748 by a widow of high rank, wealth and influence — Selina, Countess of Huntingdon, a daughter of Earl Ferrers.

She had been attracted by the evangelical spirit of the Methodists. The sect she founded was a blend of Methodism and Anglicanism. While the Anglican form of worship was largely retained, her churches were imbued with the Methodist sense of urgency and "enthusiasm."

The Countess of Huntingdon had not only started a religious movement. Her sect was legally established in 1783 as a distinct religious body. It attracted Thomas Molson because each church belonging to the Connexion remained autonomous.

Molson joined the Countess of Huntingdon's Connexion. Before leaving England, he bought 250 copies of the Connexion's hymn



Tom Dawson

St. Thomas' Anglican Church today descends from a privately-owned church.

books. Obviously his desire to have another privately-owned church had been rekindled.

A new St. Thomas' Church before long arose on the site of the old. With towers at either end, it was a far larger and finer church than its predecessor.

The extent of Molson's revived enthusiasm was seen in his decision to give his new church a set of chimes that was, he believed, far beyond anything else to be found in Canada. These chimes were the same as those in the Royal Exchange in London. They cost him as much as he had paid to build the entire first church.

The quarter hours were chimed on two bells; the hours on the deep-sounding 15 hundredweight bells. Every three hours all eight bells

played one of three tunes twice over — the *Vesper Hymn*, the *Blue Bells of Scotland*, or *Home Sweet Home*.

His zeal carried him even further. In addition to his church, he built a college. This Molson's College, an impressive building, was erected between the church and the river. His plan was that it would serve, among other aims, to train young men for the ministry of the Countess of Huntingdon's Connexion.

Thomas Molson hoped that the teachings of the sect would fill his church and his college would provide ministers for other churches across the country. He was convinced that the Countess of Huntingdon's Connexion had what many people in the country were

seeking. It offered zeal and freedom, for he felt that "the Bishops and Clergy of the Church of England" were "too high Church and domineering."

Nothing, however, turned out the way he had hoped. No large congregation came to his church. Teaching at Molson's College was begun but soon dwindled to a close.

By the early 1860s, Molson gave up his efforts. He rented Molson's College to the British government as a military barracks and his church as a garrison chapel.

These, in the nature of things, would be only temporary arrangements. In a new will he provided for the future of St. Thomas' Church.

A very different future it would be. The church was to be fully united with the diocese, as "an evangelical church appertaining to the Church of England." He left rentals from houses in Molson's Terrace, a row of houses south of the church, as an endowment.

Only one stipulation recalled his old independent attitude. He wanted the nomination of the rector of St. Thomas' to remain with his descendants in a direct line.

Thomas Molson did not live long after drawing up his will. He died in January 1863. Arranging the final settlement took time. But on Sunday, July 28, 1867, St. Thomas' Church was at last consecrated.

Much had changed

Much, however, had changed over the years. The area round about Molson's Brewery had become highly industrialized. Few people were now living nearby.

In 1906 the congregation moved northward. It built a new St. Thomas' Church on Sherbrooke St., at the corner of De Lorimier Ave. Members of the Molson family remained interested in the church and made large voluntary contributions toward meeting its needs.

The shift of population continued. By the 1940s most of its people had moved to the suburbs in the west end of the city. The church at Sherbrooke and De Lorimier was sold. The present St. Thomas' Church on Somerled Ave. in Notre Dame de Grace was built in the early 1950s.

Among the links with the past are the clock and chimes — the same clock and chimes that Thomas Molson brought from England for his church in 1857.