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ST. ANDREW'S PARSONAGE, RED RIVER:
A STRUCTURAL AND LAND USE HISTORY

by

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by Rodger C. Guinn
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Preface

This structural and land use history has been prepared to provide detailed information on the original setting and construction of and modifications to the St. Andrew's Parsonage, Red River. The report is divided into two sections. The first section is what can be described as a history of the mission station and its parsonage. It attempts to locate and trace the genesis and progress of the mission at St. Andrew's.

The second section of the report is an analytical examination of the structural evolution of the stone parsonage. In this section an attempt was made to pinpoint the original structural features of the parsonage; and note any and all alterations to it. The second section also includes a detailed study of the parsonage property and grounds.

In the preparation of this report a number of individuals and institutions have been most helpful to the author. The staff at the Provincial Archives of Manitoba in Winnipeg, and the archivists of the Hudson's Bay Company, also in Winnipeg, have on numerous occasions cheerfully and promptly come to the assistance of the author. In particular I would like to thank Mr. John Bovey, Provincial Archivist and Archivist of the Ecclesiastical Province of Rupert's Land, for his assistance in gaining access to uncatalogued documents and photographs.

A special thanks is due to Mrs. Cook at the Synod Office of the Diocese of Rupert's Land, St. John's Cathedral, Winnipeg for her help in the location of some early St. Andrew's Parish records. Rev. Robert L. Brownlee, the present incumbent of St. Andrew's was more than helpful on numerous occasions in
the preparation of this report; in particular gratitude must be extended to him for his granting of access to some St. Andrew's Parish records in his care.

The production of this report would have been all but impossible had it not been for the cooperation of many present and former St. Andrew's Parishioners. A keen interest in the subject of the study was exhibited by almost everyone the researcher contacted.

A note of thanks must be extended to Mrs. Shirlee Smith, Archivist of the Hudson's Bay Company Archives, for permission to quote from their archives. Similarly, the Church Missionary Society in London, should be acknowledged for their permission to publish extracts from their microfilmed archives.
Introduction

The society that was Red River has long since vanished. The rule of the Hudson's Bay Company, the economic pre-eminence of the fur trade, the annual canoe and York boat brigades down to the "Bay" and into the interior, the rudimentary attempts at pioneer "ground troubling" agriculture, the ritual of the buffalo hunt, in short, everything that characterized Red River life has all been replaced by a modern American industrial society. All that remains of Red River today is a scattering of contemporary accounts and histories, a handful of photographs, a mixed bag of archival documents, a lost nation of mixed blood peoples, some folklores, folk heroes, the Red River "jig," an assemblage of Red River architecture, and, of course, the river itself. The stone parsonage at St. Andrew's is one remnant of the troubled, isolated and unique society that was Red River.

Divisive is one term that accurately described the settlement on the banks of the Red River in the middle decades of the nineteenth century. The clear distinction between French and English has long been recognized. The division that existed between European and Canadian or Rupert's land born residents of the settlement and the stigma attached to the latter, has drawn less attention from scholars studying Red River. Not until just recently, however, has the socio-economic elite of Red River been analyzed. The social divisions of Red River were in many respects a carry-over from the inner workings of the Hudson's Bay Company. The distinction that existed between the commissioned officers of
the company and the non-commissioned servants was a marked one: 

......The means used to structure the society of the trading post [were] .....derived in large measure from occupational status....At the same time it incorporated significant values and attitudes found in Great Britain.¹

This clear cut distinction of society, that John Foster calls "organic and hierarchical," was introduced into the life of Red River by the Hudson's Bay Company personnel who were stationed at the "Upper" and "Lower" Forts (Garry), and by the increasingly numerous supernumeraries of the "Company" and their families who chose to settle in the settlement after their retirement. The prominence of the Company in and about the settlement in the days prior to the creation of the province of Manitoba, made Red River in many ways a precursor to the modern company town.

The "elite" of Red River, almost all of whom were identified with the English segment of the colony, was quite easily discernible. It included the commissioned officers of the company, their retired counterparts scattered along the west bank of the Red River (many in the Parish of St. Andrew's), the prosperous private merchants, and their protestant clergy. A seat on the Council of Assiniboia (the legislative body in the colony) was a good indicator as to who qualified as a member of this elite.² The economic well-being and social position enjoyed by these fortunate few was clearly reflected in their housing. Resembling "Old Country Estates" these spacious and often elegant homes dotted the course of the Red River, usually overlooking a particular appealing sweep of its course. Henry Youle Hind, the now famous author of the Narrative of the Canadian Red River Exploring Expedition of 1857, pointed this out in his report:

Familiarity with the settlement dispels the favourable impression with which a stranger at first regards them. At a distance, the neat whitewashed
houses with their gardens and farmyards, continuing without interruption for twenty miles between the forts, the herds of cattle, horses and sheep, feeding on the plains, the vast expanse that seems to be meadow of the richest description, leads one to suppose that universal prosperity and contentment would be here won without anxiety or trouble. [This, however, is not the actuality]. The farms and farm buildings in the occupation of the majority afford no sign of recent improvement, and in general it may be said that the buildings, which in Canada would be considered good roomy country homes are exclusively possessed and occupied by the retired officers of the Hudson's Bay Company, the traders and merchants of the settlement, and the clergy.3

The stone parsonage at St. Andrew's was therefore, in terms of Red River housing, typical and representative in some respects and inconsistent in others. The parsonage was not the average Red River home. The parsonage was not a small one or two room, whitewashed cottage. Indeed, it was a large eight to nine room, two storey country home. St. Andrew's parsonage did, however, reflect the style and mode of life in which the "gentlemen" of Red River and their families, were accustomed to living. The parsonage also clearly represents the architectural form that was common throughout the domain of the Hudson's Bay Company. Known commonly as the "Hudson's Bay Style,"4 the architecture of the fur trade in British North America resembled that of 18th and 19th century Scotland, in particular the Orkneys. The most striking feature of this type of architecture were the high pitched roof and the deep set windows. In form, the buildings of the Hudson's Bay style, were usually large, rectangular and bold. Their lines were simple and clean. In many respects these country homes, built by the carpenters and masons of the Hudson's Bay Company resembled the "Georgian School" of architecture. This style was modified somewhat by the typical French Canadian "verandah," which was common throughout Red River.5
The old St. Andrew's parsonage is located on the west bank of the Red River in River Lot 62, St. Andrew's. It is situated just south of "Old St. Andrew's Church," some 15 miles north or downstream from the present site of the city of Winnipeg. This impressive stone house which was the second building to serve as the parsonage was completed in late 1854. The site for the church and mission which was chosen by Reverend William Cockran in 1829, was an attractive one at the head of the "rapids" of the Red River. A mere ripple at the best of times in the usually placid Red, these rapids have disappeared under a fathom or more of water backed up by the construction of the St. Andrew's locks at Lockport in 1908. Built largely and originally occupied by Archdeacon William Cockran, the old parsonage has a long and remarkable history.

The Settlement and the Parish
The settlement on the banks of the Red River,* of which the Parish of St. Andrew's was but a part, was a curious and unique community. Red River was a heterogenous mixture of peoples that by 1870 numbered but 11,000 souls. The Red River settlement has frequently come up for examination and interpretation. As yet an acceptable or all inclusive interpretation has not been written. Existing interpretations, all of which try to explain the tragedy of Red River, or place the onus of responsibility for its failure on something or someone, range widely. George F.G. Stanley's thesis, a modification of the Turnerian "Frontier" approach sees the clash

*The introduction of this report which outlines the early history of the Red River settlement and the English church in Red River, is drawn largely from two authoritative studies: Alexander Ross: The Red River Settlement and T.C.B. Boon's The Anglican Church from the Bay to the Rockies.
of a primitive subsistence society with a modern mercantile state as the basis for the resulting struggle of 1869-70. More recent analysis, such as F. Pannekoek's, places the responsibility of Red River's collapse on an unqualified and unstable elite that could not provide the needed spiritual or political leadership in times of stress. In fact, Pannekoek's extends this theory even further by attributing much of the stress created in Red River to the elite.

Not only could it not handle the stress, the elite of the Red River, particularly the Protestant clergy, contributed to it. Whatever the reason(s), the resulting bitterness that arose from the tragedy of Red River has played a large part in setting the course which the history of Canada has followed ever since. The history of the Province of Manitoba in particular was changed dramatically. By 1880, just ten short years after the uprising, the essence that was Red River was gone. It had all but been swallowed up by the powers and society of Canada.

The lower settlement at Red River, later to take the name of St. Andrew's Parish, was one of the five original English parishes* that formed the English portion of the duality that was Red River. The nature of Red River society being as it was, one of contempt and prejudice, did not facilitate the social interaction between the two segments on opposite sides of the Red River. In fact, one might say that Red River was indeed two settlements, the one almost totally divorced from the other. Any interchange between the two, were it commercial or otherwise, was purely pragmatic.

An examination of the English settlement concentrated near the "rapids" of the Red River is therefore merely a study of a portion of the English community. It must not be construed as being typical or representative of the

* The others being: St. John's, St. Paul's, St. James and Headingley.
settlement as a whole.

By the middle of the 19th century the focal point of this study, the Red River colony, had endured something more than 35 years of an unrelenting struggle with an extremely hostile environment. The arrival of a small group of Scottish "Selkirk" settlers in 1812, the first of a number of contingents, marked the beginning of an official attempt to establish a colony on the lower course of the Red River. Supplemented later by a regiment of Des Meuron soldiers and still later by a small number of Swiss "mechanics" and "watch makers," the settlement from its very outset was a mixture of displaced peoples. Periodically beleaguered by the ravages of grasshoppers, prairie fire, high water, frost and unneighborly Nor'Westers the colony on more than one occasion was on the brink of failure. Stubbornness was a characteristic that was exhibited early in the history of Red River, and one that would display itself time and again.

In the year 1821, a landmark decision was arrived at between the two rival and fiercely competitive firms involved in the fur trade of the interior of British North West America. The Hudson's Bay Company and the North West Company, after years of protracted struggle, finally called a truce and united their forces and capital. The new concern, which retained the name of the London based Hudson's Bay Company, was a much more streamlined affair, and one which was devoted to sound business and managerial principles. The union of the companies in 1821 stabilized the fur trade. The struggling colony on the banks of the Red River also felt the effects of the union.

The amalgamation eliminated the duplication of posts and manpower that had existed previously in Rupert's Land. Now, unlike former years when two rival posts competed for the same market, one would be sufficient. Consequently, a reduction in the overall work force was called for. The resulting surplus of fur trading men and their families were then actively
encouraged to retire, and many decided to settle in the colony at Red River. Consequently, after 1821 and more especially after 1823, the settlement witnessed a considerable immigration of retired fur trade employees and their families. The ex-Nor'Westers, the majority of whom were of French-Canadian descent, and their Indian wives, and Métis offspring chose to settle on the east bank of the Red, in the neighbourhood of the French Catholic Parish at St. Boniface. The retiring Hudson's Bay Company servants, on the other hand, most Orkney men and their families, chose the west side of the River. The lack of available land near Fort Garry, at the junction of the Red and Assiniboine, and at Kildonan, where the Selkirk settlers still resided, forced these new settlers, yet further downstream to the area adjacent to the "Rapids" of the Red River, some 15 miles north of the confluence of the Red and Assiniboine. This settlement at the "Rapids" or the "Lower Settlement" was the beginning of the parish of St. Andrew's.

The English Church in the Red River Settlement
"A British community without the church was inconceivable." The spiritual requirements of the various groups and religious persuasions at Red River were filled in a rather impractical way. The French-Catholic segment of the colony centred at St. Boniface, came under the guidance of a Catholic Bishop as early as 1818 when Bishop Juliopolis arrived from Quebec. The Scottish settlers at Kildonan were, according to Alexander Ross and others, promised similar rights as the French Canadians, that is a minister of their own Gaelic language and Presbyterian faith. The promise allegedly made by Lord Selkirk as early as 1811 was never met. It was not until 1851 that a Presbyterian minister, English speaking at that, arrived from
Canada. Prior to 1851, the Scottish settlers, Alexander Ross among them, had to content themselves with the preaching of Church of England missionaries.

The arrival at Red River of Reverend John West, a Church of England missionary marked the beginning of that church in Rupert's Land. It also, much to the chagrin of the Scottish Presbyterian community, clearly demonstrated a lack of concern by the Hudson's Bay Company towards their wishes. The Presbyterian Question, as it came to be called, would plague the colony and the company for decades.

Reverend John West had procured a position as chaplain to the Honourable Hudson's Bay Company and had solicited a further $100 from the Church Missionary Society. West left England in May of 1820 and arrived at York Factory on the shores of Hudson Bay in August. In the year 1822, one year after the amalgamation of the companies, West packed up his belongings and proceeded to the Red River to minister to the fast growing English population. He reached Red River on October 9, 1822. West's stay in Red River was not a long one, and his accomplishments there were meagre. In August of 1823, West was on his way home to England.

West's replacement in Red River was Reverend David T. Jones, who arrived in the settlement in 1823. In 1825 Jones was aided by the arrival of Reverend William Cockran* and his family. Cockran, like West and Jones who preceded him, had been sent out by the Church Missionary Society (C.M.S.). The C.M.S. was the financial and administrative body that supported the Church of England in Rupert's Land. The society had been formed in England in 1799 with the stated purpose of "...pro-

*D.C.B. Wm. Cockran b.- (1796-1797?) at Chillingham Northumberland "apparently raised as a Presbyterian" arrived at Red River Oct. 4, 1925, except for two short excursions to Toronto he remained in the N.W. until the time of his death 40 years later.
mot[ing] the knowledge of the Gospel among the Heathen." Originally the society had taken the name of "The Society for Missions to Africa and the East," and true to its name had concentrated a large part of its energies and finances on Africa and India. Reverend West's application for financial assistance in 1820, therefore, met with little enthusiasm and consequently the initial sum of £100 was all that was forthcoming. However, West's published journal of his activities in Rupert's Land apparently stirred up considerable interest in England and other missionaries, with more financial support, were then sent out. The North West America Mission, as the mission in Rupert's Land was called, gradually came to take a larger and larger portion of the society's energy and income. As the English segment of Red River grew and prospered, so did the English church. The fast growing settlement at the "Rapids" had by 1828 drawn the attention of the church, and more particularly, Reverend Cockran, and it was not long before this energetic missionary was holding evening prayer meetings in the homes of that district. In 1828 Reverend Jones took a furlough to England, ostensibly to find a wife, and upon his return the following year it was decided that Cockran should remove himself from the environs of the Upper Settlement by the forks and centre himself at the "Rapids."
I The Mission at the Rapids

The Voyageur's progeny are the offspring of the adulterer and the whore...."

.....I have had a good deal of conversation with different individuals on the morals of the people in Canada, and I find that fur-trading and voyaging have made them the most base? unprincipled, unimoral [sic] people that inhabit this continent. I have therefore set my force? against these two evils, as time and circumstance would allow. I fixed myself upon a bank at the Rapids and wrought on til I got a house built for myself. Then I assembled the people and preached to them.11

It was at the "Rapids" of the Red River ".....amidst a population of bewildered and destitute country-born"12 that William Cockran would leave his mark. Beginning in the winter of 1828-29, Cockran commenced to prepare the necessary provisions to establish himself and his family at the Rapids permanently. By August 15, 1829, Cockran could "happ[il]y.... inform you [the committee] that our new Establishment at the Rapids is now rearing its head in the wilderness."13

The work to establish the new mission was not easy, and it was compounded from the beginning by a spirit of non-co-operation on the part of the Hudson's Bay Company. A promise made by Mr. Andrew Colvile of the Hudson's Bay Company to Mr. Harrison of the C.M.S. called for the Hudson's Bay Company at Red River to "grant every facility,"14 to Cockran and his new establishment. The promise never materialized, however and Cockran was left very much alone to build his new mission. Cockran sent the committee in London a brief description of
his initial building efforts:

I commenced immediately and collected stones and laid a stone foundation, and put up a frame house 45 feet long, 32 feet broad and 10 feet high, intended to be divided into 4 rooms and a passage across the house, with two doors at each end of the passage, the back door to open into the kitchen. The front in to the garden, both being in perspective. Expecting a change I had provided the frame and 1000 boards and planks, the preceding winter. This enabled me to get on expeditiously so that before we were obliged to leave off building at the latter end of July 1829, to make hay and be ready for harvest. I had the frame up, logs in, cellars digged [sic] and logged, and the chimneys the height of the walls.¹⁵

Cockran revealed in the same letter that after he had expended some 199 pounds, plus all his labour, two letters arrived from Governor George Simpson. These two letters, one official and one private, placed the new mission in jeopardy:

......When I had done all this, intelligence from Governor Simpson arrived concerning this House and other affairs. In his official letter, he ordered a house should be built not exceeding £200 but in the conclusion of the sentence he added that it did not yet appear in his instructions who was to pay for the same. In a private letter he recommended a temporary house to be built which may be pulled down in the Spring of 1830 if it were found in their way. I could not comply with the private letter for my house was large and as strong as an oak as strong as stone and art can make it. I was very much discouraged with the latter information. I had now been nearly four years in Red River, had repaired and enlarged the Parsonage House, and built stables, store and barns made a pleasant garden and a large farm......and when I had accomplished this, to be ordered out in less than four months warning and when the second house was rearing its head in the wilderness at my own expense, and risk,......to hear of nothing affirmative concerning it but pulling it down if it stood in their way; this put me into an inextricable dilemma.¹⁶

Simpson's letter* created a certain amount of insecurity in

*A search through Gov. Simpson's correspondence in the HBCA, failed to uncover these letters spoken of by Rev. Cockran.
Cockran's mind as to the permanency of his mission, and consequently persuaded him that he should purchase the mission property outright from the Company so as to limit Company influence.

Fortunately, Cockran's Journals and incoming letters to the C.M.S. for his early years at the Rapids contain an abundance of information on the construction of the various buildings at the mission. The first structure constructed in 1828-29 served as a parsonage, school, and church. By 1830 Cockran could report further building progress at the Rapids.

But though we are all poor, I am happy to inform you that our poverty does not discourage us from entering into plans for building another church. We have already got wood rafted down the river sufficient to build the frame of a house 50 feet long, 22 feet broad and 11 feet high....

....We intend first to collect as many stones as will lay the foundation and there is one man among us who promises to assist us in laying it.....

Some will go to the pines and saw boards, others will have got an axe, a saw, a plane and chisel [and] will come and assist in putting up a frame, and others who have a spade and how will dig mud and those who have oxen will haul it.18

In the summer of 1831, Cockran again could report significant progress on his new church:

We have laid a stone foundation, and put up an excellent oak framework 52 feet in length and 23 feet in breadth and 10 in height. The side walls are coupled with the roof in such a manner with oak rafters, that our ceiling will form the hope great w... We have thatched the roof.....to the best of our skill and given the walls an excellent coat of plaster within and without, and intend to give them another when in a proper state to receive it. We have already purchased one stove, for which we paid £1.12.8, [and] 108 squares of window glass, £4. 1.0. Have on hand as many boards as will weather board the roof to preserve it from fire, plank the floor and the ceiling, make the windows, door and pulpit; and have in our treasury nearly £20

*See Appendix A.
sterling which we expect will nearly purchase
the nails, the remainder of the glass, sheet iron,
and lime required for the building.\textsuperscript{18}

The actual completion date of the church is somewhat in
doubt. On August 3, 1831, Cockran wrote that his new church
was finished and that it was commodious enough to hold the
inhabitants for five miles on each side of it. However, in
Cockran's Journal running from September 21, 1831 through
to April 21, 1832, there are numerous entries respecting work
done on the church.

[September 21, 1831] "In the evening, we finished
the floor."\textsuperscript{20}

[September 22, 31,] "Commenced hauling mud for the
finished coat of plastering for the interior of the
church. The mud we use is a white loam composed
of sand, decomposed limestone and \_cid clay which
we dig out of the banks of the river. When we have
sifted out the small stones we temper it with water
and hay cut short, as a substitute for hair. This
we use for plaster instead of lime. It makes a good
wall when not exposed to the weather.\textsuperscript{21}

[October 3, 1831] "Completed interior plaster-
ing....."\textsuperscript{22}

[April 21, 1832 ] "We finished the interior of
our church."\textsuperscript{23}

Therefore, when Cockran reported in August of 1831 that the
church was finished, we must assume that he meant the exterior
was complete. The completed church was described to the
C.M.S. Secretaries by Reverend David Jones in October of 1835.

It affords ample accommodation to 350 people,
is built on a stone foundation and pewed through-
out, having an arched ceiling with the pulpit
and Reading desk at the East end, making altoget-
er a comfortable place of worship and combining
with a degree of elegance never hitherto attempted
in the settlement.\textsuperscript{24}

While the construction of the church was in progress,
Cockran also began a "Day School" on the mission grounds.

The Day School which Mrs. Cockran is about to
commence.....[is] nearly ready. It is a
house 54 feet long and 15 feet broad, divided
into two rooms.\textsuperscript{25}
By late 1831, or early 1832, the mission at the Rapids consisted of at least three buildings. These being the church, parsonage house and Day School. The Bishop of Montreal in his published journal of a visit to Red River, remarked that the mission at the Rapids had, by 1823, 20 acres of land sown in wheat.26

Permanency was not a characteristic that could be attached to any structure at Red River in the early years of its development. In many cases the homes and cottages of the settlement were little more than "make shift" or "make do" affairs. The lack of quality building materials and tools along with a shortage of skilled and qualified labour, to a large extent restricted the quality and scope of early Red River architecture. The hostile environment, be it frost, flood, or prairie fire, also took its toll. In the summer of 1832, just a few short months after Cockran had reported the completion of his church, the curse of the prairie summer paid a visit to the mission.

Early in the morning we had a thunderstorm.....the air was filled with loud cracks, it was the trees breaking before the storm.....In the twinkling of an eye it was across the river, struck the east end of the church and [tore].....the couples and weather boarding off the roof in a piece, and dashed them down almost forty yards from the west end, striking the lower end of the couples into the earth about 4!27

Seemingly, once was not enough, as in July of the same year, barely a month after the storm of June 12, the mission was beset with another storm which filled Cockran with fear and apprehension.

The electric fluid seemed streaming to the ground in every direction at a very short distance. The cloud which had filled me with wonder began to strike terror. I could not divest myself of the idea that it was a messenger appointed to carry some of us out of the world.....

Soon I expected to be in eternity.....
floor on which I stood quivered, the walls and windows seemed to bend as if overloaded with weight from above. The glass of the windows was propelled out and shattered on the ground. The chimney stack on the east end of the house was sent down 13' and raised out of its place. Stones and mortar were propelled through the holes where the stove pipes enter, being the weakest part of the chimney into every corner of the rooms. The floor was rent? in two places, the kitchen chimney was struck at the same instant at the top and centre and large stones were forced into the closet and broke 4/5 of our crockery into atoms. Our window in the kitchen framed? of glass and moulding was shattered to splinters.....Every part [of the house] was the same as a sulphur box. I could scarcely see or breathe.....28

Fortunately, Cockran and his family and the servants, "15 individuals" in all, escaped this adventure uninjured. In June of 1838, Reverend Jones reported in his journal29 that the roof of the Rapids church had been blown off in a storm.

Following the "permanent" establishment of the mission at the Rapids, and indeed somewhat prior to that, Cockran's interest began to shift further down the Red to a wandering tribe of Saulteaux Indians under Chief Peguis. By 1833 Cockran's impact on them was sufficient to bring about the construction of yet another church, later to take the name of St. Peter's, or simply as the Church at the Indian Settlement.

In 1836, Cockran's compatriot, Reverend Jones lost his wife and this tragedy persuaded Reverend Jones to return to England. He left Red River in the fall of 1838. Jones' departure meant that Reverend Cockran was left to minister to three congregations: the Upper Church, later St. John's; Middle Church, later St. Paul's; and the church at the Rapids. Reverend John Smithurst, who arrived in Red River in 1838, took charge of the Indian Settlement.

The task of preaching and ministering to three widely dispersed parishes, plus the running of a mission farm was overwhelming, even for the "indefatigueable" Reverend Cockran. The long hours, long miles, harsh environment and the seemingly
unresponsive parishioners all combined to sap the strength of Cockran and his missionary zeal. Cockran described his sense of frustration and fatigue in an entry in his journal for October 29, 1838.

Out visiting the sick, Returned tired and melancholy. I find it long travelling in such a cold and desolate country, which neither God nor man seems to love. By 1841 the corresponding secretary of the C.M.S. in London sensed Cockran's waning zeal and urged him to return to England so that he might "refresh his spirit." Cockran, however, perhaps through his unrelenting devotion to his cause, or merely his stubbornness, remained in Red River to wage his struggle against "Heathenism." The year 1844 still saw Cockran in Red River, and still pursuing his favorite pastime, making plans to repair his parsonage and contemplating the construction of yet another church.

Commenced repairing my dwelling-house. It is now 15 years since it was built, the foundation is in a state of decay. And as the walls and the underpart of the roof are good, we are going to put in a new foundation and new weatherboard(s) [on] the roof, so that should it escape the ravages of fire and storm, it will be a comfortable lodging for many years to come.

In 1845, the committee in London renewed their call for Cockran to take a much deserved and long overdue furlough. Cockran finally did oblige this request and spent the year 1846-47 in Toronto. However, prior to his departure, Cockran informed the committee that he and his parishioners had commenced construction of a new ".....Church of stone and lime 81½ feet by 40 feet within the walls." The work of the church continued to go forward through the remainder of Cockran's tenure at the Rapids, that is until he left for Toronto in June of 1846.

Cockran's actual intentions concerning his departure for Toronto in 1846 are ambiguous. It does appear, however, that he had ideas of retiring from missionary work altogether. In
any event the Secretary of the C.M.S. in London believed that Cockran had left Red River for good.

I need scarcely assure you that it is with no ordinary feeling of regret that I address you probably for the last time at the scene of your much blessed labors, on the banks of the Red River. Cockran's departure for Toronto in 1846 marked the end of an era in the history of the Lower Settlement. From 1828 to 1846 the mission established by William Cockran grew slowly but steadily. However, following his departure a rapid series of occurrences disturbed the relative peace that had hitherto existed at the Rapids. The new stone church which Cockran had commenced in 1845 was completed in 1849 under the direction of a new rector, Reverend Robert James, and was consecrated by the first Bishop of Rupert's Land, David Anderson. It was the arrival of the Bishop of Rupert's Land and a flock of additional Anglican clergy that drastically altered the society of Red River.

Cockran's decision to leave Red River in 1846 is of particular interest to the study as it was on his personal property that the mission at the Rapid's stood. The arrangements for the disposal of Cockran's property at the Rapid's reveal some illuminating evidence on the state and extent of the mission in 1846. The first indication as to Cockran's intentions were spelled out in a letter from Cockran to London on the eve of his departure in June of 1846.

I have some property at the Grand Rapids, which should it be sold, the proceeds would go a considerable ways towards enabling me to establish my family [in Toronto]....

Upon leaving Red River, Cockran left the disposal of his property in the hands of Reverend Smithurst, at the Indian Settlement, and Smithurst subsequently spelled out the problem to the committee.

As there was no direction in your letter respecting a place of residence for Mr. James I have been placed in some difficulty. You are probably
aware that the house and farm at Grand Rapids occupied by Mr. Cockran was his own private property. He had entrusted his property to the guardianship of myself and Mr. Thom and we are instructed to sell everything and transmit the proceeds of such sale in [sic] to Canada. I accepted my share of the trust upon conditions that there should be no sale of the trust... till the arrival of Mr. James, and that the house and land should not be sold until I could hear from you on the subject. I moreover took upon myself to rent the house and farm for one year from the time of Mr. Cockran's going away because it would have been a very awkward business for Mr. James arriving at the Rapids to find that there was no house for him to live in, the rent is to be £25. The following is the price which Mr. Cockran has fixed upon his property:

- House and outbuildings £200
- Lot of land 13 chns. £112
- River Front
- Every acre of land in cultivation £2 per acre.  

[See Smithurst's sketch of the mission property, Figure 1. The house and outbuildings, it will be seen, stand on the North side of the farm next to the church lands, and I think 3 or at most 4 chains of river frontage would clear the house and all out Buildings... say however ½ of the land to be taken with the house, that would amount to £28 [- ¼ of £112], It so happens that there is very little of the cultivated land on the North Side of the farm so that in the part to be taken with the house there would be very little extra charge; for clearing.....]

Smithurst concluded his letter by expressing his opinion that the price Mr. Cockran was asking was very reasonable, as the house was substantial, and the "barn stable," and "cowhouses" were relatively new (built in 1844) and in good condition. The committee responded to Smithurst on March 27, 1847 that they "had decided to purchase the whole of Mr. Cockran's property at the Rapids." All that remained to be done was a Deed of Conveyance to be sent to London (see p. 13b).

The state of the "mission premises" at the Rapids purchased by the C.M.S. was according to Reverends Cockran and Smithurst, in a good state of repair. This impression, however,
was not shared by the new incumbent for the Rapids, Reverend Robert James. In August of 1847, James wrote to the committee complaining of his situation, "The mission premises at the Rapids.....are old and dilapidated and the out buildings need considerable repairing....." Perhaps it was Reverend James' relative inexperience in the wilderness, combined with the refinements of the old country to which he was accustomed that persuaded him to remark disparagingly on the conditions at Red River. Whatever the reason, James believed that the recently renovated parsonage at the Rapids was not befitting a Church of England missionary. He set about to remedy the situation.
II A Stone Parsonage for St. Andrew's

The stone church at the Rapids, begun by Cockran in 1845 and consecrated in 1849 as St. Andrew's under Reverend Robert James, was the largest and most impressive of all the English churches in Red River. Reverend James believed that a parsonage along similar designs as the church would add a nice finishing touch to his new charge. James first enunciated his plan to the committee in London in August of 1849.

I am sorry to have to inform you of the state of our house at the Rapids lately purchased from Mr. Cockran. About two months ago for [sic] or six square feet of external plaster fell off the north end and providentially disclosed the rotten state of the logs of which the walls were built. I had the whole building examined by the two best builders in the settlement, one of them the company's head carpenter. I have forwarded their report, witnessed by Mr. Christie the most experienced builder in the country, and whom you will I hope see. Some of the materials are good and might be used in another buildings. In every thunderstorm we are now very uncomfortable and as soon as the winter is passed we shall seek a temporary residence in a settler's house. You will please to let me know as soon as possible what I am to do as no time should be lost when the warm weather commences next spring. What I should propose is the building of a stone house as durable as the new church, but on a much smaller scale than our past one. The settlers have already expressed their readiness to assist. The cost I am unable to estimate, but I know that it would exceed by very little a log house.41

James' initial plea for a new parsonage was postponed for consideration by the London committee, as the estimated for 1850 had already been approved prior to the receipt of James' letter.42 In August of 1850 and again in November, a full
year after the original proposal, James renewed his call:

With respect to a new parsonage I trust the committee will let me know if there be no tidings by the ship, as soon as possible, for a whole year is required for preparations.43

I trust the society will authorize me at once to make preparations for a new Parsonage House. .....

We are living in the house this winter being unable to get one in the neighbourhood and I have given directions to have it propped in the spring.44

The long awaited reply from the C.M.S., dated April 4, 1851 and signed by Henry Venn, enclosed the good news that "the committee have sanctioned the erection of a parsonage house at the Grand Rapids."45 Venn's letter arrived in Red River sometime during the late summer of 1851.

Unfortunately, Reverend Robert James could find but little consolation in the long awaited news, as he had decided in June of 1851,46 that he would take his leave of Red River and return with his ailing wife and their young family to England. James' departure in 1851, which was originally thought to be merely a one or two year furlough but which eventually became permanent, upset the balance that had existed in Red River between missionary and mission. The Parish of St. Andrew's had by the 1850s become the largest and most populated47 of the English parishes, and consequently the charge of the parish was reserved for a fully qualified and experienced rector. The filling of this charge was not an easy task for the Bishop of Rupert's Land, and it was not until 1855 that the parish charge returned to a state of permanency.48

The permission to build had been granted and it was in this climate of uncertainty and impermanency that the parsonage would have to rise. The "go-ahead," in all likelihood, arrived in the settlement in the late summer of 1851. Preliminary work or at least some preparations were probably commenced almost immediately or they may have been postponed until after the harvest. Unfortunately, the instability that existed
in the parish brought about by James' departure, resulted in a dearth of journals covering the construction period of the parsonage. This problem was magnified by the fact that the journals and incoming letters of the C.M.S. missionaries had begun, by 1850, to contain less detailed reports of day to day activities as compared to the long journals of Reverends Cockran, Jones and others. Consequently, little can be found on the various construction details.

The date of commencement of the parsonage is somewhat in doubt. As mentioned previously, preliminary work and preparations may have begun as early as the summer or fall of 1851, however the disastrous flood of the Red River in the spring of 1852 in all probability played havoc on any actual work in progress, or at least delayed the planned construction. The flood of 1852 forced Bishop Anderson out of his house at St. John's (Upper Church) and forced him to seek refuge elsewhere. He chose to stay at the "Rapids" where the relatively high banks of that location had spared it from the high water. In a letter to Governor George Simpson of the Hudson's Bay Company, during the height of the flood, Eden Colvile recounted the details of the disaster and in his narrative he mentioned that the Bishop "...will come and live at the old parsonage at the Rapids." What is of particular interest in Colvile's letter is his reference to the "old parsonage." Had there been but one parsonage at the rapids, or a new one not in construction, nor the prospect of one being constructed in the near future, it seems unlikely that Colvile would have referred to the parsonage as "old."50

The first actual retrievable reference to the new stone house at St. Andrew's was made in a letter of Bishop Anderson's sister to the C.M.S. in July of 1853. In this letter, written while the Bishop was on a tour of the north country, Miss Anderson makes note of the difficulties the church had faced in procuring a clergyman for St. Andrew's. While on the
subject of St. Andrew's Miss Anderson also remarked on her dissatisfaction with the progress of the parsonage house at the Rapids:

I am sorry that the Bishop allowed the new house at the Rapids to go on according to Mr. James' plan, as it will far exceed what at first proposed in the expense of building, nor is this all: it will entail a greater outlay upon the clergyman placed there, as requiring more furniture, fuel and servants all which are expensive to procure here.....and there is no one here who give a correct estimate of the cost of a building before hand and as there has been no one at the Rapids to overlook the progress of the work. I am afraid it has neither been so well or so economi­cally done in consequence.51

Part of the problem outlined by Miss Anderson was remedied in October of 1853, with the re-appointment of Archdeacon Cockran to the charge of St. Andrew's. From October 1853 until its completion, Cockran superintended the construction of the parsonage.* The Archdeacon was still in the midst of construction when Reverend Abraham Cowley of the Indian settlement visited him in April of 1854.

Slept at the Archdeacon's. Mr. Cockran is getting the sleepers in his new stone house and has great work before him ere he can enter it as his future abode.52

The construction of the parsonage apparently went on quite expeditiously during the spring and early summer of 1854. Work on the interior it seems was already commenced by June of that year, just two months after Cowley had reported that the sleepers were being installed.

We are completely at a stand[still] for want of two planes to make a cornice for the ceiling of

*There is some indication that the skilled masonry work involved in the construction of the parsonage was done or at least supervised by Belonie Gibeault, as this man was engaged to aid Cockran in the construction of the church at St. Peter's in 1853. [Wm. Lane Collection] m99, A.W. Buchanan to Lane March 31, 1853.
the Rooms of the New House. Could you oblige Robert Mowat with the loan of them.\textsuperscript{53}

The parsonage appeared to be nearing completion in the late summer of 1854 when Cockran wrote to the committee:

A detailed account of the expenses of the new mission house at St. Andrew's shall be forwarded by the earliest opportunity. The building having passed through many hands and no active superintendent on the spot, is likely to cost much more than the original estimate. First on account of advances being given on contracts not being fulfilled. A heavy loss was first sustained on the stones, 20 cords quarried at a great expense, were carried away and lost by the breaking up of the ice, owing to the persons who were engaged to haul them failing to fulfill their contracts in proper time - like losses have been sustained on timber, boards and lime and also by an injudicious application of materials.\textsuperscript{54}

In September 1854, Abraham Cowley once again paid a visit to the Cockran's and he reported in his journal of September 18 that the Archdeacon was ".....very busily engaged in pulling down the old house...."\textsuperscript{55} The new parsonage, therefore, must have been sufficiently completed by September 1854 to afford habitation. In any event, there is no question that it was completed prior to December 29, 1854 when Cockran wrote to the C.M.S. that ".....the parsonage has at least been finished."\textsuperscript{56}

No sooner had Cockran completed his "comfortable home at the Rapids"\textsuperscript{57} when he was transferred to the new C.M.S. mission at Portage la Prairie. His position at St. Andrew's was filled by Archdeacon James Hunter, formerly at Cumberland House; Hunter arrived at St. Andrew's on October 19, 1855. Hunter's first impressions of the recently completed stone parsonage were not good. In one of his first letters to the committee following his arrival at Red River, Hunter complained about the state of the house.

Our new house is very cold this winter for want of the double windows. I am getting the frames made, but I have no glass for them: I hope therefore you will send me the glass and putty by the ship.
I have put in the order - I have also requested some oil and paint, as the doors and windows are not yet painted. The house is very roughly finished, especially the plastering and the carpentry work and I am sorry that I was not here to superintend the work when it was building. I hope however, before another winter, God willing, to make it warm and comfortable, so as to resist the intense cold of the climate.58

Evidently, Reverend Hunter eventually managed to make his new home warm and comfortable, as witnessed by an account of a visit to its interior by Henry Youle Hind in the autumn of 1857.

About 300 yards south of the church, the parsonage house is seen from the river, and a visit to its interior....proved that every desirable comfort was enjoyed by the kind and hospitable incumbent Archdeacon Hunter.59
III From C.M.S. Mission to Pastoral Charge, 1855 - 1882

Hunter's tenure at St. Andrew's, 1855-65, marked a return to permanency and a state of stability for the parish. Unfortunately, the existing journals of this period do not yield anything substantial on the state of the stone house or its grounds. The relative "newness" of the building, likely enabled Mr. Hunter to remain in the house without having to spend much time or money on alterations or maintenance.

In 1864, David Anderson had been Bishop of Rupert's Land for some 15 years. His tenure at Red River had not been an easy one. From the day he first stepped onto the banks of the Red River to the day he finally took his leave, he and the settlement had been involved in turmoil and strife. The open and often bitter hostility with the Scottish Presbyterians had left a permanent scar on Red River. The numerous scandals and open divisions which ran throughout the English segment of the settlement and included in many cases the Anglican clergy, had helped to bring Red River to the brink of social chaos. Red River was by 1864 a society splitting at the seams. These tensions, along with the lure of a more settled and "civilized" charge in England, convinced Bishop Anderson that the time was ripe to return to his native shores. Anderson's upcoming retirement, an event which had been made public in Red River and in England for some time, brought about a scramble for his exalted position. Archdeacon James Hunter, then rector at St. Andrew's and a veteran of 20 years in the missionary field, felt that he was fully qualified and sufficiently prepared for the Bishopric. The appointment of Robert
Machray in May 1865, formerly Dean of Sidney Sussex College, Cambridge, came as a shock to the Archdeacon, and he subse­quently decided that he too, like Anderson had had enough of Red River. He left the settlement, bitterly disappointed in the summer of 1865.

Shortly before Machray's arrival at Red River in October 1865, news had reached the settlement that Archdeacon William Cockran, who for the last 10 years had been labouring on behalf of the society in the surrounding environs of Portage la Prairie, had died. The venerable Archdeacon, the founder of the mission at the Rapids, and a man that had for 40 years served as a missionary for the Church of England in Rupert's Land, was finally laid to rest in the cemetery of St. Andrew's Church.

The appointment of Robert Machray to the Bishopric of Rupert's Land and the subsequent retirement of Archdeacon James Hunter from Red River created a situation that had it not been interrupted in mid course, would have changed the course of history of the English church in Red River and especially the Church at St. Andrew's. The background of the problem was aptly spelled out in a letter from the society to the new Bishop in August of 1865:

It appears that since Mr. Anderson went out a considerable change has taken place in the popu­lation of the different settlements on the Red River, so that St. John's Church, of which the Bishop had charge, has been left with a small congregation and St. Andrew's, occupied by one of the society's missionaries has become in fact the most important congregation in the country, and consists almost entirely of English speaking population. St. John's Church and the Bishop's residence are also much out of repair, while St. Andrew's Church and parsonage are solid stone buildings and [of] ample size.

Reverend Abraham Cowley writing to the society in June of 1865 noted the same situation and proposed that the Rapids District (Parish of St. Andrew's) be transferred to the care of the
new Bishop and that the "Stone House [serve as] his palace."\textsuperscript{63} This proposal which in essence made considerable sense seemed to have met with the approval of Machray and the society. However, it was never carried out. Had it been so, the parsonage at St. Andrew's may have become the permanent centre of the English Church in Red River. The reasons why it was not carried out are given in the following extract of a letter to the C.M.S. by Abraham Cowley.

Mr. and Mrs. Taylor.....had been living at Bishop's Court some time with a view to render it inhabitable, if not comfortable. I am very glad this was done as the Bishop could not have gone to the society's house at the Rapids, it being at present a very hot bed of contagion. We knew nothing of the arrangement between the society and the bishop regarding St. Andrew's till it was too late to purify the house and prepare it for the Bishop's reception. I am sorry for this as the money spent upon the old wooden house above would have made that at the Rapids a smug retreat.\textsuperscript{64}

One overriding problem that became more and more prominent as time passed and one that actually plagued the parsonage from its very conception was the fact that it was far too large and too expensive to maintain. Reverend J.P. Gardiner who replaced Hunter at St. Andrew's echoed this concern, which was first noticed by Miss Anderson in 1853:

This year we are trying our utmost to live upon our salary, but this is a very expensive place. .....This is a large house and expensive to keep up and we are so central and so often to do the hospitable.\textsuperscript{65}

The solution it appeared to Reverend Cowley was simple; sell the house and lands, and use the Orphan Asylum (Indian Home) as a residence for the clergymen.

And it occurred to me that.....the mission house and land at St. Andrew's might be sold for a thousand pounds and the Orphan House be made available as a residence for the clergymen.\textsuperscript{66}

Cowley's proposal was shelved for the time being by the committee. In July of 1875 Reverend Richard Young, later the first
Bishop of Athabasca, arrived in Red River so to succeed to the incumbency of St. Andrew's. In his first few letters to England, Young described his new setting and his early labours there.

About 100 yards from the church, also overlooking the river stands the parsonage in its own enclosure and surrounded by a belt of maple trees.....

After dabbling in many and varied crafts, carpentering, painting, paperhanging, whitewashing, etc. I am by degrees returning to my old employment of letter writing.67

We arrived here, I am thankful to say, all safe and well. A great deal of our time and energy being taken up for the first three or four weeks in getting the house in order.

I am sorry to say we found it very much out of repair and in a very neglected condition: however it looks straighter now.68

During Reverend Young's term at St. Andrew's it appears that the parsonage served for a brief period as a school for girls, under the administration of Miss H. Davis:

We are giving up this house for the ladies' school until the college is built, and are removing into the house of a parishioner in the neighbourhood.69

Beginning with Hunter's term at St. Andrew's in 1855 and continuing through to Young's incumbency, the Parish of St. Andrew's, along with all of the original English parishes along the Red River, had transformed into pastoral charges from purely missionary ones. This point became more and more evident to the church authorities in Red River (Manitoba) and London. The Church Missionary had at the same time made considerable advances into the North-West interior of what was now Canada, and consequently the financial drain of the North-West America missions was becoming substantial. The Society and the Diocese began negotiations to settle the problem. A draft proposal made in 1881 by Bishop of Rupert's Land Machray, eventually served as the guideline for the C.M.S. withdrawal from the original Red River missions (see Appendix B).
The Church Missionary Society was by 1887 finally absolved of all financial responsibility for the Parish of St. Andrew's, and consequently the stone parsonage. The Diocese of Rupert's Land and the Parish itself became ultimately responsible for the organization of the parish and its day to day operation. As in most all Anglican parishes, the Parish of St. Andrew's had its own vestry. The vestry consisted of a committee of elected and appointed laymen and was chaired by the rector and it was ostensibly responsible for the financial and administrative control of the Parish. The first record of the existence of a St. Andrew's vestry is found in a letter from the C.M.S. to the venerable Archdeacon Abraham Cowley in July of 1877.

The earliest "minutes" of the St. Andrew's vestry, however, are a transaction of proceedings commencing April 1890. These minutes are a collection of "notebooks" and leather bound folios which run without interruption from 1890 to the present day. Throughout the minutes of the vestry and the Annual Parish Meeting, there are numerous references to the "parsonage/rectory." These include valuable documentation on various alterations and repairs to the building. The minute books when used in conjunction with the C.M.S.A. form almost a complete and uninterrupted primary source for the parish from its conception in 1828 to the present day.

The subject of the parsonage appears early in the first volume of the vestry minutes. On June 2, 1890, the chairman
of the meeting, Reverend W.D. Barber, asked the vestry for guidelines in respect to the repairing of the parsonage.

It was agreed by all present that any outside repairs would be borne by the parish, but any inside work such as whitewashing by the incumbent.

The parsonage in the early 1890s appeared to be somewhat in want of repair. At a meeting of the vestry in April 1891, a committee of four was formed to consider the various necessary repairs to the parsonage. The full extent of the repairs carried out in 1891-92 is not known. It is known, however, that a "re-roofing" program was at least part of the renovations.

.....in 1892, men had to stop and sharpen their spades with files when they tried to strip the old shingles from the roof of the rectory. They were still tough and strong, so were the hand made nails. 71

At the April 1893 meeting of the vestry, a committee of two was appointed to see to the repairing of the "store" of the parsonage. The location of the "store" was not given.

There does not appear to be any further repairs or renovations to the parsonage commissioned or sanctioned by the vestry until April 1905 when a proposal for a firewood and fencing "bee" was set for May 9, 1905. 72 The firewood may have been designated for the parsonage; if it was it would indicate that the "Carron Stoves" were still in use. The fencing material was to be used to repair the parsonage fence.

In June of 1906, (a) "request was brought forward from the W.A. asking permission to paint the parsonage verandah." Permission was subsequently granted. By 1906 the stone house was over 50 years old and in need of repair. This fact was recognized by the vestry and subsequently negotiations for tenders to repair the building were begun. At the September 17, 1906 meeting of the vestry:

Mr. Scott addressed the meeting dealing with the question of Repairs of the parsonage [He reported that] tenders had been received.....from A. Baskill
agreeing to do the work for $290.00, Edward Strowge $370.00 [and that he had also received] a letter from [Mr.] Sellick saying he could not tender.

The proposed tenders amounted to a considerable sum of money, especially when they are considered in 1906 dollars. These sums would, therefore, indicate that the necessary repairs to the parsonage were substantial. However, the actual details of the needed repairs were never spelled out and it also appears that the proposed repairs were not proceeded with. In any event, this was the last and only reference to them.

At the Annual Easter Parish Meeting, held on April 17, 1911, "The wardens were instructed to get some expert to examine the parsonage and report [back] to the parishioners." The parsonage was by 1911 in such a state that routine maintenance would not suffice. The building was in need of structural repair:

.....the contractor.....thought the building could be fixed by putting abutments to the foundation.73

A preliminary cost estimate for this work was set at $1,000.00. The contractor's report, read by Mr. Scott, the people's Warden, was then taken into consideration. It was decided that further professional opinion was needed; and consequently the repair committee was instructed to engage an architect to examine the parsonage and report his findings at a subsequent meeting. On July 6, 1911, a "special meeting of the vestry" was held to consider a report of the "repair committee." Mr. Baskill, an architect, had been invited to draw up an estimate of the needed repairs to the parsonage and to submit a cost estimate along with it. Mr. Baskill's estimate included the:

Excavation [of a] 20' x 40' cellar, 8 ft. deep, from [the] Joysts, with stone walls all around. [A] cement floor [with a] furnace..... metallic ceiling upstairs and downstairs, eavetroughing and [the] filling up [of] cracks and [the] painting up [of the] walls. Mr. Baskill added that the windows could be made tight and warm.
He proposed that the work could be done for $1,500.00. Mr. Baskill's report was taken into consideration and a committee was appointed to "see what financial arrangements could be made."

Financing, or more precisely the lack of financing, proved to be a stumbling block for the rectory repair committee. Many of the older parishioners were reluctant to place a mortgage on the rectory; a prerequisite to obtaining a $1,500.00 loan from the bank. The general consensus throughout the Parish was that a portion of the original C.M.S. grant, held in trust by the Diocese, should be sold to offset the cost of repairs. The Synod office of the Diocese of Rupert's Land, under the direction of C.N. Jeffry, however, did not agree. The rectory repair plans became stalled at this impasse. The "rectory repair question" again came up at the Annual Parish Meeting of 1912, and again in 1913. However, nothing substantial resulted.

The minutes of the Annual Easter Meeting of 1914 included a motion presented by Mr. J.E. McAllister:

.....that a very hardy vote of thanks be tendered to Mr. H. Sergeant [a parishioner] for repairs he made, plastering in the walls of the Parsonage.  

It was also resolved that the fence around the parsonage be repaired by putting in new posts.

A change in incumbents for the Parish quite often provided the needed stimulus to proceed with proposed alterations and repairs to the parsonage. The Parish, it can be assumed, wanted their new rector to begin his incumbency on the right foot. The appointment of Reverend H.H. Hoodspith to St. Andrew's in 1917 provided a good example. At the vestry meeting of May 17, 1917 the subject of the new rector was brought forward:

A letter [had been received] from the Archbishop advising that Reverend H.H. Hoodspith had signified his willingness to accept the appointment of Rector
of this parish. The condition being attached that the Rectory shall be put in habitable condition.....

At the same vestry meeting yet another report was tabled on the state of the Rectory by Messrs. Contralle?, J.J. Wallace, and city engineer, W.P. Brereha. Their report stated that their proposed repairs would suffice for ten years, and that the estimated cost would amount to $1,000.00.

On June 2, 1917 Reverend Harry Hoodspith was introduced to, and welcomed by the Vestry. Hoodspith addressed the vestry on the subject of the rectory. He stated that he was willing to forego for the time being his request that the rectory he made habitable. Reverend Hoodspith was willing to live in the parsonage in its present unsatisfactory state until the coming winter. This would allow the vestry a number of months to instigate the repairs. Subsequent discussions then arose, and eventually a repair committee was formed consisting of Messrs. McAllister, McDonald, Scott and Lyall. The committee was authorized to begin negotiations which would lead to the repairing of the rectory. These repairs included a number of major undertakings:


The committee was authorized to make the necessary arrangements with the bank. A progress report was tabled by the committee chairman Mr. Scott at the Vestry Meeting of July 18, 1917. The repair program was progressing expeditiously. At the vestry meeting of August 27, 1917, Mr. Scott gave a detailed (and invaluable) report on the repairs to date.

On behalf of the committee on repairs Mr. Scott gave a detailed report of the work done on the repairs to the rectory to date. A cellar 16½' x 19' x 7' had been excavated though in order to obtain this size it had been found necessary to excavate right through from back to front wall while it had originally been intended to leave three feet of earth on either
side for fear of endangering the walls. It was found however that the walls were in a very solid condition and as the space was required to make the cellar of reasonable size the extra six feet of earth was removed. The material used in the work consisted of 20 sax [sic] cement 20 Bb's lime and 20 yards of gravel. The gravel was secured from the municipality through the kindness of Mr. Larter but on condition that it must be returned by the parish during the coming winter. The cost of the work to date was $273.00 all of which had been paid out of current funds and the architect in charge, Mr. Brereton, had given his opinion that the work was well done. The furnace is to be installed by Clare Bros. of Winnipeg at a cost of $360.00. Mr. Scott stated that he thought it would be necessary to cut a doorway between the kitchen and dining room and that a new staircase would be erected in the front hall as the old one was rather inconveniently located. The cost of these extras would be about $35.43 for the material and Jas. Leask had offered to do the work @ 30¢ per hour, which figure was considered very reasonable. Repairs to the kitchen roof were also considered very necessary, the cost of which would be about $40.00. The matter of a cistern and eaves-trough was brought up but these items were included in the original estimate. Altogether between $800 and $900 would be the necessary expenditure to put the rectory in a habitable condition.

At the same meeting the proposals to install a new staircase and repair the kitchen roof were passed. The final total for the repairs amounted to $906.84. Reverend Hoodspith was pleased with the work and "he expressed his gratitude for the comforts of the Rectory and for its greatly improved appearance." Hoodspith's term at St. Andrew's drew to a close in 1921, and he was replaced by Reverend C.W. Saunders. Saunders issued his first report to the Vestry on January 20, 1922. This report, which was appended to the minutes of that date, included an examination of the various problems and concerns that existed in the Parish. In his report Saunders singled out the rectory for particular attention.

One would required help to keep the place in order, inside and two men constantly on the grounds to
keep them as they were intended originally - evidently on an old country plan. So do not blame a poor parson if the place looks somewhat like The Deserted Village. In early days the fuel problem was not what it is today. The 600 acres of land have been cleared of wood only to be left idle. Now we have to purchase fuel at a high price. Already we have spent $182.00 on fuel. This will not last the whole winter. The house can be made warm at not too great a cost. Unfortunately, winter has set in before we arrived. The windows need plaster, between the frames and stone work - also new storm sash, a storm door on the front, the verandah will need repairing soon. It should be fitted for electric lights as we are given to to understand connections will be made along the River road this summer.78

Later in 1922 the "necessary repairs to the rectory of some magnitude [including] the cellar, hearing and eavestrough"79 arose once again. These proposed repairs were shelved for the time being. Apparently some renovations were carried out between 1922 and the winter of 1926, as Reverend Saunders was pleased to report in February, 1926, that "many improvements .....had been made on all the church buildings."80

By 1928 the rectory again required extensive maintenance and repairing. The subject was first introduced on February 16, 1928 by Miss Hay. A committee was subsequently formed in March of 1928 and their report was tabled to the Vestry on April 19, 1928.

Mr. Wm. Hay gave a report on the progress made on repairing and redecorating the Rectory. He estimated that it would cost about $150.00 to do the work, he also stated that new shingles were required, if not for the whole roof, at least for the west side. The eave trough also needed repairing.

The re-shingling of the roof was accomplished through volunteer labour derived from the parishioners. An "old fashioned bee" was held on July 23, 1928 at which time most of the work was completed. Mr. McGougan reported its completion to the Vestry in November 1928.

The repair program of 1928 was spurred on by the expectation of the arrival of the new rector. Reverend C.W. Saunders
had reported to the vestry on April 19, 1928 that he had learned of ".....some disparaging remarks about his work and also [that] some ill feeling [existed] toward himself...." in the parish. Saunders went on to say that he had planned to meet with the Archbishop "with a view to a change."

Saunders's replacement, unlike the previous incumbents coming to St. Andrew's throughout its 100 years (1828-1929) was a single man. Reverend Rupert L. Taylor had no need, nor could he afford to live in the capacious stone parsonage at St. Andrew's. Reverend Taylor, throughout his three year term at St. Andrew's, never occupied the stone house as his rectory. Reverend C.W. Saunders, whom Taylor succeeded, was the last incumbent to use the old stone house as his parsonage.

On May 5, 1929, the chairman, presumably Reverend Taylor, asked the vestry for opinions as to whether the proposed Rectory repairs should be proceeded with now.

.....the opinion was that nothing should be done just now until there was a prospect of it being required for a Rector's use.

In June of 1929, the vestry instructed Mr. Morwide to nail up the broken windows in the rectory.81}
Reverend Rupert L. Taylor's decision not to use the old stone house as his parsonage placed the future of the building in jeopardy. The parsonage in 1929 was 75 years old, and consequently in need of almost constant maintenance and repair. If it was left vacant and unattended it would deteriorate even more rapidly. The parish would still have to bear the financial burden of any maintenance to the building. The problem of overdue taxes on the parsonage and its grounds also added to the financial problem. The approaching period of hard times now known as the "Great Depression" would put an additional squeeze on their already limited resources. The vestrymen and the parishioners of St. Andrew's recognized the problem that confronted them. The old stone house, they believed, had to be put to some use, hopefully one that would generate income to offset the numerous expenditures that were incurred yearly in maintaining the building.

The tight money problems experienced by the parish were compounded by a decrease in church attendance. The community of Lockport located at the northerly end of the parish of St. Andrew's had grown quite rapidly following the opening of the St. Andrew's Locks in 1908. The previously small congregation at St. Thomas', Lockport, grew correspondingly and at the same time began to draw into its fold numerous members of St. Andrew's congregation. Soon a major proportion of the population and influence of the parish was concentrated at its northerly end. Reverend L. Taylor in fact, resided in a parishioner's house near Lockport. This shift in population
and influence consequently made it more difficult to induce financial support for renovations to the stone rectory at St. Andrew's. This unfavourable financial position in the Parish and the Diocese placed the future of the stone parsonage in yet further jeopardy.

At the October 3, 1930 meeting of the St. Andrew's vestry, Mr. F. Larter, a member of the parish, and an elected member of the St. Andrew's school board addressed the meeting on behalf of the latter. The day-school in the parish (located immediately north west of the parsonage) had become overly crowded. He asked if the large north room of the vacant rectory could be used as an overflow for the school. Mr. Longbottom moved that the school board's application be approved and that a rental of $3.00 per month be charged to the board. At the November 29th meeting of the same year, the school board applied for permission to use an additional room (presumably the large south east room). The rental for both rooms was finally set at $48.00 per year.

Throughout 1933 several changes occurred in the rectory's setting. On August 23, 1933 Reverend H.J. Tomkins, Taylor's successor, reported that the "old stable" at the rectory was sold to Mr. F. Reutsky for $35.00. The rectory fence, and the flower beds were also reported to be in need of maintenance and an "old time bee" was proposed to remedy them.

In late June of 1934, a pageant was held at St. Andrew's to celebrate the 107th anniversary of the St. Andrew's School. The occasion warranted coverage by the newspapers of the day. The parsonage which was still being used as a high school, came in for particular notice by a Winnipeg Free Press reporter.

The old parsonage, on the ground floor of which the St. Andrew's high school is at present entrenched, was visited by many, and general wonder expressed at the depth of its windows, its beautiful and delicate built old stair balustrade,
its donjon-like basement and even its verandah, a trailer adjunct which is fast vanishing down the gullets of bull-weevils or which ever creatures operate in their stead down old St. Andrew's way.

In 1935 the St. Andrew's W.A. commenced a campaign to "restore the rectory." The campaign was led largely by Miss Hay. The restoration program included the re-shingling of the rectory's kitchen, and some repairs to the "Eave Trough." Lillian Gibbons in her article entitled "Early Red River Homes," recounts an occasion in 1935 on which she visited the rectory. The occasion was a fund raising supper held by the W.A. to offset the renovation costs.

In 1935 this writer went to a Women's Auxiliary supper in the rectory to raise funds to pay off the repair bill: $60. Old paint had been scraped and the woodwork painted cream. The living room had cream paper and paint and simple green curtains before those old recessed windows. The scraped and varnished old pine floor reflected the piano. A sideboard carved in Red River, its back adorned with a scroll that lacked perfection but was full of love, stood in the dining room. Oil lamps flickered. Merry voices rang out as the Women's Auxiliary members hustled in and out with dishes of corn cobs, scalloped potatoes, cold meats..... It was a happier house than it had been for many a long disused day.

Plaster had fallen from ceiling and walls. The Old Timers' association, with a gift of $75, and the indefatigable Women's Auxiliary, put their shoulders to the task. A.G. Dean, an Englishman newly arrived from the Argentine, was one of the men who worked on the restoration. A wood carver, he loved the beauty of the old house and was thrilled at the sight of the great hand-hewn rafters in the loft under the roof.

In September of 1936 Reverend Tomkins announced to the vestry and the parish that an organization to be known as the "Brotherhood of the Cross" had been formed in the Diocese:

There exists in the Diocese a company of clergy banded together for mutual help in the performance of their duties, known as the Brotherhood of the Cross. It is proposed that the H.Q. of this brotherhood should be established in the Rectory building at St. Andrew's.
The new residents of the rectory commissioned a number of changes to the building, and these changes were reported to the Annual Parish Meeting in July of 1937. The "Lumber Room" was transformed by Mr. Wm. Hart into a chapel and the north-east bedroom on the second floor was converted into three cubicles. The north-east room on the main floor had been fitted with shelves and now served as a "commodious library."

The Brotherhood of the Cross continued in the Rectory until 1939, that is, until Reverend Tomkins took seriously ill. He subsequently required medical attention and eventually left the parish. His removal terminated the organization. Thus, once again the parsonage was vacant.

Mr Lyall reported that the Rectory would be vacated by the Brotherhood of the Cross probably at the end of May and the question of its disposition was gone into. It was the opinion of the meeting that it would be unwise to leave the Rectory vacant and several suggestions were made as to what could be done.89

The rectory question was left in the minds of the vestry men for future consideration. The end was in sight, however, by the end of August, 1939. At a vestry meeting of that date a resolution was passed that in all actuality sealed the fate of the building.

In view of the fact that the Rectory is not in condition or in a suitable location for the residence of a Rector.....

The Rectory's condition could be improved, however, its location could not. At the same meeting, preliminary provisions were made for the construction of a new rectory at Lockport. Numerous and varied proposals for the utilization of the old rectory* were passed on from the parishioners to the vestry. None of these, however, appeared to be the solution. On April 25, 1940 the People's Warden reported that he had dis-

*One proposal which was tried unsuccessfully for a brief period in 1939-40, was an attempt to transform the rectory into a Hostel for boys (Hugh John MacDonald Hostel).
cussed the possible sale of the old rectory with Oldfield, Kirby and Gardner Real Estate Agents. Open opposition throughout the parish to this drastic move stymied for the time being at least any such plans.

While the question of the rectory's utilization continued to plague the vestry and the parish, it was painfully apparent that the rectory and its grounds were falling into greater disrepair each year. In January 1942 the Vestry passed a resolution to be presented to the Annual Parish Meeting that the rectory be offered for sale at a price of $2,500.00. At the annual meeting which was held two days after the vestry meeting, the proposal was read to the parishioners.

The proposed sale would be to parties whom it is expected would improve the property for residential purposes and make the location a credit to the community and at the same time accomplish the two-fold purpose of repairing the church and bringing in additional income for the parish. The proposed sale was objected to by Miss Hay. It was subsequently put to a vote. The sale carried by a 37 to 2 margin.

It was not until February 19, 1943 that the final authorization for the sale was made by the vestry:

.....the Rector and the wardens be and hereby authorize to sign the necessary documents to complete the sale and transfer of those portions of Lots 19 and 20, being part of River Lot 62 St. Andrew's in exchange for $2,350.00.

Mr. John Sherry McDonald, according to the records of the Winnipeg Land Titles Office (W.L.T.O.), took possession of the parsonage property on March 22, 1943. Unfortunately there is no evidence as to whether Mr. McDonald ever resided in the building. Furthermore it is not known if any alterations to the structure were commissioned by him. In short, knowledge of the building's development during the five years of McDonald's ownership is non-existent.

Mr. McDonald sold the parsonage and the surrounding property to Mr. and Mrs. Marvin Roy Johnson on October 7, 1948.
The Johnson family resided in the old house for 17 years. During this period a number of alterations and renovations were carried out.* The building was in a very neglected state when the Johnsons took possession. Mr. Johnson, apparently, was a man quite adept at carpentering and other related crafts, and his skills were put to use in renovating the old parsonage. The task of making the building habitable was not an easy one and consequently it necessitated the expenditure of a considerable amount of time, energy and money. Fortunately, however, the essential character of the building did not suffer.

The exterior renovations included the removal of the verandah, and the re-painting of the mortar. A new front entrance was also installed. The interior alterations were more extensive. A fireplace was installed in the living room, using the stones from one of the dismantled chimneys. The original wooden planked floors were covered with linoleum or tile. The north entrance to the kitchen, leading off the main hall was sealed off. The Johnsons also installed indoor plumbing in the parsonage. An electric pump was attached to the well and a connection to it was made by means of a hole cut through the foundation at its south-west corner. A septic tank and field was installed immediately to the south of the building. An indoor washroom was placed in the south-west bedroom of the second floor.

The Johnsons sold the old house to William Samuel Dunlop in 1965. Mr. Dunlop was a retired druggist turned "art" and "antique" collector. He bought the old parsonage to house and exhibit his wide and varied collection. Mr. Dunlop's architectural taste was, to say the least, out of the ordinary and his alterations to the building reflected his taste. The original, simple, clean and bold lines of the

*The details of the renovations and changes to the building during the Johnson Period are based on evidence given by Leonard Johnson.
parsonage both inside and out were completely erased. The exterior, including the roof, verandah, and façade became adorned with various and sundry appendages (see photos 14 through 18). The interior of the building received similar treatment. The renovation program instigated by Dunlop, was an ambitious one,* and one that took one and one-half years to complete. The end result was a building stripped of its essence and character. The result was so devastating that many ex-residents and people familiar with the old parsonage house could not muster the courage to enter the building after Dunlop had finished with his alterations. Dunlop's alterations included:

1) A reduction of the kitchen's dimensions; which was accomplished by moving the north wall in a southerly direction approximately three to four feet.

2) The excess space created by the moving of the kitchen's partition was used to install a second washroom on the main floor.

3) The "lumber room" which was converted into a chapel in 1937 and subsequently into a utility room in 1948, was re-converted into a chapel by Dunlop. Mr. Dunlop claimed (falsely) that this chapel was an original feature of the building.

4) The partition that enclosed the chapel was removed.

5) The partition that enclosed the staircase was also removed.

6) A new staircase with a metal railing was installed.

7) The attached shed (on the west elevation) was finished. This included the installation of wood panelling and a concrete floor.

8) The basement was similarly finished.

9) The south-west bedroom on the second floor was converted into a washroom by the Johnsons in 1948. Dunlop revamped this room further by removing the

*The details concerning the renovations commissioned by Dunlop are based upon an interview with Albert Bryerly, who was actively involved in the work.
washroom fixtures to the southerly-most extremity of the room, that is, to a space that was formerly used as a walk-in closet. The partition that separated the room from the hallway was also removed.

10) A stairway to the attic or loft was also installed in the former south-west bedroom.

11) The crossarms or roof trusses in the attic were shortened and raised to allow for more space in the attic.

12) The ground floor was levelled and covered throughout with plywood.

13) The walls throughout the house were re-plastered and/or re-covered with wallpaper.

14) The original plastered ceilings in the dining room, main hall and chapel area were removed. The exposed second floor joists were then stained.

15) The ceilings in the remaining rooms received additional plaster.

16) Additional electrical wiring was installed to facilitate the installation of electric heat. Consequently the furnace was removed from the basement.

After Mr. Dunlop's death in 1975 his estate was administered by the Canada Permanent Trust Company. The parsonage house was subsequently bought by the Government of Canada, in 1976, from Dunlop's executors. The Government of Canada is the present owner of the parsonage and property.
VI An Analytical Examination of the Structural Evolution of St. Andrew's Parsonage

The Identification, Dating and Interpreting of the Photographs

In the preceding chapters an attempt was made to give a concise chronological history of St. Andrew's parsonage. In the concluding chapter the documented evidence will be combined with iconographic and oral evidence to illustrate the numerous changes and renovations to the building's exterior and interior. Photographs were used extensively to illustrate and detail the various changes in the building's exterior. The Provincial Archives of Manitoba houses a fairly extensive photograph collection including numerous photos of the parsonage. Unfortunately, a number of these have been either mislabelled or left undated. The problem of the undated photos derives from the fact that many of the photos were undated upon receipt by the Archives. The mislabelling can be attributed to an apparent error in interpretation. In two instances, photographs that were identified as Miss Davis' School are, in fact, clearly the parsonage at St. Andrew's.

In the first two photos (Nos. 1 and 2), which are undoubtedly the former Ladies' School, note the large and quite distinctive aperture housing the front entrance way on the east elevation. Photographs Number 3 through 18 clearly show that the front entrance was never so large. Furthermore, the 1932 photograph (no. 2) of the Ladies School indicates that the north elevation had three openings. Photograph number 5, labelled by the P.A.M. and photograph number 4, labelled by the Ladies Auxiliary for the restoration of Old St. Andrew's
reveal a window at the lower eastern corner of the north elevation. Finally, the distinctive verandah on the parsonage clearly exhibited in photograph number 7 is definitely the same as that in photographs number 4 and 5. Therefore, photographs number 4 and 5 have been re-interpreted as St. Andrew's parsonage and have been used in the analytical examination of the parsonage's evolution.

Dating of Photographs

Photo number 3: Hime photo, October 1858. (P.A.M.)

Photo number 4: Undated. The tree growth and the preponderance of females congregated about the building indicates that the photo may have been taken during the brief period when the parsonage was used as a Ladies School 1877-78. This photo has also been identified by Lilliam Gibbons as the parsonage. She also places the date at 1877. p. 27 (Ladies Auxiliary for the Restoration of Old St. Andrew's).

Photo number 5: Dated 1906, source unknown. This photo was, however, labelled incorrectly and consequently the validity of the dating is questionable. (P.A.M.)

Photo number 6: Dated 1910 (circa); source unknown. Tree growth and the verandah's condition indicate that it post dates number 5.

Photo number 7: Undated and as yet, uncatalogued. The state of the verandah and tree growth indicate that it postdates photo number 6, but the time interval appears slight. (Unaccessioned, Rupert's Land Archives)

Photo number 8: Undated. The general state of the grounds gives the impression that the building may be vacant. The existence of the eavestroughing on the parsonage proper indicates that the picture was taken after 1917. The change to the verandah posts (compare with R.L.A. photo) indicate that the picture was probably taken after 1922. The existence of the stable at the rear of the building would mean that the photo was taken prior to 1932. The vacant appearance in all likelihood coincides with the brief period of non-use in 1929. (P.A.M.)

Photo number 9: June 1934 ((P.A.M.)
Photo number 10 and 11: June 1934 (P.A.M.)
Photo number 12: July 1938 (P.A.M.)
Photo number 13: 1963 (P.A.M.)
Photo number 14: 1966 (P.A.M.)
Photo number 15: 1968 (P.A.M.)
Photo number 16: 1968 (P.A.M.)
Photo number 17: 1970 (P.A.M.)
Photo number 18: 1970 circa (P.A.M.)

Exterior General
The photographs indicate that the general appearance of the parsonage's exterior has changed little over time; that is with the exception of the Dunlop period, 1965-76. Still evident are the large, roughly cut, and quarry-faced limestone blocks, squared or hammer-dressed, only when used at the building corners (quoins) or around the window and door openings. Much of the original mortar, however, has been removed and re-pointed; probably in an effort to "beautify" the building facings (see photo number 13).

Roof
The roof of the parsonage, which may be classified as "Medium Hip," is visible in all the photographs. The photos also indicate that the roof was shingled from the very outset. The fabric of the shingles is not known for certain. However, most evidence points to the use of cedar. Eavestroughs were first installed in 1917. The roof was again re-shingled and the eavestroughing repaired in 1928.

Two stone chimneys are visible in all the photographs up to and including that of July 1938 (number 12). Photograph 13 indicates that a brick chimney has been installed on the north offset of the roof. The southern chimney was partially dismantled prior to 1948 and completely removed during the Johnson period, that is, about 1949. The large
chimney stones removed from the loft were used in the construction of the fireplace in the north-east living room. Distinctive dormer windows on both the north and south elevations of the roof appear to be an original feature (see photos 3 and 6).

East Elevation

The river fronting or east elevation of the parsonage, with its prominent verandah, is the most familiar and distinctive of all the elevations. The building has been photographed on numerous occasions and most all of the surviving photos include a view of this east elevation. In essence, the east elevation has changed little. The Hime photograph (number 3), gives us the earliest (1858) and probably an original view of the building and its east elevation. In this photograph, the east elevation contains two distinct features. Firstly, note the small and peculiar porch or vestibule about the front entrance. This appendage is visible only in this early photo. The second feature is the verandah. The verandah has been altered and changed on several occasions (at least six times). The original verandah, as seen in the Hime photograph, was a simple, open eight-posted affair, with what appears to be a low wooden platform with access to it gained from the east and north. The supporting posts appear to be "squared-off," not unlike the joists presently visible throughout the interior.

The second discernible verandah can be seen in photographs number 4 through 7. Here the original simple verandah has been altered substantially; note the appliqued or trellis, about the posts and eaves. In photographs 4, 6, and 7, creeping plants, probably ivy, appear to have been planted with a view to ascending the posts. An eavestrough has also been added, apparently to collect rain water (note the wooden rain barrels in 6 and 7). The eavestrough in photograph 7 is in a bad state of repairs. The north-east corner of the verandah
was eventually enclosed with glass, see especially photograph number 7 and to a lesser extent photograph 6.

In Reverend C.W. Saunder's General Report which is appended to the vestry meeting minutes of January 20, 1922, there is a proposal to repair the verandah. In photograph 8 (1929) the verandah has definitely been altered; possibly the result of the 1922 proposal. This verandah closely resembles that in the Hime photographs. Photograph 11, dated 1923, clearly shows the detail of the supporting post.

The parsonage was renovated extensively in 1935 (see p. 42), and apparently repairing the verandah was part of the program. In any event, photograph 13 (1938) clearly exhibits a radically altered verandah. It appears to have received a fresh coat of white paint, and the south end has been partially enclosed or screened.

In 1948 the building was purchased by Marvin Roy Johnson. At this juncture the verandah was in a "dilapidated" and "unrepairable" state and consequently it was dismantled. The result of this operation is quite apparent in photograph 13 (1963).

William Samuel Dunlop purchased the building from the Johnson's in 1965 and he subsequently constructed yet another verandah. This distortion which hardly needs describing is visible in photographs 14 through 18. The final or 6th verandah is the existing one, placed there by the Department in 1976.

The South Elevation

Unfortunately the south elevation of the parsonage is only visible in one photograph, 6 (circa 1910). A small entrance at the south-west corner is visible; an entrance which still exists today.

The North Elevation

The north elevation, like the east, has been photographed
on several occasions. In fact a majority of the existing photographs of the building were taken from such a position that affords a view of both. The reason for this phenomenon may be derived from the fact that the entrance to the parsonage grounds was from the north-east. The north elevation, through an examination of all the photographs, appears to have changed little. Four large windows dominate this fronting. Of particular interest in the north elevation is the existence of a "crack" at the lower eastern extremity. This crack is not visible in photographs 3 or 4, but can be seen (with varying clarity) in photographs 5, 7, 8, and 12.

West Elevation

The west elevation, or rear of the parsonage, is not visible in any of our photographs. This is extremely unfortunate as it seems that the west elevation has been altered the most. Partial views, or glimpses of the west elevation, are visible in some of the photographs 3, 6, 7, 8, and 12. In the Hime photograph we can see a partial view of the rear of the building. Of particular interest in this photograph is the rather large structure attached to the parsonage proper. The building has two apertures on its north elevation. These may be two windows, or one door and one window. Mounted on the roof is a stone chimney, seemingly comparable in size and construction to those on the parsonage. A much smaller and far less conspicuous adjoining structure is visible in photograph 3. The R.L.A. photograph which gives us a limited view of the rear of the parsonage, does not reveal any attached shed at all. It should be noted, however, that the view afforded by the R.L.A. photograph is limited and somewhat distorted. In photograph 8 (1929) a much obscured view of the rear elevation is present. Here again the attached structure is definitely not that of the Hime photograph.

Presently, on the southern half of the west elevation,
a short distance off the ground, there is what appears to be a linkstone. This stone probably formed part of the south wall of the original structure attached to the parsonage. This original structure obviously has been demolished, sometime between 1858 and 1910. Since there is no record of any such major alteration in the Vestry minutes, which commenced in 1890, nor in the C.M.S.A. which end about 1884, it must be assumed that this appendage was taken down sometime between these dates. The present structure clearly visible in photograph 12, and in all likelihood that in photograph 8, was built sometime after. The doorway on the north elevation of the small shed (see photograph 12) was closed off after 1965. This structure has been utilized in numerous ways, including a summer kitchen, storeroom, and garage.

**Foundation**

The parsonage rests upon a substantial foundation of limestone blocks, which are visible at various locations in the basement, and which descend into the ground for a distance of approximately six feet. The north-east corner of the building exhibits a noticeable and recurring crack in several of the photographs (see p. 53). This crack may have been caused by a "settling" or "rotation" of the foundation at this corner. Repairs to the foundation were proposed as early as 1911:

\[\text{The building could be fixed by putting abutments to the foundation.}\]

However these proposed repairs were never carried out.

**Property and Grounds**

The property on which the old parsonage now stands is a portion of the original purchase of William Cockran from the Hudson's Bay Company in 1831 (see Appendix A). Cockran's deed clearly states that the property purchased was four adjacent lots along the Red River, two on each side. Each
lot was to be eight chains wide. Therefore his total river
frontage would be 16 chains on each side of the river. How­
ever, "Register B,"\textsuperscript{106} the official land registry book of the
Hudson's Bay Company,\textsuperscript{107} indicates that Cockran's lots\textsuperscript{*} had
a river frontage of 18 chains 98 links. Register B also
records a sale of six chains of Lot 7 by Wm. Cockran to
Jacob Daniel in 1841; thus reducing his property on the west
side of the river to 12 chains, 98 links. The register also
records the sale of Cockran's entire estate at the Rapids
to the C.M.S. in 1846 (see p. 20). The C.M.S. prior to
the sale had possession of the adjoining lots 76 (west side)
and 492 (east side). These lots had been granted gratis to
the Society by the Company. The width of these lots was 9
chains 20 links. The addition of Cockran's property made
the total mission property 22 chains 19 links wide at the
river.

A discrepancy arises, however, in that Cockran's Deed of
purchase stipulated that the total footage was 16 chains on
each side of the river, not 18.98. This fact is reinforced
by a Hudson's Bay Company Land Memoranda Book\textsuperscript{108} which re­
cords the sale by the Company to Cockran in February of 1831,
as four lots of land "8 chains each." Yet another Company
Land Memoranda Book\textsuperscript{109} records the transaction between Cockran
and Daniel in 1841. It, too, disagrees with the supposedly
official "Register B," in that the Daniel purchase was stated
as three chains on each side of the river, as opposed to six
chains on the west. Reverend John Smithurst who negotiated
the sale of Cockran's land to the C.M.S. in 1846 interpreted
the land transaction of 1841 as being three chains on each
side of the river:

I need only say in explanation of the deed obtained
by Mr. Cockran from Sir George Simpson, that the
original purchase was 16 chains on each side for
the sum of £37.10.\textsuperscript{110}

In 1864 Reverend James Hunter, then the incumbent at St.
Andrew's, carried out a survey of the mission property:
May 10, 1864

Men cutting the lines for two miles being the distance to which the mission property extends back from the river. The breadth of the whole lot is 22 chains 18 links. The Church Lot 9c.20 and Mission lot 12.98 - 22.18; extending back two miles on each side both East and West of Red River or 4 miles in all, being more than one square mile of land, in all about 710 acres. I propose to erect 6 stone landmarks, 3 on each line to mark the boundaries of the property.

June 10, 1864

......placed stone landmarks on the upper and lower lines of the mission and church lots on the west side of the River, the same side the mission is on. I have placed these stone land marks on each line, one near the River, another at the King's Road, and one at the end of the two miles. I hope to have the same done on the East side of the River.

It seems that Hunter's interpretation of the extent of the mission property was a compromise of sorts between the two discrepancies. Hunter agrees with "Register B" in that he gives the total church lot footage as 22.18. However, he interprets the Cockran-Daniel transaction as 6 chains on each side as opposed to 6 on the west (as seen in Register B), and 3 chains on each (as seen by Smithurst and the H.B.C. Land Memoranda Books). It appears that Jacob Daniel was the beneficiary in the interpretation as he would then have two 6 chain lots, when he purchased but one.

This seemingly major misinterpretation or oversight with respect to land dealings was not uncommon in Red River. Title to land in Red River was for many residents, precarious at best. The land question became even more complex after 1870 with the creation of the Province of Manitoba. After 1870 such issues as Squatter's rights, Mêtis lands, Old Settlers' claims, hay privileges, land scrip, and land speculation all combined to complicate the problem of land disposition and distribution.

The primitive and unregulated and often careless survey
practices of the early days also created many problems. One survey, quite often would not correspond with the other. Cockran's purchase in 1831 was made prior to the Taylor Survey of Red River (1836) and also the Dominion Government Survey of 1870. There were numerous inconsistencies between these two surveys and a discrepancy of 2.98 chains (as in this case) was not unheard of. The mission property at St. Andrew's was finally settled by the Department of the Interior as being Lots 62, 214 and 215 St. Andrew's. Lot 62 being the west side property; 214 and 215 being the east. Lot 62 was settled as having 22.44 chains frontage, and 161 chains deep. The total acreage being 361.28. Lot 214 and part of Lot 215 on the east side, combined to form a frontage of 22.18 chains, with a total acreage of 363.27. The total acreage, therefore, owned by the Church of England in St. Andrew's was 724.55 acres.

This considerable acreage was never entirely utilized by the mission at St. Andrew's. The agricultural practices of the mission farm were rudimentary and labor intensive. The cultivating, sowing and harvesting, were all done primarily by hand. Consequently, the total acreage under cultivation was meagre. In Captain Moody's survey of the Rapid's Mission in 1846, the total acreage under cultivation was given as something just over 29 acres (see figure 2).

Reverend Smithurst's sketch and accompanying description of the mission property (made in 1846) shows that the property on the West side of the River contained the various mission buildings and the cultivated land. The east bank was primarily wooded.

The house and outbuildings it will be seen stand on the North side of the farm next to the Church lands, and I think 3 chains or at most 4 chains of river frontage would clear the house and outbuildings. I say however ¼ of the land to be taken of the house that would amount to 28F. It so happens that there is very little of the cultivated land on the North side of the farm so that in the
the part to be taken with the house, this would be
but little extra charge for clearing. The Church
lot needs a little....113

In the Hime photograph (1) taken in 1858, it appears that the
grounds immediately surrounding the parsonage were void of any
tree growth. This phenomenon may be linked to recurring prairie fires that beset Red River (especially the settlements
on the west bank), or to land clearing.

Reverend Richard Young gave a brief description of the
parsonage's setting in a letter to the C.M.S. in 1875:

About 100 yards from the Church, also overlooking
the river stands the parsonage in its own enclosure
and surrounded by a belt of maple trees.114

A fence or enclosure appears to have been an original feature
of the parsonage grounds. A portion of a fence can be seen
in the Hime photograph, and a fence around the parsonage is
a noticeable feature in Manton Marble's sketch of "St. Andrew's
Church." (64c). Throughout the vestry minutes numerous re­
ferences to repairs to the parsonage fence are given.

Landscaping around the parsonage appears to have been
limited primarily to that of tree planting. (see photographs
6 and 7).

A garden also may be assumed to be an original feature
of the parsonage's surroundings. In fact, Cockran had planted
a garden at the Rapids in the course of its initial establish­
ment (see p.13 ). Apparently a garden was also planted in
front of the school:

To the front of the school we have a garden
which the children have laid out in square and
rectangular beds.115

In 1938 the garden appeared to be located just to the north
of the building (photograph 12).

Through a reading of Reverend William Cockran's letters
and journals during his initial term at the Rapids, it becomes
quite evident that the farm was an integral and necessary
part of the mission. However, as the agricultural frontier
advanced, especially after 1870, the need for the mission
to provide for its own foodstuffs diminished. Consequently, the farming aspect of the mission assumed a smaller role. By the 1920s, the cultivated land adjacent to the mission was being leased to neighbouring farmers. Eventually the Diocese began to look upon the large acreage at St. Andrew's as a ready source of income. Consequently, early into this century they began to sell large portions of this property. Today, the church owns but a small piece of property immediately around the church and cemetery. The old parsonage grounds are now owned by the Government of Canada.

Municipal Tax Assessment - Selkirk
R.M. St. Andrew's Ward 1

Roll No.
30100

Her Majesty the Queen of Canada
Certification of title E34117

21-3968. All that portion lying to N of straight production E of S limit of said pcl 1-6249 which lies to sw of a line drawn sw of parallel to and perpendicular distant 66F from sw limit to Lot 20 - 3968. Produced SE in a straight line.

The Outbuildings

Throughout the history of the mission at the Rapids various and sundry buildings have been built and subsequently dismantled. The initial establishment built up by Reverend Cockran during the years 1829-1832 (see p. 13-16), consisted of a church, parsonage and school. The original church building (built 1832) was demolished in April of 1850, shortly after the completing of the present stone church. Cockran's initial parsonage was torn down in September of 1854.
The relative location of the original mission buildings can be determined through an examination of Reverend Smithurst's sketch, and accompanying description of the mission (see fig. 1) sent to England in 1846. If Smithurst's sketch can be taken as authoritative and accurate, it can be assumed that both the original church and parsonage were situated close to the sites of the present Church and parsonage. However, a small measure of uncertainty must be attached to this assumption, because Smithurst did not stipulate whether the site of the church in the sketch represented that of the old one, or of the new one, then presently in construction. Another noticeable feature of Smithurst's sketch is the location of the school. He has placed it below the church.

The Rapids Mission (St. Andrew's) was for all intents and purposes a completely rebuilt establishment after 1855. St. Andrew's sported a new stone church (consecrated 1849) a new parsonage (1854) and an "Orphan Asylum," and "Indian Home" which was also completed in late 1854. It also appears that the parish school had been relocated to a position between the church and parsonage.

Henry Youle Hind in his Narrative, described the mission at the "Rapids" and set out the respective positions of the buildings:

Adjoining the parsonage is the residence [Indian Home] of the curate Mr. Kirby, and next to it is a capacious and well built school house of wood.119

The school house, according to Henry Youle Hind was built in 1852-53 at a cost of £120.120 It was demolished in 1947.121 Traces of its foundation can still be seen a few yards north and west of the parsonage, near the bicycle racks, in the playground of the present St. Andrew's school.

The Asylum's proximity to the parsonage was such that it gave cause for Reverend Hunter to complain to the society in London:

Mr. Kirby is now living in the Asylum without any
expense of rent to the society, he was promised
I believe a house, to be built at the society's
expense which has not yet been done.....The Asy­
ylum I am sorry to say is built close to the par­
sonage house, a much better site would have been
below the Church where there is a spot of ground
available for the purpose.....122

On the right hand side of the original print of photograph
7,* there is what appears to be a frame house with a thatched
roof. The building seems to be in a rather neglected and
dilapidated condition. This structure may have been the
Asylum spoken of by Hind and Hunter.

In the Vestry Minutes of 1893, a committee was appointed
to repair the "store of the parsonage." It is not known
whether this structure was an independent entity or whether
it was an appendage to the parsonage. Likewise, references
to a "rectory shed"123 and a "garage structure"124 and
kitchen125 are ambiguous.** The "shed" and "garage" may indeed
have been the same building.

In photographs 6, 7, and 8, a substantial building con­
structed of what appears to be "rubble" and frame is visible
immediately to the rear or west of the parsonage. This struc­
ture is not visible in the Hime photograph and therefore it
may be assumed to be a later addition to the establishment.
In August of 1932, Reverend Tomkins reported to the vestry
that the "old stable" at the rectory had been sold, and later
removed from the property. In photograph 12 (July 1938), the

*Unfortunately, the enclosed print of the R.L.A. photograph
(7), has been cropped off and does not reveal the nearby structure.

**The store and kitchen may have been separate entities; if
so it would be in keeping with similar mission establishments
in British North West America. The mission at Cumberland House
described by Reverend Hunter in a letter to the CMS (C.M.S.A.A.
79, July 30, 1850) is a good example: "The parsonage house
was commenced to be erected in October, 1845, it is 50 feet
long by 30 feet wide; it is built on the banks of the Saskatch­
ewan River and has a kitchen house adjoining together with a
store house, and cattle house and yard in the rear....."
stone and frame building to the back of the parsonage, is no longer evident. A pile of rubble is all that appears in the expected location. Therefore the stone and frame structure can be assumed to be the stable. A further clue to the building's identity is the carriage or buggy parked adjacent to the building in photograph 6.

A small shed-like building is visible to the south-west of the parsonage in photograph 5. This shed has not been identified, but it may well have been the "privy."

Interior General
Unlike the exterior, there are no known photographs of the parsonage's interior. Therefore all conclusions concerning the format and fabric of the interior must be derived from written and oral sources. Unfortunately the written or documented sources are limited; and the oral evidence was in some cases conflicting and unsubstantiated. The question of the accuracy of the oral sources is particularly acute when dealing with the period when the building served as the parsonage house, that is prior to 1929. The interviewees were in many cases called upon to remember precise details concerning the interior, going back some 50 years, and in one case over 70. The informants were, during the period in question, either young adults, or children. In most cases they were not akin to notice structural details. Rather, they seemed to recall with greater ease, general impressions that the building left with them. Cold, dark and barren were impressions that arose throughout many of the interviews. Furthermore, as one would expect, some memories served their masters more adequately than others.

General Features and Layout

The parsonage is a two storey, rectangular shaped structure. The ground floor is laid out in what could be described
as a central hall plan. Originally all four rooms on this floor opened off the hall, which ran in an east to west direction, more or less down the centre of the building. Immediately upon entering the front or east entrance, a visitor (during the parsonage era) could well expect to find a coat and umbrella rack on the south wall, and a "deacon's bench" on the north wall. To the right or north of the front entrance was the large living room, or parlour. Opposite the living room, that is to the south side of the hall was a large dining room. To the rear of the living room in the north-west corner of the building was a room of smaller dimensions, which may have served for a time as a rector's study, and later as a storeroom, and still later, a chapel. To the rear or west of the dining room was the kitchen. Access to the kitchen is presently gained through the dining room.* Appended to the west elevation or rear of the building is a small shed, that may have served at one time as a summer kitchen. Access to the second storey is presently gained by a staircase located in the front hall, which runs in an east to west direction meeting the second storey at the west wall. There have been at least three different stairways serving this purpose throughout the building's existence. The original stairway was, apparently, winding or spiral. This distinctive staircase was in fact one feature that was clearly remembered by almost all the interviewees. Mrs. Anne Bayer distinctly remembers a winding staircase that was close to being vertical. A humorous incident involving the staircase, two young residents of the parsonage, and a bowl of porridge, has helped to preserve this feature in her mind. Reverend R.L. Taylor also recollects seeing a discarded "circular type" staircase at the rear of the building, when he arrived at St. Andrew's in 1929. The Winnipeg Tribune of

*See alterations, room by room, p.66.
April 21, 1943, also reported that the second floor was originally ".....gained by means of a handcarved circular stairway." This staircase was removed during the major renovation program of 1917:

.....a new staircase should be erected in the front hall as the old one was rather inconveniently located.\footnote{129}
The replacement was a staircase of the more conventional type,\footnote{130} and was described by the \textit{Free Press} of June 29, 1934, as "having a beautiful and delicately built old stair balustrade."\footnote{131}
The existing staircase (that is, the third one) was installed under Mr. Dunlop's tutelage in 1965-66.\footnote{132}

At the top of the stairs was a large circular landing, with five bedrooms opening off it.\footnote{133} These five bedrooms consisted of four rather large rooms at each corner (roughly corresponding to the dimensions of the corresponding rooms below), and one small bedroom (or maid's room)\footnote{134} on the east side between the north-east and south-east bedrooms.

\textbf{Interior Fabric}

\textbf{Walls:} The walls of the parsonage were originally plastered\footnote{135} and whitewashed,\footnote{136} and in some cases papered.\footnote{137} Over the years the walls received numerous touchups including whitewashing,\footnote{138} re-plastering\footnote{139} and wall papering.\footnote{140}

\textbf{Floors:} All available sources agree that the original flooring that ran throughout the building consisted of one to two inch thick "tongue and grooved planking" made of pine or spruce. Apparently these floors received numerous coats of paint and/or varnish.\footnote{141} The large north-east bedroom off the second floor still exhibits the original flooring. By 1948, the floors on the lower level were badly warped, especially those in the hallway. During the Johnson's tenure, much of the floor surfaces on the main and upper floors were covered with linoleum or tile.\footnote{142}

Following Mr. Dunlop's purchase of the building in 1965, one of his first renovations was the "re-doing" of the main
floor. This program included the leveling of the floor, and the installation of plywood throughout.

Ceiling: The ceiling, like the walls, were originally plastered. By 1965 the plaster on the ceiling in the dining room, hallway and chapel area was in such "rotten" shape that it threatened to fall off." Apparently, to prevent possible injury-related libel suits, the old plaster and stripping in these areas was removed. The resulting exposed floor joists were then stained. The ceilings in the remaining rooms, apparently in better shape, received additional plaster.

The Interior, Room by Room

Living Room or Parlour: The general layout of this room has altered little. The living room or parlour was used, during the parsonage era, for formal or church related functions. The existing fireplace and surrounding mantle on the west wall was added in 1948-49 by the Johnson family. It was supposedly constructed of the large stone blocks which were left over from the dismantled south chimney. During six years of the 1930s (1930-1935) the living room was used by the St. Andrew's School Board, as an overflow high school classroom. The Brotherhood of the Cross transformed the living room into a library during their term in the parsonage.

Dining Room: Again, like the living room, this room has been altered little. This room served two functions, these being a dining area and family room. Most day to day family functions were centred here. For a time the dining room was furnished with a large "circular wooden table" and large wooden chairs. The floor was covered by a well worn blue and brown patterned rug. The windows were covered and decorated with either knit or mesh curtains. The original plastered ceiling was removed in 1965-66. An entrance way between the dining room and kitchen was cut during 1917, as the Warden, Mr. Scott, thought "...it would be necessary to cut a doorway between the kitchen and dining room."
The original entrance to the kitchen, assumedly was via the central hall.

**Kitchen:** The kitchen has been altered substantially and frequently over the years. A second entrance on the east wall was added in 1917, and the initial one closed off in 1948-49. The present dimensions of the kitchen are substantially less than those of the original. The north wall of the kitchen has been moved southerly (post 1865) to make room for the washroom immediately to the north of it. Modern food preparation and cooking apparatus have also been added at various junctions. The exit to the outside, on the south wall, is apparently an original feature.

A walk-in pantry originally occupied that space presently occupied by the washroom and adjoining closet. The washroom was installed by Mr. Dunlop in 1965-66.

**Storeroom-Chapel:** The storeroom occupied the north-west corner of the main floor. There is some evidence that the room may have at one time served as a "rector's study." However, other sources lead one to believe that the original purpose of the room was a "lumber or store room." All indications are that the room was originally enclosed, with an entrance opening to the central hallway. The partition was removed after 1965. In 1937, the "lumber room" was converted into a small chapel for use by the Brotherhood of the Cross. The Johnson's, according to Leonard Johnson (1948-65), used this area as a utility and storeroom. Mr. Dunlop reconstructed the room into a chapel, claiming that it was Reverend Cockran's. The east wall of the room now houses the electric paneling.

**Second Floor:** The general format of the second floor has apparently been altered little.* The number of bedrooms has been reduced from five to four, the south west bedroom having been converted into a washroom. In 1948 the Johnson family
installed washroom facilities, placing them in the south west bedroom. During the Dunlop period the washroom fixtures, including the tub, basin and toilet were moved to an enclosure at the southern most extremity of the bedroom (a space previously used as a walk-in closet). The north wall of the room was then removed to facilitate the erection of a stairway to the attic.153

For a brief period of time during the Brotherhood of the Cross era, the large north east bedroom was fitted with partitions that divided the room into three cubicles.154

The attic, or loft, also underwent substantial changes, again under Dunlop's direction. The roof trusses or rafters have been shortened and moved upwards to create more headroom. One would assume that this alteration did not enhance the roof's load carrying capabilities.

**Basement**: The basement as originally excavated, was more of a cellar than a basement. It was extensively renovated and altered in 1917.

On behalf of the committee on repairs Mr. Scott gave a detailed report of the work done on the repairs to the rectory to date. A cellar 16½' x 19' x 17' had been excavated, though in order to obtain this size it had been found necessary to excavate right through from back to front wall while it had originally been intended to leave three feet of earth on either side for fear of endangering the walls. It was found however, that the walls were in a very solid condition and as the space was required to make the cellar of reasonable size the extra six feet of earth was removed. The material used in the work consisted of 20 sax [sic] cement 20 Bb's lime and 20 yards of gravel. The gravel was secured from the municipality through the kindness of Mr. Larter but on condition that it must be returned by the parish during the coming winter. The cost of the work to date was $273.00, all of which had been paid out of current funds and the architect in charge, Mr. Brereton, had given his opinion that the work was well done.155

The present access to the basement may have been installed in 1917, however, there is no evidence to prove this. The base-
again underwent renovations and further excavations in 1965-66, at which time the stone walls were covered with wood paneling.

Utilities and Services

Electricity: The actual date of the electrification of the parsonage is not known. There are two references to proposed electrification in the vestry minutes:

Vestry Minutes, July 20, 1915
Resolved: - That the rector be authorized to sign a petition on behalf of the Vestry at St. Andrew's Parish to have the electric lights installed in the Church and parsonage at St. Andrew's.

Report of Reverend C.W. Saunders - Vestry Minutes, January 20, 1922:
It [the parsonage] should be fitted for electric lights, as we are given to understand connections will be made along the river Road this summer.

Prior to electrification, lighting was derived, it must be assumed, from candles and later, oil lamps.

Heating: Wood burning, iron, "Carron stoves," were apparently the initial source of heat for the parsonage (see figure 5). The value of these stoves was noted in a letter from Reverend Hillyer, at St. Andrew's to the C.M.S. in 1859:

Mr. Mayhew is leaving, and consequently has a stove and pipes to disperse of. They are really indispensable for the winter and I would gladly had purchased them of him had I been able to. These stoves were placed in appropriate locations throughout the main floor of the house. The attached stove pipes were then run through the upstairs bedrooms (to act as heat conductors) and eventually connecting with one of the two chimneys. These stoves operated on a ready source of fuel, particularly abundant at the Rapids.

...there [at the Grand Rapids] the society has twelve chains of River frontage, with a fine wood lot for fuel which is itself a serious expense at the Upper settlement. The denuding of the woodlot and the growing popularity of coal
in the 20th century led to the installation of a coal burning furnace in 1917.

[A] furnace is to be installed by Clare Bros.
of Winnipeg at a cost of $360.00.159

This "octopus" type furnace occupied much of the basement. It was converted to an oil burning furnace after 1948. The furnace was removed in 1965-66, and electric heating installed.

Sewer and Water: Drinking water was initially procurred by means of an outdoor pump (see photograph 3). Toilet facilities, like the pump, were located outdoors. Indoor plumbing was installed by the Johnson's in 1948-49. An electric pump was attached to the well. Access to the well was gained by cutting a hole in the building's foundation at the south west corner. A septic tank and field were also installed by the Johnson's; the field running south of the building.160

Furnishings:

There is very little direct evidence on the type or extent of the original furnishing and decorations of the parsonage's interior. The sum total of these references are restricted to a few references to furniture in the C.M.S. archives. They are not substantial, and the only conclusion one can draw from them is that the incumbent was left very much to his own taste and resources in the selection of this furnishing:

...that you should receive a sum to be fixed by the corresponding committee [which would be] suitable in Rupert's Land, between the limits of £25 in Africa and £50 paid in India, for providing furniture for your new residence.161

Apparently in 1874, much of the furniture belonging to the St. Andrew's parsonage was removed by the former incumbent, Reverend Grisdale. Reverend Cowley wrote to the C.M.S. that he (Grisdale) had taken "...nearly all the movable property ..."162 from the parsonage. Consequently, Archdeacon Cowley and his wife Annabella, were forced to "...reside in the
Cowley concluded his letter by telling the committee that:

The parsonage [at St. Andrew's] is large and it can hardly be expected that any young man coming direct from England will have, say £150 £200 to spare to furnish it. May I ask kindly to explain to anyone you may appoint that he goes to an empty or nearly an empty house. All kinds of furniture can be bought here, but it is costly.

An indent sent to the C.M.S. by Reverend Robert James in 1851, may have been an order for furnishings designated for the proposed parsonage. The indent was received in London on March 24, 1851, a few days prior to the approval for the construction of the parsonage (April 14, 1851). James may have sent the indent in the expectation that the parsonage would be approved. In any event it is difficult to imagine what use the furnishings would have been put to, if not for the new house:

Reverend James' Indent, Grand Rapids, to be procured from Diton and Co. London.

2 pieces of furniture print nothing? light or dark
6 yards of worsted fringe to match
1 piece of lining mosten for the curtains
40 yards of kidde minster carpeting medium patterns, lively double colours
12 yards of binding for the carpet.

The unfortunate dearth of direct evidence on the parsonage's furnishings makes the use of a comparative approach all that more useful. The furnishings and decorations in the house were restricted to a large extent to what was available, and in common use, in Red River. The major sources of these materials were the company stores, domestic manufacture, or direct importation from outside centres. In the Alexander Ross Collection there is a letter dated January 28, 1854, from the Henrietta Black (nee Ross), the wife of Presbyterian Minister Reverend John Black, to her brother James Ross. Henrietta had been recently married to Reverend Black and she cheerfully wrote to her brother about her new and comfortable
surroundings. The Blacks' had moved into the recently completed Kildonan manse. Her description of her new abode may be a good indication as to how the parsonage at St. Andrew's which had been constructed about the same time, may have been furnished:

I will now give you a description of the interior of the house, on coming in from the front door there is a passage, on the right is our dining room, on the left our parlour, a door from the passage into the kitchen and from the parlour two doors, one into the study, the other into the bedroom, board partitions at present - our house is very well furnished, we have nice carpeting in the parlour, a round table, two other tables, a sofa, fine curtains and a large stove in the partition kitchen and parlour and study, we are very comfortable and we ought to be very thankful.166

One feature that may have been an original aspect of the interior was "window seats." According to Mrs. Anne Bayer these seats were found at almost every window. They were located a few feet off the ground just below the window sill. They were of simple wooden construction and covered with "chintz."
Endnotes

6 W.L. Morton, "The Red River Parish: Its Place in the Development of Manitoba," in Manitoba Essays, ed., R.C. Lodge, p. 90. ".....the social aspects of the life of Red River had developed around the church. From this point of view the Red River Settlement was a congregation of missions."
10 Selected Annual, Church Missionary Society (hereafter cited as C.M.S.) budgets for the North West America Mission
1820-58; derived from the corresponding Committee Minutes of C.M.S. A typescript copy of these minutes can be found in the Archives of the Diocese of Rupert's Land, St. John's Cathedral.

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11 Church Missionary Society Archives (hereafter cited as C.M.S.A.), A-77, Rev. William Cockran to the C.M.S., Sec. July 25, 1833.

12 John Foster in Dictionary of Canadian Biography, Vol. IX.

13 C.M.S.A., A-77, William Cockran to C.M.S., August 15, 1829.

14 Ibid., August 6, 1830.

15 Ibid.

16 Ibid.


18 C.M.S.A., A-77, William Cockran to C.M.S., July 24, 1830.

19 Ibid., July 20, 1831.

20 Ibid., William Cockran's Journal, September 21, 1831 to April 21, 1832.

21 Ibid.

22 Ibid.

23 Ibid.

24 Ibid., Rev. David Jones to C.M.S., sometime in August 1835, received in England, October 28, 1835.

25 Ibid., William Cockran to C.M.S., August 3, 1831.

26 Bishop George Jehosophat Mountain, The Journal of the

28 Ibid., July 17, 1832.
29 Ibid., A-78, David Jones' Journal, June 24, 1838.
30 Ibid., William Cockran's Journal, October 29, 1838
31 Ibid., August 19, 1844.
32 Ibid., A-76, C.M.S. to William Cockran, February 29, 1845.
33 Ibid., A-78, William Cockran to the C.M.S. Secretaries, July 30, 1895.
34 Ibid., A-76, R. Davies to William Cockran, March 28, 1846.
36 C.M.S.A., A-78, William Cockran to the C.M.S., June 1846.
37 Ibid., Rev. John Smithurst to the C.M.S., July 30, 1946.
38 Ibid.
39 Ibid., A-76, C.M.S. to Smithurst and James, March 27, 1846.
40 Ibid., A-78, Rev. Robert James to the C.M.S., August 6, 1849.
41 Ibid., A-79, Robert James to the C.M.S., August 6, 1849.
42 Ibid., A-76, C.M.S. to Robert James, April 13, 1850.
43 Ibid., A-79, Robert James to the C.M.S., August 1850.
44 Ibid., November 27, 1850.
46 Ibid., A-79, Robert James to the C.M.S., June 30, 1851.

The congregation at the Rapids is considerably the
largest in the Settlement." Also see Barry Kaye's "Some Aspects of the Historical Geography of the Red River Settlement," (M.A. Thesis, University of Manitoba, 1967), Kaye states that by 1856 St. Andrew's was the most populous of the English parishes totalling 1,207.

48 List of St. Andrew's rectors, 1828-1865, compiled through the letters and journals of the C.M.S.A. and through the microfilmed birth, marriage and death records of the Parish of St. Andrew's, a copy of which is on file in the P.A.M.

Winter of 1828-29 to June 1846 Rev. Wm. Cockran
Appointed March 30, 1846, arrived late summer 1846 to July 1851 Rev. Robert James
October 1851 to August 2, 1852 Rev. James Hunter
October 1852 Rev. W.W. Kirby
November 1852 Rev. Thomas Cochrane
January 1853 to July 18, 1853 Rev. G.O. Corbett
October 1853 to January 1855 Arch. William Cockran
June 7, 1854 to January 1855 Rev. C. Hillyer, asst. to Cockran

October 19, 1855 to 1865 Arch. James Hunter

49 Hudson's Bay Company Archives (hereafter cited as H.B.C.A.) D.5/33, Eden Colvile to George Simpson, 26 May 1852.
50 Manitoba. Public Archives, (hereafter cited as P.A.M.) William G. Lane Collection, Reel No. m.99, William Cockran to William Lane, 19 October 1853.
51 C.M.S.A., A-79, Miss Anderson to the C.M.S., July 29, 1853.
53 P.A.M., William G. Lane Collection, m.99, William Cockran St. Andrew's to William Lane, June 28, 1854.
54 C.M.S.A., A-79, William Cockran to the C.M.S., August 5, 1854.
56 Ibid., A-79, Archdeacon William Cockran to the C.M.S., December 29, 1854.


61 Ibid., p. 44; The Nor'Wester, October 23, 1865.

62 C.M.S.A., A-76, C.M.S. to the Bishop of Rupert's Land, August 21, 1865.

63 Ibid., A-87, Abraham Cowley to the C.M.S., January 28, 1865.

64 Ibid., Abraham Cowley to Mr. Henry Venn, October 6, 1865.

65 Ibid., Rev. J.P. Gardiner to the C.M.S., March 27, 1867.

66 Ibid., Abraham Cowley to the C.M.S., December 16, 1867.

67 Ibid., A-101, Rev. Richard Young to the C.M.S., July 5, 1875.

68 Ibid., July 16, 1875.

69 Donna Dul, Preliminary Report on St. Andrew's Rectory, Rev. R. Young to the C.M.S., June 18, 1877.


71 Lillian Gibbons, Historical and Scientific Society of Manitoba (hereafter cited as H.S.S.M.) Transactions, 1945-46, account attributed to the late Dean J.W. Matheson, p. 27.

72 St. Andrew's Parish Vestry Minutes (hereafter cited as S.A.P.V.M.), April 24, 1905.

73 S.A.P.V.M., June 15, 1911.

74 Ibid., Annual Meeting, April 20, 1914.

75 Ibid., June 8, 1917.

76 Ibid., January 29, 1918.

77 Ibid., February 4, 1919.

78 Ibid., January 20, 1922.

79 Ibid., November 10, 1922.

80 Ibid., Annual Parish Meeting, February 1926.
The Diocese of Rupert's Land, at about this time, experienced an unfortunate loss of funds, through the theft of a considerable amount of money.

This may have been occasioned by the departure of the high school from the building.


She states in her article that "cedar" was used in both the church and parsonage. She does not, however, document her source. Also see Appendix C.

Hime's photograph was taken four years after the parsonage's completion. There is no evidence that any major changes occurred to the building in the first four years. For this reason the Hime photograph will be assumed to represent the original appearance of the exterior.


Mrs. Anne Bayer, Interview, 13 October 1977, summer kitchen 1910-15.
103 Reverend R.L. Taylor, Interview, 13 October 1977, Store¬
room, 1930s.
105 S.A.P.V.M., June 15, 1911.
107 For the function of Register B in land disposition in Red River see Archer Martin, The Hudson's Bay Company Land Tenures, (London, 1898).
109 Ibid., E.6/7.
110 C.M.S.A., A-78, Smithurst to C.M.S., August 6, 1947.
112 The correlation between the H.B.C. Lots and the Dominion Government survey can be found in a xerox copy of a document in the P.A.M., MG2-C12.
113 C.M.S.A., A-78, July 30, 1946.
114 Ibid., A-101, July 5, 1875.
115 Ibid., A-95, C.B. Mayhew (St. Andrew's Schoolmaster) to C.M.S., June 31, 1858.
116 S.A.P.V.M., May 20, 1925.
120 Ibid., p. 199.
121 Winnipeg Free Press, (Winnipeg), November 11, 1947.
122 C.M.S.A., A-79, Reverend Hunter to C.M.S., November 8, 1855.
123 S.A.P.V.M., October 10, 1929.
124 Ibid., November 1, 1932.
125 Ibid., June 11, 1935.
126 Mrs. Barnett and Mrs. Saxton, Interview, October 21, 1977.
77

127 Mrs. Anne Bayer, Interview, 13 October 1977.
128 Mrs. Anne Bayer and Reverend and Mrs. Taylor, Interview, 13 October 1977.
129 S.A.P.V.M., August 27, 1917.
130 Winnipeg Tribune (Winnipeg), April 21, 1943.
132 Albert Bryerly, Interview, October 16, 1977. The installation of these stairs involved the shortening of the floor joists in order to create more headroom.
133 Winnipeg Tribune (Winnipeg), April 21, 1943 and general comments of all interviewees.
134 Reverend Taylor, Interview, 13 October 1977.
135 C.M.S.A., A-79, Reverend Hunter to C.M.S., December 19, 1855., "The house is very roughly finished especially the plastering...."
136 Ibid., A-101, Reverend R. Young to C.M.S., "After dabbling in.....various crafts consisting of painting, paperhanging and whitewashing....."
137 Ibid.
138 S.A.P.V.M., June 2, 1890, ".....any inside work such as whitewashing is to be borne......by the incumbent....."
139 Ibid., April 20, 1914, ".....vote of thanks.....to Mr. Sergeant for the plastering of the walls of the passage."
140 Leonard Johnson, Interview, 19 February 1978; and Albert Bryerly, Interview, 16 October 1977.
141 Mrs. Bayer, Interview, 13 October 1977; and Leonard Johnson, Interview, 19 February 1978; Lillian Gibbons, op. cit.
142 Leonard Johnson, Interview, 19 February 1978.
143 Albert Bryerly, Interview, 16 October 1977.
144 S.A.P.V.M., October 3, 1930.
145 Ibid., July 1937.
146 Mrs. Bayer and others, Interviews, n.d.
150 Mrs. Anne Bayer, Interview, 13 October 1977.
152 S.A.P.V.M., July 1937.
155 S.A.P.V.M., August 27, 1917.
156 Albert Bryerly, Interview, 16 October 1977.
157 C.M.S.A., A-93, Reverend Hillyer to C.M.S., June 8, 1859.
158 Ibid., A-79, Reverend James to C.M.S., November 27, 1850.
159 S.A.P.V.M., August 27, 1917.
161 C.M.S.A., A-76, C.M.S. to Reverend Hunter on the eve of his transfer to Red River from Cumberland House, June 28, 1855.
162 Ibid., A-100, Cowley to C.M.S., October 22, 1874.
163 Ibid.
164 Ibid.
165 Ibid., A-92, received London, March 24, 1851.
166 P.A.M., Alexander Ross Collection, #69, MG2-Cl4, Henrietta Black to James Ross, January 28, 1854.
Appendix A: Copy of Rev. Wm. Cockran's Deed of Purchase
Church Missionary Society Archives

These are to Certify that I sold from the Earl of Selkirk to the Rev. Wm. Cockran by the instructions of Andrew Colvile, Esquire of London, four lots of Land, eight Chains frontage each, opposite each other on the East and West side of the Red River, and comprehending Four hundred acres, at seven shillings and sixpence per acre amounting to £150, which sum was placed in my hand by the said Rev. W. Cockran on the 23rd of February 1831, as agent of the said Earl of Selkirk, and was carried to the credit of that Gentleman in the amounts of the year. These four lots are situated near the Head of the Rapids in the immediate vicinity of the Lower Church. The boundaries cannot be finally determined until the ground be re-surveyed, but it is distinctly understood both by Mr. Cockran and myself, likewise by Andrew Colevile (sic) Esq. of London who acted as Executor under the Will of the late and as Attorney of the present Earl of Selkirk at the time the purchase was made, that the lots were eight (not six) chains frontage each.

Red River Settlement (Signed) George Simpson
May 1st, 1832 Gov. of Ruperts Land

N.B. The survey to which reference is made above has been completed and the boundaries were properly determined and are now distinctly marked out. They are the same as shewn in Captain Moody's survey sent with this.

(Signed) J. Smithurst
Aug. 4, 1847.
Arrangements for the withdrawal of C.M.S. support for the old parishes in Rupert's Land including St. Andrew's:

Bishop's Court, Sept. 15, 1881

At a Finance Committee held today there were present the Right Reverend Lord Bishop of Rupert's Land; Ven. Archdeacon Cowley, Rev. Canons Grisdale and O'Meara and Rev. R. Young.

1. After prayer, the minutes of the preceding Meeting were read and approved.

2. The Draft Report of scheme for relieving the Society of the Pastoral charges in the Diocese was read as follows:

Draft Report

(1) "The supplying of the Means of Grace by the C.M.S. to their Missions or Parishes within the original Province of Manitoba being the Missions of St. Andrew's, St. Clement's, St. Peter's and St. Mary's which have had for years established Christian congregations should as soon as possible cease."

(2) "In the missions of St. Andrew's, St. Clement's and St. Peter's there has been no material change in the character of the population since the arrival of the present Bishop of Rupert's Land in 1865. The Population as far at least as the church is concerned remains almost entirely Half-breed or Indian."

(3) "The large emigration into the Province of Manitoba has not directly affected these Missions. The indirect effect has been temporarily injurious. The taxes and expenses of the new condition of things,
following immediately on the disastrous years when the crops were destroyed by locusts, are proving too much for our people. The small narrow Holdings running back generally four miles are of a form entirely un-suited for profitable farming. The result is that there is a gradual process going on of the departure of Half breed families and the selling off of their lots. The purchasers of these lots are simply keeping them unoccupied. They are waiting to obtain a sufficient accumulation of neighbouring lots to form a proper Farm or to take advantage of some new turn in the ever changing circumstances of this young country. The practical outcome of the situation is that the 3 missions of St. Andrew's, St. Clement's and St. Peter's are probably less equal to self support from contributions of the people than they were in 1865."

(4) "The Church of the Diocese cannot take the place of the Society and indeed is all able to render assistance as its Missions for the new Settlers are busy with their own necessities, most of them needing and receiving the same outside assistance as the C.M.S. missions in the Province have already latterly been receiving. There are also huge Districts of new and very promising settlements entirely without the means of grace from our Church."

(5) "There are various lots of land connected with these Missions, held by the Finance Committee in trust for the C.M.S. These lands have come into the possession of the Society partly by occupation rights through the presence of the Missions and partly through purchase. In 1870 when the Country came under proper legal conditions the Society's title was not so distinct and satisfactory as was desirable. The Bishop of Rupert's Land, however, with the knowledge of the C.M.S. authorities here claimed the land on the part
of the Church of England by occupation along with the other church lands and the Crown gave him a Crown Patent. An act of the Legislature of Manitoba enabled the Bishop to transfer them to the Finance Committee to be held in trust for the C.M.S. The title of the C.M.S. to these lands, is therefore, now in law perfect. But at the same time any alienation of these lands to the General Purposes of the Society without consideration of the needs of the Missions would be considered not only unkind but unusual and would create a strong feeling not only in the Missions affected but outside of them."

(6) "But these lands are at present with the exception of the lot at the Portage of no appreciable value - that is - if sold - they probably would not bring in more on an average than from 12 to £1 an acre. We do not think that the land should if possible be parted with under £2 an acre. At any rate if the land was sold for less the proceeds would not afford any material endowment. But it is likely that within five years the value of the land will reach £2 an acre and small endowments thus be formed."

(7) "The C.M.S. after a communication from the Bishop of Rupert's Land entered into an arrangement for the Missions already referred to that was to last three years - This arrangement came into force with the Financial year commencing September 25, 1879. It will therefore terminate September 24, 1882, or say December 31, 1882 according to the new Financial management."

(8) "The following propositions are made as providing a practicable way of gradually releasing the C.M.S. from its charges in these missions.
(a) The C.M.S. shall adopt in the case of St. Andrew's St. Clement's and St. Peter's the same gradual
method of withdrawal as in the case of the Schools and them of the Native Pastors in Sierra Leoni and as in the case of its schools in Manitoba, that is to say, it shall pay in the first year to the Home Mission Fund of the Diocese of Rupert's Land the present payment to the clergy of these Missions and thus reduce payment by one-fifths yearly. These payments will be as follows:

- £300 from December 31, 1882 to December 31, 1883
- £240 from December 31, 1883 to December 31, 1884
- £180 from December 31, 1884 to December 31, 1885
- £120 from December 31, 1885 to December 31, 1886
- £60 from December 31, 1886 to December 31, 1887.

(b) The C.M.S. shall after December 31, 1882 make no other payments on account of the three Missions except those above named.

(c) The Home Mission fund of the Diocese of Rupert's Land shall make up to the end of December 31, 1887 any deficiency in the sum of £300 a year for these three Missions above the payment of the C.M.S. and any proceeds from the lands of these Missions.

(d) All the property of the C.M.S. in lands and buildings connected with these three Missions shall be conveyed to the Bishop of Rupert's Land to be held in trust for the Incumbents of these Missions or Parishes or for other purposes to be herein after defined.

(e) In the case of St. Mary's, Portage la Prairie "The Society" shall continue its present grant of £100 for the years 1883, 1884, but after that make no further grant to that mission. The lands held by the C.M.S. Finance Committee in connection with the Mission of St. Mary's, La Prairie shall be transferred to the Bishop of Rupert's Land in trust for the Incumbent of the said Mission.
(f) The land held by the C.M.S.F. Committee for the C.M.S. in connection with the Mission of Westbourne shall be transferred to the Bishop of Rupert's Land in trust for the incumbent of the said mission.

(g) Any sum obtained from the sale of such lands in these five Missions including Westbourne shall be invested and all proceeds from such investment as well as from any rentals of the lands shall first be applied as an endowment for the special Mission with which they are connected, but if in any case £100 has been thus secured for any Mission then any surplus over this shall be applied, if necessary to make up any deficiency in the £300 for the three Missions of St. Andrew's, St. Clement's and St. Peter's.

(h) If there shall be any surplus above what is needed to make up the said £300 per annum, then such further surplus shall go to the increase of the salary of the Incumbent of the Mission or Parish with which the land is connected.

(i) The Incumbents of these Missions shall be entitled to the same advantages from the Home Mission Fund of the Dioceses as other Incumbents having their Grants from the S.P.G. or other source instead of the Home Mission Fund.

(j) The Bishop may with the approval of the Executive Committee invest part of the proceeds of the lands in a grant towards a brick or stone parsonage provided that such grant shall not exceed one half of the cost of such parsonage and that with such Grant it be free of debt.

(k) The house in St. Peter's Parish occupied by Archdeacon Cowley and the adjacent lot of land shall be for his use as long as he required them and shall remain at the disposal of the society.
(1) To provide for any unforeseen rise in the value of any of the land, the Bishop may draw up a scheme for the employment of any proceeds of these lands in any Parish or Mission beyond $1200 a year and such scheme shall determine the same provided it shall receive the sanction of the Finance Committee of the C.M.S. but such scheme shall not take effect except so far as it has the consent of the Incumbent of the Mission, till the first vacancy in the Incumbency of the mission. In any such disposition of the surplus over $1200 provision shall first be made if necessary for the spiritual needs of the Parish or Mission by sub-division or otherwise but after that the proceeds shall be employed in combining to render any Mission or Missions of the C.M.S. within the Diocese of Rupert's Land self-supporting.

(m) In the case of people in any Mission in the opinion of the Mission Board of the Diocese of Rupert's Land not doing their part or being unable adequately to assist in the supply of them to the means of grace, it shall be lawful for the Bishop on the recommendation of the Mission Board to add to such Mission an additional District, so as that, however, the said Mission shall have Divine Service at least on the alternate Sunday.

(n) In view of the special circumstances of St. Peter's requiring the presence of the Reverend B. McKenzie and of his being unable with his large family to live on a less sum than £150 per annum - the C.M.S. and the Home Missions of the Diocese shall contribute in equal whatever may be wanting above the £100 from any deficiency in the contribution of the people."

Moved by Reverend Cannon O'Meara and carried "That the Report as read be adopted and forwarded to the Parent Committee."
Appendix C: Extracts from Rev. James Hunter's Indents, 1855 and 1856, Church Missionary Society Archives

Extracts from Reverend James Hunter's Indents
Rapids Mission, December 19, 1855 (C.M.S.A. A.81)
400 panes of good window glass 9¼" x 8", packed carefully in 4 small boxes and marked glass
8 gals. oil for painting in a tin can
1 cwt. white lead paint
10 lbs. blue paint
10 lbs. blue paint
10 lbs. green paint
20 lbs. Spanish brown paint
15 lbs. yellow paint
14 lbs. black paint
2,000 clasp nails 20°
2,000 clasp nails 10°
1 keg shingle nails
200 spike nails, assorted
500 screw nails
1 Jack plane
1 cwt. sheet iron for stove pipes
30 sheet tin
20 lbs. putty
1 putty knife
1 glazing diamond
1 doz. brasses (?) for rolling up window blinds
1 doz. brass racks for rolling up window blinds
4 room door locks with brass handles
3 latches and catches with handles and screws.

Signed J. Hunter
Extracts from December 6, 1856. Indent: Grand Rapids
(C.M.S.A., A.81)
8 gallons linseed oil for painting
1 cwt. white lead paint
10 lbs. green paint
20 lbs. Spanish brown paint
4 lbs. black paint
2,000 clasp nails 20°
2,000 clasp nails 10°
1,000 clasp nails 6°
1,000 spike nails
20 lbs. putty
2,000 lbs. good thick glass
20 sheets large size tin
Pte Account
20 yards dark carpet about 25.4?
Appendix D

Documents Relating to the Proposed Construction of Donald Ross' House.
William G. Lane Collection, P.A.M., M.102

Unfortunately, there does not exist any plans, estimates, or accounts concerning the construction of the St. Andrew's parsonage. However, there does exist, in the William G. Lane Collection Microfilm reel M.102 (P.A.M.) a valuable set of plans and estimates for a house of similar design and scope, built by Duncan MacRea in 1854 for the widow of Mr. Donald Ross. Donald Ross was a retired Chief Factor, residing at Lower Fort Garry. He died in 1852, prior to the construction of his new house.

The substance of what the late Donald Ross told me about or concerning the Stone House which he intended building.

The foundation to be sunk seven feet 4 Inches
The first 15 inches to be filled up with Small stones and Grouted Lime. The Earth to be taken out of the whole extent of the building to the depth of six feet one Inch. One Course of Fifteen inch high four feet thick to be built on the course of small stones and grouted lime - on which the Sleepers are to be laid. Having a space of Fifteen Inches between the Sleepers and the Earth. The flooring and Sleepers ten Inches in height leaving four feet from the flooring to the level of the surface outside.
The wall from the surface of the ground Fourteen feet high.
The length first proposed was Sixty feet.
He spoke afterwards of taking off Five feet (say to be 55)
The breadth thirty feet inside.
The windows in the upper storey or Rooms twenty four panes largest size Glass
The lower windows twelve panes largest size Glass.
A Girdle of oak to be put in the building over the lower windows and the same over the upper windows
The Beams oak.
The stones for corners, doors and windows to be cut
Two chimneys the front to be cut stones
The two hearths to be cut stones
I undertook to quarry Sixty Toises? - He promised to take seventy if I would have them. He ordered me to plant four posts ordering at the same time the stones to be laid twenty feet from the posts round the building
The stones were to be hauled this winter to commence the building as soon as the Ice would be sufficiently thawed.
James Vallee is to supply 300 bushels of lime
Donald McDonald is to supply 300 bushels of do----
A place to be made for the lime to keep it from the water.
The sand for the mortar was [or is] to be taken up this winter.
He spoke of getting timber for the scaffolding, this winter - but did not speak of having made any agreement for getting the same.
The House is to be covered with cedar shingles.
A drain from the cellar to the River one foot square built with stones...viz flat stones in the bottom. The sides to be built with stones and mortar. The top covered with stones and mortar.

Signed Duncan MacRae

Cost Estimates

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<th>Description</th>
<th>£</th>
<th>S</th>
<th>D</th>
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<td>8 pieces of squared Oak 27 feet long for wall plates</td>
<td>1</td>
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<tr>
<td>8 pieces squared Oak 30 feet long</td>
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<td>For fitting and putting up the same</td>
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<td></td>
<td></td>
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<tr>
<td>52 pieces of Pine 19 feet long 8 inches by 3 inches for couples</td>
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<td>For making and putting up same</td>
<td>3</td>
<td>0</td>
<td>0</td>
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<td>363 Boards for Sarking the roof</td>
<td>8</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>Description</td>
<td>E</td>
<td>S</td>
<td>D</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------------</td>
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<td>---</td>
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<td>For joining grooving and nailing the Sarking 16,000 shingles</td>
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<td>For nailing on the shingles</td>
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<tr>
<td>For making scaffolding for the same</td>
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<tr>
<td>For 20 Sleepers 30 feet long Oak</td>
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<tr>
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<td>1</td>
<td>15</td>
<td>0</td>
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<tr>
<td>25 oak beams 30 feet long 9 inches by 4 for the first floor</td>
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<td>0</td>
<td>0</td>
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<td>0</td>
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<tr>
<td>255 planks for the first floor</td>
<td>6</td>
<td>7</td>
<td>6</td>
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<tr>
<td>Joining, grooving and nailing down the same</td>
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<td>0</td>
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<tr>
<td>25 pine beams for the upper floor 30 feet long 8 inches by 4</td>
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<td>0</td>
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<td>Arranging and putting in the same</td>
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<td>0</td>
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<tr>
<td>1584 ten feet laths 1 inch broad for the lower flat</td>
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<td>9</td>
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<td>For nailing on the same laths</td>
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<tr>
<td>255 boards for ceiling under the beams of the lower flat</td>
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<td>Ceiling Workmanlike</td>
<td>8</td>
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<td>For wood making and hinging and doors Lower Flat</td>
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</tr>
<tr>
<td>Locks for the same</td>
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<td>16</td>
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<tr>
<td>Wood and making of 8, 9 pane windows</td>
<td>8</td>
<td>2</td>
<td>0</td>
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<td>Glass for the same</td>
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<td>7</td>
<td>3</td>
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<td>10 lbs. of putty</td>
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<td>6</td>
<td>8</td>
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<td>7</td>
<td>8</td>
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<tr>
<td>For putting down the same</td>
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<td>4800 laths for partitions and ceiling</td>
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<td>Glass for the same at 90° per pane</td>
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<tr>
<td>Description</td>
<td>L</td>
<td>S</td>
<td>D</td>
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<tr>
<td>----------------------------------------------------------------------------</td>
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<tr>
<td>Locks for the same, 10/15 Glass pane for same</td>
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<td>2</td>
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<tr>
<td>Wood and making of 8 doors Upper Flat</td>
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<td>0</td>
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<tr>
<td>Locks for the same</td>
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<td>26 lbs. putty for the upper windows</td>
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<td>60 Boards for wash board</td>
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<td>For planing and putting in the same</td>
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<td>320 feet of Cornice upstairs 1/6 per yd.</td>
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<td>For plastering the entire house say</td>
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<td>0</td>
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<tr>
<td>For wood and making of stairs</td>
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<tr>
<td>255 boards for the upper flooring</td>
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<td>2 kegs of shingle nails</td>
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<tr>
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<td>Scratched on total</td>
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Front view facing the River or East and West

Donald Ross House: The William D. Lane Collection, Provincial Archives of Manitoba
WILLIAM DOUGLAS LANE II A BUSINESS DOCUMENTS 1835 - 1875
and undated M.G. 19, A 40

William Douglas Lane Collection, Provincial Archives of Manitoba
Upper Floor

Lower Floor

WILLIAM DOUGLAS LANE II A BUSINESS DOCUMENTS 1835 - 1875 and undated M.G. 19, A 40

William Douglas Lane Collection, Provincial Archives of Manitoba
Mr. Cockran has 13 Chains frontage on each side of the River. The house and farm is on the West side, and on the East side is land covered with wood, chiefly poplar. The following sketch will perhaps make the matter easy for apprehension:
Survey of a cultivated lot of land, the property of the Rev. W. Cockran, situated at the Grand Rapids Red River Settlement

Contents of the enclosure, as marked by the thick black line, amount to 29 Acres, 1 Ro. d., 29 3/5 Poles

Hampden C. D. Moody

Chain Bearers:
- Priv. Robert Penton
- Undecipherable

Figure 2:
Church Missionary Society Archives, A. 85
Fig. 3: Plan of the Parish of St. Andrew's 1875 (Provincial Archives of Manitoba).
Fig. 4: St. Andrew's Church - 1860
Sketch made by Nanton Marble, Provincial Archives of Manitoba.
Figure 5: A "Carron" Stove.

William Douglas Lane Collection, Provincial Archives of Manitoba
Bibliography

Primary Sources

The Microfilmed Archives of the Church Missionary Society
(C.M.S.A.)

The microfilmed archives of the Church Missionary Society, North West America Mission, were an invaluable source of information to this project. This collection contains some forty-eight reels of microfilm of which a good number yielded relevant information. In particular the correspondence and journals of the resident Red River clergy proved illuminating, including Archdeacon Wm. Cockran, Rev. Robert James, Rev. W.W. Kirby, Rev. James Hunter, Rev. Joseph Gardiner, Rev, John Grisdale, Rev. Richard Young, Rev. Abraham Cowley, and Bishops David Anderson and Robert Machray.

The C.M.S.A. are accompanied by a finding aid. Unfortunately its organization is confusing and therefore of limited value. Furthermore, the pages in the journals and correspondence are not paginated and all reference in the finding aid is given in an approximate distance into the reel.

Reel Nos.

A75  Letter book, and individual correspondence outgoing 1852-1887
A76 & A77 Letter book, despatches, outgoing 1821-1882
A78 - A81 Mission book, incoming letters 1882-1876
A81 - A104 Original letters, journals and papers, incoming 1822-1880
A109 - A112 Letters, journals and papers, some private
1890-1906

The Parish Records of the Parish of St. Andrew's (S.A.P.V.M.)
Being the minute books of the St. Andrew's Parish Vestry and
Annual Parish Meetings 1890-1943, stored at St. Thomas
Rectory, Lockport and at the Synod Office at St. John's
Cathedral, Winnipeg.

This collection, which is a combination of longhand and type­
script minutes, is an invaluable source of information on the
parsonage. The vestry minutes in particular provide some
concrete details as to renovations and additions to the
building. The history of the parsonage, between 1890 and
1943 when it was sold, can be readily traced through these
volumes. Dates along with some details as to the alterations
are included. The names of individuals and companies who
partook in the various renovations are also noted. The
debate that surrounded the sale of the building to private
interests in 1943, and the almost singular struggle for the
retainment of it for church use by a Miss Hay, is very well
documented. These volumes are in short an invaluable, and
until now, an untouched source on the parsonage.

These parish records also contain some valuable information
on the workings, that is, the financial and business workings,
of a parish. This includes the hiring of clergy, and numer­
ous other problems faced by a small rural parish.

The Archives of the Ecclesiastical Province of Rupert's Land
(R.L.A.)
A collection of rare monographs, histories, memoirs, journals,
periodicals, and some private and church papers. This col­
lection was largely assembled by the former archivist of the
Ecclesiastical Province of Rupert's Land, the Rev. T.C.B.
Boon, the author of The Anglican Church from the Bay to the
Rockies. While there is "precious little"* on the parsonage, this collection does provide some background and period material.

The collection of Church Missionary Society Intelligencers is especially helpful, although this collection is incomplete, as it facilitates in the examination of Red River correspondence. The R.L.A. also contain an account book from the parish of St. Andrew's, 1844-1854, which details the expenses of building the Church 1845-49. There is, however, no indication as to whether some of the expenses were incurred in building the parsonage.

The Archives of the Hudson's Bay Company (H.B.C.A.), stored in the Public Archives of Manitoba, at Winnipeg. The Hudson's Bay Company was the sole proprietor and government in Rupert's Land prior to the Deed of Surrender in 1869. The Red River Settlement was administered through a Governor and Council (of Assiniboia), who were appointed by the Governor and Committee in London. In 1820 Rev. John West was sent out to Red River by the Church Missionary Society with the blessing of the H.B.C. West also received a chaplain's salary from the Company. Throughout the following years of Company rule, 1821-69, the Anglican Church in Rupert's Land received varying degrees of moral and financial support from the Company. The archives of the Hudson's Bay Company contain a number of communications between the representatives of the Church in Rupert's Land and representatives of the Company in North America and England.

A.5/17 London Correspondence Books outward, General
A.5/18 Series 1850-1854
A.6/29 London Correspondence Books, outward, Official
A.6/30 Series 1850-1854

*The R.L.A. as described by Mr. John Bovey, archivist of the Ecclesiastical Province of Rupert's Land.
<table>
<thead>
<tr>
<th>Code</th>
<th>Description</th>
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<tbody>
<tr>
<td>A.10/30 -</td>
<td>Non-indexed bundles of original letters coming into the H.B.C. office in London, including some for the Church Missionary Society.</td>
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<tr>
<td>A.10/33</td>
<td></td>
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<tr>
<td>A.11/95</td>
<td>London, Inward correspondence from Winnipeg, 1829-1862</td>
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<tr>
<td>A.11/96</td>
<td></td>
</tr>
<tr>
<td>B.235/a/15</td>
<td>Being &quot;extracts&quot; from C.F. Black's (Red River) private journal June 16, 1851, to June 13, 1854. For the most part this journal contains the goings on of company business; that is, it notes the arrival of boat brigades and various H.B.C. personnel. There are also a few personal remarks.</td>
</tr>
<tr>
<td>B.235/b/5</td>
<td>Memoranda from Red River to other H.B.C. posts: York Factory, Norway House and Lachine. They are chiefly concerned with the fur trade (1849-1957)</td>
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<tr>
<td>B.235/b/6</td>
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<tr>
<td>B.235/d/122</td>
<td>Red River - inventories, bills payable, invoices</td>
</tr>
<tr>
<td>B.235/5/124</td>
<td>Red River settlers' accounts</td>
</tr>
<tr>
<td>B.235/d/129</td>
<td>Credit and debit balances of Red River settlers, including the Bishop of Rupert's Land and the Protestant missionaries (1851-52)</td>
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<tr>
<td>B.235/d/131</td>
<td>Lower Red River inventories</td>
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<tr>
<td>B.235/d/133</td>
<td>Red River accounts officer including Protestant missionaries (1852053)</td>
</tr>
<tr>
<td>B.235/d/137</td>
<td>Bills payable by C.F. Black to Red River settlers</td>
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<tr>
<td>B.235/d/138</td>
<td>Bills receivable</td>
</tr>
<tr>
<td>B.239/ee</td>
<td>York Factory invoices marked for Red River 1850-56</td>
</tr>
<tr>
<td>B.235/Z/1</td>
<td>Being packet lists, indents, bills of lading, invoices of supplies, Red River importations, cancelled promissory notes, etc. incomplete 1953</td>
</tr>
<tr>
<td>B.235/Z/2</td>
<td>Pay lists, miscellaneous accounts. Includes some accounts with Protestant missions.</td>
</tr>
<tr>
<td>B.235/Z/3</td>
<td>Red River miscellaneous: including agreements with the H.B.C., lists of Protestant and Catholic</td>
</tr>
</tbody>
</table>
missions, stores accounts.

B.239/k Minutes of Council of the Northern and Southern Departments 1849-52. These councils set the policy and direction of the Company in North America. They approved and brought forward resolutions dealing with every aspect of H.B.C. business. This included Company policy in relation to the Protestant missions, including financial support.

B.303/d/l Lower Fort Garry Sundry Accounts.
D.4/43 to (1851-1854) These volumes contain copies of Sir George Simpson's correspondence outward to various individuals connected with the H.B.C. in Rupert's Land and in England, as well as letters to individuals unconnected with the Company. Of the latter, the Bishop of Rupert's Land is one. Each volume contains approximately 300 pages, complete with an index.

D.5/27 to (1851-1855) A collection of inward correspondence to H.B.C. Governor-in-Chief in Rupert's Land, Sir George Simpson. The collection contains letters from numerous Red River residents: Bishop of Rupert's Land, E. Colvile, John Black, Alex. Ross and many others. The D.5/ series is also indexed.

E.6/2 Register B - Land Register Book
E.6/7 H.B.C. Land Memoranda Book
E.6/9 H.B.C. Land Memoranda Book

The Papers and Collections on the Red River Settlement Deposited in the Public Archives of Manitoba
Abraham Cowley Papers
Transcribed copies of two letters to Rev. Mr. Rice, Vicar
of Fairford, Gloucestershire, England, by Abraham Cowley, dated January 12, 1843, January 19, 1851. This scanty collection does not contain actual reference to the parsonage but it does give some insight into the life of a missionary in Red River.

Cowan Diaries
One reel of microfilm which contains the diary of Dr. Wm. Cowan of Red River, 1852-71. The diary contains a day-to-day record of the flood of 1852. Cowan's diary also contains a day-to-day account of his travels through the settlement.

Ross Papers (Alex. Ross Collection)
Alexander Ross (1783-1856) was an author* fur trader, and a prominent citizen of Red River. In 1813 he married Sarah, a daughter of an Oregon Indian Chief. They had thirteen children.
A large part of the collection consists of letters from one of Ross's sons, James, who left Red River in 1851 to go to school in Toronto. These private letters contain some valuable insight into life at Red River.
There is also a letter from Henrietta Black, the wife of the Presbyterian minister John Black, and a daughter of Alexander Ross, dated Kildonan, January 28, 1854, which includes a good description of the interior of the Kildonan manse, which was built at approximately the same time as the St. Andrew's parsonage.

Samuel Taylor's Journal - 1863-1869
The Red River section of the journal begins in 1863, and after this date there are a few references to St. Andrew's Parish. Samuel Taylor helped to build stone houses for Thomas Barr and Rev. Abraham Cowley.

*See A. Ross, Red River Settlement.
William Kennedy Papers

William Kennedy, a retired H.B.C. officer, came to Red River in 1861. He took up residence in the Parish of St. Andrew's (Lot 63), the lot adjacent to the church property. However, there is no reference in the papers to the parsonage.

Baptismal, Marriage and Birth Records for the Parish of St. Andrew's.

Provincial Archives, British Columbia, Donald Ross Collection.

Legal Transactions - dealing with the property on which the rectory stands and the surrounding area

Through the co-operation of the Winnipeg Land Titles Office (W.L.T.O.) the researcher has been able to trace the ownership and various divisions of the land from its present owner, Her Majesty the Queen (Government of Canada), to its original grantee, the Lord Bishop of Rupert's Land (1876). Prior to 1876, Lot 62 St Andrew's, on which the parsonage stands, was held by the Church of England under the jurisdiction of the H.B.C.

Municipal Tax Record Office, Selkirk, Manitoba

These records gave the legal description of the property and its Certificate of Title number, which is essential in order to trace the land transfers throughout the Winnipeg Land Titles Office.

Oral Sources

Rev. Robert L. Brownlee

Rev. Brownlee is the present rector for St. Andrew's. He was instrumental in the production of this report by his granting access to valuable Parish records in his care. Rev. Brownlee also helped the researcher in contacting present
and former St. Andrew's parishioners.

Rev. Taylor was rector at St. Andrew's for three years, 1929-31. He never resided in the building, but he visited its interior on numerous occasions.

**Mrs. Anne Bayer** - Interview, October 13, 1977.
Mrs. Bayer, a spry octogenarian, had the earliest recollection of the building (1913-1914 circa).

**Albert Bryerly** - Interview, October 16, 1977
Mr. Bryerly, a painter-decorator, was involved extensively in the renovation program of Mr. Dunlop in 1965-66.

**Leonard Johnson** - Interview, February 19, 1978
Mr. Johnson was a son of Mr. and Mrs. Marvin Roy Johnson who purchased the building in 1948. He resided in the old parsonage with his family until 1965.

**Mrs. Ena Balderstone** - Interview, October 21, 1977
Mrs. Balderstone has spent most of her 65 years in or near St. Andrew's. She grew up in the parish and attended St. Andrew's Church and School.

**Mr. Stanley Fryer** - Interview, November 28, 1977
Mr. Fryer resided in the parsonage building during the Brotherhood of the Cross era, 1936-37.

**Mr. William H. (Bill) Hart** - Interview, January 5, 1978.
Mr. Hart, now 87 years old, was a longtime member of the St. Andrew's vestry (48 continuous years).

**Mr. Charlie Gessner** - Interview, October 17, 1977
Mr. Gessner was born, and grew up, in the Parish of St. Andrew's,
and attended the church and school of St. Andrew's. He was a friend of one of Rev. Hoodspith's sons.

William C. Gessner
Mr. Gessner is a longtime resident of the Parish. He has taken an avid interest in the history of the church and parish, and was most helpful to the researcher in contacting potential sources.

Mrs. Saxton and Barnett - Interview, October 21, 1977
A mother and daughter combination. They have lived in and about St. Andrew's for many years and attended numerous church and parish functions in the parsonage.

Contemporary Newspapers
The Nor'Wester
"A political, commercial and family newspaper."
Red River's first and only newspaper prior to the Red River uprising in 1869-70. The Nor'Wester was first published on December 28, 1859 by William Buckingham and William Coldwell. In its prospectus and through its columns The Nor'Wester was openly in favour of, and encouraged, the establishment of a constitutional government in Red River. It opposed the rule of the H.B.C.
The Nor'Wester also contains local news, including notes on the progress of the Protestant settlement in Red River.

Winnipeg Free Press
June 29, 1934, an article on the old St. Andrew's School, with two paragraphs on the condition of the rectory.

Winnipeg Tribune
June 29, 1934, an article headed "St. Andrew's School" contains a description of the rectory.
April 21, 1943, a report on the sale of the rectory headed "St. Andrew's."

Allsopp, Bruce

Anderson, Bishop David

Begg, Alexander
History of the North-West, Toronto, 1894.

Bond, J. Wesley
Minnesota and Its Resources: To which are Appended Camp File Sketches or Notes of a Trip from St. Paul to Pembina and Selkirk Settlements on the Red River of the North, New York, 1853.

Boon, T.C.B.
The Anglican Church from the Bay to the Rockies, Toronto, 1962.
"The Archdeacon and the Governor," in the Beaver, Outfit 298 (Spring, 1968).

Bullock, Orin

Candee, R.M.
"Clio and the Ship of Theseus. The Role of Historians, Architectural Historians, Curators and Educational Interpretations in Preservation," Sharron Timmons, ed., Preservation and Con-
Corbett, Rev. G.O.

Czubuka, M.P.

Dawson, S.J.

Demos, John

Foster, John E.

Government of Manitoba, Historic Resources Branch

Great Britain
Hargrave, Joseph James
Red River, Montreal, 1871.

Hart, A. Tindel

Hind, Henry Youle

Kaye, Barry

Livermore, Carol

Machray, Robert
Life of Archbishop Machray, Toronto, 1909.

MacLeod, Margaret, ed.

Martin, Archer
The Hudson's Bay Company's Land Tenures, London, 1898.

Martin, Chester
Morton, A.S.
History of the Canadian West to 1871, London, 1939.

Morton, W.L., ed.
Introduction to London Correspondence Inward from Eden

Mountain, (Bishop George Jehosophat)

Oliver, E.H.
The Canadian North West, Ottawa, 1914.

Osborne, M.S.

Pannekoek, Frits

Ross, Alexander
The Red River Settlement: Its Rise, Progress and Present

Ryerson, Rev. John
Hudson's Bay: Or a Missionary Tour in the Territory of the Honourable Hudson's Bay Company, Toronto, 1855.

Schmidt, Anita E.

Siebert, John Selmar
Modern Stone Cutting and Masonry, New York, 1896.

Stanley, G.F.G.
The Birth of Western Canada, London, 1936.

Stock, Eugene
History of the Church Missionary Society, London, 1899

Sturgis, Russel
A Dictionary of Architecture and Building, New York, 1901.

Spry, Irene M.
The Palliser Expedition: An Account of John Palliser's British Western America Exploration Expedition, Toronto, 1963

Taylor, W.H.

Thomas, L.G.
Tucker, Sarah

Wade, Jill

Warkentin, John and Russells, Richard

Wilkinson, Maurice P.
Photograph: No. 1
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1850s
Subject: Miss Davis' School
Remarks: Miss Elizabeth Blight, Assistant Archivist, Provincial Archives of Manitoba, suggests this photo was taken in the 1880s. However, tree growth and general appearance about the buildings, suggests to this author that the late 1850s or perhaps early 1860s are more probable dates.
Photograph: No. 2
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1932
Subject: Miss Davis' School
Photograph: No. 3
Reference: Provincial Archives of Manitoba
Photographer: H.L. Hime
Date: October, 1858
Subject: St. Andrew's Parsonage
Photograph: No. 4
Reference: Unknown
Photographer: Unknown
Date: 1877-78
Subject: St. Andrew's Parsonage
Photograph: No. 5
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1906
Subject: St. Andrew's Parsonage
Photograph: No. 6
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1910
Subject: St. Andrew's Parsonage
Photograph: No. 7
Reference: Rupert's Land Archives - Provincial Archives of Manitoba
Photographer: Unknown
Date: Unknown, most likely after the turn of the century
Subject: St. Andrew's Parsonage
Photograph: No. 8
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1929
Subject: St. Andrew's Parsonage
Photograph: No. 9
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: June, 1934
Subject: St. Andrew's Parsonage
Representing Mrs. Cochran teaching in her own home 1827.
Photograph: No. 10
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: June, 1934
Subject: St. Andrew's Parsonage
Representing Hon. John Gunn, Rev. Mr. and Mrs. Cochran teaching in first school.
Photograph: No. 11
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: June, 1934
Subject: St. Andrew's Parsonage
Archbishop Matheson addressing gathering
Photograph: No. 12
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: July, 1938
Subject: St. Andrew's Parsonage
Photograph: No. 13
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1963
Subject: St. Andrew's Parsonage
Photograph: No. 14
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1968
Subject: St. Andrew's Parsonage
Photograph: No. 15
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1966
Subject: St. Andrew's Parsonage
Photograph: No. 16
Reference: Provincial Archives of Manitoba
Date: 1968
Photographer: Unknown
Subject: St. Andrew's Parsonage
Photograph: No. 17
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: 1970
Subject: St. Andrew's Parsonage
Photograph: No. 18
Reference: Provincial Archives of Manitoba
Photographer: Unknown
Date: n.d. ca. 1968
Subject: St. Andrew's Parsonage