

John Paterson Smyth “Dokker”

by John Paterson-Smyth

The Venerable John Paterson-Smyth, B.D., LL.D., Litt.D., D.C.L., Archdeacon of Montreal, was born John Smith on 2 February 1852, the son of Jane (Paterson) and George Smith, a subconstable of police, in the parish of Kenmare, Ireland.

The Smith (Smyth) name is indicative of an Anglo-Irish background, and the name Paterson suggests a Scottish strain. The Paterson-Smyth surname was adopted by John later in life for purposes of authorship.

John felt called to the ministry of the Church of Ireland (Anglican). He entered Trinity College, Dublin, and was an honour student, being awarded, among other prizes, “The Senior Moderator Gold Medallist in Mental and Moral Philosophy.” He was ordained deacon in 1880, priest in 1881, and served a curacy at Lisburn Cathedral 1880-1883.

He married Anne Josephine Ferrar on 30 July 1884. There were six children: William Hugh (died 1901), Charles, Marjorie, Kathleen (died in infancy), Jessie, and Geoffrey. John was in charge of the parish of Harold’s Cross, Dublin, 1883-1888; Vicar of Christ Church, Kingstown (now Dun Laoghaire) 1888-1902; Rector of St. Anne’s Church, Dublin 1902 - 1907. During this time he was chaplain to the Viceroy of Ireland, and Professor of Pastoral Theology in Trinity College, Dublin.

In 1907 he moved wife and family to Montreal, Canada, where he became the Rector of St. George’s Church, Dominion Square (Place du Canada) where he again attracted a large congregation and continued to write books. He resigned from the Rectorship on 25 April 1926, and died on 14 February 1932 having just passed his eightieth birthday.



A man of wit and charm, he was noted as a preacher and wrote some twenty-three books for a wide audience. There were few Christian households that did not have one or two books by “Paterson-Smyth”. Four great themes exercised his thoughts: the Bible, Social Service, Church Reunion, and The Hereafter. He wrote so that the ordinary reader could understand. A number of his books were translated into foreign languages, especially “A People’s Life of Christ”, “The Story of St. Paul’s Life and Letters”, and “The Gospel of the Hereafter”.

He proclaimed it to be the supreme duty of a Christian to think the best and to believe the best of all men. It is said that no beggar appealed to him in vain. He predicted in 1900 the establishment of homes for the aged. He foresaw the time when governments would pay universal old age pensions. He urged the development of public housing for the poor. He thought that the twentieth century would solve many social problems.

He had a deep interest and belief in life after death, all the more poignant for the fact that his eldest son William Hugh Ferrar Paterson-Smyth was drowned at the age of 16 in 1901. William’s maternal grand father was William Hugh Ferrar, a brilliant scholar, Fellow of Trinity College, Dublin, who died at the age of thirty-five. The



Irish Ferrars are thought to be connected to Nicholas Ferrar, founder of the Little Gidding community in the seventeenth century. Dr. Paterson-Smyth dedicated "A People's Life of Christ" to "my boy in the unseen." His book on the Hereafter comforted a great many families which had lost sons in the First World War.

His life and subsequent "nimbus" dominated his own generation and many people ever since. He bred in all a deep religious faith, a sense of joyous living and a lively sense of humour, as well as a deep sense of duty and responsibility. He represents the best of Nineteenth Century learning and culture: very positive, very uplooking, very triumphant. One would wish to have known him personally. But one can meet him still on the pages of his books, written so that we can understand God's love and God's goodness. May he and all his dear people rest in peace.

Books by Archdeacon John Paterson-Smyth B.D., LL.D., Litt.D., D.C.L.

1.	The Old Documents and the New Bible	1890
2.	How to Read the Bible	1896
3.	How We Got Our Bible	1899
4.	Social Service Ideals	1900
5.	The Preacher and His Sermon	1907
6.	The Gospel of the Hereafter	1910
7.	How God Inspired the Bible	May 1910
8.	Myself and Other Problems	1910
9.	The Bible in the Making	1914
10.	God and the War	1915
11.	God, Conscience and the Bible	
12.	A Syrian Love Story	1915
13.	The Story of St. Paul's Life and Letters-Easter	1917
14.	A People's Life of Christ	March 1921
15.	On the Rim of the World	1922
16-21.	The Bible for School and Home (six volumes)	1922-3
22.	A Boy's and Girl's Life of Christ	Sept. 1928
23.	Marriage and Romance	June 1930

Confirmation Instructions by Charles Paterson-Smyth

Lent 1926

Mt Royal Cemetary, Montreal
Plot: Sec L, 2082-A



Anne Josephine Ferrar "Nanno"

by *John Paterson-Smyth*



Anne (Annie) Josephine Ferrar (1864-1941) was a daughter of the Rev. William Hugh Ferrar (1835-1871)(q.v.). William Hugh, a brilliant scholar with prospects of a great career, died at the age of 35 in Australia of consumption. It was a terrible blow to the Ferrar family, nor would it be the last death among Ferrar males.

Annie Josephine, who came to be known as "Nanno" among her family, married the Rev. John Smyth on 30 July 1884. She would have been 20 years old at the time, twelve years his junior. They had six children: William Hugh Ferrar (II), Charles, Marjorie, Kathleen (died in infancy), Jessie Alice, and Geoffrey (Larry).

The Happy times were the years that "Dokker" (John) and "Nanno" were first at Harold's Cross, Dublin (1883-1888) and then at Christ Church, Kingstown (Now known as "Dun Laoghaire") (1888-1902), when the children were growing up. One of the artifacts to survive are the nursery copies of "Christ Church Vicarage Magazine" with enticing articles such as doggerel verse by "Dokker" and articles contributed by Charlie ("The Adventures of B. Holmes") and an artist's page by Marjorie and others. The magazine was prepared by the children themselves and put into booklet form for the others to read.

The sudden death by drowning of William Hugh in August 1901 devastated Nanno, not only at the time, but also for years afterward. In 1902 The Rev. John Paterson-Smyth was appointed Rector of St. Anne's Church, Dawson St., Dublin and the whole family moved into a large Rectory adjoining the church. It was here that some school boarders labeled John "Dokker" (presumably a corruption of "Doctor".) It was about this time that John adopted the name "Paterson" in "Paterson-Smyth". "Paterson" had been his mother's maiden name. In 1907 John got the call to move to St. George's Church, Montreal, Canada.

Jessie wrote years later of her mother's reaction to the move to Canada. "Besides being British, she was also very conscious that she came from unusually blue blood and "the Colonies" and their inhabitants were of distinctly lower stature." She was always afraid her children would develop "vulgar American habits ("such as wearing galoshes") ("What price the golden glow p. 21 by Jessie A. Hughes.)



After the move to Montreal, Nanno still depressed by the sudden death of William Hugh in 1901, began to consult spiritualist "mediums". Some of the correspondence between Charlie and her self has been preserved. Some of the letters (May 1932-1937) tell of many séances "Back of the Mountain" (Mount Royal?) were directed either by a Mrs. Tanks or by a Mrs. Benellack. Nanno tells of meetings with Will and Dokker (died Feb. 1932). They are together as father and son. Dokker is growing younger and very much to the fore. He is described as a "big" man who is "re-arranging heaven". At one séance "We (Nanno and friends) meet personages such as Sir Arthus Currie K.C.M.G. (a war hero and later Principal of McGill University, Montreal), Queen Victoria, and even Gladstone (British Prime Minister, 19th Cent.). Later Dokker becomes concerned about the impending abdication of King Edward VIII and is described as he (Dokker) being in the same room when Edward made his abdication address on radio. Edward is defended as being honest and not a hypocrite, although he had a lot of growing up to do before "passing over" (dying)!

It may seem strange that a woman of such fine breeding and station would be subject to the wiles of these spiritualist operators. Nanno herself wrote a letter on 22 December 1936 that she wished "we had more definite results,

but there is quite enough to keep me so happy and contented to take away all my fear of what is before us when we get through." For a person who had to bear the loss through death of all the male members of her family during her lifetime, including a child Kathleen, who died in infancy, and her grand daughter Judy at the age of 2 years, one can only rejoice that she was consoled by her firm belief in the loving Heavenly Father and the lively existence of those who have "passed over".

Nanno died on the Canadian Thanksgiving Weekend 13 October 1941 in her 80th year and was buried in the same grave as Dokker in Mount Royal Cemetery, Montreal (plot: Sec. L 2082-A). The grave also encloses the remains of Geoffrey and his wife Carol Ross (1940) and their daughter Judy (1940)

I will be forever grateful to my grandmother who in her will dated 12 Feb 1941, divided her estate between Marjorie (Wilson) and Jessie (Hughes), one quarter to each, and one half to be divided between Winifrede (Paterson-Smyth), Mary (my sister,) and myself, one sixth to each. In addition, all the book royalties from the books of Archdeacon John Paterson-Smyth were to be divided between my sister and myself. This generous bequest made it possible for Mary to obtain the training to become an Occupational Therapist and I to attend the University of Toronto and Trinity College in the education for the priesthood. May she and all the souls of all the family faithful rest in peace.



John Paterson-Smyth,
grandson.



Nanno & Dokker

Jessie Alice Paterson-Smyth

by John Paterson-Smyth

Jessie Alice (Paterson-Smyth) Hughes was the third surviving child of John Smyth and Annie Josephine Ferrar. She was born in 1894 in Kingstown, Ireland (now Dun Laoghaire) and died in 1971.

She thought of herself in later years as having an unhappy childhood largely because her brother Charles was seven years older than she was, and her sister Marjorie was five years older. Her younger brother Larry (Geoffrey) was eight years younger. Nevertheless, she proved to be the mainstay of the family in later years making trips from St. Louis, Missouri to Montreal to keep in touch with her mother after her father's death in 1932. Charles, who was in Prescott, Ontario, and then New York State, was also attentive.

Jessie has typewritten a 206 page document entitled "What price the Golden Glow" which touches on all aspects of her life from her childhood to the days with her husband Arthur in a retirement home in St. Louis, Missouri. It is delightfully irreverent about a very busy life and shows wise insight into the process of growing old gracefully.

Jessie came to Canada with the family in 1907. She attended Montreal High School, Bishop Strachan School in Toronto, and McGill University. In 1912 her sister Marjorie married Harold A. Wilson, a physicist. The marriage took place at Cap a L'Aigle on the St. Lawrence River, and Jessie was the only bridesmaid. In 1915 she went to visit her sister and brother-in-law living in Houston, Texas where Harold was a professor at the Rice Institute. She met her future husband, Arthur Hughes, at a lecture. Arthur was a Welshman and a physicist. They were married on 15 July 1919 on the steps of the family cottage on Great Chebeague Island, Casco Bay, Maine. The honeymoon trip was to Colorado.

Arthur was offered a position at Queen's University, Kingston, Ontario and they moved there in the fall of 1919. In due course, three children were born: David, Elizabeth (Epie) and Peter. In 1923 Arthur accepted the Chair of Physics at Washington University, St. Louis, Missouri. They moved there in September 1923 and were to remain there for the rest of their married life.

The summers were spent over twenty years at "The Green Shambles", Apohaqui Island, Gananoque, Ontario. There the children grew up and family relatives, such as the present writer, visited on occasion. I distinctly remember the diving helmet that David had fashioned, supplied with air by a small pump. With such, the boys would walk out under the path of the ferries overhead and observe the propellers at work. 1942 was the last summer of Gananoque for the shadows of war were closing in. David was a flyer for the U.S. Navy; Bill (Epie's fiancé) was also in the armed forces, and Peter was awaiting his call to arms. Before long, Arthur was secretly enlisted to work on the Los Alamos Project developing the nuclear bomb and that meant he and Jessie would live in seclusion with other families on the same project in the Santa Fe, New Mexico, area. After 15 months they returned to St. Louis.

At the end of January 1945 they got word from the Navy Department that David Ferrar Hughes was missing in action. Arthur was devastated, as David might well have followed in his father's profession. Jessie froze and was incapable of expressing her grief. Her thought went back to the loss of William Hugh Ferrar Paterson-Smyth, her brother, through drowning on 21 August 1901 and of how her mother was incapable of accepting the loss. Jessie, some years later, was to become mentally ill because of her inability to deal with her grief. On 2 June 1948, she entered Barnes Hospital and was released in August the same year. She came to appreciate the fact that she had suffered this experience because it had made her more understanding of how to cope with life and enabled her to advise others who were having similar problems. She felt ready to face the rest of her life with an inner freedom she never had before. She became a volunteer worker at the St. Louis State Hospital and later accepted the position of president of the Mental Health Association. Later still, she became the Activity Director of the Hamilton Medical Center.

She died in 1971, aged 77 years, leaving Arthur to survive on his own until his nineties.

John Paterson-Smyth, nephew (February 1998)

Marjorie Paterson-Smyth

By John Paterson-Smyth

Marjorie (Paterson-Smyth) Wilson (b. 1889) was the third eldest of the Paterson-Smyth family. She met Harold A. Wilson when she was a graduate student at McGill University. After marriage in 1912 at Cap a L'Aigle on the St. Lawrence River, the couple moved to Houston, Texas, where Dr. Harold A. Wilson took up a position as physicist at the Rice Institute, then a newly founded institution. Eventually he was one of the many physicists who worked on the "Los Alamos" project for the American Government during the Second World War. She died 1975.

Geoffrey Neville Paterson-Smyth

By John Paterson-Smyth

Geoffrey Neville Paterson-Smyth, (1902-1940) was known as "Larry" to the family, the last child and third son born to John Paterson-Smyth and his wife Annie Josephine Ferrar. He was born in 1902, the year after the first son, William Hugh, was drowned, and was, seemingly, a replacement for the loss. He aspired to be a surgeon and obtained a M.D. degree. Unfortunately he contracted a pervasive infection of the skin of his hands and had to give up all thought of performing operations. Instead, he went into psychiatry.

Uncle Larry married Carol Graham Ross, the daughter of a Presbyterian minister around the year 1935. She, too, may have had an M.D. degree. A daughter Judy was born to the couple on 5 April 1938. In March 1940, Judy came down with a serious infection and died within twenty-four hours. The shock to the parents and grandmother must have been very great. The stone in Mount Royal Cemetery, Montreal, reads:

1938 - Judy - 1940
"To one we love"
18 March 1940

Yet another blow was to follow. On 17 July 1940 Larry and Carol were both killed in a "car accident." The family kept all mention of this event out of the Montreal newspapers. The bodies were cremated and the ashes interred in the Paterson-Smyth grave with the notation in Montreal Royal Cemetery record book that there had been a "violent death." The presumption was that the deaths were a mutual suicide for unknown reasons. The suspicion is that Larry and perhaps Carol were on drugs made accessible by their connection with the medical profession. They were, no doubt, devastated by the sudden demise of their daughter.

With the death of Judy in March, her parents in July, and by the further death on 31 December 1940 of Charles Paterson-Smyth in Elmira, New York, "Nanno" had lost four members of her immediate family, and this on top of the loss of William Hugh Ferrar in 1901, and her husband John in 1932. All the male members of her immediate family had predeceased her. She herself was to pass away at Thanksgiving in October 1941.

Charles Paterson-Smyth

By John Paterson-Smyth

Charles Paterson Smyth was born on 8 June 1887 in Dublin, Ireland. He was the eldest surviving child of the Rev. John Smyth and Annie Josephine Ferrar after the death of William Hugh Ferrar in 1901. The "Paterson" was his grandmother's maiden name and given to Charles at baptism. The surname "Paterson-Smyth" was assumed by John Smyth later on for purposes of authorship.

Charles' early schooling was in England at Trent School; later he graduated from McGill University, Montreal, with a B.A. degree (first class and gold medal, 1910), Trinity College, Toronto, M.A. (M.A. 1912 and B.D. 1916).

In 1912, he was ordained deacon in St. Alban's Cathedral, Toronto, on which occasion his father preached the sermon. Ordained priest in 1913, he served as a curate at St. Alban's Cathedral (1912-1914), then as a curate of Grace Church, Brantford, Ontario (Huron) 1914-1917 where he met his future wife, Winifrede Louisa Roberts. The wedding took place on 18 October 1916 from Grace Church. The couple moved to Toronto where he was Vicar of St. Philip's Church in downtown Toronto (1917-1919). In 1919 he accepted the Rectorship of Christ Church, Windsor, Nova Scotia, leaving in 1928 to become Rector of St. John's Church, Prescott, Ontario (1928-31). He was invited by Bishop Charles Fiske, Bishop of the diocese of Central New York to be the Rector of Grace Church, Syracuse, New York (1931-37), and in 1937 he moved to Elmira, New York, to be Rector of Emmanuel Church together with St. Matthew's Church, Horseheads (1937-1940). He died on the last day of December 1940 felled by an attack of "coronary thrombosis".

I cannot imagine my father being anything other than a priest of the church. He seemed to flow naturally in that direction from an early age and went directly from university to theological college on his graduation from McGill. In this he was unquestionably influenced by his admiration of his father, the two must have been very close. Charles was also a writer. His book "Confirmation Instructions" (1926) was well received by the parish clergy. It was, however, his only book.

Father Pat, as he came to be known by his parishioners in Syracuse and Elmira, was a humble person, spiritually minded, even something of a visionary. He wrote to his wife at the time of his Father's death (February 1932) "I went to a celebration (of Holy Communion) at St. George's today (no date) and I saw Dokker! He was at the altar beside Gower Rees celebrating the Holy Communion."

Later on, there was trouble in Grace Church's congregation. Some disgruntled parishioners had gone to the Bishop wanting him removed. It must have been a terrible blow to his pride, but I never heard a word of irritation or complaint. He went to see the Elmira parish offered him by the Bishop. On seeing Emmanuel Church he found no clue as to what God willed for him, but on seeing St. Matthew's Church, Horseheads, he immediately recognized it as the place he should be. He accepted the parish and Elmira became our home for the next four years. It is perhaps no idle coincidence that he was buried in the Horsehead's Cemetery in the family plot of Charles and Almah Brown who were his firm supporters in life. The stone reads:

A prayer in his own handwriting gives a courageous summary of his utter devotion: "Wherever Thy Glory be best served, there, then and in that place let me thy servant be. O Thou Divine Grace, Help me to trust thee to the uttermost."

"We are not asked to be successful. We are asked to be faithful. "

The thrust of his ministry was governed by a concern that "the Church is losing the present generation of young people." In both Syracuse and Elmira he organized guilds for boys and girls the boys as servers who met weekly for games and "Order of Sir Galahad" ritual. (This was an organization based on the legend of the Court of King

Arthur and Knights of the Round Table). A similar guild for girls was run "Mother Pat" which was essentially an altar guild for juniors, also based on O.S.G. materials. All things considered, such activity was a major influence on my own spiritual growth.

May both rest in peace.

Winifrede Louisa Paterson-Smyth

By John Paterson-Smyth

Winifrede Louisa Roberts (b. 10 April 1888) was the third child of William Lewis Roberts and Carolyn Helen Baker. There were five children in the family: Helen, Mabel, Winifrede, Edward (died at age 16), and Beatrice. They lived in Hornings Mills, Ontario where William Roberts was "a Merchant, Post Master, Commissioner, and Trustee." The family moved to Brantford around the year 1905.

There they attended Grace Church, and it is there that a young curate, Charles Paterson-Smyth, arrived in 1914. He met and courted Winifrede. The wedding was held on 18 October 1916. In 1917, the couple moved to Toronto where Charles became the Vicar of St. Philip's Church on Spadina Avenue at Dundas St. In 1919 he was offered and accepted the Rectorship of Christ Church, Windsor, Nova Scotia. Two children were born to the couple, Mary in 1920 and John in 1926. A close friendship grew up with Wallace and Ruth Judd. The Rev. W.W. Judd was head of King's College School, Windsor. It was here, at an early age, that Mary met Alan Judd, whom she was to marry some twenty years later.

In the beginning, Winifrede was diffident, regarding herself as "plain." But pictures of her show an open and frank countenance for which no apology was necessary. She also felt outclassed by the Paterson-Smyths, all of who were university graduates, when she was not. In every other respect she excelled. She kept a clean house. She set a good table. She answered the Rectory phone, (no church secretary in those days). She took on the girl's youth work in two parishes (Syracuse and Elmira) in which she gained the name "Mother Pat" to go along with "Father Pat". She was the ideal priest's wife. She outlived her husband by twenty years and saw her daughter married to Alan Judd and came to enjoy four grandchildren.

When her husband died suddenly on December 31, 1940, Winifrede decided that we should "go home to Canada" where her sisters and cousins lived. She made a trip from St. Catherine's to Toronto on her own to arrange for housing. She chose a duplex apartment on Spadina Ave. within easy walking distance of St. Thomas' Church, Huron St., The University of Toronto campus where Mary went for training as an occupational therapist and John went to Trinity College for education to the priesthood. In 1955 she moved to London, Ontario to be near Mary's growing family. Winifrede had provided very well.

She died on Good Friday, 15 April 1960 in John's Rectory at St. Cyprian's Church, Toronto, and was buried on Easter Sunday from St. Thomas' Church. Burial was in Prospect Cemetery, Toronto, Ontario.

Mary Winnifred Paterson-Smyth

By John Paterson-Smyth

Mary Winnifred (Paterson-Smyth) Judd was the first child of Charles and Winifrede Louisa (Roberts) Paterson-Smyth and the brother of John Paterson-Smyth (II). She was born on 8 August 1920 in Windsor, Nova Scotia, and lived subsequently in Prescott, Ontario, Syracuse and Elmira, New York, and Toronto, Ontario, Canada. She graduated from the School of Occupational Therapy, University of Toronto, and served as Lieut. (O.T) with the R.C.A.M.C. in England 1944-46. She married Alan Ferier Judd on 3 June 1946 in St. Thomas' Church, Huron St. Toronto. They lived in Simcoe and London Ontario where her children were born: Peter, Stephen, Mark, and Rebecca; and in Winnipeg, Manitoba, since 1964.

She resumed her career as an O.T. with the Winnipeg Municipal Hospital (Riverview Health Center) from 1966 to 1987 as and as a consultant with the Holy Family Nursing Home until June 1995. She is the author of "Why Bother, He's Old and Confused" (1971), "Keep in Touch" (1983), and "Visit with Care." "Pourquoi S'en Occuper - C'est un vieux Radoteur" (French version of "Why Bother" (1974). She was widely known for her contributions to the quality of care provided for geriatric patients.

Mary was devoutly religious and was active with her husband in Anglican parishes. Latterly this meant support of St. George's Church, Crescentwood, Winnipeg. She rejoiced in her six grandchildren: (Tilke, Stephanie, and Malaika - children of Stephen and Maureen.) and (Zachery, Zoë, and Alexis Taylor; children of Mark and Terri.) Mary and Alan had several trips abroad, most recently in 1995 a visit to Mid Africa for the inauguration of a new ecclesiastical diocese.

Mary was a diligent if demanding parent, a respected author, a committed Christian, and a hard worker at whatever she undertook. She was a very skillful knitter, having learned the craft from her grandmother, "Nanno." She supplied sweaters for all her family and beyond.

Uncle Alan (A. F. Robertson) described Mary as the one he thought most capable in "the next generation," presumably referring to his nieces and nephews.

Mary died on 16 May 1996 (Ascension Day), a mere eighteen days before what would have been Alan and Mary's Fiftieth Wedding Anniversary. The presence of family members and relatives in the weeks before her death helped us all to deal with the shock of her departure. Seventeen family members were at the funeral. May she rest in peace.