

THE SEMI-WEEKLY TELEGRAPH, ST. JOHN, N. B., WEDNESDAY, MARCH 9, 1904.

ORGANIZING CHURCH AT MAUGERVILLE.

Interesting Chapter in Early New Brunswick History—
Marriage Without Clergyman—What Simonds &
White's Account Books Tell.

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CHAPTER XVI.

PROGRESS OF THE MAUGERVILLE SETTLEMENT.

Among those not included in the original band of settlers at Maugerville, but who arrived there shortly afterwards, was Moses Coburn, who came from Newburyport to St. John in the schooner Eunice early in 1767. This little vessel had quite a number of passengers for the River St. John, including James Simonds, Oliver Parley, Alexander Tapley and Stephen Hovey, but the voyage is of special interest from the fact that there was a bride on board, the young wife of James Simonds, formerly Hannah Peabody—a bride of sixteen. The Eunice had a fine passage and arrived at St. John on the 26th April, 1767.

Moses Coburn settled on lot No. 23, not far below the present Sheffield Academy. The lot had been drawn by Edward Coy, one of the original grantees of the township, who took up his residence in Gagetown, but afterwards removed to Maugerville.

An Independent Sort of Constable.

Alexander Tapley was one of the passengers in the Eunice. He lived at Maugerville prior to April 22, 1765, on which date he sold 8½ lbs. of Beaver to Simonds & White for the sum of £2 2s. 6d., and purchased in return a number of articles including a pair of women's shoes at 5 shillings, and a pair of "men's pumps" at 7 shillings. A curious incident in connection with Alexander Tapley is to be found in the old court records of the County of Sunbury. It seems that having been appointed constable he declined to qualify and take the oath of office. In consequence he was summoned on the 20th May, 1774, to appear before Israel Parley and Jacob Baker, two of the magistrates, "to give a reason (if any he hath) for the refusing to serve as a constable for said town of Maugerville." To this summons Tapley paid no regard, whereupon the magistrates, in high dudgeon, fined him forty shillings and issued a warrant to Samuel Upton, constable, who "took a cow of the said Tapley to satisfy the fine and costs, which sum was ordered to remain in the said constable's hand till called for."

Giles Tidmarsh was one of the transient settlers of Maugerville. The account books of Simonds & White show that he lived on the river at least as early as October, 1765—the first item charged in his account is: "Oct. 23d, To 1 Fucee, £2." On July 23, 1767, Tidmarsh was granted 1,000 acres in the township of Maugerville. Some years later his name appears as a Halifax magistrate, and in the year 1775 he was a Planter in the Island of Grenada. On Nov. 30th of that year he sold to Jacob Barker, Jr., the half of lot No. 11, in Upper Sheffield, about 250 acres, for £32.

The descendants of the early settlers on the River St. John will find some very interesting information in the old accounts of Simonds & White as to the date and manner of the arrival of their forefathers in this country, and something too as regards their way of living, but they must be prepared to be shocked at their consumption of cider and New England rum.

From Old Account Books.

In the early days of Maugerville it was quite a common occurrence for an intending settler to leave his family in New England till he had succeeded in making a small clearing and had built a log house for their accommodation, and a hovel for such domestic animals as he chose to bring with him. This in some measure explains the fact that while according to the census of Michael Francklin there were 77 men in Maugerville at the close of the year 1768 there were only 40 women. Here is an example from the account books of Simonds & White which will serve for illustration. It appears under date August 18, 1769:—

Yehemiah Hayward to Simonds & White, Dr.
His passage to Newbury in y^e Polly last March..... 20s.
His wife's passage to this place..... 20s.
1 Cow, 10s.; 1 Child, 6s..... 16s.

Evidently Mr. Hayward had made a home for his wife and child on the banks of the St. John and had now come to bring them on from Newburyport. His farm was in the lower part of Sheffield.

Most of the live stock for the Maugerville people was shipped from Newburyport to St. John in the vessels of Hazen, Simonds and White. One of the first horses in the settlement was owned by Ammi Howlet, who paid £2 as freight for the animal in a sloop that arrived in May, 1768.

Organizing a Church.

It is manifestly impossible to follow the history of every family represented in the grantees of Maugerville. Of the 261 souls that comprised the population of the township in 1767, all were natives of America with the exception of six English, ten Irish, four Scotch and six Germans. The majority were of Puritan stock and members of the congregational churches of Massachusetts. Scarcely had they settled themselves in their new possessions when they began the organization of a church. Dr. James Hannay in his very interesting paper on the Maugerville Settlement, published in the collections of the New Brunswick Historical Society, gives a copy of the original church covenant certified as correct by Humphrey Pickard, the church clerk. The covenant is signed by Jonathan Burpee, Elisha Noyes, Richard Estey, Daniel Palmer, Gervais Say, Edward Coy and Jonathan Smith. The opening paragraph reads:

"We whose names are hereto subscribed, apprehending ourselves called of God (for advancing of His Kingdom and edifying ourselves and posterity) to combine and embody ourselves into a distinct Church Society, and being for that end and purpose duly assembled, do hereby solemnly and agreeably to the Holy Scriptures, which is the foundation and standard of truth; hereby declaring our utter dislike of the Pelagian Arminian principles, vulgarly so called.

Faith harmonizeth, not as supposing that there is any authority, much less infallibility, in these human creeds or forms; but verily believing that these principles are drawn from and agreeable to the Holy Scripture, which is the foundation and standard of truth; hereby declaring our utter dislike of the Pelagian Arminian principles, vulgarly so called.

"In a firm belief of the aforesaid doctrines from an earnest desire that we and ours may receive the love of them and be saved with hopes that what we are now doing may be a means of so great an happiness; we do now (under a sense of our utter unworthiness of the honour and privileges of God's Covenant people) in solemn and yet free and cheerful manner give ourselves and offerings to God the Father, to the Son the Mediator, and the Holy Ghost the instructor, sanctifier and comforter, to be henceforth the people and servants of this God, to believe in all His revelations, to accept of His method of reconciliation, to obey His commands, and to keep all His ordinances, to look to and depend upon Him to do all for us, and work all in us, especially relating to our eternal salvation, being sensible that of ourselves we can do nothing.

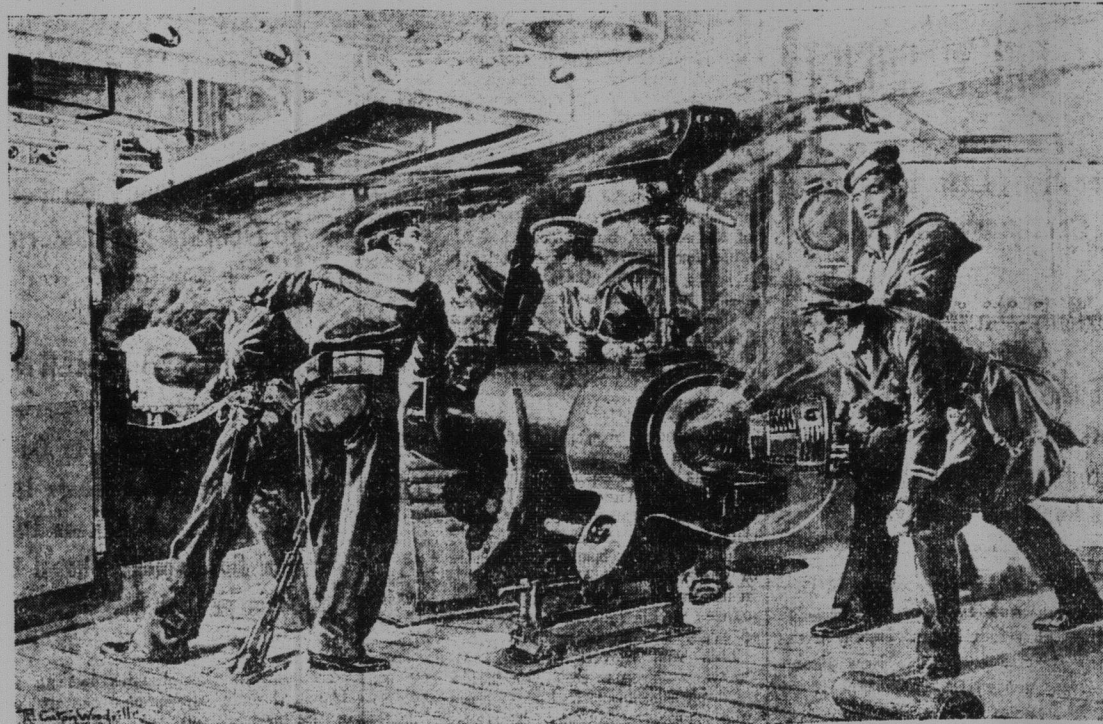
"And it is also our purpose and resolution (by Divine assistance) to discharge the duties of Christian love and brotherly watchfulness towards each other, to train up our children in the nurture and admonition of the Lord; to join together in seeking up and maintaining the Public worship of God among us, with joyfulness and cheerfulness to attend upon Christ's Sacrament and institutions; to yield all obedience and submission to Him or them that shall from time to time in an orderly manner be made overseers of the flock, to submit to all the regular administrations and censures of the Church and to contribute all in our power unto the regularity and peaceableness of those administrations.

"And respecting Church discipline it is our purpose to adhere to the method contained in the platform for the substance of it agreed upon by the synod at Cambridge in New England Anno Dom. 1648 as thinking those methods of Church Discipline the nearest the Scripture and most likely to maintain and promote Purity, order and peace of any.

"And we earnestly pray that God would be pleased to smile upon this our undertaking for His Glory, that which we thus subscribe with our hands to the Lord and ourselves by the Name of Jesus; may through grace given us become lawless indeed in whom there is no Guile, that our hearts may right with God and we be steadfast in His Covenant, that we who are now combining together in a new church of Jesus Christ, may by the purity of our faith and morals become one of those Golden Candlesticks among which the Son of God in way of favour and protection will condescend to walk. And that every member of it who is guilty of any transgression and iniquity may hereafter be found among that happy multitude whom the glorious head of the Church, the Heavenly Bridegroom shall present to Himself a glorious church not having spot or wrinkle or any such thing."

No date is attached to this church covenant, but it was in all probability drawn

SCENE ON A JAPANESE BATTLESHIP GOING INTO ACTION.



Before the great twelve-inch guns are brought into action, it is usual to fire a sight-shot from one of the extreme guns. The men are permitted, and even encouraged, to watch the effect of their fire.—Illustrated News, London.

ST. JOHN BOARD OF TRADE RESOLUTION READ IN THE BRITISH LORDS

Duke of Marlborough Quotes Their
Attitude on Preferential
Question.

London, March 4.—The House of Lords spent two hours yesterday in a discussion of the question of a colonial preference. Lord Beauchamp, in moving the motion, Mr. Chamberlain's allegation that the self-governing colonies had made a definite and substantial offer to Britain which would be criminal and dangerous to refuse. More important than the attitude of the colonial premiers disclosed in the blue book referring to the conference of 1902 was the attitude of the colonial parliamentarians since Mr. Chamberlain's famous Birmingham speech. Only the legislature of Manitoba out of twenty-one parliaments had passed a resolution favouring Mr. Chamberlain's scheme. Canada's trade with Britain since the preference had increased thirty-four per cent, while her exports to Germany had increased during the same period 109 per cent.

The Duke of Marlborough, replying on behalf of the government, said the colonies in general have not made us a definite offer, but they have in a practical manner invited us to enter into reciprocal relations, giving as a token of their good-will the result of Canada's preference. He quoted the resolutions passed at the conference of colonial premiers and by the boards of trade of Montreal, Toronto, London, St. John and other cities, the preferences extended by South Africa and New Zealand and the preference leanings of Australia. He was not, he said, speaking in favour of the colonial preference idea, but simply to show that Mr. Chamberlain was correct in stating the offer of colonial opinion.

Lord Rosburgh's View.
Lord Rosburgh declared the alleged offer of the colonies, supposed to be contained in the conference resolution, was only the pious opinion of Mr. Chamberlain. He called the result of Canada's preference, altogether disappointing. He would have laid more importance upon the statement of the Australian premier in favour of imperial preference if he had been returned to parliament with a substantial majority at his back. There was no reason for disavowing his fiscal system in order to meet the preferential tariffs of the colonies. He quoted Sir Wilfrid Laurier's statement that the Canadian preference had given not a single margin, but as a matter of goodwill. He thought that as a mere matter of gratitude the colonies might give us a preference, because it was less than the equivalent services we rendered them in supporting the whole burden of the naval defence of the empire.

Should Not Go Ridiculed.
The Earl of Onslow said the government was not contemplating the inviting the country to carry out Mr. Chamberlain's scheme, but he derided the attempt made to ridicule the colonial suggestions, which were solemnly made.

No Hope of Lower Duties.
Lord Brassey said the protectionist countries would never lower their duties on British goods, and quoted from a speech by the Canadian minister of agriculture, saying that anything that would interfere with the purchasing power of Britain would be a deadly blow to Canada.

British People Favor C. I. Tar.
Lord Goschen said the great bulk of the British people were in favor of some closer tie with the colonies.

Over us with the Colonies.
Lord Lansdowne said the proceedings of the colonial conference constituted something that might fairly be called an offer, or, at any rate, an overture from the colonies. That overture needed an explanation, and that was the reason the government did not include in their policy the proposals associated with Mr. Chamberlain's plan.

More Sensational
Evidence in Mormon
Church Inquiry.

Washington, March 7.—After having had Joseph Smith, president of the Mormon church, on the stand for nearly five hours today, before the senate committee on privileges and elections which is investigating the right of Reed Smoot to sit as a senator, both the prosecution and the defense announced that they were through with him and another witness was called. This was Mrs. Clara Mabel Kennedy, who told some secrets of the Mormon church which, if not broken down, will prove as important as the statements of President Smith that he and other officers have been persistently cohabiting with plural wives in violation of the law.

Mrs. Kennedy said she was married by Brigham Young, an apostle of the church, to James Francis Johnson, a polygamist since the manifesto of 1890 and now has had two children by that husband. The marriage was performed in Mexico, according to the witness, at the home of a high official of the church.

Prominent Toronto Man Dead.
Toronto, March 7.—(Special)—John H. Pritchard, York county Orange master, a prominent Mason and formerly a quarter of a century or so collector, died tonight in his 75th year.

Three Kent County Brothers
Burned to Death in Their Home

Bathouche, N. B., March 6.—(Special)—The residence of Mrs. Louis Ayres, a widow residing at Bathouche, was destroyed by fire last Saturday morning last.

The fire was discovered about two o'clock in the morning, and three other sons were burned in the flames, namely, Joseph, age twenty-six; Theodore, fourteen, and John, twelve, while Alphonse, her fourth son, age twenty-two, was so badly burned

ST. JOHN MAN SETS BOSTON WONDERING.

J. T. McKenney's Winter Custom is a Daily Plunge in the icy
River—He Was a Barber Here Some 20 Years Ago—His
Daily Swim Taken to Build Up His Health.

The Boston Herald recently published an interesting story about a St. John man who is now a resident of the Hub city—J. T. McKenney, formerly a barber in this city. His claim on notoriety is because of his taking a swim in the waters of the Neponset river every morning, whether under the influence of the rays of the rising sun or even when he has to break a hole in the ice in order to get a chance for his plunge. He does it for



St. John Man Ready for His Swim.

health's sake and here's the way the Globe puts it:—
"Yes, it is true that I take a plunge in the Neponset river every morning all the year round."

This was in response to a question put by a Globe reporter to J. T. McKenney, a Neponset barber, whose daily feat has excited a good deal of comment down the river. McKenney has been a barber in the last nine.

For the last two or three weeks the hardy swimmer has been obliged to cut an opening in the ice, and the exhibition he gives floundering around among the floes is spectacular to say the least.

As he performs his feat in full view of passing railroad trains the regular passengers have come to regard the performance as an interesting and necessary feature of their morning ride.

One morning last week he spent about twenty minutes counting the exercises he took after the dip. The exercise after the bath he added this way: "I do not think there is anything better than the salt water to cure consumption," said Mr. McKenney. "Through the air outside the water is pretty cold, I find the water itself very agreeable."

"I am willing to wager that after I have taken my daily dip, I could walk from Neponset to Boston with nothing but my trunks on, if the city officials would permit me."

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Mr. McKenney has been a barber in Neponset for more than twenty years, and there is not a person in the community who does not know him, at least by name.

Mr. McKenney twenty years ago was working at his business as barber in the North End. He has relatives as well as many friends in this city.

LEAKING VESSELS
TOWED INTO YARMOUTH.

Barque J. H. Powers of Louisbourg bound from Weymouth to Buenos Ayres, and Gloucester Schooner Latona the Lame Ducks.

Yarmouth, N. S., March 7.—(Special)—The barque J. H. Powers, of Louisbourg, on her way to Buenos Ayres, was towed into Yarmouth (N. S.) last Friday and later on it was discovered she was leaking. She put back for Yarmouth, arriving in the Sound on Saturday and was towed up the harbor today. Captain Baines, of Louisbourg, is in command. The crew refuses to proceed, and it is said there is going to be a survey.

The Gloucester schooner Latona, Capt. Murray Larkins, from Gloucester on a fishing trip, was towed into Yarmouth this afternoon leaking. She left Gloucester on Friday.

"GUILTY OF MURDER."
"Lord" Barrington Convicted of Killing a St. Louis Horseman.

St. Louis, March 5.—The jury in the case of "Lord" Frederick Seymour Barrington, on trial for the murder of Jas. P. McCann, a St. Louis horseman, tonight returned a verdict of guilty of murder in the first degree. The probability is that Barrington's attorney filed a motion for a new trial.

With a capital of \$21,000, a Franco-German company has been formed to obtain alcohol from peat, moss and lichens. The work will be carried in Denmark.

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