



TRINITY CHURCH, SUSSEX, NEW BRUNSWICK.

let their dioceses take care of themselves. Flagrant abuses in the way of livings also existed. Michael Boyle, for instance, Bishop of Cork, collected the revenues of six livings in his diocese and appropriated them to his own use as well as the revenues of his bishopric. Boyle afterwards became Archbishop of Armagh, and Lord Chancellor of Ireland, the last ecclesiastic who filled that position. Some clergymen also held livings in England and Ireland at the same time. Doubtless it was immaterial to such clergymen which of these countries got the work, or whether work was bestowed upon either of them or not.

And in addition to all this there was the bitter and incessant struggle that existed between the "Protestants" and "Papists," as they were freely termed in those days. At this time Ireland had a parliament of her own, but from it all Roman Catholics were expelled, nor were they allowed to hold any office. In fact all penal laws against them were rigorously enforced, so that the hostile feeling existing between the two parties was most bitter. It may be doubted whether any more bitter feeling existed anywhere than that between an Irish Protestant and an Irish "Papist." And this feeling was intensified when Waldenses and other refugees from France, persecuted by Roman power, settled in Ireland. They came, many of them

scarred and wounded, seeking a home where Protestant laws would protect them, and thus furnishing Ireland with many loyal sons of French lineage and name. The result of all this bitter feeling was that religion was at a very low ebb. There were some bright lights to show that "still it lived," but, as a rule, it was of a feeble character. An act passed in 1678, in the reign of Charles II., and known as the Test Act, showed the wretched idea possessed by the legislators of the day regarding religion. It required that all officers under the Crown should receive the Lord's Supper according to the rites of the National Church. A few Presbyterians resigned their offices in consequence, but others submitted to this official reception of the blessed Sacrament regardless of any spiritual meaning to be attached to it. And thus the Church dragged on—bishops, as a rule absent from their sees and rectors from their parishes—wolves devouring the flock while the shepherds were living in Dublin or London.

(To be Continued.)

## OUR PARISHES AND CHURCHES.

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WHEN the Revolutionary war began in 1776, the whole of what is now the Province of New Brunswick was included in the Province of Nova Scotia. The inhabitants of English descent in all this territory probably did not then number more than 1,500, and were chiefly settled around St. John, Mauderville and Sackville.

After the war was over many loyalist refugees settled in New Brunswick. Among these was Oliver Arnold who came to Sussex as a purchaser and not as an original grantee. He was born in Mansfield, Connecticut, in October, 1755, and graduated at Yale College, New Haven, Conn., in 1776. He was of an old English family; his grandfather was one of the first settlers in Mansfield. He arrived in St. John with other loyalists in 1783, but did not remain there very long. He had married, in 1786, the third daughter of Stephen and Elizabeth Wiggins, of Newburgh, N. Y., and with her soon afterwards removed to Sussex with the object, apparently, of establishing a school there for Indians. There was then (1791) no missionary of the Church of England in Sussex,

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