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TRINITY CHURCH
CHIPPAWA

1820

1920



Hundredth Anniversary



79
1335

HUNDREDTH
ANNIVERSARY
OF
TRINITY CHURCH
CHIPPAWA

Established
MDCCCXX

A story of the Centennial Ceremonies
and the History of the Church
the past century.

1820—1920

WRITTEN BY
LOUIS BLAKE DUFF
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WELLAND

891086



Interior of Trinity Church



Trinity Church, Chippawa

I am pleased to hear that material is being collected for a brief sketch of this old parish of Chippawa, which began its history more than a hundred years ago, and which I have known since 1874

Louis Blake Duff deserves great praise for the pains he has taken to collect old documents and dates, which in a few years would be difficult to obtain. I wish every success to his venture of love and shall be glad to become a subscriber

WILLIAM NIAGARA

Trinity Church, Chippawa, was consecrated on the 19th of May, 1854, by the Bishop of Toronto. It stands upon the foundations of the former Church which was burned.



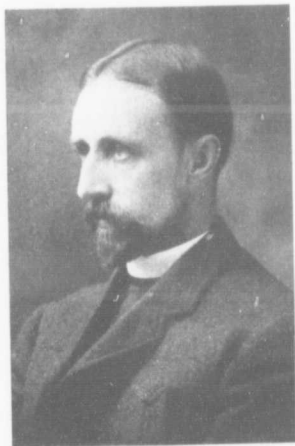
*Rev. W. De la Rosa,
Rector Trinity Church 1911-1916,
now of Trinidad, British West
India*



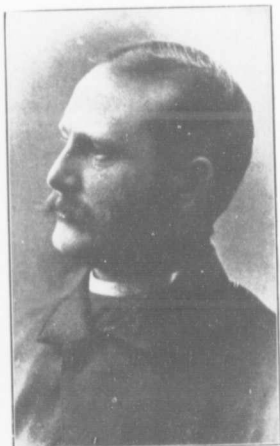
*Rev. Archdeacon Forneret,
M.A., D.D.
Rector of All Saints, Hamilton, who
Preached the Centenary Sermon*



Rev. Canon Scudamore, rector of Trinity Church



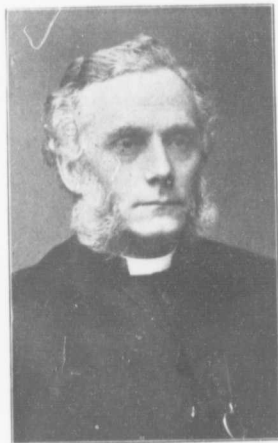
*Rev. J. Allan Ballard, of Grimsby
Rector of Trinity Church,
1902-1905*



*The Rev. D. I. F. McLeod
Rector of Trinity Church
1863-1879*



*Rev. J. Hirst Ross, Rector
of Trinity Church*



The Rev. E. J. Fessenden

INTRODUCTION

Trinity Church, Chippawa, 1818-1828

THOUGH the first minister of the Protestant Episcopal Church, as they used to say in the eighteenth century, who ministered in the Niagara district was the Rev. John Ogilvie, chaplain to the British force which reduced Niagara in 1759, the chances are that no services of the Church of England were held in Chippawa before the time of the Revd. John Stuart, D.D., or even that of the Revd. Robert Addison, of Niagara. Dr. Stuart, who settled in Kingston in the year 1785, paid more than one visit to Niagara and the Indian reserve on the Grand River between that date and 1792, the year of Mr. Addison's arrival in Niagara to become the missionary to the Loyalists and traders in the peninsula.

Like Dr. Stuart from Kingston, Mr. Addison itinerated in all directions from Niagara (or Newark) as far as the Head of the Lake, (Hamilton) and at Lake Erie. He tells, in a letter of July 10, 1810, to the Society for the Propagation of the Gospel in Foreign Parts, of two small convenient chapels ten or twelve miles distant from Niagara, in which he performs service alternately on the first Sunday of every month." One of these has been identified as having been at Queenston, but the other can hardly have been so far up the river as Chippawa.

After the War of 1812 was over, Ancaster became the centre of a new mission, which included Chippawa as well as Grimsby and ultimately, apparently, the Grand River Reserve. Over this mission was placed in 1820 the Revd. William Leeming, who is counted the first rector of Chippawa, he having retained that parish on the subdivision of his field of labour, seemingly in 1825 or 1826.

While Ancaster was still Leeming's headquarters, he reported that there were in the district 200 Episcopalians, 200 Presbyterians, and 600 Methodists. He adds, according to the Society's Report for the year 1818, that he preaches as often as he can in places other than Ancaster and "preserves the attachment of the people to the service of the Church." "Many members of the Church," he continues, "have been seduced to join dissenting congregations, from the want of a regular resident missionary."

The Hon. and Revd. Dr. Charles James Stewart, Travelling Missionary for the Diocese of Quebec and "The Father of the Church in Upper Canada," set himself resolutely to work to counteract this flow of the tide from the Church. In the Report for 1819 he is stated to have collected money in England for the purpose of Church building in the two Provinces. In that for 1821 he urged the settlement of ministers along Lakes Erie and Ontario.

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Thus the time was opportune for the presentation by the inhabitants of Chippawa of their petition for aid in erecting a Church. The Report for 1822 records that a grant was made to them to the amount of 100 pounds, the same sum being voted also to Queen's Town and Ancaster respectively. Of Chippawa it was said "The principal inhabitants are Presbyterians, yet they have subscribed to the Church. It was at first objected to its being exclusively Episcopalian; but they are now reconciled to it."

"It is to be regretted," says Stewart in the Report for 1823, "that in most parts of the country the members of the Church are few in comparison with the dissenters. At the same time, this consideration must not operate as a check to our exertions, but as an excitement to us in the work of instruction and edification, afforded by us according to the best rule and principles of faith and practice. Relaxation in our endeavours would only increase the existing evil and difficulties."

The Report for 1826 chronicles the fact that Mr. Leeming of Chippawa and the Revd. A. N. Bethune (from 1867-1879 Bishop of Toronto,) of Grimsby, officiate once in every month at St. Catharines. "A good congregation assembles, and there is a prospect of the population rapidly increasing, as the formation of the canal which is to connect Lake Erie and Lake Ontario at that place is now in progress."

The congregation at Chippawa was stated in the Report for 1829 seldom to exceed 80, it and the population not having varied much since 1820. The greatest number of communicants at any one time is said to be 21.

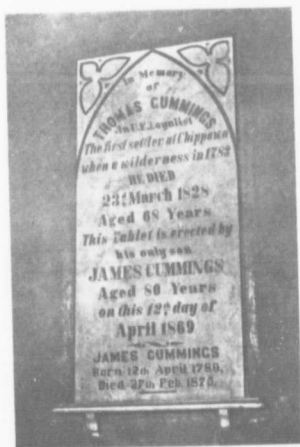
In that same year Mr. Leeming was taking service also at Fort Erie. Further it is noted that the Church and the burial ground at Chippawa village had been consecrated, which proves that they then had no debt standing against them.

The consecrator was, of course, the Hon. and Right Revd. Charles James Stewart, who had in 1826 attained to the dignity of second Bishop of Quebec. He was a guest of the Lieutenant-Governor of the Province, General Sir Peregrine Maitland, who had his country-seat in the neighborhood of Stamford. There he awaited the Bishop of Nova Scotia and the Bishop of New York, who were visiting the Falls on the 26th and 27th of August, 1828. He filled in the time of waiting by preaching at Chippawa, Stamford and Queenston.

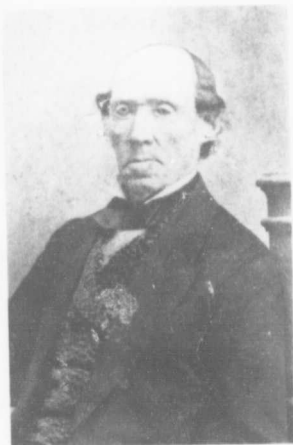
Other Churches consecrated in the same year were the one at Stamford, the second St. James' at York, and the second St. George's at Kingston.

A. H. YOUNG.

Trinity College, Toronto.



Memorial Tablet to Thomas Cummings, the First Settler at Chippawa 1760—1828



Squire James Cummings, Son of the First Settler at Chippawa 1789-1875



Memorial Tablet to Margaret Hickman, Wife of Rev. Wm. Leeming 1777-1853

Rev. Wm. Leeming—1787-1863. Rector 1820



TRINITY CHURCH, CHIPPAWA

A Summary of its History and the Story of its Centennial

THE centennial of Trinity Church, Chippawa, was celebrated with special centennial services on Sunday, June 20th, and a dinner and commemorative gathering on Tuesday evening, June 22nd, 1920.

These events are not exceeded in interest in the annals of church life in the Niagara district. Old Trinity Church, which has now passed the century mark, had an early place in the religious life of the community. When it was founded it was one of the sixteen English churches in Upper Canada, and five of these were in the Niagara Peninsula. It has continued until this day as an important religious centre and with the added virtue that comes from the dignity of its years and services.

Woven in the warp of its engaging history are threads of the past that can never be forgotten. It was the church of Laura Secord. In it King Edward worshipped when he visited Canada as a boy. There, too, went the great Jenny Lind when in Canada. Four score years ago the original church was burned to the ground by incendiaries from over the frontier. It was kindled really by fires of old hatreds which have long since, fortunately, died out, never to glow again.

Woven, too, in this warp are the imperishable names of the pioneers—Cummings, who founded Chippawa, Samuel Street, Thomas Clark, the Macklems—good and great Canadians who, though they have long been gathered to their fathers, have handed down from their era to this both good works and good examples.

Trinity Church! You are honored in your years!

The centennial services of Sunday could not fail to be of deepest and most impressive interest. The physical church is itself a thing of beauty, enhanced by age; its ancient pews; its stained-glass windows, through which come from without the shadows of the maple leaves; its tablets that link today with the long, long ago; its altar and pulpit so beautifully made. And added to this were the decorations for the church birthday, glorious flowers in their vases of brass. The years were marked in green panels set with daisies—1820 on the left, 1920 on the right. Short lived is the daisy, but it lived long enough to speak the age of the old church.

This physical church, the glad day, the music, the memories, the beautiful service, the sermon—all these united in a commemora-

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tion that will itself be memorable. The preacher of the day was Venerable Archdeacon Forneret of All Saints' Church, Hamilton. Services were in charge of the rector, Rev. Canon Scudamore, and were fully choral. The music was unusually beautiful. The singing of the choir lent much to the perfect joy of the occasion, and the distinguished service of the organist, Miss Scudamore, Mus. Bac., could not well be praised enough.

The Centennial Sermon

Archdeacon Forneret spoke at the morning service from Acts, 1st and 2nd verses: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and preach until the day in which He was taken up."

We should think of the church, said the preacher, not as an aggregation of physical beings, but as a company of men, women and children annointed by the living God. We should realize that Christ is here this very morning in you and in me. If you know not that you know not your privilege and your duty. The Acts tell of Christ working in and through His servants, the living members of the Church of Christ. The apostles had their message for men because Christ was working in and through them. Christ to this day is continuing through men with His spirit the work He began when on earth. The people of this congregation are the agents of Christ. They are expected to do the work of Christ, and the progress of the church comes right down to what you and I are doing. Each individual must fill his or her responsibility; none to do all but each a full share. You do your share, and do it earnestly, not in your own strength, but in the strength that God gives.

"It is with a great deal of interest that I stand here to speak to you on the centenary of Trinity. It seems to me that the Church of England in the Province of Ontario has stood for everything that is conservative, good, loyal, patriotic. We were tested in the war, and we answered the call of our country and of our duty with a great response. It occurs to me that the reason for Anglican loyalty is, in part, in our always praying for the King, the royal family, and the government of the country. From infancy we have heard these good old state prayers, first for Queen Victoria, then for King Edward, now for King George. We have been taught to look upon the British throne and its occupant as ordained of God. This is not belief in divine right, but it is belief that a good King is a bulwark of the righteousness which exalteth a nation. We are thankful for the atmosphere of prayer that surrounds our King."

Continuing, the speaker referred to the tablets on the wall

HOLY TRINITY CHURCH, CHIPPAWA

to the Rev. Wm. Leeming, the first rector, and his wife, Margaret Hickman; to Thomas Cummings, the founder of Chippawa, and to the four members of the congregation who lost their lives in the great war. Our Bible classes, he said, were emptied by the war, because our boys had been trained in the right way.

"These good people whose names are here memorialized have left us the example of noble lives and for that let us thank God. I wonder if in one hundred years from now those of that day will look back to this and say we did our duty."

Banquet, Centennial Service and Commemorative Meeting

These features of the centenary were on Tuesday evening. The Ladies' Guild of the church served a bounteous supper in the Guild Hall to scores of members and adherents of the congregation and visitors, and shortly after eight o'clock the centennial service was opened with a congregation that completely filled the spacious old church. Rev. Canon Scudamore conducted the service, assisted by Rev. Canon D. Russell Smith of Fort Erie.

Addresses were made by Rev. Provost Macklem of Trinity College, Toronto; A. Monro Grier, K.C., of Toronto; Rev. Canon Bevan of All Saints, Niagara Falls, and Venerable Archdeacon Forneret of All Saints, Hamilton. Letters of regret were read from His Lordship Bishop Clark, Rev. Dean Owen of Christ's Church, Hamilton, Archdeacon Perry of Hamilton, Rev. J. Allan Ballard of Grimsby, Rev. J. Hirst Ross of Cayuga, and James Amm of New York, an old and proven friend of the church.

Provost Macklem said that to come to Chippawa was like coming home, for to the old village of Chippawa and to old Trinity Church his earliest memories clung with fond attraction. He had never ceased to be devoutly thankful that his early years in life had been spent in such a place as Chippawa, and he bore with him still from his youth many happy, childish memories. Some of these personal reminiscences he related. One, a walk through the mud as a tiny boy to visit his grandmother at Clark Hill, an adventure that was without parental sanction. Another, when he was almost drowned in the river; and a third, when he was older, when he had to battle his way to shore over the ice floes that constantly impeded his progress and as constantly failed to support him. Ultimately he did reach the sure ground of the bank and a chastisement. "To this day," said the Provost, "the roar of Niagara is music in my ears above all other music. I remember, in my boyhood time, that roar was our all-sufficient barometer. When the sound was faint and far-away we knew that a fair day was promised;

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when the roar seemed close at hand, we knew a storm was riding in the nearby skies."

In concluding, Provost Macklem spoke of the country community and its contribution to the life of the nation. Its atmosphere untainted by frivolities, charged with energy and determination, scented by God's great out-of-doors, grew the virile men of character and capacity, men who filled great places in the professions, in church and state.

To translate by formal type the music of the address of Mr. Grier is an impossibility. As a speaker of rare gifts and sensibility he touched with poetic fervor the church, the flag, the flowers that made radiant again the engraven names from long ago. He read the petition of February 10, 1818, from the people of Chippawa to the Lord Bishop of Quebec, asking that the church be established. Then he sketched the ancient memories of the old church, following with a quotation from Gray's *Elegy*, a quotation that surely never before was in so fine a setting.

Canon Bevan confessed to the intimate relationship of All Saints with Trinity in the statement that his parish had been for 43 years a part of the parish of Trinity. Trinity was not the mother church of the district, that honor belonged to St. Mark's of Niagara, founded in 1792. There was a superstition that we moved faster in this age than in generations gone by, but he did not know that that was true. Bishop Mountain, an old man, was appointed to Quebec by King George III, in 1793, and inside of a twelve-month he had not only got to Quebec but he visited Chippawa as well and confirmed great numbers of the people.

The decadence of Chippawa, in the present years happily reviving, set in soon after the appointment of Mr. Leeming. Eighteen twenty saw it the most flourishing town of the district. Then the Welland canal was started and the centre of gravity shifted to St. Catharines.

Archdeacon Forneret, in a very brief address, brought greetings from Hamilton, the See City, the centre of diocesan life, and Canon Scudamore concluded a memorable service with a message of profound gratitude for the success that had attended the efforts of rector, wardens and people to mark the centenary of the church they loved so much.



*Bishop Brent
One of the Most Distinguished
Sons of Trinity Church,
Grandson of Squire Cummings*



His Lordship, Bishop Clark



*Late James F. Macklem.
A Lifelong and Leading
Figure in the History
of Trinity Church*



*Martin Schacht
Rector's Warden During Incum-
bency of Rev. J. Hirst Ross, Rev.
W. De la Rosa and Rev. Canon
Scudamore up to Easter 1921*

HOLY TRINITY CHURCH, CHIPPAWA

History of Trinity Church

The quaint and ancient Village of Chippawa, lying nestled at the junction of the Welland and Niagara rivers, has an interesting history and in all the village there is no object of greater historic interest than old Trinity Church, one of the early churches of the Province.

The earliest historical records are written on the church itself. In the beautiful old building are three tablets of historic interest. One is to the memory of William Leeming, who in 1820 was sent to Chippawa by the Society for the Propagation of the Gospel in Foreign Parts. He continued to be rector of Chippawa and Stamford until his death in June, 1863. On the opposite wall is a tablet to the memory of his wife, who came to this country with him to be his faithful helpmeet in his long labors. The third of these interesting tablets is to the memory of Thomas Cummings, the first settler in Chippawa, and was erected by his son James. The family was prominently identified with the history of Trinity church, Mr. Cummings taking rank in the upbuilding of the church with Jas. Macklem father of Jas. F. Macklem, who died in 1921, Samuel Street, Wm. Hepburn, Gilbert McMicking, member of the Legislature of Upper Canada, Robert and John Kirkpatrick, Hon. Col. Thos. Clark and Oliver Macklem, father of Rev. Provost Macklem of Trinity College.

It was on September 12, 1839, during the incumbency of Mr. Leeming, that Trinity church was destroyed by fire. It was a white frame building with gothic windows and a steeple. It was the same size as the present church, for the new edifice was erected on the foundation of the old. The old-fashioned straight pews or slips were then in vogue, and these, like the church itself, were painted white, with a top moulding of brown or walnut. There was a high pulpit and reading desk on the east side of the chancel, one over the other.

The following is taken from the old minute book of the church:

"At a meeting of the parishioners and pewholders of the church of Chippawa, lately destroyed by fire, held on Monday, 23rd September, 1839, Samuel Street, Esq., chairman, and James Cummings, secretary, the following resolution was adopted:

"That this meeting having carefully examined into the causes of the destruction of the said church by fire, and having thoroughly investigated the proofs afforded them by the several

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affidavits, and coupling them with other concurring testimony which has come to their knowledge of its having been threatened some months before, is decidedly of the opinion that it has been the foul and malicious act of one or more incendiaries from the American frontier on the night of Thursday, 12th day of September, or the morning of the 13th.

"That deeply as we deplore this grievous calamity and the atrocious manner by which it has been brought upon the community, they are no less sanguine in their hope of again seeing another church built over the ashes of the former, and being enabled to assemble in the courts of the Lord's house on the same hallowed spot where they so long and happily enjoyed the blessings of public worship and would still have continued to enjoy but for this impious and disgraceful outrage."

It is noted, moreover, in the old book which is still preserved, that G. McMicking, M.P.P., offered to relinquish a debt which the church owed him, an offer that was accepted with gratitude. William Hepburn, the postmaster of the day, made offer of the use of his stone house as a place of worship until such time as the new church should be ready. That generosity was also accepted. And there was a third. John G. Howard, architect, of Toronto, proffered plans and specifications without charge. From Mr. Howard's plans the church was built.

When the plans were finally ready it was found that to build the church of stone would cost 50 pounds more than to build it of brick. Brick was chosen.

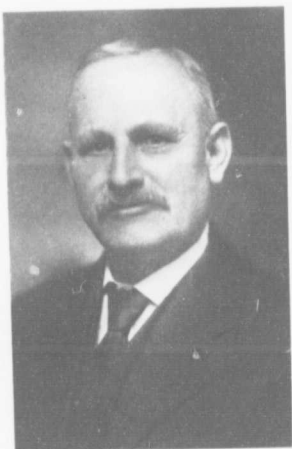
Pasted in the front of the book is the deed of the church lands from Thomas Clark, member of the first Legislature of Upper Canada, and Samuel Street. The area is set forth as one acre and $18\frac{1}{2}$ perches.

In the year 1820 there were only sixteen clergymen of the Church of England in Upper Canada, and of this number five were in the Niagara District: R. Leeming, Ancaster; Robert Addison, Niagara; William Leeming, Chippawa; William Sampson, Grimsby, and A. Stevens, Queenston. Of these five churches St. Marks of Niagara-on-the-Lake, was founded in 1792, St. Andrew's of Grimsby in 1871, and St. John's, Thorold, in 1825.

The register of births, marriages and deaths dates back to the fire, when the original book was destroyed. Apparently, however, an effort was at once made to fill in for the missing years from stray bits of memoranda and from memory. These were entered at the beginning of the new book, and in many of the entries essential facts are missing, such as a date or a given name.



*Herman McKenzie
Lay Delegate to Synod*



*W. E. B. McKenzie
People's Warden*



*George C. Mountford
Rector's Warden*



*Thomas Downey
Lay Delegate to Synod*

PROVOST MACKLEM

Thomas Clark Street Macklem, fourth son of Oliver Tiffany and Julia Ann (Street) Macklem, was born at Chip-pawa, on November 25, 1862. He attended Upper Canada College, 1874-1878, and 1879-1882; matriculated into St. John's College, Cambridge, 1882; and obtained his B.A. (Cambridge) in 1885; M.A. (Trin. Coll., Toronto) in 1896; Hon. LL.D., New Brunswick, 1900; Hon. D.D., Trin. Coll., 1901; Hon. D.C.L., Bishop's Coll., Lennoxville, 1903; Hon. LL.D., Toronto, 1904. He was ordained Deacon in 1885, and Priest in 1886, becoming Curate at All Saints' Church, Toronto, in 1885, and was rector of St. Simon's Church, Toronto, in 1887. He was Dean of the Faculty of Divinity Trin. Coll.,



Provost Macklem

Toronto, 1900-1916; and has been also Provost and Vice-Chancellor of Trinity Coll., Toronto, 1900-1921. He made a condition of accepting the Provostship, the federation of the College with the University of Toronto, which was accomplished in 1903-4. He greatly improved the finances of the College. He is a preacher of great ability and a wise counsellor in the Committees of the Synod of the Diocese of Toronto and in various committees and commissions of the General Synod, having been especially interested in the mission work of the Church. He was a member of the Advisory Council of the Department of Education for Ontario; a governor of Trinity College School, Port Hope, and of the Bishop Strachan School for Girls. He was a charter-director of the United Empire Bank, now merged with the Union Bank of Canada.

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In those old records are names that are intertwined with the history of Chippawa and the peninsula: Mewburns, Conklins, Phelps, Keefers, Sawbridges, Ushers, Secords, Nicholsons, Coulsons, Liffertys, McGlashans. Here, for instance, are two marriage entries: May 30, 1849, by Rev. T. B. Fuller, J. B. Plumb of Albany and Elizabeth Street.

Oct. 9, 1837, by Rev. F. W. Miller, Richard Lippincott Denison and Susan Maria Macklem.

Unfortunately, in the fire of 1839 all the minutes and records were destroyed. We have not the fullest insight into the struggles for the building of a new church, but this was successfully accomplished. In 1841 the corner stone was laid by Bishop Strachan

The first place of worship in this vicinity was undoubtedly old Trinity church. Then followed the Wesleyan Methodist church. Afterwards, about the year 1840, an R. C. church was opened at Falls View, the first priest, Rev. Father Gordon, coming from Niagara to attend the services as required. The first English church services at Clifton were held in the G. T. R. railway station. Rev. D. I. F. McLeod was the first rector of Christ's church, which was an outstation of Chippawa under his pastorate. He was also instrumental in instituting services and the building of a church at Fonthill. He was also missionary in Welland. Until a regular clergyman was appointed he held monthly communion services at Christ church and was assisted by a lay reader at the other services. Niagara Falls was a part of Chippawa parish for eleven years prior to 1874.

Rev. Mr. Leeming was the kind of man of which the church is proud. He was a zealous minister and he possessed a goodness of heart that made his long incumbency a happy one. Music in the church, in Mr. Leeming's day, was much unlike what it is today. There was no choir, but instead an orchestra. Dr. Macklem played the violin, James Macklem the flute and Mr. Brown the cello. Afterwards the music was furnished by an organ and flute, James Macklem playing the latter. It was on the 12th of November, 1848, that James and Oliver T. Macklem were instructed to buy an organ for the church at a cost not to exceed 150 pounds.

Rev. James Miller, or "Priest" Miller, as he was familiarly called, conducted services under Rev. Mr. Leeming, assisting him in his large parish of Stamford and Chippawa, between the years of 1830 and 1840. It was Mr. Miller's custom to change his surplice during the service, using a white one during the reading and a black one while preaching.

Mr. Leeming in 1848 instituted a movement for the abolition

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of the old square pews. Each pew was virtually a box with three stalls, two facing each other. Mr. Leeming objected that he did not care to preach to people's backs. When it came to a vote on this momentous question he had only one supporter, a negro named John Hall.

Pews were let by auction in 1849, and the records show bids as high as 4 pounds, 10 shillings, Halifax currency.

The new organ was installed in 1877.

Mr. Leeming's successor, Rev. D. I. F. McLeod, was inducted on December 1, 1863, by the Venerable Arch deacon A. N. Bethune, D.D., archdeacon of Toronto and commissary to Lord Bishop of Niagara.

In 1879 the eloquent Rev. E. J. Fessenden was appointed to succeed Mr. McLeod. During his incumbency the Society for the Promotion of Christian Knowledge secured his services as special lecturer in England, and during his absence the services were carried on by several clergymen in the diocese, among them being Dean Geddes. The church was redecorated in Mr. Fessenden's time. He resigned to accept the parish of Ancaster.

Rev. Canon McKenzie was appointed in 1893. Two years later, on the 5th May, the corner-stone for the new Sunday School building was laid by the Lord Bishop of Hamilton.

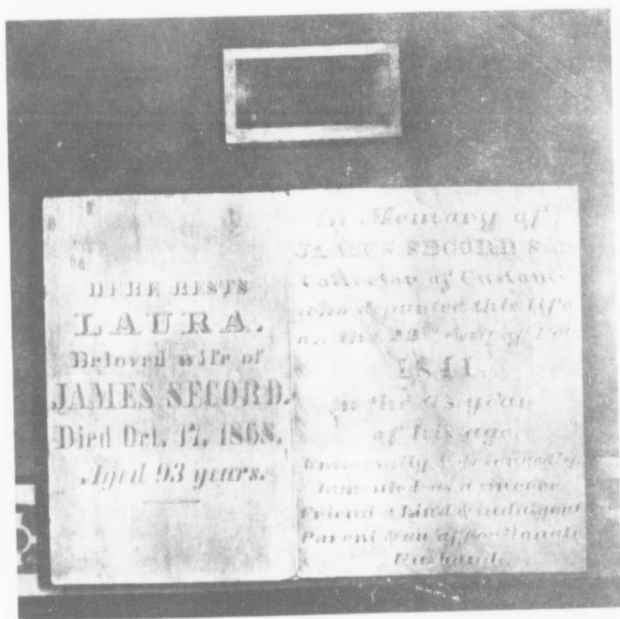
Canon McKenzie retired in November, 1902, and is now living at Milton with his wife and daughter. He has left behind him in Chippawa a very beautiful memory. His successor, Rev. J. Allan Ballard, now Vicar of Grimsby, had a wonderfully successful ministry. A man of ripe scholarship and commanding eloquence, he coupled with this a rare tact and judgment. He so won the hearts of the people that it was almost under protest that he was allowed to go to Grimsby in 1905.

For almost six months the rectorship was vacant. The pulpit during this period was occupied by W. B. Lyon of Niagara Falls, a gifted and talented lay reader, who rendered very acceptable service free of charge, and Mr. Walling, who afterward conducted a successful pastorate at Fonthill.

Rev. J. Hirst Ross, the next rector, was appointed in October, 1905, and soon established himself in the affection of his people. Mr. Ross is not only a gifted preacher, but he is as well a gifted craftsman. The beautiful church altar is a piece of his handiwork. Chaste in its design, embracing the best ecclesiastical lines, beautifully carved, it is indeed a rarely excellent piece of furniture. The reading desk and seat, and the beautiful pulpit are also his work. Mr. Ross is at present rector at Cayuga. He was suc-



A. Monro Grier, K.C., one of the Most Distinguished of Canadian Orators, who Spoke With Great Acceptance at the Centennial Ceremonies



HERE RESTS
L A U R A .
Beloved wife of
JAMES SECORD.
Died Oct. 17, 1868.
Age 93 years.

In Memory of
JAMES SECORD Esq.
Collector of Customs
who departed this life
on the 22nd day of Dec
1841.
in the 65th year
of his age.
Universally & affectionately
loved by his wife & children
Friend & kind & judicious
Parent & an affectionate
Brother.

Memorial Tablet to Laura Secord in Trinity Church

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ceeded by the Rev. W. Delarosa, now in the Barbadoes, and he, in turn, by the present incumbent, Rev. Canon Scudamore, M.A., a scholarly Christian gentleman, who has won a very warm place in the affection of his people by the modesty, kindness and sincerity upon which true love and friendship are built.

The Founders of the Church

This historical sketch would be incomplete without more than passing reference to a few of those men who took a large share in the early life of Trinity church.

The Hon. Col. Clark, whose remains lie side by side with those of his wife in the churchyard, was a member of the Family Compact. They were worshippers in Trinity church, and it was by him that the poplar trees were planted about the churchyard. He lived at Clark Hill, afterwards the residence of Thomas C. Street, but now occupied by Dr. Grant. Mrs. Clark belonged to an Indian family by the name of Ker, related to the Brants. She was a remarkably handsome woman. Husband and wife died about 1835.

Samuel Street first clerked for Col. Clark at Queenston, where they kept a general store, afterwards removing to Bridgewater, where they engaged in general trading and milling. Grist came to them from all parts of the Niagara Peninsula, and because of the condition of the roadways, not a little of it was brought on horseback.

Streets' mill, the site of Mr. Street's saw mill, was at the rapids at the present site of the Toronto-Niagara Power Company's power house. The logs sawn here were rafted through the Chippawa creek and by means of crib down the rapids to the mill. This saw mill, which was a large factor in the early commerce of the district, was run by water power, and affords probably the first instance of the utilization of the energy of Niagara.

Thomas Cummings was of U. E. Loyalist stock and settled in Chippawa, which he founded in 1773. He lived in a frame building painted red at the mouth of the Chippawa creek in a pine grove. This is the grounds now occupied by the residence known as Willoughby Hall. The present building was erected by his only son, Jas. Cummings, who had three sons: Thomas, James and Robert. James married Caroline Street, a daughter of Samuel Street. By his second wife, who was Sophia Macklem, he had only one son, Willoughby, and three daughters: Mrs. Brent, wife of Rev. Canon Brent, Mrs. Richard Kirkpatrick and Mrs. Dr. Brown. A son

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of Canon and Mrs. Brent was the famous Bishop of the Phillipine Islands.

Thomas Cummings had a daughter, who married the Hon. James Crooks of Flamboro' West. She was the mother of the Hon. Adam Crooks, member of the Mowat Cabinet.

James Macklem was a native of the north of Ireland and came to Chippawa in 1790, after a short residence in Pennsylvania. His wife was Lydia Smith of the township of Bertie, of the well-known Smith family later residents of Fort Erie and also connected with the Wintermutes. Mr. Macklem purchased property in the township of Stamford which was ultimately the village of Chippawa. He built a flouring mill and later a distillery, and as well conducted a large general store. Later he erected and operated a foundry which was afterwards carried on in an enlarged way by his sons, Oliver and James. His sons were Oliver, Thomas, William, James and John, and his daughters Anna, Mrs. James Cummings; Mrs. Andrew Kerby, Mrs. Nelles, wife of Archdeacon Nelles, and Mary.

The Church Bell

Let us not forget mention of the bell, which for over seventy years had rung out its welcome on the Sabbath Day. Its music during all the years since 1852 has stolen into farm and village houses, and has called to worship, prattling children and grey beard sires. Many a one summoned since to far-distant fields of action can still hear by the sweet chords of memory the warm, soft tones of the old bell.

A story is told of a young man brought up in a Christian household who left here for a far distant country. He was taken ill and in his delirium he called to those about him: "Come, mother, we will be late. Do you not hear the bell? Listen! It is the last bell. Hurry, mother, the last bell is ringing." Thus do those loving Christian associations fix themselves upon the minds of the worshippers of old Trinity. The bell, it would seem, is heard only a few miles, but in reality its tones are today penetrating the hearts of great cities and stirring the sparsely settled plains.

HOLY TRINITY CHURCH, CHIPPAWA

The Petition of Feb. 10, 1818

While Trinity church, Chippawa, was founded in 1820, the idea was born two years earlier, in the petition from residents of Chippawa to the Lord Bishop of Quebec, announcing that funds had been subscribed for the building of a church, and asking that an incumbent be appointed. The original of that petition is in the Strachan Letters, Scadding Collection, and is as follows:—

To the Right Reverend Jacob,
Lord Bishop of Quebec:

The Petition of the undersigned Magistrates and other Inhabitants in the Vicinity of the Falls of Niagara, and the Village of Chippawa, in the District of Niagara, increasing in Numbers and finding themselves compelled to the building of a place of Public Worship, and anxious that a Church should be immediately erected in the Village aforesaid, have Subscribed for that purpose an adequate Sum, and are desirous that a person qualified to officiate as their Pastor or Minister Should be appointed as an Incumbent thereto, Do Pray Your Lordship to take their Case into Your Consideration, and nominate thereto a Person such as Your Lordship may deem best qualified to fulfill the duties of such a Charge, and Your Petitioners as in duty bound will ever pray

Chippawa, 10th February, 1818.

John Harding, Haggai Skinner, Junr., James Thomson, John Bender, John Lycan, Joseph Moore, Christopher Wallis, Thomas Clark, J.P., Thomas Cummings, J.P., Robt. Grant, J.P., John Usher, J.P., Crowell Willson, J.P., Richard Leonard, J.P., James Macklem, J.P., Robt. Kirkpatrick, George Maclurin, John Kirkpatrick, John Howison, Surgeon, Gilbert McMicking, Samuel Street, J.P., Frederick Smith, William Powell, Capt. 3rd Lincoln Militia.

Of the twenty-one names signed to the petition there were those of the prominent men of the community. Col. Thomas Clark, J.P., a member of the first Legislature of Upper Canada. He was a member of the firm of Clark & Street, mill owners and merchants. Thomas Cummings, a U. E. Loyalist, was the founder of Chippawa. John Usher, J.P., was a captain of militia. Gilbert McMicking was a member of the Legislature. Robert Kirkpatrick was a mill owner and John a merchant. No name in the era stood out more prominently than that of Samuel Street.

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The Fragrant Isles of Holy Association

And so, too, of permanence and its accumulating worth of holy association no transient observer can adequately value this treasure of a birth-right churchman.

To be using today the self-same words that have through the centuries declared the faith or made known the prayer of that mighty multitude, who, being now delivered from the burden of the flesh, are in joy and felicity.

To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered by the same door.

To be confirmed in due time, in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried, and a chastening to the worldly-minded.

To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that, without respect of persons, binds by the same words of duty, the highest and the lowest.

To bring our new-born children as we were brought, to begin where we began, and to grow up to fill our places.

To die in the faith, and almost hear the gospel words soon to be spoken over one's own grave, as over the thousand times ten thousand of them who have slept in Jesus.

In short, to be a devout and consistent churchman, brings a man through aisles fragrant with holy association, and companied by a long procession of the good, chanting as they march a unison of piety and hope, until they come to the holy place where shining saints sing the song of the redeemed—and they sing with them.