



THE
125TH ANNIVERSARY
OF
Trinity Church
KINGSTON
1789 — 1914

“Mark well her bulwarks: that ye may tell them that come
after.” — *Psalm xlviii, II.*

SAINT JOHN, N. B.
THE SAINT JOHN GLOBE PUBLISHING COMPANY LIMITED
1914

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1914

no. 0028

p. 44

FOREWORD.

THIS LITTLE BOOK is intended to be a Memorial of the celebration of the One Hundred and Twenty-Fifth Anniversary of the Parish Church of Kingston. The accompanying photographs are of the building as it is today; of the Clergy who were present at the Anniversary Service; of the Officers of the Church for the anniversary year, and of one or two others who have been connected with the Parish in the past. The success of the Parish, and of the Celebration as well, have depended largely on many whose names are not mentioned herein. The contents of the Book are limited, because of the limited amount of means available for their publication. There remains a vast amount of historical matter of more than parochial interest which should not be allowed to perish. The writer hopes that what is herein contained may awaken a desire to preserve from oblivion the traditions of the early days in Kingston, and may encourage the present generation to emulate the devotion of their fathers, both to the Church and the Empire.

C. G. L.

The Rectory, Kingston, N. B.
July 1st, 1914.



REV. WILLIAM ELIAS SCOVIL, M.A.
Third Rector of Kingston.

THE ANNIVERSARY.

THE One Hundred and Twenty-Fifth Anniversary of the Erection of Trinity Church, Kingston, was observed on Thursday, June 25th, 1914. This date was chosen at the Easter Monday meeting.

For many days previous a large number of the parishioners left their several occupations and helped prepare for the celebration. The interest was general throughout the parish.

In the morning of the day chosen the weather was unfavorable, and prevented many from coming. By noon the sun was shining and the number of visitors steadily increased.

The Anniversary Service was held at 10.45 a.m. It began with the Trinity hymn, "Holy, Holy, Holy." The clergy entered in procession from the vestry at the west end. There were present — Rev. J. H. A. Holmes, B.A., of Hammond River; Rev. Thos. Parker, B.A., of Cambridge; Rev. C. G. Lawrence, B.A., of Kingston; Rev. F. J. Leroy, B.A., of St. Martins; Rev. A. H. Crowfoot, M.A., of Hampton; Rev. Rural Dean Daniel, M.A., of Rothesay; Rev. Canon Smithers, M.A., of Fredericton; Venerable Archdeacon Raymond, LL.D., of St. John; Rev. C. B. Scovil, B.A., of Morristown, N. J., and Rev. G. F. Scovil, M.A., of St. John, West.

The service was the Order of Holy Communion, Rev. C. B. Scovil acting as Celebrant, Rev. A. W. Daniel as Gospeller, Rev. A. W. Smithers as Epistoler, and Rev. G. F. Scovil as the Anniversary Preacher.

The hymns in addition to the processional were, "We love the place, O God," "O God of Bethel," and "And now, O Father." Mrs. W. S. Carter acted as organist. The number present was about three hundred and sixty, and the actual number of communicants was one hundred and sixty-four. The offering amounted to \$104.39.

Meals were served in the Kingston Hall. Many of the men and women of the parish worked hard all day to provide for the increasing crowd. By 3 p.m., the time for the Historical Address, the number had grown to such an extent that the seating capacity of the church was fairly tried. The refreshment booth on the school grounds attracted many and saved the church from being overcrowded.

W. S. Carter, LL.D., the Chief Superintendent of Education for New Brunswick, introduced the Venerable Archdeacon Raymond. His remarks, together with the Archdeacon's address are published herewith. The Rev. Chas. B. Scovil, a descendant of the first Rector of the parish, was called upon, and spoke briefly. A vote of thanks was proposed by Hon. G. Hudson Flewelling, and the congregation was dismissed, after singing a hymn, with the blessing said by the Archdeacon.

In the evening the Rev. H. A. Cody, M.A., gave an illustrated lecture in the Assembly Hall of the MacDonald Consolidated School. The hall was more than filled by a most appreciative audience. The lecture was for the most part descriptive of the illustrations which the speaker had himself prepared during his missionary life in the Yukon. Mr. Geo. Hennessey, the Secretary of the School Board, pre-

sided, and the vote of thanks was proposed by the Superintendent of All Saints Sunday School, Mr. A. R. Wetmore.

The pleasure of the day was somewhat lessened by the fact that His Lordship Bishop Richardson, Rev. H. S. Wainwright, the former Rector, and Lieut. Col. Wetmore, one of the wardens, were unable to be present.

The celebration was a success and will be remembered as one of the events in Kingston's history. It was a matter of note, that people from all parts of the large parish were present and were helping in the entertainment of the visitors. No accident occurred to mar the enjoyment of the day, and the same thankful and optimistic spirit was in evidence as is indicated in the following quaint entry made in the Vestry Book one hundred and twenty-five years ago:

"June 27th, Anno Domini, 1789. Through the spirited and unrearied exertion of the people of the Parish of Kingston, the framing of the said House was compleated and on this day erected — a verry good Fram in due order, without any misfortune happening, to the encouragement and satisfaction of all present, concluding to proceed to inclose and cover the same as fast as their circumstances would admit."

THE OFFICERS FOR THE ANNIVERSARY YEAR.

- Rector:** C. GORDON LAWRENCE, B.A.
- Wardens:** O. W. WETMORE
R. H. FOSTER
- Vestry:** ROBT. MACFARLAND
M. W. FLEWELLING
E. A. FLEWELLING
L. T. CRAWFORD
GEO. W. BRUCE
F. B. GORHAM
T. R. SEELEY
W. P. GIGGEY
A. D. NORTHRUP
F. S. NORTHRUP
A. G. BRIEN
FRANK PADDOCK
- Vestry Clerk:** H. E. NORTHRUP
- Synod Representatives:** O. W. WETMORE
E. A. FLEWELLING
CHAS. R. PETERS
- Synod Substitutes:** R. H. FOSTER
F. B. GORHAM
F. R. RODEN
- Finance Committee:** E. J. PETERS
F. S. NORTHRUP
R. H. FOSTER
R. C. WILLIAMS
- Building Committee:** R. H. FOSTER
GEO. W. BRUCE
LINDEY BELYEA
- S. S. Supt. (All Saints)** A. R. WETMORE
- Auditor:** GEO. HENNESSEY, SR.



Rev. G. F. Scott, M.A.

THE ANNIVERSARY SERMON

BY REV. G. F. SCOVIL, M.A.

“Our fathers trusted in Thee: they trusted and Thou didst deliver them. They cried unto Thee, and were delivered: they trusted in Thee, and were not ashamed.”—PSALM xxii. 4, 5.

It is not from any important position that I hold in the Church in this Diocese that I address you; nor is it with any special knowledge of the subject uppermost in our minds on this memorable occasion, much less is it for any fluency of expression, but simply on account of my direct descent from your first rector. A natural reticence would keep me out of the pulpit at this important service, yet when circumstances place before me a duty, I must fulfil it to best of my ability. I sat as a very small boy in the gallery yonder and took part in the Centennial Service of Thanksgiving for the beginning of this Church, and listened to a most effective sermon by the late Rev. D. W. Pickett, D.D., and today on the One Hundred and Twenty-Fifth Anniversary, I stand where then stood that revered and respected patriarch of the church. It is only natural that one should feel the honour and the responsibility of the position in which I find myself this morning.

If you were to visit the ancient city of Winchester, England, climb the tower steps and pass into the loft above the nave of its great cathedral, you could look upon the huge oak beams which were cut, with the permission of King William the Conqueror, from the royal forest preserve nearly eight hundred and fifty

years ago. And were you to ascend the tower steps of this church and pass over into its loft, you could look upon timbers cut by our ancestors from the primeval forest of New Brunswick. As a matter of history the timbers of this Trinity Church are as ancient, relatively speaking, as those of the Cathedral of Winchester. The brains of those who designed, and the hands of those who raised this building are now at rest in the sacred acre within the shadows of its spire. But what they thought, and what they wrought, remain and speak for them this day. Some would belittle material things, but the material is most essential, that the mental and the spiritual may give expression to themselves, that the men may live and speak to us. Our ancestors spent themselves — it was life given — in the erection of their church, and their handiwork has come down to us as a living embodiment of what they were, as well as a standing monument to the builders.

The Norsemen believed that the strength of the slain foe entered into the conqueror. They may not have been quite scientifically correct, yet there is a sense in which the conqueror gains strength in victory notably won. And what is more, that strength may be transmitted to his heirs. Our fathers in living for principle, in overcoming difficulties and in surmounting all that confronted them, not only became what they were themselves, but to a great degree made us what we are. They fought, they wrought, and in so doing they wove in the woof to the perfecting of the pattern, our completed inheritance. To the weaver the design appears most incomplete, but he, who later on takes out the web,



REV. H. S. WAINWRIGHT, B.A.
Fourth Rector of Kingston

can see what was accomplished. Little did our fathers realize they were great workmen, but as we receive the results of their toil, making as it does the very fibre of our being, we must acknowledge our obligation to them. But a great inheritance ever places on the shoulders of the heirs grave responsibilities. So we must not spend this day simply in eulogising the workmen of the former years, we should rather be looking ahead preparing to assume our share in the making of the future what we know it ought to be. To make the venture calls for courage, to carry it on needs patience, and to complete it requires perseverance, and are these not the very essence of our inheritance, the characteristics of our fathers? So we will be up and doing. In the words of the late Dean Church,

"We would every deed
Perform at once as grandly as it shows
After long ages . . .
It sounds so lovely what our fathers did.
.
And what we do, is, as it was to them,
Toilsome and incomplete."

And we must in our turn leave it to our children to praise what we accomplish.

Years ago men of one blood sailed forth from their island homes to carry the empire's boundary line beyond the horizon. Their purpose, humanly speaking, was a good one, but

"There is a destiny which shapes our ends,
Rough hew them how we will."

They sought to extend empire, and lo, they have made empires! They would build greater, when

confusion entered and they were scattered abroad, some to the making of the great republic to the south, some to lay the foundations for the making of a great nation to the north. We are of those who through much peril and distress moved northward. They "gained for persecuted principles a sanctuary, for themselves homes." They came to a newer land to raise on it the walls of empire. Our Mother England now rejoices in the independent success and glory of her daughter of the south, while at the same time she looks on with natural pride at the wonderful developments in her more loyal and dependent daughter of the north.

This nation is in the making. Those who laid its foundations and formulated its policy were the men who in 1783 came north. Already we can detect the Canadian amid the peoples of the world. He has developed his national characteristics. He has moulded his seal. And let an outsider, one who has made a study of the question from a world-wide experience, speak for him, "I do not think there is a country where there is a higher general level of moral principle and a better foundation in moral ideals for the building up of a sound national and family life than in Canada." If we can accept Miss Rouse's judgment, how wonderful is our heritage! But, brethren, we must maintain that standard, and we must move forward on that foundation. We must maintain it in the face of the incoming tide of foreign humanity, and that is a gigantic task. Canada has been termed "the melting pot" of the nations. A Jewish writer has said, "this continent is called God's Crucible, into which are being poured

the varied elements of life that are contributed by the nations of the world."

When the fires of destiny forge all these ingredients into one homogeneous mass, one fixed Canadian nationality, what will be its character? We cannot doubt that the answer to this question lies with us. The ideals for which our forefathers have stood through the ages must be mingled with unremitting effort and watchfulness among the merging elements that are to make our national life.

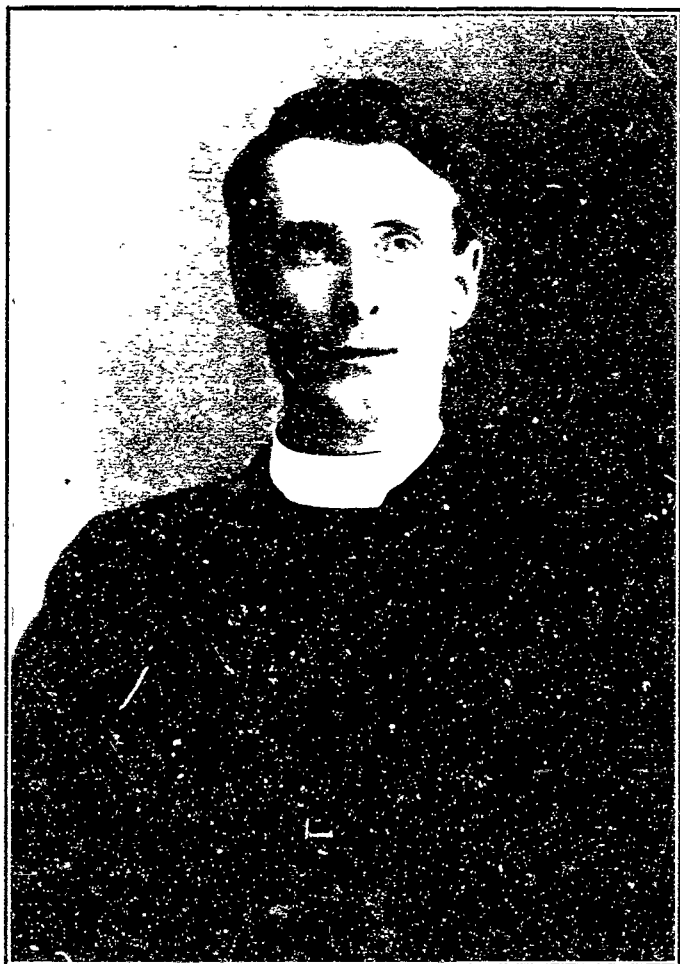
We must move forward in the presence of ever increasing national burdens calling loudly for greater and greater self-sacrifices. We shall stand each year face to face with fresh social problems growing in complexity. These can be met and solved by men of patient perseverance and integrity. And "there is a tide in the affairs of 'our nation' which taken at the flood will lead on to fortune." The men of vision and foresight are needed to seize the opportunity. Those men are amongst us, if we will bring them out, if they will come forward. The God who will bring about the crisis of the nation will provide the leaders in the nation's hour of need. We may not be called upon to fill the more conspicuous positions, and yet the solution after all depends upon us. The problems will be solved, the crises met, the opportunities seized by the general average of our people rather than by the leaders alone. Where would stand the leader without his followers? May we not be found wanting in the hour of trial. Canada is calling her sons and daughters, and as we respond may we prove worthy of those who bore us, who have made us what we are.

I believe I am historically correct, when I say that there was a general consensus of opinion throughout the colony at the time of the American Revolution, that England had been unwise in her treatment of her people across the ocean. A great body of the colonials were ready and anxious to await until the people of the Motherland might look more carefully into the matter, having a profound confidence in the sane judgment of those at home. But there were other hot-heads, impatient of delay, quick of speech, and too hasty in action. These precipitated the war which led to the establishment of the United States of America. And many, who drew the sword simply from a sense of loyalty to King and Empire, had to seek an asylum amid the undivided forests of the north. So came our forefathers from the stock which would have waited and arbitrated rather than stain the sword with a brother's blood. And in the end who has won, the men of impulse, or the men of cooler judgment who stood for peace?

These brothers crossed swords once again in the war of 1812. That conflict was brought to a close by a treaty in 1814.

We are to meet again this year, this time not with crossed swords but with hands crossed in mutual congratulation on one hundred years of peace. So who has won, the brother who stood for peace, or the brother who was impatient for war? Time wins wonderful victories.

If we would emulate our forefathers, we would labour for peace, we would seek for arbitration in the council chamber rather than on the battlefield. We shall not be afraid to fight if necessity and the



REV. H. A. CODY, M. A.

safety of our homes depend upon it, but we would rather urge our brothers to remove the matter under dispute to the cooler atmosphere of an impartial tribunal. Our fathers were no cowards in preferring to trust to the good judgment of their older brothers at home, and we are not showing the white feather in advocating and in labouring for peace. We are looking forward to the day when the cannon shall be just as much an heirloom of past barbarity as today are the shackles of the slave. We are labouring for the day, when men "shall beat their swords into plowshares, and their spears into pruninghooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more."

The latter years of the eighteenth century represent a crucial period in the history of our branch of the Catholic Church.

And she was in a particularly precarious state in the New World at the close of the American Revolution. Most of her sons had remained loyal to King and Empire and had suffered loss of almost all they possessed. Many remained in the land, in most cases not having the wherewithal to remove, while those finding themselves in the position to do so, sought the more familiar and congenial rule of their Sovereign and King in the newer lands of Canada. The S. P. G. withdrew its grants to its missionaries working in the newly formed republic, thus leaving its former representatives stranded amid flocks unable to relieve them. The same Society then offered grants to those clergy of the church who would follow the wanderers who had gone north. It also offered to assist in paying the expenses in transport-

ation. Thus it was that the Rev. James Scovill came to minister to the people at Kingston.

Well, what has come out of the crisis? After many years of direct dependence on the Mother Church of England, the Church in Canada has at last become an independent branch of the greater Church Catholic. Our brothers who remained in the States were most unfortunate at first. They knew what the church was and felt how essential it was to their eternal welfare.

They desired to maintain the faith and order of their fathers, but in seeking order they met with the prejudice of England. So they had to go to Scotland for the Episcopate. And in this way came into being the Protestant Episcopal Church, which in spite of its misnomer is an integral part of the Catholic Church. Thus, first by force of circumstances and later from choice, have arisen two independent churches, each in full communion with the original church of our fathers. The American church ministry is represented here today, as she certainly should be, in the person of the celebrant at the altar, while the Canadian church ministry is represented by a number of her priests, as well as by the preacher in the pulpit. And I suppose that by far the majority of you are members of the church. It is most regrettable that quite a number of the descendants of the Loyalists have shown so little respect for the judgment and the wisdom of their forefathers as to turn away from that ancient and honourable institution of God. It may have been in some degree the church's fault, but, if they had shown the spirit that actuated their fathers, they would have had patience with her,

abiding the time when she would right herself. But the hearts of many wanderers are in this generation turning homeward, it is only natural that they should do so. And it is the privilege of those at home to welcome the returning brothers. If the church in the latter part of the eighteenth century was called upon to face her trial, she is again at the parting of ways. The trend of the religious life of Christians has set toward unity and of course this brings its difficulties. There is the spirit of modernism, which would reduce the faith of the church to an indefinable minimum. And there conflict has reached such a pass in our church in England as to line up in opposition to each other no lesser persons than the great scholars, Bishop Gore and Dr. Sandy. There is also abroad the spirit which would decry orders in the Church of God, which out of a misconception of charity professes to be ready to dispense with the Episcopate. It has shown itself in our church in the recent discussions bearing on that unfortunate occurrence at Kikyku. Whatever may be our opinions on matters *non de fide*, do let us hold to the faith "once delivered to the saints." And surely as sons of the Loyalist stock, that would die before it would surrender its church with her ministry, we shall be found upholding that order which comes to us from the college of the apostles.

Let me plead here with you to make a diligent study of these questions that you may understand fully the consequences of a serious mistake made by any branch of the church in these vital matters.

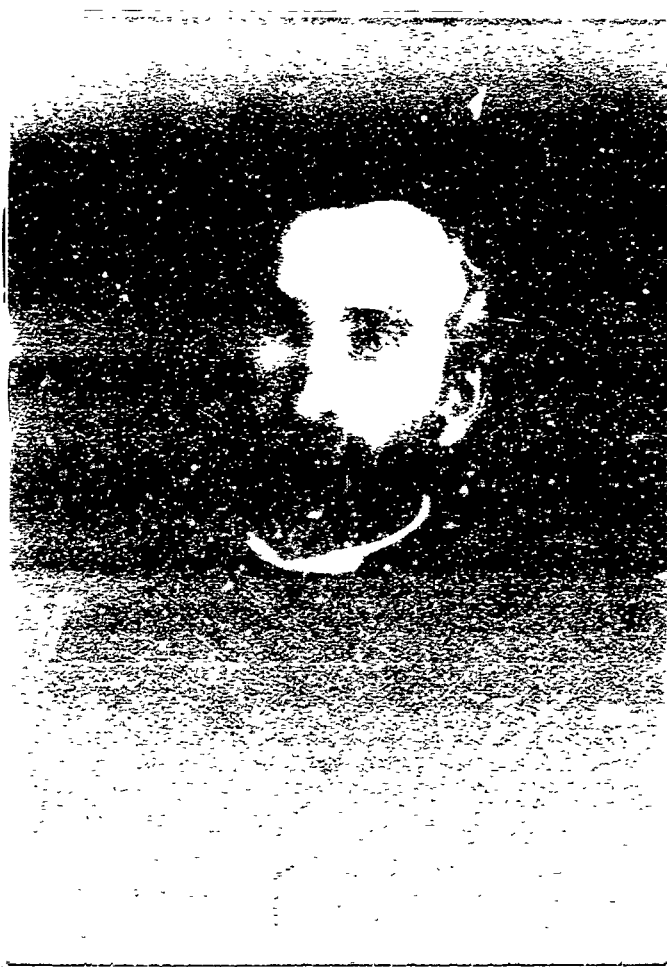
The other day I was walking through the cemetery in which stands this sacred edifice, and there came to me the words of a Persian poet:

“Weeping, I passed the place where lay my friends
Captured by death, in accents wild I cried,
Where are they? And stern Fate, by Echo's voice,
Returned in solemn sound the sad, where are they?”

In those striking words we have the cry of the human heart for fuller light. That fuller light was in the possession of those who now sleep out yonder, and it is the glorious heritage of their children, for Christ “hath brought life and immortality to light.” A cruel tongue was once made to speak of the cemetery as “the home of the dead,” but “God is not the God of the dead, but of the living.” And that “great cloud of witnesses” participate with us this morning in “our sacrifice of praise and thanksgiving.”

Once they sat where we sit, once they knelt where we kneel, and once they stood where we stand, but today in the spirit they enter with their fuller knowledge into heights of praise yet incomprehensible to us. They do fill up much that is lacking on our parts. So later in the service when the priest at the altar breaks forth in these words, “Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name,” may we realize, as never before, the “communion of saints,” in the praise and worship of God.

Brethren, we are gathered here from far and from near, from diverse walks and with a great diversity of natures, and what may be our purpose? There are more calls to go and serve today than ever were heard in the days of our fathers, but whom do we serve? The gray hair, the wrinkled brow, or the restless eye may be indicative of hard task-masters. The world may have its votaries among



REV. A. W. DANIEL, M.A.
Rural Dean of Kingston.

us, the flesh may have its slaves, and the devil may have his victims; and those hearts cannot find peace nor rest. Brothers of one blood, fellow Christians, listen to the great St. Augustine: "O Lord, Thou hast made us for Thyself and restless is this heart of ours until it finds its rest in Thee."

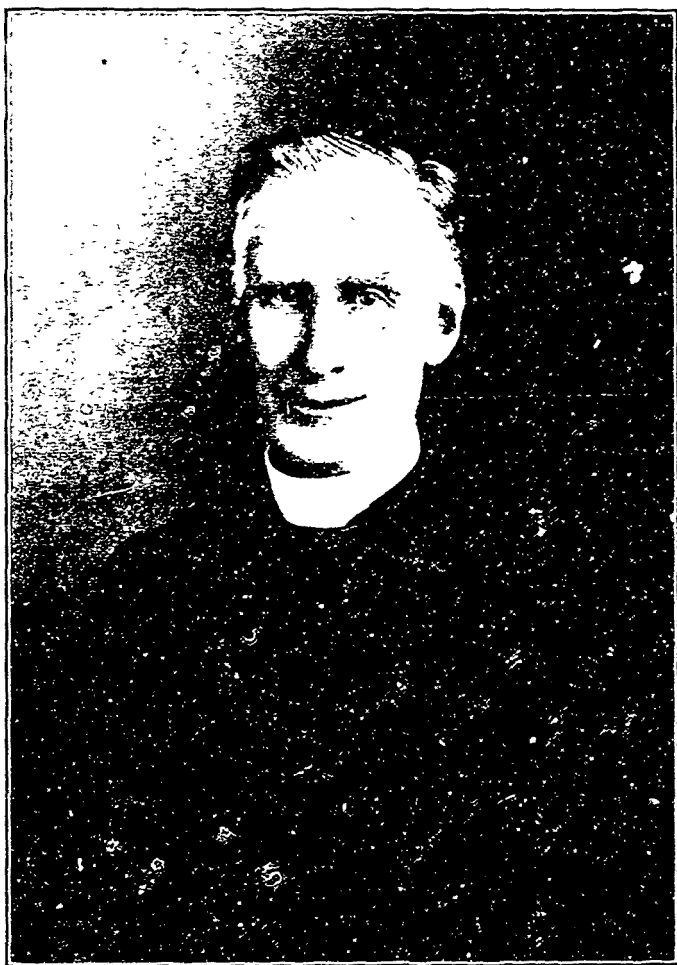
"Our fathers trusted in thee. They trusted, and Thou didst deliver them. They cried unto thee, and were delivered. They trusted in thee, and were not ashamed."

TRINITY CHURCH, KINGSTON AND ITS FOUNDERS.

The Chairman, Dr. W. S. Carter, in his opening remarks said:

We are met together here to celebrate the One Hundred and Twenty-Fifth Anniversary of this Church. While a century and a quarter is not a long period in the lapse of time, it goes back to the first settlement of this part of the province and represents, approximately, four generations. Of these, the first generation in the course of nature has been laid to rest; of the second we rejoice to have with us today the son of one of the original loyalists, probably the only one of his generation surviving. Representatives of the succeeding generations comprise a considerable part of the large audience present today, and it is for them to store up and hand down to posterity at future anniversaries, which we all hope will be had, but in which many of us may not participate, the history and traditions of the past.

It is scarcely necessary to introduce to a Kingston audience, Dr. Raymond, the speaker on this occasion and a member of the family of one of the most prominent and respected Loyalists. Dr. Raymond has done more important and valuable work as an archivist for less material reward than any man I am acquainted with. He has garnered and preserved, not only the history and traditions of this place,



REV. W. O. RAYMOND, LL.D.
Archdeacon of St. John.

but of the province as well, earning not only the approbation of the people now living, but has accomplished a task which, as time goes on, and the links with the past become broken and slip away from us, will be even more greatly appreciated in the future.

I have much pleasure in introducing Venerable Archdeacon Raymond.

HISTORICAL ADDRESS

ON THE ONE HUNDRED AND TWENTY-FIFTH ANNIVERSARY OF THE ERECTION OF THE CHURCH, BY W. O. RAYMOND, LL.D., ARCHDEACON OF ST. JOHN.

Today we are met on historic ground. Not only does this anniversary recall the memory of devoted men and women, who were the pioneers of settlement in this Parish of Kingston, but the day, the event and the place bring us in some degree in touch with the dawn of civilization in this Province of New Brunswick.

On the Festival of St. John the Baptist, June 24th, 1604, three hundred and ten years ago, a little craft crept furtively into the harbour at the mouth of our noble river. She was so small that she would hardly be noticeable among the great ships of today, yet she bore the germ of empire, for Champlain, DeMonts and Poutrincourt, the founders of New France, were on her deck. The River St. John was named in honour of the day.

On the St. John, as elsewhere, the trader was the forerunner of the priest.

Not more than six or seven miles from this church, as the crow flies, there is a small historic island in the Long Reach, near Glenwood, the site of the first white man's settlement in the province. On the map it bears the name of Caton's Island* but its Indian name is *Emenenic*. Here a little more than three centuries ago a small company of fishermen and traders from St. Malo, in France, built rude dwellings and made a settlement. In the month of October, 1611, they were visited by the French commander, Biencourt, who came from Port Royal, and with him came Pierre Biard, the first Christian missionary on the St. John. Biard's narrative contains a picturesque description of the voyage up the Reach and of their reception by the people.

The missionary held divine service on the island, and the people, he says, partook of the Holy Communion in a very exemplary manner. Afterwards they begged him to come again and see them. He promised to do so and writes in his journal, "I am only waiting the opportunity, for in truth I love these honest people with all my heart."

Thus on *Emenenic*, where today from either side of the river the Church at Oak Point and the Church of St. James in this parish look out upon the little island, there was held the first known religious service and celebration of the Holy Communion in this neighbourhood. From this little settlement, too, there came an appeal for a missionary in the lone wilderness.

*The Island was granted to Captain Isaac Caton in 1765.



REV. A. W. SMITHERS, M.A.
Canon of Christ Church Cathedral.

Brief was the stay of the people of St. Malo, and nothing remains to tell their story, save a memorial tablet placed on the island by the New Brunswick Historical Society:

THE FIRST EUROPEAN SETTLEMENT
IN NEW BRUNSWICK
WAS ESTABLISHED ON THIS ISLAND
IN 1611
BY CAPTAIN MERVILLE, AND OTHERS
FROM ST. MALO, FRANCE

One hundred and fifty years later the English had come into possession of the country, and in 1765 the government at Halifax made grants of seven townships on the River St. John. The townships were about twelve miles square and contained 100,000 acres each. Only three of the townships, Gagetown, Mauderville and Burton, retain their names at the present day. A township called Amesbury was granted to James Amesbury and his twenty associates on the 31st October, 1765. The township included the Parish of Kingston, Lower Norton and part of Hampton. Little was done in the way of settlement, and when the Loyalists arrived in 1783 the only inhabitants were a couple of squatters, who had been but a year or two on the tract. As the original grantees had made no attempt to comply with the conditions of the grant, the land reverted to the Crown.

We must now consider the event which led to the founding of Kingston.

The American Revolution was much more of a civil war than is commonly supposed. The Declar-

ation of Independence left no room for neutrality. Those who would not ally themselves with the revolutionary party were declared enemies of liberty. In thousands of instances, they were driven from their homes by bitter persecution, their lives were threatened should they venture to return, and their estates were confiscated.

It is not necessary to consider at length the motives of those who were loyal to the King. A recent impartial American historian, Dr. Tyler, of the University of Cornell, observes: "The side of the Loyalists, as they called themselves, of the Tories as they were scornfully nicknamed by their opponents, was in argument not a weak one, in motive and sentiment not a base one, and in devotion and self-sacrifice not an unheroic one." He praises their sincerity, their devotion to principle in defiance of loss and pain, their courage, their perseverance, their clear prevision of the importance of race unity.

History has justified the attitude of those who were exiled for their fealty to the mother country. By peaceful means the British colonies have secured the redress of grievances and today Canada is as free and as happy a land as any that the sun shines on, her constitution happily combining freedom of local government with loyal attachment to the throne. Had the United States' leaders been wise, they would have encouraged those who espoused the royal cause to remain and assist in building up the new nation which they had founded. Instead of so doing, they passed edicts of banishment against the persons and acts of confiscation against the estates of the Loyalists. They drove them out poor in purse, but

rich in experience, determination, energy, education and intellect, and with hearts fired against republicanism. They drove them out seventy thousand strong to found a rival nation at their very doors, which possibly would never have had an existence, but for the folly of those who persecuted the Loyalists.

At the time the revolutionary war began, the Church of England was making rapid progress in the old colonies. Her adherents, though not the most numerous, were among the most influential and intelligent citizens in their respective communities. In the south they were about evenly divided in their political allegiance, but in Connecticut, New York, and New Jersey nearly every churchman was a Loyalist. The Connecticut towns of Stamford, Norwalk, Fairfield, Stratford, Milford and Waterbury were considered by the Whigs as "Tory towns," and so numerous were the persecutions and confiscations of their property that the Loyalists, in ever increasing numbers, abandoned their homes and sought refuge on Long Island, which was held by the British forces until the close of the war. They formed little communities along the north shore of the Island at such places as Huntington, Eaton's Neck, Lloyd's Neck, Hampstead, Oyster Bay and Flushing. They were visited occasionally by one or other of the Loyalist clergy, living within the British lines, who had been forced to abandon their parishes.

After peace had been proclaimed, the Rev. John Sayre was sent to inform the Loyalists that the King had offered them an asylum in Nova Scotia (which then included New Brunswick); that ships would be provided to transport them without cost to their

destinations; that two hundred acres of land would be granted for every family, and lands granted also for the support of churches and schools, and that provisions would be allowed them at the rate of one full army ration for each person during the first year, two-thirds of a ration for the second year, and one-third for the third year.

This generous offer was gladly accepted by the founders of Kingston. They made a rendezvous at Huntington Bay, where Captain Consett Wilson anchored his vessel, "the good ship Union." The embarkation began on the 11th of April, 1783, and occupied five days. The manifest of the ship is yet in existence and is signed by Fyler Dibblee, the deputy agent in charge. There were in all, two hundred and nine passengers of whom one hundred and seven were children.* A good description of the subsequent experience of this little band of exiles will be found in Walter Bates' narrative of the settlement of Kingston, which has been published in pamphlet form. We learn from its pages that after Rev. John Sayre's visit, a general meeting was held at Eaton's Neck to discuss the question of going to Nova Scotia. At this meeting Bates tells us, "It was resolved by all present and mutually agreed to remove with their families into Nova Scotia and to settle all together, in such situation that we might enjoy the comforts of a church and school in the wilderness."

The story of the voyage to St. John and of their establishment in their new homes in Kingston, I shall quote in Mr. Bates' own words.

* For fuller information see Fyler Dibblee's Manifest at the end of this paper.



REV. CHAS. B. SCOVIL, B.A.

“It seemed that God’s blessing attended us, selected the best ship in the fleet for our comfort and by far the best captain.

“With warm loyal hearts we all embarked with one mind, on board the good ship *Union*, Captain Wilson, who received us as father of a family. Nothing was wanting to make us comfortable on board ship, which blessing seemed providentially to attend us throughout.

“From Eaton’s Neck the ship sailed to New York. Having a couple on board wishing to be married, we called upon the Rev. Mr. Leaming, who received us with much kindness and affection, most of us having been formerly of his congregation, who after the marriage reverently admonished us with his blessing that we pay in our new home due regard to church and schools as means to obtain the blessing of God upon our families and our industry.

“We embarked. Next day the ship joined the fleet, and on the 26th day of April, 1783, upwards of twenty sail of ships under convoy left Sandy Hook for Nova Scotia, from whence, after the pleasure of leading the whole fleet fourteen days, our good ship *Union* arrived at Partridge Island before the fleet was come within sight. Next day our ship was safely moored by Capt. Daniel Leavit, the pilot, in the most convenient situation for landing in the harbour of St. John, all in good health.

“We remained comfortably on board ship (while others was sickly and precipitated on shore from other ships) until we could explore for a place in the wilderness suitable for our purpose of settlement. A boat was proc red for the purpose. David Pickett,

Israel Hait, Silas Raymond, and others, proceeded sixty miles up the River St. John. They reported that the inhabitants were settled on intervale land by the river, that the highlands had generally been burned by the Indians, and that there was no church or church minister in the country.

“They were informed of a tract of timber that had not been burned on Belleisle Bay, about thirty miles from the harbour of St. John, which they had visited and viewed the situation favourable for our purpose of settlement. Whereupon we all agreed to proceed thither and disembarked from on board the good ship *Union*, and with Capt. Wilson’s blessing embarked on board a small sloop all our baggage. The next morning with all our effects, women and children, set sail above the falls and arrived at Belleisle Bay before sunset — nothing but wilderness before our eyes, the women and children did not refrain from tears. John Marvin, John Lyon and myself went on shore and pitched a tent in the bushes, where we slept all night. Next morning every man came on shore, cleared away the scrub and landed all our baggage, women and the children, and the sloop left us in the wilderness.

“We had been informed the Indians were uneasy at our coming and that a considerable body had collected up the Belleisle, yet our hope and trust remained firm that God would not forsake us and before night we had as many tents set as made the women and children comfortable.

“Next morning we discovered a fleet of ten Indian canoes slowly moving towards us, which caused considerable alarm with the women. Before they

came within gunshot, one who could speak English came to say, 'We all one brother.' They became quite friendly and furnished us plentifully with moose meat. We soon discovered a situation at the head of Kingston Creek for our purpose of settlement with church and school. No surveyor was appointed until July, when Frederick Hauser was furnished with directions to survey and allot our lands according to our wishes. He commenced where we had designed to place our church and schoolhouse, with a road six rods wide, and surveyed twenty-two lots numbering on each side, and before the lots were drawn, it was agreed that one acre off each of the adjoining corners of the first four numbers should be allotted as the place for the church and schoolhouse, and that lot number one, on the west side should be reserved for the parsonage and the water privilege reserved for those who would engage to build a grist mill and saw boards enough for the church and schoolhouse. Accordingly a draft was made of the lots and the numbers fell to the persons named in the grant. Whereupon every man was jointly engaged in clearing places for building, cutting logs, carrying them together by strength of hands and laying up log houses, by which means, seventeen log houses were laid up and covered with bark, so that by the month of November every man in the district found himself and family covered under his own roof. Here, with the protection of a kind providence, we were perfectly happy, contented and comfortable in our dwellings through the winter."

Simply and modestly told, we have here the story of the founding of Kingston, handed down to us in

the faded manuscript of one whose mortal form rests beneath the shadow of the edifice in which we are this day assembled. Many stories, too, have been handed down to the present generation of the hardships of the Kingston settlers in early days. Of how the anxious mothers cared for their little ones beneath the tents on the banks of the creek when an epidemic of measles occurred. Of how the crops failed, smitten by summer frosts. Of the difficulties of travel and the lack of intercourse with the world outside. Nevertheless in early days the people of Kingston were apt to boast of the advantages of their situation, claiming that nature herself pointed out their parish as a place easy of access, having a river on each side — rivers being then regarded as means of intercourse rather than of separation.

The founders of Kingston believed in the motto, "Fear God; honour the King." That they feared God is abundantly shown in this paper. That they honoured the King is evinced by the fact that they selected for their township the name of Kingston, in lieu of the older name of Amesbury.

In the Crown Land Office at Fredericton the survey made by Frederick Hauser in July, 1783, is referred to as "Captain Hauser's first survey in Amesbury on the Long Reach." A year later, in the grant issued by Governor Parr under the Great Seal of Nova Scotia and dated July 14, 1784, the township is described as comprising 21,892 acres "in the township of Kingston, heretofore called Almeston [or Amesbury], within the County of Sunbury in the Province of Nova Scotia."



W. S. CARTER, M.A., LL.D.

The S. P. G. records in London, England, show that the name of Amesbury continued in use for a year or two. Rev. John Sayre wrote on October 2, 1783, to the secretary of the S. P. G.: "Another town plot is laid out in the township of Amesbury on Belleisle river and will be built up next summer. This spot is very delightfully situated between the Grand Bay and Belleisle."

The Rev. John Beardsley wrote on October 26, 1783: "A body of loyal refugees who are settling at Amesbury, about twenty-five miles from Fort Howe up the St. John river, have solicited me to be their incumbent. These people, a few excepted, formerly belonged to Fairfield County in Connecticut and to Dutchess County in New York, and are strongly attached to the Church of England and of very good morals. It is easy to conceive that men turned off from their estates naked and destitute, with large families, and sitting down in a wilderness, cannot have anything to spare for a missionary, and yet as they are very worthy and I have no hope of ever returning to Poughkeepsie, I will, with the Society's approbation, remain among them, relying that when they are able they will not be unwilling to contribute something towards the maintenance of a clergyman."

Six months later, Mr. Beardsley again wrote: "That agreeably to the intentions expressed in his last letter he had gone up the St. John river about twenty-five miles from his usual place of abode, through a wilderness tract of country thirty by fifteen miles in circumference, where he found about thirty-four families sheltered in small log houses, mostly covered with bark; generally in poor circumstances,

but honest and industrious and of the Church of England, excepting four or five. He preached to them at sundry times and in different parts of the township and baptized their children."

He visited Kingston again during the summer and, according to Walter Bates, made some preparation for building a house there. Sheriff Bates mentions an interesting event that occurred about this time: "On Thursday, the 7th day of October, 1784, I had the honour of the first marriage by the first minister." The bride was Abigail Lyon, daughter of Captain John Lyon.

Prior to this a church corporation had been formed. This is shown by the first entry in the church records which is of sufficient interest to find a place in this paper.*

"Records of TRINITY CHURCH commencing at Kingston on the tenth day of May, A. D. 1784.

At a meeting of the said parish for the purpose of appointing wardens and vestry to act as officers in the church and propagate the Church of England in the Parish of Kingston, and to make application to government for grants of land for glebe land, and to obtain as soon as possible a clergyman to officiate in said church, the following persons were elected:

David Pickett and Joseph Lyon, *Wardens*; John Lyon, Silas Raymond, James More, Andrew Patching, John Fowler, Seth Sealey, Israel Hoyt, James Ketchum, Ephraim Lane, John Ketchum, Elias Scribner, Thomas Sumner, *Vestrymen*.

* The Records of the Parish are of great interest. The first entry is in the handwriting of David Pickett, Esq., warden and vestry clerk.

Committee appointed to make the necessary application for grants, etc.: Frederick Hauser, Esq., John Lyon, David Pickett, Silas Raymond."

The reason assigned by the Rev. John Beardsley for not taking up his residence in Kingston in 1784, we find in his letter to the S. P. G., written in April of that year. He was at the time the only efficient missionary on the St. John river. Rev. John Sayre, rector of Maugerville, had been stricken with an incurable disorder which rendered him incapable of any duty, and his brother, the Rev. James Sayre, went back to the United States, after a sojourn of less than a year at Parr Town. Upon a general view of the situation, Mr. Beardsley believed that he could be more useful as an itinerant missionary, for the time being, than if stationed at any particular place. He was an energetic and resourceful man, could wield the broad axe, paddle a canoe, and was reputed "fully as good a farmer as a preacher."

For about two years he did his best to cover the ground, and truly he was "in journeyings often." That he was "in labours abundant," is seen in the fact that during the year he baptized one hundred and thirty-five persons (of whom twelve were blacks and a good many were adults) besides officiating at sixty-nine funerals, and solemnizing seventy-five marriages. He was at this time the only active missionary on the St. John. In consequence there devolved on him the duty of ministering to more than ten thousand people settled all the way from Parr Town to Meductic (Woodstock), a distance of nearly one hundred and fifty miles. He could do little more than keep the church alive. In one of the years of his itinerant

ministry, Mr. Beardsley baptized one hundred and seventy-seven persons, including thirty-one adults. On one occasion, while descending the River St. John in a canoe, he called by appointment at some eighteen places, baptizing during the day forty-eight persons. He still made occasional visits to Kingston, and it should be mentioned that it was here that he spent his declining years. He died August 23, 1809, and his mortal remains are buried beneath the chancel of this church.*

The zeal of the Kingston people for the promotion of public worship is shown in the fact that at their Easter Monday meeting in 1785, they "appointed Mr. Joseph Scribner's house to begin to read prayers at, and Mr. Frederick Dibblee was chosen to read prayers." Walter Bates tells us that public worship was henceforth regularly conducted on Sundays until the arrival of the Rev. James Scovil.

Frederick Dibblee, Kingston's first lay reader, was the youngest son of the Rev. Dr. Ebenezer Dibblee, of Stamford, Connecticut, and was a graduate of King's (now Columbia) College in New York. The Kingston folk suggested that he should take Holy Orders and become their clergyman. He did so, but not until 1791 when he became the first rector of Woodstock. He continued to act as lay reader in Kingston until his removal to Woodstock in 1787.

Before we proceed to consider the building of Kingston Church a brief account of its first rector should be given.

* John Beardsley may be regarded as the father of the Masonic Order in New Brunswick. He was Junior Warden of the Grand Lodge of New York, and a dispensation was granted to him, under which, on September 1, 1784, a Lodge was opened in Parr Town, and the Officers installed by Dr. Azor Betts. Mr. Beardsley was the first Worthy Master. A sermon was preached by him to the Masonic Fraternity in Trinity Church, St. John, on the 24th of June, 1803, which was published by request.



REV. C. G. LAWRENCE, B.A.
Fifth Rector of Kingston.

James Scovil was born at Watertown, in Connecticut, in 1733. His father, Lieutenant William Scovil, probably served in the French and Indian wars of his time. The son of an honest yeoman, his boyhood was spent on a farm. He varied his outdoor occupation by plying the weaver's shuttle at the old-fashioned loom where the family homespun was made. An accident in his seventeenth year turned the whole tenor of his life. To avoid permanent lameness he was placed under the care of an eminent surgeon.

Desirous of improving his mind he became a pupil of the parish clergyman, who had so good an opinion of his natural ability that he strongly advised his father to give him the benefit of a liberal education. In three years he entered Yale University, where he graduated in 1757. Two years later he went to England for Holy Orders and was ordained priest on April 8, 1759, by the Bishop of Rochester, returning to Connecticut as one of the missionaries of the S. P. G. He laboured with marked success at Waterbury for twenty-seven years, receiving from the Society the modest stipend of £30 per annum.

During the revolutionary war, Mr. Scovil's sympathies were with the Crown, and his people were almost without exception Loyalists. After the old colonies had gained their independence, the Society's grants were of necessity withdrawn and the missionaries, finding their congregations broken up, were in a trying situation.* Mr. Scovil and his neighbor,

* Rev. Bela Hubbard, of New Haven, writes January 21, 1784, "Scovil and Andrews will probably go in the Spring to view the Nova Scotia World as agents for a Company going thither. Scovil hath eight children, Andrews five, I have six. How they are to be provided for God knows. We are confounded poor, tho' rich in good works and in love to one another."

the Rev. Samuel Andrews, of Wallingford, with the aid of some of their leading parishioners, formed an association of upwards of one hundred heads of families, who were desirous of settling in a body in Nova Scotia. The two clergymen went to Halifax in April, 1784, and personally interviewed the Governor, obtaining a warrant for the survey of lands at Milford Haven, near Guysboro. They failed, however, to obtain free transport and rations from the British government and the plan of removing in a body fell through.

Mr. Scovil now found himself in a dilemma. He was desirous of continuing to live under British government, yet loath to leave his flock as sheep having no shepherd. On May 25th, 1785, he wrote: "With regard to my removal, I am in suspense, having a wife and nine children and about one hundred and thirty families in the two parishes (Waterbury and Westbury), who are reduced in circumstances by the late troubles and unable to give much support to their minister, though I am very unwilling to leave them."

Ultimately Mr. Scovil decided to remove to New Brunswick with his neighbours in the ministry, the Rev. Samuel Andrews and the Rev. Richard Clarke. The manuscript records of the S. P. G. give details of the coming of the three missionaries. They arrived at St. John on the 23rd of May, 1786, and were welcomed by the Rev. Dr. Cooke. On successive Sundays each in turn officiated in his church. As Dr. Cooke was about to remove to Fredericton, by desire of the Governor, it was thought that Mr. Scovil would succeed him at St. John. The first of the trio to officiate in Kingston was the Rev. Richard

THE WARDENS
FOR THE ANNIVERSARY YEAR.



O. W. WETMORE



R. H. FOSTER

Clarke, who went there about the 23rd of June and in the course of ten days baptized fifty-seven persons, including five adults. These baptisms will be found in the parish records of Gagetown. Included in the list are such familiar Kingston names as Lyon, Crawford, Betts, White, Scribner, Northrup, Raymond, Dickson, DeForest, Ketchum and Frost.

On the 20th March, 1786, previous to the arrival of Messrs. Scovil, Andrews and Clarke the Kingston parishioners held a meeting at which it was agreed that a petition should be presented to Governor Carleton requesting that one of the missionaries expected, might be placed at Kingston. The petition was signed by "all and every man" in the community, who was the head of a family or had received a grant of land. The petitioners pleaded their ardent and sincere desire for the propagation of the Christian religion in the public worship of God according to the liturgy of the Church of England. They earnestly desired the benefit of the church in their midst for the ministration of God's word and sacraments, and trusted that a missionary might be settled among them.

Governor Carleton appointed Mr. Scovil to St. John, but almost immediately afterwards the Rev. George Bisset arrived from Rhode Island, having been appointed by the S. P. G. to the same post. The situation thus created was an awkward one, but Mr. Scovil told Mr. Bisset in a very friendly way that he should himself go up the river before the next Sunday, and that consequently the care of the church in St. John would devolve upon Mr. Bisset.

The precise date of the Rev. James Scovil's first visit to Kingston is recorded in the diary of Israel

Hoyt, who was at the time vestry clerk. His stay on this occasion was not long as we gather from the entries in the diary which read as follows:

"Mr. Scovil's first visit was the 6th of August, 1786."

"September 25th, 1786, Mr. Scovil left this town and went for home to go for his family."

As an encouragement to him to settle at Kingston, the parishioners agreed that he should have the lot of land known as "parsonage land" as his own property. Early the next summer he returned to Kingston and an important parish meeting was held on the 5th July at the house of Elias Scribner, at which definite arrangements were made to welcome the new rector and his family. "At the said meeting," the vestry records tell us, "Silas Raymond, Elias Scribner and John London did in the presence of the said meeting, give each of them severally one acre of land adjoining off the corners of their respective lots to the said church, free and clear of all incumbrances for ever and ever, and in the same meeting it was voted to build a church upon the said land given by Silas Raymond, Elias Scribner and John London."*

The Kingston settlers were now established on their lands, but in their impoverished condition were confronted with a difficult task in providing a church for public worship, a school for their children and a house for their clergyman. A schoolhouse (doubtless a log building) was built in 1787 by voluntary labor at little cost. The rectory was begun the next year

* John London and Hannah his wife, and their daughter Sarah were baptized by Rev. Richard Clarke, on the 25th of June, 1786.



REV. A. H. CROWFOOT, M.A.



REV. F. J. LEROY, B.A.



REV. THOMAS PARKER, B.A.



REV. J. H. A. HOLMES, B.A.

but not entirely completed until somewhat later. It was built largely at the expense of the incumbent with some assistance from the people.

The next step taken by the people of Kingston will ever redound to their honour. It was learned that the Imperial Government intended to make a grant towards the building of churches for the Loyalists in New Brunswick, but Mr. Scovil and his parishioners did not wait for this. "We decided," says Walter Bates, "to proceed on our own means." The task was a serious one and the people set about it in a devout and serious manner, their subscription list having the following preamble:

Kingston, December 5th, 1788.

"We, the subscribers, impressed with a full and vigorous sense of the great importance of religion, and the strong obligation we, as Christians, are under to pay all due Homage, Adoration and Obedience to Almighty God the common Father and benevolent Governor of the Universe in whom we live and move and have our being, and upon whom all our hopes depend both for time and eternity, and being firmly persuaded that a due performance of the duties of religion in His House of Prayer are the most likely and effectual methods of cultivating and keeping alive a proper sense of religion, do, for the best good of ourselves and our children forever, covenant and agree to pay to the church wardens and vestry of the Parish of Kingston, in Kings County, such sum or sums as shall be by us affixed to our names, in labor, money or other articles, according as we shall sign, which sum or sums signed by us, shall by

the said church wardens and vestry be applyed in the most prudent and effectual manner for the erecting a House to the honour and for the publick worship of Almighty God, according to the canons and liturgy of the Church of England, in the Parish of Kingston aforesaid, upon the square or plat of ground near the house of the Rev. James Scovil, where it was agreed to build a church at the meeting of the vestry of said parish holden at the house of Mr. Elias Scribner on the 5th day of July in the year of our Lord, 1787."

A sum equivalent to \$539.00 was subscribed in the course of a few weeks by seventy-four individuals, heads of families. It was agreed to build a church fifty feet in length by thirty-eight in breadth. During the winter, the lumber needed was got out. Captain John Lyon, Silas Raymond and Elias Scribner. were appointed to superintend the providing of the lumber. It was agreed to allow fifteen shillings per thousand for eighteen inch shingles and three shillings a day for common labor. Silas Raymond's oldest son, Samuel, who died at Springfield at the age of ninety-four years, used to relate with pride that when a boy of sixteen, he cut the first tree on the ground where Kingston church stands.

At the Easter Monday meeting in 1789 it was agreed, when planting and seedtime was over, to proceed in framing and raising the church. No time was lost, for the vestry minutes tells us that on June 27, 1789, "Through the spirited and unwearied exertion of the people of the Parish of Kingston, the framing of the said house was compleated and on this day erected, a very good frame in due order,



F. B. GORHAM



G. W. BRUCE



C. R. PETERS



A. D. NORTHRUP

without any misfortune happening, to the encouragement and satisfaction of all present." By the 5th November the building was sufficiently advanced to be used for divine service and it was on that date dedicated by the Rev. James Scovil. Walter Bates, in his narrative, refers to the impressive discourse of the rector on this occasion and gives the following synopsis as he recalled it in after years:

"MY CHRISTIAN BRETHREN: We have now witnessed a ceremony which in all probability we as a parish shall never witness again. This is but one of the solemn considerations which is brought into view by an event like this.

We have now begun a temple dedicated for the worship of God, in which temple by God's grace our children and their posterity are made partakers of a rich inheritance. Wherein the precious tidings of Christ and His cross shall ever find sanctuary. Where we trust the Divine presence shall abide after we are gathered unto our fathers.

But why need there be any religious ceremony on this enterprise of our building?

Because, 'except the Lord build the house their labor is but lost that build it.' We therefore now as it were in a mystical sense baptize our church in its infancy by the name of Trinity Church, and with the sign of the Cross in token hereafter it shall be a monument and a witness of the faith of Christ crucified.

In the name of God we have erected it and we today offer this token of our devotion to Him who is the way, the truth, and the life.

Here we may believe that God's promises will be fulfilled and blessings will be abundantly bestowed.

May the permanent blessing of heaven rest upon the solemn transactions of this day, and may this Parish of Kingston ever be the means of extending pure and undefiled religion. In this and all our undertakings may the Lord bless us and keep us, the Lord make His face to shine upon us and be gracious unto us, the Lord lift up the light of His countenance upon us and give us peace both now and ever. Amen."

This was a Red Letter Day in the annals of the church.

In July, 1790, the parish received a donation from government of four hundred pounds currency. It was decided to spend two-thirds of the money in finishing and furnishing the church. It was consecrated by Bishop Charles Inglis on the 8th of August, 1792. Improvements in the church were made from time to time. The steeple was added in July, 1809, and about the same time the end gallery was built. The chancel was added in 1811. Stoves were not in use until 1810 although foot stoves were sometimes used in the pews.

In September, 1813, the corporation acknowledged the receipt of a bell weighing one hundred and twenty-nine pounds, the gift of some gentlemen in St. John. The sum of two pounds, ten shillings was allowed by the vestry for tending the stove and ringing the bell.

In 1833, the vestry voted the money they had in hand, "for the purpose of adding to the church the conveniency of a vestry room."



E. J. PETERS



E. A. FLEWWELLING



L. T. CRAWFORD



GEO. HENNESSEY

On Easter Monday, 1852, it was unanimously resolved that permission be given to place an organ in the gallery. Some attention had doubtless been given to singing, prior to the advent of the organ in the gallery, for as early as the year 1800, Mr. Scovil makes mention of a Mr. Jedediah Phips, S.P.G. school-master in Kingston, and states that "being a pretty good master of music, he has been of use in the church."

One cannot read the well kept records of this parish without being impressed with the fidelity of our ancestors in the performance of their duties. A very favorite text with the Loyalists is that found in Proverbs 24, 21: "My son, fear thou the Lord and the King, and meddle not with them that are given to change." This had been their motto in the old revolutionary days and was their policy in affairs of church and state after they settled in Kingston. No parish in the diocese, unless it be that of Saint Andrews, has had so remarkable a record as Kingston in the prolonged period of service of its clergy. It is noteworthy that father, son and grandson occupied successively the position of rector in the same parish. For one hundred and thirty years the three Scovils were in the ministry, and for ninety years they officiated at Kingston. The first Bishop Inglis, in his reports to the Society for the Propagation of the Gospel, always expressed his great satisfaction at the state of the church in Kingston. His son, the Right Rev. John Inglis, spoke of Kingston as "the root from which all other churches in the county had sprung." Archdeacon Best termed it "the keystone of the Church in New Brunswick," ably presided over by a learned and orthodox Scovil.

The fourth rector, Rev. H. S. Wainwright, came in 1876 and his rectorate of thirty-four years is well up to that of his predecessors. Mr. Wainwright is now in the fiftieth year of his ministry. Of the present incumbent, the Rev. C. G. Lawrence, it is only necessary to say that his rectorate has very auspiciously begun, and to express the hope that in its duration it may rival that of his predecessors.

Many of the laity of this parish have achieved a record of long and faithful service. The vestry minutes tell us that in 1854 David Pickett and Samuel Hoyt signified their desire to retire from the office of church wardens on account of bodily infirmity, Mr. Pickett having been a warden for forty years and Mr. Hoyt for twenty-seven years.

The church was enlarged and improved in 1857 at a cost of nearly \$4,000. The proportions of the building were greatly improved at this time and the beautiful spire, which is so conspicuous an object in the landscape, was added. The Rev. W. E. Scovil in his report to the Diocesan Church Society expressed satisfaction that the oldest church in the province had been fitted for its holy work for another lengthened period of time, and this with but little assistance from without the parish.

This paper is lengthening out, but before I conclude something further must be said concerning the old rectors. The labours of the first rector were arduous, especially for one who had already passed the meridian of his days. In one of his early reports to the S. P. G., he wrote: "My parochial duty is very laborious, the mission extensive and the inhabitants scattered, with bad roads and few horses, so that I am obliged



W. P. GIGGEY



ROBT. MACFARLAND



FRANK PADDOCK



A. R. WETMORE

to travel on foot to a very considerable distance." For a good many years the mission included half of Kings county. Mr. Scovil was the soul of hospitality and, as his house was on the great winter road between St. John and Fredericton, his visitors were neither few nor far between. He admits that this occasioned some expense, but he could not close his doors against hospitality. He passed to his rest and reward on the 19th of December, 1808, in the seventy-sixth year of his age and the fiftieth of his ministry.

In speaking of his character, Walter Bates says:

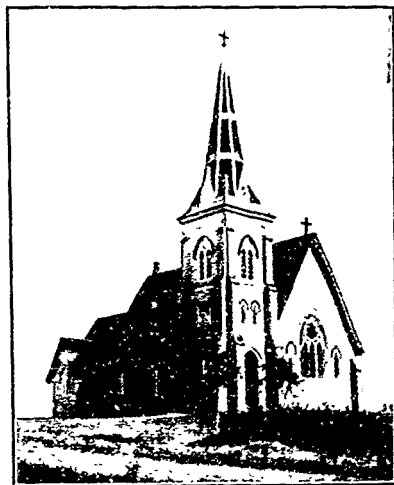
"He was cheerful in common conversation, and instructive in the strength of his reasoning. As a minister, he was an ornament to his profession — a worthy example for his congregation. The duties of religion he inculcated by example as well as precept. The life he recommended to his congregation he lived before them. His friendly intercourse with his people continued to the last unquenched by sickness, pain and old age. He was gentle without weakness, dignified without pride, strict without severity. Good cause have his children to remember the kind counsel and pleasant companionship of such a father. Happy, too, are we that his successor in the church is of the same family."

The Rev. Elias Scovil was born in Waterbury, Connecticut, in 1771, and was ordained deacon by the Bishop of Nova Scotia, September 20, 1801. The Bishop recommended him to the people of Maugerville, as successor to Rev. Mr. Beardsley, who had retired. His Lordship's experience with the Maugerville people on this occasion appealed

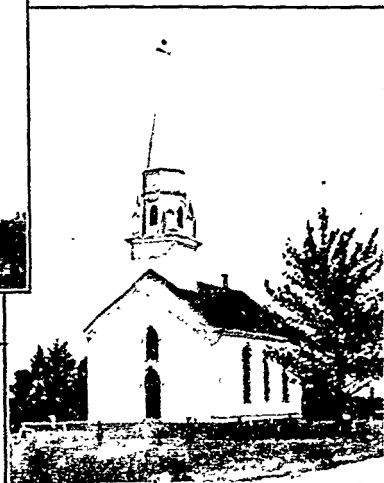
to his sense of humor. "They acknowledged Mr. Scovil," he says, "to be a most worthy young man, but alleged that he was too diffident and modest." The Bishop asked if they would have an impudent fellow? They said no, but wished their missionary might have some share of confidence in his own talents. The Bishop replied that diffidence was generally a mark of merit and that time would cure Mr. Scovil if he had too much of it. The Bishop stated that the young man had passed a strict examination with much credit and that he had sanguine expectations of his usefulness. After his ordination as a deacon, Mr. Scovil took charge of the church at Fredericton for a while in the absence of the rector, Rev. Geo. Pidgeon, and gave the greatest satisfaction. He returned to Kingston in June, 1803, as his father's assistant and was ordained priest on the 18th of September in this year. It was agreed that he should officiate one-half of his time in Kingston, the remainder to be given to Hampton and Springfield. Thus the second Scovil entered upon his life work in Kingston, like Goldsmith's Village Parson, "passing rich on forty pounds a year."

A memorable service was held in the church on Sunday, July 29, 1809, when the Rev. Elias Scovil presented to Bishop Charles Inglis for confirmation, two hundred and fifty-seven candidates. This was in all probability the largest class ever confirmed in New Brunswick at one time. The candidates were of all ages, from grandsires down to boys and girls in their teens. No opportunity had been hitherto afforded them for confirmation. Bishops' visits were rare in those days. The next was that of the Right Rev. John

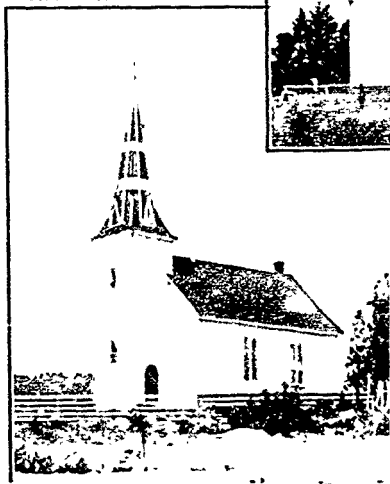
THE CHAPELS-OF-EASE.



ALL SAINTS', CLIFTON
Consecrated 1885



ST. JAMES', LONG REACH
Consecrated 1845



ST. PAUL'S, WHITEHEAD
Consecrated 1841

Inglis on July 26, 1826, when one hundred and eighty-two persons were confirmed.

William Elias Scovil, the third rector of Kingston received a liberal education and was for a good many years master of the Grammar School. From July, 1830, to May, 1834, he read prayers in Trinity Church in his father's absence. On the 25th of May, 1834, he was ordained deacon at Annapolis by the Bishop of Nova Scotia, and preached for the first time in Trinity Church on June 8, 1834. He thenceforward officiated as assistant missionary in Kingston and Springfield till his father's death in 1841, when relinquishing the charge of the Grammar School, he succeeded as rector of the parish.

Sunday, the 2nd August, 1835, was deemed a Red Letter Day in the parish annals. The events of the day, recorded in the journal of Bishop John Inglis were as follows:

"We were thankful" writes the Bishop, "to be favoured with a very fine day. The people began to assemble from all parts at an early hour, and soon after ten not less than five hundred persons were crowded within Trinity Church. I preached an ordination sermon, and admitted the Rev. W. E. Scovil to the order of priests. The occasion was deeply interesting; the church had been founded and faithfully served by the grandfather of the present candidate for priest's orders, who was cherished in the affectionate and grateful recollection of the people. The father of the candidate, who presented him at the altar, has trodden in the steps of the founder of the church and is beloved by his flock. The prospect of similar blessings from the ministry of an exemplary young

man, well known to the people, and known to be worthy of his race, engaged their best feelings and hopes. The Lord's Supper was administered to nearly one hundred communicants.

"After a short intermission, the church was as closely crowded for an afternoon service as it had been in the morning, and by hearers equally attentive and devout; ninety-nine persons were confirmed, and I preached again to animate them to perseverance in their holy course. It is hardly necessary to add that the state of the church in this mission is most encouraging."

We cannot follow further the story of Trinity Church and its founders, but gathered here today, within the walls where our fathers worshipped, we feel that their toil and self-sacrifice were not in vain. The church where they worshipped is a sacred spot. "Her foundations are upon the holy hills." In the words of the Rev. Mr. Vainwright, "The story of Kingston's loyal, strong-hearted, devoted founders, like the afterglow of a sunset sky, still rests upon its many hills."

At the close of the address the Chairman said, in part:

I am sure we all have been most intensely interested in the address of Dr. Raymond. It is a matter of extreme gratification to us all, that the preacher, the celebrant at the communion this morning and the lecturer of this afternoon are direct descendants of the Loyalists. I concur with the speaker in the satisfaction he has expressed that so many young people and children are present. They have received



H. E. NORTHROP



T. R. SEELEY



F. R. RODEN



LINDEY BELYEA

a lesson in history, which will not soon fade from their memories. The future of this locality and of this church is in their custody, and I sincerely hope, indeed I think, we have the right to expect whoever may live to see it, that future anniversaries will bring forward, descended from the same stock, as able men as we have heard today.

Among the many here today we are glad to welcome representatives of many families who were at some time residents of Kingston. To none is there a more cordial welcome extended than to the representatives of the Scovil family, which has had such a long and intimate connection with the history of this place. Some of them have come long distances at considerable personal sacrifice in order to be present. The preacher of the day belongs to one branch of that family. I am sure we shall all be pleased to hear from him.

A vote of thanks to the speakers was moved by the Hon. G. Hudson Flewelling.

The chairman, in tendering the vote of thanks, remarked that he had endeavoured to prevail upon Mr. Justus Picket, the only surviving son of a Loyalist present, to say a few words, but the extreme modesty of that gentleman, which was characteristic of him, had prevented.

TRIBUTE TO REV. JAMES SCOVIL

CONTAINED IN A MEMORIAL SERMON PREACHED IN TRINITY CHURCH, KINGSTON, JULY 16th, 1809, BY THE REVEREND SAMUEL ANDREWS, M.A.

“From a long and very intimate acquaintance, I am able to say that no clergyman, within the circle of my observation, has been more laborious, more constant and unwearied, more zealous and engaged, nor do I believe more successful in the ministry, for the long period of fifty years than he has been.

He was early initiated into Christ's family by baptism, and had a pious education, and from a child was conversant with the Holy Scripture. His Maker had been liberal in the endowment of his mind, he was of quick understanding and had a strong native genius.

In his private character he was an affectionate husband, a tender and pious parent, and a rational compassionate master. In common conversation he was a pleasing companion, and his discourse, though cheerful, savory and instructive. The clearness of his ideas and the strength of his reasoning were remarkable.

In his public capacity he was an ornament to his profession and a worthy example to his flock. Few had a more happy talent in composition and none a better judgment in choosing subjects adapted to the wants and calculated to the spiritual improvement of his hearers. After he had served God and his generation with unremitting exertion, he was in a good old age visited with a long and painful disease, which preyed upon his constitution from day to day and from year to year till it has brought him to that blessed country where the weary are at rest.”



F. S. NORTHROP



M. W. FLEWELLING



R. C. WILLIAMS



A. G. BRIEN

[Addressing the family, people and clergy present, Mr. Andrews continues.]

"You have been a large and flourishing family. God has blessed you with health and prosperity. The arrow which flieth by day, nor the pestilence that walketh in darkness, or the destruction, which wasted on every side hath not reached you till now. Through the distinguished goodness of God this is the first breach in your family for nearly fifty years. May his worthy successor transcribe the virtues of his predecessor and the son equal, nay, if possible, exceed the father.

But I cannot close this discourse without observing to his brethren in the sacred ministry, who are present, that, as you see, our fraternity is decreasing. God has taken a principal one from the midst of us, and I feel weak this day through the loss of his counsel and advice. O, my brother James, how pleasant, how very pleasant hast thou been to me!

But why should we complain at our loss when we have so good reason to believe it has terminated in his gain. He had served his God, his church, his family and his generation with ability, zeal and care. Let us then, my Reverend Brethren, animated by his example, double our diligence in the service of our Divine Master. The harvest truly is plenteous but the labourers are few, let us not only pray the Lord of the harvest to send forth labourers into His harvest, but after the example of our departed brother exert ourselves with diligence and patience, with zeal and perseverance. The time is short; the conflict will soon be over; the reward is near at hand."



JUSTUS PICKETT



HON. G. HUDSON FLEWELLING



DAVID PICKETT



ISRAEL HOYT

RETURN OF THE FAMILIES, ETC., EMBARKED ON BOARD THE UNION
TRANSPORT, CONSETT WILSON, MASTER, BEGAN HUNTINGTON BAY,
APRIL 11TH, AND COMPLETED APRIL 16TH, 1783.

SIGNERS' NAMES	NO. OF SIGNERS	WOMEN	CHILDREN ABOVE 10 YEARS OLD	CHILDREN UNDER 10 YEARS OLD	SERVANTS	FORMER PLACE OF ABODE	OCCUPATION
Fyler Dibblee,	1	1	3	1	2	Stamford, Connecticut,	Attorney-at-Law
Walter Dibblee,	1	..	..	..	..	Stamford, Connecticut,	Farmer
William Dibblee,	1	..	..	..	..	Stamford, Connecticut,	Farmer
John Lyon,	1	1	4	1	..	Reading, Connecticut,	Farmer
John Lyon, Junr.,	1	..	..	..	..	Reading, Connecticut,	Farmer
Reuben Lyon,	1	..	..	..	..	Reading, Connecticut,	Farmer
David Pickett,	1	1	3	4	..	Stamford, Connecticut,	Farmer
Joseph Caswell,	1	1	2	2	..	Massachusetts,	Blacksmith
Ephraim Deforest,	1	1	2	1	..	Reading, Connecticut,	Shoemaker
Ebenezer Slokum,	1	1	2	2	..	Rhode Island,	Farmer
William Boon,	1	1	2	2	..	Rhode Island,	Farmer
Seth Squiers,	1	1	3	3	..	Stratford, Connecticut,	Farmer
Seth Squiers, Junr.,	1	..	..	..	..	Stratford, Connecticut,	Farmer
John Baker,	1	..	..	..	..	Massachusetts,	Seaman
Abra'm Carrington,	1	1	..	..	..	Millford, Connecticut,	Farmer
William Straight,	1	..	..	..	..	Killingsworth, Connecticut,	Refiner of Iron
Seth Seely,	1	1	4	3	..	Stamford, Connecticut,	Farmer
Seth Seely, Junr.,	1	..	..	..	..	Stamford, Connecticut,	Farmer
John Hendrickson,	1	1	..	..	..	Duchess County,	Farmer
Israel Halt,	1	1	4	2	..	Norwalk, Connecticut,	Shoemaker
Widow Mary Raymond,	1	0	..	..	..	Norwalk, Connecticut, .....	..
Nathan Shippy,	1	..	..	..	..	Duchess County,	Carpenter
Martin Treecatlin,	1	1	..	..	..	Duchess County,	Carpenter
Silas Raymond,	1	1	3	1	..	Norwalk, Connecticut,	Carpenter
Jeremiah Holcomb,	1	1	..	2	..	Hackinsack, Jersey,	Farmer
George Happle,	1	1	..	1	..	Duchess County,	Shoemaker
Joseph Rothburn,	1	..	..	..	..	Rhode Island,	Farmer
James Pickett,	1	1	1	1	..	Norwalk, Connecticut,	Carpenter
Lewis Pickett,	1	..	..	..	..	Norwalk, Connecticut,	Carpenter
John Underwood,	1	1	..	..	..	Newport, Rhode Island,	Farmer
Widow Ruth Nichols,	1	0	1	1	..	Newport, Rhode Island, .....	..
Johannes Chick,	1	1	1	1	..	Eaton's Neck, Long Island, ..	Farmer
John Chick,	1	..	..	..	..	Eaton's Neck, Long Island, ..	Farmer
Walter Bates,	1	..	..	..	..	Stamford, Connecticut,	Farmer
John Gorden,	1	1	..	..	..	Danbury, Connecticut,	Farmer
Joseph Lyon,	1	1	..	1	..	Reading, Connecticut,	Farmer
Simon Losee,	1	1	4	2	..	Long Island,	Shoemaker
Thomas Carle,	1	1	4	2	..	Duchess County,	Farmer
Jacob Maybee,	1	1	2	..	..	Duchess County,	Farmer
Will'm Maybee,	1	..	..	..	..	Duchess County,	Farmer
Widow Hester Burlock,	1	0	1	1	..	Norwalk, Connecticut,	Farmer
Stephen Fountain,	1	1	..	..	..	Stamford, Connecticut,	Blacksmith
Thomas Burdin,	1	1	3	1	..	Massachusetts,	Farmer
George Sweet,	1	1	..	1	..	Rhode Island,	Wheelwright
Thomas Wade,	1	..	1	..	..	Rhode Island,	Farmer
Abra'm Dickerman,	1	..	..	..	..	New Haven, Connecticut, ..	Shoemaker
Elezor Slokum,	1	1	1	..	..	Massachusetts,	Seaman
Samuel Boon,	1	..	..	..	..	Rhode Island,	Farmer
Massy Harris,	1	0	..	..	..	Rhode Island, .....	..
George Lumsden,	1	1	1	3	..	New Haven, Connecticut, ..	Shoemaker
Robert Comely,	1	..	..	..	..	Pennsylvania,	Mason
John Fowler,	1	1	..	2	..	Massachusetts,	Farmer
John Hand,	1	1	1	1	..	East New Jersey,	Carpenter
Elias Scribner,	1	1	2	3	..	Norwalk, Connecticut,	Shoemaker
Hezekiah Scribner,	1	1	..	..	..	Norwalk, Connecticut,	Farmer
Thaddeus Scribner,	1	..	..	..	..	Norwalk, Connecticut,	Shoemaker
Joseph Ferris,	1	..	..	..	..	Newtown, Connecticut,	Joiner
Gideon Cores,	1	..	..	..	..	Rhode Island,	Cooper
Solomon Tucker,	1	1	1	3	..	Stamford, Connecticut,	Weaver
Daniel Smith,	1	..	..	..	..	New Millford, Connecticut, ..	Farmer
Andrew Jostlin,	1	..	..	..	..	Rhode Island,	Farmer
Abel Beardsley,	1	1	1	..	..	Fairfield, Connecticut,	Farmer
Ephraim Lane,	1	..	..	..	..	Fairfield, Connecticut,	Farmer
John Marvin,	1	..	..	..	..	Norwalk, Connecticut,	Farmer
John Seaman,	1	..	..	..	..	Duchess County,	Farmer
	65	35	59	48	2		

65 Signers: 35 Women; 59 Children over 10 years old; 48 Children under 10 years old; 2 Servants.
Total, 209. A True Return. [Test.] Fyler Dibblee, D. Agent.

