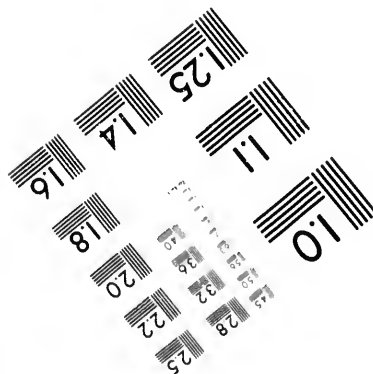
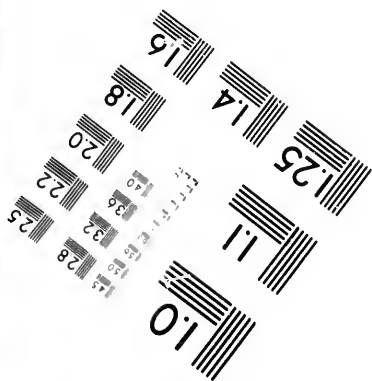
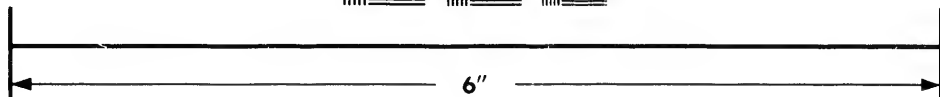
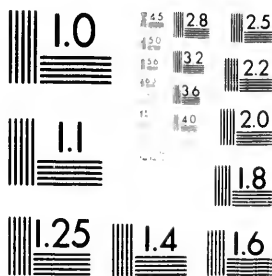


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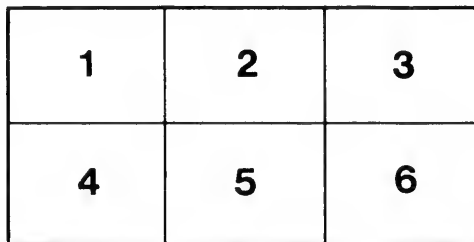
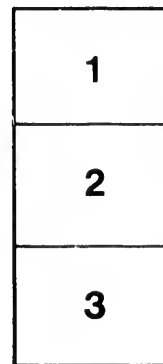
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FIRST RECTOR OF SUSSEX, N. B.,

WITH

Some Account of His Life,

His Parish, and His Successors,

AND THE

OLD INDIAN COLLEGE.

BY LEONARD ALLISON, B. A.,

BARRISTER, &c., SUSSEX, N. B.

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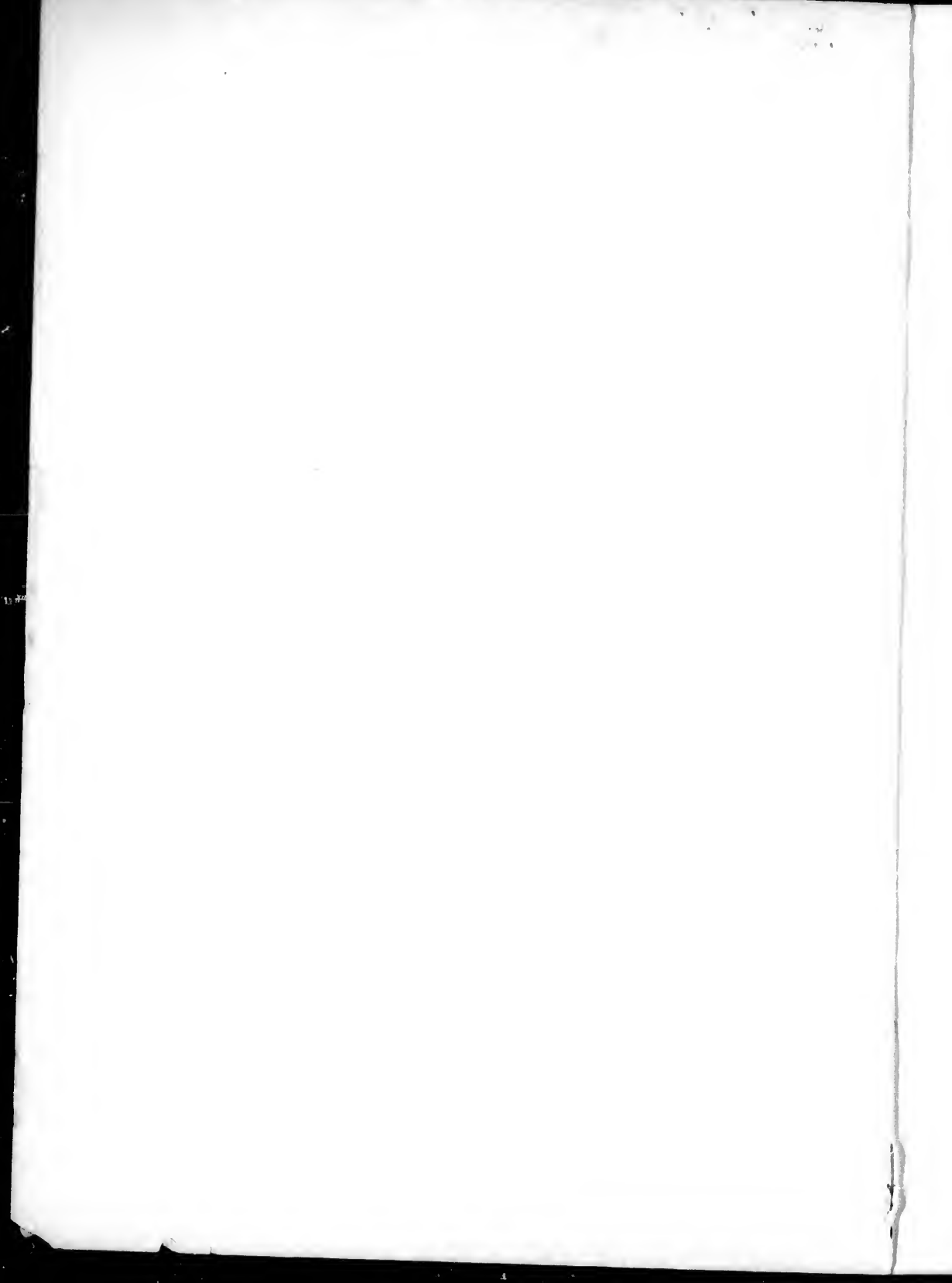
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REV. OLIVER ARNOLD.

# REV. OLIVER ARNOLD,

The First Rector of The Parish of Sussex, with Some Account of His Life, His Successors, &c.

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BY LEONARD ALLISON, B. A., SUSSEX, N. B.

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No excuse need in these days be offered for the study of history. In all ages of the world and in all departments of human activity some knowledge of the past has proved requisite to a correct apprehension and full enjoyment of the present, as well as to a sagacious forecast of and a wise provision for the future; and none of the sisters nine has now more votaries than Clio. Not only are the great heroes who lived before Agamemnon forever lost to us because they lacked a sacred bard to sing their story, but the genius of the historian has frequently won more lasting renown than the greatest exploits of those he celebrated. Homer, who sang of heroes, Thucydides the philosophical, Livy with his "pictured page," Tacitus with his terse and thrilling tales, Gibbon the great, and Macaulay the many-sided have thus secured fame that shall perish only with the languages in which they wrote.

The historical picture, however, like any other, requires both proportion and perspective, and background as well as foreground. In some degree the importance of an event varies directly with the length of time since it occurred. The happenings of yesterday are no less history than those of a hundred years ago; but we cannot always get up high enough above the bustle and routine of every day life to estimate aright the relative value of things, or distinguish the wholly transient from the comparatively eternal. The fellow fooling on the fence sees straighter sometimes than the farmer following the furrow. Thus is it that the greatest writers have rarely been the first delvers in their particular field. Generalization and analysis and philosophical deduction imply facts and premises, to gather and arrange which is the humbler office of the oft-forgotten toiler.

But though the time has not yet come for

writing a history of Sussex, or perhaps of this Province; while it is not proposed to trace, much less philosophize upon, the causes of the American revolution, or to assign the exact proportions in which a few stereotyped old men in England and a few botheaded young men in America were respectively responsible for that event of far-reaching and daily increasing importance; it is conceived to be time, and high time, to collect some materials from which the history of this locality may hereafter be constructed; to gather from provincial archives and county records, from family Bibles and tombstones, from crumpled letters and time-stained journals, and by the fitful and uncertain light of local tradition, who and what manner of men they were that, having resisted, often unto blood, striving against what they considered sin, abandoned both friends and property to hew out for themselves a home in a howling and desolate wilderness. Many causes have combined to render their memorials few and scanty. But a small proportion of them had what we would call an education; they had just parted in anger from kith and kin, the population was sparse, the roads were mere bridle paths, and travelling on them wholly by horseback; there were no newspapers or book stores of any account, and no mails, railroads, steamers, telegraphs or telephones at all. Is it not well that men should occasionally turn from the farm, the factory, the forum, to survey the sacrifices, the sufferings and the successes of these stalwart, spirited and self-respecting grand-sires?

When the Revolutionary war began in 1776, the whole of what is now the province of New Brunswick was included in the province of Nova Scotia. The inhabitants of English descent in all this territory

probably did not then number more than 1500, and were chiefly settled around St. John, Maugerville and Sackville. There were also some scattered Acadian refugees along the north shore and around the head waters of the St. John river; besides which were the Indians, whose number cannot be accurately stated and who probably had no settlements at which they sojourned for more than a few months at a time. There was, however, a large Indian village of some description and of more or less permanent character on the land now owned by J. Alfred Campbell, at the junction of the Millstream with the Kennebecasis; and from the nature of that locality, as well as the large burying ground known to have existed there, and the remains of Indian arrow-heads and other implements found there, it can hardly be doubted that the Indians frequently resorted thither. When the Loyalists landed at St. John in 1783 the only people of European descent settled in territory now included in Kings county were a few on the Hammond River at the place still called from them French Village. Captain Munro says there were fifteen families of these Acadians, and that they had then been there about fifteen years. Several of them took out grants in 1787, from which their names seem to have been principally Blanchard, Robichau, Terio, ~~Terio~~ and Thibaudan. This would, according to Mr. Hannay, indicate that they were descendants of the Acadians who were a hundred years before settled around Port Royal; but just how and when they reached their home on the Hammond River is not very clear. They may have taken refuge there from the Petitcodiac or the St. John, or quite possibly they had sought safety in this secluded settlement when furtively returning after the great expulsion. They all sold out, however, soon after obtaining their grants. Perhaps they did not feel at home with their new neighbors; at all events, they seem to have preferred to join their kindred in Miramichi or Madawaska. Among those who purchased from them was John Pugsley, the great-grandfather of the Hon. William Pugsley, D C L., the present solicitor-general of New Brunswick.

Much of the highlands had been lately overrun by fires. The early reports of the crown land surveyors frequently mention lots round Sussex and the Millstream as "burnt land," or as covered with a young growth of wood not yet fit for timber or firewood; and blackened stumps of huge pines and other monarchs of the forest

have been found when tracing lines even in comparatively recent times. It has been suggested that the Indians had purposely set such fires to deter the Loyalists from settling; but though the Indians have a tradition that a great fire occurred not long before the white man came, the accounts of its origin and date are so vague and indefinite that it seems fairer to conclude that the fire occurred accidentally or through an attempt by the natives to clear their hunting grounds after the great gale of November 3rd, 1769. Fortunately game was abundant, and for many years the settlers added largely to their larders from moose and partridge, salmon and trout. The stories told of the plentifulness of game in those days would be the despair of sportsmen of the present time. It was a quite ordinary matter then to shoot two or three moose of a morning at the salt springs in Penobscus, and the Kennebecasis was at times so choked up with salmon that one might almost cross upon their backs at the rapids and rocky shoals above Norton. The very names of Salmon river and Trout creek are memorials to this day of the chief characteristics of these streams in early times, and the sport had upon them by men yet living is ample proof that but for deleterious sawdust and murderous saw legs Sussex would not now be dependent for its reputation as a fishing resort upon Dick's lake and Squirrel Cote.

But though there were then probably no inhabitants settled along its banks, the Kennebecasis, connecting, as it does, with the Petitcodiac by a short portage of only about a mile and a half, had, no doubt, long formed one of the chief highways across the province. Indeed, the very name "Acagance" is said to signify a portage or carrying place. Early reports speak of both the Indians and the French having repeatedly followed this route between the St. John river and the villages at the head of the Bay of Fundy. The portage from the North river to the Canaan river was probably used in going to the upper St. John; but there is little doubt that the route through Sussex was ordinarily preferred to the bold shores and turbulent tides of the bay. For more than 40 years after the settlement of Sussex the Kennebecasis continued the chief means of transport for heavy freight both to and from the sea. It was in this connection that the famous "Durham boats" were mostly used. They were about 30 or 40 feet in length, and about 8 feet in width; not decked over, except for a small space at the stern;

provided with a keel, though flatter in the bottom than ordinary craft, and furnished with oars, and also with a mast, which supported a sail, where the wind or current would propel the boat, but which, in the upper and shallower waters, upheld above the bushes on the bank a stout tow-ropes, whereby the crew of four or five dragged the boat to its destination.

Before 1783 the governor of Nova Scotia had issued a few grants of land now included in Kings county. Of these the earliest of importance was the so-called township of Amesbury, which took its name from the chief grantee, James Amesbury, a merchant of Halifax. It extended from the lower side line of the "Studholm-Baxter" grant westward and northward to the St. John and Washademoak. Sir Andrew Snape Hammond, lieutenant governor of Nova Scotia in 1781 and 1782, obtained Dec. 23rd, 1782, the grant of a tract of land situate on the River St. John and bounded as follows:

Beginning on the southern boundary line of the township granted to James Amesbury and others, and on the eastern side of the River Kennebecasis opposite the portage, thence running east 320 chains on said southern boundary line, thence south 320 chains, thence west 320 chains, or till it comes to the river Kennebecasis, and thence up stream to the first bound.

This was a block of about 10,000 acres, described by Captain Munro as being chiefly indifferent land covered with birch, but comprising some good intervals and upland, which included the French village above referred to. He also described the township of Amesbury as consisting of low sunken intervals and large meadows in the southern portion. The upper part was chiefly burnt land, but about Belleisle the land was tolerably good, though without timber.

The grant known as the "Studholm-Baxter grant" was dated the 15th day of August, 1782. It was made to Gilfred Studholme, Simon Baxter, William Baxter, Benjamin Baxter, Dankin Campbell, Benjamin Snow and John Hazen; and comprised 9,500 acres (with the usual allowance), extending from Norton Station to Passakeag. This and the Studville grant to Major Studholme (dated June 10th, 1784,) were the only Nova Scotia grants of land in Kings county that were not afterwards escheated. No settlement seems to have been made by either Amesbury or Sir Andrew. They probably obtained their grants in the first place for speculative purposes only; and, as they failed to comply with the conditions on which the grants

were issued, the land was escheated to the crown and re-granted to bona fide settlers. Amesbury is traced now only by a few references in early documents; but the parish of Hammond, and that beautiful stream, the Hammond river, perpetuate the memory of the speculative governor of Nova Scotia.

The first grant of land comprised in the present parish of Sussex was to Gilfred Studholme, Thomas Harper, James Hayes, John Burges and William McLeod. It was dated the 10th day of June, 1784, and comprised about 5,000 acres in a block nearly three miles square, and extending from below Apohaqui Station to the farm of Michael Creighton at Lower Cove. A deed to Major Studholme by the other grantees shows that the names of the latter were inserted solely for and on the behalf of the said Gilfred Studholme, with intent that they should convey to him whenever required. The Major evidently was not then strictly entitled to so large a tract. By grant dated the 6th day of July, 1784, a block of 14,000 acres, also known as Capt. Hauser's fourth survey, was granted by the Nova Scotia government to Colonel Isaac Allen and others. This extended from Studville nearly to the salt works on the Salmon river and to the Parlee brook on the Trout Creek, and so included the whole of the village of Sussex. Colonel Allen, however, as well as many of his associates, preferred to settle above Fredericton on the St. John river, and so relinquished this grant in Sussex. This was one of the last of the grants made by the Nova Scotia government of land in this vicinity, for on the 16th of August, 1784, New Brunswick was erected into a separate province.

By grant dated the 19th day of May, 1786, the "Island," comprising the farms of William Creighton, Sheriff Freeze, Col. Beer and the late William Morrison, was granted to the Hon. George Leonard; and subsequently, by grant dated the 18th day of July, 1794, three lots to the eastward of the "Island" and six lots to the northward of Salmon River were granted to Mr. Leonard and John and Peter Cogle; and lots 48 and 50, south of the Trout Creek, were also given to Mr. Leonard. Lot 50 is that on which the present rectory stands; and lot 48 is bounded eastwardly by the farm of Nelson Arnold, Esq., and westwardly by the Ward's Creek road, and includes to the northward of the Post road the lands of William McLeod and John Whalen.

The remainder of the land originally

assigned to Col. Allen and his associates was included in another grant of the same date, July 18th, 1794, which is known as the grant to John Ross and others. Most of the early grants were of large tracts of land, and took their names from the grantees who happened to be first mentioned therein. Thus the grant of the land at Penobscut, which is dated the 23rd day of June, 1786, and includes all the territory from Plumweseep to the old gravel pit above "the lane" is known as the grant to John Furnie and others. Almost nothing is known of either Ross or Furnie, and probably neither would now be remembered at all but for the accident which placed their names first in their respective grants. On such a slender thread hangs human fame. By these grants, or by purchase shortly afterward, became settled in Sussex the Barberies, Cougles, Doyals, Fairweathers, Halletts, Heines, Leonards, McLeans, McLeods, Parlees, Roaches, Shecks, Sniders, Stocktons, Vails, and others whose names remain unto this day. They had nearly all served the crown in the Revolutionary war, and were chiefly from the states of Massachusetts, New York, New Jersey and Pennsylvania.

Oliver Arnold was one of those who came to Sussex as a purchaser, and not as an original grantee. He was born at Mansfield, in the state of Connecticut, on Wednesday the 15th day of October, 1755; the eldest child of Nathan Arnold and his wife Prudence, who was the daughter of Nathan Denison of the neighboring town of Windham. Nathan Arnold was a native of Mansfield and a reputable physician of that place; but his ancestry is not known with certainty. He is thought to have been a grandson of John Arnold, who was one of the first settlers of Mansfield and a proprietor and large land owner of that town. The latter is supposed to have been descended in the 5th or 6th degree from William Arnold, who was born on the 24th day of June, 1537, at Cheselbourne, in the county of Dorset, England, settled at Providence, R. I., in 1636, and died at Warwick, R. I., in 1676 or 1677. His family had for several generations been living in England, and numbered among their ancestors divers and sundry Welsh knights, as well as Cadwallader, the last king of the Britons. Oliver was a name of frequent recurrence among the posterity of William Arnold; which fact, together with the failure of diligent inquiry to elicit any mention of more than the one Arnold family in New

England, seems to make it reasonably certain that the subject of this sketch was a lineal descendant of William Arnold, above mentioned.

Dr. Nathan Arnold and his lady had the following family, viz:

Oliver, born the 15th day of October, 1755.  
 Mary, born the 12th day of October, 1759.  
 Amos, born the 4th day of October, 1759.  
 Denison, born the 16th day of September, 1761; died the 5th day of November, 1761.  
 Lucretia, born the 16th day of November, 1762.  
 Nathan, born the 2nd day of March, 1765.  
 Roswell, born the 10th day of February, 1767.  
 Prudence, born the 16th day of November, 1768.  
 Fidelia, born the 27th day of November, 1770.

Of these at least Amos and Roswell came to New Brunswick with Oliver, but whether they died here while young men or returned to Connecticut, is not now known. No positive information has been gathered respecting any other of Mr. Arnold's brothers and sisters.

Oliver Arnold graduated at Yale college, New Haven, Conn., in 1776; but nothing further can be learned of him from the records of that institution, and no more is known of him until after his arrival at St. John with the other Loyalists in 1783. He first appears as secretary to the Rev. John Sayre, George Leonard, William Tyng, James Peters and Gilfred Studholme, who had the supervision of the new city. Their designation was "The Directors of the Town at the Entrance of the River Saint John." The original plan of the city was made by Paul Bedell, as deputy surveyor, under the superintendence of Major Studholme, and bears date the 17th day of December, 1783, and during that winter the lots were distributed. A dozen or more of the certificates signed by Oliver Arnold as secretary are registered in the St. John Record Office as the first link in the paper title to the several lots. These certificates or tickets were in the following form, viz:

This may certify that Dorothea Kingeton is the rightful owner of Lot No. 811 in Duke street, being forty feet by one hundred, having complied with the terms of receiving it.

By order of the Director of the Town at the Entrance of the River Saint John.

OLIVER ARNOLD.

This Dorothea (Dorothy?) Kingeton was one of the original grantees of lot 47 in Sussex, extending from the Ward's Creek road westwards along the Post road, as far as Henry Golding's blacksmith shop, and from the late Isaac Bunnell's northwardly to the Trout Creek,

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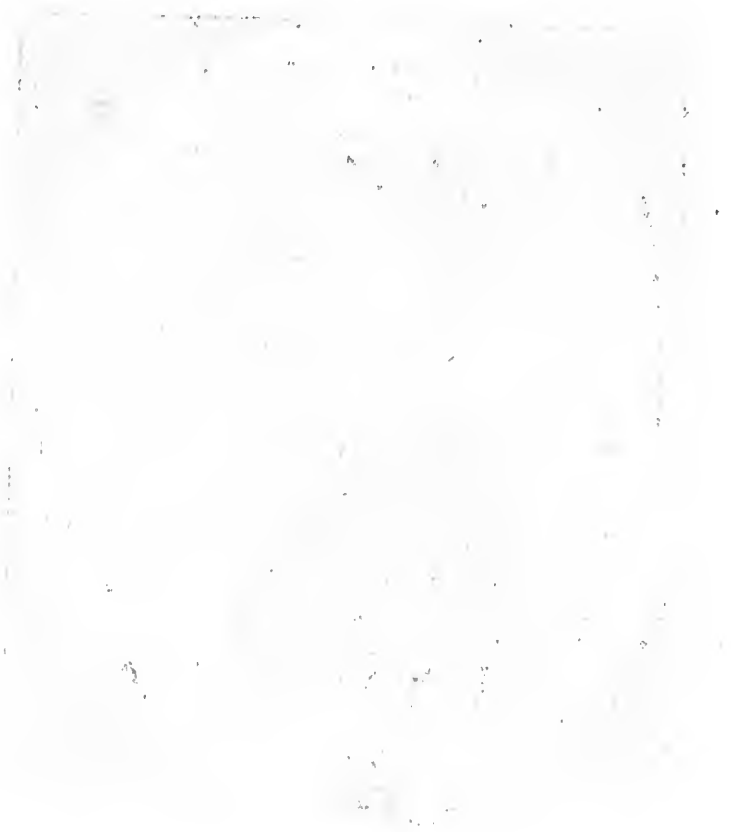
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CHARLOTTE, WIFE OF REV. OLIVER ARNOLD.



and including the site of the old Indian college.

Oliver Arnold drew lot No. 95 on the west side of German street, immediately in the rear of the lots fronting on King street; also a water lot, bounded eastwardly by Prince William street, southwardly by Duke street, and westwardly by low-water mark in the harbor of St. John. In the conveyance by him of this water lot, dated the 23rd day of September, 1785, Mr. Arnold is described as of the city of St. John, gentleman; and as the consideration is stated at £95, there must then—within two years after the settlement of the city—have been quite a boom in the city lots, at least in those fronting on the harbor. But however lively real estate may have been, there does not seem to have been then much to do for a person without some trade or vocation, and accordingly Mr. Arnold soon removed to the country. He had become, July 14th, 1784, the grantee of one-half of lot No. 3 in Kingston, and his brother Amos drew January 27th, 1786, one-half of lot 9 in Westfield. Amos had also received for his city lot No. 66 on the east side of Prince William street, midway between Duke street and Queen street, and in his conveyance of the latter, May 4th, 1786, to Thomas Handforth, he is described as of Kingston, in the county of Kings, Yeoman. No wife joins in this deed, so that Amos was probably not married while he lived in New Brunswick; and it also is pretty clear from another deed, dated in the summer of 1786, in which he is described as of the city of St. John, without mention of any occupation, that Amos Arnold made no permanent settlement in this country. He was the grantee of another lot, the N. E. half of No. 15 in Holland's first survey of land called Sterling's grant. This he conveyed to his brother Oliver for £35 by deed dated July 27th, 1786, in which the latter is mentioned as of Long Reach, in Kings county, but without stating his occupation. This deed is witnessed by Roswell Arnold, and gives the only certain knowledge we have of more than one brother having accompanied Oliver to New Brunswick.

Oliver Arnold appears to have intended at first to settle permanently on the Long Reach; and on the ninth day of November, 1786, he was married by the Rev. George Bissett to Charlotte, eighth child and third daughter of Stephen and Elizabeth Wiggins of Newburgh, N. Y. Mr. and Mrs. Arnold seem, however, to have wearied

quickly of life on the Long Reach. Capt. Muoro says that these lands on the southeast of the Reach, being a block of 10,000 acres which had been granted to Captain Walter Sterling of the navy, were chiefly a very bad tract; there was no intervalle, tillage, nor meadow land, nor would 1,000 acres accommodate one single family. There is little wonder that Mr. Arnold soon disposed of his land in that vicinity. The deed is dated the 5th day of June, 1787; and as the price of the lot is stated to be £75, it may be concluded either that Amos had sold at a sacrifice in order to return to Connecticut, or that Oliver had very industriously improved the lot during the ten months he owned it. He had, however, purchased for £37 10s. from Ebenezer Spicer and James Morgan Fairchild of St. John, lot No. 49 in Sussex, which comprised the farms at present owned by Nelson Arnold and Horatio Arnold. It seems almost certain that, in removing to Sussex, Mr. Arnold had in view other pursuits than agriculture, and though we do not know whether or not he then contemplated taking holy orders, there is little doubt that his chief object was to establish a school for the Indians. The leading citizen of Sussex at that time was the Hon. George Leonard, and he had in 1786 been appointed by the New England company one of their commissioners for educating and civilizing the Indians in this province. A school house was, in the fall of 1787, erected on the northeast corner of the present Trinity church lot, by the small gate leading to the church, and this is afterwards referred to by Mr. Leonard as having been erected for an Indian school house. From a memorial dated at Fredericton, the 7th day of February, 1791, and written by Mr. Arnold to "the honorable board for propagating the gospel among the natives of America," a glimpse may be had of the nature and circumstances of the work to which he had devoted himself. He says:

"The memorial of Oliver Arnold will state to your board that in consequence of his engagements with the Indians when on a visit among them in January, 1790, mentioned in a letter directed to George Leonard, Esq., he has been under a necessity to contract a small account and fulfil his engagements with the Indians, or give up all hope of any success with them, which he now begs leave to present to the board for their approbation and payment together with his other expenses.

"Your memorialist flatters himself that

his school is now in as good way as any other in the province where large sums have been expended, and he hopes that his small account, now presented, may be paid, as it is so small in comparison to what has been allowed to others. Your memorialist also states that on an application from the Indians in the States requesting to come into this country and receive the advantage of an education from the fund they formerly enjoyed, and, considering the effects it might naturally produce among the Indians of this country, such as stimulating them in their education and forwarding their inclination to husbandry and tilling the soil, he has made a journey to the States and brought with him two young Indians, which has had the effect he expected with the Indians of this country, and therefore presents a bill of the expense to the board, and hopes they may approve of the measures and allow the expense.

"Your memorialist further states that his contingent expenses, such as for travelling and for victualling the Indians who call on him ten, fifteen and twenty at a time, for two or three days, has amounted to so considerable a sum, and your memorialist's salary is so small, that the benefit he has received from it for his family has been very inconsiderable for two years past. He therefore prays the board to take his case into consideration and to make such an addition to his salary as they may think proper, which he hopes may extend to the year past.

"All which is humbly submitted to the board by their most humble servant,

"OLIVER ARNOLD."

There was then, in 1791, no missionary in Sussex, and indeed only six missionaries of the Church of England in the whole province. The Rev. Richard Clarke of Gagetown is known to have visited Sussex November 4th, 1787, when he married James Codner to Mr. Leonard's second daughter, Lucy, and baptized some children named Hayes and Smith; and it is probable that other missionaries had occasionally been here. The need of a settled pastor was, of course, much felt, and though the people naturally preferred one with whom they were acquainted and who had four years' experience of the conditions of life in their midst, yet it bears strong witness to the piety, learning, zeal and gifts of Mr. Arnold that the inhabitants of this important parish urged him to take Holy Orders, and recommended him to the bishop for ordination and to the Society for the Propagation of the Gospel for appointment as

their missionary in Sussex. This society was the chief missionary agency of the time. It had been founded by Dr. Thomas Bray, and was chartered by King William III. in 1701, "For the receiving, managing and disposing of the contributions of such persons as would be induced to extend their charity towards the maintenance of a learned and orthodox clergy and the making of such other provision as might be necessary for the propagation of the gospel in foreign parts, etc." After the revolutionary war this society, commonly known as the "S. P. G.," naturally devoted to the establishment of missionaries in New Brunswick and other loyal colonies the funds it had previously expended in the revolted states; and for nearly fifty years the missionaries of the Established Church in New Brunswick were chiefly supported by this noble and benevolent institution. The S. P. G. is quite distinct from "The Company for the Propagation of the Gospel in New England and the parts adjacent in America," which had been founded about 1662 and which mainly conducted the efforts to civilize and educate the Indians.

Before the revolution the clergymen of the established church had always been ordained in England, and no bishop had yet been appointed for any of the colonies; but on the 12th of August, 1787, the Rev. Charles Inglis, D. D., the fearless rector of Trinity church in New York, who had not hesitated to continue his prayers for King George and the royal family even when Gen. Washington and his soldiers had attended his church, was consecrated as Lord Bishop of Nova Scotia, with ecclesiastical jurisdiction over the other North American provinces. The S. P. G. report for 1789 contains the following, which is the first reference to Sussex:

"The Province of New Brunswick is daily increasing, and there are several places where ministers may soon be wanted—about Pedicodiac, Sussex Vale, Oromocto, and Moductuc, where the inhabitants begin to be numerous. The people of Sussex Vale have recommended a Mr. Arnold to the bishop, and he is likely to be settled among them."

In the summer of 1792 Bishop Inglis spent about four months in visiting the remoter portions of his diocese, and in the course of this, which was probably his first regular pastoral tour through New Brunswick, he seems to have visited all the important settlements of the province. As an instance of

the hardships to be encountered those days in travelling, it may be mentioned that in crossing the Bay of Fundy the weather was so stormy that the good bishop was unable for two days to take off his clothes. That part of his report relating to the church at Sussex is as follows:

"From Kingston the bishop proceeded to Sussex Vale, where Mr. Arnold, who was lately appointed by him, resides, whom the people much entreated the bishop to recommend to the society to be appointed their missionary, as they plead an inability to provide for him without their assistance, which, if they should obtain, Mr. Geo. Leonard, a member of council and principal person in the settlement, and a very generous supporter of it, has proposed to give, in addition to the present glebe (which the bishop found to be too distant, and too inconvenient), 200 acres of good land in the centre of the parish, and the people to erect a church in the spring. As soon as these conditions shall be accomplished, it is the intention of the society to comply with the wishes of the people. In the interim, as a mark of their approbation of Mr. Arnold, and as a compensation for his services, the society have granted him a gratuity of £30. There are 150 families, loyal emigrants, 80 of which are settled in what is called the Vale."

It may be noted, in passing, that the glebe which the bishop found too distant was that sandy hill below or to the westward of William Hannah's, which was sold a few years ago by the Corporation of Trinity church to the late George McIntyre. It will also be remarked that as early as 1792 this locality was known as Sussex Vale. It was at first called Pleasant Valley.

It is much to be regretted that the bishop's itinerary does not contain a fuller account of his doings elsewhere. He makes no mention at all of being at various places which from other sources we know he visited; he gives very few dates; and altogether his letter to the society is extremely lacking in details which, though possibly trivial in the eyes of the writer, might have rendered great assistance in tracing the early history of the province and in clearing up many points of interest that will now perhaps forever remain obscure.

It will be noticed that the only information vouchsafed by the S. P. G. report respecting Mr. Arnold is that he had been "lately ordained." From this and the surrounding circumstances it has been assumed that the ordination took place on the 19th

day of August, 1792, at old Trinity church in St. John, and this is probably correct, though the evidence in favor of it is neither direct nor positive. The Rev. Frederick Dibblee of Woodstock records in his parish register that he was himself on the last mentioned day admitted into the Holy Order of Priests by Bishop Inglis, but he names Christ Church in St. John as the place of his ordination; and although old Trinity had been opened on Christmas day, 1791, it seems possible that the Christ church mentioned by Mr. Dibblee was not Trinity but the older edifice which stood on the east side of Germain street between Duke and Queen streets. One can hardly believe that Mr. Dibblee would make an error in recording the place of an event so important to him as his own ordination; and not only had the corner stone of Trinity church been laid on the 20th of August, 1788, but the name had been then or soon after adopted, as appears from its mention in the act of incorporation passed in 1789, when it is referred to as "the church commonly called and known by the name of Trinity church in the city of Saint John." Besides, we are not told whether Mr. Arnold was then admitted as priest or deacon; nor, if the former, when and where he was ordained as deacon. Possibly he had followed the course of Mr. Dibblee and had gone to Halifax the preceding year for admission to the lower order. But while the time and place of Mr. Arnold's ordination are not as clearly established as one might wish, it is quite certain that in the summer of 1792 he was an ordained clergyman of the Church of England, and as such was ministering to the people of Sussex. It was not, however, till the following summer that Mr. Leonard made the conveyance of the present Glebe.

The deed is dated the 14th day of August, 1793, and is expressed to be for the only proper use, benefit and behoof of the Rector, Churchwardens and Vestry of the Church of England established at Sussex Vale, in Kings County. "For a parsonage glebe for the Incumbent of the said Parish and Church for the time being, forever, on condition that a Mission is opened in the Parish by the Society for Propagating the Gospel, and the same shall be held for the use and benefit of the Clergymen so settled in said Parish (and that when the Society shall withdraw its protection and care from the said Parish), but (or?) in case the people should profess any other religion or

practise any other mode of worship than the Established Church of England, and thereby remove the minister or clergyman from said parish, for whose use and benefit the above-described premises are granted, the same with all the privileges shall return back to the said George Leonard, his heirs or assigns, he, the said George, his heirs or assigns, paylog for all buildings and improvements thereon, at the valuation of three competent judges." In the S. P. G. report for 1793, Mr. Arnold's name first appears as "Missionary at Sussex Vale," in receipt of £50. Soon after his settlement as missionary, Mr. Arnold became a member of S on lodge, No 21, F. & A M. This was the first lodge of Free Masons in Kings county, and was established August 15th, 1792, with Christopher Sower as W. M., Samuel Ketchum as S. W., and William Hutchison as J. W. It at first met in Mason's hall, "now kept by Ebenezer Spicer in the township of Kingston," but on March 6th, 1799, after the removal of Mr. Spicer to Sussex, the lodge was authorized to be held at his house in the latter place. This was an inn kept by him on the site of the present residence of Walter McMonagle, Esq. Sion lodge existed till about the year 1825.

No letters were had by the society in 1794 from Mr. Arnold or from Mr. Dibblee, or from Mr. Scovill, the missionary at Kingston. This was attributed to accidents and miscarriage consequent upon the war with France. The missionary at Sussex, however, was actively engaged in providing for both the spiritual and mental instruction of his people; and on the 15th day of August, 1794, "Henry Fowler and Elizabeth, his wife, in consideration of the love, good will and affection they bore to the worship of Almighty God and to the education of children, and divers other good causes (prominent among which were doubtless the rector's zeal, energy and eloquence), conveyed to the Rev. Oliver Arnold as rector of the said parish of Sussex, and Gabriel Fowler and Isaiah Smith as wardens of the western part of the said parish, and Caleb Wetmore, Reuben Craft, William Bull, Noah Morehouse, Jesse Tabor, David B. Wetmore, Justus Sherwood, James Fowler, Josiah Fowler, Joseph Ferris and Ruloff Ruloffson as vestrymen, a lot of land situate in said parish of Sussex on the Westmorland road, to the eastward of French village and being part of Lot No. 8, and comprising about one and a half acres, to the use, trust and benefit of erecting, or causing

to be erected thereon, a church edifice or building for the purpose of worshipping therein Almighty God according to the rites, ceremonies and forms of the Church of England as by Law established—and a school house for the education of children under the immediate direction of said Rector, Churchwardens and Vestry, and their successors for the time being, &c., &c., &c."

By a letter dated the 31st Aug., 1795, Mr. Arnold informed the Society that the Parish of Sussex being very extensive, the House of Assembly agreed the previous winter to divide it into three parts, viz: Sussex, Hampton and Norton. At the original division of New Brunswick in 1786 into Counties and Parishes, Kings County had been divided into only four Towns or Parishes, viz.: Westfield, Springfield, Kingston and Sussex. The latter was then thus bounded: "Beginning at the point where the county line strikes the southeast shore of Kennebecasis bay, and continuing along the same to the lower boundary line of a grant to Studholme, Baxter and others, thence north to the northwest angle of the said grant, and thence north sixty-five degrees east to the boundary line of the county." That is to say, Sussex at the first included all the territory now comprised in the parishes of Rousesay, Hampton, Upham, Hammond, Waterford, Cardwell, Havelock, Studholm and Sussex, together with part of Norton, and even after the act of 1795 (35 Geo. III., c. 3), Sussex covered the whole of the present parishes of Sussex, Studholm, Havelock, Cardwell and Waterford, and also part of Hammond. To this new parish of Sussex Mr. Arnold gave two-thirds of his time, dividing the remainder between Norton and Hampton. In all directions the people manifested a good disposition by a general attendance on Divine worship. He expressed a strong sense of gratitude to Mr. Leonard for his manifold kindness to him and for his bountiful assistance to the Church, and announces the building of a room for the Indian school, 80 by 30 feet, which "is so constructed that the English may derive equal advantage from it." He also reported that in the interval between the Bishop's first visitation in 1792 and his last in 1795 he had baptized 87 infants and adults; married ~~32~~ 27 couples, and buried 7 children and only one adult. He had then 78 communicants, and requested some prayer-books and religious tracts, which were sent him. Simon Baxter of Norton had lately given 200 acres of excellent land, 30 being cleared thereon. There

was a convenient house for a parsonage. Norton then contained 200 souls, and many more were expected to settle there during the ensuing summer. The society, by reason of numerous other applications, did not then feel able to send a missionary to Norton; but appointed Ozias Ansley as their schoolmaster there at a salary of £10 per year.

The state of the mission at Sussex Vale was in 1797 said to be nearly the same as when Mr. Arnold had last written. He reported a visible reform in the morals of the people, but lamented that the work of the church went on slowly. Three new communicants had lately been added, however, and he again acknowledged a box of books from the society. Two or three years later some Baptist and New Light preachers passed through Sussex on their way from Nova Scotia to the settlements on the St. John river. They seem to have had a good many followers, and to have created some excitement; but in 1802 Mr. Arnold informs the society that the "intemperate zeal" of these teachers had abated, their numbers decreased, and many of his parishioners who appeared to be unsettled in their principles were returning to a serious and sober sense of religion and of their duty. The nature of the matters mooted by these travelling preachers may be inferred from the rector's request for some copies of Wall on Infant Baptism, and The Englishman Directed in the Choice of His Religion, which the society promptly sent him. Probably among these teachers was the Harris mentioned by Sheriff Bates as a notorious preacher who came into the parish of Sussex and told the people he had come to them by an irresistible call from Heaven to offer salvation in Sussex that night, and that if he disobeyed the call the very stones would rise up against him. The sheriff says that many gave heed to him and were converted, especially one respectable member of the Church of England and his son, who had been disappointed. They, however, divided the congregation, and so many joined them in preference to Harris that the latter repented he had ever offered salvation in Sussex and went in disgust to Norton. As an instance of the change of customs, it may be remarked that one chief objection raised against these travelling preachers was that they held services in the evening, which was then contrary to the practice of the Established Church.

There were in 1802 forty-eight communicants in Sussex and twenty-four in Norton.

In the latter place Mr. Arnold then officiated every third Sunday, and in the following year he reported forty-five families as in regular attendance upon Divine service there. In 1804 he writes that he has lately visited two new settlements. One (called Cherry Valley, which cannot now be identified) he says is about 12 miles distant from Sussex and contains 23 families; the other, Smith's creek, where 14 families were then settled, was about 10 miles distant. The church at Sussex was now "in great forwardness." It was on the lot at the Upper Corner conveyed July 19th, 1794, by Thomas Ansley and Mary, his wife, "for and in consideration of the privilege of having the ground or floor for a pew in the church which is about to be erected in the vale of the said Sussex," and was "for the use and purpose of erecting the aforementioned church or building thereon."

Thomas Ansley was the son of Ozias Ansley above mentioned. The latter had been an ensign in the 1st Battalion of New Jersey volunteers, and also adjutant of the corps. On coming to New Brunswick he received a grant of land near Plumweseep and also lot No. 55 at the Upper Corner, but he does not seem to have had any grant in St. John. He bought a piece of land in Norton and thought he would like to have a lot of 400 acres adjoining it; but his application was endorsed by the upright and inflexible old surveyor general, George Sproule, with the remark that Mr. Ansley already had more land than the royal instructions permitted. He afterwards bought lot 54 at the Upper Corner, which had been granted to a man by the name of Drummond; and in ~~1792~~ <sup>1793</sup> he conveyed to his son Thomas 100 acres off the lower end of lots 54 and 55. The church lot was part of No. 54. Ozias Ansley was a justice of the peace and quorum, and many of the earliest deeds were acknowledged before him, but he did not remain very long in one place. In addition to Sussex and Norton he lived for a while in St. John, where his wife Charity died on the 6th of May, 1801, in her 53rd year, and having finally returned to the United States he died at Staten Island in ~~1802~~ <sup>1803</sup>, in the 85th year of his age. He had left several children there and was followed to New Brunswick by only two sons, Thomas and Daniel. The latter was by occupation a tanner and currier in St. John, where some of his descendants still reside. He acquired considerable wealth, was one of the organizers and directors of the Commercial Bank, and held several other posi-

1792

1828

27

tions of trust; but having, when advanced in life, lost much of his means by unfortunate endorsements he removed to Digby, N. S. Thomas, the elder, was for a while parish clerk under Mr. Arnold, but afterwards removed to Bridgetown, N. S., and became one of the fathers of the Baptist denomination. He died at St. Andrews while on a preaching tour. It seems not improbable that Oztas Ansley and his son Thomas are those referred to by Sheriff Bates as having divided the honors with Mr. Harris.

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The church at Sussex was completed in July, 1805, after which the congregation became more numerous than it ever had been before. Four communicants were added, 24 infants baptized and 4 couples married, but as the year was remarkably healthy there were no burials and "scarcely an instance of a person confined to his room by sickness." In 1808, Mr. Arnold acquainted the society that although some inconsiderable difficulties had arisen, yet in general his people went on quietly, and the church gradually increased by the yearly addition of communicants. The bishop had lately confirmed 113 persons in his parish. The people of Norton were making preparations to build a small church, for which they already had £130 subscribed. His Notitia Parochialis for that year, from Michaelmas to Michaelmas, included 28 baptisms, 18 marriages, 3 burials and 76 communicants. As usual he requested Bibles, prayer books and religious tracts for the poor of his parish and the neighboring settlements.

The next year a contract was entered into by the church warden of Norton for the erection of a church 30x40, to be completed by the first of the following August. Also the people of Hampton joined with those of the upper part of Kingston and the lower part of Norton to build another church at Hampton, for which £350 was already subscribed. The sites for these churches were thought to be excellently chosen. The parish had enjoyed much peace and quietness during the year, "not having been disturbed by any of the sectaries." From Michaelmas 1809 to Michaelmas 1810, Mr. Arnold baptized 21 children, married 19 couples and buried only one person.

By a letter dated the 3rd of January, 1814, the society learned from Mr. Arnold that several of his letters had never reached them, probably in consequence of the disturbance of ocean communication, caused by the war of 1812. In the summer of 1811 he had made an excursion into Westmorland

county, in the course of which he had preached at Sackville and at Dorchester, and had baptized two children. The next year he repeated this visit, and went as far as Windsor in Nova Scotia. He preached on his way at Parrsborough, the distance to which from Sussex (140 miles) is described as lying through a thickly settled country, without a single clergyman of the Established Church. It is likely that on this occasion he accompanied his son, Horatio Nelson, on his way to school at Windsor.

The church at Norton had not been completed as per contract; but it had been inclosed and the inhabitants had met in it for divine service, the floor had been laid, and a seat and reading desk erected for the minister. The frame of the Norton church was raised the 2d of April, 1814. The society furnished a Bible and prayer book for the church, as well as small Bibles, prayer books and religious tracts for the use of the people. The rector then officiated in Norton every fourth Sunday in summer and occasionally in winter.

In 1816 the house of assembly granted £150 toward the expenses of the church in Sussex, which is stated to have been the first assistance ever given the inhabitants for such purpose, although the late bishop had encouraged them to hope for some aid from England. The petition for this assistance, which was presented to the house by George Leonard, jr., then one of the members for Kings county, requests the grant in order to repair the church at Sussex Vale; and as Mr. Arnold wrote the society that such repairs could not be completed without another £150, old Trinity must by this time have become quite dilapidated. It was urged that the situation of the parish exposed the people to many inconveniences which did not attach to other settlements where the inhabitants were not so wholly dependent for support upon the produce of the earth. Upon these representations the society made a grant of £100, and the next year the church was completed and a decent fence erected around the lot on which it stood.

The church was of the old-fashioned colonial type, and stood in the middle of the lot; it was of course built of wood, about 40 feet by 50 feet in size, and capable of seating from 400 to 450 persons. Against the western end was built a tower, thirteen or fourteen feet square, through which was the main entrance to the building. This tower was about seventy feet in height, including the spire and open belfry, and was originally

quite imperfectly joined to the frame of the main building, rendering necessary frequent repairs. The spire was surmounted by a gilt vane and weathercock brought from St. John by the late John C. Vail, Esq., on horseback. The windows were large and numerous and had semi-circular tops, but were glazed with small panes of plain glass. The choir for a long while occupied seats in the gallery over the entrance, but in later years sat in the front pews. The chancel was semi-circular and rather small, and the pulpit used to have a sounding-board over it. All the pews had high backs, and tight, exclusive doors, and were sold or rented in accordance with the policy advocated by Bishop Inglis. Those between the two isles were long and narrow; while those between the isles and the walls were square and furnished with seats on at least three sides.

About this time there was quite a revival of interest in education, and numerous petitions were presented to the legislature for aid to the newly established Madras schools. Mr. Arnold had always taken a deep concern in educational matters, and largely through his efforts Sussex was at once divided into six districts, in each of which a school house was erected, and a total of 150 children were soon in attendance. People of all denominations were much gratified with the prospects which the new system held out for the rapid progress of their children, and all united with zeal to promote this desirable object. The first teachers in Sussex under the Madras system was Joseph R. Leggett (who had been lately appointed teacher of the Indian school), and his accomplished wife and sister-in-law, the daughters of Dr. John Martin of Penobscot.

The Madras schools were so called because first conducted at Madras by the founder of the system, the Rev. Dr. Bell. They were also sometimes known as National schools, from having been adopted by the British National Education Society. The first Madras school in America was opened at Halifax in 1816 by a Mr. West, to whom the S. P. G. paid a salary of £200. He also opened the first school of this kind in New Brunswick, on the 13th day of July, 1818, in the old "Drury Lane theatre" at York Point. This school for a while received aid from the National Society in England, but on August 13th, 1819, a provincial charter was granted to the Madras schools in New Brunswick, and the next year the legislature voted £750 in their sup-

port. The system was rapidly adopted, and in 1819 Madras schools had been established at Fredericton, Kingstons and Gagetown, as well as at Sussex.

The St. John City Gazette of July 19th, 1820, contains in the first annual report of these schools in this province the following reference to the schools in Kings county:

"Upon a representation made by the Rev. Mr. Arnold of the state of the Madras Schools, two at Sussex Vale and one at Norton, in Kings county, the sum of £40 has been allowed at the present meeting of the corporation to Mr. and Mrs. Leggett as instructors in one of the schools at Sussex Vale; of the sum of £15 to Miss Martin, the preceptress in the school at Norton, and of the further sum of £15 to Mr. Truro, late preceptor in the other school at Sussex Vale, amounting in the whole to £70, payable out of the province grant."

In 1819 Mr. and Mrs. Leggett taught at Sussex 30 boys and 33 girls, with an average attendance of 45. Miss Martin, at Norton, had 32 girls, all of whom are returned as in daily attendance. The attendance at Mr. Truro's school, which was at the Upper Corner, is not stated. The Madras Schools were placed under the supervision of the rector of the parish in which they were established. The poorer children were admitted free, and in some cases received books, etc.; other scholars paid sums varying from 20 to 40 shillings per annum. The exciting principle was emulation, and the boys taught each other, whereby much labor and expense were saved. Each school had an usher from the boys, and the most competent boys seem to have taken charge of the classes in turn. The system was said to have been very purely taught in a National School at the Upper Settlement at Sussex Vale, which was considered one of the most perfect models of the Central School in London ever seen in New Brunswick.

Mr. Arnold continued to visit Norton every fourth Sunday. During the summer, service was held in the church, but as the building was not yet wholly finished the people collected during the winter season in some private house. It being, however, difficult thus to accommodate all who were disposed to attend, the society in 1819, granted £100 in aid of this church, and the legislature were petitioned for like assistance. In 1821 the church wardens had expended nearly all of the society's liberal donation, and a contract was made to finish the inside during that year.

The church at Hampton had by this time been completed. The pews in it were sold on the 7th of June, 1817, for over £242. The first sermon in it was preached by the Rev. Elias Scovil, on the 26th of Aug., 1818, from James 3c., 17v. In the next spring the S. P. G. sent out the Rev. James Cockson as missionary at Hampton, and he entered the pulpit of the new church there for the first time on the 27th day of June, 1819, taking for his text, Luke 15c., 10v. Soon after his arrival, having secured a residence between Hampton and Norton, Mr. Cockson expressed a readiness to relieve Mr. Arnold from the duties of Norton, as well as Hampton; and as the latter was advancing in years, and the frequent journey of 20 miles on horse-back required great exertion, and, besides, two other churches on his extensive mission needed his attention, the new arrangement proved highly satisfactory. He had now preached at Norton every third or fourth Sunday for more than twenty years. His stipend, which had been increased to £200 per annum, was continued at the same amount after he was relieved of Norton. He did not rest idle at Sussex, but gave to his favorite occupation of school inspecting what time he could spare from parochial duties. In March, 1822, he visited Butter-nut Ridge, apparently for the first time. He describes it as a small settlement, distant about 30 miles from Sussex, and lying near the junction of the four counties—Kings, Queens, Westmorland and Northumberland. (Kent was not set off from Northumberland till the year 1826.) At this place Mr. Arnold performed service both morning and evening to a very respectable congregation. There were two small schools here, but the pupils were insufficiently supplied with books. At the Vale the congregations had much increased, and were very attentive and regular. The parish of Sussex was said to contain in the year 1825 a population of 1833 souls, and nearly all of whom were stated to belong to the Established Church.

A letter dated the 13th of February, 1823, and written to the S. P. G. by the Rev. Robert Willis, then rector of Trinity church, St. John, and ecclesiastical commissary to the bishop of Nova Scotia, contains so many interesting details that the portion of it relative to Sussex may be quoted:

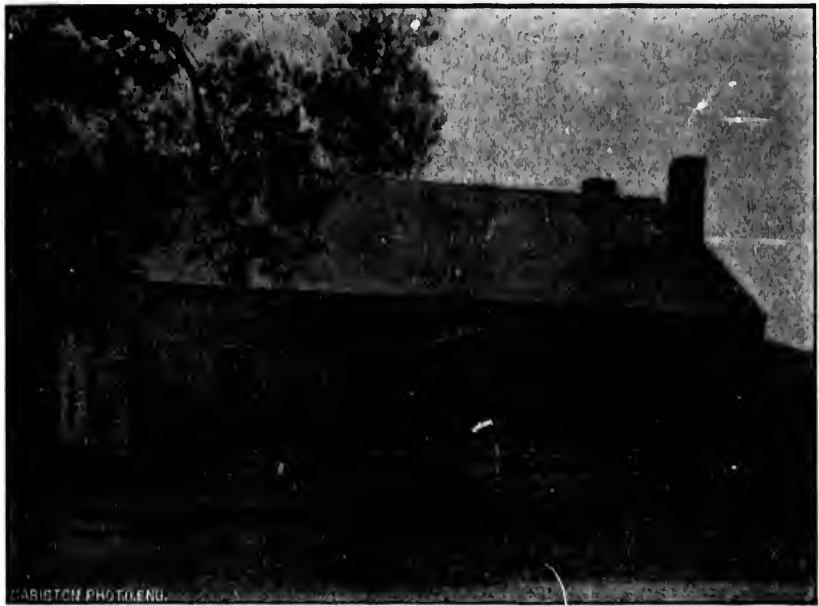
"Here is an old established mission and a respectable church in tolerably good repair. This parish, like Hampton, is tolerably populous and the people attached to the

Established Church. Hitherto, however, they have not been sufficiently attentive to their missionary in regard to salary and a suitable house or residence. The people are in circumstances to do something for their clergyman; but they seemed to have forgotten, if ever they had been acquainted with it, that something was expected from them for the missionary. Mr. Arnold has lived long and happily with them, and was unwilling, perhaps, to risk an interruption of that happiness by proposing or attempting to enforce any measure of this kind. Having consulted Mr. Arnold and concurring in opinion that a favorable opportunity now offered of having these matters laid before them by the bishop's officer, a meeting of the vestry and parishioners was called. The people having been informed that I was on an official visit to the missions in the province for the purpose of ascertaining their state that I might report thereon to the bishop and society, I was received with great attention. I brought to their remembrance the singular advantages they had been enjoying for so many years by the residence of a regular clergyman among them; acquainted them with the wishes and views of the society in such cases, and what it was expected they should do for their missionary. Having thus reminded them of their obligations, they expressed in very strong terms their sense of gratitude to the venerable society, their high esteem for Mr. Arnold, and deep regret that they should so long have neglected him. They entered a resolution on their books, that it was the unanimous opinion of the meeting that a glebe house should be built, and a paper was immediately prepared and subscribed in a liberal way to promote it. The Hon. George Leonard, a member of the society, the liberal supporter of every good institution, headed the list with a handsome sum, in addition to the glebe, a fine lot of land of fifty (sic) acres which he formerly gave to the church; being in the centre of the parish, it is or will be valuable—it was a part of his own estate in this place. On this land the house is to be built. The spirit excited on this occasion in the people was truly gratifying to me, and highly honorable to them; it is such as I trust will animate all their exertions till the work is finished. From this and other circumstances I have good reason to believe that the house will be in a forward state, if not finished, in the course of the next summer. There are a few remote settle-



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MARISTON PHOTO ENG.

**THE OLD RECTORY.**

ments in the interior, which Mr. Arnold occasionally visits, and where at stated periods he officiates and administers the sacraments. Sussex Vale is a beautiful and fertile part of the province. Mr. Arnold has a very good congregation, but not quite so numerous, perhaps, as that at Hampton. The distance between Norton and Sussex Vale churches is twenty miles.

The National school of this parish is in the building called the College for civilizing Indians. The master, Mr. Leggett, teaches on the Madras system, and is under the protection and encouragement of the Madras institution of New Brunswick. He receives an equitable proportion of the legislative grant, which the institution has hitherto received every year from the province in support of these schools, books and all the necessary apparatus for the system gratis, and every assistance they can give. Mr. Leggett is also the society's schoolmaster, and is under the superintending care of the missionary."

The next year, 1824, Dr. Willis wrote: "At Sussex Vale the work (of building a parsonage) has been delayed under the hope that a convenient house which was for sale, adjoining the glebe, might be purchased on easier terms than a new house could be built. This project was favored by Mr. Arnold, who lately informed me that they hoped yet to be able to purchase this house, which would answer all his expectations."

The house referred to was probably that pulled down this summer, and known to the present generation as the Frank Buchanan house. It had been built for Robert Vail by Mark and Edward Dole, brothers of the late Enoch Dole, and has long been considered one of the oldest houses in Sussex. Mr. Vail, who was the grandfather of the late Dr. Vail, died in the year 1817, and soon after, though it is not now known exactly when, Mr. Arnold began to occupy the house as a rectory. He seems to have resided there for the remainder of his active ministry. The new rectory was not completed as soon as Dr. Willis expected that it would be, and it does not appear that Mr. Arnold ever occupied it.

The next information furnished by the S. P. G. reports respecting Sussex is contained in an extract from a letter written to the society by Dr. John Inglis, third bishop of Nova Scotia. He says: "Tuesday the 18th (July, 1826), we proceeded to Sussex Vale, nineteen miles, where we arrived at a late hour. Mr. Arnold and the principal gentlemen of his parish met us six

miles from the place. Mr. Arnold, having been here many years, has gone through much useful labor, and has the comfort of knowing that it has not been in vain. He has witnessed great improvement of every kind; a large increase to the population, and a corresponding enlargement of the church, which is prosperous here. Wed., July 19., we were in the church at this place before ten o'clock, and although a spacious building it was very much crowded. It was consecrated Trinity with its burial ground, which is at some distance from it. I preached as usual to an attentive audience and confirmed 138 persons, who as well as their respectable pastor seemed earnestly affected. In the afternoon we were accompanied some miles on our way by some gentlemen of this place."

In March, 1826, the society resolved, in consequence of the advancing years and failing strength of the now aged missionary, to provide him an assistant in the person of his third son, Horatio Nelson Arnold. The latter reported to the society under date of January 2d, 1829, his arrival in Sussex; and after mentioning the preparations he had made for his successor in the parish of Granville, in the county of Annapolis, N. S. (where he had been missionary for five years); the solemn reflections his leave taking had inspired, and the stormy and perilous passage of several days in crossing the Bay of Fundy, he proceeds:

"As soon as we set off from St. John we hurried on to the Vale, and I was in time to assist my father the next Sunday (the second in Advent), and have since been with him in performing the duty on Christmas and New Year's days. Though one of the oldest on the society's list of missionaries, I am thankful to say he still enjoys very tolerable health for his time of life. He has performed the duties of this extensive parish for a long period of years, and has very seldom had assistance or relief from any quarter. It is, therefore, gratifying to him, the people, and myself also, that the venerable society have formed an arrangement by which he can get occasional relief in the discharge of the duties of his parish. I have not yet made arrangements for much visiting duty, as the weather has been very severe, and I have not yet been able to bring up my baggage from St. John. True I did last Sunday preach at a part of the parish which my father has long been in the habit of visiting, where I found an attentive people, who seemed gratified that they were attended to. I shall hope before long to

make more extensive and more regular visits. My father has had a lame hand, which prevents his writing just now. He unites with me in every respect to the venerable society."

It has been stated that in or about 1830 Mr. Arnold took charge of the mission at Springfield, but diligent inquiry has failed to corroborate this assertion. The S. P. G. report for 1832 mentions him as still missionary at Sussex, with H. N. Arnold as assistant missionary; and the former had in consequence of his increased infirmities been obliged to confine his services to the parish church and discontinue his visits to the more distant parts of the parish. It is thus clear that he did not supply Springfield while residing at the Vale, and local tradition is positive that he continued here for the remainder of his life. He and his wife had, soon after the arrival of H. N. Arnold as assistant, taken up their residence with their second son, George Nathan Arnold, on the premises now occupied by the latter's grandson, Horatio Arnold; and here both the aged couple finished their earthly course. Mrs. Arnold was the first to depart, but at last the summons came for the venerable missionary. The close of his long and well-spent life may be best described in the words of his son and successor. "Though his health had been a good deal impaired during the last year, it was not till a few months before his death that he was prevented from being present at the public services of the church. Having always been accustomed to take much exercise, which the extent of his missionary duty rendered necessary, he was no sooner confined to the house than his strength rapidly failed him. But even till the day of his death he was enabled to walk about his room with a little assistance. It pleased the Almighty to grant that his departure from time into eternity was so easy that those who were looking on were scarcely sensible of the moment when the spirit was released from the body. He departed this life on the ninth day of April, 1834, in the seventy-ninth year of his age, and the forty-third of his ministry. His mortal remains were followed to the grave by a very large number of the inhabitants of the parish, who thus manifested their last tokens of respect for their aged pastor. Rev. Messrs. Scovil and Walker conducted the solemn services of the day." He was interred beside his wife in the cemetery at Upper Corner.

As stated already, Mrs. Arnold's

maiden name was Wiggins, and this she seems to have retained, for a short while at least, after her arrival in St. John, for lot No. 375 on the N. W. corner of King street east and Wentworth street was drawn by a Charlotte Wiggins. She was born on Thursday, the eleventh day of July, A. D. 1766, at Newburgh, N. Y., and was, when she married Mr. Arnold, the widow of Stephen Huxtable, a loyalist, who had drawn lot No. 75 on the west side of Germain street, about midway between Queen street and St. James street. This lot, together with lot No. 790 on the N. W. corner of Duke and Charlotte streets, Mr. and Mrs. Arnold conveyed in 1796, under authority of an order in council bearing date March 27th, 1789, and mentioning Mrs. Arnold as administratrix of her late husband's estate. Her only child by her first husband was Elizabeth, who married Col. Robert Scott of Salisbury, Westmorland Co. Mrs. Arnold died on the 23rd day of November, 1831, aged 65 years, and she is yet remembered as a most pious and amiable lady, distinguished alike by her domestic virtues, her affability to her friends, and her unceasing kindness to the poor and afflicted. Mr. and Mrs. Arnold had the following family, viz.:

1. Thomas Oliver, born October 13th, 1787. He resided for many years where Nelson Arnold now lives, but died on Ward's Creek; married, first, Anne, daughter of Robert Vail, Esq., of Sussex, by whom he had twelve children; and second, his cousin Martha, daughter of John Wiggins, of Portland, and widow of the late Robert Shives. He died March 8th, 1867.
2. George Nathan, born September 3rd, 1789, married Eliza Ann, daughter of Samuel Hallett, of Sussex. He had nine children, and died in May of 1846 in his 57th year.
3. Charlotte Hannah, born April 27th, 1792, married John C. Vail, Esq., of Sussex; had a family of eight children, and died March 26th, 1835, in her 43rd year.
4. William, born December 2nd, 1791, and died December 21st, 1794.
5. Mary Ann, born May 25th, 1797; married John Barberie son of C. I. John Barberie. They had several children, and died at Norton.
6. Horatio Nelson (a short sketch of whose life is given post.)
7. Samuel Edwin born August 23rd, 1805, more closely resembled his father in appearance than any other of the family. He entered King's college, Windsor, N. S., in 1822, graduated there B. A. in 1825, M. A. in 1827, and D. C. L. in 1836. In 1828 he was appointed missionary at Shediac, the first clergyman of the Church of England to reside at that place. He remained there till about 1832. He married Mary Ann, daughter of James Robertson of St. John, and after her death he married her sister, Annie Maria. By his first wife he had one daughter, and by his second wife a son and

a daughter. He was very clever in both senses of the term. Some time after leaving Shediac he removed to the United States, and for many years conducted a large boarding school in Bordentown, N. J. The greater part of his life, subsequent to leaving to New Brunswick, was spent in teaching, but for some years he seems to have had charge of a parish. He died in Maryland in 1885.

In person the first Rector of Sussex was goodlooking and of commanding appearance; somewhat over six feet in height; and broad-shouldered, though neither very thin nor very stout. His mouth was firm and resolute, and his nose prominent and aquiline; his eyes were blue but his complexion rather dark, and his countenance though grave was kindly. In his prime he was of a very active and vigorous habit of body, and as mentioned above was fond of constant exercise. He delighted in having good horses, and was an excellent rider; which in his times was essential to a successful missionary. There were then no carriages; if there had been the roads were not fit to use them; and for at least twenty years after Mr. Arnold's death all distant appointments were reached on horseback.

In business matters he was honorable, prudent and sagacious. He commanded respect and was naturally revered; and though not so affable as his son, yet beneath a dignified and serious manner, which some mistakenly attributed to haughtiness, he carried a nature both friendly and genial. He was a temperate, moral and good living man; indeed it has been remarked that there was not a single stain upon his character.

Though the troubles of the times immediately succeeding his graduation, and the diversified and urgent matters that en-

grossed his maturer years, left but little opportunity for a continuance of his academical studies, yet the gratitude which he constantly expressed for the books sent out by the society, and his frequent requests for further favors of a similar nature, furnish abundant evidence that his tastes were literary and that the interest in educational affairs which first impelled him to Sussex, and which lasted as long as life itself, was personal and vital, and by no means merely theoretical. The few productions of his pen that are still extant mark him as master of a lucid and nervous style and possessed of a copious and elegant vocabulary.

As a pastor he was much respected. His style of address was plain and earnest. From the dozen or more of texts which he is known to have spoken from, it may be inferred that his preaching was practical and profitable rather than philosophical or profound. He always wrote and read his sermons, many of which were regarded as excellent discourses. He was a clergyman zealous for his church and order; energetic in promoting the cause of religion; possibly more attached to matters of form than his successor, yet assiduous in his attentions to the sick and afflicted, and indefatigable in seeking out the solitary settler and in carrying to all the comforts and consolations of the gospel. His lot was cast in times fraught with toil, discouragement, privation and suffering for the actors therein, but pregnant with opportunities of doing noble work for their country as well as for their God. His earthly reward it is to have indissolubly connected his name with this parish and to be forever remembered as "a workman that needeth not to be ashamed."

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# THE INDIAN COLLEGE.

No account of the life and work of Mr. Arnold would be complete without some mention of the Indian academy or college which was one of the most important of the early institutions of Sussex.

A few words may first be said regarding the English society under whose auspices this school was established.

The name of John Eliot, "The Apostle of the Indians," claims an honorable place in the history of New England during the seventeenth century. He was born in England in the year 1604, and educated at Cambridge university, after which he appears to have entered the ministry of the established church. Shortly after his arrival in Boston in 1631, he conceived the idea of devoting his life to the service of the American Indians. After years spent in careful preparation he entered upon his work in the year 1646.

During the first years of his labors, Eliot kept up a constant correspondence with his friends in England, among whom it should be mentioned were some of the most eminent of the non-conformist ministers through whose efforts the interest in his work rapidly extended. The consequence was that on the 27th day of July, 1649, the Long Parliament, under the protectorate of Oliver Cromwell, passed an ordinance for "The promoting and propagating of the gospel of Jesus Christ in New England by the erection of a corporation to be called by the name of the President and Society for the Propagation of the Gospel in New England, to receive and dispose of moneys for that purpose." It was further ordered that a general collection should be made in all the parishes in England and Wales on behalf of the work to be promoted for the good of the Indians. So general was the interest manifested that the universities issued public letters advocating the scheme, and the appeal was even extended to the army.

By the combined efforts thus put forth a fund of considerable amount was raised, and this notwithstanding the miserable condition into which England was thrown by the civil war so long raging within her

borders and not yet concluded. The sum raised was vested in a corporation of which the first president was Judge Steele and the first treasurer Henry Ashurst; and a portion of the money was invested in lands yielding a yearly income of five or six hundred pounds. By the assistance of the society Eliot was enabled to proceed with the printing of the scripture in the Indian tongue.

After the restoration of the monarchy, on the 7th day of February, 1662, in the 14th year of the reign of our late Sovereign Lord, King Charles II, the charter of the society was renewed and the powers under it were enlarged; and the corporation was now styled "The Society for the Propagation of the Gospel in New England and the parts adjacent in America."

The first name on the list of the corporation was Lord Clarendon; the Hon. Robert Boyle was appointed governor. The latter was undoubtedly the great animating spirit in England in promoting the new company's work. During his life he devoted much of his time and wealth to the spiritual improvement of the natives of America, and at his death he bequeathed a handsome legacy to the society.

The whole revenue of the corporation does not appear to have exceeded £600 a year, but by means of this they secured the services of from twelve to sixteen missionaries and teachers, English and Indian—to whom they gave stipends of from £10 to £30. They also erected schools, and supplied them with books—many hundreds of Eliot's translation of the Bible were circulated amongst the Indians through the assistance of the New England company; and by Eliot's untiring efforts many of the Indian tribes in Massachusetts, Plymouth, Martha's Vineyard, and Nantucket were Christianized.

The secretary of the S. P. G., in a letter written in 1878, speaking of the "Company for the Propagation of the Gospel in New England and the Parts Adjacent in America," says: "It is still in existence, for it

has endowments, but receives no subscriptions; and I have understood that its governors are not necessarily in communion with the Church of England. It was in no sense the germ of the S. P. G."

This company is therefore not to be confounded with the society formed about forty years later, and commonly known as "The Society for the Propagation of the Gospel in Foreign Parts," or more briefly, "the S. P. G." Little is known here of the particulars of the work of the former company prior to the revolution, but it probably maintained several schools and missions in New England and other American colonies. The objects of the company were, in short, to civilize and educate the native Indians; but after the year 1783 it seems to have ceased its operations in those parts of America to benefit which it was primarily organized, and to have devoted its attention exclusively to British North America. On the 14th day of June, 1786, the company appointed as its commissioners or managers in New Brunswick the following gentlemen, viz: The lieutenant governor, Thos. Carleton; Hon. G. D. Ludlow, chief justice; Hon. Isaac Allen, Jonathan Odell, Geo. Leonard, Ward Chipman, Jonathan Bliss, Wm. Paine and John Coffin, empowering them or any three or more of them to engage and pay suitable teachers, and to provide books, clothes and implements for such of the Indians as should profess the Protestant religion, and to place such Indians in English families or with English teachers to be instructed in the English language and in the trade and mystery of some lawful calling and in other liberal arts and sciences, etc.

Under these commissioners there were established in New Brunswick three Indian schools, viz: one at Woodstock, superintended by the Rev. Frederick Dibblee; another at Sheffield, taught by a man named Gervas Say; and the third at Sussex, of which, as has been stated elsewhere, the Rev. Oliver Arnold was undoubtedly the organizer and first teacher. When Mr. Arnold took Holy Orders and became missionary at Sussex he was succeeded by Mr. Elkanah Morton as master of the Indian school. The first school-house, built in 1787, stood in the northeast corner of the lot on which Trinity church is now located and by the small gate leading to that building. The report to the S. P. G. descriptive of Dr. Inglis' episcopal tour in 1792, mentions the school at Sussex as then being under the care of Mr. Morton, who had between 20 and 30 white scholars be-

sides eight Indian children. The latter were boarded and clothed in the school as well as instructed there. The bishop visited the school at Sussex, and it appeared to him that the Indians learned as fast as the whites, and were fond of associating with them. They repeated the catechism very fluently, and were also proficient in reading and writing. The teachers had for years a dual function, owing to the smallness of the number of scholars and the inability of the white people to pay a separate instructor for their children. As teacher of the Indian children, the master was paid by the New England company, and was responsible to the commissioners; but in respect of the white scholars, he was paid by the S. P. G., and was under the superintendence of the missionary. And this connection with the S. P. G. has proved a fortunate one for us, because it is from the reports of that society we get the most of our information respecting the working of the Indian school.

In 1795 Mr. Arnold reported the erection of a room for the Indian school, 80x30 feet, which was so constructed as to accommodate the English children as well as the natives. This building was situate very nearly on the site where now stands the residence of William H. White, Esq., and faced toward the present post office. The school room was in the western end and was a high and airy apartment, embracing both stories; the end next the Ward's Creek road was fitted into apartments for the teacher and his family. The building is described as having been quite long and low and uncouth in appearance. It was surmounted by a belfry, and around the eastern end and southern side ran a balcony supported on posts, the stairs leading to which were at the end, while under the side were the doors to the cellars and storerooms underneath.

The land on which the college stood was conveyed to the company in August, 1793, by Jasper Belding, afterward one of the members of the house of assembly for Kings county. The deed expresses the land to be for the purpose of erecting a building for the use of the natives; and as another deed by Mr. Belding dated October 10th, 1794, mentions the Indian college as then standing, we may conclude that it was ready for use in the autumn of that year. The original lot comprised all the land bounded eastwardly by the Ward's Creek road, northwardly by the old post road, westwardly by lands now owned by Nelson

Arnold, Esq., and southwardly by the southerly line of Simeon H. White's lot. The area is stated in one deed as 12 acres; but another, which is probably more accurate, gives it as 17 acres.

Mr. Morton does not seem to have remained more than a year after the new college was opened. He was a brother of Capt. Geo. Morton, who came from Cornwallis, N. S., as one of the first settlers of Penobscot. Elkanah Morton lived for a while at least on the Robert Vail farm near the Upper Corner. He was a justice of the peace, and did a considerable portion of the simple conveyancing of those days. His salary from the S. P. G. for instructing the white children was £15 per annum, but his stipend as Indian teacher is not exactly known though probably about the same amount. After leaving Sussex he removed to Digby, N. S., where he became judge of probate for the Western division of Nova Scotia, and judge of common pleas. He also engaged in trading. He was quite lame, having had a leg shot off by accident at a general muster. He was the grandfather of Finimore E. Morton, Esq., Q. C., the present judge of probate for Kings County.

The year 1796 seems to have passed without any regular teacher in the Indian school, at least no record is extant of that year. In 1797, however, we find a Mr. Jeremiah Regan wielding the ferule, and receiving from the S. P. G. £10 for teaching the white children; and though very little indeed is now known of him, it may be concluded that he was a satisfactory teacher from the fact that he remained in the company's employ till his death in February or March, 1815. His salary was only £16 per annum as Indian teacher, besides about an equal amount from the S. P. G., and no doubt he managed a farm in addition to teaching. Some plans give the name of Regan on the lots at present occupied by Thomas Ryan; and it is clear that a man named Regan lived in that vicinity, from a curious document registered in Kings county records. This is dated Sept. 19th, 1792, and purports to be a "list of Principle Freeholders summoned to certify the necessity of having a road laid from the main road at Allan Wager's bars to the forks of Trout River; also a private road from George Leonard's gate to Jeremiah Regan and James M. Fairchild." Mr. Regan was thus a person of some local importance five years before his appointment as teacher.

This old road was well known as the "Regan road" long after Jeremiah himself was forgotten. As the lots referred to were afterwards owned by the last teacher of the academy, whose full name was Joseph Regan Leggett, it is quite possible he was some connection of Jeremiah Regan. The latter died in the winter of 1815, and at the beginning of the next school year, March 24th, 1815, Mr. Walter Dibblee was placed in charge.

This gentleman was born at Stamford, Conn., about the year 1764; and in the list of the families that embarked for St. John on board the Union Transport at Huntington Bay, April 11th, 1783, he is stated to be a farmer by occupation. He was a cousin of the Rev. Frederick Dibblee and drew lot No 117 in St. John, on the east side of Germain street, below Horsfield. Soon afterwards removing to Kingston, he was elected a member of the second vestry of the church there, March 28th, 1785. In 1789 he was appointed school master at Maugerville, having been recommended by the Rev. John Beardsley as son of the old and valuable S. P. G. missionary at Stamford in New England; but in 1791 Mr. Beardsley reported to the S. P. G. that Mr. Dibblee had removed to Canada. Just when he returned to New Brunswick is not certainly known, but from 1795 to 1799 he was again teacher at Maugerville. In 1808 he had a school at Kingston, and received from the N. E. company £8 as one year's salary for instructing the Indians there. He appears to have continued to teach at Kingston till his removal to Sussex, but as he was paid for only a few of those years, it may be concluded that there was no regular Indian school at Kingston. Walter Bates, who also had come from Stamford, thus refers to Walter Dibblee in his entertaining history of Henry More Smith:

"The prison was then (in the autumn of 1814) kept by Mr. Walter Dibblee, a man of learning and talents, who for several years had been afflicted with a painful disease, so that for a great part of the time he was confined to the house, and frequently to his room, in the county court house, where he taught a school, by which means, together with the fees and perquisites of the jail and court house, afforded him a comfortable living for himself and family, consisting of his wife and daughter, and one son named John, about nineteen years of age, who constantly attended his father. It may be also necessary to mention that Mr. Dibblee was

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one of the principal members of the Masonic Lodge held at Kingston and was in high esteem among them; besides he was regarded by all who knew him as a man of honesty and integrity, and well worthy to fill any situation of responsibility or trust."

From the same interesting work we learn that Mr. Dibble left Kingston on the 11th of March, 1815, to take charge of the Indian Academy at Sussex. This position he held till failing health obliged him to relinquish it on the 24th of May, 1817. He died on the 1st of the following June, and his son John finished out the school year.

The next, and as it proved, the last teacher of the Indian Academy was Joseph R. Leggett. A native of New York, he had early come to New Brunswick, and had, probably about the year 1798, married Mary, daughter of Dr. John Martin, who lived at Penobscus on the farm now occupied by Daniel McLeod. Mr. and Mrs. Leggett had three sons. David Denison, the eldest, was a highly respected teacher in St. John, and died there Oct. 6th, 1831, at the age of 32 years; William Martin, the second, was for a while a Methodist minister, and subsequently an actor in the United States, but is perhaps most favorably known as the first poet of Sussex; Joseph Cameron, the youngest, married Dec. 31st, 1800, Charlotte Lucretia, fifth daughter of the late Henry Leonard, Esq. Both Joseph R. Leggett and his wife possessed good education, literary tastes and refined manners, and were considered excellent teachers. They resided in the Academy until the breaking up of that establishment, after which they retired to their own house, the celebrated Lansdale Cottage, on the farm mentioned above. Mrs. Leggett died on the 9th of May, 1854, at the age of 76, and her husband in June, 1863, at the age of 96.

It is not known just when the schools at Sheffield and Woodstock were closed, but probably they did not continue open much later than the year 1800. In March, 1810, it was ordered in a committee of council that a tract of land in the neighborhood of Sussex Vale might be assigned to the Indians who had been apprenticed out under the direction of the gospel board so soon as their indentures expired, in lots not exceeding 50 acres to any one Indian; to be allotted them under such a title as might secure their possession of their respective lots so long as they should continue to reside on them and to cultivate them, but no power of alienation to be given them. No lands

are known to have been actually granted under these provisions, but they go to show that some endeavors were from time to time made by the authorities to promote the civilization of the natives.

The Rev. Robert Willis, in his letter to the bishop of Nova Scotia, which is included in the S. P. G. report for 1823, after mentioning the Madras or National school for white children taught by Mr. Leggett, gives some interesting details respecting the Indian academy. He says: "The young Indians are taught in the same room with the scholars of the parish, but in separate classes. The number of them is only fourteen and they are instructed entirely on the Madras system and appear to make good progress in reading and writing. So far this institution seems well constituted and guarded.

"The New England company, to whom the establishment belongs and who defray all the expenses attending the civilization of the young Indians, have lately sent Mr. Bromley, the master of the Lancasterian school in Halifax, to enquire into the state of the establishment and the success that might attend an enlargement of the plan of their operations.

"This college, if properly managed, might be productive of much good. So far from the Indians manifesting any jealousy or dislike to the plan they voluntarily bring their children from the woods for admission; the committee have not to seek for or to entice them to come. There are generally more applicants than can be admitted. The plan of the college is, that when the children are admitted and clothed they are apprenticed out to different families in the settlement, who have their services as servants, on condition that they send them at certain times to the college or school for instruction. Several Indians who have been brought up at this college, and are now grown to manhood, are settled in the parish as farmers or mechanics, and seem to manifest no disposition to return to their roving and savage habits. There is a considerable quantity of land belonging to this institution, but the building itself is almost in a state of dilapidation and will soon require material repairs."

In September of the next year, 1824, Mr. Leggett reports to the N. E. company that twenty-one Indian children had been for the past six months under his tuition and inspection, and apprenticed under Ward Chipman, Esq., superintendent of Indians.

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They were of ages ranging from nine years to nineteen, and averaging thirteen years and nine months; and, although the majority were placed in families near enough to the academy to admit of their daily attendance on the classes there, yet several were bound out as far distant as Penobscus and Norion. It can hardly be supposed that under these circumstances they received a great amount of systematic training; indeed, no mention is anywhere made of any attempt at any time to teach them more than the catechism and the arts of reading and writing.

The following is a copy of one of the indentures of apprenticeship, which were drafted by Ward Chipman, Jr., at a cost to the company of £5.

"Whereas, the society or company incorporated in London by royal charter for the propagation of the Gospel in New England, and parts adjacent in America, was instituted for the purpose, among other things, of educating and placing out the heathen natives and their children in English families, in some trade, mystery or lawful calling; and whereas, Joseph Sis, a native of the Saint John tribe of Indians, in the Province of New Brunswick, is desirous of placing out his son, named John Ketch Sis, in the family of Oliver Arnold, Clerk, of the parish of Sussex, in the County of Kings, in the same province, and the said John Ketch Sis is willing to be placed out in the same family, and the said Oliver Arnold hath consented to receive the said John Ketch Sis into his family, to be educated in manner hereinafter mentioned, upon condition of receiving such sum of money for the care, trouble and expense attending the same as the said company in London shall hereafter direct, not exceeding twenty pounds current money of the said Province per year during the term hereinafter mentioned.

Now this Indenture witnesseth that the said John Ketch Sis, an infant of the age of seventeen years, hath put himself, and by these presents, by and with the consent of the said Joseph Sis, his father, doth voluntarily and of his own free will and accord put himself an apprentice to the said Oliver Arnold to learn the art, trade and mystery of a farmer and after the manner of an apprentice to serve from the day of the date hereof for and during and until the full end and term of four years next ensuing the date of these presents during all which time the said apprentice his said master faithfully shall serve and his lawful

commands everywhere readily obey; he shall do no damage to his said master, nor see it to be done by others without letting or giving notice thereof to his said master; he shall not absent himself day nor night from his said master's service without his leave, but in all things behave himself as a faithful apprentice ought to do during the said term; and the said master shall use the utmost of his endeavors to teach or cause to be taught or instructed the said apprentice in the trade or mystery of a farmer, and procure and provide for him sufficient meat, drink, apparel, lodging and washing fitting for an apprentice during the said term of four years, and shall also endeavor to teach or cause to be taught the said apprentice to read and write, by providing him with proper schooling for that purpose during the said term, and shall also endeavor to teach or cause to be taught or instructed the said apprentice in the principles of the Protestant religion, and shall at the end of the said term furnish, supply and give to the said apprentice one full suit of clothes without any compensation therefor, and also one pair of steers worth eight pounds sterling money of Great Britain, one cow worth four pounds like money, one axe worth seven shillings and sixpence like money, and one hoe worth four shillings like money, for all which said last mentioned articles the said company in London shall pay, or cause to be paid to the said master, the said several values over and above the above mentioned allowance.

Provided that if the said Oliver Arnold shall not in all things comply with and perform the said Covenants on his part to be performed, then and from thenceforth the said allowance in money from the said company shall cease and be no longer payable, and also provided always that the said incorporated company shall be at liberty if they shall think fit at any time during the said term, to remove or cause to be removed the said apprentices to any academy, school or college that may be by the said company instituted or established in the said province for the better educating and instructing the said heathen natives, and that from the time of such removal, these presents and every part thereof shall cease to operate; and for the performance of all and singular the Covenants and agreements aforesaid the said parties bind themselves each to the other firmly by these presents.

In witness whereof the said parties have hereunto interchangeably set their hands

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and seals, the eleventh day of March, in the year of our Lord, one thousand eight hundred and six.

his  
Sgd. JOHN X KETCH SIS (L.S.)  
mark.

his  
Sgd. JOSEPH X SIS (L.S.)  
mark.

Sgd. OLIVER ARNOLD (L.S.)

Signed, sealed and delivered in presence of

Sgd. GEORGE PITFIELD.

Sgd. ELIZA PITFIELD.

Be it remembered, that on the eleventh day of March, 1806, personally appeared before me, George Pitfield, Esquire, one of His Majesty's Justices of the Peace for the County of Kings, in the Province of New Brunswick, the above named Joseph Sis and the above named John Ketch Sis, who being by the said Justice examined whether they had any objection to the above written Indenture, and having severally declared that they had none, I, the said Justice, do therefore hereby certify the same accordingly.

(Sgd) GEORGE PITFIELD,  
Justice of the Peace."

The book in which Ward Chipman, Esq., the secretary and treasurer of the company for New Brunswick, kept the accounts of the company's disbursements in this province, is now in the possession of the Rev. W. O. Raymond, of St. John. From it much information may be had as to the practical working of the school, as these accounts extend from the year 1807 to the year 1831. The operations of the company were then wholly confined to Kings county, but the annual expenditure was much larger than is ordinarily supposed. The whole amount disbursed during the 24 years mentioned was ~~£18,240~~ currency, or \$73,056, being an average of \$3,044 per year. The largest expenditure in any one year was \$5,560, which included about \$180 paid Samuel Fairweather for repairs to the Academy. Over \$4,950 was, however, charged as paid out between March 17th, 1818, and Dec. 26th, 1818, but thenceforward the amounts decreased. Nevertheless, for four years after the close of the school the disbursements amounted to a yearly average of over \$1,500. The chief items of expenditure were salaries, premiums to masters of the indentured pupils, and the allowances of clothing and food to the Indians. The salaries included £50 stg. to the secretary-treasurer, Judge Chipman; £125 stg. to

Gen. Coffin, who was superintendent till 1823; £30 currency per year till 1814, and thereafter till 1825, £50 currency per year to the Rev. Mr. Arnold, as missionary. As is stated elsewhere, the teacher received £16 currency per year down to 1815, and for the next ten years £30 currency per annum. The premiums paid the farmers to whom the children were apprenticed varied from \$40 to \$120 per year, probably with their age and capacity to work; but generally \$80 a year was paid for each pupil. Most of the farmers had only one or two at a time, but Mr. Arnold seems to have undertaken his full share of the duty of teaching the natives the art and mystery of a farmer, and to have assumed the burthen of instructing 4, 5, and even 7 of these children at a time. It is not stated just what the "allowances" consisted of.

They were probably rations of food and other necessaries distributed among the Indians. There is some reason to suppose that these were, partly at least, to compensate the natives for the assistance their children might have rendered them; but it is likely that the bounty of the Institution attracted permanently to this locality more of the natives than could find sustenance hereabouts with the means at their disposal and the exertions they found it convenient to put forth. In this way nearly \$200 a year was distributed; besides which, amounts varying from \$100 to \$180 per annum, are charged for clothing, blankets, etc., purchased in St. John for the use of the natives. The tradition is that boxes of fine clothing were also sent out to the Indians every year from England. In only two or three instances is any charge made for implements furnished pupils whose terms had expired, and for some reason or other the majority of them do not appear to have completed their apprenticeship so as to have become entitled to the stock and tools mentioned in the indentures. Mr. Arnold, however, was in 1811 paid over £13 for the articles furnished John Ketch Sis, being the full amount mentioned in his indenture; and in 1816 he received £8 10s. for a cow and calf supplied Peter Joe, an apprentice whose term had expired.

The results of the academy were not proving satisfactory to the company. As early as 1821 some change had been proposed, and inquiries had been made to Mr. Leggett as to the consequent expense, but he did not appear to understand just what the officers of the company had in mind.

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He wrote, however, that he considered it quite impracticable to have the children live with their parents and attend the school for the purpose of tuition only. The opportunity was embraced of appending to his letter a rider to the effect that the roof of the academy then leaked so badly as to render it necessary for the preservation of the building to put a new one on at once, and that in consequence of there being no woodland belonging to the academy and no provision made for rails, etc., the grounds of the institution were lying "in common." It is not known what report Mr. Bromley made to the company, but in the summer of 1825 another agent was sent to inspect the school. This was the Rev. John West, A. M., a sturdy, broad shouldered Englishman of medium height and dark complexion, and also apparently of a broad and catholic spirit. He had been for three or four years chaplain of the Hudson Bay company at the Red River colony, and employed in laying the foundations of the Northwest American mission. On his return to England he was requested by the N. E. company to undertake a mission to the Indians of New Brunswick and Nova Scotia. He spent in Sussex the summer and part of the fall of 1825 and seems also to have been there in April and June of 1826. He at first preached occasionally in Trinity church, but as his views and objects became known he was more and more thrown into contact with the Dissenters, to whom he frequently preached in barns and school houses of out-lying settlements. The results of his enquiries into the state of the school in Sussex may be gathered from the following extract from his Journal, published in London in 1827:

"In the hope of benefiting and improving their condition an establishment was formed in the valley by the New England company soon after the first settlement of the province, called "the academy for instructing and civilizing the Indians." It was liberally placed by the incorporated society in London under the management and direction of a board of commissioners that consisted of the leading authorities of the province. Little or no advantage however accrued to the Indians from those plans which were adopted at the academy for meliorating their state, and in the terms of the charter, "To propagate and advance the Christian and Protestant religion among them." For a series of years every attempt failed in the way of effecting any permanent

change or providing any substantial good among this degraded portion of our fellow men; for after the company had incurred a heavy expensæ they reverted to their migratory habits of life and again fell under the influence of the Roman Catholic priests, nor has the more recent plan of the establishment as recommended to the society at home by the board of commissioners in the province been attended with much better success towards civilizing and raising the Indians in the moral scale of being. The principle that was adopted of apprenticing their children at an early age to different settlers I found was not generally approved by the Indians themselves, nor has the plan proved beneficial to their morals. Under these circumstances the New England company have resolved upon breaking up the establishment, and would seek in the application of their funds for further good than they had heretofore met with among our red brethren of the wilderness. It is not by such means, however, nor any similar forced process that has been acted upon, nor any means that compel them to be "hewers of wood and drawers of water" in a menial capacity, that a just expectation can be raised of any conversion in their state. Their naturally high and independent spirit must be consulted in the attempt to do them good; and this is best done by encouraging them on all favorable occasions to become settlers on their own lands or lands which in common justice should be assigned to them as the original proprietors of the soil, &c., &c."

Mr. West evidently considered that the difficulty lay far beyond the remedy of any change of mere detail or even of general policy, and acting on this advice the company resolved in November, 1825, to close the school. The establishment was accordingly broken up at the end of the then current year, March 24th, 1826. Mr. Leggett was allowed an extra year's salary on quitting the premises. It is likely that the company entirely withdrew its grants at the expiration of the indentures of apprenticeship entered into before the close of the school. In June, 1831, Mr. Arnold wrote Judge Chipman as follows:

"Those persons with whom the Indians are still remaining are daily enquiring for their vouchers for the last period, and I am unable to give them any information. The Indians are also calling to enquire respecting their own situation, and say if their

clothing and weekly allowances are stopped that their children must immediately return to them. Should that be the case there would be a manifest injustice done their masters, as all expected that the last year's service would make part of the compensation for the care and expense of keeping their children while in infancy."

The buildings were repaired and stood for about twenty years longer. The property was sold and became successively the residence of Mr. Enoch Dole of Sussex, and of Mr. Furniss, Mr. Jas. Robertson and Mr. Henry Longmaid of St. John. The latter conveyed the property to the late Dr. Vail, who occupied it during the earlier years of his practice.

The causes of the failure of this institution must be sought largely in the peculiarities of the Indian character. There is

no doubt that, for the most part at least, those who had charge of the school honestly and earnestly endeavored to make it a success and a benefit to the Indians; but even Mr. West, who was probably correct in some of his criticisms on the management, appears to have been unable to suggest any plan by which the advantage accruing might be commensurate with the cost.

The greater proportion of the Indians departed from Sussex soon after their allowances ceased, and all speedily abandoned the church which had made such exertions and outlay for their civilization and conversion; and, indeed, but for the pathetic little wooden crosses in Ward's Creek cemetery, one would now hardly know that the few Indians remaining in this vicinity had ever heard of Christianity.

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## The Rectors of Sussex.

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The following is a brief account of the gentlemen who succeeded the Rev. Oliver Arnold as rectors of Sussex:

Horatio Nelson Arnold was born at Sussex, N. B., on the 21st of December, 1799, the third son and sixth child of the Rev. Oliver Arnold. He received his primary education at the S. P. G. School in Sussex, and in 1815 entered King's College, Windsor, Nova Scotia. The students then at this institution were less distinguished for their numbers than they afterwards became for their success in life. A few of these may be mentioned.

Thomas Chandler Haliburton, the future Judge of the Supreme Court of N. S., author of "Sam Slick" and member of the English House of Commons, took the degree of B. A. the year Mr. Arnold entered. Neville Parker, Master of the Rolls, graduated in 1816, John W. D. Gray, for twenty-eight years Rector of Trinity Church, St. John, and James Boyle Uniacke, some time Attorney General of Nova Scotia and Member of Council, completed their college course a year in advance of Mr. Arnold. The latter graduated as B. A. in 1819, in company with Lewis M. Wilkins (who matriculated

with him, and became Judge of the Supreme Court of Nova Scotia), and E. A. Crawley, who had entered in 1816, and was subsequently so prominently connected with Acadia college and with the Baptist denomination. George McCawley, the future president of Kings, entered as a student there in 1817.

After Mr. Arnold's graduation he taught school for some time, being for a while in charge of the Grammar school at Fredericton. He took the degree of master of arts at King's in 1825. It is not exactly known when or where he was ordained, but the tradition is that he undertook the long and toilsome journey to Montreal for the purpose of being ordained by the Bishop of Quebec. Dr. Stanser, who in 1816 succeeded Dr. Chas. Inglis as Bishop of Nova Scotia, shortly after his consecration removed to England on the ground of ill health, and the diocese remained without a resident bishop until the appointment of Dr. John Inglis in 1824. The first Bishop of Quebec had been consecrated in 1793.

In 1823 Mr. Arnold was appointed S. P. G. missionary at Granville, N. S. His residence was about two miles above the present

village of Granville Ferry, but his parish extended from Digby Gut to Bridgetown. Soon after removing to Granville he was married, Oct. 30th, 1823, at the Parish Church in Falmouth, N. S., by Dr. John Inglis, to Catharine, second daughter of the Rev. Dr. Cochran, vice-president of Kings College; and, she having died soon after, he was married on the 29th of January, 1826, at St. Luke's church, Annapolis, by the Rev. Mr. Millidge, to Georgiana, fourth daughter of the late Thomas Williams, Commissary and Store-keeper at Annapolis Royal. In December, 1828, he removed to Sussex as assistant to his father, and on the death of the latter in 1834 he became Missionary there under the S. P. G. In this year he reported that he had been but one Sunday absent from his parish during the year 1833, and that was in an exchange of duty with the Rev. W. Walker of Hampton. His stated plans for ministerial duty were as follows:—On Sunday morning he always officiated at the parish church; the afternoon was devoted to four different stations which he visited in rotation. At these stations he commenced his routine of duty in the spring, as soon as the state of the travelling permitted, and continued it until the roads became impassable in the Autumn; but he also gave occasional services at these places in the winter, as the days got long enough to allow of it, and before the winter roads broke up. It was his usual practice to visit twice during the year each family within reasonable distance of the church, but to those more remotely situated his calls were less frequent. All his travelling was done on horseback and he was very often accompanied by Mrs. Arnold.

He also reports a Sunday school as in operation in 1833, but great difficulty was experienced in procuring suitable teachers, to which circumstance he attributed the lack of greater success. He was present at the establishment of the Diocesan Church Society in Fredericton, September 8th, 1836, and he ever afterwards exerted himself faithfully to promote the interests of that organization. The first church at Apohaqui was completed by him in 1839 and consecrated by Bishop John Inglis, September 14th, 1841. He thoroughly repaired the Parish Church at Sussex in 1843. In 1845 the church at English Settlement was so far advanced that the D. C. S. granted him £15 "to be paid on certificate of its being fit for Divine Service." In 1847 he seems to have made

some attempt to begin a church at Dutch Valley (Waterford), but in consequence of his death the edifice was not built till several years later.

In the fall of 1847 Mr. Arnold's mind became seriously affected. The last entry in the parish register of ministerial duty performed by him, is a record of baptism on the 19th of December, 1847. In the following winter he was removed to an asylum in Boston, where he died on the 8th of December, 1848. His family had in the meantime removed to St. John, and his remains were interred there on the 17th of December, 1848. He left five children, of whom the eldest, Fenwick Williams, died shortly after beginning practice as a physician in St. John, and the fourth, named for his father, died in Australia. O. Roswell Arnold, Esq., of Sussex; Mrs. Charlotte Frith of Calgary, and R. Heber Arnold, Esq., of St. John, still survive.

In person the second rector of Sussex was rather spare and above the average height, though not quite so tall as his father. He was dark, almost swarthy, in complexion, and of a serious cast of countenance; but of a very affable and pleasant manner, and of a most kind and amiable disposition. It has been remarked of him that he had not an enemy in the world. As a clergyman he was distinguished for his eloquence, his fervent piety and a supreme sense of the responsibilities of his office; and it is safe to say that no religious teacher in Sussex has ever been more earnest and sympathetic in his efforts to promote the best interests of his people, or more generally beloved and deeply regretted by all who knew him.

The third rector of Sussex "was" the Rev. Thomas McGhee. He was not, as has been sometimes stated, a native of Ireland; but was born at Cambridge, England, on the 27th of July, 1816. The family name was properly McGhee-Keith, and it is yet so written by some of the connection; but the "Keith" was dropped by Mr. McGhee's father, who was a banker of Cambridge. Two of his brothers, Malcolm and Charles, were also clergymen of the Church of England; the latter is still living, and is rector of a parish near Bristol, Eng.

Mr. McGhee received his collegiate education at King's College, Cambridge; and was ordained deacon, May 22nd, 1842, in St. Paul's Cathedral, by the Rt. Rev. James Blomfield, Bishop of London. He landed at St. John on the 9th of

September, 1842, and a fortnight afterwards commenced his missionary duties in Campobello. On June 30th, 1843, he became Curate to the Rev. Dr. Alley at St. Andrews; and on the 2d of July, 1844, he was married in Trinity church, St. John, to Amelia Jane, daughter of Ralph M. Jarvis, Esq., of that city, and sister of the Rev. G. S. Jarvis, D. D., late Rural Dean of Shediac. He was ordained priest by Bishop Medley on the 10th of August, 1845, in St. Paul's church, Grand Manan; and on the 30th of the following September he entered upon his duties as Rector of St. Martins and Upham.

During the melancholy illness of Mr. Arnold he had been occasionally called upon to take duty in Sussex; and on the 4th of October, 1848, he was appointed Rector of that parish. He preached his introductory sermon there on the 29th of October, 1848, and was formally inducted by the Rev. Dr. Jarvis on the 18th of January, 1851. His first duty as Rector of Sussex which is recorded in the parish register is a marriage, Dec. 28th, 1848; his last is a baptism on Dec. 3rd, 1861.

The church at Waterford (contemplated in the time of his predecessor) was built during Mr. McGhee's incumbency, and he also repaired the parsonage. Being very fond of music, he reorganized and much improved the choir, and introduced the new Diocesan Hymn Book then lately compiled by Bishop Medley.

Mr. McGhee died on the 18th of December 1861, in the 46th year of his age and the fourteenth year of his ministry at Sussex. His remains repose in the cemetery near Upper Corner, Sussex.

He had eight children—four boys and four girls, of whom the following are now living, viz: Agnes, wife of Mr. W. G. Harrison, of St. John, north; Annie E. L. wife of Mr. C. E. L. Jarvis, of St. John; Caroline Jane, now living in Boston, and Leonard Jarvis, who resides in Halifax, N. S.

Mr. McGhee was very genial and popular, a Low Churchman, and in full sympathy with the Orange Body. He was rather under than above the medium height, thick set, and somewhat inclined to stoutness, but very quick and active in his movements. His complexion was florid; his hair abundant, wavy, and dark auburn in color. His forehead was high and intellectual, and his voice extraordinarily full, rich and musical. A most beautiful reader, and an excellent singer, he withal preached particu-

larly instructive and impressive sermons; and his sermons were as attractive to the intellects as they were edifying to the souls of his hearers.

The Rev. Charles Parke Bliss, fourth rector of Sussex, was born at Fredericton, N. B., on the 25th day of July, 1825. He was the son of George Pidgeon Bliss, late Receiver General of the province, and Sarah Wetmore, his wife. They had a large family, which also included the Rev. Donald M. Bliss of Westmorland, Thomas W. Bliss, formerly registrar of deeds for Kent county, and George J. Bliss, late clerk of the house of assembly.

Mr. Bliss graduated at the University of King's College, Fredericton, as B. A. in 1845, and proceeded to the degree of M. A. in 1849.

In August, 1848, he was ordained Deacon by Bishop Medley at the Cathedral in Fredericton, in which city he remained for a while as assistant to His Lordship in the Church of St. Ann's. He was admitted to the Priesthood the following year.

His first parish was that of Harvey and Hopewell, in Albert Co., where he continued till 1853. His next parochial charge was Springfield, in Kings County, from which, in the winter of 1862, he came to Sussex. His first duty recorded in the Sussex Register was a baptism on the 22nd of March, 1862; his last was also a baptism, which took place March 19th, 1867.

During his stay in Sussex he suffered considerably from throat trouble, which seriously affected his voice. His increasing infirmities at last compelled his resignation of this parish, and in the spring of 1867 he removed to Ottawa, where he became private secretary to the Honorable S. L. Tilley, C. B., Minister of Customs. This position he occupied until his death.

He continued, however, to take ministerial duty, and for the last two or three years before his death he was assistant priest at St. Alban's Church in Ottawa. He died at his residence there on Thursday, the 21st day of November, 1872, in the 47th year of his age.

Mr. Bliss was married at Trinity Church, St. John, N. B., November 17th, 1849, by Bishop Medley, to Dorothy Ann, only daughter of Charles Vaughan Forster, Esq., formerly of the Royal Navy and late comptroller of customs in that city.

He had six sons and one daughter. The second son, the Rev. C. V. F. Bliss, is a

clergyman of the Church of England, a rural dean of the diocese of Ontario, and a most earnest, faithful, and successful parish priest. The third son, John Murray Bliss, was one of the N. W. M. police appointed in 1872.

Physically Mr. Bliss was above the average in size and strength, being about five feet eleven in height. He was of a light complexion, and wore a full beard. He was a man of good ability and an earnest and forcible speaker. He was greatly interested in the confederation of the B. N. A. colonies, and gave that measure his hearty support. He was also much interested in agriculture, an ardent advocate of temperance, and an earnest member of the Orange order, being for three successive terms Provincial Grand Master for N. B. He was likewise a zealous Freemason, one of the early members of Zion Lodge, No. 21, and also for some time Grand Chaplain for N. B.

To Mr. Bliss succeeded the Rev. Charles Steinkopff Medley. He was the third son of the Rt. Rev. John Medley, first Bishop of Fredericton, by his first wife, Christiana, daughter of one and granddaughter of the other of the celebrated sculptors named John Bacon, whose works still grace St. Paul's Cathedral. He was born on the 16th of September, 1835, in his father's first charge, St. John's Parish, Truro, in the County of Cornwall, England. Remaining in England when, in 1845, immediately after being consecrated, the Bishop came to New Brunswick, he received his early education at Marlborough College, in Wiltshire. He removed to this country in 1855, and finished his secular studies at the University of New Brunswick, then Kings college, and graduated there as B. A. in 1858. Having studied theology privately with his father he was ordained deacon in 1859, and priest in June, 1860. His first charge was the mission of Douglas in York county, N. B. Here he remained fifteen months and then returned for a time to Fredericton as assistant to the bishop in the cathedral. In April, 1864, he married Charlotte, daughter of Robert Bird, E-q., of Birdton, in the parish of Douglas. Soon afterwards he removed to St. Johns, Newfoundland, and for three years was incumbent of St. Mary's church in that city. On the resignation of Mr. Bliss he came back to New Brunswick as rector of Sussex, and as such preached his first sermon there on Trinity Sunday, 1867. A year or two after his return he was appointed a

canon of the cathedral, and in 1880 he became rural dean of Kingston deanery.

While in many respects the lines fell to him in pleasanter places than to the early missionaries, it is doubtful if any of them surpassed Mr. Medley in zeal and love for the church to which he devoted his life. It is to his indefatigable labors that Trinity church owes much of her present prosperity. His first task was to rebuild the Parsonage, which had been burnt during the incumbency of his predecessor. Next he erected the Church of the Ascension at Apohaqui. The old church here had long been out of repair and too cold for use in the winter season; but in 1872 Mr. Medley was able to report to the D. C. S. that after nine months' worshipping in a barn and in the railway station, this church had been newly consecrated.

Old Trinity Church at the Upper Corner was now quite unfit to accommodate the congregation worshipping there, and indeed for some time a new edifice there had been almost a necessity. The people, however, had unfortunately not been able to agree upon the site for the new building; but after considerable discussion as to whether the old site should be adhered to or one chosen nearer the village that had grown up around the railway station, it was decided to build where the church now stands. This being part of the land conveyed by the Hon. George Leonard for a Glebe, the requisite legislation was obtained in 1873, and the same year the foundations were laid and the work was so energetically pushed that on the 24th of February, 1874, the church was sufficiently advanced to be consecrated. Shortly afterwards the building was completed and finished. It is not necessary to describe in detail an edifice so widely known, and which for nearly 20 years has stood not only an ornament to Sussex, but a memorial to the zeal and taste of the late Rector and the parishioners who so heartily cooperated with him. But even this achievement did not end Mr. Medley's efforts to provide his people with chaste, commodious and comfortable places of worship; and he lived not only to improve the church at Waterford, but also practically to complete St. Agnes', at Mt. Middleton, in the Parish of Studholm, the foundation stone of which was laid on Tuesday, the 22nd day of May, 1888.

Mr. Medley was reputed a good scholar and a well read theologian. Fond of music



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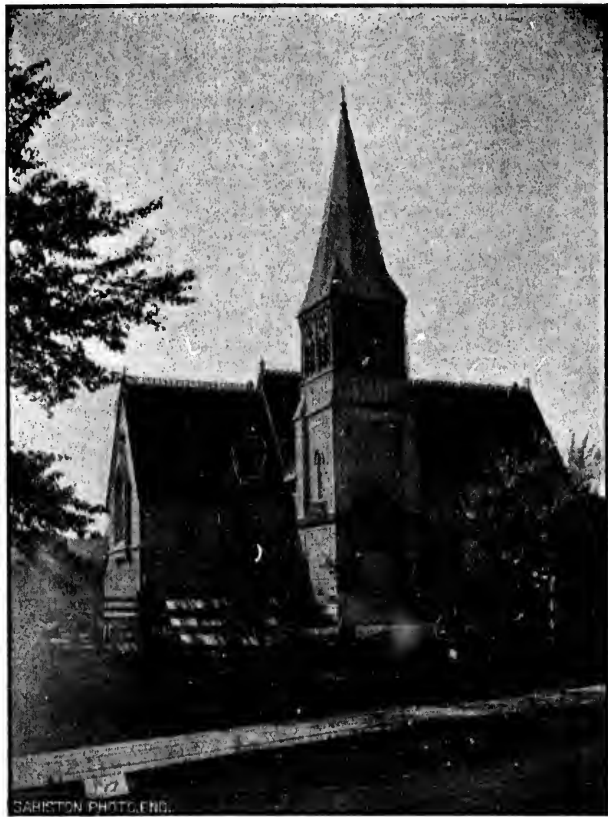
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TRINITY CHURCH, SUSSEX.

and possessed of a correct ear and a refined taste, he did much to increase the love of his parishioners for sacred song; and not resting satisfied with the introduction into his church of improved music and hymns, nor with the personal and persistent training of his own choir, he succeeded by forming Glee clubs, and particularly by organizing the Choral Union of Kingston Deanery, in extending a most salutary influence far beyond his own congregation.

He was a member of the Royal Arcanum and a Past Master of Zion Lodge, No. 21, F. & A. M.; and also Past Grand Chaplain of the Grand Lodge of New Brunswick.

He was enthusiastically fond of out-door sports, especially cricket. This game seems to have been, indeed, the indirect cause of his death. A severe blow from a cricket ball left a bruise on his face which developed into a cancer. An operation failed to remove the roots of this dread disease, and after a lingering illness and much suffering, borne with Christian resignation, he expired on the 25th day of August, 1889, leaving his widow surviving, but no children.

The following summary of Mr. Medley's character is taken from the number for November, 1889, of the magazine which some six years before, he had established for the Deanery of Kingston:

"In each of the several spheres of duty to which he was called in the good providence of God, he proved himself 'an able minister of the New Testament,' and a faithful son of the Church of England, and a wise and loving pastor of souls. All his gifts, and they were of no ordinary kind, were consecrated to Christ and His church, never employed for his own self-advancement. Generous, affectionate, sympathetic, his ear was open to every tale of woe, and his hand outstretched for the relief of the needy and distressed. No presence so welcome as his in time of rejoicing, no voice more consoling in the hour of sorrow and bereavement. How well remembered will be his ministrations in the house of God. How grave and solemn his demeanor; how plain, earnest, and forcible, how interesting and instructive were his sermons, his rich, melodious voice lending a peculiar charm to all he said. In the celebration of the Divine Mysteries, and in all the offices of religion, the deepest reverence marked his every action, as became a faithful priest in the temple of the most high God. His refined taste in music and architecture gave him a singular advantage in building

churches, and in elevating the character of Divine worship, not only in his own parish, but throughout the Deanery of Kingston. That such an one should be personally popular with the clergy of all schools of thought, and that he should have received marks of his diocesan's favor, and his brethren's affection and confidence, cannot, surely, awaken any surprise. The unanimous choice of the clergy, he filled the office of Rural Dean of Kingston for many years, with no less credit to himself than advantage to the Deanery. Mainly owing to his wise and able administration the Deanery has attained a degree of efficiency which is not surpassed, if, indeed, it be equalled by any other. Selected from among the clergy by the unanimous voice of clergy and laity in the Synod assembled, he always discharged his duties of Secretary with equal ability and courtesy. It is not easy to estimate the loss which the parish of Sussex and the Deanery of Kingston, the Synod and the church in the whole diocese have sustained by his death."

The Rev. Henry William Little, sixth Rector of Sussex, was born January 23rd, 1848, at Terrington, King's Lynn, Norfolk, England. His father was head master for forty years of the High School in that place. Five of his pupils became clergymen, and several distinguished at the bar and in the army. Three of his sons are in Holy Orders of the Church of England and all are benefited clergymen.

Mr. Little received his early education from Rev. R. A. Whalley, son of the missionary who succeeded the Rev. H. N. Arnold at Granville. Having graduated at Cambridge, Mr. Whalley became Classical Master of the King Edward's Grammar School at King's Lynn, and curate in charge of the village of Terrington. From his care Mr. Little proceeded to St. Augustine's College, Canterbury, where, after a four years' course, he graduated and received his diploma and the special hood granted by his grace the archbishop to the students of that institution who pass their course with honors. He was ordained at Winchester Cathedral on Trinity Sunday, 1874, by the Rt. Rev. Harold Brown, D. D., Lord Bishop of Winchester, the well known author of the Commentary on the 39 Articles. He immediately went to Madagascar in company with Dr. Cornish, bishop of that island, and several other clergymen, for the purpose of opening up missions in that island. Having reached Madagascar in September of

1874, he took charge of the east or outside coast, where the climate was so bad that no English clergyman had hitherto been able to continue except for a few months. He remained there for six years, in the course of which he organized fourteen stations, and built St. James' Church at Andevoranto, the old Arab Slave Market of the East Coast. This was the first consecrated church in Madagascar, largely built and beautifully finished, with a nave, choir and chancel holding eight hundred people. His congregations there included 500 natives, chiefly slaves and slave holders and soldiers of the Hova garrison of the place.

He had more than one interview with the Prime Minister of the Capital of the Island, and assisted in passing a law for compulsory education, for which efforts he received the thanks of the Government as well as the Queen. He resigned his work in the island at the end of 1879, and returned to England, and after some months spent at Oxford took charge of the parish of Cheadle, the populous suburb of Manchester, the rector of that parish having received leave of absence for a year. He then had, for nearly two years, sole charge of the parish of Healey Masham, York, in the diocese of Ripon.

In 1882 he was called to take part in the great London mission, organized by Bishop Temple, when he labored in the parish of Regent Square, London, with the Rev. E. Steele, Rector of St. Neot's, Cornwall, as Commissioner. Having settled at Forest Hill,

near Crystal Palace, he officiated as curate in charge of St. Paul's in that place and assisted in the church of St. George's, Perry Hill. Afterwards, by special license of the Bishop of Rochester, he acted as curate of the Rev. E. Robinson of St. Lawrence, Catford.

Having accepted a call to Canada, he sailed from Liverpool on the 5th of December, 1889, and reached Fredericton in time to take part in the services at the cathedral on Christmas day. He was licensed by the Bishop of Fredericton on December 26th, 1889, and instituted to Sussex on Friday, 23rd of January, 1890, and inducted on the following Monday.

Mr. Little is the author of several works, biographical and theological. One volume of his sermons, published by Skeffingtons, London, reached the fourth edition; and another, "Arrows for the King's Archers," has been recently published by Thos. Whitaker & Co., Bible House, N. Y.

[The writer desires to thank all whose information has assisted him in preparing the foregoing article. Besides various members of the different families mentioned, he is particularly indebted to the Rev. W. O. Raymond, rector of St. Mary's church, St. John, N. B.; the Rev. K. B. Glidden, late pastor of the Congregational church, Mansfield Centre, Conn.; Mr. Ray Greene Huling, of New Bedford, Mass., and Mr. Robert S. Barker of the Crown Land Office, Fredericton, N. B.]

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ERRATUM.—The word "appointed" in the tenth line on page 9 should be "ordained."

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