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History of St. Andrew's Church

Grimsby, Ontario.

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St. Andrew's  
Church*



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**Grimsby**  
**Ontario**

ack<sup>d</sup> to the Rev. E. A. Brooks

## Chapter I.—THE BISHOPS.



THE history of the parish of Grimsby will be more clearly defined by first giving a list of those bishops under whose encouragement the church was established and fostered. The Diocese of Niagara was not formed until 1875, previous to which time this parish came under the supervision first, of the bishop of Quebec from 1793 to 1839, and second, under the Bishop of Toronto until 1875.

### LIST.

The Right Rev. Jacob Mountain, D.D., First Bishop of Quebec. Consecrated 1793. Died 1825. All Canada, west of Quebec was at first included in the Diocese of Quebec.

The Hon. and Right Rev. Charles James Stewart, D.D., Second Bishop of Quebec. Consecrated 1826. Died 1837.

The Right Rev. George Jehoshaphat Mountain, D.D., D.C.L., Third Bishop of Quebec. Consecrated 1836. Died 1863.

In the year 1839 the Diocese of Toronto was formed, which then included the parish of Grimsby. The first bishop of Toronto was

The Hon. and Right Rev. John Strachan, D.D., L.L.D. He was consecrated in England in 1839. Died 1867.

The Right Rev. Alexander Neil Bethune, D.D., D.C.L. was the Second bishop of Toronto. Consecrated January, 1867. Died 1879. He had been incumbent of the parish of Grimsby from 1824 to 1827.

In the year 1875 the Diocese of Niagara was formed. The Right Rev. Thomas Brock Fuller, D.D., D.C.L., was the first Bishop. Consecrated 1875. Died 1884.

The Right Rev. Charles Hamilton, D.D., D.C.L., was the second Bishop of Niagara. Consecrated 1885. Translated to the Diocese of Ottawa, 1896.

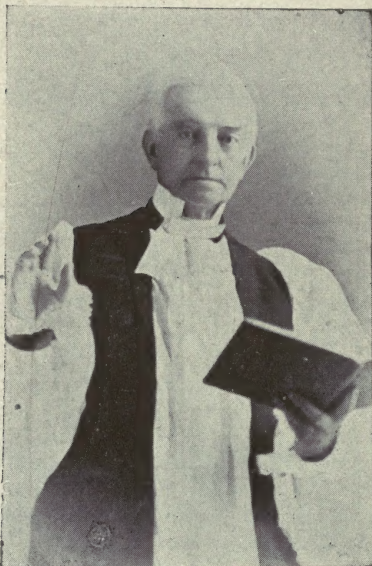
The Right Rev. John Philip Du Moulin, M.A., D.C.L., was the third Bishop of Niagara. Consecrated 1896. Died 1911.

The Right Rev. William Reid Clark, M.A., D.D., D.C.L., is the fourth Bishop of Niagara.

## Chapter II.—EARLY HISTORY.

To the United Empire Loyalists we owe the first settlements of Grimsby. These were New England colonists who were true to the British flag during the American Revolution of 1775 and who, after the peace of Paris in 1783, not only found themselves persecuted by their neighbors, but also robbed of their property by the American government on account of their loyalty to Great Britain.

At this juncture, King George III. offered these faithful subjects a home in Canada, with a grant to each of two hundred acres of land, together with seeds and implements. To some who had been British officers much



The First Bishop of Niagara

larger grants were made. In that year twenty thousand removed to the maritime provinces, and in 1784 more than ten thousand others came into the Niagara Peninsula. The most of these latter, and among them the early settlers of Grimsby, came via Oswego, N. Y., Lake Ontario and old Niagara.

From the Niagara river westward distances were roughly estimated by the various creeks, e. g., "The Twenty," "The Thirty," "The Forty," by which last

name our village was known until the Great Western Railway was completed, and a more suitable name seemed necessary.

The pioneer worker in the establishment of the Church of England at Grimsby was Andrew Pettit. He was born



The Bishop of Niagara

near Easton, on the Pennsylvania side of the Delaware river, in the year 1756. A United Empire Loyalist, he came to Canada in 1787, receiving from the Crown a grant of land near Grimsby, Ontario.

A devoted churchman, he early invited his neighbors for worship at his house not far from the lake, and afterwards continued to read the services in the "log church" and later in the "frame church" until the year 1817, when the first settled Missionary was appointed to the parish. In this work of devotion he served about twenty years, without any financial reward, a service occasionally shared with Col. Robt. Nelles, Mr. Crooks and others.

That Mr. Pettit was a saintly man is attested by the following extract from the Pettit family records:

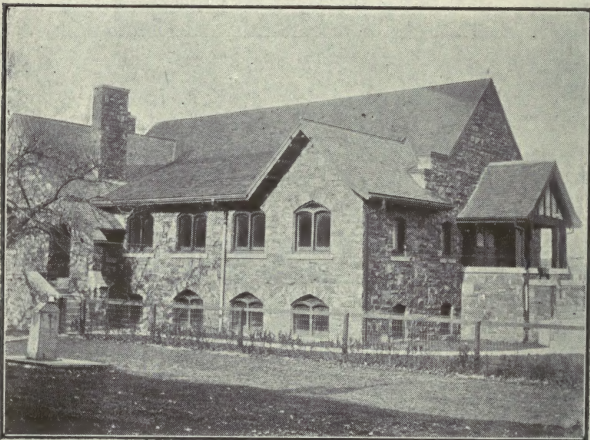
“The present stone church was in course of erection at the time of Andrew’s death in 1819, and at the time of its consecration it was unanimous that it should be called ‘St. Andrew’s Church’ in memory of his name. He was always churchwarden, he was township clerk and collector from the commencement of the laws to regulate public matters to the time of his death, without accepting any remuneration; for many years all differences in the neighborhood were referred to him (for his judgment) which was always respected, and (his decision) obeyed, (thus he) effectually conserved the peace, though not officially; he prospered in worldly matters, was charitable to the poor and a liberal supporter of the church. His dearest privileges were to be a member of the Church of England, and a subject of the British Crown.”

For occasions such as are noted in this extract, he became widely known in the community as “Judge Pettit.”

In those early times, when no visiting clergyman was available, the marriage ceremony was sometimes performed under the authority of the civil law by Col. Robt. Nelles, who was Justice of the Peace. The room in the old stone mansion, built in 1798, now occupied by his grand daughter Mrs. A. Rutherford, in which the ceremony was sometimes performed, is still to be seen.

### Chapter III.—THE LOG CHURCH.

The Church of England at Grimsby, having been in three different Dioceses, ranks among the oldest in Ontario, being preceded by the old Mowhak church on the Grand



The Parish Hall



River which was built in 1786; by the Indian Church at Deseronto (1788); and by S. George's, Kingston, now the Cathedral, which was completed in 1792.\*

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\* *Dr. Stuart had St. George's, Kingston, finished in 1792. In it Lieu.-Governor Simcoe was sworn into office in July, 1792. This was the first St. George's. (A. H. Young, Trinity Coll., Toronto.)*

The old Log Church at Grimsby was built in 1794, by those faithful loyalists who had settled in this vicinity about ten years previously. At first it seemed that this date was traditional only, but after much research, proofs have appeared from unexpected sources. In an old book of records left by his grandfather, Mr. Cooper John Smith, Mr. Murray Smith has found some details of the building of the Log Church in the year 1794, with the names of those persons who contributed time and labor toward it; also Mr. E. M. Chadwick, of Toronto, writes that "Col. Robt. Nelles gave the land at Grimsby on which a small Log Church was erected in 1794."

The first visiting Missionary to Grimsby was the Rev. Robt. Addison, who had been sent out from England by the S. P. G. in 1792, to make his headquarters at Newark (now Niagara) because in that year that town was made the capital of Upper Canada. From that date services were held for some years in the Hall of the Freemasons, and it has been inferred that the old St. Mark's dates from the same year. However, Miss Carnochan, President of the Niagara Historical Society, writes "The first St. Marks was not finished until 1810, though service was held in it in 1809."

In those early colonial days travel throughout this district was very difficult and yet Mr. Addison made frequent visits among his people, evidently coming to Grimsby, some forty miles distant, three or four times a year for the observance of the Sacrament in the old Log Church.

In St. Marks Register, the earliest reference to Forty Mile Creek is Feb. 2, 1793, when Rev. R. Addison baptized six, among them Sarah wife of John Pettit; Henry Nelles, son of Robert and Elizabeth Pettit; and Nancy and Hannah, daughters of John and Mary Green.

In 1894 there are three baptisms from "Forty Mile Creek," two of them of the name of Nelles. In 1806 there are sixteen, among them the names of Nelles, Ball, Muir, and Hixon. In 1807 one, in 1808 sixteen, in 1809 six, in 1810 eight, in 1811 four, in 1812 fourteen, in 1814 two and in 1815 eight.

Of the other old churches of the diocese of Quebec, which until the year 1839 included the parish of Grimsby, it may be interesting to note the following statements: The Rev. T. J. Stiles, Rector at Cornwall, writes: "The Rev. John Strachan, afterward First Bishop of Toronto, was rector of Cornwall in 1803 and it was at this time that the first church (here) was built, although the ministrations of the Church of England were given by the first bishop of Quebec, Dr. J. Mountain, as far back as 1787."



The Church, Parish Hall and Rectory

The Rev. C. E. Belt, rector of Ancaster, writes, "The first resident minister of the Church of England here, sent by the S. P. G., arrived in 1816. The first church building was a frame one, built in 1824. It was a Union Church. We bought out the others and it was consecrated in 1830 by the Bishop of Quebec. This church was burnt in 1868 and the present substantial stone church erected on the same spot."

#### Chapter IV.—THE FRAME CHURCH.

The second church at Grimsby, a frame one, was built by subscription. It was completed in the year 1804. According to Mr. A. H. Pettit, grandson of Andrew Pettit, Senior, this church stood in the southwest corner of the present burial ground fronting somewhere near his family lot.

It is difficult to find original manuscripts giving authentic data concerning events more than one hundred years past, but fortunately among those papers found in his attic by Mr. Murray Smith are some of great value to

us. His grandfather was a loyalist and a churchman, and apparently treasurer for the trustees during the building.

Among these papers we find the old subscription list with names of the donors and the amounts given by each. It is dated April 11, 1803.

The list comprises thirty-seven names and the sums contributed amounted to about One Hundred and Eighty Pounds.

In this subscription list we find the following names:

Robert Nelles, Jonathan Woolverton, Allan Nixon, Andrew Muir, John Pettit, Andrew Pettit, Pierce Moore, John Moore, John Smith, William Kitchen, Jonathan Muir, Gershom Carpenter, Alexander Carpenter, Levi Lewis, Hugh Wilson, Samuel McLean, John Lewis, Ralph Walker, William Lawrece, Paul Marlatt, Charles Pettit, William Nelles, Abraham Nelles, William and James Crooks, Richard Beasley, John C. Pettit, Daniel Palmer, William Herrington, Peter Hare, Cyrus Sumner, Jacob Beam, Jr., John Teetzel, Benjamin Wilcox, William Carpenter, William Walker, William Moore.

The accounts of the building were passed July 7th, 1804, at a meeting of the trustees at the house of Col. Robt. Nelles, and at a second meeting October 6th, 1804, as is shown in the following minutes preserved in an old Minute Book, which had been kept by Mr. John Smith, sometimes known as Cooper John, now in the hands of his grandson, Murray Smith.

“Statement and Memoranda respecting the building of the Church in Grimsby.

July 7, 1804. To William Kitchen, William Moore, and William Martin, original undertakers to build the church in part (as per contract) and who only put up the frame, covered the roof, weather boarded the gable ends, and put in three window frames, it was agreed by the trustees to allow the sum of twenty pounds, New York currency, in the following manner, to wit:

To William Kitchen.....	£ 5 0 0
To William Moore.....	10 0 0
To William Martin.....	4 12 0

“at the same time settled with Henry Shook and Bastiam Symmonds, and allowed and paid them for performing their contract in work on

the church.....	£27 0 0
also forty shillings for additional work....	2 0 0

October 6th, 1804 Trustees of the church met at Robt. Nelles’s and settled with Wm. Herrington, and allowed for work done at the Church.....£ 30 3 6

Also allowed and paid Absolam Wilcox for building the chimney and finding himself.....£ 8 18 0

Also allowed and paid Nicholas Phillips for tending the Mason and finding himself 4 19 10  
 26 Feb. 1805, Settled with William Herrington and allowed him for four days' work..... 1 16 0  
 26 May, 1804, Lime for Church..... 5 0 0  
 Surveying the Church lot..... 0 12 0

In addition to the above records another old account book of John Smith's was discovered, which was begun in 1799, and which contained the following personal accounts:

The Frame Church to Cooper John Smith, Dr.

May 23, 1803, To working at the Meeting house with myself, three boys and team, one day£ 1 0 0  
 To myself, hewing rafters..... 0 4 0  
 To self and two boys and team at raising the house..... 0 8 0  
 To drawing shingles..... 1 0 0  
 To 4,000 shingles..... 1 4 0  
 To one trip to Niagara..... 1 0 0  
 To one trip to York..... 1 10 0  
 To Joseph working at the Meeting house ten days 2 10 0  
 April 4, 1804, To drawing boards from Beamer's Mill..... 0 6 0  
 April 5, To drawing boards from Beamer's and from Nelles's mills..... 0 12 0  
 April 9, 1804, To drawing boards from Nelles' mill, myself and boy..... 0 10 0  
 May 22, To working at the Meeting house, myself and two boys with oxen..... 1 0 0  
 May 26, To work with three hands and team... 1 0 0  
 May 28, To drawing boards from the kiln..... 0 8 0  
 June 1, To one day's work..... 0 5 0  
 June 16, To drawing stone, my team and two hands..... 0 16 0  
 June 16, To cash paid to Shook..... 1 0 0  
 August 14, To six days to Niagara and expenses 2 0 0  
 Sept. 18. To parts of two days drawing stone and lime..... 0 12 0  
 Sept. 25, To drawing boards from Beamer's mill 0 5 0  
 Dec. 18, To cash paid for a large Bible for the use of the Church..... 1 12 0  
 To cash paid for wine for the Communion..... 0 3 0  
 April 14, 1805, To cash paid for wine for the Communicants..... 0 6 0

Contra.

The Congregation	Cr.
May 2, 1804, By Cash.....	£ 0 10 5
May 2, 1804, By Cash.....	0 10 5
Sept. 2, 1804, By Cash.....	1 0 3
Nov. 15, By Cash.....	0 12 6
April 14, 1805, By Cash at the Communion.....	0 18 6

These dates correspond with records by the Rev. Robt. Addison of his visits to Grimsby. Apparently there were more communicants at Grimsby than at Niagara, for in his entry dated January 14, 1809, he mentions eighteen at 40 Mile Creek and twelve at Niagara.



Lych Gate

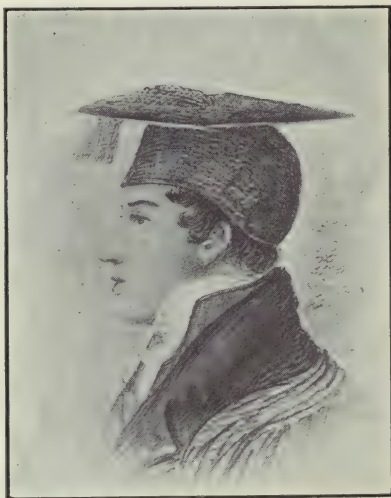
Chapter V.—THE REV. WILLIAM SAMPSON.

It was not until the year 1817 that a minister was settled with the church at Geimsby. In October, 1816, in response to a memorial asking for a minister, Bishop Jacob Mountain, of Quebec, replied to Mr. Abraham Nelles "I have by no means, I assure you, lost sight of the application made to me by yourself and the respectable gentlemen acting with you in the Memorial which you addressed to me on the subject of obtaining a clergyman of the Church of England, to be established among you. I had reason to expect two clergymen from England this summer whom it was my wish to place at Ancaster and Grimsby; one only has come out, who has been fixed at Ancaster; and you may rest assured that I will use every effort in my power to procure a like advantage for you."

At last, after years of patient waiting, on the part of the church people of Grimsby, the first settled clergyman was sent in the person of the Rev. William Sampson.

Among a large number of old letters and manuscripts preserved by Mrs. S. A. Nelles we have found the original of a subscription list toward the support of Mr. Sampson, containing the autograph signatures of twenty-nine persons, with sums amounting to about \$100. It reads as follows:

“Whereas the Protestant Episcopal Church of the United Kingdom has been pleased to send us a minister of the church to be resident among us for the purpose of propagating the gospel, and the salary allowed being inadequate to the support thereof; And to the end that so goodly a beginning may not wither in the bud; And in the hope that all christians will cheerfully unite in supporting same; Therefore we whose names are hereto subscribed do promise to pay to the trustees of said church towards



The Rev. William Sampson

its support, for one year, the several sums opposite our respective names, in money, or wheat at the market price delivered at the mill of Robert Nelles or William Crooks in Grimsby.

The following is a list of the subscribers:—

John Pettit, Andrew Pettit, William Crooks, William Nelles, Henry Nelles, John Brackenridge, A. Nelles, Robt.

Nelles, Andrew Pettit, Jr., Isaac Smith, John Pettit, Jr., Pierce Moore, James Milmine, Andrew Muir, George Ball, John Coon, Jonathan A. Pettit, Gershom Carpenter, John C. Pettit, Samuel Canada, L. Buscark, John S. Pettit, Robert Nixon, William Nixon, Lewis Whitney, John Moore, Valentine Ward, John Barnes.

The Rev. William Sampson was the eldest son of the Rev. Dr. Sampson, of Wandsworth, England, where he was born October 4th, 1790. He was therefore a young man of twenty-seven when appointed to Grimsby. He at once began to keep the parish records of Births, Marriages and Deaths, but unfortunately any such records kept previous to the year 1817 cannot be found. The first entry in the book of marriages reads as follows: "William Sampson of the township of Grimsby, bachelor, and Maria Eliza Nelles of the same place, spinster, were married on the 21st day of August, 1817, by the Rev. Robt. Addison, minister of Niagara."

The church wardens at this time were William Nelles and Andrew Pettit.

In his register we find that over one hundred baptisms were performed by him during his five years of service, the last being dated March 13, 1822. During that period we also find forty-seven marriages registered and nineteen funerals.

On April 30th, 1822, we find the registration of his own burial, the service being conducted by the Rev. Wm. Leeming, of Chippawa. His death was caused by the accidental discharge of his gun when out hunting. This sad accident closed the record of a most useful life at the early age of thirty-two. He was interred in the church yard where his grave is marked by a suitable stone.

Just here it may be of interest to note that in the year 1820 there were only sixteen clergymen of the Church of England in Upper Canada\* and of this number five were in the Niagara District:—R. Leeming, Ancaster; Robert Addison, Niagara; Wm. Leeming Chippawa; William Sampson, Grimsby; and A. Stevens, Queenston.

\* *Vide Bishops of the Church of England in Canada and Newfoundland by Rev. Dr. Mockridge.*

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## Chapter VI.—THE STONE CHURCH.

The records of the Pettit family show that the present stone church was in process of erection at the time of Andrew Pettit's death which occurred in the month of May, 1819. The construction must have occupied a long time, for it was not completed until 1823.

In the year 1822 the Rev. George J. Mountain, of Quebec, son of Bishop Jacob Mountain, and his assistant, wrote as follows to Mr. Abraham Nelles\*: "Dear Sir:—The Bishop, who has gone down to Kamouraska for change of air, on account of his health, left instructions with me before his departure to write you and inform you that he cannot feel himself justified in taking any steps for supplying the place of the late Mr. Sampson at Grimsby until the deed shall be duly executed for the conveyance of the church ground and the burial ground, nor yet in fixing

—————\* *Original preserved by Mrs. S. A. Nelles.*  
a clergyman at that mission till he is assured by some of the principal inhabitants under their hands that a parsonage house shall be bona fide provided as soon as circumstances render it practicable to erect one," etc.

That the Stone church was nearly completed in the year 1822 is evidenced by a letter\* from the Rev. Charles J. Stewart, afterward the Second Bishop of Quebec, dated York, Aug. 29, 1822, and addressed to Mr. Abraham Nelles from which we quote the following abstract":—"I regret to hear that the persons appointed to examine and settle the accounts of the church have not done so. They ought to come to a conclusion on the subject to the best of their judgment. I saw Mr. Henry Nelles on Saturday last in the steamboat. . . . He was inclined to say that his father will give a deed without waiting for the settlement of the accounts; and I suggested that he might give it to a third person, in trust, till the conditions of settling the accounts be performed, and satisfaction afforded. It is earnestly desired that the finishing of the church go on without further delay."

\* *Originals of this and other letters quoted are with Mrs. S. A. Nelles, Grimsby.*

## Chapter VII.

### THE REV. ALEXANDER NEIL BETHUNE

The conditions being satisfactorily arranged at Grimsby concerning the completion of the church and the providing of a house, the Rev. A. N. Bethuen was appointed to Grimsby toward the end of the year 1823. He was born at Williamstown, Glengarry County, Upper Canada (now Ontario) in the year 1800, and was the son of a U. E. Loyalist who came to Canada in the year 1783. When a boy he was sent to school at Cornwall to the Rev. John Strachan, afterward Bishop of Toronto. In 1812 Dr. Strachan was appointed Rector of York (now Toronto) and opened a Grammar School there, and in 1821 Mr.



Bethune joined him as assistant master and student in Divinity. In 1823 he was ordained Deacon, and in 1824 Priest, by Dr. Jacob Mountain, and appointed incumbent of Grimsby.\* Here he married Jane Eliza, eldest daughter of the Hon. James Crooks, of West Flamboro.

On coming to Grimsby he was the bearer of the following letter from his friend and instructor, the Rev. John Strachan, addressed to Mr. Abraham Nelles: "York, 15 Sept., 1823. My dear Sir:—The bearer of this, the Rev. Alexander Bethune, comes on my particular recommendation to supply the place of your lamented son-in-law, and I have told him that he will find in you one of the chief supporters of the church. The more you know of Mr. Bethune, the more I am persuaded you will like him. He comes with the determination to promote peace and harmony in the parish, and to do his duty to the utmost of his ability; and, as he possesses good talents, great modesty and worth, I am persuaded it will not be his fault if he do not succeed."

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\* *Vide Dr. Mockridge's History of the Bishops.*

It is, however, necessary that he should possess the countenance and assistance of his more respectable parishioners, and I am sure that in recommending him to your kind attentions I am conferring upon you as upon him an advantage that will not soon be forgotten.

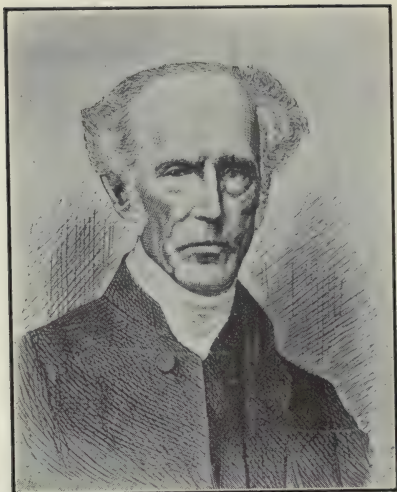
I am, dear sir, yours sincerely,

John Strachan."

In the interim between the death of Rev. Wm. Sampson in April, 1822 and the arrival of the Rev. A. N. Bethune in December, 1823, it would appear that the services were often read by laymen of the church, For example, in the Records of Burials we read that in May, 1823, Sarah Carpenter, of Saltfleet, was buried and the service was read by one of the members of the congregation, Mr. Hugh Wilson.

During their stay in Grimsby Mr. and Mrs. Bethune occupied the house then called "The Cottage," since enlarged and now owned and occupied by Mrs. B. R. Nelles. This house and five acres of land were provided at that time for a rental of £25 per annum.

On the 2nd day of January, 1824, almost immediately after Mr. Bethune's arrival the deed\* of the church site and burial ground was "executed by Col. Robert Nelles and his wife, Maria Nelles, to Rev. A. N. Bethune, clerk in orders, and William Nelles and John Pettit, church wardens in trust for the Right Reverend Jacob, Lord Bishop of Quebec, and his successors," etc., etc.



The Rev. Alexander Neil Bethune

Among some very old papers of his we also find the following which is additional proof of the date of the completion of the church, viz.: "Received from A. Nelles, Esq., the sum of Thirty Dollars, in all, towards his subscription for finishing the Stone church, this 11th day of October, 1824."

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\* *A Memorial of this deed was registered at Saint Catharines on the 14th day of July, 1842.*

For another important date in the history of the Stone church the writer is indebted to Prof. Young, of Trinity College, who writes that he finds in the S. P. G. records about Grimsby, "Church consecrated July 27th, 1828, by the name of Saint Andrews."

Just here the following entries in the church register in Mr. Bethune's own handwriting are of interest:

"On Sunday, 26 March, 1826, Easter, there were twenty-two communicants."

"On Christmas Day, 25 Dec., 1826, there were seventeen communicants."

"On Sunday, 22nd April, 1827, at St. Catharines, there were seven communicants."

"On Sunday the 3rd of June, 1827, the Holy Sacrament having been administered at St. Catharines, there were eight communicants."

“On Sunday, June 17th, 1827, there were at Grimsby twelve communicants.”

It was in this same year that Mr. Bethune was appointed Rector of Cobourg, at which place he remained for many years.

During the four years of his incumbency of the parish of Grimsby, we find from the records that the Rev. A. N. Bethune baptized one hundred and thirty-five persons, married forty couples and buried twenty-five persons.

#### Chapter VIII.

#### REV. GEORGE ROBERT FIELD GROUT.

Mr. Bethune was succeeded at Grimsby by the Rev. G. R. F. Grant in the year 1827. Among the interesting old letters preserved by Mrs. Nelles we have found the following letter of introduction from the Rev. Salter J. Mountain, nephew of the Bishop of Quebec, addressed to



The Rev. George R. F. Grout

Mr. Abraham Nelles and dated Cornwall, 2 July, 1827: “I beg leave to introduce to you the Rev. Mr. Grout who has been appointed to succeed the Rev. Mr. Bethune at Grimsby, and a very worthy successor to him you will find him as well as a great acquisition to you. . . . I had once only the pleasure of seeing you eleven years ago. . . . I was most hospitably entertained at your house on my,

way up to Sandwich with the late Lord Bishop of Quebec on his visitation, and on my return homeward in the summer of 1816". . . etc., etc.

Mr. Grout was born in the City of Quebec in the year 1804. A young man of twenty-three, he was appointed to the Church at Grimsby by the Rev. Dr. C. J. Stewart, having been first ordained a Deacon. This appointment was at first made temporarily, but so faithfully did he perform the duties of his office that the Bishop permitted him to remain, and after two years he was ordained priest.

On the 14th January, 1829, Mr. Grout was married at Montreal to Miss Walker of that city. The journey from Grimsby to Montreal, via Newark (now Niagara) and lake Ontario occupied a week each way in those days, but so devoted was he to his church that he was only absent one Sunday from Service.

At this time the church wardens were William Nelles and Jonathan A. Pettit. The church was an oblong stone structure lacking the present chancel. There was a gallery over the south end under the west part of which was the Vestry.

In the year 1830 a bell was purchased from Troy, N. Y., and suitably placed in the belfrey. Its sweet tones have ever since continued to invite the faithful parishioners of Grimsby to the worship of God.

During the first years of their married life, Mr. and Mrs. Grout occupied "the Cottage" previously mentioned, but about the year 1832 they removed to that house nearly opposite the church, which had been built by Mr. John Grout, the father of the rector, for his son George. This house was strongly built with solid stone walls plastered over the stones on the exterior, and is an interesting structure because it is so well built, and is so good an example of the colonial architecture of the early part of the nineteenth century.

It was about this time that the struggle arose about the clergy reserves. Act 31, George III. had set aside one seventh of the land for the maintenance of the Church. When the distribution of the resultant fund was arranged, some parishes failed to comply with the necessary preliminaries, and so lost their portion of the endowment. Among those rectories which obtained their glebe lands in 1836 we find that Grimsby was one.

Mr. Grout's faithful labors at Grimsby covered a period of twenty-two years, during which time the brief records available indicate constant progress; and no better tribute to his memory is needed than the following inscription on his tombstone, which stands in the churchyard at St. Andrews:

"In Memory of Rev. George Robert Field Grout, a native of Quebec, lower Canada, and Rector of this parish for the space of twenty-two years, during which lengthened period he labored faithfully and zealously, being friend and adviser of old and young.

He died May 29, 1849, aged forty-five years.

This monument was erected by his attached parishioners, as a token of affection for one they loved."

#### Chapter IX.

#### THE REV. FRANCIS JAMES LUNDY, D.C.L.

In the month of June, 1849, the Rev. F. J. Lundy was appointed to Grimsby. He was a graduate of Oxford University, England, with the degree of D.C.L., a highly educated scholar and an able preacher.

At his first Vestry meeting, held on the 18th of the said month, the following persons were present: Andrew Pettit, E. and P. Gurney, Peter B. Nelles, Adolphus Nelles, John Nixon, Thos. Bingle, Robert Nixon, John Pettit, Jr., Robert Nixon, Jr., Walter Summer, John McLean, Chas. Nelles, Hugo Grout, William Nelles, Jonathan A. Pettit, Wm. Nixon, John C. Pettit, Jonathan A. Pettit, and Jas. Hyndson.

At this meeting it was "Resolved that the rents arising from the pews be applied to the payments of the Rector's stipend, and that the definciency be made up by taxing the members of the Church on their property according to the last assessment roll."



The Rev. Francis J. Lundy

At the next meeting, however, the part of this resolution referring to the assessment roll was rescinded and the pew rents fixed as follows: "those in the aisles at one pound per annum and those in the centre at one pound five shillings, Halifax currency per annum."

A resolution passed Easter Monday, 1863, specifies "that the price of sittings be one dollar per annum, but that not less than one entire pew shall be leased to any one individual." In those days each pew was entered by a door, which could be fastened shut to exclude trespassers.

The provision of a rectory had been long debated and many plans proposed, but nothing definite decided upon until December, 1852, when the large house adjoining the church yard on the west, then belonging to Mr. Udell was purchased for the purpose, for the sum of four hundred and fifty pounds.\*

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\* *The greater part of this amount was received from the Grand Trunk Railway Co., for two acres for the depot, etc., land originally given the Church by Mr. William Nelles.*

In the year 1850 a handsome quarto Bible was donated the Church by the Church Society and a large prayer book by the Lord Bishop.

At a Vestry meeting on the ninth of June, 1850, it was resolved "that the Rector be requested to remove from the altar the candlesticks which he had presented to the Church," and on December the first it was "unanimously agreed that the pulpit be taken down and the font placed where the pulpit was standing, under the direction of the rector."

In 1856 a committee was appointed to collect money for the purchase of an organ and to this fund some subscriptions were made by friends in both Hamilton and St. Catharines. In the year following an organ was placed in the church by certain members of the vestry, before a proper amount was subscribed, which led to some legal proceedings; but in April, 1863, the committee reported the organ fully paid for, recommended the sale of the old organ and the proceeds applied to the repairs and painting of the new organ, and the building of an extension for its reception, all of which was agreed upon.

In 1863 a set of by-laws governing the rents of pews and the sale of lots in the church yard, etc., were prepared by the rector and wardens, among which we note that "no lots were to be sold to any person not a member of the Episcopal Church, and that no minister of religion, except that of the Episcopal Church of England, Ireland, Scot-

land or of the United States shall officiate in the church or church yard at any funeral whether by way of prayer, sermon, or exhortation."

In 1864 the Wardens, Messrs. W. F. Biggar and Conrad Durham, reported that they had removed the doors from the pews in accordance with a resolution of the vestry, which "improvement, together with the matting furnished by the rector for the aisles, has added to the appearance of the church and to the comfort of the Congregation." That they had placed the old organ in the hands of a dealer in Hamilton who agreed to give them fifty dollars for it as soon as sold; that they regretted the loss of the "services as organist of Miss Louisa Lundy —services which she had most efficiently rendered gratuitously for more than five years; and that the arrears due on the rector's stipend now amounted to three thousand dollars and that some means should be devised of settling this debt."

About this time a curate\* was employed in the person of a Mr. Benedict. He preached his first sermon April 9th, 1865, and his last January 21, 1866. During six months following a Mr. Stimpson served.

On the 9th of March, 1867, Dr. Lundy retired from the cure of this parish. His death occurred two years later of apoplexy while conducting a service in New York City. He was buried at Newburg on the Hudson.

At a Vestry meeting in April, 1868, a resolution was passed of "Sincere sympathy and condolence twith Mrs. Lundy and the family in this heavy affliction."

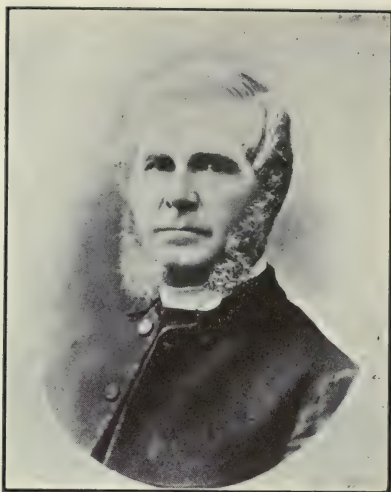
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\* *Notes by Mr. Jonathan Muir.*

#### Chapter X.—REV. T. BOLTON READ, D.D.

In the year 1867 the Rev. Dr. Read was appointed to Grimsby. He\* was born in London, England, about the year 1817. He received this theological training at Mr. Bethune's school at Cobourg, and through it secured his degree of D.D from Cambridge. His first appointment was to Port Burwell; from there he removed to Orillia, which he gave up to collect for the Episcopal Endowment Fund of the Diocese of Toronto, living at Weston. He was next appointed to Thorold from which parish he removed to Grimsby.

According to the minutes, the Rev. Dr. Read presided over the vestry for the first time on Easter Monday, April, 1867. At this meeting there were present thirty-two qualified members. One of the first resolutions was



The Rev. T. Bolton Read

that a committee be appointed consisting of the rector, the church wardens (Dennis Nixon and T. C.; Brown John) and Messrs. \_\_\_\_\_

\* *For these particulars of Dr. Read's early life we are indebted to his grandson, the Rev. Walter Creighton, of Bobcaygeon.*

A. H. Pettit and Doctor Fitch to examine into the state of the rectory and ascertain what repairs are required. These being attended to, other improvements quickly followed, among which we make mention of the more important viz.:

The repair of the church spire (1867).

The adoption of the envelope system as a means of obtaining funds to provide for the income of the church (1868).

The acceptance of the offer of the Rev. Abraham Nelles to take property belonging to the church in the township of Uxbridge, originally donated by Mr. William Nelles, in exchange for the farm which he owned adjoining the church (1869).

The abolishment of the system of pew rents\* and all seats made free (1870).

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\* *Notes preserved by Mrs. Aikman.*

The building of the chancel (1871). This work was begun in April, and the opening was September 10th, with a sermon by the Rev. Mr. Worrell.\*



The repair of the fences about the church yard (1873).

The procuring of a new pulpit by a committee consisting of the Rector, Wardens and the Ladies' Aid Society.

The purchase of an organ from Mr. Warren, of Toronto, for \$650, an allowance of \$200 being made for the old one; and the building of an extension for its occupation. and in April, 1881, it was reported to the Vestry that the cost of the organ and the extension had been paid in full.

The acceptance of the kind offer of the Ladies' Aid Society to assist in the decoration of the interior of the church (1882).

During the ten years from 1873 to 1883 the faithful and efficient services of Miss Mariah Nelles (now Mrs. Rutherford) as organist were repaid only by an annual vote of thanks. In association with Miss Kate Alexander (now Mrs. Kenneth Grout) Miss Nelles continued her services until 1894. During these years these ladies were allowed a small amount each year as a token of appreciation.

At a special meeting of the Vestry in January, 1885, a letter was read from the Rev. Dr. Read asking that he be granted the privilege of purchasing "a small lot from the south east corner of the church grounds for the purpose of erecting a cottage."

After much discussion, the request was finally granted and a lot 70 feet frontage and 156 deep sold to the Doctor for \$200.

At the annual Vestry meeting in April, 1887 the action of the Wardens was approved, informing the rector that the subscription list had been so increased as to make the rector's stipend \$600 per annum instead of \$400 in order to enable him to engage an assistant. In 1888 the amount was increased to \$700 by vote of the Vestry.

The Rev. Thomas Motherweell was the assistant to Dr. Read for the year 1888 and 1889 to the satisfaction of all concerned as is shown by the minutes of 1890 which records the "great appreciation of the services rendered the parish" by him. From Grimsby he was appointed by the Bishop to the charge of the parish of Dunnville.

He was succeeded by the Rev. Octavias Edgelow, who served during the year 1890. The Wardens' report of Easter Monday, 1891, gives expression to their "regret at the loss of the services of the rector's faithful and earnest assistant."

In the year 1890 St. Mark's Church at Grimsby Centre was built.

Among the donations to St. Andrew's church about this time we notice the alms plates presented by the Ladies'

Aid Society; the frontal for the lectern by Miss Lilian Nelles; and the chalice and paten for the Holy Communion by Miss Ida Nelles and the Rev. Dr. Read.

At the Vestry meeting on Easter Monday, 1891, the Wardens made their first printed report for distribution. In this they drew attention to the furnishing of the "church and chancel with a neat and modern design of seats, the new carpet on the floor of the chancel, the improved lighting with new lamps and shades, and other incidental improvements," costing about \$600, and mostly paid for by the Women's Auxiliary and the Young Ladies' Guild.

In this report the Wardens also give expression to their sincere sympathy with the Rector and his family over the sudden death of Mrs. Read.

One year later the Doctor himself was called away, having been rector for twenty-five years. He was possessed of rare ability in conducting the affairs of the parish and was much beloved by his people. He died September 8th, 1892, at the age of seventy-six; and some years later a window was put in the church to his memory.

During Dr. Read's illness the Rev. Cornelius Scudamore served as curate.

#### Chapter XI.—THE REV. C. RUSSELL LEE, M.A.

In October, 1892, the Rev. C. R. Lee was appointed Rector of the parish. He was a graduate of Trinity College, Toronto, where he had been granted the degree of Master of Arts.

On his settlement, the Vestry agreed to make his stipend \$500 per annum, and to carefully look after certain necessary repairs to the rectory, as advised by Dr. Alexander.

In April, 1899 the thanks of the Vestry was tendered the ladies who had decorated the church during the previous year.

In 1895 the organist of the church was Mrs. G. C. Pettit, who has continued to render most faithful and valuable service to the time of writing this history. The Vestry showed its appreciation in April, 1896 by voting her the sum of \$30 for the previous year, and her salary has since been considerably increased.

At a meeting of the congregation held on the 23rd day of January, 1905, and presided over by the third Bishop of Niagara, the Rev. Dr. J. P. Dumoulin, a proposal was made by the Rev. C. R. Lee in which he agreed to retire from all active duties of this parish upon certain conditions. The proposal was afterwards accepted at a Vestry meeting held on the 6th of February, 1905.

His death occurred in the year 1910.

Mr. Lee was a man of considerable ability and possessed of a kind and generous disposition. His frequent benefactions to those in need were private, and never done in a spirit of ostentation.

Chapter XI.—THE REV. J. ALLAN BALLARD.

Upon the retirement of the Rev. C. R. Lee from active duty as rector of the parish, in February, 1905, the Rev. J. Allan Ballard was appointed Vicar. He was a native of Burford, in the County of Brant, Ontario, where he began his studies. Thence he proceeded to Upper Canada College and thence to Trinity where he graduated in Theology in 1894.

This appointment has proved a happy one. Mr. Ballard soon gained the loving esteem of his people which united all discordant elements. Although of so-called High Church training, he was in no way an extremist, seeking above all else those things leading most to the glory of God, and to the spiritual upbuilding of God's people in His church.



The Rev. C. Russell Lee

The unity resulting from these conditions made it easy for the church to make progress both temporally and spiritually, and among other evidences of this we note the following:

The old gallery in the south end of the church was removed because considered unsafe when over crowded (1905).

The sale of the old rectory and grounds attached for \$1,050 and the proceeds set aside toward a new one (1905).

The building of a new rectory upon the church rectory-farm land lying immediately east of the stone church at a cost of \$4,500 (1906).

The taking down of the dilapidated stone wall in front of the church yard, and the replacing of it with a substantial iron fence made of heavy piping painted black (1906). The stones were utilized in the foundation of the new rectory.

The decoration of the whole interior of the Church at a cost of about \$380, by St. Mary's Guild (1905).

The general improvement of the church yard and burial ground, the levelling of the graves, thus permitting the use of the lawn mower over the whole (1907).

The sale of the church farm and the proceeds placed in the hands of the Synod for investment (1907-1908).

The erection of a beautiful and commodious parish hall by St. Mary's Guild, at a cost of \$7,000 (1910).

The excavation of the basement under the chancel of the church in such a manner as to afford three commodious muster rooms for the accommodation of a vested choir. (1913). This creditable work was chiefly due to enterprise of Mr. R. J. Snetsinger; assisted by Mr. J. W. Unwin.

The vesting of the Choir on Advent Sunday, 1913,

The addition of a handsome oak altar and reredos with panels, the gift of Dr. Theoron Woolverton.

An oak faldstool, the gift of Mr. Hamilton Pettit, commemorating his golden wedding.

An exquisitely crocheted altar frontlet, the work and gift of Mrs. Margaret Taylor.

The maintenance of a fund for the permanent care and decoration of the church yard to which parishioners are invited to make bequests.

In addition to the above notes, the following donations should not be overlooked, viz.:

A stained glass window by Mr. George Pettit.

The brass altar rail and standards by the Misses Dolmage (1906).

The brass lectern by Mrs. George Pettit (1906).

The pulpit by Mr. P. H. Gamble (1906).

The sedilia by Mr. D. Christie (1908).

The altar cross and vases by Miss Woolverton (1906-7).

Tablets: one by Dt. T. Woolverton; one by Miss N.

and Mr. Frank Woolverton; and one by the congregation in memory of William Barnes, who was killed March 1st, 1912, while in discharge of his duties as sexton.

Dating from 1794, St. Andrew's Church, Grimsby, has a long and interesting history of about one hundred and twenty years. The present stone structure, completed in 1824, and built after the quaint old New England style of architecture. is an heirloom of which the present members may feel justly proud. Situated in a beautiful spot between the mountain and the lake, with picturesque surroundings of orchard and forest, she is an object of interest to all visitors. May she long continue to command the affectionate regard of a devoted people.

#### 1914-1919.—SUPPLEMENTARY

On May 10th, 1914, Mr. L. inus Woolverton passed into the life beyond before the data and records which his untiring activities had accumulated, were handed over to the printer. Shortly after his demise his son, Ernest, entrusted the manuscript to me and I have withheld its publication for S. Andrew's Centenary Jubilee.

The years were all too few in which Mr. Woolverton was identified with the congregational life of S. Andrew's church. His theological reading and deeply religious instincts naturally drew him to the church, and his varied tastes found satisfaction and greater scope in their wider opportunity. He soon became a valuable factor in the parochial life, being Lay-reader, S. S. Superintendent and Vestry Clerk at the time of his death. He was a leading spirit in transforming the old church-yard from a wilderness to an acre of God, and the first contributor of a legacy to a capital account for its future upkeep. His sympathy with the suggestion that a Lych Gate should some day lend added beauty to the shaded surroundings of the church entrance, prompted a further legacy for this unique gateway in a Canadian churchyard. Ernest Woolverton assisting with a generous contribution facilitated the completion of a graceful memorial to one whose useful days among us were all too quickly numbered.

In 1913, Miss Woolverton, with her brother, Mr. Frank Woolverton, of New York, installed to the memory of their father, Dr. Thoren Woolverton, U.S.N., the front window in the western side. The portrayal is a favorite one—the Resurrection. The glass is of deep color and rich in effect, producing, with the sanctuary appointments, given by the same family, a very considerable portion of the atmosphere of sanctity radiating through S. Andrew's. Miss Woolverton's generosity and service infuse all our worthiest activities.



Churchyard.

### Surroundings:

Establishment of the church-yard improvement fund owes much especially to Mr. Kenneth Grout, who with Mr. George Alexander and Mr. Arthur Ockenden, have since its inception, and to the appointment of Mr. Andrews; acted as secretaries.

The northern and easterly corner of the Rectory farm, sold in 1885, to Dr. Read became alienated from congregational interest, and was offered for sub-division. Possibilities of such a peril befalling the foremost corner of our extensive property was happily forestalled by purchase in the early spring of 1917. In disposing of the Rectory farm in 1908, three acres of the best soil adjoining the church possession were retained, the old apple trees dug out and the land replanted with peach trees. The corner next the Parish Hall was levelled and terraced for a bowling green, privet hedges planted on street lines and inner divisions, including the church-yard. The lane, on the eastern boundary, given from the property, was lifted in the social scale to an avenue and called S. Andrew's; and a newly opened street on the north was named Bolton, to perpetuate memory of Dr. Read, to whose friendship with Archdeacon Nelles the exchange of the Uxbridge woodland for the farm, was due.

In 1912 the stable was built, and the caretakers cottage overhauled: new fences were built along boundary lines and roadways; trees were planted on S. Andrew's Avenue, Bolton Street, and the row of maples on Main Street continued from the church to the western boundary of graveyard. A boulevard along S. Andrew's Avenue was built up and seeded in 1913. Many roots of Japanese Ivy have been planted around the foundations of the church and parish hall, many have died, but the existing vines give a cared-for and ancient look to the buildings, as well as beauty. One could wish that the old church at her centenary were well overlaid with English Ivy making it look cosy and green in snowy months as in summer. Japanese Ivy is a graceful hot-weather covering, but it lacks the venerating effect of English Ivy. All Saint's Church, Niagara Falls, is an envy in this respect.

Our great maples are the glory of our surroundings, nor dare we fail to mention the lovely old weeping willows, thanks many and sincere to the hands of long ago that planted those trees which uplift the thoughts, and even soften the sorrows of our day. If members of a single congregation would in each Spring of their lives plant one or a few trees to beautify, how much more proud we should be of our village. Grimsby has been made beautiful by

nature, but not in many spots by man. A return here from Oakville with its beautifully treed streets leading to the lake shore, makes Grimsby appear almost commonplace. Our churchyard with its choicest soil, its lovely views toward mountain or lake, looks but a poor bare corner when one returns to it from that beautiful old churchyard of S. Mark's, Niagara-on-the-Lake. 'Tis the stately elms and silent pines of the latter which chiefly declare its superiority. A look down the long drive, lined by its double row of acacias which leads to the pretty little white church at Burlington, resting impressively mid trees in the silent churchyard, is an invitation to peace and hopeful contemplation. These wanderings are not meant to reflect upon ourselves, but to move someone perchance to plant similarly. and we shall have no rivals.

Church property in the ideal should be one of the most beautiful possessions in every village or town. I should like to see S. Andrew's, Grimsby, made more inspiringly ideal in all respects than any other parish in the diocese of Niagara.

#### Services:

Services in the little Parish Church may be described as bright, devout and varied. These on no two Sundays of the month are just alike: the first Sunday having Matins with plain Celebration; the second, an early Celebration, with Matins and and state prayers at eleven; the third, a choral Eucharist; fourth, an 8 o. c. Celebration, followed by Matins and Litany at mid-day; fifth, children's Eucharist. This difference should give width of appreciation and outlook, and eradicate that narrowness of early upbringing which thinks but one service tolerable—"that to which I have been accustomed."

From visitors, both lay and clerical, are frequently heard expressions of the services' uplifting tone. Every parish, no doubt, has its occasions when certain services may be regarded as specially impressive. S. Andrew's, we hope, is not devoid of its goodly portion: the service of Intercession for the fallen heroes of the great war was, we think, worthy of a long remembrance.

#### Roll of Honor:

Volunatry enlistment, to fight off the Teutonic terror of men identified with the congregation, showed a spirit not easily rivalled by any community in Canada. One hundred and thirty names may be seen on the long double column suspended in the tower-porch, a willing offering for freedom, and a conferring of much honor upon their fellow-worshippers. We are heirs to the distinction primarily from the men of British birth, who came in no



small numbers to this fruit district, in years prior to 1863. They showed the native-born boys the way. But our gallant youths trained from the font in S. Andrew's, needed restraining rather than leading. It was impossible to hold at home a boy who had reached the age of sixteen, for such before the armistice could not be found among our people. This generation more than upheld the patriotic traditions of their renowned forbears of the Niagara peninsula. Mr. Bennett, of Beamsville, tells that years ago a call-to-arms came while the congregation was assembled in worship, and at the word, men quietly left their pews and passed out to prepare for a conflict in defence of their own home hearths.

#### Organizations:

While Mr. Woolverton has referred to organizations, an added word will not be over-much in speaking of the original two, which have carried on mission and parochial interests for many years.

S. Mary's Guild, under the presidency of Mrs. Drope, has undertaken many difficult projects, entailing considerable financial outlay. Their never-ceasing enterprise cannot be too highly praised. A lasting and proud monument to their courage is the Parish Hall, the finest and most picturesque structure in our village, affording facilities for all demands. Indeed, it is too attractive and commodious, for embarrassment is sometimes caused through the desires of non-parochial organizations to enjoy its alluring accommodation. Steadily the Guild has toiled and met every obligation of interest and principal, till the indebtedness on the building is now reduced to less than \$1,700.

The Woman's Auxiliary, of more recent creation than the Guild, yet claiming ancient service, was in early years fostered by Mrs. Adolphus Pettit. It has a very worthy and strong record of service rendered, evidencing its faith and purpose. Goodly garments despatched to isolated northern fields, and moneys sent to far-away lands, cause unknown peoples to feel through practical touch that sacrifice and thought of others, which is the very essence of christianity. Miss Metcalf and Miss Woolverton hold office on the Diocesan and Dominion Boards of this far-reaching organization.

One would fain speak of other activities and persons, all lending valued service in the endless multiplicity of christian effort. But a word to Sunday School Teachers and Choir, who throughout succeeding years or generations of gratuitous service, share the mocks and ingratitude which become the rewards of most moral self-sacrificing effort.—

Your services are appreciated, deeply appreciated by many. Persist in them with constancy, steadily eliminating any selfish complacency or ambition known only to yourselves, while focussing your efforts on the highest opportunities those services evolve.

S. Andrews, has furthermore long been blessed with gracious and painstaking wardens, who maintain her parochial and missionary contributions at a good level, trebling in late years those of by-gone days, sparing themselves no unpleasant effort to collect arrears and supply all requirements.

#### The Centenary:

To celebrate the approaching centenary, the exact date of which event (May 19th, 1919) has been conclusively settled through research made by Mr. Kenneth Grout, the congregation spontaneously rose in generous effort to adorn their much beloved House-of-God by beautifying it with a very handsome oak-panelled ceiling.

So costly an enterprize would at any other time have been regarded as quite beyond attainment. But sentiment can open purses and beget activity. In an astonishingly short time money seemed on the way for this commendable restoration, brightened by the liberal bequests of Mr. George F. Little and Miss Alice Grout. Mr. Parsons has been the active and guiding spirit in this heavy undertaking; and assisted by his co-warden, Mr. Pottinger, and a good finance committee, the prospects of a glad fulfilment seem hopefully on the way. We trust its consummation may be a matter of gratification to many worshippers in the generations to come.

#### Font:

The Font has manifestly been overlooked by Mr. Woolverton in his chronicling of interior equipment. This rotund reminder of life renewed, Dr. Lundy had sent out to him from England, a seeming labor of sentiment with a mountain of stone so near. The journey must have given it a taste for travel, as we read of its moving up and down the church at intervals according to the doctrinal disposition of the day. It was first placed at the door of entrance but the people, alarmed by its ecclesiastical significance there, persuaded Dr. Lundy's successor to have it placed near the chancel steps, where it could more readily be watched. Here it remained in innocent utility till that dangerous high churchman of 1905, often episcopally reported, again started it on the roll, settling it in its present position. No charges have been made against it since its return. But even when not emitting a dangerous doctrinal savor it seems to have been a medium

of strife between neighbours. For an animus was created in the heart of Mrs. Grout whose well was frequently robbed by Dr. Lundy in seasons of drought, and this great receptacle filled with water, that babies might be dipped therein, when Baptism by effusion in a dry season, this outraged Rebecca felt would have been sufficient.

#### Backward and Forward:

Looking across the generations that have passed, as described in local records, one cannot but perceive the dire effects of parochial conflict so often pushing its hideous head above all else. Mr. Woolverton has suppressed much in the records he had gathered, and wrote soft phrases where harsher were most in evidence. Candidates for the ministry decrease alarmingly, and in proportion as deference to God's name and to public worship wane in family life. Rarely will a son seek the ministry of service unless so directed by the parents. In whatsoever parish you may worship or whomsoever may serve you here in the eras that lie before, do not be among those who one day adore, and the next abominate everything that the occupying incumbent attempts or does. Where men can be found with vision to undertake so daring an enterprise as to try to serve the many, and mellow the maladies of mankind, surely the very recklessness of such an idealistic venture should touch the forbearance of all persons, not to magnify infirmities but to cover over any want of judgment. Let it be your aim to increase in density the atmosphere of charity which emanates from your parish, and you will upbuild it and your own life as well. For, after all, love, or the want of it, depicts the bright or dingy colouring in which a parish-history is really written. *Its* products are the only acts worth recording.

May old S. Andrew's have many more happy jubilees; may her wholesome influences be widely disseminated, and may the tender affections and ready service which she has aroused in so many hearts be maintained in the generations of her children yet to be.

#### ADDENDA.

The following interesting additions to the interior archives are expected at the time of the Jubilee, or shortly after:

##### Brass Tablets:

Perpetuating to memory Andrew Pettit. The tablet will be affixed by the descendants of this staunch patron of the parish.

To the memory of Miss Adelaide and Miss Alice Grout, esteemed and devoted labourers for many years in the congregation.

To the memory of the boys of Lake Lodge School who gave their lives for freedom in the great war; boys from far whose early impressions of reverent public worship were gathered at S. Andrew's.

A window to be set in near the Font, the subject design "Christ blessing little children," donated by Mr. George Endacott, to beautify the church and mark the year of her Jubilee.







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