

THE STRANGE NARRATIVE

Of Walter Bates, Esquire, Subject of the King,

FORMERLY OF NEW ENGLAND

Sometime High Sheriff of the County of Kings,

BIOGRAPHER OF THE NOTORIOUS HENRY MORE SMITH.

In These Chronicles, Now Given to the World for the First Time, is Told the Tale of the Loyalists, and Their Amazing Trials Amid the Enemies of His Majesty in the Colonies.

Having learned that the pews in the church were all held free, the Bishop wrote the following letter, expressing his disapproval:

When lately at Kingston I received much pleasure from seeing so large a congregation on Sunday, the decency of their behavior during divine services, the large number of persons who presented themselves for confirmation.

I sincerely rejoice at these circumstances, and now earnestly pray the Great Shepherd and Redeemer of souls that He would effectually bless both the ordinances then administered in that church to the spiritual nourishment and growth in grace of all who did or shall partake of them.

But it gave me no small concern to learn that the pews in the church of Kingston were all held in common, and that none were appropriated to individuals—as is the case in all other churches in our communion.

I never knew an instance before this, in Europe or America, where the pews were thus held in common, and where men—perhaps of the worst characters—might come and set themselves down by the most religious and respectable characters in the parish. This must ultimately tend to produce disorder and confusion in the church, and check the spirit of true devotion and piety.

When a man has a pew of his own, he can leave his Bible and prayer books in that pew when public worship is ended on Sunday, and he will be sure to find them in his pew on the next Sabbath.

The infirmities of age and bad health require attention to the comfort of warmth, especially in the winter. A man may procure that comfort by lining his pew with some kind of cloth and covering the floor.

It is needless to say that the mode of holding the pews in common must necessarily preclude these with many other benefits and conveniences that might be named.

What could occasion such an innovation—such a departure from the usage of the Church of England I am unable to conceive; the greatest disorder must be the consequence, if this mode be continued, when the country becomes populous; in some places it would at this day be ruinous to the church.

Your prudence and good sense will point out the mode of accomplishing this, which should be gentle and conciliatory—and I flatter myself when the matter is coolly and deliberately weighed that there will scarcely be an objection to it.

To obviate any difficulty there should be in yours, as in most other churches, a pew or two set apart for strangers, and the poor should not be neglected. And as Government contributed to the building of your Church, the same order should be observed in it as in all other regular established churches.

Heartily commending you and your congregation to the special blessing and protection of Almighty God.

Your affectionate friend and servant in Christ, CHARLES NOVA SCOTIA, To the Rector, Church Warden, and Vestry of Kingston.

The people being acquainted with the Bishop's letter upon the question of selling the pews being put to the meeting thirty-three voted to comply with his wishes and seven only the contrary. Of course the pews were sold, and remained so ever since.

In 1819 the Rev. James Cookson came out as missionary to the Parish of Hampton, much to the satisfaction of the people of Hampton and to the relief of the Rector of Kingston.

In 1820 it was voted that the Church be dressed in mourning for King George the third who had deceased.

July 26, 1826, the Right Rev. John Inglis, Bishop of Nova Scotia, made his first visit and confirmed 182 persons.

In 1833 voted money in hand for the purpose of adding to the Church the convenience of a vestry room.

On Sunday the second day of August, 1835, the Right Rev. John Inglis, Bishop of Nova Scotia, ordained in the Church at Kingston, William Scovil, Deacon, to the office of Priest. After Divine Service,

The following extract from the Parish Records of 1845 will be of interest in this connection. Bishop Inglis' views regarding paid sittings were rather different from those of the first Bishop of the newly created diocese:

"The Right Rev. John Medley, (the first Bishop of this province) made his first visit to Kingston and held confirmation, administering this holy rite to 63 persons, on the 27th day of August, 1845.

"His Lordship again visited the Parish on the 30th of October, 1845, and consecrated the new chapel, (called St. James) on the Long Reach. Before the consecration his Lordship required the sittings should be made free, and the pew holders signed an agreement to that effect, reserving the right of resuming their seats on the terms of the original sale, it while they live in this Parish it should be deemed advisable, with consent of the Bishop, to have the pews again sold and appropriated to individuals."

(Signed) JOHN RAYMOND, Vestry Clerk. Mr. G. Herbert Lee, in his "historical sketch of the first fifty years of the Church of England in the Province of New Brunswick," writes, "It is noteworthy that father, son, and grandson occupied successively the position of Rector in the same Parish. For one hundred and thirty years the three Scovils were in the ministry, and for ninety years they were officiated at Kingston." Rev. Elias Scovil died Feb. 10, 1841, in the 70th year of his age, and the 40th of his ministry; and the Rev. William E. Scovil on June 6, 1876, in the 67th year of his age and 43rd of his ministry.

his Lordship addressed the Corporation in the Vestry room where in his pleasing address he represented the Church in Kingston as the root from which all other churches in the county were sprouts.

Having brought my history thus far I must now bring it to a conclusion hoping that my readers may judge of my infirmities without severity.

It may be mentioned that on Mr. Frederick Dibblee's removal from Kingston in 1790 to be ordained as the first clergyman at Woodstock, it was voted that some fit person be appointed to read prayers and a sermon in the absence of the Rector. Walter Bates was selected and by this means the Church in Kingston has ever been kept open upon the Lord's Day.



KINGSTON CHURCH.

Having now with all fidelity treated of my subject, I would fain hope it is something more than idle curiosity that prompts me to wish it was possible to know the future destiny of this country.

One conjecture, I presume, to offer on the subject, that sometime or other there will surely be a restoration of the colonies of America—that after a long series of dissensions and contests their downfall will come from the north, and by the like means which hath been usual in the course of history, and that at some future period the vast and northern deserts of Acadia and Canada will give laws to all North America. But what will be the destiny of the three portions of the globe where a few have acted their part alone? I refer to

British North America, the British settlements in Hindostan and the vast but yet infant colony of Botany Bay. What is to hinder Great Britain from transporting her empire to the East, where she might possess in India a territory inferior only to the kingdom of China, which for love of peace would be a good neighbor.

I am tempted to hazard the conjecture that there will be eventually the appearance of a great new power in the world under one great British monarch, which it is no more within my province than it is within the compass of my abilities to delineate in detail. I cherish the idea of a new, strong and durable wise confederacy—a triple cord formed by the three happiest countries in the three quarters of the world.

To the foregoing story of Walter Bates a very few words only need be added.

Soon after his return from a visit to his old home (see foot note), he in all probability completed his narrative, of which the reminiscences of the early days of Connecticut which follow are by no means the least interesting portion.

The closing words, as given above, are almost a dream of Imperial federation. Kingston church was remodelled in 1857, but is yet, however, substantially the same church, erected by the energies of its Loyalist founders one hundred years ago. The accompanying engraving is from a photograph taken about the time of the centennial commemoration, June, 1889.

Our two oldest brothers being dead, the remaining family, eight in number, were singularly separated—two only remained in Stamford, two settled in different towns within the United States, two in the province of New Brunswick and two in Upper Canada where we remained 1,200 miles from each other, and 600 from our native place, until the eldest had arrived at the age of 80 and the youngest to the 62nd year of his age. After the full term of fifty years, guided and protected by a kind Providence, we are permitted to visit our native home, the town and place of our birth, here to celebrate this our jubilee, . . . praising God in communion with our remaining relations and friends, in the same church wherein we were in infancy first dedicated to God by our parents."

[To be continued.]

SCOTT ACT IN FREDERICTON—(ADAPTED.)

VISITOR—That's a fine globe you have there.

HOST—Yes, geography has always been my favorite study. Clinton, you may run out and play a while.

Host—Say when, old boy!

A Kindly Suggestion.

A few days ago I was attracted by a very pretty little statuette of the Greek Slave, displayed in a shop window, and I entered the shop to ascertain if the price placed it within the reach of the intellectual, but impecunious, newspaper correspondent.

While I was examining it, an old lady who was standing near the book counter, and who was unmistakably from the country, eyed me with the deepest interest.

Finally she edged up quite close to me, and inquired: "Are you going to take it?"

I said, Yes, I thought I would. "Well," she continued, dropping her voice to a confidential whisper, "it is kind of pretty, ain't it? I got one of them fellars myself, most exactly like that one. I bought him from a image man that came to our place. He's on the sittin' room mantelpiece now, but I got a lot of green tissue paper and dressed him up in it. He looks real nice now."

I was carried out of that shop in a dead faint!

For cramps, cholera, diarrhoea, summer complaint, use Kendrick's Mixture. Kendrick's Mixture, a positive cure in nearly every case. Sold by dealers. 25 cents.

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A Desirable Qualification.

Commanding Officer—So you want to marry Private Malone's widow? She is old enough to be your mother! Surely a smart young fellow like you could find a nice young girl who would take you?

Private T. Atkins—Young girls is well enough, sor; but I likes my dinner 'ot, and I noticed Private Malone always had 'is dinner 'ot, so I 'opes as you'll give me have, sor.—Judy.

Hoped to Be Missed.

Bragg—This is a little late for you to be out, isn't it, Peck? Aren't you afraid your wife will miss you?

Mr. N. Peck—I hope she will. She can fling things pretty straight, though.—Terre Haute Express.

An Infallible Sign.

He—I wonder which of those two young ladies is his sister? She—Why, the brunette, of course. Didn't you notice that she had to put on her wrap herself?—Somerville Journal.

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WHAT IS VANITY?

ARE ALL MEN AND WOMEN VAIN?

Is it Pardonable so far as Personal Beauty is Concerned?—A Letter from Mrs. Langtry.

The impression has existed among ignorant or prejudiced people that woman or men who are particularly neat about their persons or careful to preserve their personal charms are vain.

We cannot agree to this view. It might as well be said that men or women who keep their hands scrupulously clean are "vain"—Nature intended creatures with the "form divine" to also have good features and complexions, and where they are otherwise the cause may be found in neglect or suffering caused by sickness or poverty.

A man or woman who is willing to be hideous or repulsive by having on the face blackheads, pimples, tan, liver-spots and other like imperfections, must be grossly ignorant or utterly devoid of all the feeling which can be described in one quotation—"Cleanliness is next to Godliness"—Nothing more disgusting can be imagined than a face covered with the imperfections referred to—they are worse than unclean finger-nails.

Just think how suggestive they are—What must be the effect on one's lover, one's husband, one's friends. It is a matter of duty to prevent and remove these things, and is in no sense an indication of vanity. No woman of the world but thoroughly understands the potency of a beautiful complexion.

Read the following letter and rest assured that every girl should use the Recamier Preparations. In no other way, so far discovered, can she appear as nature intended she should.

NEW YORK, August 14, 1887. MY DEAR MRS. AYER: I have been for a year using your delightful Recamier Preparations, and was, as you recollect, one of the first to attest to their excellency. While they are in no sense of the word cosmetics, of which I have a wholesome horror, they do away with the need of such meretricious articles and excel any preparations for the complexion I have ever seen.

As I wrote you some months since, I use the Recamiers "religiously," and believe them to be essential to the toilet of every woman who desires to retain a fair skin.

Yours most sincerely, LILLIE LANGTRY.

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Recamier Cream, which is the first of these world-famous preparations, is made from the recipe by Julie Recamier. It is not a cosmetic, but an emollient to be applied at night just before retiring, and to be removed in the morning by bathing freely. It will remove tan and sunburn, pimples, red spots and blotches, and make your face and hands as smooth, as white and as soft as an infant's.

Recamier Balm is a beautifier, pure and simple. It is not a whitewash, and unlike most liquids Recamier Balm is exceedingly beneficial and is absolutely imperceptible except in the delicate freshness and youthfulness which it imparts to the skin.

Recamier Lotion will remove freckles and moth patches; is soothing and efficacious for any irritation of the cuticle, and is the most delightful of washes for removing the dust from the face after travelling, and is also invaluable to gentlemen to be used after shaving.

Recamier Powder is in three shades, white, flesh and cream. It is the finest powder ever manufactured, and is delightful in the nursery, for gentlemen after shaving and for the toilet generally.

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40 BROADWAY, NEW YORK, Jan. 1887. MRS. H. H. AYER: DEAR MADAM—Samples of your Recamier Preparations have been analyzed by me. I find that there is nothing in them that will harm the most delicate skin, and which is not authorized by the French Pharmacopœia as safe and beneficial in preparations of this character.

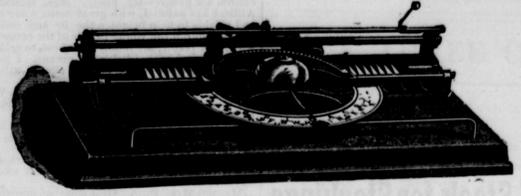
Respectfully yours, THOMAS B. STILLMAN, M. Sc., Ph. D. If your druggist does not keep the Recamier Preparations, refuse substitutes. Let him order for you, or order yourself from the Canadian office of the Recamier Manufacturing Company, 374 and 376 St. Paul street, Montreal. For sale in Canada at our regular New York prices: Recamier Cream, \$1.50; Recamier Balm, \$1.50; Recamier Lotion, \$1.50; Recamier Soap, scented, 50c., unscented, 25c.; Recamier Powder, large boxes, \$1.00; small boxes, 50c.

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