

HISTORY OF THE CHURCH IN CLARENDON

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History of the Church in Clarendon by W. H. Naylor

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W. H. NAYLOR

**HISTORY OF THE
CHURCH IN
CLARENDON**



The Ven. W. H. Naylor, M.A.
(From his last photograph).

*Clarendon papers
a sketch as short as
possible*

HISTORY OF

The Church in Clarendon

BY
THE VENERABLE
W. H. NAYLOR, M.A.,
ARCHDEACON OF CLARENDON.

With a Foreword by the
Lord Bishop of Montreal, a
Sketch of the Author's life
by the Rev. Canon Smith,
Rector of Hull, Que., and a
Preface by the Editor, Rev.
A. H. Moore, M.A.

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Foreword.

This book is not only the history of the settlement and progress of the Church in the District of Clarendon, it is the expression of the heart and life of a devoted saint of God, who gave the best years of his life for Christ and His Church in Clarendon, where, at his own request, his body lies in the midst of the people among whom his heart ever dwelt. During his latter years at Farnham the Archdeaconry of Bedford became vacant. As he was then living in that Archdeaconry, I asked him if he would accept it. He at once said, "Thank you very much, but I would prefer to remain Archdeacon of Clarendon, it is the only official tie I have now with the people there, and I would not like to sever it." So he remained Archdeacon of Clarendon to the end of his life; his annual visit there was one of his great joys.

When I became bishop I instinctively placed absolute confidence in him, and confidentially consulted him about diocesan matters; his sympathy and friendship were of the greatest help to me. What I found, others had found. He was the trusted friend of clergy and people; being the soul of honour every confidence was sacredly kept. He literally gave himself for the people committed to his charge; in quiet dignity, in manly humility, he joyed and suffered among them and for them.

To catch the spirit of this history one must know the man who writes it, and whose ministry of over thirty years is herein set forth. Knowing the man the incidents recorded

by him will be illuminated with life. As the reader follows the progress of the Church, the new buildings erected, the increasing number of communicants, the new parishes from time to time set apart from the mother church, he will remember the builder, whose life is seen in these great results, though the life is characteristically hidden in the work. He was a wise builder, his work remains, and his name will be honoured as long as the Church exists in Clarendon.

It is important to have this historic record. What Archdeacon Naylor has done for Clarendon, I hope others will do for other parts of the diocese, that thus material may be accumulated for the Canadian Church Historian who will one day appear on the horizon.

JOHN MONTREAL.

SKETCH OF THE LIFE OF THE

Late Ven. Archdeacon Naylor, M.A.

As an old friend and associate of the late Ven. Archdeacon Naylor, I have been invited to write a short sketch of his life as an introduction to his history of the Parish of Clarendon.

The late Archdeacon was born on the fifth of May, 1846, at Noyan, in the Province of Quebec, his parents being Henry Naylor and Elizabeth Vaughan. His mother, though dying when he was about twelve years of age, seems to have had a great influence in the formation of his character and his decision to enter the sacred ministry. Even at the early age above mentioned, his mind was apparently made up with this aim in view, as the goal of his future life and vocation. He attended the school at Clareneville, about four and a half miles from his home, and at some seasons walked both morning and evening, doing also those odd jobs in connection with the house, which in the country are so necessary for comfort and existence. He thus early manifested that energy and unselfishness so evident in his later life.

He graduated at McGill with first rank in honours in philosophy (taking the Prince of Wales gold medal) in 1872. In the same year he was married to Miss Janet Struthers, who afterwards proved such a valuable helpmeet in his work. For a short time he was engaged in teaching as master of the school at Philipsburg.

In 1873 he was ordained deacon by Bishop Oxenden, and appointed to the Parish of St. Armand West, Philipsburg being his headquarters. He was priested in 1874.

He left his first parish to go to Clarendon in 1876, was appointed Rural Dean by Bishop Bond on the death of the Rev. George Robinson, and made Archdeacon in 1894.

After a long ministry of thirty-one years, finding the work too great on account of failing health, on the advice of Bishop Carmichael, he resigned his old parish with feelings of deep regret, and accepted the Parish of Farnham in 1907. His work at Farnham was still characterized by the same spirit of zeal, and he continued there until superannuated in 1917. After superannuation his health kept declining, though as Archdeacon he still sustained his interest in the work and welfare of the Deanery of Clarendon.

On Thursday, June the 6th, 1918, he passed to the rest and peace of Paradise, being one of the oldest and most dearly beloved of the clergy in the Diocese of Montreal. The funeral was held at St. Paul's Church, Philipsburg, on June the 7th, the Lord Bishop of Montreal, with the Rector and other clergy, being present and taking part in the service. The interment was made at Shawville on Sunday, the 9th. It was the Archdeacon's wish to have his last resting place in the old parish in which he had spent most of the years of his ministry and the best years of his life and service.

When I first met the Archdeacon, he had lately arrived in Shawville from Philipsburg. The land surrounding the parsonage was then comparatively devoid of trees, the bare walls of the new church which had been commenced by Rural Dean Robinson, with only the rafters on the roof, looked almost grim, and was suggestive of a work before the young parish priest that meant a building up. When many years after I was privileged to pay my last tribute of respect and love to his memory in committing his body to the ground in the cemetery fronting the church, in the hope of a glorious

resurrection, I thought of all that had passed between. It was on his arrival from Philipsburg that I first saw him; it was from the same place he came to be buried, and in the Shawville Rectory I last gazed on his face. It is finished, the end of a faithful loving ministry, and I thought of all that had been accomplished since his first coming. The old parsonage had been rebuilt and the trees, planted in the grounds by the Archdeacon, had grown to large proportions; the church had been finished, beautifully decorated and furnished, with all appointments befitting the House of God; and one was reminded of the touch of a loving hand, of the last presence of the once faithful priest. Then there on the outskirts of the parish were the chaste little churches of Parkman and Radford, also monuments to the zeal and energy of the late pastor.

The parish church is crowded to the doors, and people from miles round, old parishioners and friends, have come to show their love and last tokens of respect. They all testified to the faithful service of the departed, and to the fact that he was not only a great Church builder, but that his chief work had been that of preparing and shaping the spiritual stones of God's Holy Temple.

In season and out of season, upholding the services of the Church, visiting the sick, giving wise counsel to his flock, the Archdeacon never wearied. He was not only a true pastor and preacher, but also a teacher. He laid foundations for the future, which his successors have built upon. He was as a voice, always sinking self in his message, and seeking the glory of God and the good of the Church, modest, quiet, unobtrusive in his work, not seeking the praise of men. One might speak of the fervent missionary spirit that never seem to burn out, as a strong characteristic of the author of the book. In attending missionary meetings, in taking long missionary journeys through all parts of our large Deanery, in year after year accompanying the Bishop on his visitations;