

DIARIES OF REV. WILLIAM HIPKIN (1847 - 1930)  
CONGREGATIONAL MINISTER, BARRIE, ONTARIO

William Hipkin was born 10 April 1847 in New Sleaford, Lincolnshire, England. At the age of 16 he met his future wife, Hannah Worrill, the daughter of a Primitive Methodist minister, who had a profound influence on the decision to devote his (William Hipkin's) life to the service of God. William Hipkin was trained for the Methodist ministry, but, thinking himself unsuited to certain of the requirements of this role, he declined to write his final exams. William Hipkin then took over a lucrative family business from his father - until again he felt a religious calling, which translated into taking steps to become a Congregational minister. He remained in England in the capacity of Congregational minister for about 20 years when he, reportedly in order to secure a better advantage for his daughters, emigrated to Canada (1903). After brief sojourns in Toronto and Bowmanville, William Hipkin and family moved to Barrie, where he remained until his death on 8 February 1930.

It is agreed by those who knew him (and can be inferred from his writings) that Rev. Hipkin was a cultured, intelligent, and sensitive person with eclectic interests and an enquiring mind; whose strong Christian principles were tempered by a clear understanding of the secular world and all its contradictions. As an inspection of the enclosed summary descriptions of each diary will show, his observations and perceptions may be useful from a variety of vantagepoints. For example, the record of baptisms, marriages, and burials imbedded in the daily record of his life in Barrie will be of interest to genealogists. The many references to the Congregational Church, its principles and practices, will be useful to a historian interested in the history of the United Church prior to the union of 1924. In addition, the comments about the essential differences between England, Canada, and the U.S.A., using specific examples based on his personal experiences, might be considered noteworthy by a political scientist. Also, ethnohistorians focusing on Black history would doubtless find the favourable comments about the Black inhabitants of Washington D.C. remarkable.

The original copies of the four diaries are presently in the possession of Mrs. Arthur (Doris Faux) Aston, 186 York Mills Rd.; Toronto, Ontario. After the death of Rev. Hipkin the diaries passed to his unmarried daughter Mary, who in turn gave them to her niece Doris Aston. It is with the permission of my aunt Doris Aston that I hereby donate these photocopies of the diaries of my great - grandfather, Rev. William Hipkin.

David Faux, Ph.D.

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SUMMARY DESCRIPTIONS OF EACH OF THE DIARIES OF  
REV. WILLIAM HIPKIN

According to Rev. Hipkin, in December 1924, in order that his family would not be burdened with the task of sorting numerous papers and records after his death, he summarized and collated those which he thought worthy of preservation. He then destroyed most of the original diaries, and most of the manuscripts of sermons previous to 1920.

DIARY 1. BIOGRAPHICAL AND FAMILY REMINISCENCES. In these records, abstracted from the more comprehensive originals, Rev. Hipkin details certain important events in his life until 1903. The ledger is arranged according to place of residence (e.g., Bowmanville). Some original letters, copies of letters, and magazine and newspaper clippings are also pasted into the pages of the diary. Much of the data contained in this diary pertains in one way or another to the Congregational Church in England and Ontario (with some references to Quebec).

DIARY 2. SERMONS, LETTERS, AND GENEALOGICAL NOTES. Most of this volume is composed of sermons. Also included are copies of some letters relating to his ministry in East Grinstead, plus some random notes and quotes. There are also six pages of genealogical notes pertaining to the Hipkin and Worrill families.

DIARY 3. HOLIDAY NOTES APRIL 7th TO JUNE 25th 1891. This original diary (among the three not destroyed in 1924) provides a comprehensive description (facts from guide books, observations, thoughts, feelings) of the trip to North America which is referred to in Diary 1. Rev. Hipkin went from England to New York to Virginia to New York to Niagara to Toronto to Montreal to Maine, and back to New York prior to returning to England. He makes copious comments about the Congregational Churches in New York City, and describes in vivid detail life as he saw it in that city (e.g., parades). His comments about the efficiency and bustling nature of the U.S.A., juxtaposed with the inertia he met in Canada and in England, are noteworthy. Also, Rev. Hipkin made a number of very positive remarks to the Blacks which he met (especially in Washington D.C.), who he contrasted with some of the surly and dull Englishmen occupying similar positions in England. Coursing throughout this diary, however, are comments reflecting his deep love for his country, and his family; and his deep appreciation of nature, history, and the works of mankind.

DIARY 4. BARRIE, ONTARIO, 13 JAN. 1914 TO 22 APRIL 1923. This ledger book contains original entries comprising a daily record of the middle period of Rev. Hipkin's residence in Barrie. It is primarily a daily record of events and impressions, and in places is very detailed. Some items of interest include comments on the weather, and the many names included therein. Of particular significance are the notations of baptisms, marriages, and burials at which he officiated; the information concerning the Hipkin and Faux families; and the various references to other residents of Barrie in this time frame.

NOTE: There is apparently a diary missing, as there are no entries between 1903 and 1914, although they are indexed in Diary 4. Also, the marriage register of Rev. Hipkin was loaned to someone sometime after his death, but attempts by family members to secure its return have been unsuccessful to date.

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RR #1  
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1 Plagues - Egypt - Significance of  
see Stoughton Rep. - Rev. pp 80 & 81

2 For the that wrongs his friend wrongs  
himself more and even leads about  
a silent court of justice in his  
breast. (see Temple's "Sea Chexam")  
3 My peccancy is self-deceit - "So false the  
partly leads himself per head"  
Temple - See them - Rever 1037  
Action p. 140

#### 4 7 or 10 Northwood - Church

Clergy -  
See Reading notes on the  
Constitution - Sheep folds  
(sent by St. Mary)

Passover - undertaken as a means of the  
namely thoughts in symbolic  
typical being to be eaten - when  
the part was cut off - "We were  
suckle not my body" - No time &  
breast - not a time of the  
was broken

Notes on "Little Books 71 & Eng?"  
by S. Miell. M.P. (1077)

1. The term descriptive title  
under comparatively modern times, meaning  
"the whole body of people of  
a religiously organized  
State meant 1 whole body of people &  
Eng? as politically organized

This is all the legal significance  
of the term.

But some in which the title  
is popularly used today is to designate  
that body of persons in this realm  
who constitute a religious community  
with on the basis of a program of  
apt cement in the articles, creed,  
formalities, offices, & ritual. But  
faith in the Book of Common Prayer  
& authorized English Liturgy of Uniformity.  
pp. 1, 2

2. The great bulk of 1 & 2 enclosure  
7. Constitution consists of Point Changes  
or in other words "commuted titles"  
p. 3.