

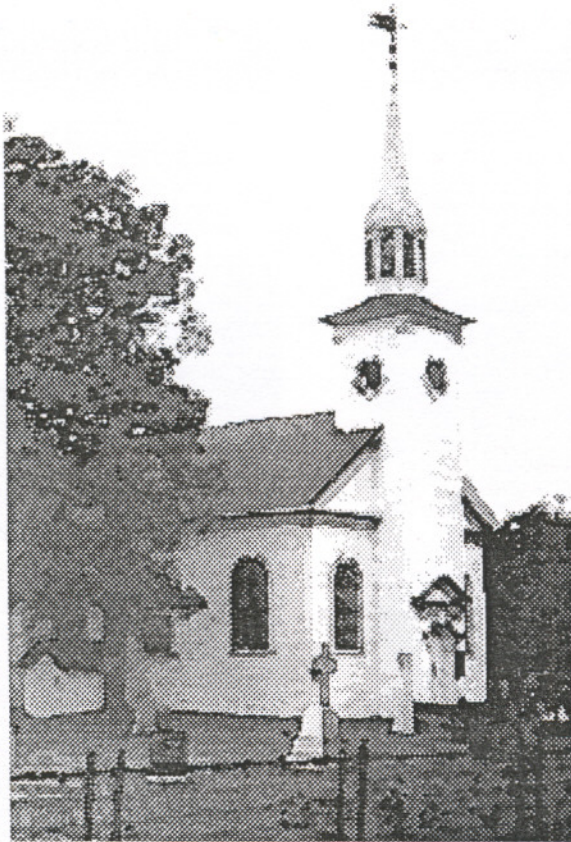
IX

RELIGION

REV. CHARLES INGLIS (1734-1816) FIRST BISHOP OF NOVA SCOTIA

Charles Inglis was born the third son of the family of a clergyman in Donegal, Ireland. He had lost both of his parents by age 11. His brother, Richard, taught him at home but couldn't afford the tuition to send him to university in order to be ordained into the Church of England. A relative, John Inglis, of Philadelphia offered to pay his passage if he would come and tutor his two sons. He taught the boys from 1753 until 1758 and caught the eye of the local rector who sent a letter to the Bishop of London recommending his ordination. Three months later, he was ordained and licenced to serve under the Society for the Propagation of the Gospel (SPG) as a missionary to Kent County, Delaware. He married Mary Vining in 1764 but she died within the year in the premature delivery of twins. In December 1765 he accepted the position of assistant rector of Trinity Church, New York, a congregation with many leading citizens, and the responsibility for the administration of King's College, now Columbia University. He was able to continue his education, receiving an honorary MA from King's in 1767, and an MA from Oxford in 1768. He was appointed a governor of King's College in 1771.

In 1773 he married Margaret Crooke, a wealthy young woman of 25 and their children, Charles, Margaret, Anne, and John were born over the next four years. When the Patriots took over New York in 1775 he sent his family to safety at New Wind-



St. Mary's was built in 1790, the construction taking only 9 months. It is sometimes called the 'Mussel Shell Church' as the walls are covered with a plaster made from powdered mussel shells left in 1775 by fleeing Acadians.

The history of many of Nova Scotia's oldest families is connected in some way with St. Mary's. The gravestones of the Van Buskirks, Tuppers and other UEL families can be found in the adjoining churchyard.

sor, 70 miles away. In February 1776 General Washington sent word that he and his staff would be attending church. Inglis welcomed them but said his customary prayers for the King and his government as usual. He published a pamphlet, *Interpreter*, defending the British Constitution as the best guarantor of liberty and suggesting that an American Constitution be secured by mutual consent between Britain and the colonies. At the publication of the Declaration of Independence Trinity Church and its chapels were closed and Inglis refused to surrender the keys to rebel chaplains. The church was destroyed by fire in September 1776. He worked to help the Loyalist refugees who were streaming into New York after the British regained control in 1776.

His son, Charles, died in 1782 and his wife died the following year. The rebels confiscated his property. Heartbroken and impoverished, he went to England to see if he could find some way of making a living. In 1787 he was appointed Bishop of

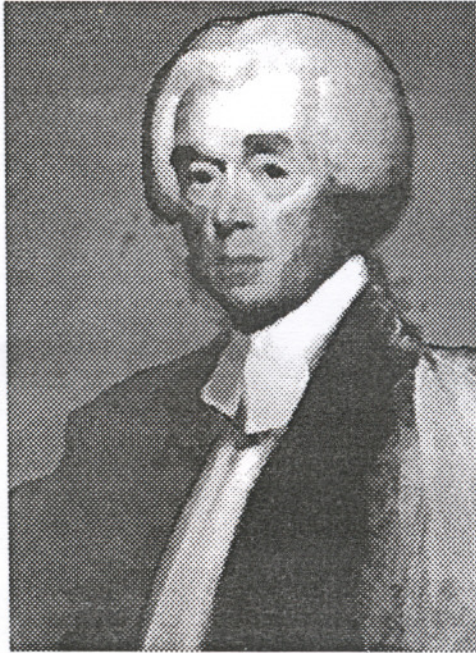
Nova Scotia which included not only what later became the Maritime provinces, but also the future Ontario and Quebec. He was surprised to find Anglicans in the minority in almost every place. In New Brunswick, however, the officials, who were mostly Anglican, cooperated in securing clergy and establishing congregations in new settlements. Before long Woodstock, Sussex, Kingston, Maugerville, Gagetown, Fredericton, and St. Andrew's all had priests and were beginning the erection of churches. Inglis

commented that the clergy in New Brunswick *"were a worthy body of men, of good moral and exemplary lives, diligent in the discharge of their duty, beloved and respected by congregations."*

The story was somewhat different in the beginning in Nova Scotia, however. Not every clergyman made the effort to attend his first visitation, nor respond favourably to the 90-item questionnaire that he sent out. His initial reaction to these priests was that "Four are good men, four indifferent, and it would be better for themselves and the Church had the others not been ordained." Before long there were great improvements, however, and during his 29 year tenure 26 churches were built, of which 7 remain. He found many good and faithful clergy to serve in these churches. In addition he founded King's College school at Windsor, N.S. in 1788. His

nephew Richard was the first president and his son, John was one of the first students. He provided the design, found the president, and secured the funds for the establishment of King's College in 1789.

His great hobby was farming and from the compensation that he eventually received as a Loyalist, he acquired 10,000 acres in the Annapolis Valley where he pioneered the apple industry. He developed the Bishop Pippin apple. The connection with the clergy continued in his family. His son, John became the third Bishop of Nova Scotia. His daughter, Anne married Rev. George Pidgeon, his commissary in New Brunswick for 23 years and the rector at Trinity Church, Saint John. His daughter Margaret married Sir Brenton Haliburton. He had suffered from rheumatism and malaria for many years and died in 1816.



A LOYALIST FOUNDATION THE UNIVERSITY OF KING'S COLLEGE

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from *The Loyalist Gazette* Autumn, 1983

The University of King's College is the oldest university in English Canada. Its founding was a result of the American Revolution and the influx of Loyalists into Nova Scotia.

Nova Scotia did not side with the Thirteen Colonies in the American Revolution; it was, therefore, an obvious haven for those who, having supported the Crown, were forced to flee the new Republic. After 1782 the population of Nova Scotia doubled, profoundly altering its composition. The Loyalists became a crucial element; they, and the British government, hoped that Nova Scotia and New Brunswick would assume the role played by the breakaway colonies, for example, by supplying the West Indies with foodstuffs. Loyalists, such as Sir John Wentworth, began moving into positions of power. Wentworth, former Governor of New Hampshire, became Lieutenant-Governor of Nova Scotia in 1791.

The stage was thus set for the creation of a prosperous new British Empire. From an economic point of view, these hopes were soon to be dashed. The signing of Jay's Treaty (1794) legalized trade between the United States and the West Indies. From an institutional point of view, however, the hopes of the Loyalists achieved more success.

It was held by men such as Charles Inglis, Rector of Trinity Church, New York before the Revolution, that the failure to establish an American bishopric had contributed to the loss of British control over the Thirteen Colonies. Accordingly, under Loyalist pressure, a bishopric was created in 1787. Although Nova Scotia had had an Established Church since 1758, the appointment of Charles Inglis as Bishop was the first step in what Professor Judith Fingard has called the "Anglican Design in Loyalist Nova Scotia."

Part of his design was the establishment of a College. This idea was complementary to the appointment of a Bishop. A Loyal colony required an Established Church and an episcopacy, with a steady supply of clergy. A College was therefore necessary.

In addition, an Anglican College would train laymen, loyal to the Church and State, fit to serve

the British Empire uninfected by ideas which might be contracted if they went to study in the United States.

The new College and College school, significantly enough named after King's College, New York, which had become Columbia College after the Revolution, was founded in Windsor in 1789. Windsor was considered more suitable than Halifax

because of the distractions the fleshpots of the Metropolis might cause to the students. The first building, which was completed in 1793, and survived until 1920, was built with the assistance of a grant of £1000 from the British government.

The nature of the College presented a fundamental problem. Anglicans comprised perhaps one quarter of the population of Nova Scotia. The new College was, however, part of a plan which made the Established Church a linchpin of loyalty to the Crown. Furthermore, the only two English universities were Anglican institutions. The statutes drawn up for the College in 1803 excluded all prospective students who refused to sign the 39 Articles of the Church of England. Although this requirement was modified within three years, the failure to reprint the altered statutes until 1821 and to eliminate all religious tests until 1829, meant that the College not only remained very small, but that other denominations began founding their own institutions, with the result that the maritime region of Canada has more universities per capita than any other jurisdiction in the world.

King's College is now in Halifax, where it moved in 1923, when it established an affiliation with Dalhousie University. The Collegiate School remains in Windsor, on the original grounds of the College and is now called The King's-Edgehill School. The University of King's College remains a small institution, with 500 students registered either in the Faculty of Arts and Science (which King's shares with Dalhousie) or in Journalism, a venture begun by King's in 1978. Despite many difficulties over nearly two hundred years, the Loyalists who founded and sustained King's during that time can be said with confidence to have built well.



DISSENTING PROTESTANTS

Although it is understandable to associate the Church of England most closely with the United Empire Loyalists in the Maritimes because of the sizeable number of Anglican churches built in the 18th century, other Protestant denominations appealed to the majority of the rank and file of the refugees.

Many had been attracted to the teachings of the Wesleys on both sides of the Atlantic and had converted to Methodism, a denomination with enormous appeal to ordinary people because of the simplicity, emotionalism, and enthusiasm connected with worship. In addition, the Methodists exhibited great flexibility in their willingness to worship wherever a group of the faithful could be found, under the leadership of itinerant "circuit riders", or devout lay-people. A barn or the open air were as acceptable to them for worship as was a consecrated church.

When the great Methodist evangelist George Whitefield died in 1770, he bequeathed an orphanage in America to Lady Selina Hastings, Countess of Huntingdon. This extraordinary woman, who had encouraged and supported Methodism in Britain, became interested in America, sending her own missionaries there to spread the faith.

The Countess met Dr. John Califf (UEL, St. Andrew's N.B.) while he was in Great Britain lobbying for the Penobscot River as the boundary with Maine. The Countess, after learning from Dr. Califf that most of the Loyalists had lost their books during the war gave him large numbers of Bibles and hymn books for them.

Quakers and Baptists, among other dissenting groups, had fled persecution in Europe to come to

America in search of religious freedom. This they had found in a large measure in a number of the English colonies but, uncertain that it would continue under new leadership, they had left for British North America with the political refugees. The Scots, many of whom were recent immigrants to America, were often Presbyterians, and they too were anxious to continue their traditional ways.

The Presbyterians and dissenting Protestants were uneasy about the Anglican desire for a resident bishop which could mean Church Courts, tithes, and the discriminatory measures which had caused many of them to leave Britain in the first place. In addition, they resented the terms of the Marriage Acts which limited the power to perform marriages to the clergy of the Church of England and Justices of the Peace. Dissenting clergy consecrated many marriages and baptisms, however, and although they could have been fined from £50 to £100, they were rarely prosecuted for their illegal activities. This practice did make record-keeping difficult and many couples had to be remarried years later in order to obtain legal marriage certificates. It was also the custom for missionaries either to send their lists of marriages, deaths, and baptisms back to their sponsors, such as Lady Huntingdon, or else take these records with them when they moved on. This, along with the many fires which swept through Loyalist settlements, accounts for the abundance of missing records.

The Church of England lobbied hard, but unsuccessfully, to be named the "Established Church" in the Loyalist Colonies. Eventually the other churches were accepted as having legal status and the right to take responsibility for their congregations.

THE FIRST PRESBYTERIAN CHURCH -ST. GEORGE N.B.

Soon after the American Revolution was ended a Scottish soldier who had fought for the crown was awarded a land grant in the area of St. George, N.B. This grant not only marked the founding of what is now St. George, but also of the establishment of a church of the Presbyterian faith. Peter Clinch was the soldier given the land between Letang and St. George, and he was also one of the first owners of the church property, which was not actually handed over to the church elders until

about 1855. This was the first church of any kind in St. George, and the very first Presbyterian Church in Canada. The first records of the early church have either been lost or destroyed so there is no clear idea how many helped raise the church building, probably in the barn-raising tradition, in 1790. The church has been in continuous use, and its history is tightly interwoven with the history of St. George.

