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Church Work in "The County of Scurbury."



BEFORE the foundation of Halifax by the British Government, in 1749, the Colony of Nova Scotia, which then included what are now called New Brunswick and P. E. Island, contained few if any English speaking inhabitants. The country had long been

in a state of almost continual warfare owing to the claims of France to dominion; and the savage Indian tribes were the faithful allies of the French King. The only agriculturists were French Roman Catholics, dwelling chiefly on the shores of the Basin of Minas and Bay of Fundy. A colony of German Lutherans was established at Lunenburg in 1751. In 1760 Halifax contained about 3,000 inhabitants, of whom probably not more than one third could be considered members of the Church of England. There was little to attract immigrants from England, and when, a few years later, Edmund Burke, in a famous speech, called Nova Scotia "that ill-favoured, God-forsaken brat!" he but expressed the general opinion of Englishmen of that time.

The inhabitants of the adjoining New England Provinces were better acquainted with the vast natural resources of Nova Scotia; and after the expulsion of the French Acadians great efforts were made to attract settlers from those

colonies. The descendants of the Puritans had been accustomed, however, to very different usages, religious and political, from those which prevailed here. The rites and ceremonies of the Church of England were established in Nova Scotia, in 1758, as the "fixed form of Divine worship,"* and the adherents of other communions labored under certain disabilities. The majority of New Englanders were strongly prejudiced against the Church. The Society for the Propagation of the Gospel had extended its missionary operations into New England, much to the annoyance of the Congregationalist inhabitants. The want of a Bishop was very much felt by Churchmen, and efforts were made to have one consecrated for America. The mere hint of such a thing being desirable gave rise to a long and bitter controversy. The Puritan ministers could not think without dread of the presence in their midst of a Bishop. It was explained that his Episcopal authority would be confined entirely to members of the Church of England, and would not affect the rights of others, but the arguments of those in favor of the measure were unavailing.

Among the causes of the subsequent Declaration of Independence may be placed the hatred of New Englanders generally to Episcopacy. Familiar as we are now with the work and office of the Anglican Episcopate, as it exists out of England, it seems strange to read the remarks of so able and intelligent a man as John Adams:

"If any one," he wrote, "supposes this controversy to have had no influence on the great subsequent question he is grossly ignorant. It spread an universal alarm against the authority of Parliament. It excited a gen-

*Haliburton.