

Bicentenary Sketches

And Early Days of the

Church in Nova Scotia



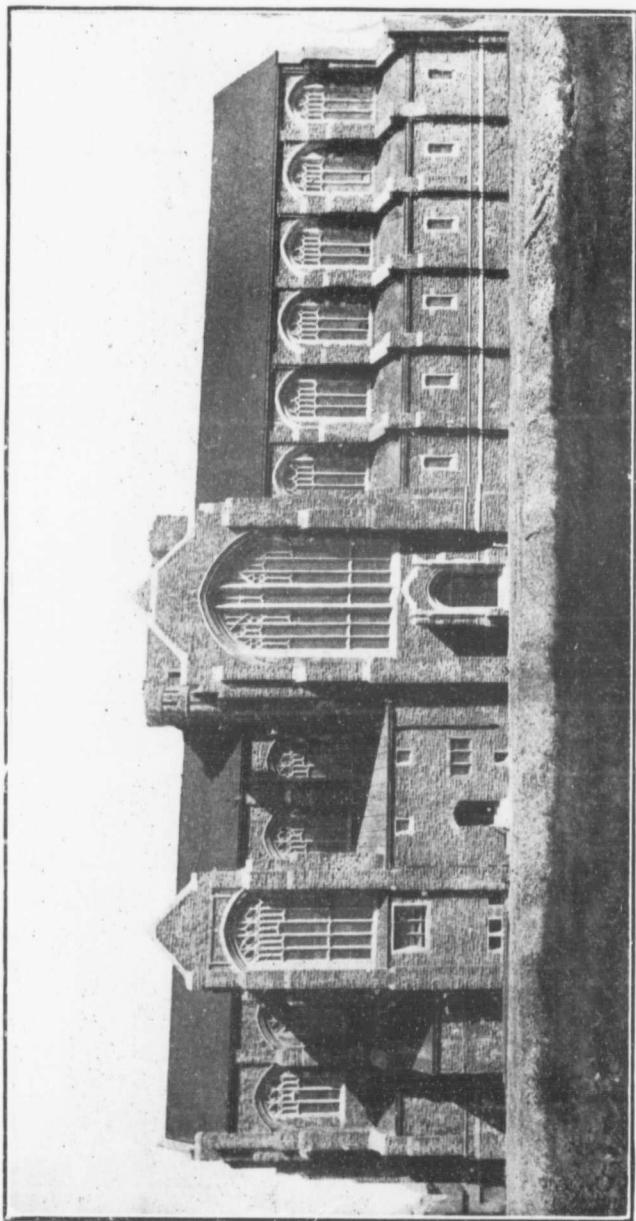
C. W. Vernon

To N.E.









The Memorial in Stone of the Bicentenary of the Canadian Church.
All Saints Cathedral, Halifax, Nova Scotia, in 1910. From the South.

1198

Bicentenary Sketches
And Early Days of
The Church in Nova Scotia

BY

C. W. Vernon

With an Introduction by

The Lord Bishop of Nova Scotia

AND A

Chapter on King's College

BY

Rev. Canon Vroom, D.D.

1910

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Seal of the Dean and Chapter of All Saints Cathedral.

AN INTRODUCTION

BY

The Lord Bishop of Nova Scotia



I HOPED, when the work in connection with the Bicentenary celebration began, that one outcome of a permanent nature would be some authentic and readable history of the early days of the Church in Nova Scotia. This book will, I think, cause my hope to be realized. The series of articles which have been appearing from time to time in "Church Work" and the daily papers, giving sketches of the Church's history in different parts of the Province of Nova Scotia, are too valuable to be lost, and I am glad they have been gathered and woven into this book. Mr. Vernon's ability, learning and industry are sufficient warrant for the fulness and accuracy of the facts referred to, and I am quite sure the whole book will be one that must be in every library. The history of the development of the Church in Nova Scotia is one of the most interesting and romantic in the world. Mr. Vernon's book will astonish many, assist the student, and delight every reader.

Charles L. Nova Scotia

HALIFAX, N. S., June 30th, 1910.

PREFACE.

THE author of the following pages does not claim for them either originality of treatment or special literary excellence. They represent, however, faithful work and careful research, and contain a large amount of matter relating to the early history of the Church in the Diocese of Nova Scotia, which had not yet been collected together, and much of which was in great danger of being lost altogether. Most of this matter was first got together and used for an essay on "The History of the Church of England in the various counties of Nova Scotia in the eighteenth century," to which the Akins Historical Prize at King's College was awarded in 1898. Since then it has been rearranged, additions and corrections made to it, and much of it rewritten, while introductory chapters on the Bicentenary of the Church of England in Canada, and a Brief History of the Diocese of Nova Scotia have been prefixed to it, and the work as a whole is now issued as a contribution to that interest in the history of the Church of England in Canada which the Church's Bicentenary must surely arouse.

The writer desires to express his thanks to the large number of friends, both clerical and lay, who have been most kind in supplying him with much valuable information, and in lending him books, old registers, papers, pictures and cuts relating to the subject.

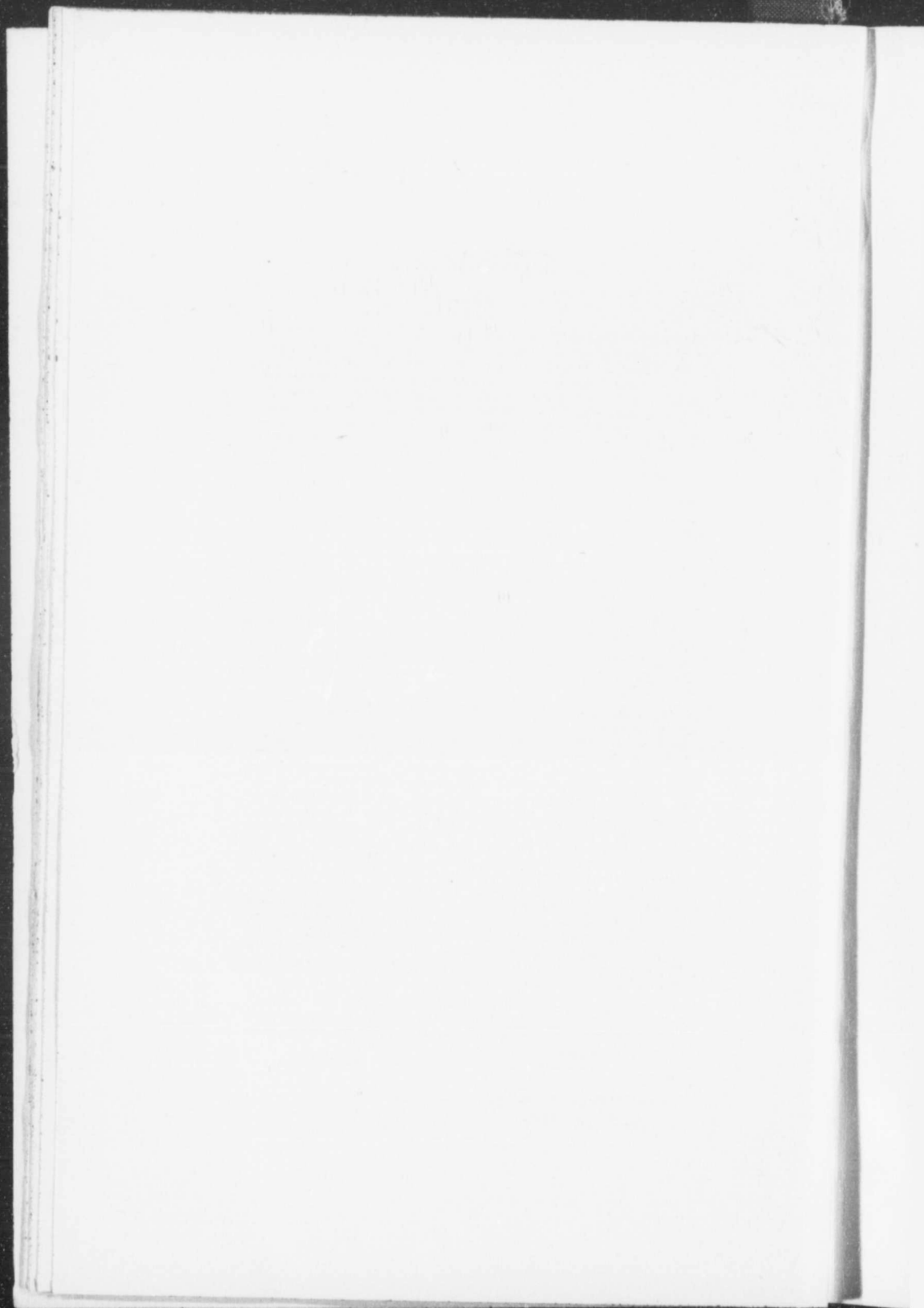
The main source of information and the chief authority for most of this work has been the invaluable Reports of the Society for the Propagation of the Gospel. Other sources of information have been the various Akins Historical Prize Essays, reports of the Nova Scotia Historical Society (especially the volumes containing Dr. Hill's History of St. Paul's Church, and Dr. Partridge's History of St. George's), Hawkin's Missions of the Church of England, Bartlett's "The Frontier Missionary," Calneck & Savary's History of Annapolis County, Judge Desbrisay's History of Lunenburg County, Dr. H. Y. Hind's "History of King's College" and his "Old Parish Burying Ground," Akins "History of King's College," a history of the Church of England in Prince Edward Island by Percy Pope, Esq., and articles on the history of St. George's Sydney, by Archdeacon Smith. Much matter of a biographical nature respecting the exiled clergy and laity of the American Revolution has been taken from Dr. Arthur Wentworth Eaton's valuable work "The Church in Nova Scotia and the Tory Clergy of the Revolution."

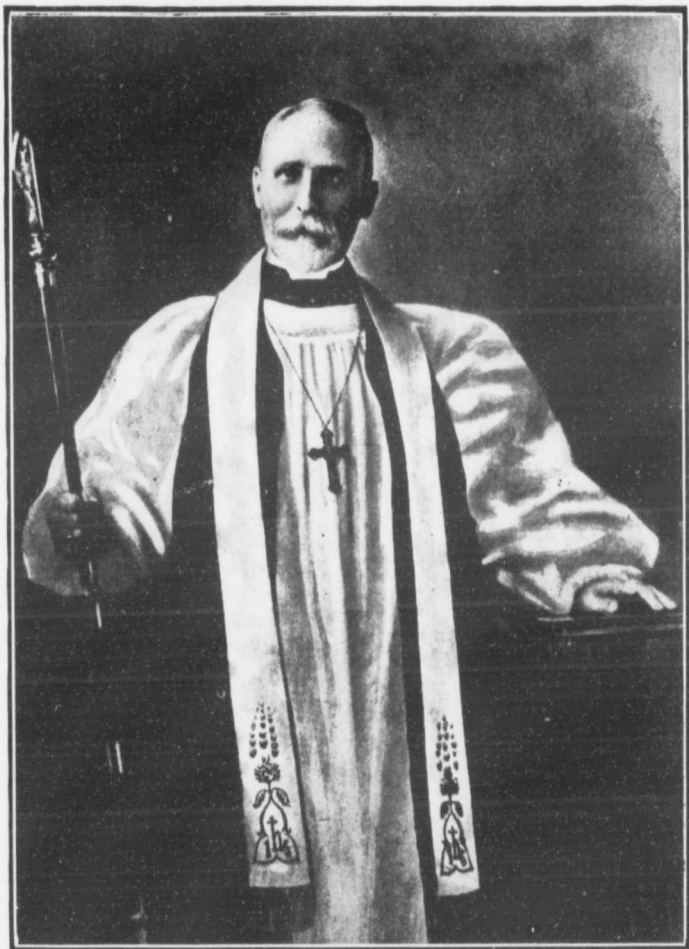
Throughout the book the original documents have always been freely quoted. In doing this both archaic and incorrect spelling and the variation in the spelling of proper names have been carefully retained.

C. W. VERNON.

Church of England Institute, Halifax, N. S.

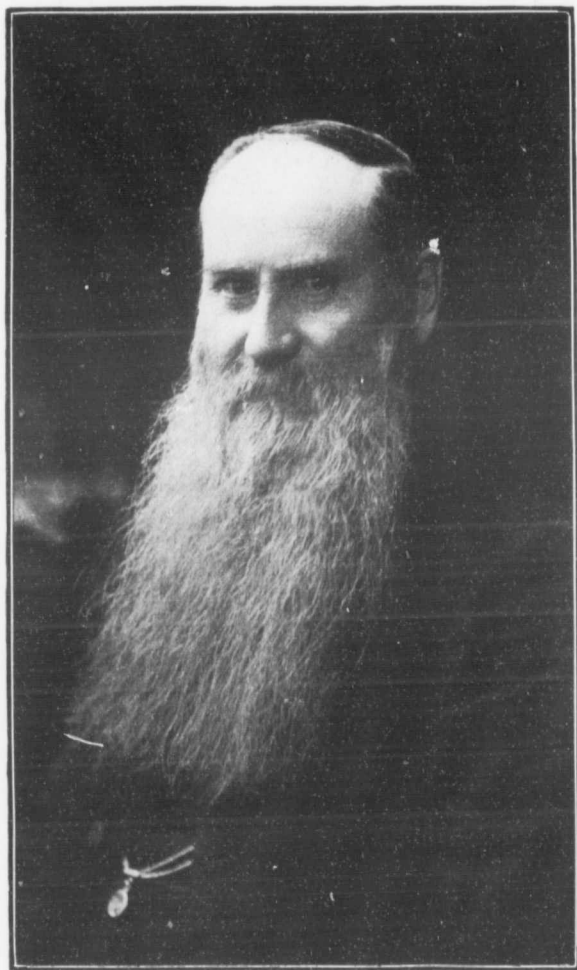
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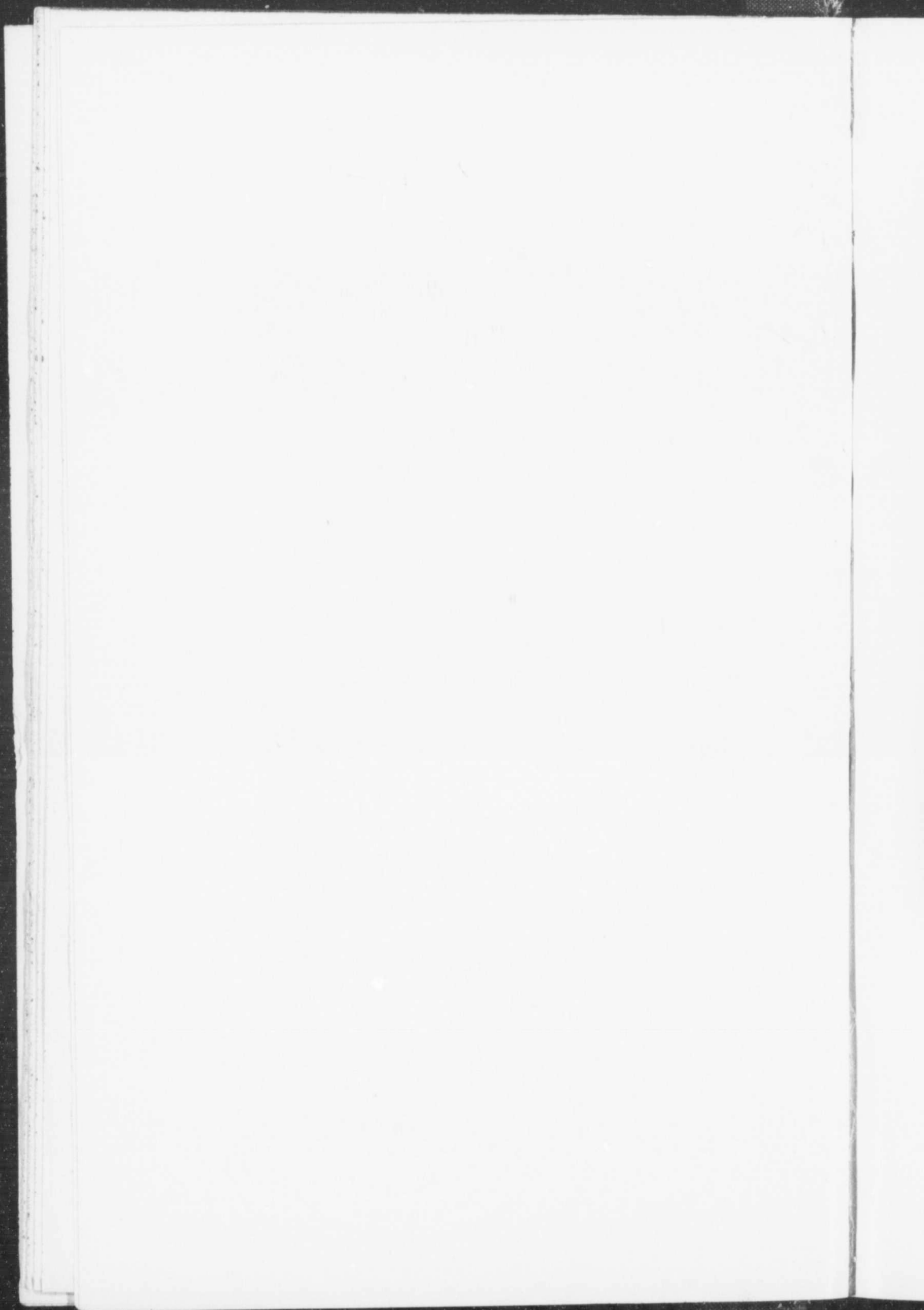


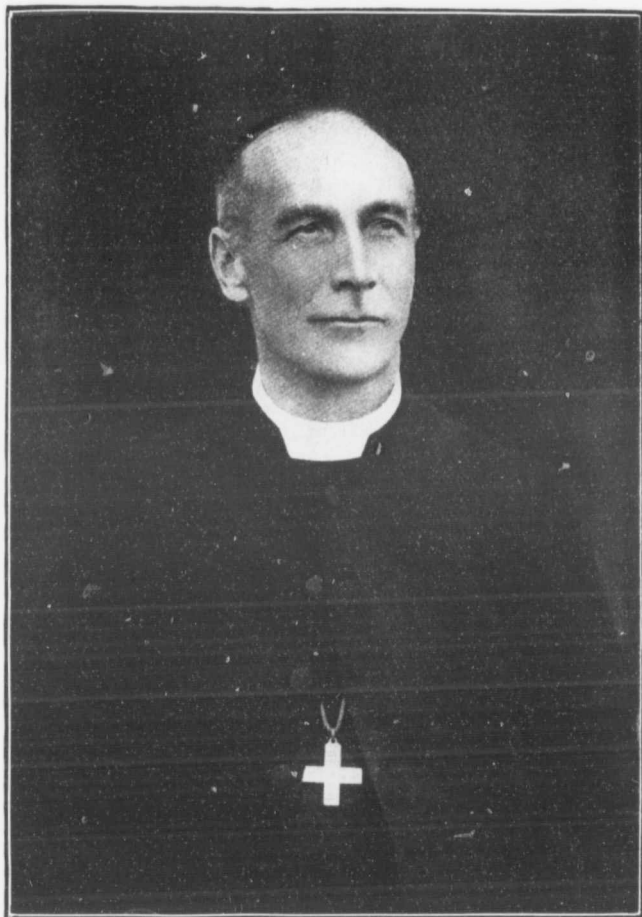
THE RIGHT REVEREND CLARE LAMB WORRELL, D.D., D.C.L.,
Sixth Bishop of Nova Scotia, President of the Bicentenary Celebration and
Canadian Church Congress, 1910, during whose episcopate All Saints
Cathedral has been erected.

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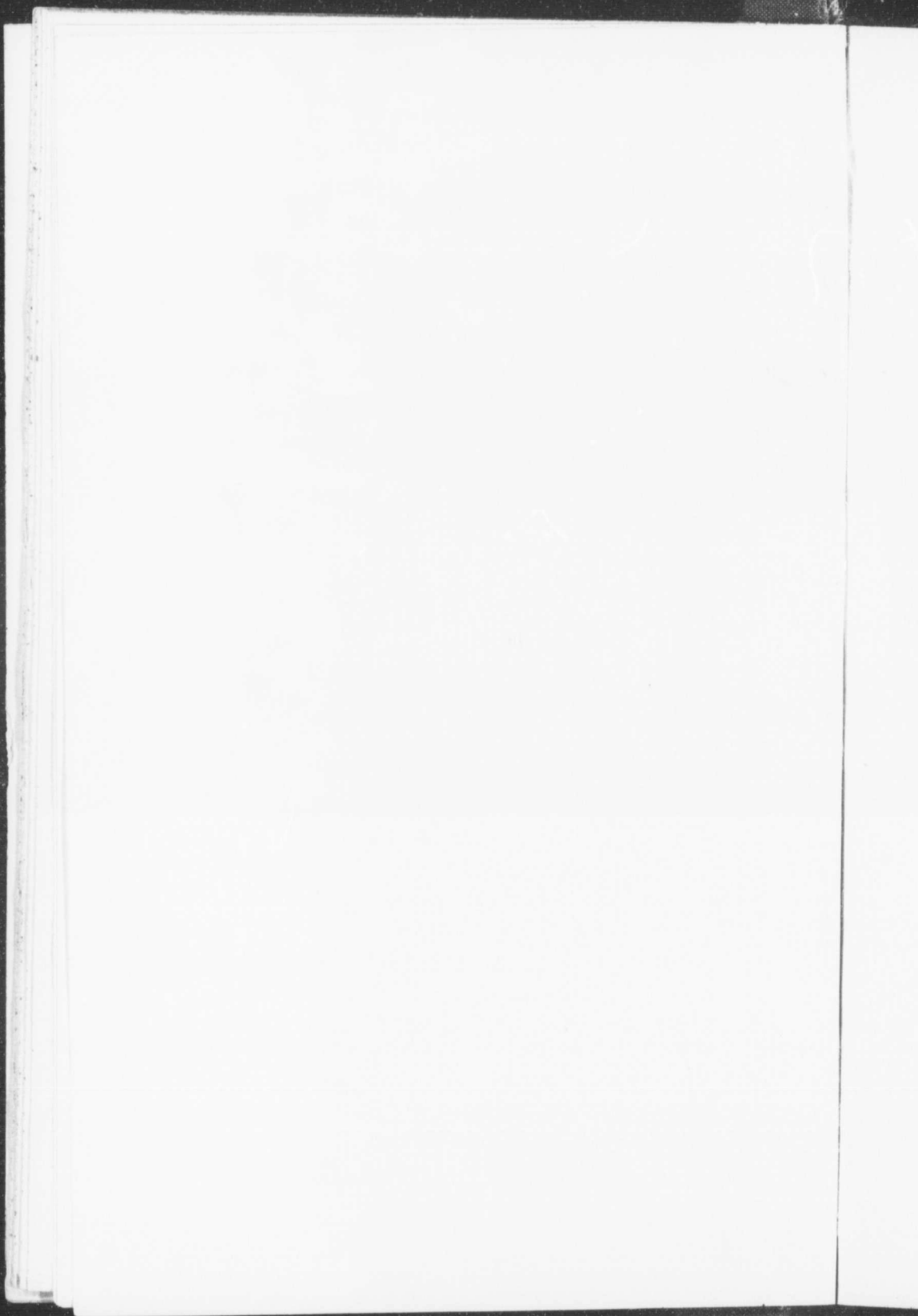
THE MOST REVEREND S. P. MATHESON, D.D.,
Archbishop of Rupert's Land, and Primate of Canada in the
Bicentenary Year, 1910.





For by inf
A. F. London :

THE RIGHT REV. A. F. WINNINGTON-INGRAM, D.D.,
Lord Bishop of London, the chief visitor at the Bicentenary Celebration
of the Canadian Church.



CHAPTER I.

The Bicentenary of the Church of England in Canada.

“ WEDSDAY the 10th (October, 1710) was solemnized as a day of thanksgiving for the success of Her Majesty's arms in reducing Port Royal, etc., being so appointed by the general. After divine service, which was performed in the chapel by the Rev. John Harrison, chaplain to Commodore Martin (and now left chaplain to the garrison by commission from the general), a sermon was preached by the Rev. Mr. Samuel Hesker, chaplain to the Hon. Col. Reading's Marines.”—Extract from the journal of Colonel Francis Nicholson.

The service of thanksgiving, thus briefly described, held upon the final capture by the British of Port Royal, in the Province of Acadie, one of France's fairest possessions in the New World, marked the beginning of regular services according to the English use in what is now the great Dominion of Canada. The Canadian Church, acting through its highest legislative body, the General Synod, decided that the two hundredth anniversary of that first service, coming as it does in this year of grace, 1910, should be fittingly celebrated.

Annapolis Royal, as Port Royal, was rechristened after its capture in honor of good Queen Anne, is in the diocese of Nova Scotia, the oldest overseas diocese of the Anglican communion, and arrangements for the celebration have been worked out at Halifax, the see city of the diocese, by a central executive committee with the energetic Bishop of the diocese, Dr. Clare Lamb Worrell, at its head. The celebration includes special services of thanksgiving for the many mercies vouchsafed to the Canadian Church

during the two hundred years of her history, held in all Anglican Churches of the Dominion of Canada, the opening of a stately cathedral at Halifax to stand as a monument in stone and a permanent thanksgiving, the holding of a three days' Canadian Church Congress, a visit to the university town of Windsor, the seat of King's College, the empire's oldest colonial university, special commemorative services at Fredericton and St. John, the capital and see city, and commercial capital respectively of the province of New Brunswick. Many Bishops from England, Scotland and United States, as well as nearly the whole Canadian episcopate, have signified their intention of being present. The speakers at the congress include some of the best known clergy and laymen of the English, American and Canadian Churches.

Port Royal, as Annapolis was called when the golden lilies waved over it, was founded as far back as 1605, and is thus the oldest town in America save St. Augustine in Florida. From its foundation until its final capture by the British in 1710, it was captured and recaptured no less than fourteen times. The province of Acadie claimed by England, in virtue of Cabot's discovery in 1497, was given its present name of Nova Scotia by James I, who granted it to Sir William Alexander in 1621. Sir William settled a few Scotch colonists on the northern shore of Annapolis Basin. Charles I, to further the settlement, created Knights Baronets of Nova Scotia, whose duty it was to bring out a certain number of settlers. Little, however, was done, till the final capture of Port Royal closed the period of French rule in the province by the sea, and Acadie became henceforth Nova Scotia—the golden lilies were replaced by the cross-marked flag of England, and with the coming of the English came England's Church to minister to their needs.

When the Sieur de Monts, himself a Huguenot, came to Acadie, he brought a Roman priest and a Huguenot minister to care for his colonists. A little later Jesuit missionaries did splendid work

among the native Micmac Indians. As early as 1610, on the Feast of St. John Baptist, one of their number, Pere la Flèche, baptized on the shores of the beautiful Annapolis Basin twenty-one Indian converts to the faith, including the old chief Membertou, and then to the reverent wonderment of the natives, solemnly chanted a Te Deum of thanksgiving. The little chapel at Port Royal was dedicated to St. Anne, always regarded as the patroness of the Micmac Indians, and thus ecclesiastically Port Royal's later name of Annapolis was in some sort foreshadowed. It was in this little chapel of St. Anne, when the half-starved and tattered troops of France with flying colors and all the honors of war were led out of the fort by their gallant leader Subercase, and the British sailors and the New England troops of Col. Francis Nicholson marched in, that the first service according to the use of the Church of England took place, thus happily connecting the old order and the new, and teaching us that though Gallican had given place to Anglican, as in things of the civil life, French had to English, the Faith of Christ remained.

The responsibility that the capture of Annapolis, and with it of Nova Scotia, in 1710, had placed upon the Anglican Church was heroically taken up, and to-day, two hundred years after, the little chapel of St. Anne is represented by All Saints Cathedral and 2,261 other churches; Rev. John Harrison, chaplain to Commodore Martin, and Rev. Samuel Hesker, chaplain to the Hon. Col. Reading's Marines, are replaced by twenty-two bishops and 1,420 other clergy; the little band of worshippers at Annapolis, by 550,000 souls, and their offerings by total yearly contributions of over six and half million dollars. Truly, "a little one hath become a thousand, and a small one a strong nation."

Annapolis Royal itself has had an interesting ecclesiastical history. To it, in 1720, the Rev. Richard Watts was sent as the first schoolmaster in Nova Scotia, at a salary of ten pounds a year, by the Society for the Propagation of the Gospel.

At Easter of that year he is said to have opened what was practically a Sunday School, and also to have built a schoolhouse at his own expense. He seems also to have been assistant garrison chaplain. The present church at Annapolis, dedicated to St. Luke, was erected in 1815, and nothing remains of St. Anne's, while of the fort itself comparatively little trace is left.

Halifax, the see city of the diocese of Nova Scotia, as well as its capital, was founded in 1749, at the expense of the British government and under the direction of the lords of trade and plantation, and called after the Earl of Halifax, at that time the head of the board. The first expedition included 1,178 settlers and their families, and was commanded by Col., the Hon. Edward Cornwallis. Through the Society for the Propagation of the Gospel two clergymen, Mr. Tutty and Mr. Anwyl, and a schoolmaster accompanied the first settlers. Halifax has since grown to a seaport of considerable importance, standing as it does at Canada's eastern gateway.

To a Churchman one of the most interesting places in Halifax is St. Paul's church, the oldest non-Roman church edifice in Canada. The first services at Halifax were held in the open air, and during the winter in the governor's dining room, where the Holy Eucharist was first celebrated on Christmas Day, 1749, with thirty communicants. In the following year St. Paul's church was built at the expense of the government, the frame and other material being brought from Boston, and in 1750 the parish was organized by an act of the first general assembly of the province, and was thus the first parish legally set apart in Canada. By a deed of endowment, dated Jan. 4th, 1760, George II designated the church as "A Royal Foundation and of Exempt Jurisdiction." The church is of wood, and being of the well-known Georgian style of architecture, has no pretensions to beauty, though it has a certain quiet dignity and stateliness of its own, the effect of which is heightened by the numerous mural tablets, memorials and hatchments

placed upon its walls in memory of some of the leading citizens of the province in by-gone days. It has on this account not inaptly been styled "The Westminster Abbey of Nova Scotia." The Sunday school was founded in 1783, eight years before the first Sunday school in the United States, and is the oldest Sunday school with a continuous history on the American continent, and one of the oldest in the world. St. Paul's is not only a church with a past history of surpassing interest, but is one of the most active to-day in its effort for the spread of the Kingdom of God. It is par excellence, the institutional church of Halifax, having a parish hall, a mission hall, and a shelter on one of the worst streets in the city, a home for girls, a junior and senior chapter of the Brotherhood of St. Andrew, men's and women's Bible classes, Band of Hope, senior and junior branches of Woman's Auxiliary to missions, a branch of the Church of England Temperance society, Girls' Friendly society, Church Lads' Brigade, savings bank and sewing school, and a Sunday school with an enrolment of 1,434 scholars.

Second only in interest to St. Paul's is St. George's, a curious round church, a successor to what is styled the little Dutch church, at which there worshipped a congregation of German Lutherans, who were ministered to by the clergy of the city and gradually absorbed into the Anglican Church.

The arrival of the Loyalist refugees, in 1776, gave a great impetus to Halifax. On March 30th the British troops, having evacuated Boston, three men of war and forty-seven transports came with troops and many inhabitants of Boston, and on April 1st nearly one hundred transports arrived with the remainder of Gen. Howe's army and thousands of Loyalists. Amongst the refugees were many clergymen, most of whom had lost their all, as a result of their loyalty to their earthly sovereign.

The coming of the loyalists undoubtedly led to the establishment of the colonial episcopate. On March 21st, 1783, eighteen clergymen met in

New York and discussed the probability of obtaining a Bishop for Nova Scotia. The outcome was a petition sent to Sir Guy Carleton, Commander of the British forces in North America, who forwarded it to the home authorities. After much delay, the request was granted and on April 12th, 1787, Rev. Charles Inglis was consecrated, at Lambeth, the first Bishop of Nova Scotia, with jurisdiction over the provinces of Upper and Lower Canada, New Brunswick, Prince Edward Island, Bermuda and Newfoundland, a diocese truly colossal in its extent. The stuff of which Nova Scotia's first Bishop was made is well illustrated by the story told of his bravery in the stormy days of the American revolution. When stationed at Trinity church, New York, one of the revolutionary generals had sent word to him requesting that "the violent prayers for the king and royal family be omitted." To this the loyal priest paid no heed, and great was the alarm of the congregation when one Sunday morning "about one hundred rebels marched into the church, with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle." Dr. Inglis took no notice of them, and repeated the customary state prayers in a slightly higher voice than was his wont. The congregation feared that he would have been shot down at the reading desk, but nothing happened.

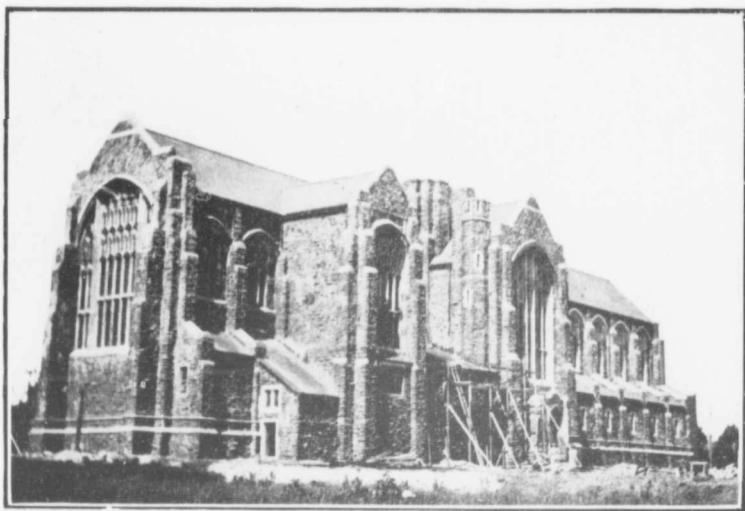
The coming of the Loyalists not only led to our premier colonial bishopric, but also to the establishment of our oldest colonial university. It was in 1785 that five of the same clergy who had memorialized Sir Guy Carleton respecting a plan for the episcopate, sent him a "plan for founding a seminary of learning at Windsor in Nova Scotia." It was not until after the arrival of Bishop Inglis that the matter was taken up in Nova Scotia, when at the Bishop's request the House of Assembly passed a series of resolutions for the "speedy establishment of a public school in some commodious and central situation in the province for the purpose of instruct-

ing the rising generation in the principles of sound literature, and the Christian religion," and voted liberal grants towards its maintenance. On the Feast of All Saints, 1788, the academy at Windsor was opened by the Bishop, his nephew, Mr. Archibald Paine Inglis, being the first principal, and his son John, afterwards the third Bishop of Nova Scotia, the first scholar enrolled. In 1789 the legislature passed an act establishing and endowing a college, and in 1790 Rev. William Cochran was appointed the first president. The British parliament made generous grants, amounting to £4,000, and by 1794 the governor reported to the Duke of Portland the erecting of a college building, which is in the old fashioned German style, of wood, with brick or stone nogging between the studs. The estate of sixty-nine acres in which both college and collegiate school stand was purchased in 1790. On May 1st, 1802, it received its royal charter from George III as "the Mother of a university for the education and instruction of youth and students in arts and faculties to continue forever and to be called 'King's College,' and to have and enjoy all such and the like privileges as are enjoyed by our universities in our United Kingdom of Great Britain and Ireland." King's College has since then been a little Oxford on Nova Scotian soil, and in spite of many difficulties and discouragements, has done noble service, not only in supplying men for the priesthood, but for other walks of life. Last year King's sent its first Rhodes scholar to Oxford. The royal founder is still commemorated in the students' Latin grace, as are its patron, the Archbishop of Canterbury, and the other benefactors of the college, "*Laudamus Te, Pater Coelestis, pro Serenissimo Rege, Georgio tertio, hujus Collegii funditore munificentissimo, pro reverendissimo Patrono, cæterisque benefactoribus nostris.*"

The jurisdiction of the present Bishop of Nova Scotia, the sixth in order, extends only over the province of Nova Scotia (including the Island of Cape Breton), and of Prince Edward Island, con-

taining a mere trifle of 23,612 square miles. It has 110 clergy, who minister, a few in city and town, the rest to widely scattered parishes of farmers, lumbermen, miners or fisherfolk, few having less than three churches, and some as many as six or seven in their parishes. A Sunday for them means three or four services (taken unaided), probably one attendance at a Sunday school and anywhere from twelve to forty miles of driving.

Although the oldest colonial see, the diocese has had no cathedral, the wooden parish church of St. Luke, in Halifax, serving as a pro-cathedral until its destruction by fire in 1905 afforded an opportunity to the Bishop to revive and press on to completion a long planned, but dormant scheme, for an adequate cathedral. The plans for the cathedral of All Saints were prepared by the well-known firm of church architects, Cram, Goodhue & Ferguson, of New York. At present only the chancel, transepts and six bays of the nave have been built, and the great tower has not been carried much above the apex of the roof. The material used is the extremely beautiful variety of seam-faced trap rock, locally known as iron-stone, while a modern touch is given by using a form of concrete for the structural trimmings both inside and out. The dimensions of the finished building are roughly as follows: Interior length of nave from narthex wall to chancel arch, 135 feet; width of nave from face to face of piers, 29 feet; length of chancel, 80 feet; width, 26 feet; width at crossing, 73 feet; height of nave from floor to under side of apex of roof trusses, 64 feet; height of chancel, 54 feet; exterior height from approximate grade to ridge line of nave roof, 68 feet; height of central tower, 132 feet; width of central tower, 40 feet; exterior width of nave and aisles, 58 feet; extreme width of building, taken at transepts, 86 feet; extreme length, 255 feet. The architects write of it: "It makes no claim to consideration on the score of size, for when completed it will still be smaller than many a church in the mother country. Rochester, Beverley



All Saints Cathedral, Halifax, in July, 1910.
From a photo by Rev. E. H. Ball, Rector of Tanquer, N. S.

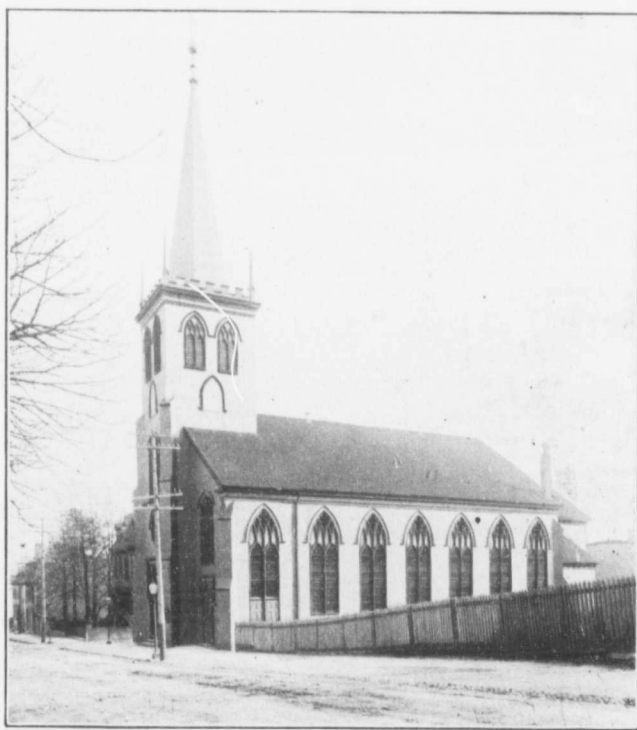


All Saints Cathedral, Halifax, as it will appear when completed.
From a sketch by the Architects.



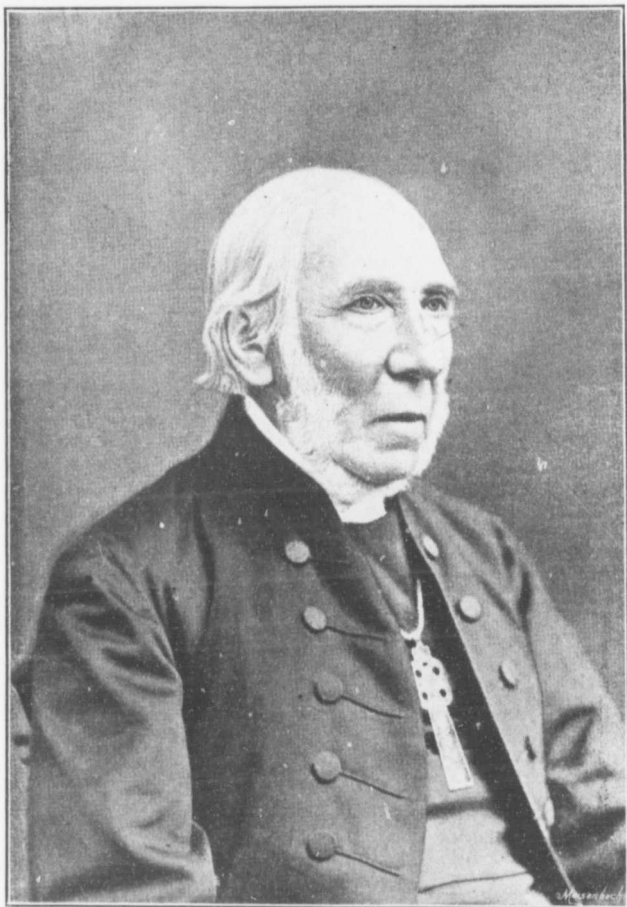


THE VERY REV. WILLIAM BULLOCK, D.D.
Appointed first Dean of Nova Scotia in 1864.

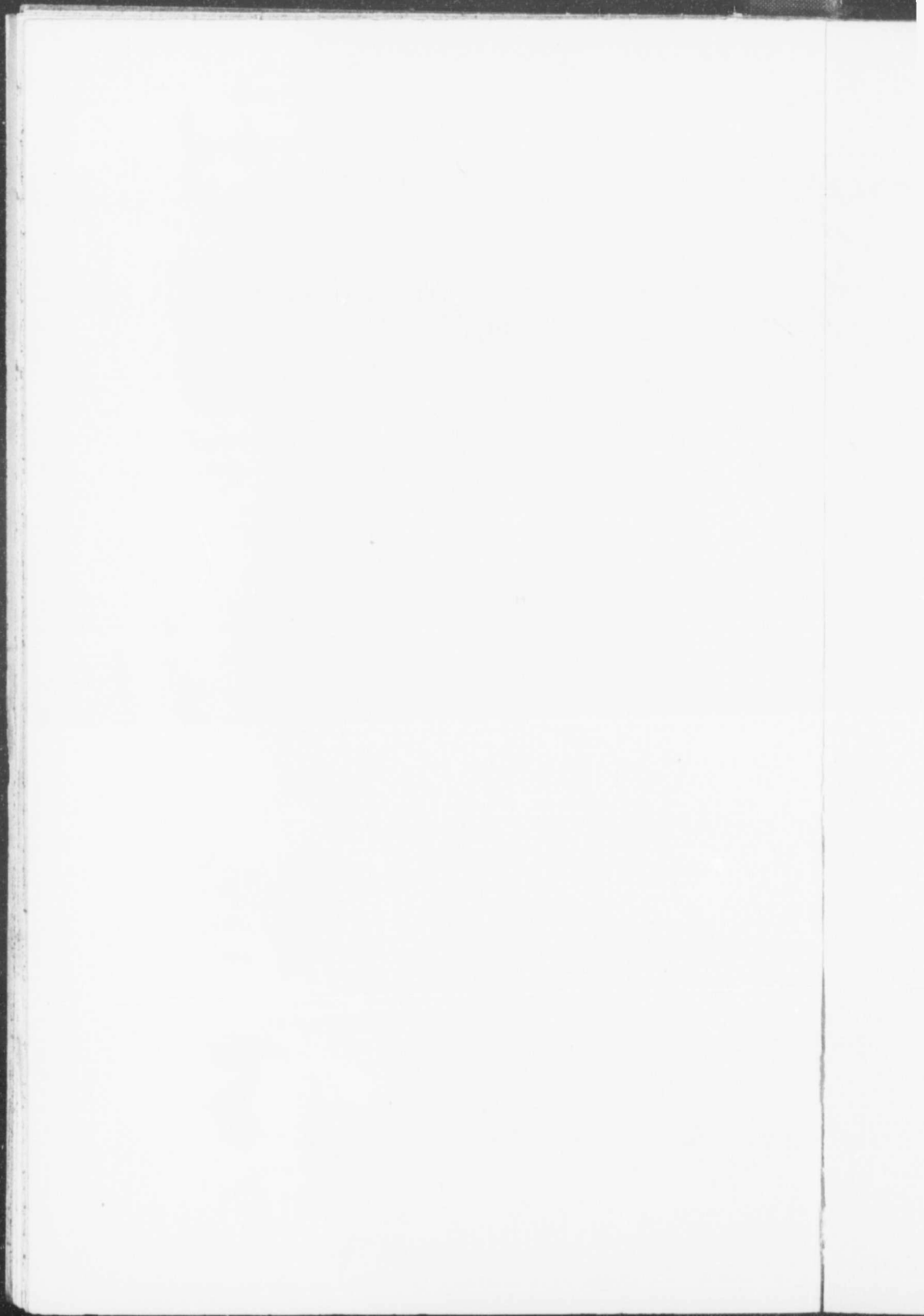


St. Luke's Pro-Cathedral, Halifax, destroyed by fire December 14th, 1905.





THE RIGHT REVEREND JOHN MEDLEY, D.D.,
Bishop of Fredericton and Metropolitan of Canada who laid the corner
stone of All Saints Cathedral on the site first selected
on August 12th, 1887



and Newcastle are all structures of the third or fourth class as to dimensions and yet each considerably exceeds the Cathedral of All Saints. But by setting its great tower above the crossing of nave and transepts, by the addition of the eastern transepts, a feature as yet unusual on this side of the Atlantic, but most effective in the typical English cathedrals; and by the careful study that has been given its bare proportions, it is hoped that when completed, with its sturdy spireless tower, rising above the masses of dark foliage that encircle it, above the picturesque roofs of the old town, the fact that it is not only a church but a cathedral as well, will be at once denoted." Its pulpit and altar are to be gifts commemorative of the Right Rev. Hibbert Binney, fourth Bishop of the diocese, while its silver gilt and jewelled paten and chalice are the personal gifts of Rt. Rev. Dr. Courtney, the fifth Bishop, now rector of St. James', New York. Its beautiful brass alms basin is a memorial to the first Dean, Very Rev. William Bullock, and its credence table to the second Dean, Very Rev. Edwin Gilpin. Its window scheme, when completed as the years go by, will illustrate its title of All Saints, depicting the blessed saints of ancient and modern days, culminating in the magnificent window over the high altar, which will show the King of Saints reigning in glory.



CHAPTER II.

A brief History of the Diocese of Nova Scotia.

UNDER God, the Church in the diocese of Nova Scotia may be said to owe its very existence to that faithful handmaid of the mother Church of England, the Venerable Society for the Propagation of the Gospel in Foreign Parts.

All the early missionaries in the Province were sent out by and received the bulk of their stipend from this organization. The episcopal stipend has always been derived principally from the generosity of the Society. The Church's University in the diocese has been most munificently helped by the same body, and largely by means of the divinity scholarships given by the Society, has been able to train up a Nova Scotian ministry, well educated and well fitted to carry on the sacred work of the priesthood in the diocese. The S. P. G. has also been nobly assisted by the Society for Promoting Christian Knowledge, which has not only given grants of Bibles, Prayer Books and religious tracts for the use of the clergy, and for distribution in their parishes, but has given money as well for the building of churches and other pious uses. The Associates of Dr. Bray also helped the diocese in more ways than one, granting libraries for the use of the clergy and assisting in the maintenance of schools (more especially amongst the negro settlers) long before the civil authorities realized their duty in the education of the young of all classes in the province. One other English society deserves mention. The Colonial and Continental Church Society has done an excellent work, principally in the poor and scattered settlements of fisher folk upon the wild coasts of Nova Scotia, by

the free distribution of Bibles and Prayer Books, the maintenance of Church schools, and the support of travelling missionaries and of lay readers and catechists.

Since 1787 the extent of the jurisdiction exercised by the Bishop of Nova Scotia has been tremendously lessened. In 1787, when Dr. Charles Inglis was consecrated first Bishop of Nova Scotia, he became practically the Bishop of the whole of British North America. In addition to the Province of Nova Scotia, he had jurisdiction over New Brunswick, Prince Edward Island, Upper and Lower Canada, Newfoundland and Bermuda. In 1793 the See of Quebec was formed, those of Newfoundland and Toronto in 1839, that of Fredericton in 1845, and to-day there are ten Bishoprics in the territory occupied by one in 1787, and yet there is urgent need for the speedy sub-division of some of the larger dioceses. The formation of a separated diocese, consisting of Cape Breton, Prince Edward Island, the Magdalen Islands, and possibly part of Eastern Nova Scotia, has often discussed, and no doubt will be an actual fact before many more years have passed away. Of course, practically the whole of Bishop Inglis' attention was devoted to the development of the Church in the provinces of Nova Scotia and New Brunswick. But while the diocese has grown smaller in the extent of territory, it has tremendously increased as regards the number of its clergy, the extent of its work, and its membership. When Dr. Inglis came to Nova Scotia there were but eleven clergy and six schoolmasters at work in Nova Scotia, six clergymen and two schoolmasters in New Brunswick, and six clergy in the rest of the diocese. The last diocesan report for Nova Scotia gives the number of licensed clergy as one hundred and ten.

The names and stations of the clergy in Nova Scotia in 1787 are given as follows in the S. P. G. Report for 1787-88:

Dr. John Breynton, Missionary at Halifax.

Rev. Bernard Michael Houseal, Missionary to the

Germans in St. George's Parish.

Mr. Jacob Bailey, Missionary at Annapolis and Granville.

Mr. Richard Money, Missionary at Lunenburg.

Mr. William Ellis, Missionary at Windsor, Newport and Falmouth.

Mr. James Wiswall, Missionary at Cornwallis, Horton and Wilmot.

Mr. Eagleson, Missionary in the County of Cumberland.

Mr. Roger Viets, Missionary at Digby.

Mr. Peter Delaroche, Missionary at Manchester, in Chedabucto Bay.

Mr. Thomas Shreve, Missionary at Parrsborough.

Dr. William Walters, Missionary at St. George's, Shelburne.

In Cape Breton, Mr. Ranna Cossitt, Missionary at Sydney.

At that time there were few churches finished in the diocese. There are now over two hundred and thirty. In place of the twelve missions then in existence, there are now 103 parishes and missions distributed in four archdeaconries, and ten deaneries.

In 1787 the church had no institution for the higher education of her children; now she has in the town of Windsor the University of King's College, giving degrees in Divinity, Arts, Engineering, Science, and Law, a Collegiate School, preparatory to the College, and the Church School for Girls at Edgehill, founded within recent years by the Alumni of King's College for the higher education of girls, all of them carried on in the principles of the Church of England. In Prince Edward Island, St. Peter's School, founded by that devoted priest, the Rev. George Hodgson, has done splendid work, and has proved a valuable feeder to King's College.

A brief sketch of the various occupants of the See and the leading features of their episcopates will now be given.

BISHOP CHARLES INGLIS.

The Right Rev. Charles Inglis, D. D., the first Bishop, had previously been rector of Trinity Church, New York, but, in consequence of the American Revolution, he with many other loyal clergy and laity, had been compelled to seek refuge on British soil.

He came to Nova Scotia when there but a few scattered missions outside of Halifax. In the city itself, the good old Dr. Breynton, beloved by his flock for his kindness of heart and his evangelical piety, had charge of St. Paul's Church, guiding and teaching the only considerable congregation in the province. The only other church in Halifax was the quaint little German Church of St. George, to which the Rev. Bernard Houseal, formerly a Lutheran minister at New York, and then an exile for his loyalty, was appointed about this time. Previous to this the little flock of pious German settlers had been in the habit of assembling in their church to hear prayers and a sermon read by the school-master. The Holy Communion was occasionally administered to them, either by Dr. Breynton or by his assistant, Mr. Wood. Houseal was their first regular minister. He himself had gone to England and received episcopal ordination, and his coming to St. George's marked the final step in the gradual process of absorption of the little Evangelical Lutheran congregation into the Anglican Church, the Church which, with so much consideration and with so much kindness, had ministered to their spiritual needs, when they were strangers in a strange land. At Lunenburg, Mr. Money ministered to a good-sized congregation, consisting largely of Germans. The Rev. Wm. Ellis, who was now beginning to feel the weight of his increasing years, had charge of Windsor, Falmouth and Newport, a rich agricultural district, from which not so very long back the Acadians had been expelled. The Church, however, was not remarkably strong in these places, as many of the settlers who took the places of the

dispossessed Acadians, had come from New England and were Independents in religion, and were thus not inclined to be well disposed towards the Established Church. That quaint old Tory parson the well-known Jacob Bailey, often spoken of as "the Frontier Missionary," was in charge of the old established congregation at Annapolis, and also of Granville. Bailey himself had suffered much in the States for his conspicuous loyalty, and his congregation at Annapolis consisted largely of fellow-exiles. Another loyalist refugee, the Rev. John (called James, in error in S. P. G. Reports) Wiswall had charge of an extensive mission, embracing Cornwallis, Horton and Wilmot. Two towns and two strong Church congregations were just being built up, directly as the result of the influx of the loyalists into the country. At Shelburne, numbers of exiles, many of them of good families and men who had occupied prominent positions in their own land, had arrived, and a large and flourishing town was rising. Two parishes were soon formed here—St. George's, under the charge of Dr. Walters, and St. Patrick's, under that of Mr. Rowland, both of these priests being themselves refugees. When Dr. Walters returned to Boston, Mr. Rowland became rector of the two parishes. He was succeeded by his son, who, in his turn was succeeded by the late Dr. White, a son of the loyalist, Gideon White.

At Digby a flourishing settlement of loyalists was being formed where, but a few years before, there had been nothing but the original forest. The settlers here, too, were ministered to by a fellow sufferer for his loyalty, the Rev. Roger Viets. After a long ministry, Mr. Viets was succeeded in the rectorship by his son.

It will be readily seen that the coming of the loyalists brought new life and energy to the yet feeble Church in Nova Scotia, and their influence upon the tone and character of the Church life in the province may still be clearly seen. The Churchmanship of the province, more especially in the

loyalist settlements, has always been marked by an extremely conservative tone, and if anything has been too much of the old Tory church-and-state type to be beneficial to the Church in the province. For some time the Church was established by law in the Province, and the Government helped both in the payment of the clergy, the building of churches and the support of King's College. Coupled with the liberal help of the S. P. G., this probably has exerted an enfeebling effect upon the Church people in the province, and now that outside assistance has been practically entirely withdrawn, its influence has been felt in the straitness of the financial position of the Church, due to the fact that Church people have not in the past been taught to give of their ability towards the maintenance of the ordinances of religion in their midst. There has, too, been rather a tendency to look upon the Church as essentially aristocratic and English in character and this coupled with the fact that Nova Scotia has been but little stirred by the great religious movements of the last century has tended too often to keep the Anglican Church out of touch with the great mass of the people. But the disadvantages which may have resulted have been compensated for by the culture and refinement which has characterized even small Nova Scotia towns.

With the loyalists came large numbers of negroes, many of them slaves. These in many cases had come under the influence of the Church in their old homes in the States, and for a long time the Church in this Province ministered to their spiritual needs. The Baptist doctrines and practices seem, however, to have exerted a peculiar influence over them, and most of them now belong to that denomination. Whilst the Maroons were settled at Preston, the Church did all in her power for their spiritual welfare.

One of the remarkable features of Bishop Charles Inglis' episcopate was the New Light movement, which swept like a torrent over the western part of the province, and at one time threatened to com-

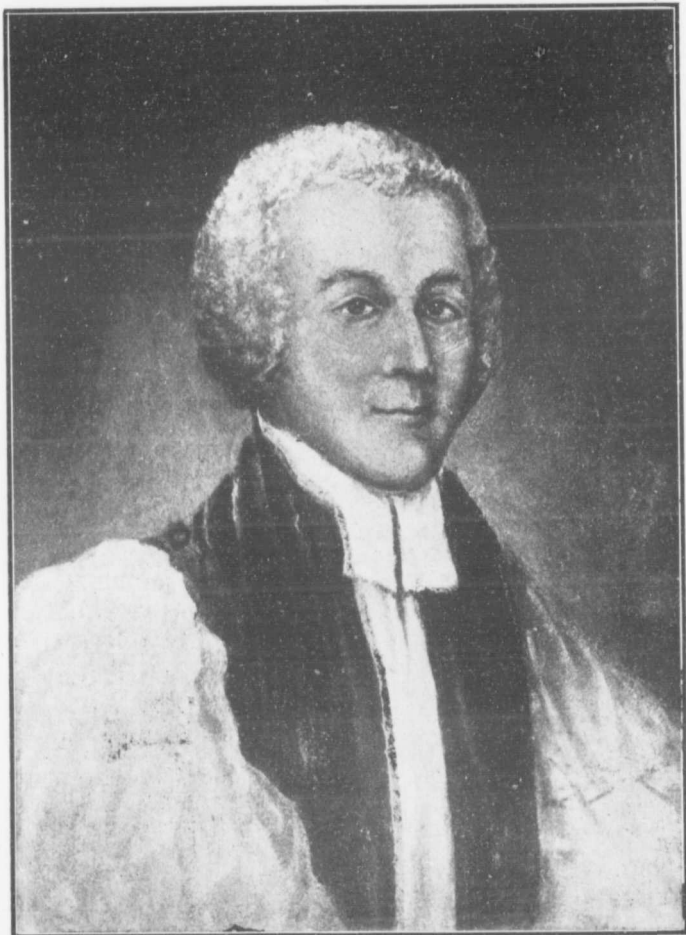
pletely swamp all organized religion in that part of the country. The New Light preachers, laying claim to special inspiration, went every-where calling upon men to leave the existing church organizations, which they regarded as utterly dead, and to form new ones. Their great doctrine seems to have been that of the absolute necessity of a sensible conversion. After a time they adopted Anabaptist principles and these organizations generally became those of the present Baptist community, which is so numerous in the western half of Nova Scotia.

King's College and the Collegiate School owe to a great extent their existence to the far-seeing wisdom of Bishop Charles Inglis. Unfortunately, in spite of his exertions against it, all students were at first required to sign the XXXIX Articles, the authorities deeming that loyalty to the British Government could only be maintained by the strictest loyalty to the British Church. Had more liberal measures prevailed in early days, King's College might today have been the only university in Nova Scotia, instead of the work of higher education being divided, with a consequent loss of efficiency and an increased expense, among four universities. King's College has done, indeed, a splendid work for God and the Church, but unfortunately her history has been the history of a succession of mistakes and concessions which have come too late. The marvel, indeed, is that she has been able to survive it all as well as she has done.

After an episcopate of 29 years, Bishop Charles Inglis died in 1816, and was buried beneath St. Paul's Church.

BISHOP STANSER.

The House of Assembly recommended to the crown the appointment of their chaplain, Dr. Stanser, the rector of St. Paul's, to the vacant See. This was done, but the step was a most unfortunate one. Dr. Stanser was in failing health, and was compelled to return to England almost at once for



THE RIGHT REVEREND CHARLES INGLIS, D.D.,

[Born 1734, Consecrated first Bishop of Nova Scotia at Lambeth Palace Chapel, on August 12th, 1787, by the Most Reverend John Moore, Archbishop of Canterbury and Primate of All England.

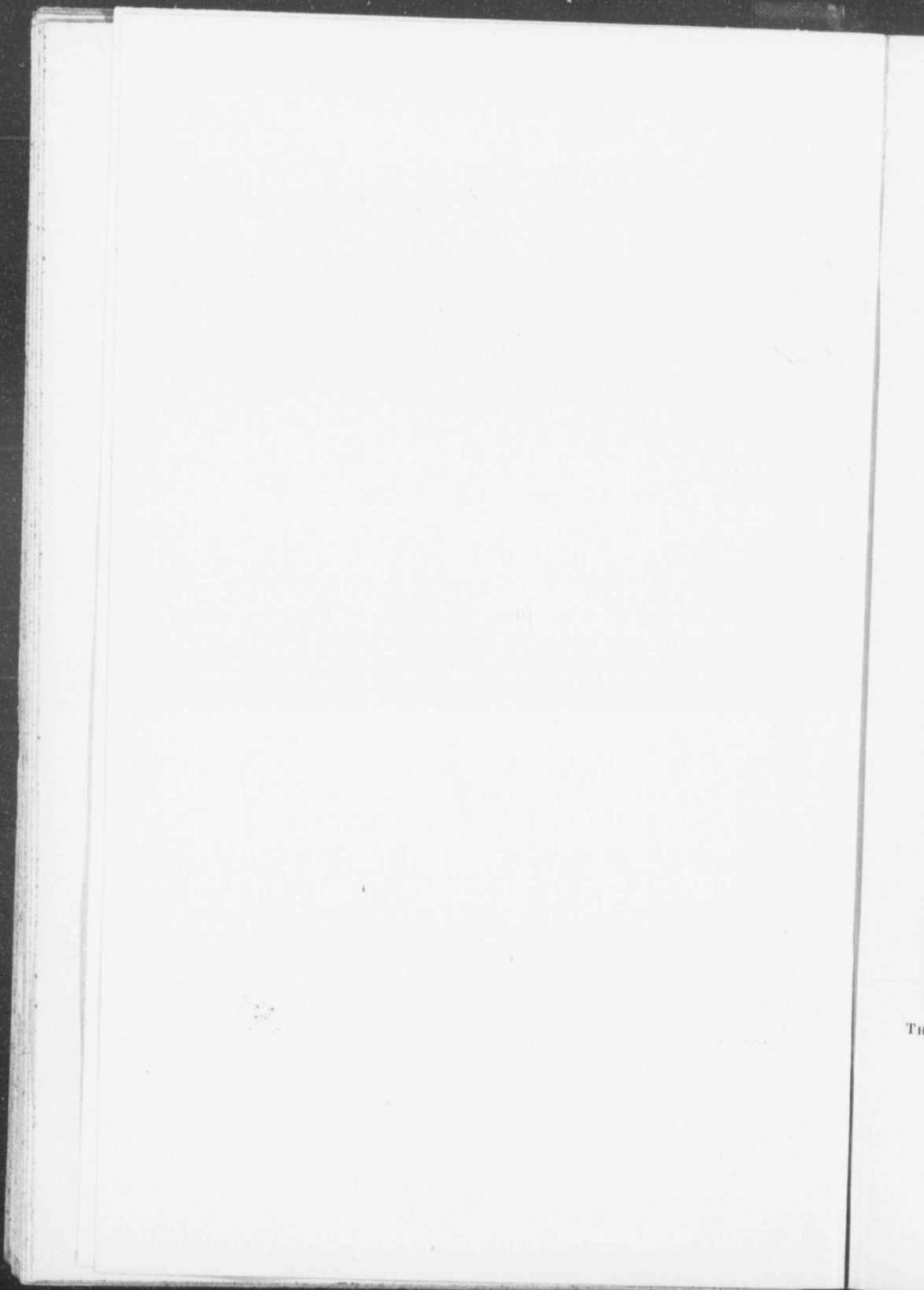
From an oil painting, now in the possession of O. R. Rowley, Esq., of the Bank of British North America, Montreal, by Elizabeth Wildman Ritchie, wife of Thos. Ritchie, and mother of Sir William J. Ritchie, Chief Justice of the Supreme Court of Canada. Mrs. Ritchie died June 15th, 1819.



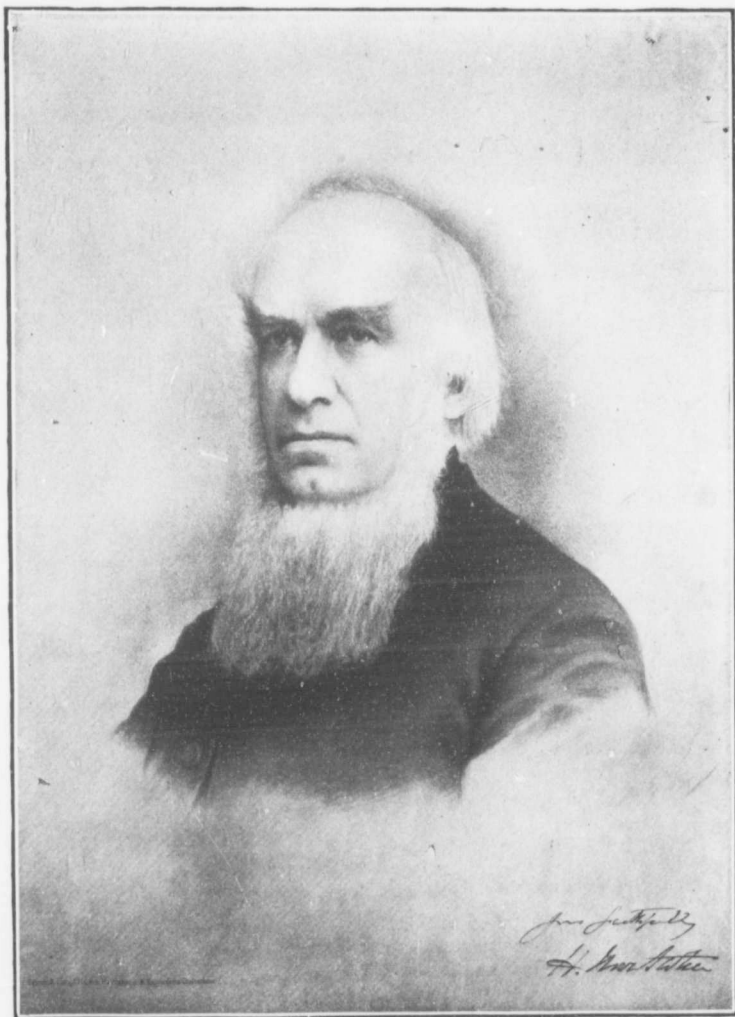


THE RIGHT REVEREND JOHN INGLIS, D.D.,
Third Bishop of Nova Scotia

From an engraving by M. Gauci, after the painting by W. C. Ross



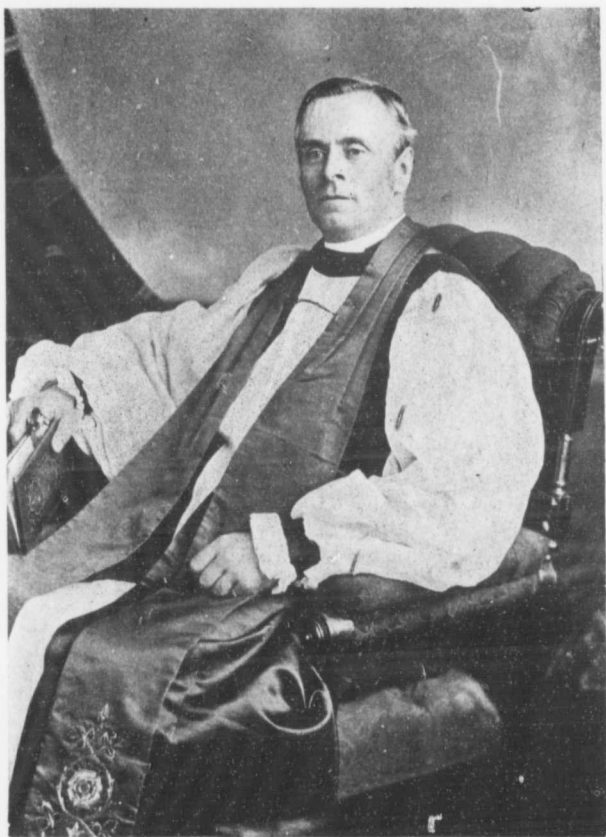
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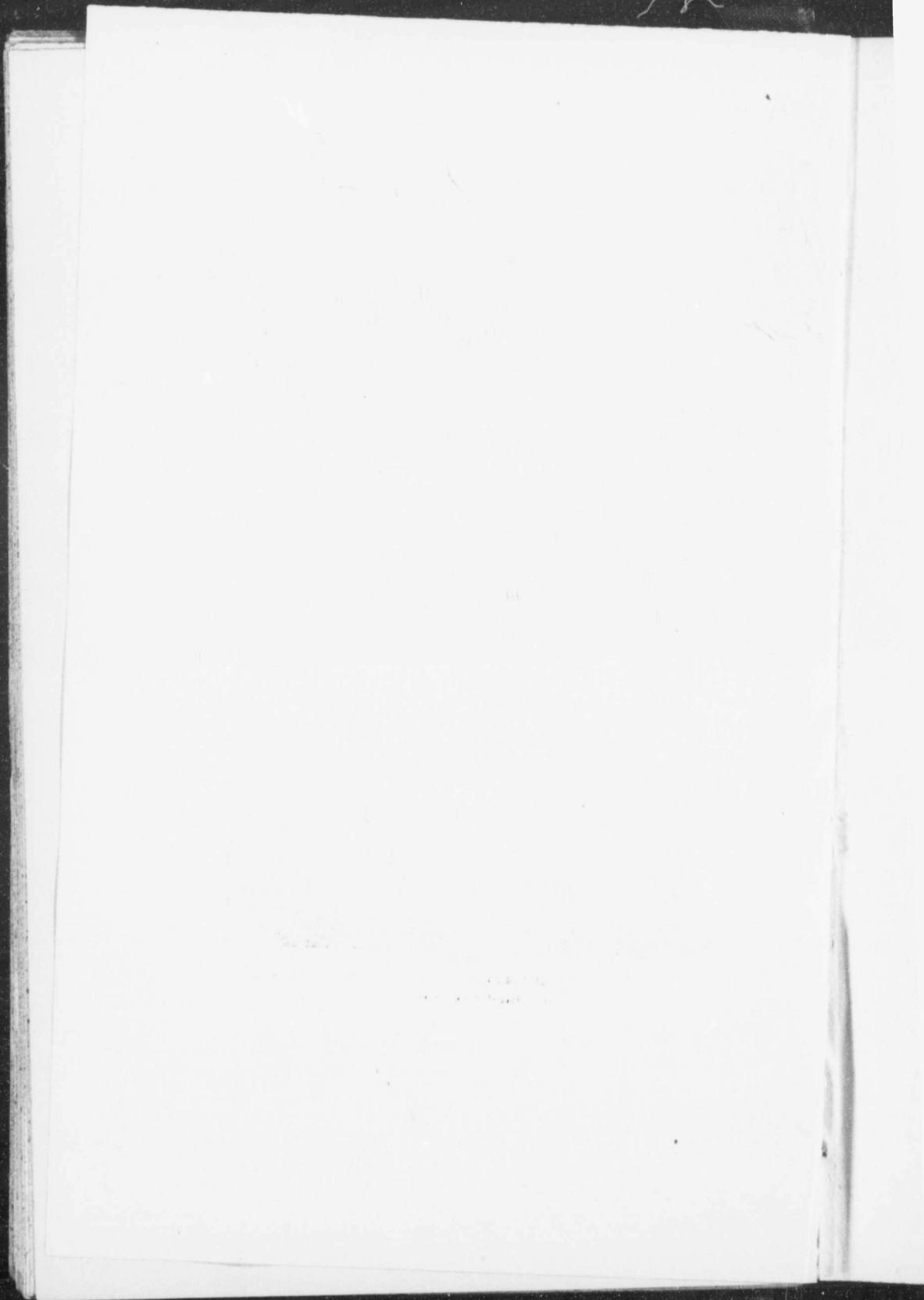
THE RIGHT REV. HIBBERT BINNEY, D.D., Fifth Bishop of Nova Scotia who began the movement for the erection of All Saints Cathedral.

From an engraving at the Church of England Institute, Halifax.





THE RIGHT REVEREND FREDERICK COURTNEY, D.D.,
Fifth Bishop of Nova Scotia.



medical treatment. Though he did not return to Nova Scotia, he did not resign the bishopric till 1824. The diocese was thus practically without a chief pastor for nearly eight years.

Candidates for ordination were compelled to go either to England or Lower Canada. Dr. John Inglis, son of the first bishop, had succeeded Dr. Stanser at St. Paul's, and had also performed the duties of the Bishop's commissary in the province. Upon Dr. Stanser's resignation he was consecrated third Bishop.

BISHOP JOHN INGLIS.

Bishop John Inglis arrived at Halifax in the autumn of 1825, and at once set to work in his diocese. Educated at the Collegiate School, Windsor and at King's College in its pre-charter days, having held the extensive mission of Aylesford, and then the rectorship of the largest and most important parish in the diocese, he was in full sympathy and accord with Nova Scotian life and manners, and he knew probably as well as any man living the varied needs of his vast diocese. He was of courtly manners, of an imposing presence, and well read. Consequently his episcopate was a remarkably fruitful one, and resulted in tremendous gains to the church in the diocese. The Bishop at once saw the need for better organization and set to work to remedy the deficiency. Four Archdeacons were at once appointed, viz., for Nova Scotia, New Brunswick, Newfoundland and Bermuda.

During his first visitation (1826), he visited not only Nova Scotia, but New Brunswick, Prince Edward Island, Cape Breton and the Bermudas, travelling over 5000 miles by land and sea, and confirmed 4367 persons, consecrated 44 churches, and arranged for the erection of many more. Of his clergy he wrote, "They are respected and beloved, zealous in their labours, exemplary in their lives, and entirely devoted to the duties of that sacred profession which they adorn."

In 1828 there were reported to be only 1060

communicants in the Province of Nova Scotia (no returns, however, from 10 missions). In 1829 there were 20 clergy and 52 school masters and catechists in the present diocese of Nova Scotia.

The fishing settlements to the east of Halifax were still almost spiritually destitute. The Rev. J. Burnyeat, who afterwards laid the foundations of the now large and flourishing parish of Truro, was the first to attempt a systematic visit along the S. E. shore. This was in 1821, but as late as 1831 there was not one resident minister of the Gospel for over 100 miles east of Halifax. Professor Stevenson of King's College, did much excellent work in this district by acting as travelling missionary during the summer months.

In 1837 a Diocesan Church Society was started to raise funds for the following purposes: The supply of books and tracts and missionary visits to destitute settlements, upholding the College at Windsor, assisting poor divinity students, aid to Sunday and other schools, encouragements in the instruction and training of respectable teachers, and the assistance to the erection or enlargement of churches or chapels. Dr. Akins thus writes of the period from 1825-1838: "It was evidently characterized by rapid strides in the progress of the Church throughout the whole diocese, the clergy in five years had been nearly doubled, vacant missions filled up, new ones established, congregations organized and churches built and in progress in every direction. The Bishop appears to have been indefatigable in his visitations and the reports sent in by many of the missionaries exhibit such minute and satisfactory details as could only be obtained in a faithful discharge of their duty."

Meanwhile, however, the temporalities of the Church were being attacked on every side, and the Church consequently thrown much more upon her own resources. In 1833 it was proposed to withdraw all state aid from the Church in North America. The S. P. G., however, and the local authorities succeeded in securing the payment for

life of three-fourths of their original salaries to all missionaries employed before 1833. Soon after this the glebe and school lands in Prince Edward Island were confiscated, the school lands in Nova Scotia applied to general educational purposes, and the government grant taken from King's College. An attempt made to suppress the College altogether was fortunately unsuccessful.

Meanwhile church work in the diocese was still prospering. In 1841 the Bishop could write: "In the last fifteen years it has been my happiness to consecrate 118 churches and chapels. Many more are in progress."

In 1845 the diocese of Nova Scotia was reduced to its present size by the formation of the See of Fredericton. At a visitation held at Halifax in 1846 there were upwards of 30 clergy present, most of whom had been ordained by the Bishop, 26 of whom had been educated at King's College. There were at the time 58 clergy in the diocese, and the number of communicants is given as 3238.

In 1849 whilst on a visit to Mahone Bay the Bishop was stricken down with fever, from which he never fully recovered. Returning to England he died at London on October 27th, 1850. With his death the liberal grant of £2,000 from the home government towards the bishop's stipend ceased.

BISHOP BINNEY.

In 1851 the Rev. Hibbert Binney was consecrated at Lambeth the fourth Bishop of Nova Scotia. Although a native of Cape Breton, he had been educated in England at King's College, London, and Worcester College, Oxford. At Oxford he took honors in both classics and mathematics and was made a Fellow and Tutor in Mathematics at his college. He was a splendid scholar and an admirable organizer. In full sympathy with the Tractarian movement, his views diverged widely from those of the majority of Nova Scotian churchmen, and at first he encountered much opposition; yet he lived to see his views in the main triumphant in the

diocese. During his episcopate the number of churches greatly increased, and the newer churches were conspicuous for their more fitting and churchly style of architecture. Largely through his influence the tone of the churchmanship was greatly raised.

The Bishop was unremitting in his labors, visiting every part of the diocese. He gave the greatest attention to the improvement of the financial condition of his see. A Church Endowment Fund of £30,000 to assist in the support of clergy in the poorer parishes was raised. The Widows and Orphans of the Clergy and the Superannuation Funds were also started. The income of the Diocesan Church Society, which on his arrival in the diocese was less than \$4,000 a year, was raised to nearly \$10,000 at the date of his death. He did much, too, for King's College. One of his favorite schemes was the erection of a fitting Cathedral Church for the diocese.

In 1865 the Dean and Chapter were constituted under a royal mandate from Queen Victoria, dated April 11th. The Robie street site was given by Judge Bliss, the Bishop's father-in-law, and the Bishop and his family contributed largely to the building fund. Preparations of an elaborate nature for the celebration of the Centenary of the diocese were under way, when the Bishop died suddenly in New York, April 30th, 1887.

In 1872 a Church Lay Association was organized at Halifax, and the following years its scope was enlarged, and it became the Church of England Institute, which has since played a considerable part in the Church life of the city and diocese. Bishop Binney was instrumental in establishing a Diocesan Synod. His wishes in this respect were at first bitterly opposed, but he lived to win the battle in this case, as in many others, and to-day Churchmen of all schools of thought recognize the value of a Synod, in which bishop, clergy and laity may meet altogether to discuss the plans necessary for the well-being of the diocese. During his episcopate

the number of clergy in the diocese increased from sixty to over a hundred.

Bishop Courtney, his successor, thus ably described his character and work in his first address to the Diocesan Synod: "Bishop Binney came at an eventful and interesting time—of little more than canonical age to be consecrated, in sympathy with the revived ideas of churchmanship, deeply impressed with the importance of grafting them upon the church life of the diocese, with the prospect of a long life in which he might see of the travail of his soul and be satisfied,' what wonder is it that he found his task a hard and difficult one? That he succeeded so far, that he made for himself a name and reputation, that to those who know him best he was a loving and tender friend, ready at all time with sympathy and generous help, that the longer any one was associated with him, the more he was respected, and his character revered, must be to those who must mourn his loss a deep satisfaction and an enduring comfort."

The corner stone of the Cathedral was laid on August 12th, 1887, by Bishop Medley, Metropolitan of Canada.

BISHOP COURTNEY.

The Right Reverend Frederick Courtney, the fifth Bishop, was the first to be consecrated in Canada. His consecration took place on St. Mark's day, 1888, the consecrating bishops being the Metropolitan (Bishop Medley of Fredericton), the Bishop of Ontario, the Bishop of Quebec, the Bishop of Maine, and the Bishop-Coadjutor of Fredericton. A brilliant orator, a sincere friend, a genial companion, and a broad and liberal thinker, he did much to help on the work of softening the bitterness of party, which at one time threatened to do so much harm in the diocese. Of late years strong party feeling has been conspicuous by its absence. The Tractarian movement reached the province sufficiently to raise the tone of the churchmanship, to improve the church buildings, and to produce more dignified and seemly services. The need to-day would seem

to be for a somewhat broader and more comprehensive view of many of the great questions of the day. The tendency of thought in a diocese like Nova Scotia, far removed from great centres of mental activity, if not carefully watched, is inevitably to become narrow. Fortunately, both High and Low Churchmen in the diocese are beginning more and more to appreciate and value the good qualities of and the excellent work done by those who differ from them in theological views.

In 1889 the Church of England Institute had completed and occupied its present building. Another leading feature of this period was the establishment of Edgehill, the Church School for Girls at Windsor, which, largely owing to the untiring zeal and sound common sense of the late Dr. H. V. Hind, its managing director, has done so much for the training of the daughters of Church people.

In 1904 Bishop Courtney, who found the stress of working so large a diocese too great a physical strain, resigned and became rector of St. James Church, New York.

BISHOP WORRELL.

The present Bishop, the Right Reverend Clarendon Lamb Worrell, was consecrated on St. Luke's Day, 1904 in Christ Church Cathedral, Montreal, by Archbishop Bond, assisted by the Archbishop of Rupertsland, and the Bishops of Toronto, Quebec, Algoma, Ontario, Montreal and the Philippine Islands. His episcopate promises to be one of the most fruitful in the history of the diocese.

The establishment of the Diocesan Mission Board, the erection of the magnificent Cathedral of All Saints, the cornerstone of which was relaid by Bishop Worrell at the new site on Oct. 20th, 1908, and the Bicentenary Celebration and Canadian Church Congress of this year (1910) are three great achievements that already stand to his credit. With health and strength and the loyal cooperation of his clergy and people, Bishop Worrell's episcopate should see yet greater work for the cause of God and the Church in Great Britain's oldest colonial diocese.

CHAPTER III.

A Brief History of King's College.

BY REV. CANON VROOM, D. D.



ING'S COLLEGE is the oldest university in the British Colonies, and, with the exception of the French foundation of Laval, is the oldest college in Canada. Its establishment was the work of British Loyalists, chiefly from the State of New York, after the close of the war of the Revolution. Of these some 18,000 settled in Nova Scotia. As early as March 1783 a meeting of Loyalists was held in New York and "A Plan of Religious and Literary Institution for the Province of Nova Scotia" was drawn up and forwarded to the colonial secretary; and when Dr. Charles Inglis, who had formerly been rector of Trinity Church, New York, was consecrated Bishop of Nova Scotia in 1787, one of his first cares was to carry the scheme into effect.

First a grant was obtained from the Provincial Legislature for an Academy at Windsor. This Academy (now known as the Collegiate School) was opened 1st Nov. 1788, and the following year an Act was passed for "the permanent establishment and effectual support of a College at Windsor," and the sum of £400 sterling *per annum* granted towards its maintenance. Under this Act the College was opened in 1790 in temporary quarters, and the erection of a building was begun the following year, the foundation stone being laid by Governor Parr.

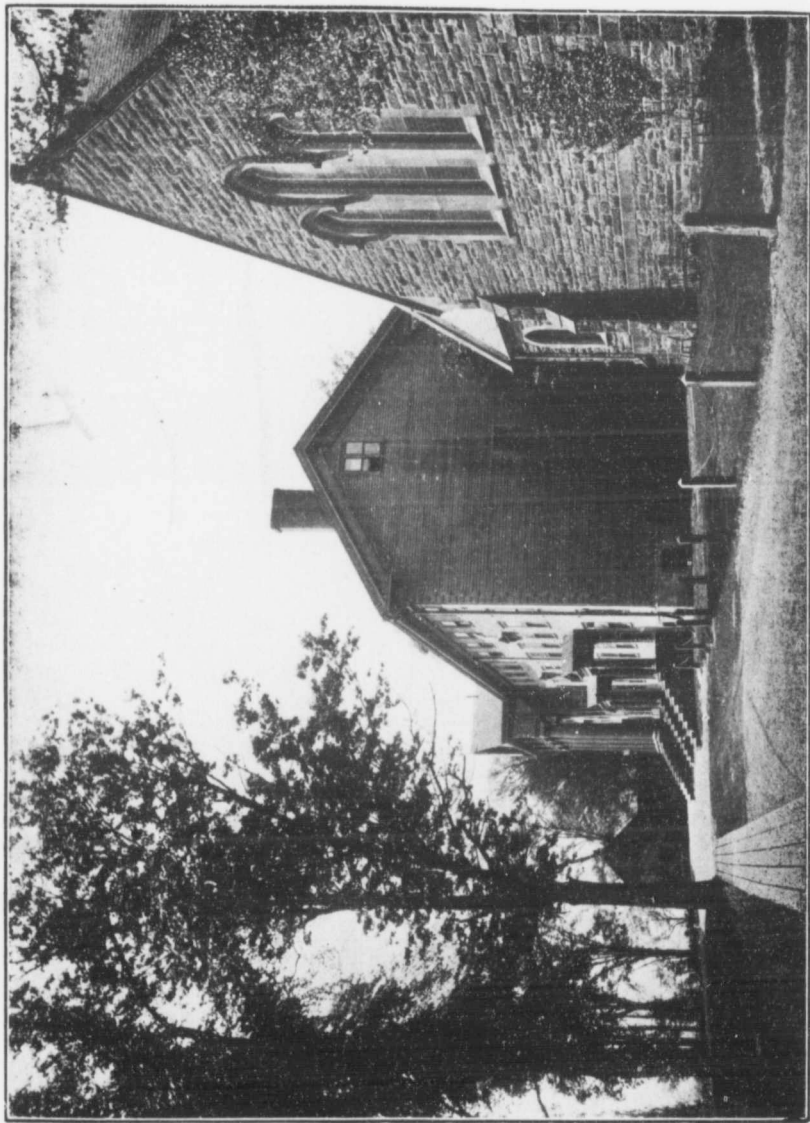
There was no classic grace about the building as it first stood a conspicuous object on the hill-top. It had a high and unbroken front over 200 feet long. It was built of wood, but afterwards "nogged" with stone, so that its walls are solid. Its present pitched roof and Ionic columns were added in 1854. The president's quarters were in the western bay,

and at the opposite end was the Commons Hall, which also served as chapel, lecture-room and Convocation Hall.

The first President of the College was Rev. Wm. Cochran, a graduate of Trinity College, Dublin, who had been professor of Greek and Latin in King's (now Columbia) College, New York, but who, on account of his Loyalist sympathies, resigned and came to Nova Scotia in 1788.

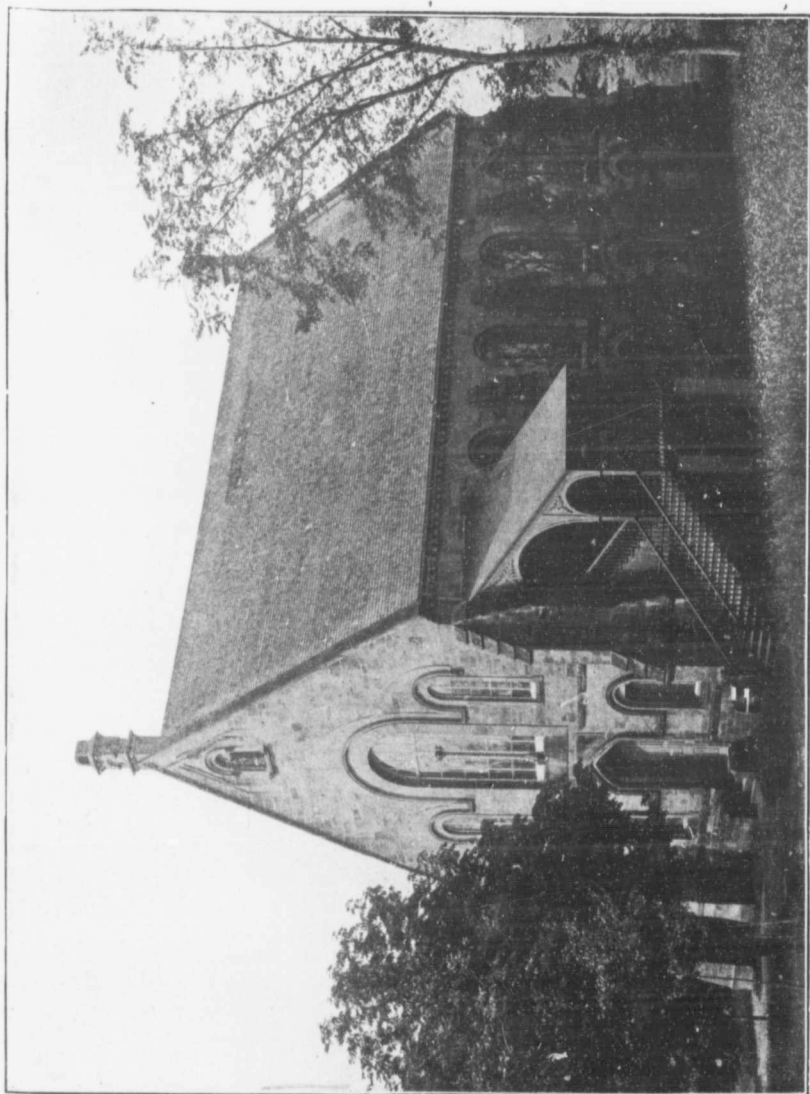
No matricula was kept in the days before the Charter, but several of the students of that period rose to prominence. Of these were John Inglis, third Bishop of Nova Scotia, James Stuart, Attorney General of Lower Canada and his brother Ven. G. O'Kill Stuart, Archdeacon of Upper Canada, Sir James Cochran, Chief Justice of Gibraltar, and Rev. B. G. Gray, Rector of Trinity Church, St. John.

A Royal Charter was given by George III in 1802, in which the College was to be "the Mother of a University for the education and instruction of youth and students in Arts and Faculties, to continue forever and to be called *King's College*." The Charter was accompanied by an imperial grant of £1,000 a year, which was continued until 1834. The Board of Governors under the Charter was a political body, consisting of the Governor and Commander-in-chief, the Lieut. Governor, the Bishop and six members of the Government. A committee of three was appointed to frame Statutes, consisting of the Bishop, Chief Justice Blowers and Sir Alexander Croke, Judge of Vice-Admiralty, of whom, the two last were uncompromising Tories, and by their insistence upon the Oxford model in the matter of religious tests, inflicted a lasting injury upon the College which almost effected its ruin. All students were required to sign the thirty-nine Articles on matriculation. To this the Bishop strenuously objected, and sent a protest to the Archbishop of Canterbury, who, under the Charter, was Patron of the College. The Archbishop compromised by withdrawing the test for matriculation,

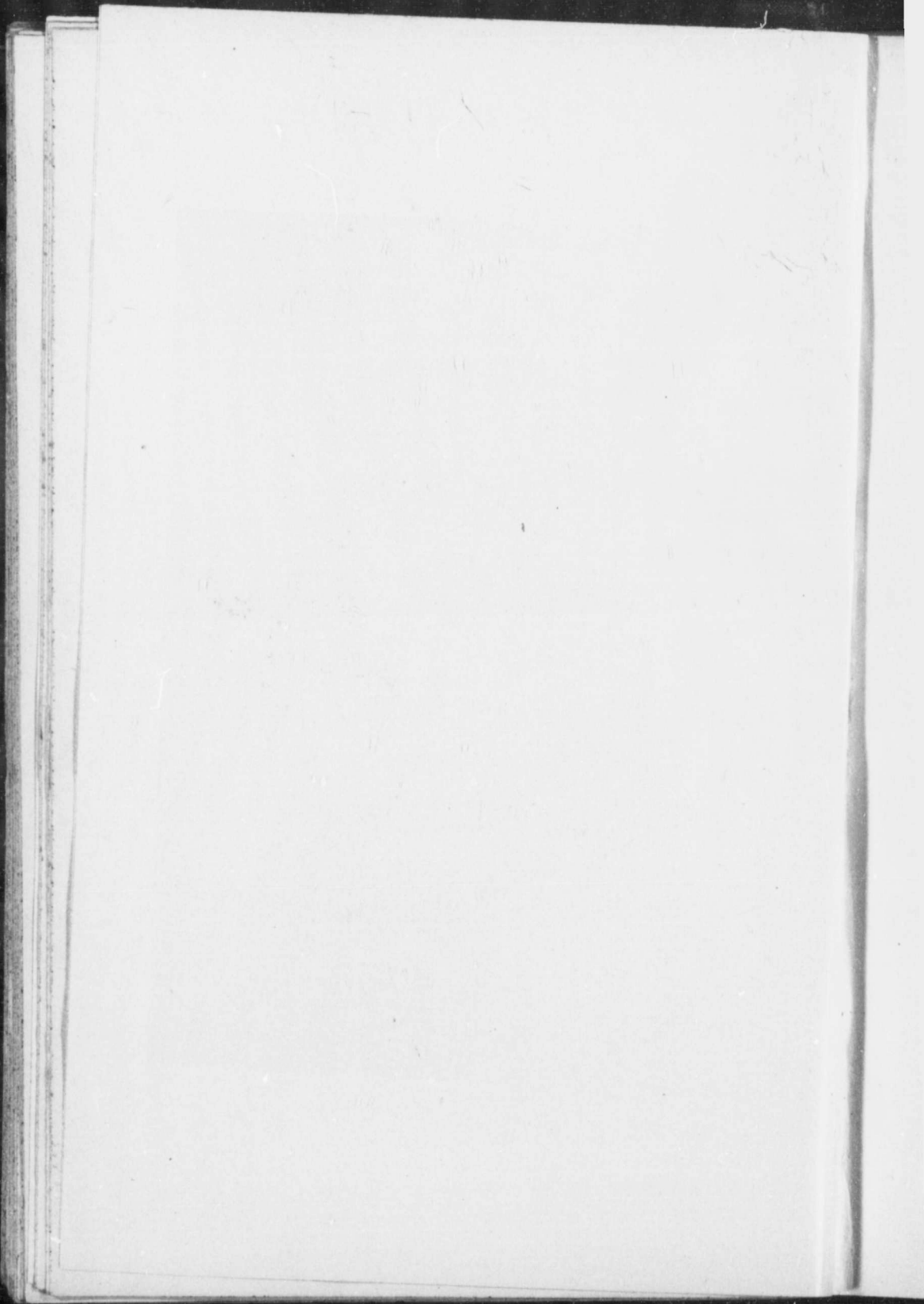


King's College, Windsor, Nova Scotia, the oldest Colonial University in the British Empire.





The Convocation Hall, King's College, Windsor, N. S.



but requiring it of all those who were admitted to degrees! Instead of at once publishing this amendment the Governors kept the matter quiet, and Lord Dalhousie, who became Governor of the Province in 1816, seems not to have heard of it until after he had arranged for the establishment of another college in Halifax. The religious tests were finally removed in 1829.

In spite of repeated attempts to secularize it, the college retained its connection with the Church of England. Of the three King's Colleges at Windsor, Fredericton and Toronto, it is the only one which has maintained its original status, the others having relinquished their charter and ceased to be church colleges.

After the loss of the imperial grant, the college fell upon evil days and was only saved by the action of its own sons. A meeting of its alumni was held in 1846, and it was determined to form an association for furthering the interests of the college, and the following year a Provincial Act was passed incorporating "the Alumni of King's College, Windsor," and through their efforts the political board was abolished by the Act of 1854 and a new board was constituted, elected for the most part by the Alumni.

The progress of the College was rapid under the new regime. New professorships were established. The number of students increased. A beautiful stone Library and Convocation Hall was erected in 1861 and a chapel in 1877.

The Library of the College is an exceedingly valuable one and rich in bibliographical treasures. In 1799 Mr. John Inglis was sent to England to purchase books and obtain benefactions, and he brought back 840 volumes, including gifts from the University of Oxford, and the trustees of the British Museum and from private individuals. Since that time it has received many valuable legacies and gifts, the most notable of which are those of Dr. Thomas B. Akins, the greatest book-collector of the Province, Rev. Dr. McCawley, for many years

President of the College, Rev. Geo. W. Hodgson, and Rev. Edward Ansell. There are no less than eighteen volumes from the celebrated Aldine Press, twenty Elzevirs, sixteen from the press of the Stephens. The Coberger Bible of 1475 is perhaps the only copy on the Continent. The Boydell Editions of Shakespeare and Milton are very rare, as are also the black-letter edition of Chaucer of 1687 and an *editio princeps* of Milton's Paradise Lost. The publications of the Record Commission, in eighty-four volumes, presented in 1835, are probably the only ones in Canada.

The Arts course at King's College will compare favorably with that of any other College in Canada, and students in Science receive a thorough training for the first two years of the Technical College at Halifax, while the Divinity course prepares students for the Bishop's examinations and for the First B. D. Examination under the Canon of the Provincial Synod of Canada.

The teaching staff of the College consists of a President, who is also Professor of Philosophy, and eight other resident Professors, and several lecturers. The expenses of a student are less than those of any good boarding school, and there are numerous prizes and scholarships open to competition, which enable their holders to pass through College with very little outlay. The rooms are large and heated with hot water, and where two men have a common study, each has his own bed-room. Students in residence have all their meals in common, and their common life in College with its broadening and humanizing influences is reckoned as an important feature of their education.

The needs of the College still are great, owing to the shrinkage of income from endowments and the increased expenditure involved in the development necessitated by the educational demands of the day; but, both for what it has done in the hundred and twenty years that are past, and for what it is doing to-day, it has claims upon the people of the Maritime Provinces which cannot be justly ignored.

CHAPTER IV.

The first Anglican Service and the Early Days at Annapolis Royal.



WITHOUT a doubt the first service held in Canada, according to the use of the Church of England must have been at the ancient town of Annapolis Royal, formerly known as Port Royal. Doubtless the first ministers of religion to visit the beautiful shores of Annapolis Basin were the Roman Catholic priest and the Huguenot minister brought by DeMonts in 1604, whose theological disputes during the voyage seem to have entertained, if they did not edify the celebrated Champlain, who formed one of the party. Port Royal was founded as far back as 1605 and is thus the oldest town in America, except St. Augustine in Florida. The spiritual welfare of the early French colonists and the natives was looked after by Jesuit missionaries, and we read that on St. John Baptist's Day in June, 1610, the priest La Flèche baptized on the shores of the basin twenty-one Indian converts to the faith, and then to the reverent wonderment of the natives, solemnly chanted a Te Deum of thanksgiving.

During the next hundred years Nova Scotia changed owners several times. Port Royal finally fell in to the hands of the English early in October of the year 1710, when Monsieur de Subercase surrendered the fort to the expedition under Colonel Francis Nicholson. The place was now called Annapolis Royal in honor of Queen Anne, and we learn from Colonel Nicholson's journal that on "Tuesday, the 10th (October, 1710) was solemnized a day of Thanksgiving for the success of her Majesty's Arms in reducing Port Royal, etc., being so appointed by

the General. After divine service which was performed in the Chapel by the Reverend Mr. John Harrison, Chaplain to Commodore Martin (and now left Chaplain to the garrison by commission from the General) a sermon was preached by the Reverend Mr. Samuel Hesker, Chaplain to the Hon. Col. Reading's Marines." This is the first account we have of any service of the Church of England in Nova Scotia.

The order appointing the Rev. John Harrison chaplain at Annapolis Royal now in the possession of the Society for the Propagation of the Gospel, bears date October 11th, 1710, and reads as follows:

"It having been thought necessary to have a chaplain in Annapolis Royal, the Council of War have thought fit, upon the recommendation of Mr. Commodore Martin, to appoint John Harrison, Clerk, to the station, and a commission is ordered him accordingly.

At a Council of War at Annapolis Royal, October 11th, 1710."

(Sgd.) FRANCIS NICHOLSON.

One of Mr. Harrison's earliest official acts was the marriage of Magdelaine Maissonat, one of the original inhabitants to William Winniett, a French Protestant, one of the captors of Port Royal and an officer of the fort. He also baptised two children of the Winniett family on March 20th, 1812. One of the direct descendants of this marriage was the celebrated Sir William Winniett, for some time governor of the Gold Coast of Africa.

The attention of the venerable Society for the Propagation of the Gospel seems to have been soon directed towards the recently conquered province, for at the annual meeting of the Society held on February 20th, 1712, it was resolved that the Honorable General Francis Nicholson then starting for America, Her Majesty's Governor of Nova Scotia or Acadie, and of Annapolis Royal, within the same

province and also commander of all Her Majesty's forces there and in Newfoundland in America; "should be requested to take cognizance of and make enquiry concerning all the Society's missionaries, school-masters and catechists as also of the churches, glebes, parsonage houses and libraries sent by the Society in the plantations within the verge of his commission (as a person who has deserved well of the Society in his several stations, for his love to the ministry and for his laying the foundations of churches). Accordingly a deputation has been given him under the common seal of the Society, for the purposes mentioned, with a salvo to the Queen's prerogative and the jurisdiction of the Lord Bishop of London." When Nicholson was made governor of Nova Scotia, the Society had less than twenty missionaries and less than six schoolmasters in the whole of North America.

The Chapel where the thanksgiving service referred to in Nicholson's journal was held, was the French Chapel within the fort. In 1708 Governor Subercase erected inside the fort a substantial building, eighty feet long by thirty-three in width, one half of which was to be fitted up as a Chapel and the remainder to become lodgings for the almoner, the surgeon, the judge and the commissary. In 1713 Rev. John Harrison described this as "a handsome Chapel," and this undoubtedly was the building in which the first Anglican service in Canada took place, the historic service to be commemorated two hundred years later by the opening of All Saints Cathedral at Halifax, the see city of the oldest colonial diocese in the British Empire.

In addition to supplying the spiritual wants of the garrison, Mr. Harrison also ministered to the English and such of the New England residents of Annapolis as were attached to the Church.

On November 7th, 1713, he obtained leave of absence "to go to Boston on his own affairs" from

Lieut-Governor Caulfield. The following certificate to him for leave of absence will show that during his residence at Annapolis he had faithfully discharged his ministerial duties.

"We, under subscribers, the Governor, Lieut-Governor, and others, the Commissioned Officers of Her Majesty's Garrison of Annapolis Royal in Nova Scotia, in America, think ourselves in justice bound to certify to all whom it may concern, that the Rev. Mr. John Harrison, Chaplain to this Her Majesty's Garrison, for above these three years last past, hath performed this office and duty as chaplain of this Garrison with all possible care, diligence and application.

Sam: Vetch, Gov'r.

Thos: Caulfield. Lt-Gov'r.

(and by all other officers of the garrison.)

Whilst at Boston he was still mindful of the Church's interest at Annapolis. The following letter which as being the only one of Mr. Harrison's that I have come across, I give in full, will illustrate this point,

"TO HIS EXCELLENCY FRANCIS NICHOLSON ESQ.
ETC.

The Memorial of Mr. John Harrison, etc. May it please your Excellency :

That whereas, your Memorialist has been chaplain to Her Majesty's Garrison of Annapolis Royal, since that place has been reduced to the English Government by your successful conduct, he thinks it his duty to acquaint your Excellency with the state of the Church there, and to beg Your Excellency's favor in asserting the rights of it. The Most Christian King hath built a handsome chapel in the Fort of Port Royal whilst it was in the possession of the French, and having endowed it with two acres and a half of glebe land, situated in the lower town, for the benefit of the Missionary of the Order of St. Francis as appears by an authentic

deed for that purpose, I humbly conceive that though the property be altered, yet both the church and the land belonging to it should still be applied to pious uses. It is my humble request to Your Excellency that you would be pleased to order the Barracks to be removed out of the chappell, which has been encumbered with them during the late war, by reason of the want of room and other conveniences for the soldiers' lodgings. Upon this occasion likewise I cannot omit informing Your Excellency of a house that was lately built upon the church land by Capt. John Adams, Sir Charles Hobby's agent, contrary to an express warning given him by me before two witnesses. The house is now in Sir Charles Hobby's possession, and a considerable quantity of the land has suffered much damage by digging of clay to make bricks for building and other uses by the said Mr. Adams. Your Excellency being no less eminent for your piety and love of religion than for your prudent administrations of civil affairs, I do not doubt but that you will take care to do justice in this matter, and I beg leave to subscribe myself with humility etc.

Jno. Harrison."

Boston, Nov. 23rd, 1713.

Two title-deeds executed before "John Chrysostome Loppinot, Councillor, King's Attorney, and Notary Royal of Acadie," accompany the memorial. The first bears date 25th November, 1699, and is from "Anthony Hebert, inhabitant of Port Royal" to "M. Claude Le Bastien de Villieu, Knight, Lord of the Manor of Aubinettes." The second is dated 3rd of December and is from Claude Le Bastien de Villieu and his spouse to "M. James Francis De Brouillan, Lord of the Manor of Brouillan and other places, knight of the Military Order of Saint Louis, Governor of the Province of Acady, named for Syndick of the Mission of the Order of Recollects of Acady by the Father Patrick René, Superior of

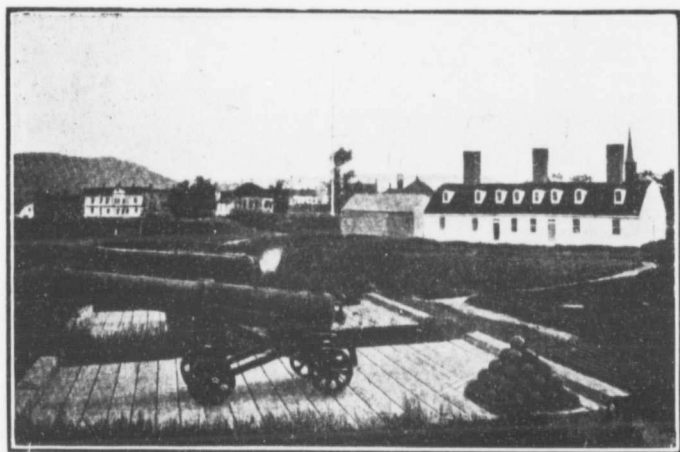
the Missionaries Recollect in Acady and Vicar-General of the said country."

Judge Savary has pointed out that "Mr. Harrison was mistaken in supposing that this piece of land was acquired for the endowment of the chapel in the fort. It had been purchased before that chapel was built or contemplated, and evidently by way of enlarging the glebe already enjoyed by the Recollets, and for the purpose of completing the title to the church standing on it, a building belonging to de Villieu, which they had adapted to the purposes of a church and were then using. The whole French glebe was formally made over by the Crown to the Church of England at the instance of Mr. Harrison in 1732."

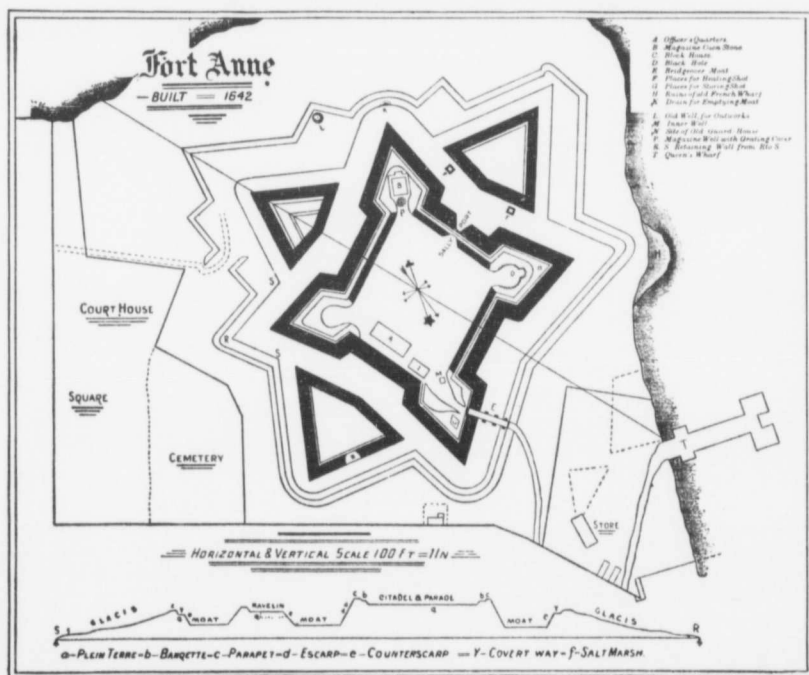
In the year 1720 Mr. Harrison was chosen by Governor Phillips as one of the first councillors of the Province. This council included the famous Paul Mascarene. Most of them took the prescribed oaths on the 6th of May, 1720.

In 1724 the name of the Rev. Robert Cuthbert, appears as chaplain at Annapolis. Mr. Cuthbert does not appear to have behaved in the exemplary way in which Mr. Harrison did and in 1728 "was suspended from the exercise of his functions."

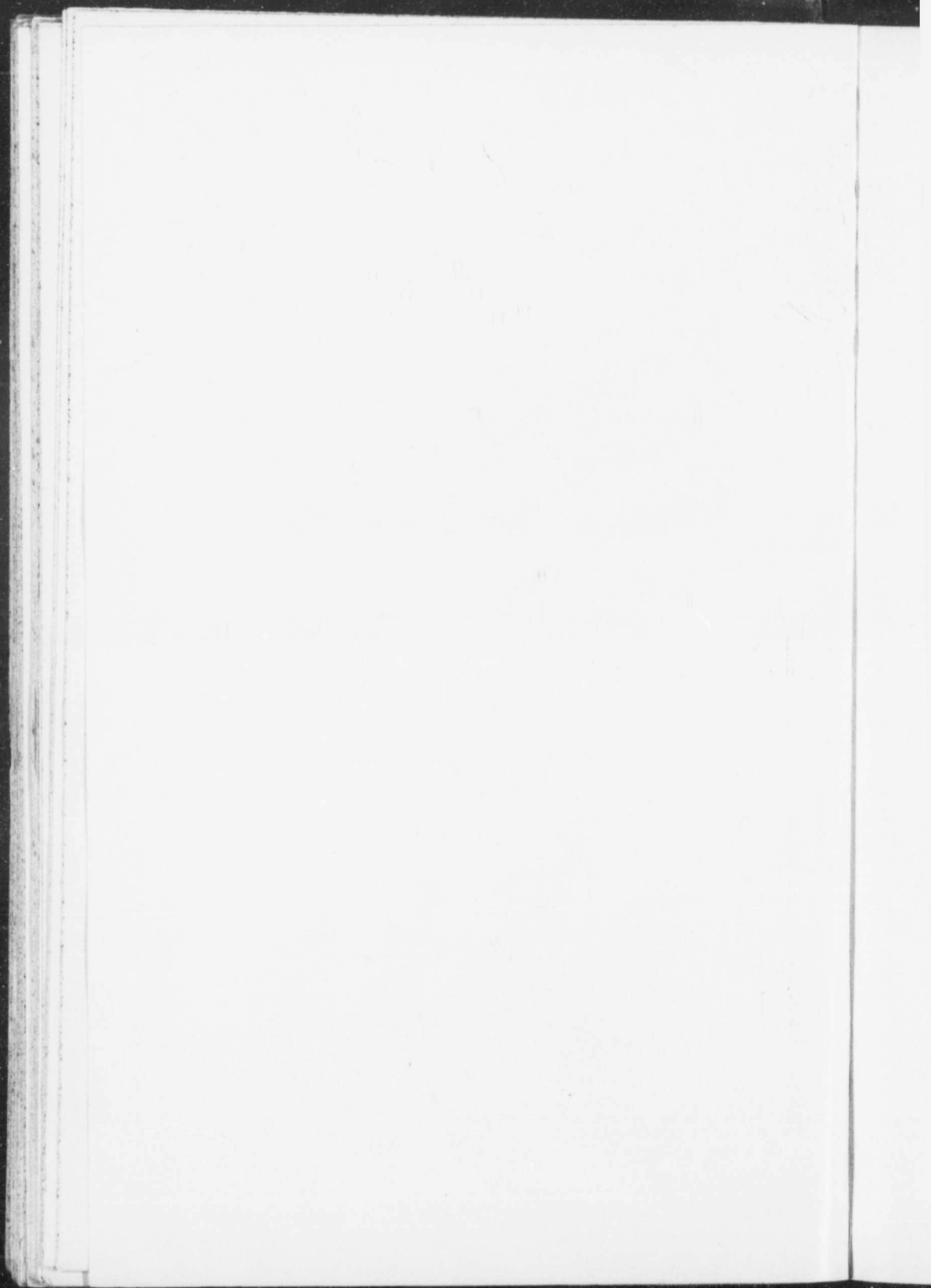
The next chaplain was probably the Reverend Richard Watts. He also has the honor of being the first schoolmaster mentioned as teaching in Nova Scotia. His name appears regularly in the reports of the S. P. G. from 1729-1738 as school-master at Annapolis, with a salary of ten pounds a year. In 1730 he was one of the sixteen witnesses to the oath of allegiance subscribed by 227 French inhabitants of the Annapolis River, his name coming next to that of "R. C. de Breslay, pretre missionnaire, curé," and being given as "Rich. Watts cler's". On July 20th, 1732, he applied for a grant of land, which was given him by a deed dated Sept. 19th, 1733. It seems probable that Harrison retained office for some time as senior chaplain, for on Nov. 23rd, 1732, he received from Governor Armstrong a grant of nearly five



The Old Fort at Annapolis Royal, the scene of the historic first service in Canada according to the English use, October 10th, old style, 1710.



A Plan of the Fort at Port Royal, Acadie, now Annapolis Royal, Nova Scotia.

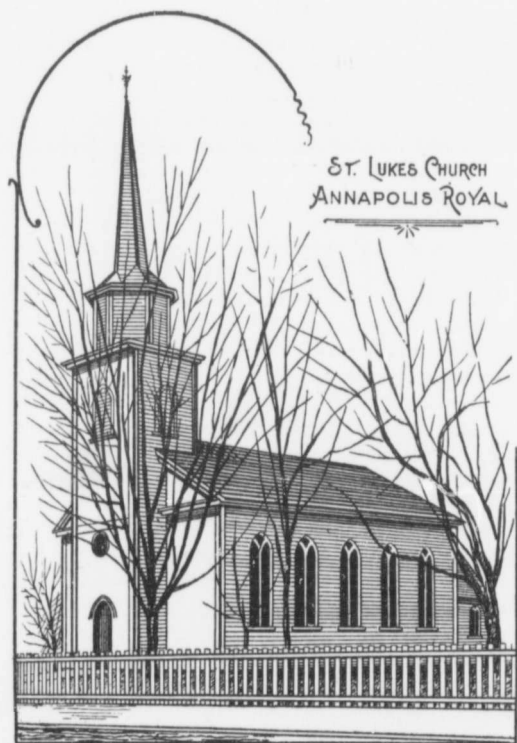


acres of land. It was granted free of quit rent as glebe land, for the chaplain or "if a parish be established," for the parish minister. The rector of Annapolis now draws no inconsiderable part of his income from this source.

Mr. Watts was indefatigable in his labors for the children of the Church. At Easter 1728 he is said to have opened what was practically a Sunday School. He taught every day some fifty children. He also built a school-house at his own expense for the good of the public in the town of Annapolis, and appointed it by deed for that use "forever." That such a building ever existed is now but a fast fading tradition. Watts seems to have left Annapolis about the year 1738. The Reverend George Pigott, at Marblehead, Massachusetts, writes on August 8th, 1737, that he had procured Mr. Watts to officiate at his church, so that he could go to Providence to administer the Lord's Supper; and on September 27th, 1738, Mr. Honeyman, senior missionary of the Society in Rhode Island, speaks of having his church supplied by the Rev. Mr. Watts "late the Society's schoolmaster at Annapolis Royal, and now settled in his neighbourhood at Bristol."

From 1738 to 1742 or later there seems to have been no clergyman resident at Annapolis, as the soldiers are spoken of as being compelled to baptise their own children. Murdoch quotes the following from a letter of Mr. John Adams, a Boston trader, formerly resident at Annapolis, dated March 12th, 1742: "I would have returned to Annapolis before now, but there was no chaplain in the garrison to administer God's word and sacraments to the people; but the officers and soldiers in the garrison have profaned the holy sacraments of baptism and ministerial function, by presuming to baptise their own children. Why His Majesty's chaplain does not come to his duty, I know not, but am persuaded it is a disservice and dishonour to our religion and nation; and as I have heard, some have got their children baptised by the Popish priests for there has been no chaplain here for these four years."

From 1742 to 1753 there is no record of a chaplain being at Annapolis, though quite probably some were there, as there was always a large body of soldiers in the garrison. In 1744, a license was granted on the 15th of August, by the Governor to John Handfield, Esq., a Justice of the Peace to marry Captain John Hamilton, Widower, and Miss Mary Handfield, spinster," provided neither the chaplain of the garrison, nor any other lawful minister be present." Captain Handfield was at the time commanding officer at Annapolis.



CHAPTER V.

The Founding of Halifax and Provision for the Infant Church.



HALIFAX, the capital of Nova Scotia, was founded in 1749 at the expense of the British Government and under the direction of the Lords of Trade and Plantations, and called after the Earl of Halifax. Advertisements had been issued: "holding out proper encouragement to officers and private men lately discharged from the Army and Navy to settle in Nova Scotia."

In May, 1749, an expedition, including 1,176 settlers with their families, and under the command of Colonel the Honorable Edward Cornwallis set sail for Chebucto Bay. The Lords of Trade and Plantations were not unmindful of the spiritual welfare of the colony they were founding, and asked the aid of the Society for the Propagation of the Gospel on its behalf. They proposed to set apart in each township a particular spot for a church, to grant 400 acres of land, free from the payment of any quit-rent, to each minister and his successors, and 200 acres for a schoolmaster. They also offered for the further encouragement of the clergy and schoolmasters to be sent with the first settlers, that each clergyman should receive a grant of 200, and each schoolmaster of 100 acres for themselves and their heirs, as well as 30 acres more for every additional person in their family. They also promised to maintain them during the voyage, and for twelve months afterwards, and to furnish them with the necessary things for husbandry and building their houses.

The following extracts from the Society's reply to the Lords Commissioners of Trade and

Plantations will show how readily the Society undertook to do all in its power for the planting of the Nova Scotian Church.

"To accomplish as far as lay in the Society the pious and laudable intention of the Lords Commissioners for Trade and Plantations, a special meeting was immediately called which consisted of a larger number than usual of their members, who unanimously concurred in the following resolutions:

That six clergymen and six schoolmasters of the Church of England should be provided by the Society and sent to Nova Scotia as the settlements are made, and the occasions of the colony require. That the salary to each missionary be £70 a year, which is the highest salary allowed to any missionary employed by the Society, and that £50 be given to each missionary as a gratuity to facilitate the first settlement, which is more than has ever been given by the Society upon such occasion.

That the salary to each schoolmaster be £15 per annum, which is the highest salary allowed to any schoolmaster by the Society, and that £10 be given to each schoolmaster as a gratuity to facilitate the first settlement, which is the greatest sum ever given by the Society to any schoolmaster.

* * * * *

The Society will use their best endeavours to appoint some missionaries and schoolmasters who can speak the French language."

The Society soon after appointed the Reverends Wm. Tutty and Wm. Anwyl to be their missionaries, and Mr. Halhead to be their schoolmaster, to go with the first settlers to Nova Scotia.

We learn from Mr. Tutty's application to the Society and from his letters of recommendation that he was ordained deacon in 1737 by Bishop Butts, of Norwich, and priest by the Bishop of Lincoln, and that he officiated for five years as lecturer and curate in the Parish of All Saints, Hertford. From similar sources we gather that Mr. Anwyl was ordained by Bishop Peploe, of

Chester, and that he had served as a chaplain in the navy.

In the register of the first settlers we find the names, "Mr. Anwell, Clergyman; John Baptiste Moreau, Gentleman and Schoolmaster." Mr. Tutty seems to have arrived somewhat later. These missionaries at once set to work and held divine service amongst the trees and the rude huts of the settlers with no covering but the sky above them.

Mr. Tutty wrote his first letter to the Society "from on board ye Beaufort in ye harbour of Chebucto, September ye 29th, 1749." Mr. Tutty, to judge from his letters, must have been somewhat longwinded and decidedly inclined to be wearisome. He moralizes upon the slightest opportunity, and seems inclined to take a narrow view of those who differed from him. The following extracts are some of the most interesting parts of his first letter:—"And here, as this is my first letter to the Society, I am naturally led to give them an account both of ye old inhabitants and of ye new settlers in this colony; after this done I hope I shall be thought excusable if I add my own observations thereupon.

As to the old inhabitants, they both French and Indians, are bigotted Papists, and under the absolute dominion of their priests, and if we add hereto the little commerce that has subsisted between them and the English, we shall be but little surprised to find them more attached to the French King than the mild administration of His Brittannic Majesty.

* * * * *

As to the new settlers, they may be divided into some late inhabitants from Old and New England; the lower sort among the former are in general a set of abandoned wretches, and are so deeply sunk into all kinds of immorality that they scarce retain the shadow of religion. There are, indeed, a few good men amongst them, and here it would be great injustice to the officers that accepted His Majesty's bounty not to declare that they behave with great

decency, in general, and seldom fail to join in our religious assemblies.

* * * * *

'Tis to be hoped that their example, joined to that of other good men, and enforced by pressing and pathetic exhortations, will in time have a proper influence on the minds and morals of the lower people, wean them gradually from habitual sins, and convince them that the beauty of holiness is not an abstracted notion, but a real good, and is not only the ornament of life, but the true happiness of man.

As to those who came from New England to settle or transact any business here, they make great pretensions to religion, and having ye form of godliness would be thought not to contradict ye power of it in their actions. But men of open and undisguised sincerity can easily see thro' the falsehood of their pretensions, and though they are scandalized, and justly scandalized at the barefaced immorality of too many among the settlers from the mother country, yet it is to be feared that ye externals of religion are more prevalent among them than the essence of it; their notorious prevarications, to mention no other instance, which appears in all their commercial dealings, is an evident proof of this melancholy fact."

* * * * *

He then goes on to speak of the best means of converting the French and Italians from Romanism.

"What therefore, I humbly apprehend is necessary on this occasion is—to supply them with some French Bibles or Testaments at least. I am satisfied they would embrace joyfully—if not prevented by their priests—an opportunity to read them, and if a few French Protestants were induced to settle among them, with an able missionary of the same nation, I doubt not but a few years would make a great alteration—both in their loyalty and religion.

* * * * *

If the venerable Society should approve of this, or such like scheme, I hope I shall be excusable if

I take the liberty to recommend to them a person for this mission. The person I mean (Mr. Moreau) is a native of France, was a parochial minister there, and consequently a papist, but as our Blessed Saviour has promised that if any man will do the will of God, he shall know of the doctrine, whether it was of God, or whether he spoke of himself, he was guided to the true doctrine of Jesus Christ, and as there was no room to expect protection after this in that kingdom he quitted his preferment for the sake of conscience, came to England, where he stayed some time, and married and embarked afterwards with his wife for Nova Scotia, where he intends to settle, and I humbly hope that the Divine Providence who watches over those who suffer for righteousness sake will bless his honest undertakings in a mercantile way, with that decent competency, which his conscience would not suffer him to enjoy in his ministerial capacity."

The following extracts occur in the postscript of Mr. Tutty's epistle:—

"I baptized about 20 infants, but the Blessed Sacrament has not yet been administered here, because Divine service has hitherto been performed in the open air, but as soon as the Governor's dining-room is finished, it is proposed to make use of that till a church can be erected which is now framing at Boston and capable of holding 900 persons."

* * * * *

"Before I seal up this letter, I have one request to make which I hope the venerable Society will not deny me, i. e., for leave to come to England for a short time. If they be pleased to grant me a discretionary power, they may depend upon it that I will not be prejudicial to the purpose of my mission. The reason of this petition is an honorable engagement to a deserving young woman whom I tenderly regard, and as I am satisfied our affections are reciprocal, I should rejoice were we but one family."

In Mr. Tutty's second letter to the Society, he says that he has seen no reason to change his opinion

respecting the low state of religion and morality among the settlers. He had, however, done all he could to turn them from their evil ways, and had distributed a large number of books sent out by the Society amongst those whom he thought most needed them. He had distributed but few of the French Bibles and Prayer Books, as but few among the French inhabitants could read. He urges upon the Society the importance of appointing a missionary of their own race to work among them. He recommended Mr. Moreau for the work, saying that he had been mistaken in speaking of his having been a parochial minister in France, as he had been the Prior of the Abbey of St. Matthew near Brest.

He hoped that as soon as spring arrived, the foundations for the church would be ready for the frame which was coming from Boston. Great inconvenience was felt at the smallness of the Governor's dining-room where for the present, divine service was held. On Christmas Day, when the Eucharist seems to have been celebrated for the first time, there were 30 communicants. As soon as the church was finished, he hoped to be able to administer the Holy Communion once every month.

The Governor and Council expected to fix the surplice fees in a short time. Up till this time Mr. Tutty had married, buried, etc., gratis.

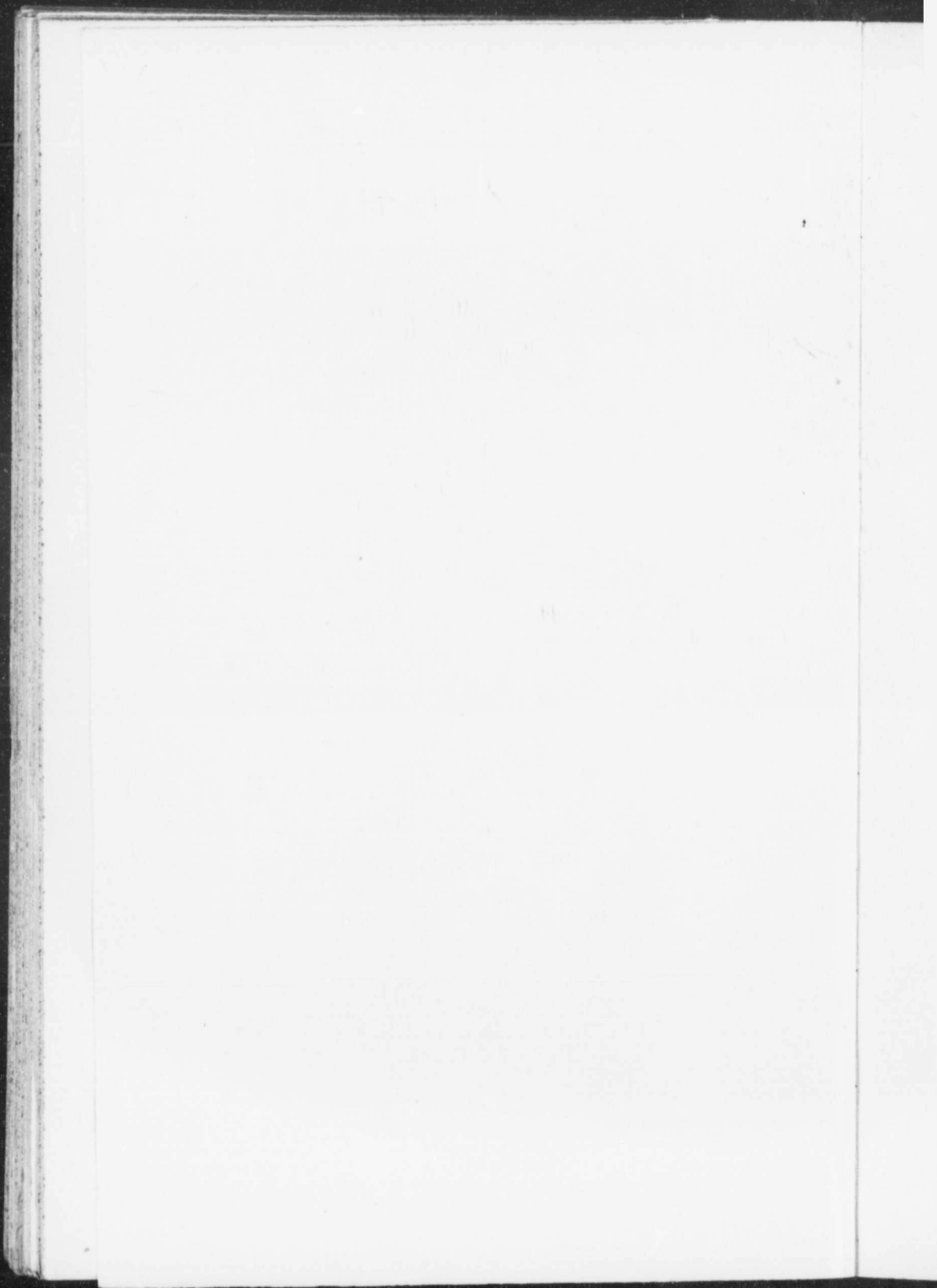
Both Governor Cornwallis and Mr. Tutty in letters speak of the plan of St. Paul's Church as being exactly the same as that of Mary'bone (Marylebone) Chapel. Bishop John Inglis used to say that the plans used were the same as those used in the construction of St. Peter's, Vere St., Oxford St., London, which was built at the expense of the English Government. Probably the same or a nearly similar plan was used for the construction of a number of churches built about the middle of the 18th century at the expense of the Government, doubtless with a view to economy. The cost of St. Paul's Church by the estimates from Boston was placed at £1000.



HON. EDWARD CORNWALLIS.
Founder of Halifax.



GOVERNOR CHARLES LAWRENCE.
(By the kindness of the Nova Scotia Historical Society.)



From Mr. Tutty's third letter to the Society, dated July 18th, 1750, we learn that as soon as there was a convenient place to assemble in, he had given notice of Prayer every Wednesday, Friday, and holy day in addition to the regular Sunday services. His congregations, however, on these occasions had up to that time been small. He also spoke of Mr. Moreau's thankfulness to the Society for having appointed him as one of their missionaries.

Writing on October 29th, 1750, he says:—"On the second of September, I preached for the first time in the new church, which when completely fitted up, will be a handsome structure. Mr. Moreau preached likewise in ye afternoon to ye French and Swiss settlers, as he did the Sunday following, but as they were not well acquainted with our liturgy some mistakes arose in making responses, and therefore I have persuaded him to comply with their request of having Divine service by themselves for some time, until they become perfect in the use of our liturgy." A great deal of trouble was caused at this time by a mistake made by the Lords of Trade and Plantations in sending out instead of Bibles and copies of the Book of Common Prayer in French, a large number of Bibles with the Geneva form of prayer annexed. Some persons ill-affected towards the Church of England suggested the impropriety of the French and Swiss Protestants giving up a form they had been accustomed to all their lives, especially as the Lords of Trade and Plantations had so kindly sent them copies of it. The introduction of a variety in the way of conducting service was only avoided by Mr. Moreau's influence with the better class of the French-speaking settlers, who in turn persuaded their poorer brethren of the excellency of the Anglican Liturgy. These Foreign Protestants were very regular in their attendance at the services which were held at Mr. Moreau's house, and the preceding month, 18 of them had communicated. It was hoped that they would soon be able to be removed either to Piziquid

or Chignecto to take up lands vacated by the banished Acadians.

At this time Mr. Tutty had a large number of funerals to look after, caused "by an inviolable attachment to New England Rum, ye most destructive of all destructive spirits." "For these 5 months past," he says, "I have little time to do anything, but visit the sick and administer the Sacrament to many who most earnestly desire it."

He gives the number of inhabitants at this time as 4000, "besides ye soldiers."

The English settlers, who had come in in the two last transports had settled on the eastern shore of the harbour, where Dartmouth now is. Mr. Tutty had at first given them a service every Sunday afternoon, but the Governor thought that considering the smallness of their numbers compared with the vast multitudes in Halifax, it was better for him to officiate there both morning and afternoon. He had, however, offered to perform Divine service on the other side on any other day and at any time suitable to the inhabitants, as long as the weather made it practicable to hold service in the open air. He goes on to say that they, "like the generality of the first English settlers here have no great appetite for spiritual food at present, yet I should be sorry to see them entirely without it, as repeated applications may correct and fortify their stomach and fit them to digest it."

He had also received a box of very useful books from the Rev. Stephen Hales, D. D., including 7 volumes in 2 of the Philosophical Transactions, abridged by Mott. These latter he placed in part of the gallery over the vestry to form the nucleus of a parochial library.

In addition to the English settlers, large numbers of Germans and other foreign Protestants were continually arriving at the new settlement. About the year 1749 a Royal Proclamation was issued by the English Government and distributed in various towns on the continent, inviting foreign Protestants to settle in Nova Scotia, and holding out liberal

inducements to their so doing. The Government also engaged with a Mr. Johann Dick, a merchant of Rotterdam, to act as their agent in this matter. The first of these settlers arrived in Halifax in the ship "Anne" on July 13th, 1750. During the first winter they endured a great deal of hardship, both from scarcity of provisions in the settlement and from many of them being old and infirm and quite unsuitable for the life of a settler in a new country. But they were of a sturdy and manly disposition, and made an excellent addition to the colony. In 1751, two more ships bringing German settlers procured by Mr. Dick arrived. These settlers seemed to have been grossly deceived by Mr. Dick, who probably himself knew nothing of the condition of things at Halifax, and consequently arrived, many of them, quite late in the season, without money, with insufficient clothing, and without tools or implements either to clear the land or to erect dwellings for themselves. Many are said to have died on the voyage from overcrowding and exposure, and many more died soon after reaching land. Numbers of them were old decrepit creatures, of whom Governor Hopson said "they were fitter to have been kept in alms-houses than to have been sent over here as settlers to work for their board." When the last of them were landed on September 26th, about 30 of them could not stir off the beach and many of them were orphan children.

Mr. Tutty complains too in his letter of October, 1750, that "among the small number of Palatines which were sent by the last two transports, there were found upon examination to be no less than 40 Papists. It is to be feared that the persons employed by the Lords of Trade and Plantations about this business are more solicitous to complete the number stipulated for their own private interest, than the public good."

In 1752 a thousand more of these foreign Protestants arrived. These last were from Montbéliard, and were of the Confession of Augsburg.

They were placed under the charge of the Rev. J. B. Moreau.

From Mr. Tutty's fifth letter to the Society we learn that there were at that time (July 5th, 1751) about 6000 inhabitants, 3000 of those who professed themselves of the Church," of dissenters "about 2000 of all sorts, and many,—too many—Irish Papists" and "No heathen but several Jews." The greatest harmony prevailed between the Church of England and the Dissenters, even the most bigotted of whom seldom failed to come to church every Sunday morning. Due care has also been taken of the foreign Protestants, Mr. Tutty having "administered the Holy Sacrament in High Dutch to the Palatines, three several times; the first to 45, the second to 47 and the third to 63." He had received great assistance in ministering to these people from a Mr. Burger, a German Swiss Minister, "who was desirous of Episcopal Ordination, and had taken great pains to reconcile the Germans to our Liturgy." Mr. Burger had translated the Communion Service into German, and had taught Mr. Tutty to pronounce it intelligently. The latter expressed his determination to procure a Grammar and Dictionary and to devote himself to the complete study of the language.

We learn from the Society's Report for 1752 that Mr. Burger upon the recommendation to the Governor of Messrs. Tutty and Moreau, had come to England with a view to taking holy orders, had been ordained and appointed the Society's Missionary to the Germans at Halifax, and had set out for Nova Scotia. The Report for 1753 says that Mr. Burger had not yet arrived in Nova Scotia and no further mention is made of him. It is possible he was lost at sea on the return journey.

In another long letter, dated November 4th, 1751, Mr. Tutty thanks the Society for a gratuity sent him, and informs them that he once more administered the Holy Communion to the new comers who were engaged in palisading Dartmouth; and that he hoped in a fortnight's time to again admin-

ister it to the previous German settlers, who were then settled about a mile from Halifax, and also to some late arrivals, who were settled about five or six miles from town.

Mr. Halhead, the Society's schoolmaster, had not yet been able to do much in the educational way, as the Governor's attention had been so taken up with providing homes for the immigrants, and withstanding the attacks of the Indians, that he had not yet been able to get the school into operation. Mr. Tutty describes Halhead as "a sober and conscientious man."

The Society's Report for 1753 tells us that in addition to administering the Holy Communion nine times to the Germans in their own language, having prevailed upon both Lutherans and Calvinists to receive it, he had also "converted and baptized a German Jew who communicated with his brethren the Sunday following and behaved with such becoming reverence as bespoke a due sense of his own unworthiness and an humble confidence in the Merits of the Messiah."

The Reverend Mr. Moreau also reported that his congregation consisted of 800 adults and 200 children, all of them joined in him in begging the Society to allow a salary for a schoolmaster for their instruction. The Montbelliards had received most joyfully copies of the Society's French Common Prayer Books, "kissing not only the books but Mr. Moreau's hand in the distribution." Nearly 300 of them had received the Communion at their own earnest request.

CHAPTER VI.

The Coming of Rev. John Breynton and Progress at St. Paul's, Halifax.



IN the year 1752, the Society appointed a second missionary to the English in Nova Scotia in the person of the Rev. John Breynton. He had been a chaplain on one of the English ships at the siege of Louisburg, and was appointed by the Society upon the recommendation of the Earl of Halifax, and of Mr. Hopson, the Governor of Nova Scotia.

Soon after Breynton's arrival, Tutty was at length enabled to take his long hoped for trip to England. Whilst there, he fell ill and died. With reference to his death the report for 1754 says: "The New Settlers in Nova Scotia have suffered a great loss this year in the death of the Rev. Mr. Tutty, the Society's worthy missionary to them, and to supply it in some measure, the Society hath approved of the removal of the Rev. Mr. Wood from New Brunswick in New Jersey to this colony and appointed him missionary in it, and Mr. Breynton, the Society's missionary at Halifax, in his letter of October 22nd, 1753, writes that Mr. Wood had given him every reasonable assistance all the winter preceding, but he was then gone to Annapolis by the Governor's orders."

The following is a copy of Mr. Wood's letters testimonial:

"LOUISBURG, 3rd June, 1749.

"This is to certify that Mr. Thomas Wood, late surgeon of the Regiment of Kent, commanded by Capt. William Shirley, during his residence in this place, which was for the space of two years and upwards, hath lived a sober, regular and blameless

life, nor hath he written or maintained, as far as we know or believe, anything contrary to the doctrine and discipline of the Church of England.

P. HOPSON.

ROBT. ELLISON.

J. J. L. BASTION.

JOHN BREYNTON."

Mr. Wood continued as the Society's missionary at New Brunswick in New Jersey until 1752, when he agreed to exchange with Moreau, and they both petitioned the Society to ratify their agreement. Wood came to Halifax in the autumn of 1752, and Governor Cornwallis decided that as Mr. Tutty had gone to England, the services of both Wood and Moreau were needed in Nova Scotia.

We learn from the S. P. G. Report for 1755 that in a letter, dated October 1st, 1754, Mr. Breynton informed the Society that the number of inhabitants at Halifax "wassomewhat diminished owing to their branching into Out-Settlements, where the soil is better and the situation more convenient for fishing." He considered that if the town were reduced into one parish, and churchwardens and overseers of the poor appointed to assist him, it would not be impossible for one man to do all the work there, but under the existing arrangement an assistant was absolutely necessary. Mr. Breynton had established an Orphan Home and had some 40 orphans in his care. Mr. Wood was accordingly assisting Mr. Breynton and paying occasional visits in the summer to the out-settlements. A Mr. Hubley, who seems to have taken Halhead's place as schoolmaster, is spoken of as being careful and diligent in his office."

St. Paul's Church figured prominently in an interesting ceremony which took place in October, 1754. On the first day of Michaelmas term, the newly appointed Chief Justice Belcher started from the Governor's house, "honored by the presence of His Excellency Charles Lawrence, Esq., Lieutenant Governor, and accompanied by the Provost Marshall,

the Judge's tipstaff, and other civil officers, the gentlemen of the Bar attending in their gowns, and walking in procession to the long room at Pontack's, where an elegant breakfast was provided, where the Chief Justice in his scarlet robes was received and complimented in the politest manner by a great number of ladies and gentlemen, and officers of the Army. Breakfast being over, they proceeded with the Commission before them to Church, where an excellent sermon was preached by the Rev. Mr. Breynton, from these words, "I am one of them that are peaceable and faithful in Israel." A suitable anthem was sung after which they proceeded to the Court House."

Mr. Breynton in his letter of December 8th, 1755, informed the Society that "The Church is now completely finished without, and makes a very handsome appearance, and it is ceiled and plastered within and paved after a rough manner by the inhabitants." He gives the number of inhabitants as not more than 1300, 800 of whom professed to belong to the Church.

In 1756 he wrote that Mr. Wood, having fulfilled with some success his itinerant mission, had been for some time at Halifax, but that he soon expected to set out for England, the Governor having given him six months leave of absence. Mr. Hubley, the Society's schoolmaster, had been replaced by Ralph Sharrock, a well behaved, pious schoolmaster, whom Mr. Breynton had known for ten years. The 50 orphans and such other poor children as were under his care had made surprising progress in their Church Catechism and in reading. The Society, accordingly appointed Sharrock their schoolmaster with a salary of £15 a year.

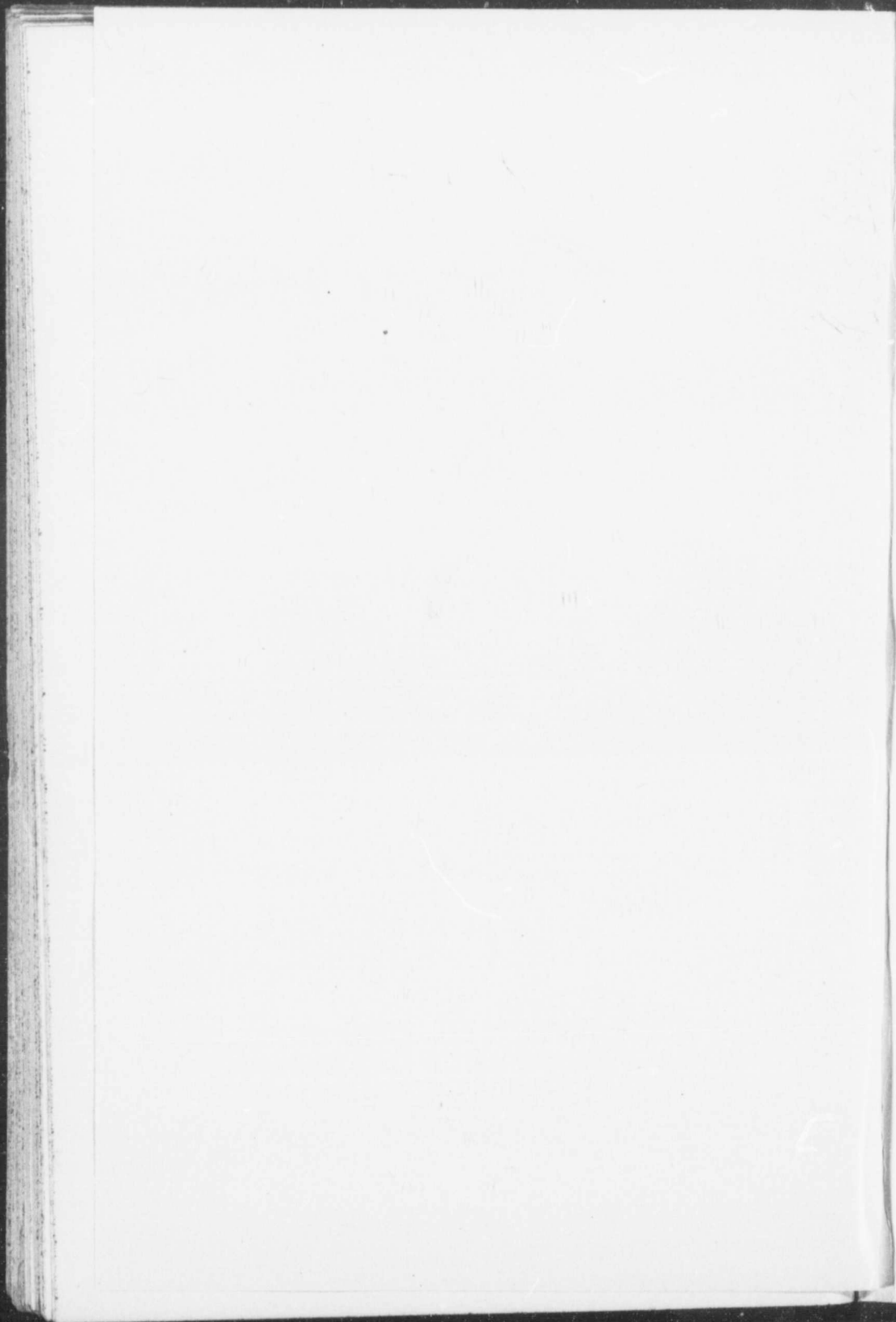
In 1759 by an Order-in-Council the town of Halifax was formed into a parish, and given the name of the Parish of St. Paul's. Governor Lawrence collated Mr. Breynton and Mr. Wood to the Benefice of St. Paul's Church and gave directions for their being inducted into the joint real actual possession of the church with all the rights,



St. Paul's Church, Halifax.
The oldest Anglican Church in Canada.

"Timbered in times when men built strong
With a tower of wood grown gray,
The frame of it old, the heart still young,
It has stood for many a day."

(Arthur Wentworth Eaton, in Acadian Ballads.)





THE QUEEN ANNE COMMUNION PLATE AT ST. PAUL'S, HALIFAX.

St. Paul's Parish Year Book says of this: "Mr. J. H. Buck, the learned Curator of the Metropolitan Museum of Art, New York, has made (1907) the following report on the Silver:—

St. Paul's Church, Halifax, Nova Scotia.

Two Flagons, height 13 inches, base 18 inches, circumference 14 inches. Arms of Queen Anne.

One Chalice (maker's mark only), height 10 inches, top $4\frac{1}{2}$ inches, Arms of George I.

One Alms Bason, 13 inches in diameter. Arms of Queen Anne. Paten height 3 inches, circumference 8 inches. Cup $9\frac{1}{2}$ high, top $5\frac{1}{2}$.

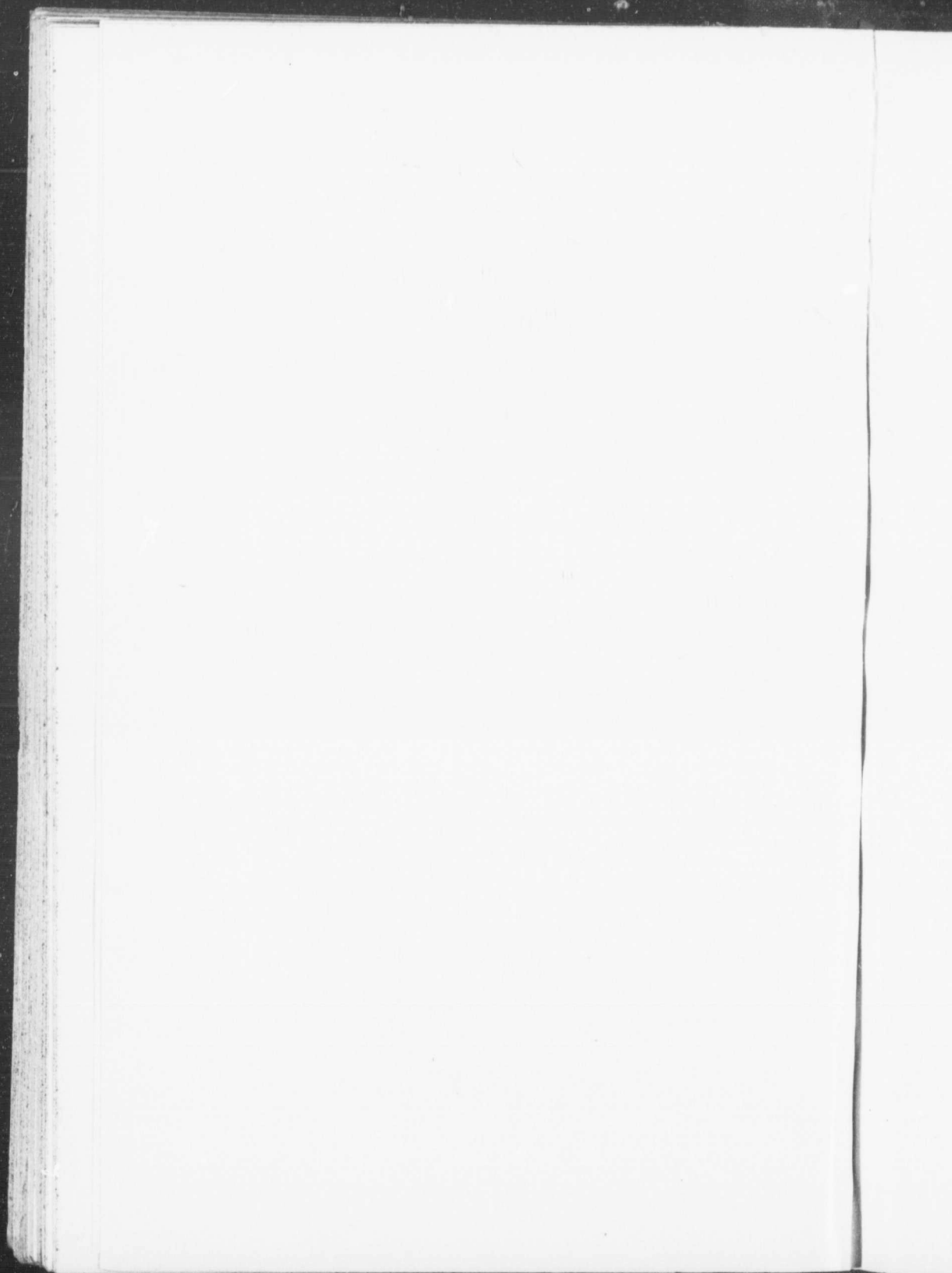
Four marks:—1, Maker's mark, G a, the "a" small within the "G", pellet below, shaped shield (Francis Garthorne); 2, Britannia; 3, Lion's head erased; 4, Court-hand Q, London, 1711-2, date-letter'.

All engraved with the Royal Arms Queen Anne, between the initials G. R. (George I.)

It is evident that this plate was "in stock" in 1712, and was bought and engraved a few years later.

The maker, Francis Garthorne of Sweetthings Lane, London, had the patronage of King William and Queen Mary, and was much employed by Queen Anne. He entered his name at the Hall in 1697, and made plate for Windsor Castle in 1689, for St. Margaret's, Westminster in 1691; Kensington Chapel in 1714. A similar service to that in St. Paul's but much smaller, was presented by Queen Anne to: "Her Indian Chapel of the Mohawks." This service was taken from Fort Hunter when the tribe migrated to Canada, after the Revolution. A flagon, chalice, and alms bason are now at Brantford, and a flagon and paten at Deseronto, Ont.

Garthorne made the set for Queen Anne, presented by her Majesty, to Trinity Church, New York; also sets for William and Mary, and George I. His work is also at St. Anne's, Annapolis, Md. and St. Peter's Albany, N. Y."



profits and appurtenances thereto belonging, upon the receipt of the following memorial from the inhabitants :—

“Whereas by an Act for establishing of religious worship in this Province, the Governor is requested to induct such Ministers of the Church of England as shall be presented to him, for that Purpose by any parish ; We, the Subscribers, as Parishioners of the Church of England, in the town of Halifax, being desirous the Ministry and Constitution of the Church should be duly established and supported among us ; and having had experience of the labour and the exemplary conduct of the Rev. Mr. John Breynton and Mr. Thomas Wood in the discharge of their ministerial functions ; and being duly persuaded, that the induction of them to the Church and Benefice of this Town will advance the cause and interest of the Church of England among us, as by Law established ; humbly present the said Mr. John Breynton and Mr. Thomas Wood to your excellency to be inducted into the Church Parish of the Town of Halifax, in such manner as to your Excellency shall seem meet.”

“Signed by the Council of Justice and all the inhabitants of the town of Halifax.”

The first vestry meeting was held on October 10th, when the ordinary English method of appointing Church Wardens was adopted. The record reads as follows :—“The Rev. John Breynton and the Rev. Thomas Wood, Vicar, having nominated Richard Bulkeley, Esq., as a fit person to serve as church warden for the ensuing year, the parishioners then present made choice of William Nesbit, Esq., for the other church warden to serve for the ensuing year—and the said parishioners then present hereunto subscribed their names.” At a meeting held on April 7, 1769, a sum of £30 was assessed on the parishioners “for providing church elements, paying for surplices and fencing in the new burying ground,” (long known as the Poor House Burial Ground.)

In 1760, Mr. Breynton left Mr. Wood at Halifax and took a missionary journey to Cornwallis, East and West Falmouth. From the S. P. G. Report for 1761, we learn that on his return from that trip "he found Governor Lawrence dead, a great loss to the Colony, to the Church, and to Mr. Breynton himself, the Governor, according to him, being possessed of every natural endowment and acquired accomplishments that could adorn the seat of government, and to his other laudable qualities was added that of Sincerity in Religion, and of a zealous regard to the Established Church."

It was resolved by the Council that his funeral should be at the public expense, and a monument to his memory was afterwards voted by the Assembly to be placed in St. Paul's Church. The monument, however, does not seem to have been erected. The funeral took place on Thursday, October 24th, at 4 p. m. The procession moved from Government House as follows:—

The troops in Garrison.

The military officers.

Two six-pounder field pieces.

The physicians who attended the Governor during his last illness.

The corpse in a coffin covered with black velvet, and the pall to which were affixed escutcheons of his Excellency's arms.

The President and the Rest of His Majesty's Council.

The mourners.

The Provost Marshall.

The House of Assembly.

The Magistrates and Civil Officers.

The Freemasons and a number of the inhabitants.

The corpse was preceded near the church by the orphans singing an anthem. The pulpit, reading desk and the Governor's pew were covered with black and escutcheons, and a most pathetic funeral sermon was preached by the Rev. Mr. Breynton, rector of the parish, after which the corpse was interred on the right side of the Communion Table.

From a joint letter written by Breynton and Wood to the Society, and dated December 13th, 1760, we find that "Their mission is in a most promising way. The Church at Halifax (Called St. Paul's) is almost finished in a neat and elegant manner; and the Province Laws in regards to the establishment of Religion, are as favorable to the Church of England as the circumstances of the colony will admit."

The Act referred to was passed by the assembly of the province, which met in 1758. It established the Church of England, but granted toleration to all dissenters except Roman Catholics. The same assembly also passed a law restricting marriage by license, without publication of banns to clergymen of the Church of England.

In April, 1762, the S. P. G. received a letter from Jonathan Belcher, Lieutenant Governor of Nova Scotia, in which he informs them that "The General Assembly, though composed partly of Dissenters, have passed a law, not only for the establishing of the Church of England, but for finishing the parish church of St. Paul's at an expense of £1200 Sterling and have also joined in a subscription for an organ."

On the 17th of February, 1761, the Lieutenant Governor, the Council, the officers of the army, and the principal inhabitants went in procession in mourning dress from the Government House to St. Paul's Church where Mr. Wood delivered a funeral sermon on the death of George II. The pulpit, reading desk and Governor's pew were hung with black cloth, minute guns were fired for an hour and a half, and the flags on the Citadel and George's Island were half-mast during the day.

In 1763 a fund was raised for the purchase of an organ for St. Paul's church, and it appears to have been put up about 1765 by a certain Mr. Evans. Tradition asserts that the organ was found on board a Spanish ship, which was brought into Halifax as a prize, and that it was originally intended for a Roman Catholic Church. When the goods on

board the prize were offered for sale, the wardens of St. Paul's bought the organ. Latterly this organ was transferred to Trinity Church, Halifax, by whom it was sold to St. John Baptist's, North Sydney.

In the same year a surplice was stolen from the church. The following account taken from the record of "His Majesty's Supreme Court, Court of Assize and General Gaol Delivery held at Halifax, for the Province of Nova Scotia, on the 25th day of October, 1763, in the fourth year of the reign of Our Sovereign Lord King George the third," will be of interest:—

"Our Sovereign Lord the King against John Seymore."

"The grand jury find a true bill of indictment against the prisoner for stealing out of St. Paul's Church, feloniously and sacrilegiously, one surplice, of the goods and chattels of the Parishioners of St. Paul's of the value of forty shillings, October 31st, 1763. The prisoner being arranged, pleaded not guilty, an issue being joined therefore by the Clerk of the Crown for Our Lord the King, a jury was impannelled, and sworn and charged with the prisoner, and having heard the evidence and the prisoner's defence, brought in their verdict that the prisoner is guilty, as laid in the indictment. The prisoner afterwards being called to the bar and it being demanded of him if he had anything to say why sentence of death should not be pronounced against him and execution awarded thereon according to law, pleaded the benefit of the clergy which was allowed, and the prisoner was burnt in the hand and discharged.

In 1767 the assembly passed an Act for the better regulation of schools and schoolmasters throughout the province, and at the request of Mr. Belcher and several other gentlemen, the S. P. G. appointed a Mr. Lynch schoolmaster at Halifax.

In July, 1767, an interesting service took place at St. Paul's Church, when Mr. Wood read the service in Micmac to the Indians in the presence

of Lord William Campbell, the officers of the Army and Navy and the inhabitants of Halifax.

We find from Mr. Lynch's letters to the Society that his work lasted from six until one, and then from two until six in summer; and from eight until one and then from two until five in winter. He had eight scholars studying Latin at this time.

In July, 1768, a young Roman priest, Father Baillie by name, came to Halifax to take charge of the Acadians and Indians. The Indians, it appears, had expressed a wish to adhere to the church into which they had been baptized, and had requested a priest of that Church to be sent to them. In accordance with this Lord William Campbell had written to the Governor of Quebec, asking him to procure such an one. On Baillie's arrival he was placed by Lieutenant-Governor Franklin under Mr. Breynton's care, who says that "he was possessed of excellent qualifications for the work assigned him—freedom from bigotry, a liberal education and loyalty and docility."

In a letter which the S. P. G. received from Jonathan Belcher, Esq., dated January 16th, 1769, it was proposed that the gentlemen in Halifax, with whom the Society corresponded, should form themselves into a Board of Corresponding Members, authorized to receive benefactions, and who might give the Society from time to time, a candid and impartial representation of the state of the Church in the different missions. The Society gladly fell in with this scheme, and the Lieutenant-Governor, the Chief Justice and the Secretary of Nova Scotia formed themselves into the first committee.

In the same year we learn that the school was vacant, Mr. Lynch having left it.

At the annual meeting of this Board of Corresponding Members held in June, 1770, "the Committee and Clergy with Dissenting Ministers, and His Majesty's Council and the House of Assembly, all attended at Church, and heard an excellent sermon from Dr. Breynton, which gave universal satisfaction."

In the same year a Mr. Elias Jones was appointed schoolmaster. In 1773 we find that a Mr. Broadfield was appointed to this post.

After this period the musical part of the services seems to have attracted considerable attention and to have given rise to numerous disputations. The purchase of the organ has already been referred to. In 1767 the sum of £50 sterling was voted as a salary to an organist. The next year a Mr. Viere Warner was appointed, and at the same time a vote of thanks was passed to Mr. Bulkeley and Mr. White for playing the organ since Mr. Evan's departure two years before. Mr. Warner seems to have entertained exalted notions respecting the musical part of the service, and consequently to have given offense to the congregation, for we find that at a vestry meeting held on July 24th, 1770, the following resolutions were passed :—

Voted.—That whereas the Anthems sung by the Clerk and others in the gallery during divine service have not answered the intentions of raising the devotion of the congregation to the Honour and Glory of God, inasmuch as the major part of the congregation do not understand the words or the music and cannot join therein. Therefore, for the future, the clerk have such express orders not to sing any such anthems, or leave his seat without directions and leave first obtained from the Rev. Mr. Breynton.

Voted.—That whereas the organist discovers a light mind in the several tunes he plays, called voluntaries, to the great offense of this congregation, and tending to disturb rather than promote true devotion. Therefore he be directed for the future to make a choice of such tunes as are solemn and fitting divine worship in such his voluntaries, and that he also for the future be directed to play the Psalm tunes in a plain, familiar manner without unnecessary graces."

Voted.—That a copy of the foregoing notes be sent by the clerk of the vestry to the clerk and the organist."

In 1771 Mr. Breynton paid a visit to England. Whilst there at the solicitation of the Governor-in-Council, the Chief Justice and the congregation of St. Paul's he received the degree of Doctor of Divinity from his university, that of Cambridge. In 1772, after a long and perilous voyage, he arrived once more at Halifax, where he was received with every mark of affection from his people.

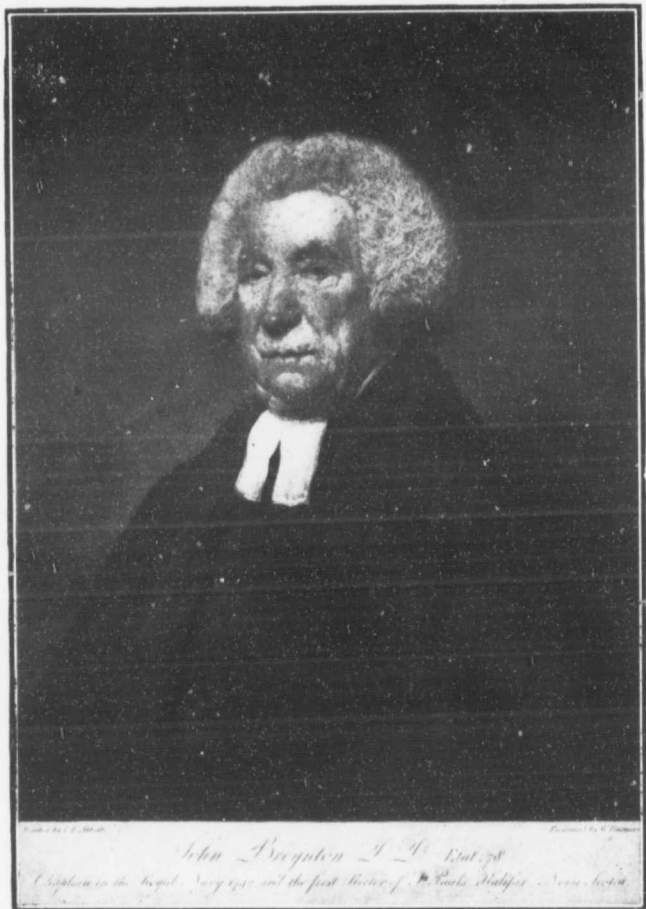
About this time the parliament granted £200 to the church towards the repair of the fabric and the payment of certain debts. In 1773 the legislature passed an act "to assess the parishioners for money to conduct church business." In this year the eastern gallery was finished.

Perhaps a brief account of the difficulties met with in heating the church in those days may be of interest. The facts here given are from Dr. Hill's History of St. Paul's Church. For a long time the church was not heated at all for service even in the depth of winter, except by small foot stoves which the worshippers brought with them. They were either iron boxes filled with charcoal, or wooden ones containing highly heated bricks. On November 2nd, 1773, Mr. Henry Newton informed the vestry;—"that Lord William Campbell was pleased to send for him, in order to let him know that he had made a present to the church of the two stoves which His Lordship had brought from England. No use seems to have been made of these stoves for a number of years, for in 1785 a resolution was passed "that for the winter half-year, divine service in the afternoon shall begin at half-past one o'clock, and that the minister shall have it at his discretion to omit part or whole of the service in the afternoon, when the severity of the weather may render it necessary; of which he is to give notice in the time of the morning service." At a parish meeting held in December 1787, it was *voted*—That the churchwardens be requested to make enquiry concerning the two stoves given to the church by William Campbell and report to the next meeting."

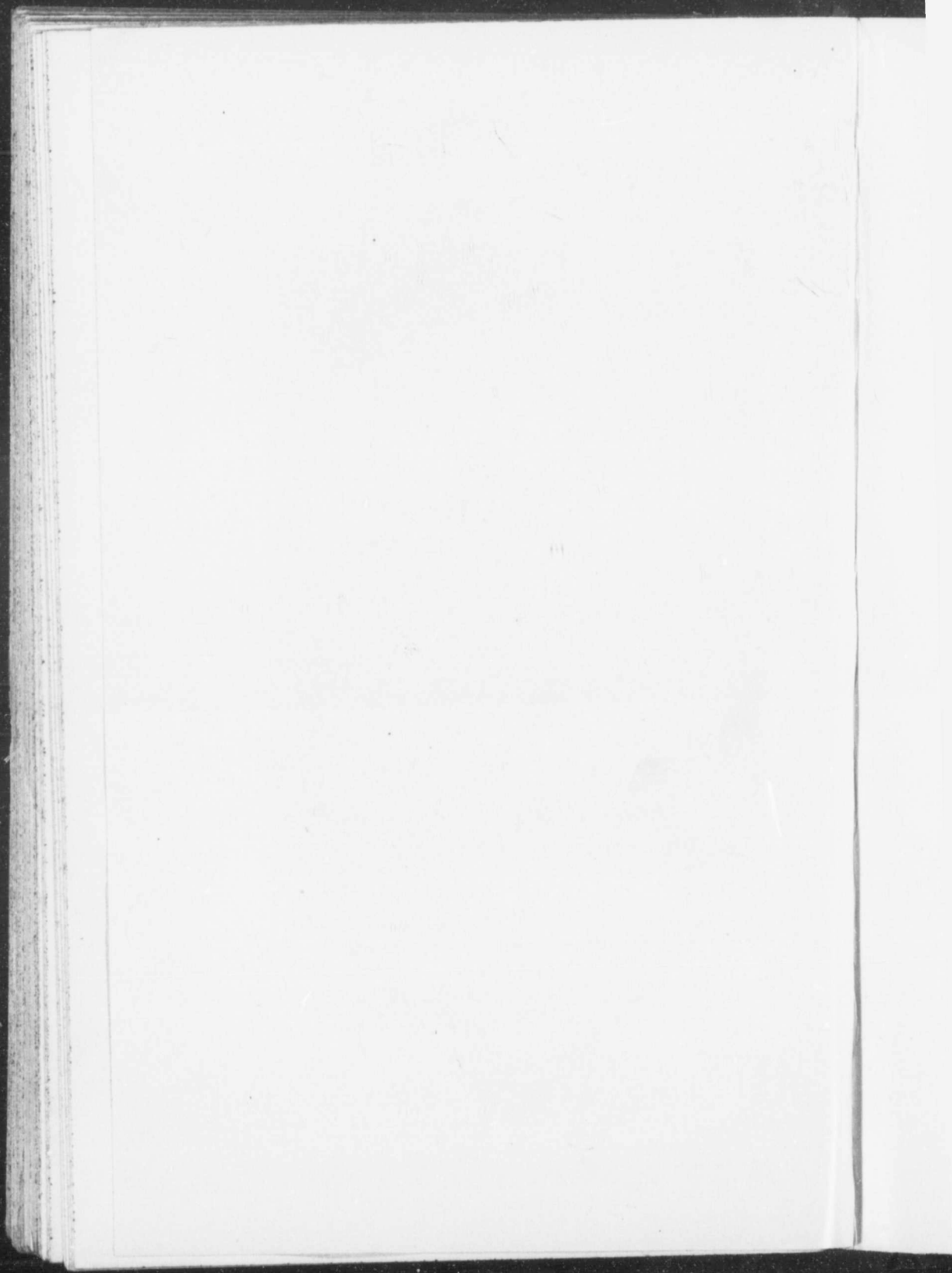
Bishop Charles Inglis writing to the wardens and vestry in 1788 drew attention to the need of some system of heating the church. In 1796 either one of the stoves given by Lord William Campbell, or some other, was at length put up. It seems to have caused great annoyance by the way it smoked. In the summer, 1797, Mr. Breynton, one of the wardens "acquainted the vestry, that as the season was approaching wherein the stove which was now put in the church might be of utility, provided a remedy could be found to prevent it smoking as heretofore; that there was a person by the name of Evans, (journeyman to Mr. Edmund Butler, blacksmith in this town) who had fixed several stoves of the same kind with success; and that he together with Mr. Butler was then in waiting to give the vestry such information relative thereto as they might require; whereupon they were called in, and having satisfied the vestry of the probability of being successful, it was voted that the wardens be empowered to employ Mr. Butler for the said purpose upon the most reasonable terms they can." Fuel refused to burn in the stove as put up by Messrs. Butler and Evans; yet nevertheless they sent in a modest little bill for £60. The next blacksmith employed only charged them £31. Finally in 1798 two common stoves were borrowed from General Murray, Commanding Officer of the Garrison, and these appear to have finally solved the difficulty of heating the church.

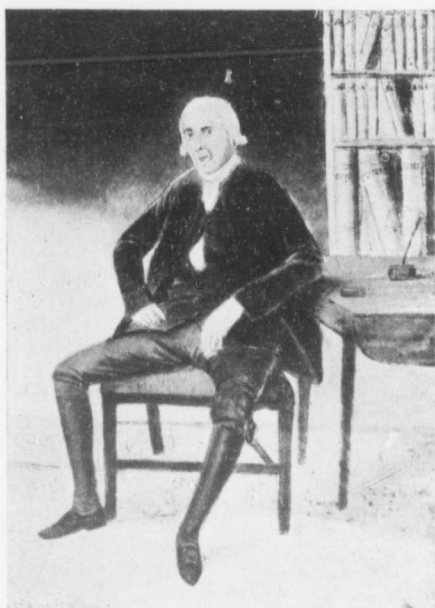
In 1774, Mr. Peters was appointed schoolmaster in place of Broadfield, who had died.

In the report of the same year reference is made to infants having been brought forty leagues to Halifax for baptism. Dr. Breynton was able to report most favorably upon the loyalty and quietness of Nova Scotia compared to the condition of the other British Colonies in North America. He observes, that "while the greatest part of North America is involved in confusion, the Province of Nova Scotia is happy in the enjoyment of peace and tranquility. He hopes it will be the glory of that



JOHN BREYNTON, D.D., Aet. 78.
Chaplain in the Royal Navy 1742, and the first Rector of St. Paul's, Halifax, N. S.
(From an engraving in the Provincial Museum, Halifax.)
Painted by L. E. Abbott. Engraved by W. Barnard.





HON. RICHARD BULKELEY.
First Churchwarden and one of the first Organists of St. Paul's, Halifax.



Hatchment of HON. RICHARD BULKELEY, 1717-1800.
Secretary of the Province of Nova Scotia,
in St. Paul's Church, Halifax.

colony to continue peaceable and obedient and duly sensible of its obligations to Great Britain, as it hath ever been his study and practise to inculcate the unity of the spirit in the bond of peace, as tending most effectually to promote the pious views of the venerable Society.



St. George's Church, Halifax, in 1814, from a painting made by a lady of Halifax in that year and now in the vestibule of the Church.

CHAPTER VII.

The German Congregation at Halifax and the Origin of St. George's Parish.



ON the 8th of June, 1753, Moreau with a great number of French and German and some few English settlers, in all about 1600 persons, embarked for Malagash Harbour, where they afterwards built the town of Lunenburg. After this there appears to have been only about fifteen German families left in the north suburbs of Halifax. Being ignorant of English, they formed themselves into a separate congregation and built a small house upon the burial ground on Brunswick Street, where they had prayers every Sunday. The following account of the early work amongst them is taken from the first account book of the German congregation. The translation of it is that given by Dean Partridge in his "Notes on the Early History of St. George's Church," published in the collection of the Nova Scotia Historical Society:—

In the Name of Jesus.

After having, by the goodness of God, so progressed in the work of building, that the common meeting house of the German Lutheran Congregation in the German town of Halifax, is so far finished that we can meet together in it to praise and thank God, it shall be our endeavor as much as possible to still improve it, to keep it in order, and to keep an account of it from time to time in all faithfulness.

It may be of some service to our friends and respective descendants to have a record of the beginning of this church, which in truth to say

was humble enough. We had some lumber belonging to us in the common, lying in our churchyard. This lumber we exchanged with Mr. George Nagel for a house which was placed where it stands now, by the united efforts of voluntary hands in the year 1756. We voluntarily state the exact amount which each one had done towards its erection in labour, but what one friend and another has contributed to the collection which was made by Mr. Carl Hagelseib, we will report below.

In the year 1758, on the first and second days of Pentecost, Divine Service was held in the church, in German, by the Rev. Mr. Slater, (Chaplain to the Troops.) His text was Isaiah XLVIII, v. 17 and 18, and also Hosea IX, v. 12. Service was continued twice every Sunday, when building operations would permit, in which cases some one read a sermon and a few hymns were sung. These services shall be continued so long as it shall please God.

In the above named year, in the autumn, Mr. Otto William Schwartz caused the said church to be finished inside. Namely, the walls were panelled, and doors, windows, chairs and everything belonging to it were supplied, on condition that he be paid without interest, when we were able to do so. This year on the fourth Sunday in August, the congregation elected four managers with no other object than to keep order and harmony. And as Mr. William Schwartz is the Elder of the church, he had been added to the managing committee, which therefore consists of five persons:

- | | |
|--------------------------------------|-----------|
| 1. Mr. OTTO WILLIAM SCHWARTZ,—Elder. | |
| 2. JOHANN CHRISTIAN PEITSCH, | } Elected |
| 3. CARL LUDWIG HAGELSEIB, | |
| 4. GOTTLIEB SCHERMILLER, | |
| 5. PETER BERGMAN. | |

This year the feast of Holy Christmas was begun by making offerings.

On New Year's Day, 1759, the Lord's Supper was given to about sixty persons by the Rev. Dr.

Breynton and Dr. Wood, ordained ministers of the English Church at Halifax, at which the first mentioned preached a sermon from the text, Ezekiel XI, v. 16.

The Elder and Committee have thought it expedient to write these brief notes in the preface to their records concerning the origin of this church, hoping that their friends and respective descendants will not despise them, for they have been made in all sincerity and to the best of our ability. We have also thought it fit to keep a record in this book, that our friends and descendants may know of the first foundation of this congregation. We pray God that those who come after us will interest themselves in this church, which has been dedicated to God in all faithfulness and the fear of the Lord, and without selfishness. May the Lord, in whose name the church, as well as this preface, was begun, cause this German congregation to flourish and prosper, and bear fruit to the glory of His name for ever and ever.

In the name of Jesus, Amen.

Written and approved of by the Elder and Committee, Halifax, January 6th, 1759.

(Signed)

PETER BERGMAN.

The sturdy piety of the Germans, dwelling as they were amongst strangers and without a pastor of their own communion, stands in striking contrast to the irreligion and immorality of the English settlers, whose religious welfare had been so generously attended to both by the Lords of Trade and Plantation and by the S. P. G. Throughout Nova Scotia wherever you find people of German descent, there as a rule you will find some of the most loyal members of the Church of England. Though their ancestors were principally Lutherans or Calvinists, they threw in their lot with the church of their adopted country and nobly responded to the generous efforts of the great English missionary society in their behalf.

The little German congregation gradually but surely progressed. They received the Holy Communion at the hands of Dr. Breynton and Mr. Wood, and appear to have been always on the most friendly terms with these good men. By 1760 the church was so far finished that arrangements were made for its being opened and set apart for its sacred purpose. It measured 29x20 feet, with an addition of 11 feet, and it possessed a spire 45 feet high. A bell was placed in the steeple, purchased with a sum of money bequeathed for the purpose by Mr. George Bayer. This bell is said to have been brought from Louisburg after the siege. It was for some time in the tower of St. John's Church, Dutch Village, but was unfortunately sold at a later date. It was of rich bell metal and had upon it an ornamental Latin cross, above which it bears the inscription, *Bazin ma fecit*. The Church was solemnly dedicated to the service of Almighty God, on Easter Monday, March 23rd, 1761, by Mr. Breynton, who took as his text St. John iv., 21. It then received the name of St. George's. Governor Belcher and his staff and other distinguished persons were present at the service. After the sermon the Lord's Supper was administered to a goodly number of communicants. Tradition asserts that on this occasion Dr. Breynton preached both in English and German.

On October 4th, (20th Sunday after Trinity,) 1761, a "Confirmation" was held in the little church, when ten men and seven women solemnly renewed their baptismal vow. The service was conducted by John Gottfried Turpel, the school-master, who for the salary of £10 a year read prayers and a sermon every Sunday, until such a time as they should be able to secure a minister. There does not appear to have been any "laying-on-of-hands," or other ceremony attached to the "confirmation." It was simply a public profession of their faith, and the expression of the determination to give themselves to God, made by the candidates. Having assembled in the church with the

Elder and the other officers, the catechism was first repeated and explained. The devout old school-master then put the following questions to the candidates :—

1. I ask you in the name of the Triune God, will you keep His Commandments and do them ?
Ans. Yes.

2. Bethink yourselves dear children ! you promise too much. Not even the regenerate can keep them perfectly. Ans. We will call upon God that he will give us His Holy Spirit, that He may work in us His will.

3. But the law demands also that the indwelling thoughts and desires shall be subdued, and that we shall do right. Ans. What we could not perfectly do, Christ has done for us.

4. Will you again enlist yourselves to fight under the banner of your Savior Jesus Christ, against the sinful pomps of the world and all its wicked deeds and lusts ? Ans. Yes.

5-16. These questions test the candidates belief in the various articles of the Apostles' Creed.

17. Beloved children, do you subscribe to the Evangelical Creed with heart and mouth ? Will you maintain it, order your whole life according to it, and because in these countries so many sects and heresies exist, will you renounce them all, and rather abide by the pure meaning of the word of God, and stand by it for life and death ? Ans. Yes, with all my heart, if it pleases God to give me the grace and power of His Holy Spirit.

18. Do you take the Holy Scriptures to be the revealed word of God and will you stand by it for life and death ? Ans. Yes.

19. Will you according to the Apostles' Doctrine, submit yourselves, when not walking after the word of God, to the admonition of those who are placed over you, or of any true Christian, from brotherly love, and listen to them with a meek, submissive mind ? Ans. Yes.

20. Do you acknowledge that you have not

kept your baptismal vow which you made to the Triune God? Ans. Yes.

21. Will you now with the Triune God renew in His Presence and before the congregation, your baptismal vow and hold fast to it? Ans. Yes.

22. Dost thou renounce again the devil and all his works and ways? Ans. Yes.

23. Do you promise again to believe, to live and to die according to the will and word of God, Father, Son and Holy Ghost? Ans. Yes, with all my heart, Amen.

Then followed the following simple prayers and blessings:—

“May our Heavenly Father renew and increase in you, for Jesus Christ's sake, the gift of the Holy Ghost, for the strengthening of your faith, for growth in godliness, for patience in suffering, and for the blessed hope of Eternal Life. Amen.

Now beloved Saviour, Lord Jesus, all things are delivered to Thee by Thy Father: so also these children and we all are given up to Thee. Thou has lent them to me for a short time. What Thou in mercy hast given to me I have imparted to them. They are to be witnesses for me on the great day of account, that I have kept nothing back from them which is contained in Thy Holy Word, that might tend to Thy glory and to the welfare of their souls. Now I will give them up again to Thee. Lead thou them, my Jesus, according to Thy Word and suffer them not to be lead astray from Thee through the deceitfulness of this wicked world, but keep them in the remembrance of their baptismal vow, which they have renewed with Thee this day, unto their Life's end. I pray Thee, beloved Saviour for Thy Righteousness Sake because it has cost Thee such bitter pains to redeem each soul, let not one of these be lost, but place us all on Thy right hand on the day of judgment; yea, let the whole congregation, not one excepted, hear Thy kind voice say “Come unto me ye blessed of my Father, inherit the kingdom that is prepared for you from the foundation of the world.”

Do this, my Jesus, for the sake of Thy eternal love. Amen."

Can we doubt that these children, thus solemnly dedicated to God by their good old schoolmaster, and who thus solemnly renewed their baptismal vow, received the outpouring of the Holy Spirit the Strengtheners, though, through no fault of their own, they did not receive the laying-on of apostolic hands?

The little band was not long to enjoy the services of this devoted man, for after a short illness he was called to his reward on December 9th of the same year. He had been appointed July 29th, 1769, and was at the time of his death 55 years old. The church records contain the following touching reference to this sad event ;—

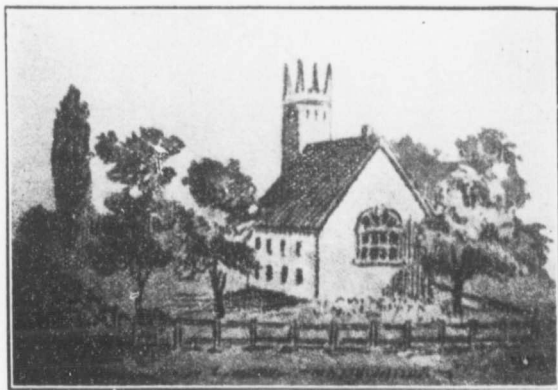
"We insert as a memorial in our church book, that our much loved schoolmaster John Gottfried Turpel, died on the 9th of December, 1761. He attended to his duties with all his heart. To his credit be it said that he was beloved by everybody on account of his integrity, and is generally lamented, but especially by his young scholars, who have shed tears at his departure. May the Lord grant his soul to rejoice throughout eternity."

It was found necessary at various times to make rules for the better guidance of officers of the congregation. The following resolutions were adopted at a quarterly meeting of the church held on October 19th, 1761.—

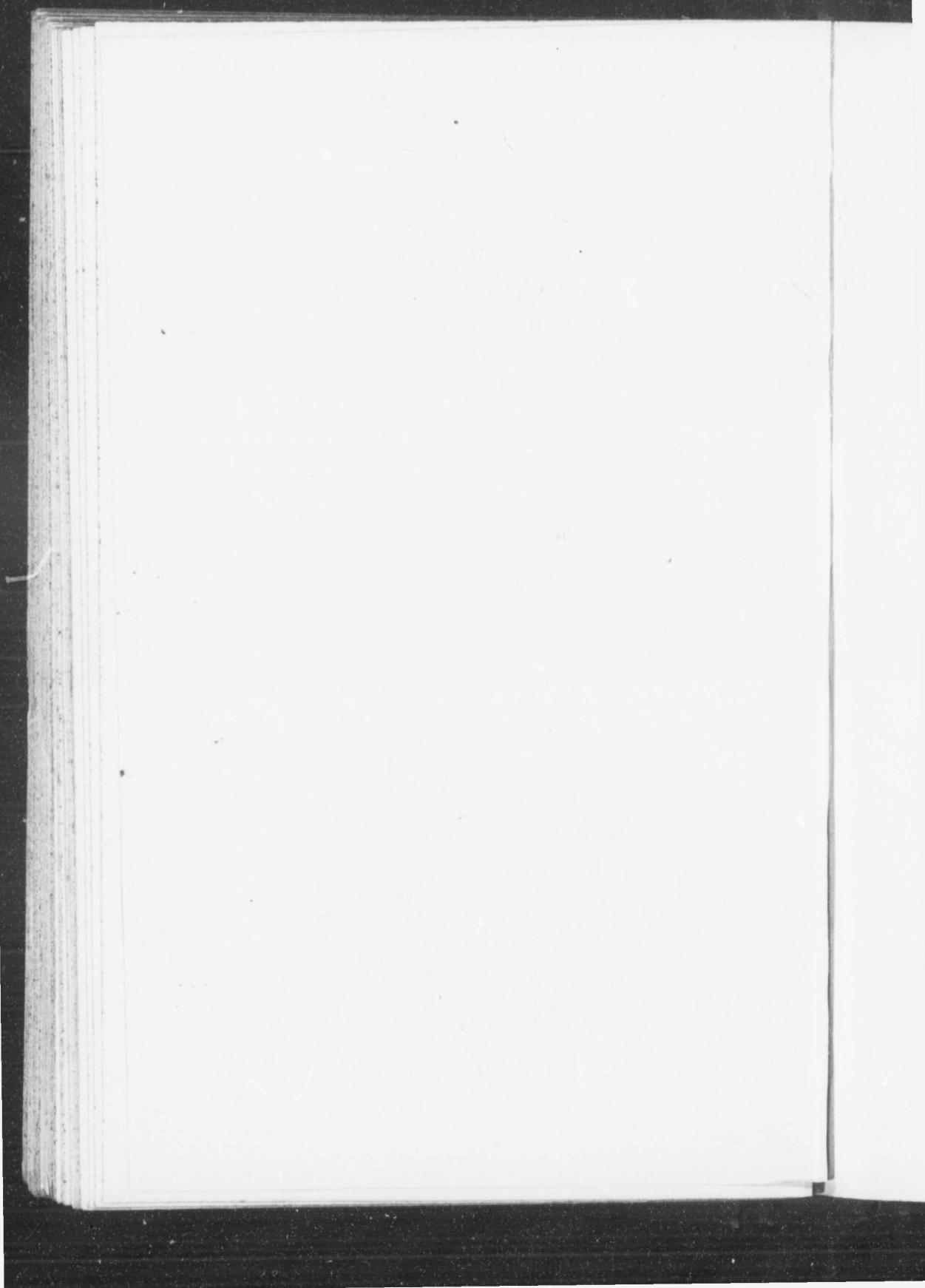
1. That at the Holy Communion common bread be used and no wafers.
2. That those who attended the Lord's Supper shall have their names written down by the schoolmaster or the sexton, or by any one else appointed thereto.
3. That as long as we have no minister, printed sermons are to be read aloud by the schoolmaster or any one else who is appointed thereto.
4. That funerals which happen on a Sunday, shall not take place before four o'clock, or when the ordinary services, whether English or German, shall be concluded.



The Little Dutch Church, Halifax.



St. John's, Lunenburg, in 1837.



5. That the schoolmaster, or some one else, shall register the name of the deceased in a book appointed for the purpose with the date.

6. If any of the officials should die whilst in office, he is to have the pall *gratis*."

With reference to the rule against the use of wafer-bread at the celebration, Dean Partridge conjectured that possibly the French and Swiss, to whom the use of wafers was probably familiar, had tried to get them adopted by the German Church of St. George.

The pall referred to is doubtless one purchased with the money handed over to the church by the Funeral Fees or Friendly Society, when it dissolved in 1761. This Society had been formed at a very early date in the history of the German congregation. Its object was to defray the necessary funeral expenses of those, whose relatives and friends would have been unable to do so unassisted. The following reference to its dissolution is found in the church books.

"The members of the Funeral Fees or Friendly Society have, for reasons satisfactory to themselves, dissolved. They have, therefore, handed over their funds to the German Evangelical Lutheran Church. The sum thus presented by the aforesaid Society is eleven pounds, ten shillings and ten pence. The condition upon which it is given is that a funeral pall should be purchased therewith, to belong to the Church of St. George.

"If the money be not sufficient for the purchase, the Church of St. George is expected to make up the deficiency. The members belonging to the Society at the time of its dissolution, and their families, shall have the use of the pall free of charge.

"It is to be hoped when all the respective members belonging to the Society shall be removed by death, their friends and respective descendants will strew roses on their graves, for in reality they have also been the founders of the Evangelical Lutheran

Church. "Not unto us, O Lord, not unto us, but unto Thy name give the praise."

At this time Dr. Breynton seems to have administered the Lord's Supper to the Germans at St. George's about once a quarter. The account book always notes that a present was made to the preacher on such occasions. In addition to this, Dr. Breynton performed for them the occasional services of baptizing, marrying and burying.

The congregation of St. George's did not, however, consider themselves as in any way part of the parish of St. Paul's. The rulers of the congregation were called Elders, and their duties corresponded very much to those of our church wardens. To assist them, the records inform us that there was a council of Church Wardens, corresponding practically to our vestrymen. In 1761 it was decreed that half of these were to be chosen from the town and south suburb, the other from the north suburb. It was also decided that "William Schwartz shall for certain reasons retain the office of Elder as long as it may please him." The Elder was to preside at all meetings, even in the presence of a minister, and the minister was to undertake nothing without the concurrence of the Elder and Church Wardens. The William Schwartz referred to was evidently the leading member of the congregation. He was born in Lufland, near Riga, on May 12th, 1715, and came to Halifax with Cornwallis in 1749. He died in 1785, and a tablet to his memory is now to be seen in the Round Church, to which it was transferred from the old German Church. Some of his descendants still reside in Halifax. An order was passed in 1774 that if anyone was to be buried in the graveyard, the schoolmaster was to be paid for his trouble in unlocking the gate, and pointing out the place; for each funeral 2s. 6d.; for children, 2s. Carl Hagelseib, the schoolmaster, received 50s. a quarter for ringing the bell, reading and leading the singing. In 1778 Christian Metzler was

appointed organist at the modest salary of 17s. 6d. a quarter.

A serious dispute occurred about this time with the authorities of St. Paul's in reference to some property left by a Mr. Melchior to the "Parish" meaning doubtless the German Church. As St. Paul's was the only legally constituted parish in Halifax at the time, the property was claimed for it. The matter was finally arranged by arbitration. The following entry respecting it occurs in the records of St. George's; "January 1st, 1779. Church meeting was held and it was agreed upon that some of the Church Wardens of St. George's go to those of St. Paul's and let the so-called estate of Melchior for a certain term of some years. The Church of St. Paul's is to receive 20 Spanish dollars according to the agreement, and the remaining profits should be given to St. George's."

Up to this time St. George's does not appear to have possessed any sacred vessels for the celebration of the Blessed Sacrament of the Altar, for we find that a meeting held May 27th, 1779, "It was agreed upon that *their* should be, as *their* was as much in the fund of the German congregation, plate bought and that Mr. Richard Jacobs should *sent* for it." The plate arrived in due time from England, and was first used by Dr. Breynton at a celebration of the Holy Mysteries on October 8th, 1779. It consisted of a "silver can, a silver cup, one large and one small plate, in all four pieces," and cost £57 2s 1d. It bears an inscription in English and has the Royal Arms engraved upon it. It has been in regular use since that date.

The hearts of the little German congregation at St. George's were at length to be delighted with the privilege of being ministered to by a fellow-countryman. From the Society's Report for 1785-1786 we learn that "The Governor, the Lieutenant-Governor, and several very respectable persons at Halifax having represented to the Society that Mr. Michael Bernard Houseal, a worthy man, and a

great sufferer by the late troubles was highly deserving their notice and support, and that it would be a very proper measure to appoint him their missionary to the Germans in Halifax, and parts adjacent, and his own congregation having desired the same by memorial, the Society have complied with their request, having first granted him a gratuity of £40, and since his receiving ordination from the Bishop of London have established him their missionary with an annual salary." The following facts respecting Houseal's life are taken from the interesting account to be found in the late Dean Partridge's History of St. George's Church. Bernard Michael Houseal was born at Heilbrun, Wurtemberg, in 1727, his father being a Lutheran minister. He was probably educated at the University of Tubingen. Whilst at College he fell in love with the daughter of Christopher B. Mayer, a man of considerable standing in the town of Ulm. In the early part of the 18th century more than 30,000 persecuted Protestant Salzburgers fled to Russia, Holland and England, 78 were sent to America free of cost by the trustees of the young colony of Georgia, where they formed the settlement of Ebenezer. Christopher Mayer determined to emigrate to Georgia, and his daughter, Sybilla Margaretha, must of necessity accompany him. Young Houseal had now taken his M. A. degree, and instead of parting from his mistress, he determined to go to the North American colonies as a missionary. The two young people having been married, they with Christopher Mayer, his wife and children stood on the wharf at Rotterdam with their faces set towards the new world. But for some reason or other they were detained in Holland for a whole year. They then, instead of going to Georgia, took passage for Annapolis, Maryland, and were induced to settle at Fredericktown in that state where a small German settlement already existed. Here Mr. Houseal, at the age of 25, began his work as a minister of the Evangelical Lutheran Church. Having occupied several different charges in Pennsylvania, he was in 1770 trans-

ferred to New York, where he became the senior minister in the ancient Lutheran Church. He is described as a man of wide culture and scholarship, and was one of the Governors of New York College. At the revolution he remained an enthusiastic loyalist, and his name appears as one of those who presented an address to Lord Howe and Sir William Howe after the occupation of New York. When the British troops took possession of that city his house was burnt, probably by retreating rebels. Doubtless whilst at New York, Houseal had become an intimate friend of many of the Anglican clergy, and his admiration for their consistent loyalty probably attracted him towards that church. Consequently when he came to Halifax and found a German congregation, who had been desirous for a number of years of a fellow-country-man to minister to them and who had been used for a long time to the offices of the English Church and were consequently drawn to it by the warmest ties of affection, he was led to seek ordination in the Church of England. After ordination in England he received a regimental chaplaincy, and with his regiment returned to Halifax. When there he gave up his chaplaincy, and devoted his attention for the remaining sixteen years of his life to the spiritual needs of his little flock at St. George's. He is said to have been thoroughly educated both in theology and in ancient and modern languages, and to have spoken Latin with remarkable fluency. With his coming the German congregation may be said to have been finally united to the Anglican Church, which for so many years past had ministered to their spiritual needs.

The Rev. Bernard Michael Houseal, missionary to the Germans at St. George's, died on the 9th of March, 1799, in the seventy-second year of his age. He was buried in the old German burying-ground, attached to his Church, where his tombstone still remains. With the desire of the people and by the recommendation of the Governor and the Bishop he was succeeded by the Rev. George Wright,

Headmaster of the Halifax Grammar School. By this time, the Germans had so intermixed and intermarried with the other inhabitants, and had become so used to English manners and languages that but few still retained their own language, and all could speak English much better than German.

It was on April 10th, 1800, that Sir John Wentworth laid the cornerstone of the Round Church on Brunswick Street (the present St. George's, Halifax). The Legislature voted £500 towards its completion. The design is said to have been the work of John Merrick and J. Fliegier of the Surveyor General's department, and to have been suggested by the Duke of Kent.



St. George's Church, Halifax, N. S.

CHAPTER VIII.

Rev. Thomas Wood the Missionary and his work
at Annapolis Royal.



IN the year 1753 the Reverend Thomas Wood went to Annapolis. He was of Scotch descent and came from New Brunswick in New Jersey to Nova Scotia and was appointed one of the S. P. G.'s missionaries in the province.

In 1749 having gone to England for the purpose he was ordained deacon and priest by the Bishop of London upon the petition of the inhabitants of the town of New Brunswick, who spoke of him as "a gentleman of a very good life and conversation, bred to Physic and Surgery." After his ordination he returned to New Jersey and took charge of the churches of New Brunswick and Elizabethtown, until he removed to Nova Scotia. He assisted Mr. Breynton at Halifax during the winter of 1753 and in June went to Chignecto and thence to Annapolis. A certificate of the chief officers of the Garrison dated September 3rd, 1753, speaks of his having performed with great diligence all the duties of his Holy Function there, and of having behaved well in every respect. He received at this time a salary of seventy pounds a year from the S. P. G. In 1754 he removed back to Halifax although he does not seem to have entirely severed his connection with Annapolis, as in one of the S. P. G. Reports he is spoken of as the Rev. T. Wood, of Halifax and Annapolis." He seems to have taken great interest in missionary work amongst the Indians. He was a very intimate friend of Mons. Maillard, a French priest and vicar general of Quebec and missionary to the French and Indians. "This

gentleman," the S. P. G. report for 1764 says, "the day before his death, requested Mr. Wood to perform the office for the visitation of the sick according to our own form, in the French language in the presence of many of the French, whom Mons. Maillard ordered to attend for that purpose. He was buried in the Church-yard (St. Paul's, Halifax,) by order of the Lieutenant-Governor and his pall was supported by the President of the Council, the Speaker of the House of Assembly and four other gentlemen of Halifax; and Mr. Wood performed the office of burial, according to our form, in French, in the presence of almost all the gentlemen of Halifax, and a very numerous assembly of French and Indians. Mr. Wood hopes this circumstance and the visible respect of Mons. Maillard showed him before the French and Indians, may prove the happy means of withdrawing them from the superstitions of Popery and leading them to embrace and practice our pure religion."

There are several books in the library of King's College, Windsor, bearing the name of the Abbé Maillard and having inscriptions in both French and Micmac. It is quite possible that before reaching this library, they were in the possession of Mr. Wood, who very probably received them direct from Maillard.

In 1761 the Rev. Mr. Breynton, rector of St. Paul's, Halifax, made three journeys to the new settlements in King's County (now Hants and King's) and proceeded as far as Annapolis, "for which extraordinary labours the Society ordered him a gratuity."

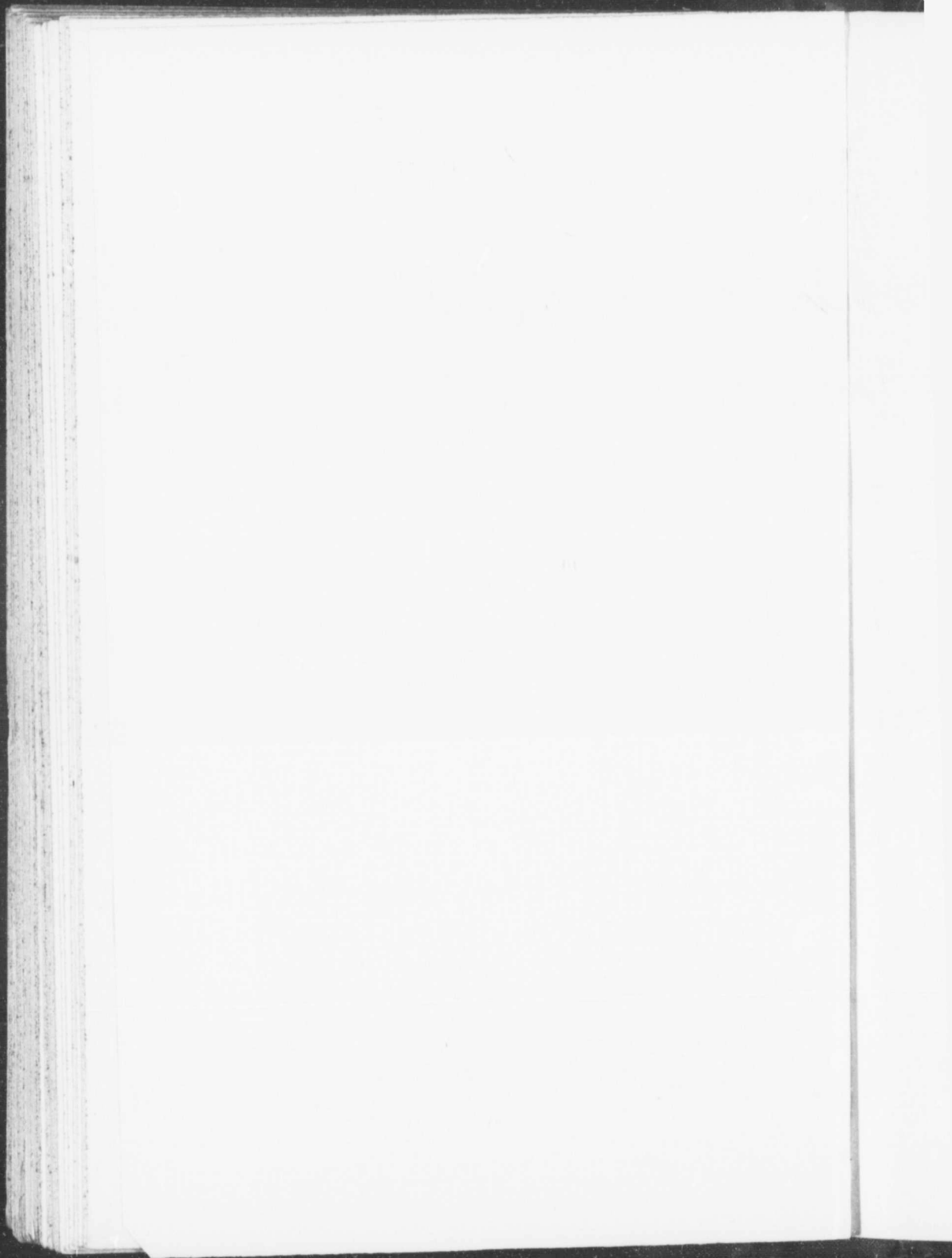
In 1762 Mr. Wood writes that "he has been twice within the year to visit the townships of East and West Falmouth, Cornwallis, Horton, Granville and Annapolis, the two last of which are about 150 miles from Halifax, the place of Mr. Wood's settled residence at that time. The Society recommended Mr. Wood to take upon himself the charge of Annapolis and Granville, leaving the care of Halifax to Mr. Breynton. This scheme



Part of the Site of the Old French Fort, Annapolis Royal, Nova Scotia.



St. Luke's Church, Annapolis Royal, Nova Scotia.



was also approved by the Governor and we learn from a letter of Mr. Wood's dated October 14th, 1763, "that in consequence of the Society's instructions, he had taken two more journeys to Annapolis and Granville, where he says there are more than 800 souls without either church or minister, whose joy was universal and almost inconceivable at the hopes he gave them of being appointed their missionary." Having promised to be with them the following spring, he engaged a Mr. James Wilkie to read prayers, to catechize the children and to open a school. Upon Mr. Wood's recommendation, Wilkie was appointed the Society's catechist and school master at Annapolis. He received a salary of ten pounds a year from the Society and his name appears in their reports as schoolmaster at Annapolis until 1769. At the same time Mr. Wood expressed his intention of beginning to catechize the next summer every Sunday after service. The Society sent him some small tracts and some copies of the Prayer Book for use at Annapolis and also granted him a gratuity for his former journeys to Annapolis. They also thanked the Board of Trade for placing Mr. Wood on the same footing as the other missionaries of Nova Scotia by granting him a salary of £70 a year.

Mr. Wood moved from Halifax to Annapolis in the spring of 1764 "with the unanimous consent of the Vestry of Halifax, and the leave of the Lieutenant-Governor." In his letter to the Society dated July 30th, 1764, he writes "that as soon as he is settled to his new mission, he designs to devote three or four hours every morning to learn the savage Micmac, which is the principal Indian language throughout this province, and when he is capable of it, to translate the Common Prayer and send it so translated to the Society to be printed in three columns; Micmac in the middle and English and French on each side. He also intends as soon as he has acquired the pronunciation, to perform divine service and preach to the Indians in their own language, which, from his abilities

and diligence, there is good reason to hope he will soon make a considerable proficiency in. He has acquainted his Excellency Governor Wilmot with his intention, who has promised to forward this useful work, by procuring the assistance of a Frenchman, who is a perfect master of the Micmac language. Mr. Wood proposes likewise (if it please God to continue his health a few years) to publish a grammar, dictionary, and a translation of the Bible in the same language." He seems to have exercised great influence over the Indians (due doubtless largely to his friendship for the Abbé Maillard), and he often visited both the Indians and French Neutrals, visiting their sick, performing the office for the churching of women, and baptizing several of the children in the Anglican form. They seem to have been particularly pleased by the use of the sign of the Cross in Holy Baptism.

In a letter dated April 1st, 1765, Wood wrote to the Society that he was still pursuing the study of Micmac, and that he could pronounce the language so well, "that upon reading one of Mr. Maillard's morning prayers, the Indians understood him perfectly and seemed to pray very devoutly."

In the same year the name of Mr. Morrison appears as the Society's schoolmaster at Granville. His name appears for the last time in the report for 1773-1774.

In 1776 Wood wrote that "Mr. Wilkie, the Society's schoolmaster at Annapolis, goes on well, and has between 40 and 50 scholars, and about 20 of them are catechized publicly every Sunday; and that Mr. Morrison, licensed schoolmaster at Granville, whom the Society have taken into their service, is a sober, discreet young man, and likely to be very useful in his station." He also "flattered himself that the religious principles the Indians have imbibed from the French priests will wear off, if no more Romish priests be settled among them." In the same year he sent home the Lord's Prayer and the Apostles' Creed in Micmac together with

a French and English copy of the first part of his grammar. He writes on October 8th, 1767, that he was then able to read prayers to the Indians in their own language which he did at St. Paul's, Halifax, in July "in the presence of Hon. Lord William Campbell, Governor-in-Chief, Col. Dalrymple, and most of the officers of the Army and Navy and the inhabitants. On this occasion the Indians sung an anthem before and after the service. Before the service began, an Indian chief came forward from the rest, and kneeling down prayed that the Almighty God would bless His Majesty King George the Third, their lawful King and Governor, and for prosperity to his Majesty's province. He then rose up and Mr. Wood at his desire explained his prayer in English to the whole congregation. Upon this His Excellency turned and bowed to all the Indians. When service was ended, the Indians thanked God, the Governor and Mr. Wood for the opportunity they had of hearing prayer in their own language." On the 12th of August of the same year, Wood married Pierre Jaques, an Indian, to Marie Joseph, eldest daughter of old King Thoma, hereditary chief of the Micmacs.

In 1768 he writes that he was busily engaged in translating the order for morning and evening prayer into Micmac, and that he has nearly acquired the tone and emphasis peculiar to the language. "The Indians behave devoutly during the time of prayer, and after the prayer for the King and Royal Family they bow their heads and answer Amen in their own language."

At this time Annapolis was still but a small place. The population is given at 513 only; 370 Americans, 40 English, 8 Scotch, 20 Irish, 67 Acadians, and 8 foreigners. The number of Roman Catholics is given as 68. The census taken in 1768 and also that made in 1770 throw some interesting light upon Wood's family and property. In 1768 his household consisted of 2 males and 2 females (2 of English and 2 of American birth).

His farm stock is given as horses 2, cows 1, young cattle 1. In 1770 his family is given as five (one of them an Acadian, probably a servant). He then owned 500 acres of land.

Amongst the names recorded in the census of 1768 appears that of Joseph Bass, whose family of ten were all Americans. He was a brother of the first bishop of Massachusetts. In 1772 at the recommendation of the Corresponding Committee of the S. P. G. he was appointed schoolmaster at Annapolis. He seems soon to have given up his position for in the S. P. G. Report for 1774-75 we learn that "Mr. George Barwick is made schoolmaster at Annapolis in the room of Mr. Bass who resigned."

At the same time a Mr. Fisher, who had been educated at the college of Cambridge in New England," took Mr. Morrison's place at Granville school.

Wood's labors at Annapolis and Granville and amongst the Indians seem to have been so arduous that the need of an assistant to him was fully realized. In 1771 the people of the two townships addressed an invitation to the Rev. Mr. Clarke, then missionary at Dedham, Mass., to come and settle amongst them, promising to contribute towards his support. Their letter shows that Wood was as successful in winning the good opinion of Protestant Dissenters as he was of the Romanists. In their letter to Mr. Clarke they said they had "been educated and brought up in the Congregational way of worship and therefore should have chosen to have had a minister of that form of worship, but that the Rev. Mr. Wood, by his preaching and performing the other offices of his holy function occasionally amongst us in the several districts of this country, hath removed our former prejudices that we had against the forms of worship of the Church of England as by law established, and hath won us to a good opinion thereof, inasmuch as he hath removed all our scruples of receiving the holy sacrament of the Lord's Supper in that form of administering it; at least many of us are now com-

municants with him and we trust many more will soon be added." Mr. Clarke probably was unable or unwilling to come, and Wood remained in charge of both places.

In 1773 Wood labored under a very bad state of health, but was not disabled from performing his duty. "He lives in peace and harmony with all his people; the greatest part of the Dissenters occasionally attend him on Sundays. His congregation is regular and devout; and his communicants are from 20 to 30."

In 1775 Wood wrote to the S. P. G. as follows:—"My congregations are greatly increased, both here and at Granville, partly by several English farmers who came here last summer and have bought farms and are now settled with their families in our county of Annapolis; and also by great numbers who came here dissenters from New England, but now flock to my congregations, insomuch that our places of worship will not contain them; and the inhabitants of Annapolis have most cheerfully subscribed £160 towards building a church, 60 feet by 40, in this town, which is actually begun, and we expect will be enclosed in four months time; and my parishioners at Granville are following the same laudable example, and say they will immediately begin to build a Church there also and are actually now at work in preparing the timbers for it, and will have it enclosed before the next summer is ended * * I have now several persons who came here dissenters, communicants at the Lord's Supper, and do baptise their children and have, within a few years past, baptised several and whole families of them. (MS. Letter, April 4th, 1775, quoted by Hawkins.)

He reported at the same time that both Mr. Barwick and Mr. Fisher were most attentive to their duty. Mr. Barwick as well as teaching from eight until twelve in the morning, and from two until five in the afternoon, also held a night-school from six until eight for the instruction of servants after their day's work was ended, whilst Mr. Fisher in addition to his school work generally read the ser-

vice and a sermon at Granville on those Sundays which required Mr. Wood's presence at Annapolis.

The following extract from the old registers relative to the marriage of two negro slaves at Annapolis about this time may be of interest :—

"John Tallon and Hannah Roberts, (slaves to the heirs of Caleb Fowler) both negroes, were joined together in holy matrimony with the consent of Joshua D. St. Croix, executor for Mr. Fowler, the banns being first published as the rubric directs, March 26th, 1774."

The S. P. G. report for 1777 refers to Wood's age and infirmity, which although he could still discharge his duties at Annapolis, prevented him from visiting Granville, the inhabitants of which however came to him for marriages and baptisms. Doubtless in consequence of his increasing infirmities it was proposed that Mr. Fisher should take holy orders and act as his assistant. The circumstances of the Society, however, would not permit them to grant any salary to such an assistant, but they resolved, however, to continue to him the salary of ten pounds as schoolmaster at Granville, the Bishop of London having agreed to ordain him without the Society's recommendation. Mr. Fisher arrived in 1778 and was much liked at Granville.

In 1778 Wood wrote that having lost his wife, his health and spirits both being much impaired, he had gone to Halifax for a change of air. He speaks of being much benefited by the trip and had returned to Annapolis. He expected the new Church to be finished at Christmas.

However, his trip to Halifax seems to have done him little real good, for he died on the 14th of December, 1778. His body is buried at Annapolis Royal and by the efforts of Judge Savary a suitable memorial has been erected. The Church and parish of Annapolis owe a deep debt of gratitude to him. It was chiefly through his exertions that glebe lands and school lots were obtained from the British Government for the use of the parish. Through his energy and zeal, coupled with a broad-

mind ed charity, good church congregations were built up at both Annapolis and Granville largely made of New England settlers, whom he was instrumental in reconciling to the Church of their fathers. Through his exertions two churches were erected at Granville, one at the lower end of the township and one at the upper end of what is now known as the "Phinney neighborhood." This latter was for many years the parish church of Granville. It was built about the year 1776, and was originally intended for the use of the Congregationalists, but was given up by them to the Church, most of its original owners having either returned to the States or settled around the North Shore in and about Yarmouth and Liverpool. In 1775, the people having subscribed £150 towards it, and a grant having been received from the English government upon the recommendation of Governor Wilmot the Church at Lower Granville was commenced. It celebrated its centenary some years back and is still in an excellent state of preservation. It was very unfortunate that no efforts were made after Mr. Wood's death to continue the missionary work he had so nobly begun amongst the Micmac Indians. Probably, however, the Society was so taken up by the troubles and difficulties which the American Revolution brought upon its missionaries that it could pay but little attention to continuing this work.

Wood must have been a remarkable man, studious, cultured, energetic, not wearied by fatigue, possessed of the greatest courtesy and christian charity. Living in friendly relations with the officers of the garrison, the close friend of the Abbé Maillard and looked up to and revered by the Indians and Acadians of the Roman faith, he was at the same time regarded in the most friendly way by the Protestant Dissenters from New England. He accomplished a noble work for the Church of England in Nova Scotia, and the names of but few of the Society's early missionaries are deserving of greater honor and regard than his.



REV. THOMAS WOOD, NOVA SCOTIA'S PIONEER MISSIONARY.



CHRIST CHURCH, LOWER GRANVILLE, ERECTED IN 1775.

CHAPTER IX.

Early Days of the Church at Lunenburg.



IT was on the 8th of June, 1753, that the Rev. J. B. Moreau, with a great number of French and Germans, and some few English, in all about 1600 persons, left Halifax for what is now called Lunenburg. Mr. Moreau had for some little time been the S. P. G.'s missionary to the French speaking Protestants at Halifax. Most of these were of the Confession of Augsburg and came from Montbelliard in France, but readily joined the English Church. Moreau himself had been a priest of the Roman Church. Divine service was at first performed at Lunenburg on the Parade in the open air, and Moreau had as many as two hundred regular communicants among the French and Germans. During 1752 he baptized 31 children. Governor Hobson writing in 1753 says that "Mr. Moreau had been very usefully employed in his station, he having on all occasions approved himself a sound Christian in life and doctrine, an Asserter and Promoter of the present Constitutions of the Church of England and an Example to his congregation in the several duties of piety, charity and humanity."

The Church at Lunenburg was built in 1754. The Lords of Trade and Plantations had in 1749 informed the S. P. G. that in each of the townships to be formed in Nova Scotia, a piece of land would be set apart for a church, and 400 acres granted, free from quit rent, to a minister and his successors. An inscription on one of the doors of St. John's Church, Lunenburg, reads as follows:—

THIS CHURCH WAS BUILT
AT THE EXPENSE OF
GOVERNMENT, A. D., 1754.

It was the second Anglican church erected in Nova Scotia, the first being St. Paul's, Halifax. It was 60 feet by 40 and the frame, which was of oak, was first put together in Boston. The frame of both these churches mentioned was brought from Boston in a man-of-war. The cost is given at £476 16s. 6½d. In 1755 Moreau informed the Society that all of his people were so well reconciled to the Church of England "that they assist therein at Divine Service regularly and with great zeal, and the disputes between the Calvinists and Lutherans are heard no more." At the same time he expressed a hope that he would be able to convert to the "Protestant Truth" some 30 French Roman Catholics who had come from Louisburg, and had taken the oath of allegiance.

A Mr. Bailly was at this time schoolmaster to the French children and he is said to have behaved worthily and to have taken great pains in his office. George Fred'k. Bailly was born in Franche Comte, and came to Nova Scotia as teacher and layreader to the French. Judge Desbrisay relates that a book of his had written in it "Maitre d'Ecole and Clerk de l'Eglise Francaise de Lunenburg." A sermon of his on the fourth commandment in manuscript, read by him on March 21st, 1775, is still extant. A book of sermons in French in his handwriting is entitled "An abridgement of sixteen discourses on the redemption of man by the death of Christ." His French Bible is still preserved. Writing in 1755 Moreau thanks the Society for a box of books and informs them that a steeple was being built for the Church, Admiral Boscawen having given them a fine bell. His congregation he said, "increase in piety."

The first parish register of Lunenburg must have been commenced by Moreau when in Halifax as appears by the date of the first entries. The first baptism, registered after the date of the settlement of Lunenburg is that of Charles, son of Johannes and Gertrude von Hoboken. The first marriage, "July 10th, 1753, Ulrich Hubley to Anna Cath.

Treffian." The first death, "July 20th, David Lancert."

In 1756 the Rev. Thomas Wood visited Lunenburg, and performed divine service in English and administered the Holy Communion to 24 Germans. He was assisted by Moreau, who was at that time studying English and hoped to be able to preach in it by the following Christmas. He was already accustomed to read the service in English to the Germans and about 120 English soldiers, who composed the garrison.

Writing in 1757 Moreau reported that on the preceding Easter Day one of the congregation, who had been a leader in a conspiracy some time before formed against the government there, had been put to open penance. "After an humble Prostration of himself in the Church, the penitent rose up and humbly asked pardon of God, of the King, and of his Christian brethren, whom he had offended by his ill conduct and disobedience and after an exhortation from the pulpit to a sincere repentance and amendment of life, he was re-admitted to the Holy Communion with 149 other communicants, among whom was a German woman who spoke good French and had been brought up in Popery; but she had some time before renounced it, after three months instruction in the true principles of Christianity by Mr. Moreau."

Moreau's English congregation had been increased by the arrival of a reinforcement of soldiers and 300 or 400 more were expected. To meet their requirements the Society sent out a large number of Bibles, Prayer Books. etc.

By this time Moreau also ministered in the German language. Writing on October 5th, 1758, he informs the Society that "there are three different persuasions among the Germans, that made it very difficult to unite them, but thro' God's blessing on his labours for this purpose, he had happily accomplished it, and had administered the Holy Sacrament of the Lord's Supper to sixty men, besides women in the German language."

During this year, the Indians were a constant source of danger and anxiety to the settlers. The children in many cases were unable to go to school and all had to be always on their guard. The following occurs in the register of burials under the date of August 27th.

"August 27th—Joseph Styé, Scalped

" " —Conrad Halty, "

" " —Rosina, his wife "

"Buried by Rev. Jean Baptiste Moreau."

In 1760, Governor Lawrence, acting upon a request of the General Assembly of the Province, desired the S. P. G. to appoint an itinerant missionary who understood both German and English, whose chief residence should be at Lunenburg. The Society expressed their willingness to comply with this request. The next year the Rev. Joseph Bennet was appointed itinerant missionary to the Germans, and was directed to officiate chiefly at Lunenburg, but occasionally also, as need shall require, in the several other townships, which are or shall be erected in the Province, as the Governor shall direct, until the bounds of his mission are more fully settled." He was then in his 34th year and is described as a "Man of good temper, prudence and learning, and of a sober and pious conversation, zealous for the christian religion, thoroughly well affected to the present government and one who has always conformed to the doctrine and discipline of the Church of England."

In the meanwhile, however, Mr. Belcher, not knowing of the action of the Society at home, had engaged the Rev. Mr. Vincent to officiate at Lunenburg, as minister and schoolmaster "with such allowances as the Government could make, which is by no means equal to his labors." At the Governor's request, the Society therefore appointed Vincent their missionary and schoolmaster at Lunenburg, and Bennet was sent to minister to the settlers at Horton, Falmouth, Newport and Cornwallis. There were at this time as many as 596

children under 12 years of age at Lunenburg. How many of these it fell to Mr. Vincent's lot to instruct is not stated.

In 1763 Mr. Belcher, then president of the Council in Nova Scotia, recommended that some allowance should be made by the Society for an assistant to Mr. Vincent in teaching English to the German children, the allowance from the government of one shilling per day being insufficient. For this work Mr. Vincent had already engaged the services of a Mr. Newman, a German, and to him the society made a yearly allowance of £5. He is spoken of as "well qualified to initiate the children in the English language."

At this time there were about 300 families in the mission; between 40 and 50 of which were French.

Mr. Belcher had fitted up a convenient school, and Mr. Vincent reports that several, since his first arrival here, "are able to read a chapter in the New Testament, have made a considerable progress in writing, and can give a good account of the catechism."

Vincent seems to have ministered in the Church alternately with Moreau. From Easter 1763 to September, 1764, he baptized 85 and had in the winter about 60 communicants, and at Whitsuntide about 150. He says that "the Germans attend divine service with great decency, seem daily more and more reconciled to the established church, and willingly send their children to school to learn English in which they make good progress."

In 1762 the House of Assembly had refused to grant the sum of £224 9s 9d, which was required to repair and furnish the Church at Lunenburg, giving as their reason "the great load of debt due by the public."

Meanwhile Moreau had been directing some of his attention to the conversion of the Indians. Writing in 1764 and 1765 he informs the Society that he had baptized several of their children, and that they themselves behaved with "great decency

in all religious ceremonies." His French congregation, which numbered some 46 families, contained "no Papists, Heathens, or Infidels among them, nor any who walk disorderly." Besides French he had under his care several English and German families, who had always regarded him as their pastor.

About this time some of the Germans seem to have become a little dissatisfied, for on May 31st, 1765, Vincent wrote that they were desirous of introducing a German minister and had prepared some timber towards the erection of a meeting-house. However, he hoped that as the young people were averse to it, the scheme would be dropped.

In 1765 Mr. Vincent died. After reporting his death in 1765, Mr. Breynton, of St. Paul's, Halifax, said "It would be injustice to him not to assure you that while his health permitted, no one showed more zeal and assiduity in his functions, and I am of opinion that his persevering in his duty, even beyond his strength, has shortened his days." Chief Justice Belcher wrote "I sincerely lament the Society's and the Province's, as well as your loss, in the decease of so able and prudent a minister in the mission and so worthy a friend. His pious labors at Lunenburg under the circumstances of that settlement, were more successful than could have been expected from such difference in language, manners and religious principles. Mr. Vincent's congregation was numerous, constant and attentive, through his indefatigable application and moderate conduct in the course of his mission."

In 1766 the Rev. Mr. Bryzelius, who was qualified to officiate in both English and German, was appointed to take the place of Mr. Vincent. He obtained a grant of 300 German Prayer Books for the use of his congregation. These books are verbatim copies of the English so that those who did not understand English could follow the service in their own tongue. His fellow-countrymen received Bryzelius with the greatest delight. The following extract is taken from a letter sent to

Lieutenant-Governor Franklyn by the oldest magistrate in Lunenburg:—"It is scarce to be expressed how much our people are satisfied with his behaviour and his preaching. He has given them last Monday and Sunday most excellent sermons, insomuch that most of the people were shedding tears. The breastwork of the upper galleries were in danger to break down on account of so many people." (M. S. Letter, dated June 9th, 1767.) Bryzelius had formerly been a Lutheran minister, but had been ordained by the Bishop of London.

Writing in 1766 Moreau informed the Society at Whitsuntide he had "administered the Holy Communion to above 100 persons, English, German and French, to each in their own language." These included some young people who were admitted to their first communion after a long private examination in the principal articles of the Faith. He had baptized 12 Indians and married one couple, but the Roman priests were evidently trying to prevent the conversion of the Indians from their former faith, for the report speaks of their having shown Moreau a copy of a letter, which they were told was written by Jesus Christ to the Bishop of Lucon in France, to be sent to them. It is signed by two persons, who say they have received it from the said "Bishop to be distributed among the savages. Each of them have a copy of it, which they wear next their heart. The letter is filled with grossest absurdities imaginable. They are there threatened with eternal damnation, if they fail in any point of the Romish religion, and on the contrary, are promised endless happiness if they separate from those of a different opinion. They are never to die a sudden death nor be drowned, nor perish in war, so long as they have their letter next their heart."

On Easter Day, Moreau administered the Holy Communion to 21 French and 9 Germans, and the next day (celebrating in English) to 90, most of them Germans. His congregation agreed to purchase a piece of land conveniently situated for a

school, to erect a large schoolhouse and a suitable residence for the master and to supply him with fire-wood and a bushel of corn from each family.

Bryzelius seems to have preached at Lunenburg for the first time on Whitsunday, 1767, when he introduced the Church of England Liturgy in the German language. The next day he administered the Holy Communion to 158 persons.

Writing in 1768, Mr. Newman, the schoolmaster, reported that he daily attended at his school from 8 to 12 in the morning, and from 2 until 4 in the afternoon, and that the number of his scholars was between 30 and 40.

At Easter, 1769, Bryzelius admitted 46 young people to the Holy Communion.

In 1770 the Rev. Jean Baptiste Moreau, the first missionary at Lunenburg, died. He was buried beneath St. John's Church. The following inscription marks his last resting-place.

Here
lyes the Mortal Part
of the Rev. J. B. E. L.
Moreau. For 20 odd years
a missionary of a French
congregation at Lunenburg,
Who departed this life
the 25th Feb.
1770. Aged 59 years."

In spite of this inscription, Moreau can only have worked at Lunenburg for 17 years. He was the father of Cornwallis Moreau, who was the first male child born at Halifax. Upon his death the whole charge of the settlement devolved upon Bryzelius, who was accustomed to hold services in the three languages, in English between 10 and 12, in French between 12 and 2 and German between 2 and 4. At Easter, 1770, he had 201 communicants, 30 of whom received for the first time. He was prevented from administering the Lord's Supper on Whitsunday, 1771, by a fire in the woods, which consumed 30 farms and would have laid the whole

town of Lunenburg in ashes if the wind had not changed.

In the same year the Rev. Peter Delaroche arrived at Lunenburg, and took Mr. Moreau's place as a missionary to the French settlers. Delaroche was a native of Geneva and was a zealous and hardworking clergyman. Soon after his arrival he reported to the Society that he had prevailed upon his congregation to agree to build a French school and to give the master a yearly allowance of 40 bushels of grain and 24 cords of wood.

The Rev. Paulus Bryzelius died on Good Friday, 1773, being struck with apoplexy as he was preaching. The following extracts are given by E. H. Owen in his Aiken's Prize Essay on Lunenburg County (1868) from a manuscript copy of a sermon preached at his funeral by Mr. De la Roche.

"Sermon on

The death of the righteous for the funeral of the late Mr. Bryzelius who departed this life on Good Friday, April 9th, 1773, being struck with a fit of apoplexy, as he was actually in the pulpit, preaching, whence he was taken down speechless, and expired within the same hour. He was buried under the same pulpit whence also this sermon was delivered.

Aged 60.

"Preached in Lunenburg Church on Tuesday, 13th of April, 1773, at the burial when the corpse was deposited in a grave under the pulpit."

"Preached by the Rev. De la Roche."

"And indeed, what can a minister of the gospel wish, more to his advantage, than to die (since die he must) in the very exercise of his ministry in preaching the gospel. This pulpit is for us the bed of honour and the man who has exerted his abilities and all his powers thence to teach the pure doctrine of Christianity need not be afraid of encountering in it even the King of Terrors. I acknowledge that ours is an anxious task and that it is not every man who comes into a pulpit who has

a right to expect to meet there the death of the righteous, if he be called upon while he is there. But you all know that our departed brother truly deserved the appellation I just gave him of a faithful servant of Christ and I hope in regard to myself, that God will give me grace so to discharge that important office as not to be altogether unworthy of the same appellation, and my best endeavors will, I hope, never be wanting to supply his place as much as I can, in which I pray to God to enable me to live as to be looking with some good foundation for the death of the righteous."

Bryzelius left behind him a widow and nine children in very distressed circumstances. The S. P. G. at the solicitation of Dr. Breynton and Mr. De la Roche allowed them the remainder of the current half-yearly salary, and also for an additional half-year, but owing to the numerous and increasing wants of the colonies regretted that they could do no more.

Amongst his other work, Bryzelius had translated Lewis' Catechism into German. Amongst the other deaths recorded for 1773 occurs that of the Hon. Sebastian Zouerbuhler, who died on January 31st, aged 68. He was one of the first magistrates at Lunenburg and some years received a pension of £50 from the parliamentary vote. He was buried beneath the Church.

Upon the death of Bryzelius, the Society decided to discontinue maintaining a separate missionary to the Germans at Lunenburg, and to appoint an itinerant missionary for the province generally. Several reasons are given for the change. The Lords of Trade and Plantations thought that the continuance of separate services in German would tend to retard the incorporation of the German settlers with the rest of the inhabitants. The French settlers had by frequent migrations been reduced to 25 families and it was thought that Mr. De la Roche, who had by this time acquired a competent knowledge of German, could easily minister to the spiritual wants of all of the settlers. Mr.

William Ellis was selected for the coast mission and was ordained by the Bishop of London. Soon after his arrival in Nova Scotia, his destination was changed to what is now Windsor and Mr. Bennet undertook the work of visiting along the coast.

Mr. De la Roche, however, was soon convinced of the inexpediency of at once discontinuing the German services and with great pains qualified himself to minister to them in their own language. The Society accordingly appointed him their "Missionary to the French, German and English at Lunenburg with the former salary of £70 per annum; and they take this publick opportunity of expressing the great satisfaction they receive from their faithful missionary's zeal and diligence in his profession."

When De la Roche first arrived at Lunenburg, he found that many of the German settlers had become dissatisfied with their connection with the English Church and had built Calvinist and Lutheran meeting-houses. They also applied to the Rev. Dr. Muhlenburg, President of the Lutheran Synod of Philadelphia, to send a Lutheran missionary to Lunenburg.

Muhlenburg very wisely discouraged the idea and recommended that the English Church should still continue to minister to their religious wants. For this he was thanked by the Corresponding Committee of the S. P. G. at Halifax, who requested that no declaration or measure should be at any time used to disturb or prevent the Calvinists or Lutherans in the full exercise of their religious principles and mode of divine worship."

In addition to this dissatisfaction amongst the Germans, he found that many of the English settlers seemed to be attached to the Church by no stronger tie than their pecuniary interests, because they had nothing to pay either for the expenses of the Church or for the support of the clergyman.

The parish register contains the following rather interesting entry for the year 1773;

"Baptized 1773. Francklin Bulkely Goold, son to Mr. De la Roche. His sponsors were the Hon. Michael Francklin, Lt.-Governor, Hon. Richard Bulkely, Prov.-Secretary and Mrs. Goold." "The above mentioned child was the first person that ever was inoculated in the settlement of Lunenburg."

Things began to look brighter in the mission in 1775, for in that year De la Roche informed the Society that the minds of his people were more composed, that the French repaired to divine service with more regularity than ever before; and that the Germans were returning by degrees to their attendance." But his health had been a source of great anxiety to him. He suffered greatly from rheumatism and had been prevented by a sudden and violent illness from preaching the last anniversary sermon at Halifax.

From the report for 1776 we learn that he had at that time above 110 communicants, and that he celebrated seven times a year in English at the three great festivals, and also twice in German and twice in French. During the year there had been twenty deaths, fifteen of which were from the small-pox. He had tried to introduce inoculation, but although 100 had been inoculated, all of whom recovered, and were not even confined to their beds, he was unable to overcome the general prejudices of the inhabitants. Some books, the report mentions, which had been granted, had not been sent as the Society had reason to fear that Mr. De la Roche would not be alive when they arrived.

However, his health improved and from the report for 1778 we learn that he had been busy in repairing his church "which was ready to fall to the ground."

To accomplish this necessary work he had received much assistance from the Lieutenant-Governor, and had himself contributed as much as fifty pounds. At the same time he had been publishing weekly in the *Halifax Gazette*, a practical commentary on the four Gospels, "not with any view to profit, but merely for the benefit of the unlearned."

In addition to this useful work, he also published several sermons. The title of the first edition of these is as follows:—"The Gospel of Christ proclaimed to the Poor," "Repent ye, etc—St. Peter in Acts III, 19, printed at the author's expense; to be given and not to be sold." "Freely ye have received, freely give."—Jesus Christ in Matthew X, 8." It was dedicated "To the settlers and inhabitants of the township of Lunenburg, in Nova Scotia, and especially to the poor, whether "bound or free."

Though his health had been bad, he had only omitted service once in 1777. During the whole of the American War he suffered much from the scarcity and dearness of provisions and the unwillingness of the settlers to contribute towards his support. Writing in 1778 he says, "Food I have but barely; as to raiment, I have it not. * * * I am in great distress, for I receive no additional benefits from the people here; they confer already too great a favor, in their own sense of the matter, on a Church of England minister, to countenance him by their keeping to the Church."

The following extract from the register illustrates the unsettled state of affairs caused by the war. "Baptized (May 3rd,) 1777 Charles, son of Hon. John and Lucy Creighton, in a hurry without sponsors, on account of the confusion created by the approach of an armed vessel, which proved to be H. M. S. Hope, 'Capt. Dawson.'

Writing in 1780, he mentions his declining state of health, and intimates with great resignation and contentment in the divine will, his apprehension of no long continuance upon earth." The report for 1781 says that for a twelvemonth past he has suffered so much from frequent and alarming sicknesses, that he has been hardly equal to the functions of his ministry.

In 1782 "however, he was much better and was able to perform his duty with the zeal and diligence which has all along marked his character."

In 1787 De la Roche went to Manchester, Guysborough Co. He was succeeded at Lunenburg

upon the recommendation of the Bishop of Nova Scotia, by the Rev. Richard Money, B. C. L. Oxon. In 1778 Mr. Money reported that he had found the children entirely ignorant of their catechism, but had brought forty boys and girls to be able to repeat it on Sundays in the Church. From the report for 1788-1789 we gather that the people do not seem to have behaved with any more liberality towards Mr. Money than they had before to Mr. De la Roche. In 1791 Bishop Charles Inglis visited Lunenburg and confirmed 32 candidates. The report for 1792-1793 states that the people had at last begun to repair the church, for which purpose the Bishop himself had subscribed five guineas. All this time Mr. Money places the number of communicants as low as 35. In 1793 Money reported that the repairs to the church were not yet finished. The New Light preachers had come to Lunenburg and also a sect who termed themselves Tolerated Anabaptists. Up until that date they had gained most ground among the Lutherans and Calvinists.

In 1880 Mr. Money was stricken with palsy. He was for some months unable to discharge his duties and his health was considerably impaired.

Thus ends the history of the Church in the historic old town of Lunenburg to the close of the 18th century. In spite of difficulties and obstacles of every kind, much good work was accomplished and today Lunenburg county is a stronghold of the Anglican Church in the diocese, the sturdy old German settlers making in most cases the best and most devoted of Churchmen.

CHAPTER X.

The Arrival of the Loyalists at Halifax and its Effects.



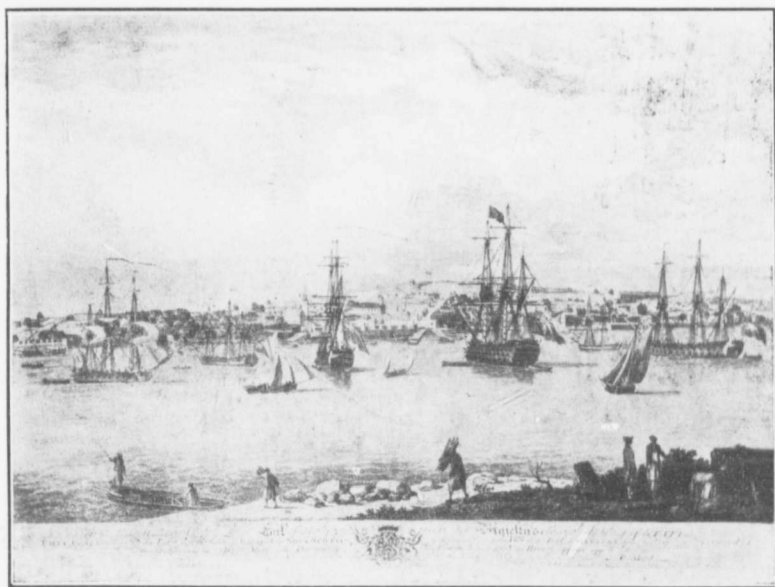
FTER the Declaration of Independence of the United States, great numbers of those who still remained loyal to the British Crown sought refuge in that part of British America, which had not revolted. Many of these exiled Loyalists came to Nova Scotia, and by their coming brought new life to the infant church. Having in many cases sacrificed their all and undergone the greatest hardships from a firm principle of loyalty, they naturally brought new blood of the very best quality. The great majority of them too were members of the Anglican Church. Many of them had occupied the highest positions in their old homes, and were people of refinement and culture. The great majority of the clergy who had at their ordination taken the oath of allegiance and who were almost all in the service of an English Society, were unwillingly to fall in with the new order of things. The S. P. G. consequently found many of their oldest and best tried servants in an almost destitute condition and without employment in the British colonies. They naturally did all they could to help them by entrusting to their charge missions in Nova Scotia and New Brunswick, and by opening new missions where they could minister to their fellow exiles, with whom in many cases life-long ties of affection already existed. The influence, which the coming of these men exercised upon the Nova Scotian Church can scarcely be overestimated.

The year 1776 is one of great importance in the history of Halifax. On March 30th, the British

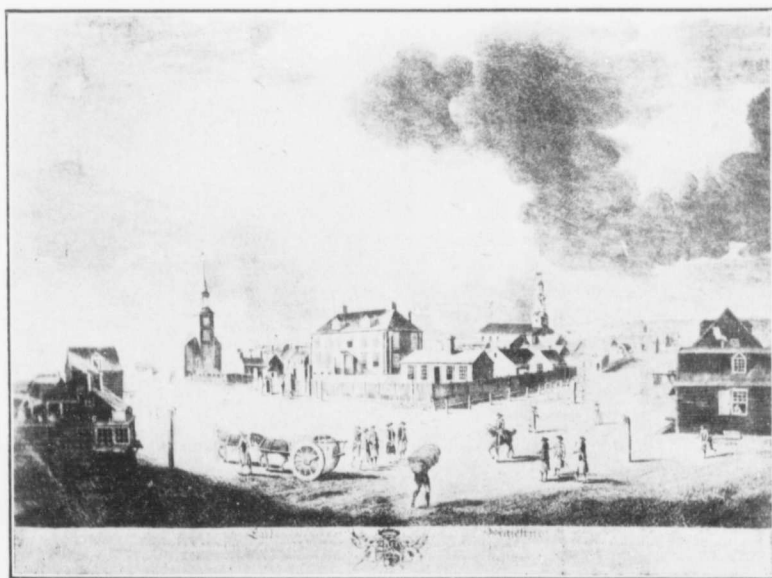
troops, having evacuated Boston, a fleet of three men-of-war and 47 transports, bringing troops and many inhabitants of Boston, arrived in the harbor. On April 1st, nearly 100 transports arrived with the remainder of General Howe's army and large numbers of loyalists. Howe demanded accommodation for 200 officers and 3000 men besides 1500 loyalists with their families. House rent was doubled and at one time provisions became so scarce that beef was 2s 6d per pound, and butter 5s. The town presented the appearance of a military camp. Dr. Breynton was taxed to his utmost powers in trying to supply alike the temporal and spiritual wants of these unfortunate refugees. The congregation of St. Paul's too was increased, many of those who in New England had been dissenters now having become regular attendants at Church. The report of the S. P. G. for 1776 says that "the peculiar situation of those unhappy fugitives, who had been obliged to leave their friends, part of their families, and most of their substance behind them, justly claimed all his attention; and from a principle of duty, he had exerted himself in a singular manner, to soften and alleviate their banishment by every civility and consolation in his power."

The difficulties of the situation were much increased by an out-break of the small-pox. Dr. Breynton was, as usual, to the fore, and "used his best endeavours to promote inoculation, preaching a sermon upon the occasion, raised a subscription towards inoculating the poor and he flatters himself hath been instrumental in saving many lives in the province."

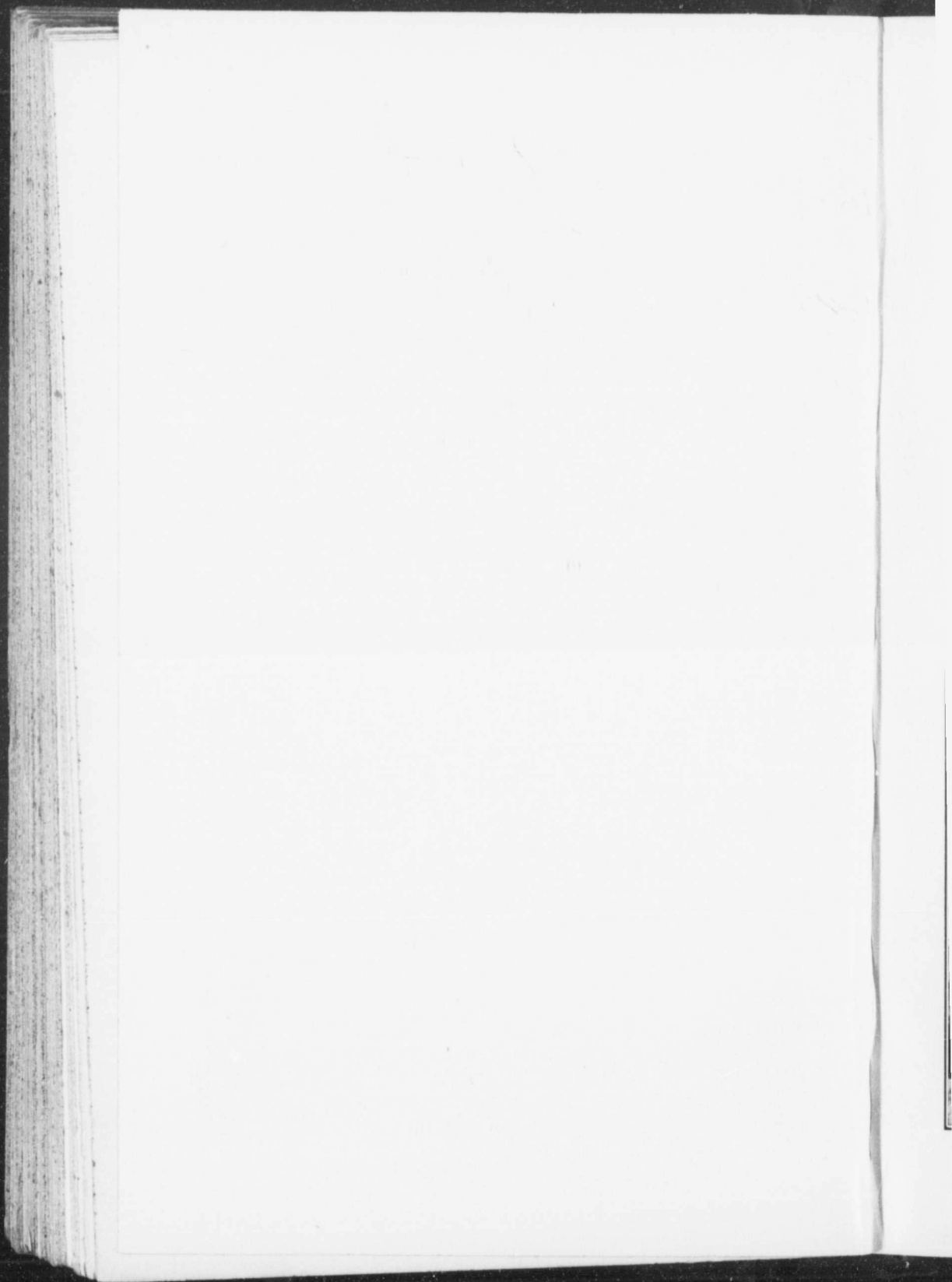
Amongst the refugees were a number of clergymen. The Rev. Dr. Caner, writing to the Society from Halifax on May 10th, 1776, informs them that he himself and several clergymen had been obliged to leave Boston at a moment's warning, with the loss of all their property. The Rev. Dr. Byles came to Halifax with five motherless children and was for a while deprived of all means for their support. From a letter of his to the Society, dated

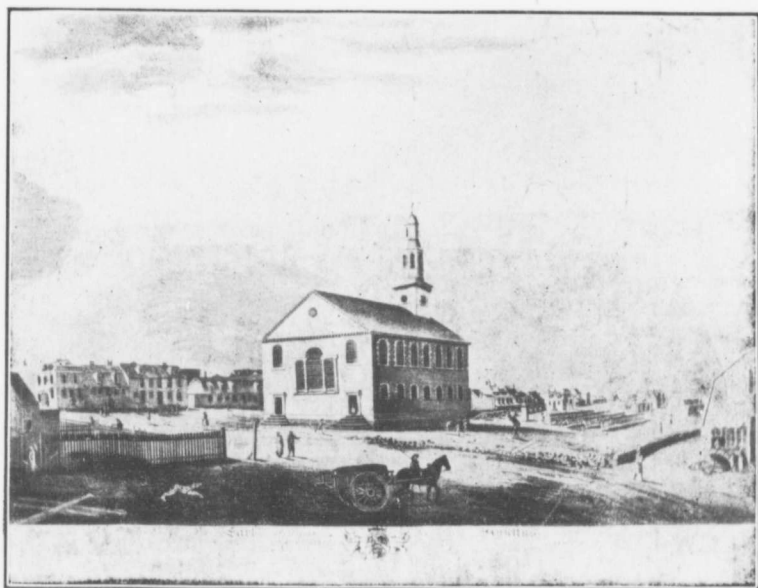


The Town and Harbor of Halifax in Loyalist Days.
 Published April 25th, 1777 by John Baydell, Engraver in Cheapside, London.
 Serres pinx. R. Short, delint. Mason, sculp.



Mather's Meeting House, Government House and St. Paul's, Halifax.
 Published April 25th, 1777.

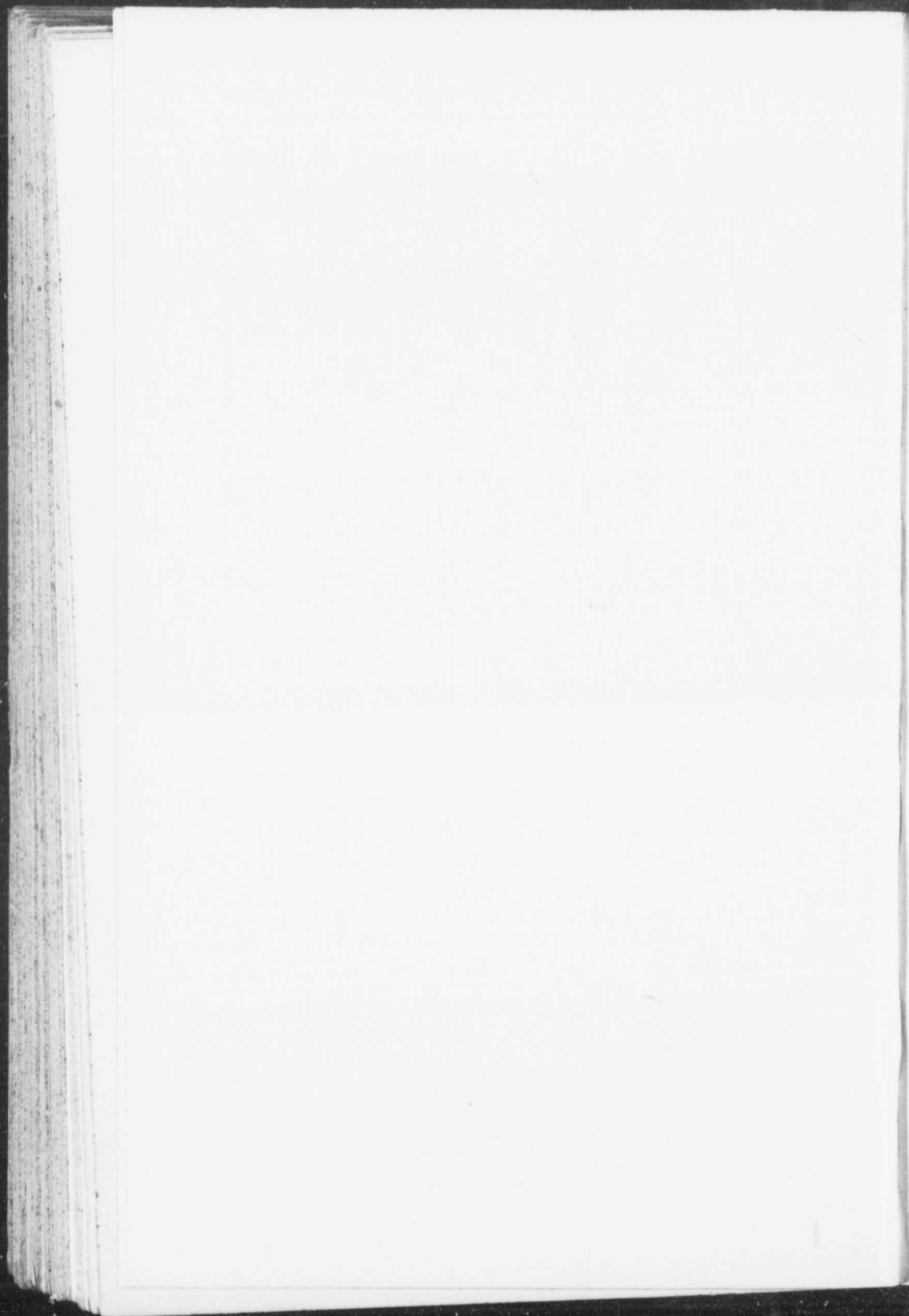




St. Paul's Church and the Parade Ground, Halifax.
Published April 25th, 1777.
Serres pinx. R. Short, delint. Jno. Ferguson, sculp.



The Town and Harbor of Halifax, looking down Prince Street.
Published April 25th, 1777.
Serres pinx. R. Short, delint. Jas. Mason, sculp.



September 30th, 1776, we learn that he had soon, however, been appointed a chaplain to the garrison, and also occasionally assisted Dr. Breynton. He had under his care three battalions of marines, the women, children and invalids of more than 20 regiments, a large hospital and a school consisting of nearly 400 scholars, which he visited twice a week.

In 1777 Dr. Breynton reported to the Society that owing to the coming of the loyalists the number of the inhabitants had been greatly increased, and that many of the refugees from being rigid Dissenters had become regular communicants.

In the year 1776 the Corresponding Committee of the Society at Halifax came to an end. The Committee had on June 30th approved the following measure proposed to them by the Lieutenant-Governor:—That “for the service of the established church in that province, and the prevention of controversies with the inhabitants of different persuasions; and for the purpose of quieting such disgusts and animosities as had arisen, and obviating such as might arise from personal prejudices, and exceptions against missionaries, however worthy in other respects; such an arrangement should be made of the missionaries, as might be most agreeable to the missionaries themselves and their respective congregations.” Acting upon this resolution the committee gave notice to the missionaries “to officiate agreeably to this plan,” but they refused altogether to be dictated to and shifted about at the orders of a committee of laymen in Halifax. The Committee thereupon applied to the Society for increased powers. The Society however, referred them to the purpose of the original institution of the committee, viz—“for the sole purpose of considering and reporting to the Society the state and exigencies of the respective missions,” and gave it as their unanimous opinion “that an application for new powers, to be vested in the Corresponding Committee, from the Society, under the authority of Government, would

be highly improper. And inasmuch as the Corresponding Committee have declared, that without such powers, their future consultations will be of no service, the Society, after mature deliberation at a subsequent meeting resolved that a letter should be written to the Corresponding Committee returning the Society's respectful thanks for their past services, and acquainting them that the Society will give them no further trouble."

Just about this time there seems to have prevailed a general tendency to usurp authority and to disregard the powers that be. In 1776 it was found necessary to be more strict with regard to the burial of the dead, and a resolution was passed "that no person be buried in the Old Burial Ground, nor the church bell to be tolled for any funeral in future without permission from the church wardens." On March 31st, 1777, a somewhat similar resolution was passed, to the effect that every person of whatever denomination who shall order the church bell to be tolled for the funeral of any deceased relative or friend shall pay towards the expenses of the repairing of the church, five shillings, and also that all strangers choosing that their deceased relative or acquaintance shall be buried in the enclosed burying-ground shall pay towards the expense of keeping the said grounds enclosed, the sum of ten shillings."

In the same year a resolution was passed against people transferring their pews in the church without first obtaining leave of the rector and wardens.

In 1776 the Church in Halifax lost one of her most devoted sons in the person of the Hon. Jonathan Belcher. He was a regular correspondent of the S. P. G. and most enthusiastic in all ecclesiastical matters. He died at the age of 65.

During the winter of 1778 large numbers of Hessian and other German troops under Baron Kniphausen and Baron de Seitz were quartered in the town.

Amongst the loyalists refugees, who arrived in 1779, was the Rev. Jacob Bailey. He was most

kindly received by Dr. Breynton, who did all that he could to alleviate his distress. But his own words, taken from his biography, "The Frontier Missionary," will better illustrate the kindness of the good Doctor ;—" In a few minutes after we were favoured with a visit from the polite and generous Dr. Breynton, Rector of St. Paul's Church in Halifax. He addressed us with that ease, freedom and gentleness peculiar to himself. His countenance exhibited a most finished picture of compassionate good-nature and the effusions of tenderness and humanity glistened in his venerable eyes when he had learned part of our history. He kindly assured us that he congratulated us upon our fortunate delivery from tyranny, oppression and poverty, and he declared that we might depend on his attention and assistance to make us happy. The turn of his features and the manner of his expression afforded a convincing evidence of his sincerity, and the events afterwards gave me undoubted demonstration that I was not mistaken in my favourable conjectures." The same day Dr. Breynton procured a lodging both for him and his family, introduced him to Governor Franklin, and also assisted them from his own purse. The assembly of the province also voted Mr. Bailey a grant of £50 currency. Dr. Breynton was so much pleased with him that he offered to appoint him his assistant at a salary of £70 sterling, together with a school which would bring in another £100. But Mr. Bailey had already promised to go as missionary to Cornwallis, and he decided to keep his engagement.

He remained at Cornwallis till 1782 when he removed to Annapolis, of which place he remained rector till his death in 1808.

In 1780 it was found necessary to provide more accomodation at St. Paul's, and a committee of five, Messrs William Shaw, Richard Cunningham, Butler, Bulkeley, and Newton, was formed to "enquire into the state of the church, and to see whether or not it might be enlarged by making

some additional seats." In the autumn of this year, an application was made to the Lieutenant-Governor for the purpose of obtaining a parsonage "in lieu of that occupied by the General Assembly, which was considered the property of the Church." A memorial on this subject was presented to the House of Assembly during its next session. The House voted £500 to buy a house for the rector of St. Paul's instead of the one occupied by itself. Accordingly a house was purchased in Argyle Street, overlooking the church.

In the same year the committee of the House of Assembly, "reported the sum of £1500 to be granted for the erection of a proper and convenient building in the town for a public school, and a sum not exceeding £100 per annum for a master, and £50 for an usher when the number of scholars shall exceed forty." The trustees, who were to be five in number, were to be appointed by the Government. The £1500 was raised by a lottery, but the building does not appear to have been erected. From this proceeding the Halifax Grammar School took its rise. The school was held for a time in the building used at one time by the Legislature. The first Head Master was the Rev. William Cochran, afterwards Vice-President at King's College. He was succeeded by Rev. George Wright who was also Garrison Chaplain and minister at St. George's after the death of the Rev. Bernard Houseal.

Amongst the loyalist clergy who arrived in Halifax in 1779 was the Rev. Joshua Wingate Weeks, who had been rector of St. Michael's Church, Marblehead, Mass. He was the eldest child of Col. John and Mrs. Martha Weeks, and was born in Hampton, N. H. He graduated at Harvard in 1708. He was appointed missionary to Annapolis, but remained in Halifax. After a few weeks he went to New York, but in the spring, 1780, he joined his family at Halifax, where he was appointed a garrison chaplain. At Halifax, Dr. Byles was

still probably senior chaplain, and he retained this post till he was appointed rector of Trinity Church, St. John, N. B. in 1789. Dr. Byles was a son of the celebrated Rev. Mather Byles, D. D., first pastor of the Hollis Street Church, Boston. He graduated at Harvard in 1751, and in 1757 he was ordained at New London to the Congregational ministry. In 1768 he left the Congregationalists and became rector of Christ Church, Salem Street, Boston.

From the S. P. G. Report for 1781 we learn that during that year, Dr. Breynton had ministered to the troops of the Hessian Regiment in their own language, and from that of 1782 that he had permitted the Lutheran corps of Germans to perform divine service in his church, and he had paid great attention to those foreign allies, and he flatters himself not without some good effect. By 1783 the inhabitants had increased to 7000, and he had baptised 200, besides 40 negroes, and had buried 300, "occasioned by a malignant measles which had proved fatal to many."

The Report for 1784 tells us that Dr. Breynton had informed the Society that "the case of the poor negroes is truly piteous, many hundreds of which (adults and children) had been baptised and some of them are regular communicants. He has endeavoured to promote obedience and industry among them by all proper encouragement and rewards. He expresses great satisfaction in being authorized by the associates of Dr. Bray to establish a negro school." A building was purchased for this purpose on Albemarle Street, and for a number of years the school did excellent service.

During these years a number of more or less distinguished persons had been buried at St. Paul's. The following is the inscription on a tablet erected to the memory of a Captain Evans, who was killed by a cannon-shot at sea, whilst attacking a superior French force :—

Erected to the memory of
Captain Henry Francis Evans
Commander of His Majesty's Ship
The Charlestown ;
Who was slain on the 25th day of July,
1781 in defending a Convoy against a
superior force, and in testimony of his
voluntary, generous and successful
work in protecting the craft and
commerce of this province.
Grata Civitas posuit.

His remains were placed in a vault beneath the church.

In 1782 Brigadier Gen. McLean died, and a monument was erected to his memory, in which he is described as "A most gallant officer and an honest man."

In the same year the Baron de Seitz, Colonel of a Hessian regiment died. At one time Dr. Breynton speaks of having administered the Holy Communion to some 500 of the Baron de Seitz Hessian Regiment "whose exemplary and regular behavior did them much honour." He was buried beneath the church with great ceremony. The corpse was clothed in full dress, his sword by his side, his spurs upon his feet, and an orange in his hand according to the old feudal custom which obtained in Germany when the last baron of a noble house died. His hatchment still hangs in St. Paul's. Contrary to the usual practise it bears an inscription which reads as follows;—"In Memory of Frantz Carl Erdman Baron de Seitz, Colonel and Chief of a Regiment of Hessian Foot and Knight of the Order pour la Vertu Militaire, departed this life, the 19th December, 1782, in the 65th year of his age."

Baron Knipphausen, his fellow-country-man and companion-in-arms was also buried beneath the church. Dr. Hill mentions the fact that "one of his sergeants was the well-known John Jacob Morah, who for many years was clerk of St. George's Church, and whose utterance of the responses in

broken English was the source of no little amusement to young people."

1784, Lord Charles Grenville Montague, who died in consequence of the exposure he underwent in settling some disbanded Carolinians in the township of Manchester, Guysborough County, was buried beneath the Church. His memorial tablet reads as follows:—

Here lye the remains of
The Right Honourable
Lord Charles Grenville Montague,

Second son to Robert, Duke of Manchester, His Lordship after having served His Majesty with honour in various countries and gone through great fatigues,

Fell a sacrifice to Public Zeal through the inclemency of a severe winter in Nova Scotia, where he was employed to settle a brave corps of Carolinians whom he had commanded during the late war between Great Britain and Spain.

He died much regretted on the third day of February, 1784, aged 45."

1785 Judge Finucane was buried beneath the church.

The congregation at St. Paul's, Halifax, was now to lose the kindly guidance of him who had so long and faithfully ministered to their spiritual wants, and had occupied one of the leading positions in the city both in civil and ecclesiastical matters. At a meeting of the vestry held on July 18th, 1785, it was reported along with other business that "The Reverend Doctor having obtained leave of absence, and being on his departure for England for a short space of time proposed leaving the church in the charge of the Reverend Mr. Weeks during his absence, to which the vestry unanimously agreed."

During this year one of the early preachers of Methodism in Nova Scotia, Freeborn Garretson, arrived at Halifax, and was kindly received both by Dr. Breynton and Governor Parr. The good doctor said to him; "You are on a blessed errand, I will

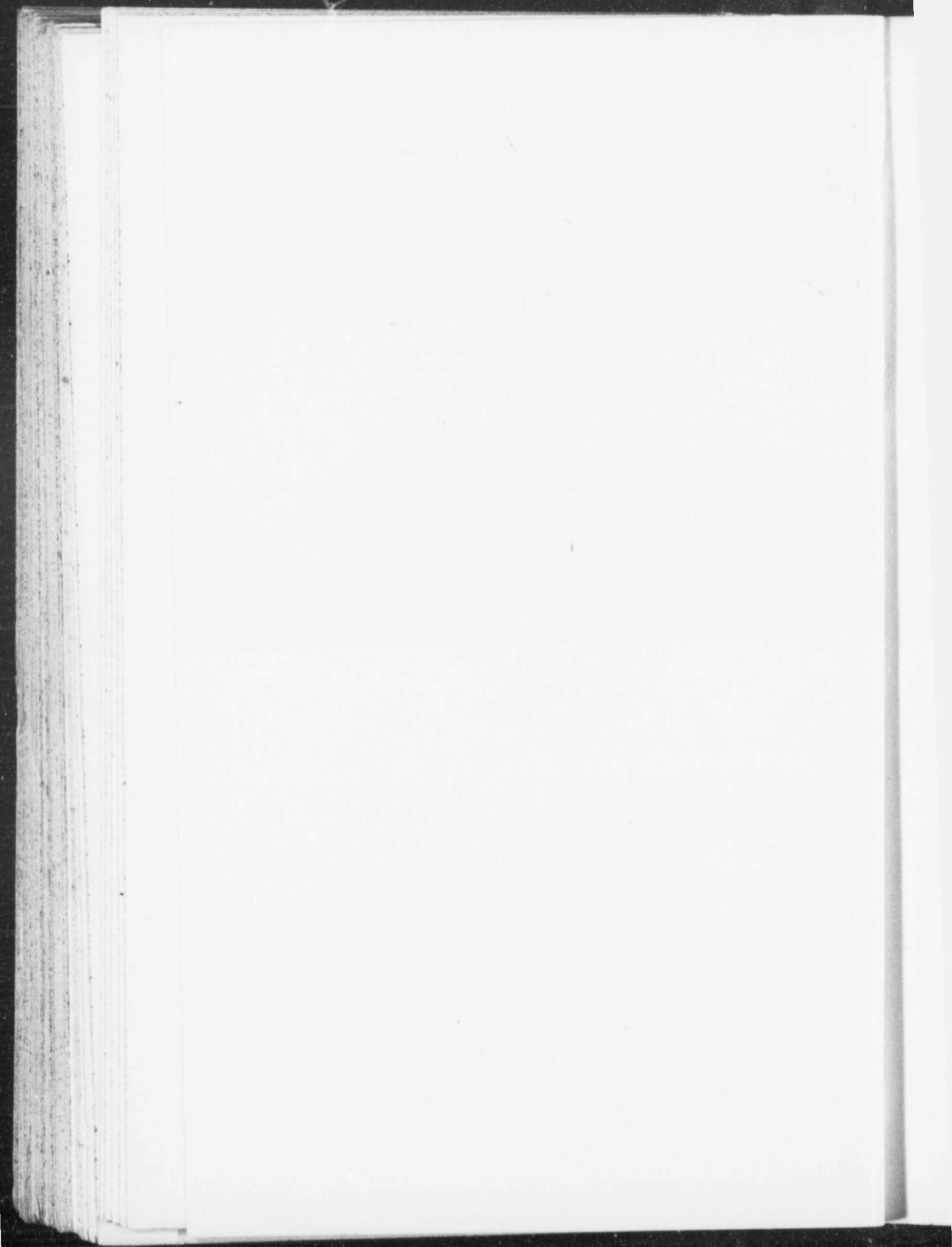
do all I can in assisting you. I desire to see the Gospel spread."

Dr. Breynton must have left Halifax previous to September, 1785, for on the 11th of that month, Mr. Weeks presided at a vestry meeting, of which the following notice was made in the minute book: "The vestry having taken into consideration a letter *wrote* by the Reverend Doctor Breynton, of the 25th of July last, to the Reverend Mr. De la Roche of Lunenburg, requesting him, if convenient to come to Halifax for a month or any longer time, to assist the Rev. Mr. Weeks, who was left in charge of the parish. Mr. Weeks being called upon, and acquainting the vestry, that he found his health sufficient to continue the duty of the church and parish without any assistance. The vestry are unanimously of opinion that the Reverend Mr. Weeks has conducted himself with great propriety, and hitherto done the duty, both to church and parish, to general acceptance. And, therefore, that no assistance is necessary at present."

During the year of 1786 a large amount of money was expended upon the fabric of St. Paul's, £100 being devoted towards the painting of the exterior and the Governor's pew "ornamented with a canopy and king's arms."

In June 24th, 1787, the Freemasons went in procession to St. Paul's where a sermon was delivered by Mr. Weeks.

In January, 1788, as Dr. Breynton's leave of absence had expired the preceding Michaelmas, a vestry meeting was held and it was resolved to extend it till June 30th, and that after that date, unless he appeared to officiate personally, the wardens would consider the parish vacant. It was also resolved that a voluntary collection should be made every Sunday morning. Another meeting was held in the autumn, when the rector's prolonged absence was discussed in the most friendly manner. It was decided to ask Dr. Byles to share the work of the parish with Mr. Weeks, under the direction of the Bishop. The parsonage was



granted rent free to Mr. Weeks. Writing to Dr. Breynton from Halifax on November 11th, 1788, the wardens and vestry informed him that as a further proof of the high estimation in which his long and faithful services were held, they had resolved to extend his leave of absence till the preceding Michaelmas, and to pay over his salary up to that date. They express their regret at hearing of the improbability of his ever returning to Halifax, and informed him that had there been any prospect of his ever returning to Halifax, his leave of absence would have been still further prolonged.

Meanwhile Dr. Byles considered that due consideration had not been shown him in the proposed scheme for carrying on the work of the parish and emphatically declined accepting the offer made him.

On November 15th, 1788, the parishioners wrote to Dr. Breynton asking him to select and nominate some clergyman to the Archbishop of Canterbury for the vacant rectorship. At the same time they sought the assistance of their own diocesan. In replying to their request. Bishop Inglis says, "I am much pleased with the delicacy and kindness showed to Doctor Breynton throughout this whole business. It is reputable to both parties: Such generous, candid treatment of your clergy will always assure their attachment and zealous exertions, and will also animate them in the discharge of their duty."

Dr. Breynton recommended Mr. Stanser for the rectorship and the following letter from him was read at the vestry meeting held on August 10th, 1791:—

London, 2nd June, 1791,
63 Edgemoor Road.

My good old friend:—Mr. Stanser left London yesterday in such haste that I had not time to write to many of my friends. I shall send this to Portsmouth in hopes that it will find him there before the sailing of the Sphinx. I was always of the opinion that the people had the right of present-

ation and my conference with the Attorney-General decided the matter. Mr. Stanser, therefore, is only a candidate for the rectory, and as his character in learning, morals and abilities has been thoroughly investigated, I hope you will (as usual formerly) promote peace and unanimity and use all your influence in establishing him as your rector. What I say to you I say to your good brother John Binney. Was I not fully persuaded that Mr. Stanser possessed a truly Christian spirit as well as the other qualifications of a minister of the gospel, I should not on any consideration presume to recommend him as your rector, for believe me that I shall ever entertain the highest regard for the welfare, eternal and temporal, of the good people of Halifax, and am particularly,

Dear Sir,

Your very effectionate friend and most obedient and humble servant,

JOHN BREYNTON.

To Mr. Peters, Vestry Clerk, Halifax."

Meanwhile Mr. Byles had left Halifax to take charge of Trinity Church, St. John, N. B., and Mr. Weeks had procured the assistance of Mr. Wright, the headmaster of the Grammar School.

In September, 1791, the vestry received a communication from the Lieutenant-Governor, stating that the Archbishop of Canterbury had nominated Mr. Stanser, and at a meeting of the parishioners, held on the 5th day of that month the following resolutions were, passed :—

1. "That the Reverend Mr. Stanser be presented to His Excellency the Lieutenant-Governor, praying that he will be pleased to issue the necessary orders for his induction to the Rectory of this parish."
2. "That the churchwardens and vestry acquaint the Rev'd. Mr. Stanser that the parish have this day agreed to present him to His Excellency the Lieutenant-Governor for induction and that a vote has accordingly passed for that purpose."
3. "That the churchwardens and vestry acquaint the Reverend Mr. Weeks with these proceedings

and do assure him in the name of the parish of their warmest affections and thankfulness for his past services as the officiating minister in the absence of Dr. Breynton, and that they consider themselves bound by the strongest ties to further his views and wishes for a suitable and proper settlement as a faithful minister of the Gospel."

4. "That the same committee will likewise inform the Rev. Mr. Wright of these proceedings, and assure him that the parish have a proper sense of his zeal and attention in the assistance he has given by officiating occasionally in St. Paul's since last Michaelmas."

The S. P. G. Report for 1791-1792 says that Mr. Stanser had acquainted the Society of his having been instituted into the parish by the Bishop of Nova Scotia and legally inducted by the wardens, and that he had received every mark of attention, which he could expect or desire.

Reverting back to 1788, we find that on the 3rd, of June in that year, the Bishop held his first visitation, when he delivered a charge to the clergy and was presented with an address. In the afternoon he administered the rite of confirmation to 120 candidates.

It was on June 16th, of 1789, that the Governor was pleased to nominate Hon. Henry Newton, Hon. Thomas Cochran, James Brenton, John Newton and R. J. Uniacke, Trustees of a Grammar School to be erected in the town. "These gentlemen chose Mr. William Cochran, of Trinity College, Dublin, and lately professor of the Greek and Latin languages in Columbia College, New York, to be master. Mr. George Glennie, who was regularly graduated in the University of Aberdeen, to be usher and Mr. Thomas Brown, already well known in this town, to be teacher of writing, arithmetic and mathematics."

On the 12th of January, 1790, the Grammar School was visited by the Governor, the Bishop, the Trustees and others. The school was addressed by one of the elder boys, and after the examinations in the Latin classes, writing and arithmetic, several

scholars repeated pieces and dialogues. Soon after this Mr. Cochran took charge of the Academy at Windsor, and the Rev. George Wright was appointed Headmaster of the Halifax Grammar School.

On November 25th., 1791, occurred the death of Governor Parr. He was buried on the 29th, with military honors under the middle aisle of St. Paul's Church. The service was performed by the Bishop. Soon after his death his successor Governor Wentworth arrived at Halifax in H. M. frigate Hussar. Upon his arrival he received addresses from the magistrates and citizens and also from the Bishop and clergy of the diocese.

In 1792 it was resolved to lease the parsonage of St. Paul's owing to its ruinous condition, and £40 currency was voted Mr. Stanser in lieu of it. In the same year a resolution was passed in favour of altering the pews in the middle aisle, so as to make more room in the church but nothing was done, doubtless through the opposition of the existing pew-holders.

Early in 1793 the clerk of the church, Mr. Daniel McGrath, died, and was succeeded by a Mr. James Callupy.

In this year a deed was granted by the churchwardens and vestry, confirming the previous grants of "The Old and New Burying Grounds," the wardens and vestry undertaking to pay to the crown a quit rent of one farthing per acre, "the first payment of the quit rent to commence and become payable at the expiration of ten years from the date hereof, and so to continue payable yearly thereafter for ever; in default thereof this grant to be null and void."

At a vestry meeting held during this year it was resolved to increase the pew-rents adding 15 shillings to some and 10 to others. At the same time the thanks of the parish were given to the Hon. Alexander Brymer and Gregory Townsend, Esq., for the efficient way in which they had discharged the duties of churchwardens, and they were asked to remain another year in office.

On Wednesday, June 25th., 1794, a special service was held at St. Paul's, at which all the members of the House of Assembly were present. In the absence of the Bishop, the sermon was preached by the Rev. Mr. Money.

During the winter of 1794, Mr. Stanser was in England, on some private business, but he returned early in the spring. During his absence the services were carried on by the Rev. George Wright of the Grammar School. From the S. P. G. Report for 1795-1796 we learn that Mr. Stanser's work was regarded as eminently successful. "The Communicants are many and increasing—prejudices, against the Church are wearing away. The heavy load of debt under which the Church laboured when he first came to Halifax has been paid off. Unanimity prevails in the Congregation and the people are well disposed to do all in their power for the good of the parish; their funds are increasing and they will shortly be enabled to make some handsome addition to St. Paul's Church. In the furtherance of these desirable ends much is to be attributed to the zeal and liberality of Mr. Brymer, one of the Council who, at his own charge, has built an elegant vestryroom."

Under date of June 8th, 1796, the parish records contain the following notices: "Mr. Townsend (church-warden) acquainted the vestry that His Royal Highest General Prince Edward, was levelling off the Parade and railing it in, and having understood that if a proper application was made, His Royal Highness might be induced to rail in the Church likewise, and make such improvements as would tend greatly to the advantage and splendor of the same." A deputation waited upon the Lieutenant-Governor, and eventually the result was that the vestry gave up a piece of land 20 yards broad on the northside of the church, simply for having the church itself railed in. They seem to have been altogether oblivious of the probable increase in the value of the land, right in the heart of the town as it was.

In 1797 a hearty vote of thanks was tendered to the Honourable Alexander Brymer and George Townsend, Esq., for the efficient and able way in which they have discharged the duties of wardens of St. Paul's Church for the past five years. The additional pew-rent was also removed, the parish being now free of debt owing to the exertions of these faithful Church-officers.

The S. P. G. Report for 1798-1799 speaks most encouragingly of the work, which had been done in Halifax. Mr. Stanser had informed them that on the preceeding Easter Sunday there had been a larger number of Communicants than Mr. Wright had seen in any part of America, though he officiated for a long time at New York. In addition to that he had during the preceding year baptised 183 infants, married 64 couples and buried 92 corpses. The same report informs us that, "As the laborious duty of a very large parish renders it absolutely necessary for Mr. Stanser to have an Assistant and as all the articles of living have been enormously increased in the town of Halifax, by reason of the war, which is particularly distressing to those who have large families and limited incomes, the Society has judged it proper to advance Mr. Stanser's salary to £70 a year, as a mark of their approbation of his diligent conduct in the duties of his mission to which they were the more inclined from the Bishop of Nova Scotia having recommended it."

During this year Mr. Gregory Townsend died, and Mr. Andrew Belcher was elected to fill his place as church warden.

In 1799 Mr. Stanser obtained six months' leave of absence, and took his wife who was suffering from ill health to England. They arrived back safely at Halifax in December after a long and dangerous passage. During Mr. Stanser's absence, the services as before, were taken by Mr. Wright.

The two following resolutions were passed on June 3rd of this year.—

1. "That the Church-wardens be authorized to procure thirty-five benches, 3 feet 10 inches long, to be placed in the middle aisle and such other parts of the church as may be found convenient for the accomodation of the Army and Navy who attend Divine Service."

2. "That the anthems, etc., as now performed during Divine Service, accompanied with the organ, are perfectly consistent with the true spirit of devotion and that the same be continued with the approbation of the Commanding officer of the regiment."

Evidently public taste as regards music in the service had undergone a change at St. Paul's.

In the same year a new deed was granted of the property in possession of the corporation of St. Paul's Church. Dr. Hill conjectures that this was rendered necessary by the wardens having vitiated the original deed, when they permitted the Duke of Kent to add part of the Church lot to the parade.

In 1800 the wardens were authorized to raise a subscription for building a stone wall round the burying ground.

In 1801 Mr. Stanser baptized 141 infants and 6 adults, married 61 couples and buried as many as 181 of which number 91 died of smallpox, 71 in the natural way, and 20 by inoculation.

Meanwhile on March 12th, 1800, of the same year the House of Assembly attended St. Paul's Church in a body, when Mr. Stanser, who had been appointed chaplain of the House preached.

With this the history of the Church in the City of Halifax, during the 18th century ends. We have seen two substantial churches erected, much faithful pioneer missionary work done, a bishopric founded, schools attended to, a Grammar School started, a congregation of German Protestants gradually absorbed into the English Church, and that Church placed on a permanent footing in the city.

CHAPTER XI.

The Establishment of the Colonial Episcopate by the Consecration of Bishop Charles Inglis.



ON October 16th, 1787 the Right Reverend Charles Inglis, D. D., first Colonial Bishop of the Anglican Church arrived at Halifax.

Of the various ineffectual attempts to obtain the episcopate for America from the time of Archbishop Laud onwards, we cannot now treat.

In 1783 on the 21st of March eighteen clergymen met in New York, and discussed the possibilities of obtaining a bishop for Nova Scotia, where already many of the best sons of the Church had betaken themselves. Of these eighteen clergy, nine soon came to this province, and three became bishops of the Church on this continent. The outcome of the meeting was a petition sent to Sir Guy Carleton, Commander of the British forces in North America setting forth the great need that existed for the establishment of a Bishop's see in Nova Scotia, and authorizing a plan for the proposed bishopric. Because of its intense interest to Nova Scotia Churchmen the text of this petition is here given in full:—

New York, March 21st., 1783.

Sir:—

In conformity to your Excellency's desire, we now lay before you the following plan for an episcopate in Nova Scotia, and please ourselves with the prospect of its succeeding under your Excellency's patronage. The plan is simply this, viz:

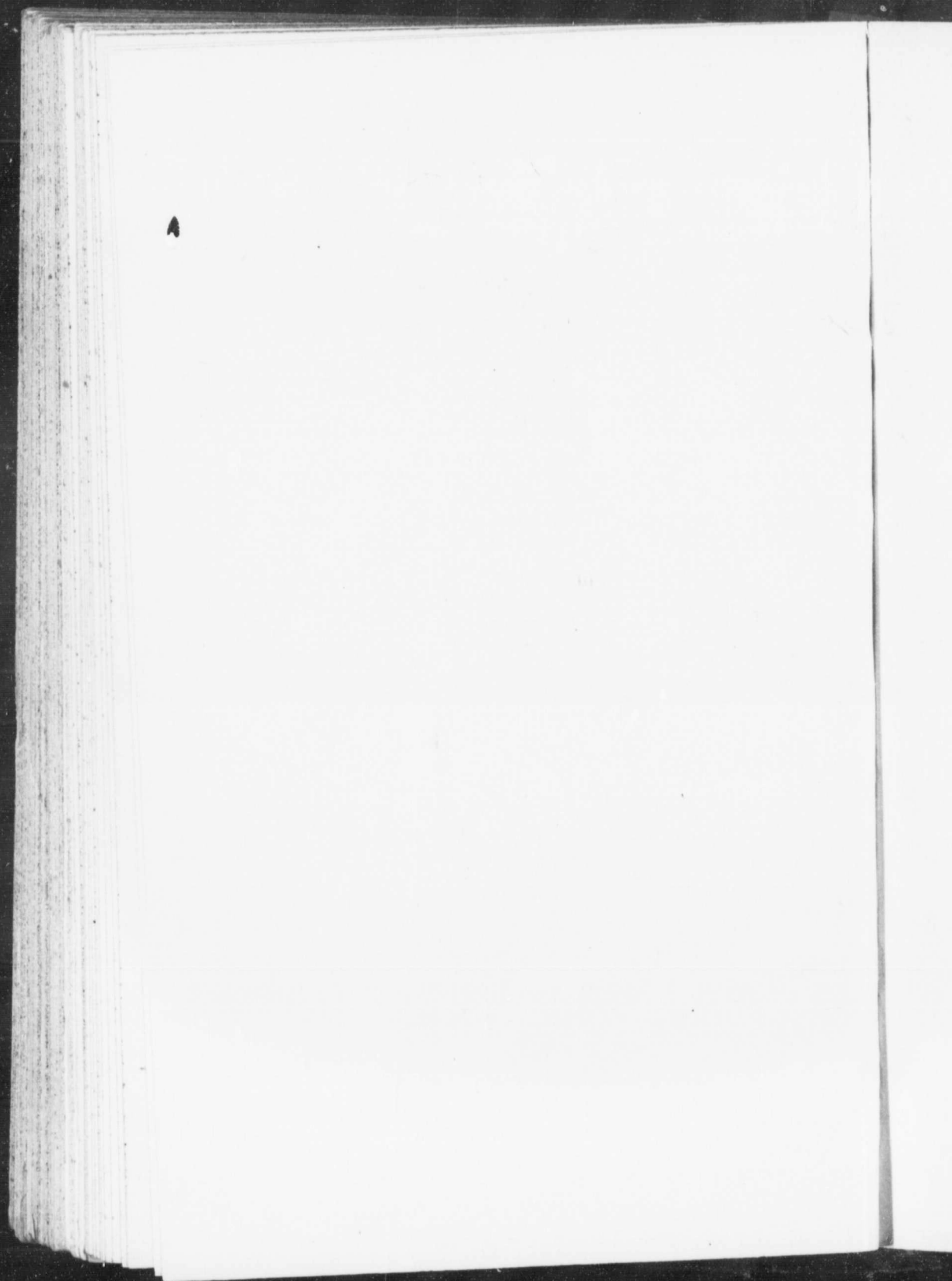
That a bishop be consecrated in England and sent to reside in Nova Scotia, to have the superintendence of the clergy, to ordain candidates for holy orders, and to confirm such of the laity there as



THE RIGHT REV. CHARLES INGLIS, D. D., First Bishop of Nova Scotia.
After the painting by Field in the National Portrait Gallery, London.



A VIEW OF CLAIRMONT, THE RESIDENCE OF BISHOP INGLIS.



shall desire confirmation, but not to be invested with any temporal power or authority whatever. In support of this plan we think many strong reasons may be adduced, and against it, as we conceive, no objections of consequence can be made. Permit us to mention as concisely as possible the following reasons why our requests should be complied with.

1. Unless an Episcopate be granted, the Church of England will be in a more disadvantageous situation in Nova Scotia than any other denomination of Christians. This has ever been the case of the Church in the colonies. Other societies of Christians have had their constitution complete and could reap every advantage of which it was capable in the management of it, while the Church of England could do little at any time without the special direction of her superiors at home, and before their direction could be obtained the opportunity was lost.

2. The proposed Episcopate will supply the province of Nova Scotia with a sufficient number of clergymen of the established church, and without it their number will never be equal to the wants of the inhabitants, should they increase in population, as other colonies formerly have done.

While orders are only to be had in England, the danger of the sea, the expense of the voyage, and the difficulty of transacting business among strangers, will ever, as it ever has done, discourage the greater part of those gentlemen who would go into orders, if the danger, expense and difficulty attending a voyage to England could be avoided. We do know that many, nearly a fourth part, of those who have encountered this danger have lost their lives in the attempt. We also know that many have been obliged to incur debts on this occasion, which the scanty subsistence they were obliged to return to, has scarcely enabled them to discharge in many years—to this also it has in a great measure been owing that while dissenters have had ministers enough to satisfy every demand, and even to crowd

into every place where they could possibly support themselves, the Church has never had clergymen enough to supply the larger towns, and when any vacancy has happened, it has been so long before another incumbent could be procured, that the congregation has in a manner been dispersed and the labors of his predecessor nearly lost.

3. The fixing of a bishop in Nova Scotia and the consequent supply of clergymen will strengthen the attachment and confirm the loyalty of the inhabitants and promote the settlement of the province.

It is a point of great importance in civil Society that the people should be attached to the state by means of religion, for where they find that proper attention is paid to their spiritual concerns by their governors, they will have a strong affection for that government than if they were left destitute of all religious instruction but such as they provide for themselves.

Particularly with regard to Nova Scotia, it being of importance to Great Britain to have that province effectually settled, it must also be an object of importance to retain the inhabitants in their loyalty. To accomplish this end, it appears to us absolutely necessary to establish the constitution of the Church of England among them fully by sending a bishop to reside there.

The inhabitants of that country are, and those that shall in future go thither as settlers, will be made up of people of various religious persuasions. If the service of the Church be made the most convenient for them by supplying them with ministers as fast as they are wanted, they will almost universally become members of the church, and under its influence will be more strongly attached to the British Government than they would be under any other mode of worship. To this plan of an Episcopate in Nova Scotia we think no reasonable objection could be made. Should it, however, be thought exceptionable either as an expensive or an unseasonable establishment, to the former we answer:—That although we wish a decent and per-

manent support to be provided for the bishop, yet we think it may be done without any burden, either to the people of the province, or to the nation; a portion of the unlocated lands in the province may be appropriated to that purpose, which in future time would answer the end and in the meantime we understand that the Society for the Propagation of the Gospel has a fund appropriated to the support of American bishops more than adequate to the support of a bishop in Nova Scotia.

As to the second objection, that the plan which we propose is unseasonable, while the nation is engaged in war, etc.,

We beg leave to observe that the clergy of most of the colonies have been soliciting the appointment of American Bishops at different times, for many years past, and the answer ever has been that the present time was not a proper one, but a more favorable opportunity must be waited for. But as we apprehend that the nation is now on the verge of peace, we conceive no time more proper can ever present itself for the fixing of such an establishment than the present, and we are sure that the influence of such an establishment will never be more useful than now, when so large an accession of inhabitants is to be made to that province.

We have the honour to be your Excellency's most obedient, humble servants,

Charles Inglis,	Isaac Browne,
Samuel Seabury,	John Sayer,
Jeremiah Leaming,	Benj. Moore,
H. Addison,	John A. Rowland,
T. Waller,	Thomas Moore,
Moses Badger,	George Bisset,
John O'Dell,	Charles Morgan,
George Panton,	Joshua Bloomer,
John Beardsley,	John Bowden.

Five days later seventeen out of these eighteen again wrote to Sir Guy Carleton, recommending the Rev. Dr. Thomas Bradbury Chandler, who was then in London for the proposed bishopric. Dr.

Chandler graduated at Yale in 1745, and afterwards received the degrees of M. A. and D. D. from Oxford. He was brought up a Congregationalist, but in 1751 went to England for holy orders. On his return he was appointed to the mission of Elizabethtown, N. J., where he remained until at the Revolution he was compelled to flee to England. Whilst there, he lived on terms of intimacy with the Archbishop of Canterbury and other distinguished personages. Sir Guy Carleton forwarded the petition of the clergy to the home authorities and replying to him on June 15th of 1783, Lord North says, "The King's servants have taken into their consideration the letter from the clergy of the church now at New York, and their plan for an Episcopate to be established in the Province of Nova Scotia, contained in your dispatch no. 65. But before they finally decide on that measure, it is very desirable that they should be informed of the disposition of the laity, particularly those who intend to remove with them to Nova Scotia, before the adoption of the plan, on which account they are anxious that you should endeavor to discover and transmit these sentiments therefrom as soon as may be, that it may certainly be known whether the recommendation of that establishment is according to the general ideas or merely confined to the clergy." It was finally decided to found the bishopric and it was offered to Dr. Chandler, who declined on account of ill health, and at the same time recommended Dr. Inglis.

Dr. Inglis was nominated by the King, and on August 12th he was consecrated at Lambeth first Bishop of Nova Scotia, with jurisdiction over the Provinces of Upper and Lower Canada, New Brunswick, Bermuda and Newfoundland. The following are some of the chief facts respecting the life of the first Bishop of Nova Scotia. He was born in or about the year 1733. His father, grandfather, and great grandfather were all priests of the English Church.

In early life he emigrated to the New World and for several years before 1757 he was teaching at the Free School, Lancaster, Pennsylvania. In 1758 he was ordained to the diaconate and then to the priesthood by the Bishop of London, and appointed to the mission of Dover, Delaware. Bishop Perry in his sermon preached at Westminster Abbey on the centenary of the consecration of Bishop Inglis thus refers to his work in Delaware; "The mission of Dover, assigned to Mr. Inglis, comprised the whole county of Kent, in Delaware, and was 33 miles in length, and from 10 to 13 in breadth. The cure included a population of 7000 souls. The climate was unhealthy. The labour was unceasing. Three churches needing repair, lacking proper furnishings and wanting all the accessories for reverent and fitting worship, awaited the missionary's arrival. To make these untidy structures meet for the worship of God, was the first care of the young missionary. Their enlargement followed. The substitution of a more substantial edifice for one of perishable material was the next step in advance. Still another, a fourth church was soon required. Nor was the spiritual prosperity of the people overlooked. Soon the mission was reported to be "in a flourishing state, if building and repairing churches, if crowds attending the public worship of God and other religious ordinances, if some of the other denominations joining us, and the renewal of a spirit of piety can denominate it such. The zeal and faithful ministrations of Mr. Inglis obtained the public commendation of the great evangelist Whitefield."

Later on after the death of his wife Mr. Inglis was appointed an assistant minister at Trinity Church, New York. In 1777 upon the death of Dr. Auchmuty, Dr. Inglis was appointed rector of this church. This appointment came to him at a most critical time. Everything was in confusion because of the rebellion, and we read that he was inducted by placing his hands upon the ruined wall of the church, which had been burnt in the

preceding year. During the revolution he was often subjected to grossest indignities because of his loyalty. The following extracts from a letter written by him on October 31st, 1776, will show of what stuff the future bishop was made;—

“Soon after Washington's arrival, he attended our church; but on the Sunday morning, before divine service began, one of the rebel generals called at the rector's house, (supposing that the latter was in town,) and not finding him, left word that he came to inform the rector that “General Washington would be at church and would be glad if the violent prayers for the king and royal family were omitted. This message was brought to me, and, as you may suppose, I paid no regard to it.”

* * * * *

“The mortification and alarms which the clergy met with were innumerable. I have frequently heard myself called a Tory, and traitor to my country, as I passed the streets, and epithets joined to each, which decency forbids me to set down. Violent threats were thrown against us in case the King were any longer prayed for. One Sunday when I was officiating, and proceeded at some length in the service, a company of about one hundred armed rebels marched into the church, with drum beating and fifes playing, their guns loaded and bayonets fixed as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice which was in some measure drowned by the noise, and tumult. The rebels stood thus in the aisle for near fifteen minutes, till being asked into pews by the sexton, they complied. Still, however, the people expected that when the collects for the king and royal family were read, I should be fired at, as menaces to that effect had been frequently flung out. The matter, however, passed over without any accident. Nothing of this kind happened before or since, which made it more remarkable.

I was afterward assured that something hostile and violent was intended ; but He that stills the raging of the sea and the madness of the people, overruled their purpose, whatever it was."

Both he and his wife were included in the confiscation act of New York, and in 1783 when the British troops evacuated New York he went to Nova Scotia. He was in England in 1785, and seems to have remained there, till his consecration. In 1767, he received an honorary M. A. from King's College, New York, and in 1778 the University of Oxford conferred upon him the degree of D. D. His published works were few. They included an answer to Paine's Common Sense, an Essay on Infant Baptism, and two or three letters and sermons. His first wife was a Miss Vining, who died without issue in 1764. His second was Margaret, daughter of John Crooke, Esquire, of Ulster county, New York, who died in 1783 leaving four children. Of these, one, a boy, died young ; John became third bishop of Nova Scotia ; Margaret married Sir Brenton Haliburton in 1799 ; and Annie married the Rev. George Pidgeon, Rector of Fredericton, N. B. Eaton says that "Sir Brenton Haliburton describes his father-in-law as a gentleman of the old school, dignified, but not formal, with a slight figure and an open intelligent countenance. In preaching he had great energy and earnestness, and in conversation was cheerful and communicative. He was of studious habits, and was well read, but was free from pedantry."

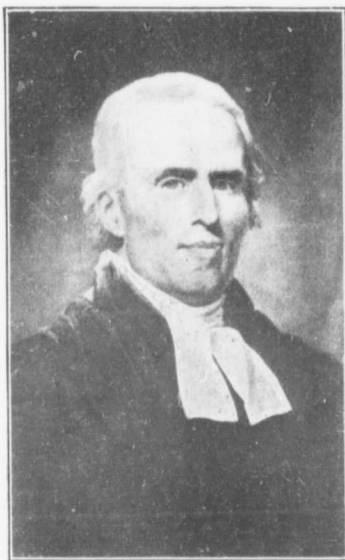
Bishop Perry in his sermon in Westminster Abbey thus admirably sums up the work of Dr. Inglis in his diocese :—"Gathering his clergy together for council and personal knowledge, the Bishop of Nova Scotia proved himself to be a missionary apostle by the wisdom of his charges and sermons, and the magnetism of his personal interest in each one who had been placed under him in the Lord. In long and most wearisome visitations he visited, as far as was in his power, the various portions of his almost illimitable See and until the

close of a long and honored life he maintained that character for devotion, that reputation for holiness, that fervor of ministrations, that faithfulness in 'every good word and work, which should characterize the good man, full of the Holy Ghost and of faith.' Nor was this all. Through his long and earnest labors, ended only when the summons came 'to depart and be at rest,' 'much people was added to the Lord.' A church was organized: a college was founded and built up to a measure of efficiency and success. The institutions of religion and learning were thus established and supported. The preaching of the Word and the ministration of the Sacraments were provided for the crowds of exiles, who in their devotion to Church and State, had exchanged their American homes for the bleak shores of Nova Scotia and to the frontier settlers in the dense forests of New Brunswick and Quebec. Thus through unremitting labours, blessed by God, ere the life of the first Colonial Bishop was ended, there had been set on foot measures for the development of the Church of Christ in the northern portion of the American Continent which shall act and react for good till time shall be no more."

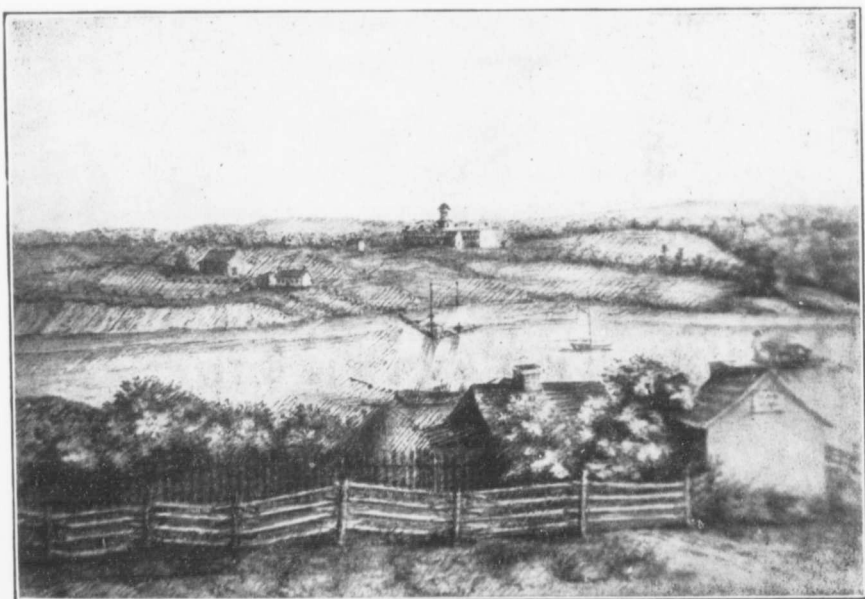
After an episcopate of 29 year, Nova Scotia's first Bishop died in 1816, and was buried beneath St. Paul's Church, in the chancel of which is a mural tablet to his memory.



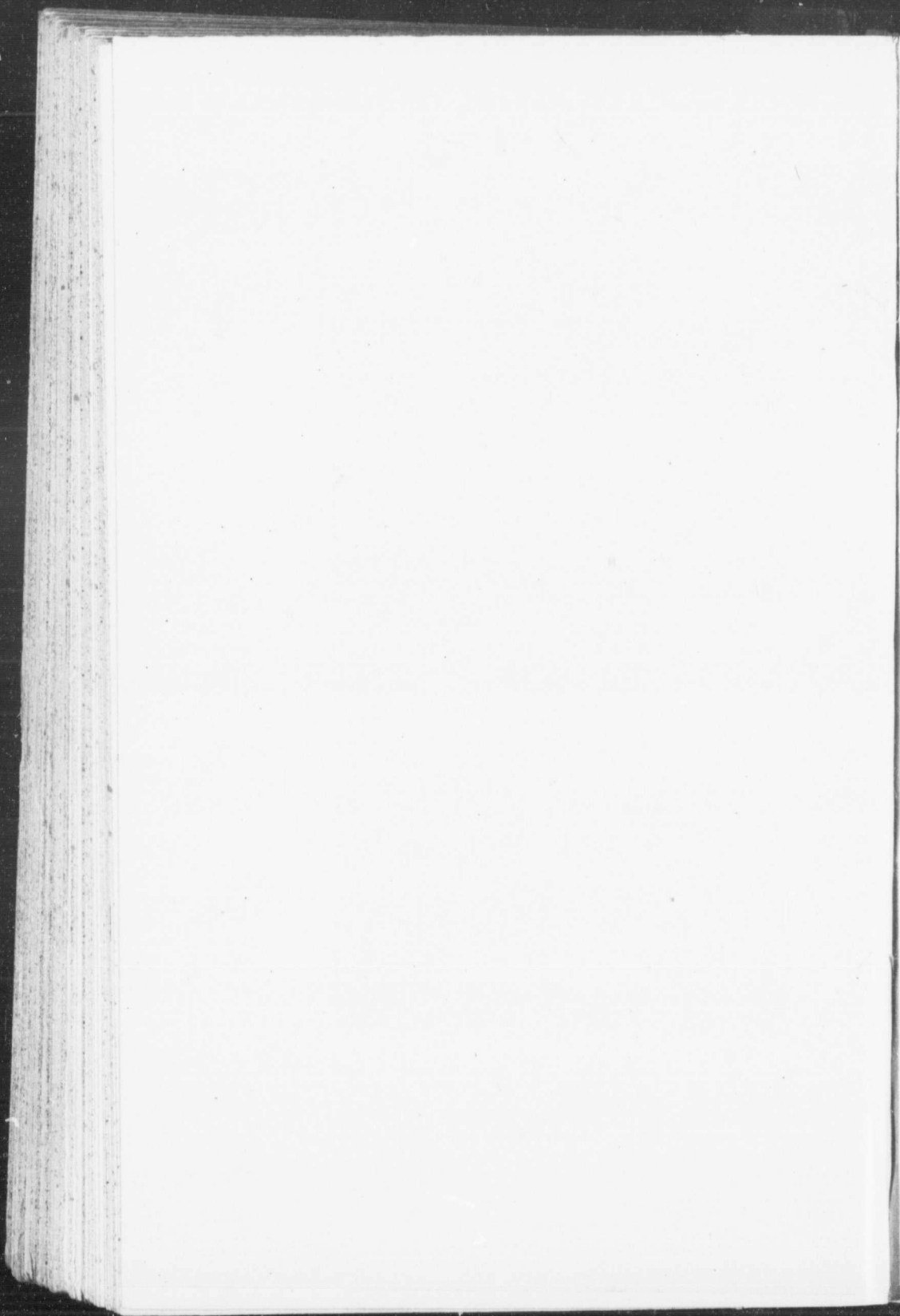
ARMS OF THE DIOCESE OF NOVA SCOTIA.



REV. WILLIAM COCHRAN, D.D.,
First President of King's College.



Windsor and King's College in 1803.
From a drawing in the College Library.



CHAPTER XII.

The Founding of the Academy and King's College at Windsor.



It was in the year 1768 that we find the first proposal was made to establish an institution for higher education in the province. In that year the Governor and Council submitted a plan for a collegiate school in connection with the Church, to the Board of Trade and Plantations, with a view to procuring the assistance of the British Government. The home government declined to take the initiative in such an important step, but at the same time promised liberal aid when an institution of the kind should be set on foot. It was in the next year that the Corresponding Committee of the S. P. G. at Halifax was first formed, consisting of the Governor, the Chief Justice and the Secretary of the Province. Soon after its formation, this committee proposed to found a public school or academy in the province, and proceeded so far as to request the Rev. Mr. Scott, principal of the College at Philadelphia, to procure a person suitable for the principalship of such an institution. Soon after they proposed to the Society at home, "that the allowance made to the Society's schoolmasters throughout the province should be withdrawn, and devoted to the support of a public seminary, believing that the funds could be so enlarged by liberal contributions from the principal inhabitants of the province as to become support for a gentleman of learning and respectability to engage in the trust." At the same time they recommended, "That in consideration of the example to youth in the capital from a mixture of troops and navy, a seminary or college should be more safely and usefully established at Windsor, the nearest country town, and where the youths

would have less avocations from their studies and pursuits in learning." The Society did not consider it right to break up the existing schools for the purpose and the matter was left in the abeyance.

It was not until the close of the War of Independence that the subject received any more attention. In the year 1783 five of the same clergy, who drew up a plan for the Episcopate for Nova Scotia, sent a letter to Sir Guy Carleton, Lord Dorchester, the Commander of the British forces in North America, with a plan for founding a Seminary of Learning at Windsor, in Nova Scotia." From it we take the following extracts:

"If such a seminary is not established the inhabitants will not have the means of educating their sons at home, but will be under the necessity of sending them for that purpose either to Great Britain or Ireland, which will be attended with an expense that few can bear or else to some of the states of this continent, where they will be sure to imbibe principles that are unfriendly to the British Constitution."

"Provision shall be made for a president, for able professors in the different branches of science, and for a good grammar school, so that young gentlemen who are educated in this seminary and receive the usual degrees in the liberal arts, may be duly qualified for those degrees and for the professions to which their genius may respectively lead them."

"If the government should once patronize the scheme, other sources of support will not be wanting. There are in Great Britain and Ireland many generous friends of science who, from motives of public spirit, will doubtless contribute to the design. When the business is brought to form, it may be presumed that the Legislature of Nova Scotia, sensible of the many advantages which that province must derive from the institution, will afford it every aid in their power, and in the meantime lands might be appropriated there to the use of a college and located in such a manner that they would rise in value and be productive of an annual income."

The signatures were:—Charles Inglis, Benjamin Moore, H. Addison, Charles Morgan, Jonathan Odell.

Sir Guy Carleton almost immediately forwarded a copy of this letter to Lord North. He concluded his letter with the words "As there can be no doubt that such an institution wisely planned and well constructed would contribute essentially to the public benefit, I am with equal certainty persuaded your Lordship will be pleased to take the subject into consideration and give the design all the assistance of your advice and patronage."

The following are some of the most interesting sections, bearing directly upon the proposed seminary, of "A Plan of Religious and Literary Institution for the Province of Nova Scotia" which is dated March 8th, 1783.

"Experience has also shown the conformity or eligibility of certain modes of worship to particular forms of government, and that of the Episcopal (abstracted from its antiquity and apostolic sanction) has been thought peculiarly adapted to the British Constitution.

Besides the ample proofs which the history of the nation has afforded of this circumstance, it has been particularly conspicuous in the origin and progress of the convulsions of this country. There was not only a considerable *majority* of loyal subjects in almost every Episcopal Congregation from Carolina to Nova Scotia, (a few instances perhaps in Virginia alone excepted), but some were found which scarcely produced *one* disaffected germ of character, whilst the clergy were permitted to exercise their functions."

"As several large bodies of people are preparing to emigrate to Nova Scotia, with the prospects of its becoming an important colony, they merit the attention of government in this respect particularly, that many from the want of early instruction, the living without the ordinances of religion or the influence of civil law, and several from necessities being led to disorderly methods of obtaining subsis-

tence, cannot be supposed to have a proper sense of its importance.

"It will be also highly beneficial and expedient, both from the present state and the immediate prospect of extensive settlement of that province, that the youth be furnished as soon as possible with such means of necessary education and liberal instruction as may qualify them for public utility, —filling the civil offices of government with credit and respectability,—inspire those principles of virtue and public spirit, that liberality of sentiment and enlargement of mind which may attach them to the constitution, happiness and interests of their country."

A little later on Dr. Shute Barrington, afterwards Bishop of Durham drew up and submitted to the government a paper entitled "Thoughts on the establishment of the Church of England in Nova Scotia," in which he recommended the endowment of a college to furnish a regular supply of clergy. It was not until 1787, the year of the appointment of Dr. Inglis as first Bishop of Nova Scotia, that the matter was actively taken up in this province. Writing soon after his appointment he says, "One great object of my appointment is to ordain candidates for holy orders, to supply vacant churches with clergymen, who cannot be supplied from Europe. But if there is no seminary we cannot expect any to be educated and qualified for orders and consequently none can be ordained so that, in fact, the want of a seminary will totally defeat, in this respect, one principal object which government had in view, by appointing a bishop as well as the benefits thereby intended for the Church of England."

Writing on December 6th, of the same year to the Archbishop of Canterbury, he informs him that "the assembly of this province met the latter end of October, some of the principal members of which were my old friends. To these I communicated my wishes respecting a public grammar school, and urged the absolute necessity of the legislature's

interference and support for the purpose. These friends perfectly concurred in opinion with me, and promised their warmest support. I afterwards spoke to several other leading members of the assembly on the subject; and while matters were in this state, the packet arrived with the Governor's instructions relative to a bishop. I immediately requested Governor Parr to lay the King's Instructions relative to schools before the assembly which, he did, and soon after, the assembly voted the sum of £400, to be appropriated to the use of an academy, in the manner which your grace will see directed in the proceedings of the assembly which accompany this letter."

The proceedings referred to were a series of resolutions passed by the House of Assembly in November 28th, 1787, recommending "the speedy establishment of a public school in some commodious and central situation in the province, for the purpose of instructing the rising generation in the the principles of sound literature and the Christian religion. That an exemplary clergyman of the established church, well skilled in clerical learning, divinity, moral philosophy and the *belles lettres*, should be provided and placed at the head of the school and that a sum not less than £200 sterling *per annum*, be allowed him. That a professor of mathematics and natural philosophy be likewise provided for said school, with an allowance of £100 sterling *per annum* and that the Right Reverend, the Bishop of Nova Scotia be requested to endeavour to procure two gentlemen of the above qualification for those purposes. That the neighborhood of Windsor would be the most proper place for the School and that a commodious house be hired for this purpose; until, upon experience of the propriety of the situation, the Province shall find it expedient to erect a more suitable building so as to enlarge their plan of education." The House also voted £400 for the rent of a house in Windsor and for the principal's and a professor's salary for one year, and requested the Lieutenant-

Governor, the bishop, the chief-justice, and president of the Council and the speaker of the house of assembly to take upon themselves the government of the proposed Academy." The Bishop at once wrote to the Archbishop of Canterbury requesting him to at once select and send out a clergyman for the principalship. The archbishop was, however, unable to at once fulfil the bishop's request, and to avoid delay Mr. Archibald Paine Inglis, a nephew of the bishop, who had been educated at Trinity College, Dublin, was appointed to take charge of the school. The Academy was formally opened by the Bishop on the Feast of All Saints (November 1st) 1788. The following interesting account of the first opening of the school taken from an English newspaper of the period, was by the kindness of Mr. J. P. Edwards of Londonderry, N. S. published in the second number of the *Winsorian*, the school magazine, in 1896,—

DESCRIPTION OF A NEW SEMINARY OF LEARNING IN NOVA SCOTIA.

Halifax, Nov. 11. On Saturday the first of this month, the Academy at Windsor was opened by the Right Reverend the Bishop of Nova Scotia.

A numerous and respectable company, consisting of the magistrates and principal gentlemen of the county of Hants, attended, which added much to the solemnity that was observed on an occasion so truly pleasing as the founding and opening of the first public seminary for learning in this province.

The Bishop began with prayers, and then delivered a Latin oration, in which he pointed out the many advantages the public would derive from the institution; and severally addressed the magistrates, the tutors, and the students.

He next read over the regulations that were established by the gentlemen appointed to undertake the general government of the Academy. These regulations are well calculated to preserve order, to enforce diligence in the tutors, and promote application and improvement in the students; and the books to be read by the several classes are specified, being the same that are read in the best seminaries in England.

Seventeen students, the number then present, were next admitted into the Academy; and the Bishop very earnestly addressed them and the tutors in English, on the subject of their respective duties.

The business of the Academy being finished, and the magistration and gentlemen of the country of Hants presented an address to the Bishop, to which he suitably replied.

It may be proper to inform the public, that this Academy consists of two schools; one for Greek and Latin, where the highest class are also to be instructed in Logic and in Natural and Moral Philosophy. The other school is for English, Writing, Arithmetic, Geometry, and the practical branches of the Mathematics, such as Navigation, Surveying, etc. Each school has a master or tutor; and the master of the Latin School is to have the superintendency of the whole, and act as president.

No boys are to be admitted into the Latin school until they begin the Latin Grammar; nor into the English school until they can read and write, nor into either under the age of eight years. The money for the tuition in the Latin school, which is £4 a year for each scholar, is to be paid to the Latin master, in four quarterly payments; the tuition money in the English school, which is £3 a year for each scholar, to be paid in like manner to the English master. The Latin scholars who wish to improve in writing, arithmetic, or any other branch taught in the English school, may attend the English master for the purpose, without any additional expense.

The Governor having been disappointed in the house first proposed for the Academy, has rented the house adjoining, it, the property of Mr. Israel Andrews, which is repaired and conveniently fitted up for the purpose. Mr. Andrews is boarded for £16 a year, by the Rev. Mr. Archibald Paine Inglis, who now lives in the house, and is appointed president, or principal tutor, until a president arrives from England next spring or summer.

The greatest attention will be paid to the instruction of the students, and every precaution taken to preserve their morals, and make this seminary a public benefit.

Amongst the regulations for the conduct of the school is one that the daily prayers for the academy are to be selected from the liturgy of the established Church of England ("the prayer for the King to be always one), to which a prayer adapted to the institution shall be added." The students in the Latin school were recommended to wear freshmen's gowns. The amount of classics required was far in excess of that now read in Canadian schools, the books recommended for the lower classes in the Latin School being Lilly's (or the Eton Latin Grammar), Clark's Exercises, Aesop's or Phædrus's Fables, Justin, Sallust, and Cæsar's Commentaries, with Ovid's Epistles and Metamorphoses; for higher classes Virgil, Horace, Terence, Juvenal, Cicero and Livy. In Greek the Eton, or Westminster or Wellen-hall's Grammar was to be used and this was to be followed by the Greek Testament, Lucian, Xenophon, Theocritus, Homer, Pindar, Aeschylus and Sophocles.

The first scholar enrolled at the school was the Bishop's own son, John Inglis, who afterward became the third bishop of Nova Scotia.

In 1789 the Legislature of the Province passed "An act for founding, establishing and maintaining a college in this province. This provided that "a sum not exceeding four hundred and forty-four pounds, eight shillings and ten pence half-penny, current money of Nova Scotia, equal to four-hundred sterling money of Great Britain, shall be yearly, and every year granted, allowed and paid by, from and out of such monies as may from time to time be collected and paid into the public Treasury of this Province from the duties imposed, or to be imposed on brown and loaf, or refined sugars, towards the maintenance, and support of the proposed college, and the payment of the President's and Professors' salaries.

The Board of Governors was to consist of the Governor, the Lieutenant Governor, the Bishop, the Chief Justice, the Secretary of the Province, the Speaker of the House of Assembly, the Attorney General and the Solicitor General.

In addition to the yearly grant, the Governor or Lieutenant-Governor was authorized at the requisition of a major part of the governors, to draw by warrant from the Treasury of the Province a sum not exceeding £500 for the purchase of a house and land at Windsor suitable for the college.

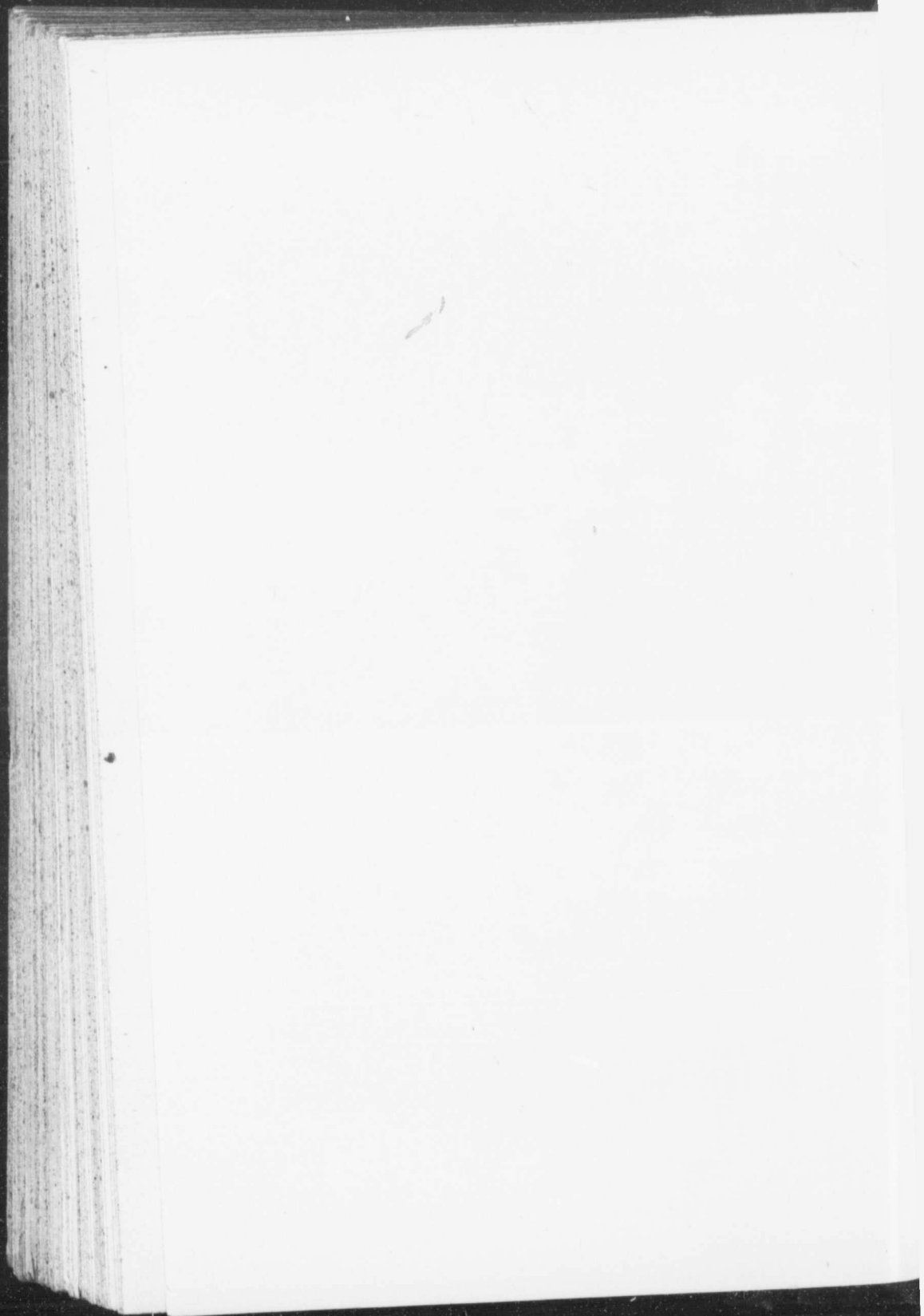
Meanwhile the house of Susanna Franklin, (widow of Governor Franklin), which was situated close to the present college grounds, had been purchased for the Academy, the house and 12 acres of land having been leased for 5 years, dating from Nov. 1st, 1789.

Mr. Inglis did not remain long at the Academy. His successor was the Rev. William Cochran, who had been for some little time headmaster of the Halifax Grammar School. In May 1790, he was appointed temporary President of the College.

The Rev. William Cochran, D. D., was born in County Tyrone, Ireland, in 1757. He was educated

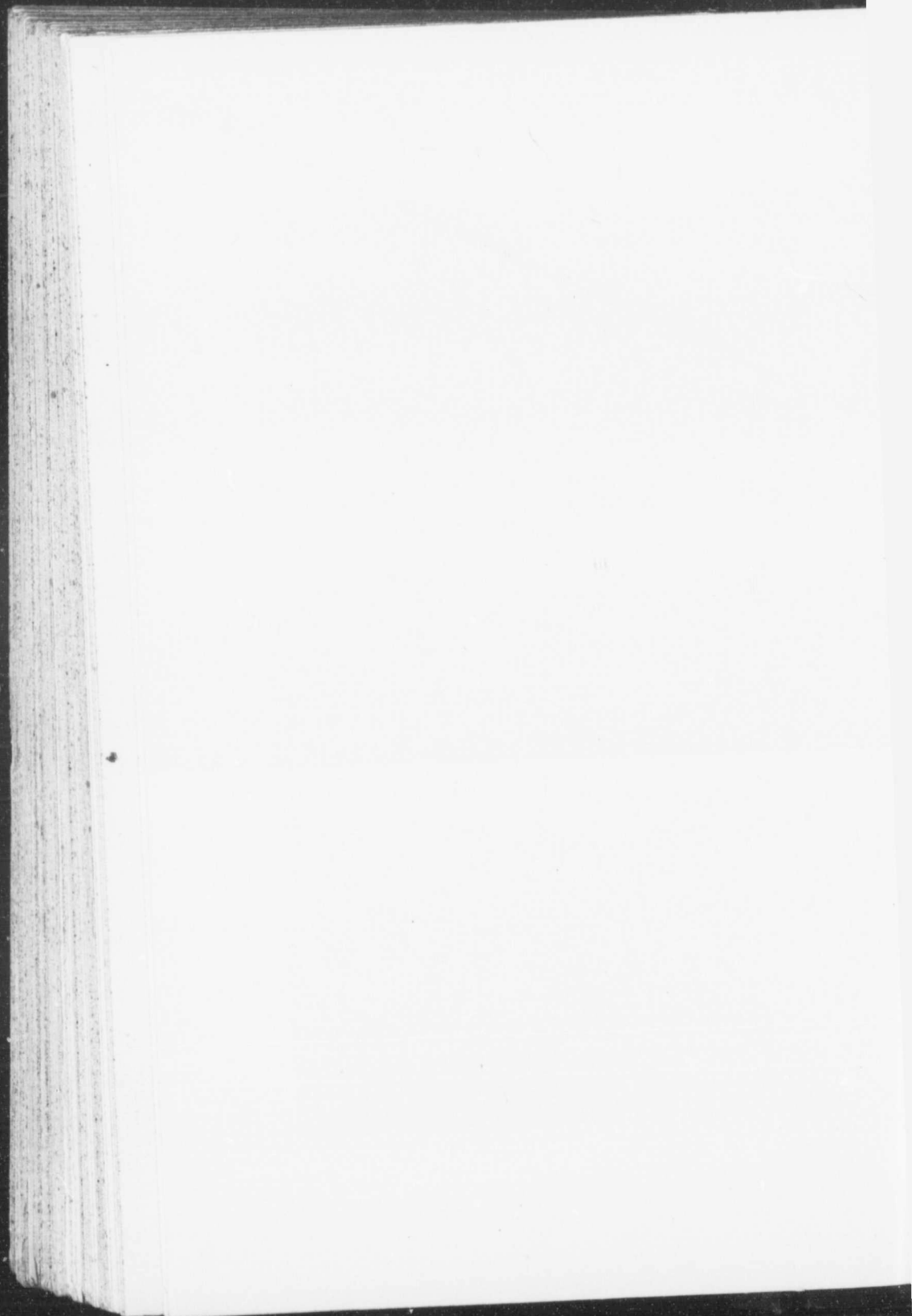


The Collegiate School, Windsor, Nova Scotia, the oldest Church School for Boys in Canada.





Edgehill, The Church School for Girls, Windsor, N. S.



at Trinity College, Dublin, taking his B. A. degree in 1780. In 1783 he came to America and engaged for some time in school work. He was then appointed professor of Greek and Latin at Columbia College, New York. Being desirous of taking holy orders, and finding that ordination in the States would debar him from preferment under English authority, he decided to seek ordination from the Bishop of Nova Scotia. He resigned his professorship and came to Halifax in 1788, and after being in charge of the Grammar School in that city for a time, he received his appointment at Windsor.

1799? Meanwhile the Bishop had been using his best endeavors to procure assistance from England for the new college, writing to Mr. Cumberland, the agent of the Province in London, the Right Honorable Mr. Granville, Lord Hawkesbury and the Archbishop of Canterbury. Writing to the Archbishop in May, 1798, "The legislature has great merit in this business. No other British Colony in North America ever did so much to promote literature. The province has gone to the utmost extent of its ability, and we must now look to the parent state for help to complete the design."

Mr. Granville, replying to the bishop's letter on June 5th, 1790 informed him that £1000 had been voted by the House of Commons towards the erection of a college in Nova Scotia, that the king had expressed his intention of granting it a royal charter, and that grants of crown lands would be made towards its endowment.

Grants were eventually obtained from the British Parliament to the amount of £4000. In the autumn of 1790 arrangements were made for building the present edifice. The outside wood-work, exclusive of mason work and the outside finishing was to cost £761.

In December, 1794, the Governors reported to the Duke of Portland that the college building, 201 feet long, 36 feet wide, and that it would require £1500 to finish the building.

The building is thus described by Dr. Hind in his excellent book on the College:—"The college is built in the old-fashioned German style, with brick or stone nogging between the studs, both in the main walls and the partitions. The whole is sheathed and then clap-boarded, so that it has the appearance of being wholly constructed of wood." At first there was no portico in front, and the roof was flat. Some fifty years ago, a new roof together with a lighter cupola, and the present portico was added to the building. The noble estate of 69 acres, in which the buildings of the College and Collegiate School stand was purchased in 1790.

In 1799 the academy was completely separated from the college, and Mr. John Henry Jennings became English master. In the autumn of 1800 an examination of the students was held. As Mr. John Inglis was about to go to England, and as the governors had no power as yet of conferring degrees, they granted him testimonials of his studies and acquirements, as a substitute. Mr. Inglis seems to have gone to England with a view to advocating the claims of the College in that country, which he did with remarkable success, being mainly instrumental in obtaining the royal charter and a permanent endowment from the English Parliament.

The Royal Charter was given by George III in 1802, thus making King's College the oldest university in the British Dominion beyond the seas.



ARMS OF KING'S COLLEGE.

CHAPTER XIII.

Loyalist Days at Annapolis Royal.



HE death of Mr. Wood marks the beginning of a new period in the history of the Church at Annapolis. The Reverend Nathaniel Fisher, who was at one time a Congregationalist, and having been the Society's schoolmaster at Granville, had a little before this taken holy orders, applied for the charge of Annapolis. But under the existing circumstances the Society "did not think themselves warranted, either by justice or prudence to take a new person into their service, while so many of their old and distressed missionaries remain unemployed." The Reverend Joshua Wingate Weeks, formerly rector of St. Michael's Church, Marblehead, Mass., accordingly received the appointment. He was the eldest child of Colonel John and Mrs. Martha Weeks, was born at Hampton, New Hampshire, and educated at Harvard. He was ordained in England in 1761, and in 1762 became rector at Marblehead. Having been compelled to flee from his charge in 1775, he took refuge with the Rev. Jacob Bailey, his brother-in-law, at Pownalboro, Maine. He came to Nova Scotia in 1779, three weeks after Mr. Bailey. He remained at Halifax for some time, and failed to visit his charge. He then went to New York. Mrs. Weeks and their children arrived at Halifax in November, 1779, and Weeks joined them there in the spring of the year. Whilst there he was one of the garrison chaplains and also assisted Dr. Breynton at St. Paul's. He seems to have paid his first visit to Annapolis in June, 1780, and was also there three or four weeks the next year, but soon returned to Halifax. From the Report for 1781-1782 we learn that as Mr. Weeks

had seldom visited Annapolis since his appointment, and had refused to comply with the Society's repeated directions to him to reside there, they appointed the Rev. Jacob Bailey to take his place. Even after Bailey's appointment, Mr. Weeks continued for some time to draw the salary as garrison chaplain. Before the arrival of Mr. Bailey, Mr. Fisher, who resided at Granville, probably occasionally officiated at Annapolis, but he left Annapolis in 1781, and was soon afterwards made rector of St. Peter's, Salem, Mass.

About the history of the Rev. Jacob Bailey, a vast mass of information can be obtained. In addition to numerous lengthy letters, etc., he left behind him a voluminous journal (now in the possession of the Massachusetts Historical Society.) The Rev. William S. Bartlett published in 1853 an exceedingly interesting account of the life, sufferings and work of Mr. Bailey, entitled "The Frontier Missionary." It is mainly comprised of extracts and information gathered from his journal. From this book much of the following information is gathered.

The Rev. Jacob Bailey was born at Rowley, Mass. in 1731, of poor parents. He graduated from Harvard in 1755, being a classmate of President John Adams. He at first taught school, then became a Congregationalist minister, and finally "becoming impressed with the Episcopal order and authority," he went in 1760 to England with a view to taking holy orders. His journal gives a graphic account of the difficulties of a sea voyage at that period, and of his reception at England. Having been ordained deacon and priest, he returned the same year to America, and took charge of the mission at Pownalboro, Maine. He married in 1761 Sally, daughter of Dr. John Weeks of New Hampshire, who had at one time been his pupil. As soon as the revolution broke out he was subject to the greatest persecution. Under date of October 17th. he describes the condition of the clergy as follows: "They are daily persecuted and alarmed

with the most bloody menaces, and that not by the meaner rabble, but by persons of the highest distinction, and even those who heretofore were in the greatest repute for moderation, piety and tenderness, have now lost every sentiment of humanity, behave with the wildest fury and destruction, and breathe forth nothing but destruction against all who are unwilling to engage in their extravagant schemes." At one time it was proposed that a Liberty-pole should be erected opposite to his church, and that if he refused to consecrate it, he should be whipped around it. The motion was lost by a majority of two. In 1777 he was compelled to escape to Boston. His wife and children at another time narrowly escaped being murdered. In 1778 he was presented by the grand jury "for preaching treason," the charge resting on the fact that he had read one of the lessons for the day, Numbers XVI (the rebellion of Korah, Dathan and Abiram.) He finally managed to escape in a penniless condition with his family to Halifax. His sufferings during the revolution are thus summarized in the S. P. G. Report for 1779; "In short, he had, during the present commotions, been twice assaulted by a furious mob, four times hauled before an unfeeling committee, sentenced to heavy bonds, and hurried from one tribunal to another; three times been driven from his family, and obliged to preserve a precarious freedom by roving about the country, through unfrequented paths, concealing himself under the cover of darkness, and in disguised appearance. Two attempts have been made to shoot him; once he was constrained to appear before the tremendous authority at Boston, while his servant, on whose assistance his family depended for support in his absence, was thrown into prison; from which he was not released without paying a heavy fine. During these wandering excursions, his family suffered beyond measure for the necessaries of life, and sometimes remained twenty-four hours without any kind of sustenance."

He thus graphically describes his appearance when he first landed at Halifax: "As it may afford some diversion to the courteous reader, I will suspend my narration a few moments to describe the singularity of our apparel and the order of our procession through the streets, which were surprisingly contrasted by the elegant dresses of the gentlemen and ladies we happened to meet in our lengthy ambulation. And here I am confoundedly at a loss where to begin, whether with Capt. Smith or myself, but as he was a faithful pilot to this haven of repose, I conclude it is no more than gratitude to give him the preference. He was clothed in a long swinging thread-bare coat, and the rest of his habit displayed the venerable signatures of antiquity, both in the form and the materials. His hat carried a long peak before, exactly perpendicular to the longitude of his aquiline nose. On the right hand of this sleek commander shuffled along your very humble servant, having his feet adorned with a pair of shoes, which sustained the marks of rebellion and independence. My legs were covered with a thick pair of blue woolen stockings which had been so often mended and adorned by the fingers of frugality, that scarce an atom of the original remained. My breeches, which just concealed the shame of my nakedness, had formerly been black, but the color being worn out of age, nothing remained but a rusty grey, bespattered with lint and bedaubed with pitch. Over a coarse tow and linen shirt, manufactured in the looms of sedition, I sustained a coat and waistcoat of the same dandy grey russet; and to secrete from public inspection the innumerable rents, holes, and deformities, which time and misfortunes had wrought in these ragged and weather-beaten garments, I was furnished with a blue surtout, fretted at the elbows, worn at the button-holes, and stained with a variety of tints, so that it might truly be styled a coat of many colors, and to render this external department of my habit still more conspicuous and worthy of observation, the waist descended below my knees, and the skirts hung dangling about

my heels; and to complete the whole a jaundice-coloured wig, devoid of curls, was shaded by the remnants of a rusty beaver, its monstrous brim replete with notches and furrows, and grown flimsy by the alternate inflictions of storm and sunshine, lopped over my shoulders and obscured a face meagre with famine and wrinkled with care. My consort and neice came lagging behind at a distance, the former arrayed in a ragged baize night-gown, tied around her middle with a woollen string instead of a sash; the latter carried upon her back the tattered remains of an hemlock-coloured linsey-woolsey, and both their heads were adorned with bonnets composed of black moth-eaten stuff, almost devoured with the teeth of time. I forgot to mention the admirable figure of their petticoats, jagged at the bottom, distinguished by a multitude of fissures, and curiously drabbled in the mud, for an heavy rain was now beginning to set in." He was most kindly received, and his wants relieved by Dr. Breynton, and the Assembly of the Province made him a grant of £50 currency. He soon took the charge of Cornwallis and resided there for some little time before going to Annapolis.

The following extracts from a letter dated August 5th, 1782, describing the journey from Cornwallis to Annapolis are given because of their exceedingly interesting nature:

"A cart with two yoke of oxen, containing all our worldly possessions, began the procession, guarded by a couple of sprightly young fellows, who offered their services; a vehicle for the reception of Mrs. Bailey and her children, drawn by two horses, next appeared, under the conduct of honest John. Mrs. Burbidge, in her chaise with the above-mentioned persons, set off about seven, accompanied with near thirty people of both sexes, on horseback, who attended us with cheerful solemnity to the distance of fourteen miles on our journey.

The distressing ceremony of parting being over, Mrs. Bailey was seated with her little ones in the

above-mentioned machine, over which was stretched a covering of canvas, as a defence both from the vivid rays of the sun and the rain of heaven. We now entered a wilderness of vast extent, without a single human habitation for the space of eleven miles, the roads extremely rough, sheltered with tall forests, encumbered with rocks and deformed with deep sloughs." He thus speaks of a house at which they stayed over night: "We were crowded, eight in number, besides the family, into a room about sixteen feet square, which proved a miserable shelter against the most impestuous rain I ever knew in this province. The house leaked so intolerably that I was wet to the skin at the tea table; we, however, placed bear-skins in such a manner as to preserve a good feather bed from the water, into which we tumbled about midnight, but the incredible swarms of mosquitoes and sandflies, and the intolerable heat, both of the weather and a large fire, prevented us from sleeping." It took them a week to reach their destination.

In his first letter to the secretary of the S. P. G. from Annapolis, dated October 14, 1782, he speaks of the injury which the mission has received from the absence of a resident minister. He found the New England Independents at Annapolis much better disposed towards the church than at Cornwallis. He had officiated at one of their meeting-houses, about 13 miles from the town. Annapolis then contained one hundred and sixty persons, all except four or five belonging to the church. At Granville he estimated there were about forty church families. He complained of Mr. Week's having secured the chaplaincy. He also informed the society that the school at Annapolis had been supplied by Mr. Benjamin Snow, who was educated at Dartmouth College, and had been expelled from New England on account of his loyalty. He speaks of Mr. Snow being "greatly beloved by the children."

Soon after this nine transports, containing 500 refugees, of both sexes and all ages, arrived at

Annapolis. It was with the greatest difficulty that food and clothing could be found for them. Writing on October 27th, Bailey says: "I have been busy in making a refugee sermon. I delivered this discourse from Psalm CVII 2nd and 3rd verses to a very respectable audience. Even the Whigs are moved at our distresses."

On April 30th, 1783, he wrote that he had baptised 25 persons since his last letter, and that he had administered the Holy Sacrament on Christmas and Easter, but owing to the unfavourable weather, had had but 12 communicants.

The Church at Annapolis was as yet unfinished, though it was supplied with a steeple and a bell. The glebe lot of 500 acres about 14 miles from Annapolis was then let for £6 per annum, that at Granville of the same dimensions was worth but 40 shillings a year. In Annapolis itself there were five or six little tenements, occupied by poor people, of whom little or no rent could be expected. The remainder of the parsonage lot, about an acre in extent, he had enclosed as a garden. Mr. Snow having obtained a grant of land had resigned the school, and his place had been taken by Mr. John McNamarra, a young man who had been educated by Mr. Bailey, and had been for nine years a member of his household.

The loyalists still continued to arrive in great numbers. Mr. Bailey wrote in October: "Since the commencement of this week there have arrived at Annapolis five ships, eight brigs, and four sloops, besides schooners with near a thousand people from (New) York." A month later he writes: "Fifteen hundred fugitive loyalists are just landed here from York in affecting circumstances, fatigued with a long and stormy passage, sickly and destitute of shelter from the advances of winter." To another friend he writes: "Several hundreds are stowed in our Church, and larger numbers are still unprovided for."

At this time he officiated once a month at Granville, and speaks of the Dissenting interest

having declined so much that the only minister they had, had disposed of his interests, and was about to leave for New England.

Writing to the Rev. Samuel Parker, D. D., Rector of Trinity Church, Boston, he thus speaks of his success at gardening, "The best house in Annapolis, with two acres of garden and orchard, cost me £20. I expended £10 more in labour, exclusive of my own. Besides supplying three families in six months with vegetables, and distributing to distressed friends occasionally, produce for winter use amounted to £60, one half of which was stolen so that the remainder is just equal to rent and expenses."

From his Report for 1784 it appears that the Court House and every building in the place were so crowded, that he had to perform Divine Service either in his own house, or at several miles distance. But at Easter of the same year the Church was opened for Divine Service. He speaks as follows of its opening; "Though the weather was wet and stormy we had a large and decent congregation, which encouraged me to hope that people will be more attentive to public worship. The church when finished will contain five or six hundred people and the new settlers, who by far exceed the old, are heartily disposed to contribute towards its completion."

At Michaelmas of the same year, a Vestry was for the first time elected, and acting upon a mandate from the Governor, Mr. Bailey was inducted by the Wardens.

He paid the greatest attention to catechizing, devoting every Wednesday to the purpose at Annapolis, and visiting the more distant settlements for the same purpose on other days. At this "time one hundred children, exclusive of those in Digby, had learnt the Catechism, many of whom were the posterity of rigid Dissenters, or of parents destitute of any religious principles."

We gather incidentally from a letter written to

Dr. Parker that his people expected him to preach for at least thirty minutes.

Writing to the Rev. Samuel Peters, D. D., in London on Oct. 31st. 1784, he thus describes the arduous nature of his work :

"I am confident that no Missionary in America has so difficult and laborious a situation as mine. Once a month I officiate at Granville, about fourteen miles from my habitation. To effect this, I ride about twelve miles on Saturday, the next day proceed about two miles by water, and frequently have to climb the banks of the river up to my knees in mud. Then after preaching two sermons, catechizing the children, and baptising a number of infants, I return home on Saturday evening by the same route. My congregation at this place is between three and four hundred. * * * At Annapolis I perform Divine Service on Wednesday and catechise near eighty children. I am visiting all the schools in the country for the same purpose, and am frequently obliged to ride twenty miles, besides crossing rivers to perform the office of baptism." In addition to this he performed the duties of military chaplain.

Under date of November 4th, 1784, he gives the following amusing account of an expedition to marry a young couple ;—That you may form some idea of my parochial situation and fatigue, I will inform you that I was this day obliged to ride 12 miles through mire, near a foot deep, to marry a couple, but when I arrived at the destined spot, behold! there was no boat to cross the river. After holding a conversation a few minutes from the opposite banks, behold! Hymen grew angry ; the lovers were grievously disappointed, and your humble servant was under a necessity of returning home without his fee through the same muddy road. Hark : A heavy rapping at the door. A gentleman and lady want to speak to you. Let them walk in. The same couple now made happy. Tomorrow I must travel the same road to bury a

judge who fell a sacrifice to all-powerful rum—which in this country—like death, levels all distinctions."

In April, 1785, Dr. Seabury, who had just been consecrated Bishop of Connecticut by the Scottish Bishops was in Annapolis.

Bailey does not seem to have been at all well received by the people of Granville, who probably thought that Mr. Fisher should have received the appointment. Bailey speaks of Fisher as a "professed Socinian and Republican," but as he seems to have been a man of strong prejudices, quite probably Fisher was loyal enough to the Church. It seems that Bailey was frequently called upon to attend funerals, lectures and christenings and yet had never received anything from the people with the exception of one person. Not content with this the inhabitants at a town-meeting even voted to take the glebe from him, pretending that he was the minister only for Annapolis, and proceeded to rent it out for a period of five years. The religious condition of the people seems to have been in a deplorable state. According to Bailey about half of the 400 families there claimed to belong to the Church, and they were subdivided into Deists, Socinians, Methodists and Whitefieldites, The remainder he describes as "Lutherans, Calvinists, Presbyterians, Seceders, Congregationalists, Anabaptists, Quakers, Everythingarians, Mystics and New Lights. A number of illiterate and drunken teachers are daily following each other in rapid succession, like waves of the Atlantic, the last of which always eclipses the glory of his predecessors." A little further on he again refers to these strange teachers and their ways as follows:— "Illiterate preachers, who style themselves Presbyters of the American Church, have been for some months past travelling through the country preaching, administering the sacraments, and marrying persons they have seduced. Their success is the greater because they profess to adhere to the liturgy and usages of the Church of England." It was not to

be wondered at that the religious views of the people in Bailey's mission were at this period in an unsettled condition. In 1780 the famous Henry Alline had established a New Light Church or Society in Granville, and had gone preaching throughout the western part of the Province professing to follow in the footsteps of Whitefield, who went about preaching with great eloquence and the deepest enthusiasm the need of a sensible conversion. Utterly regardless of any external ecclesiastical order whatever, he and his followers went everywhere, and persuaded members of the existing and, as they considered, dead organizations, to come out of them and form separate congregations to be characterized by greater holiness and more of spirituality. The effect was in many cases the breaking up of old organizations, and the establishing of new ones, not possessing any elements of stability, in their places. Most of the New Light congregations eventually became Baptists, Bailey's estimate of the teaching of the New Lights may be seen from the following words:—"These preachers, however, agree in rejecting the literal sense of the Holy Scriptures, and the Christian Ordinances. Their dependence is upon certain violent emotions, and they discourage industry, charity and every social virtue, affirming that the most abandoned sinners are nearer to the Kingdom of Heaven than people of a sober, honest, and religious deportment, for such they alledge, are in danger of depending upon their own righteousness." Methodism too had begun to exert an important influence upon the religious life of the country. In July, 1782, the Reverend William Black, generally known as "the Apostle of Methodism in Nova Scotia", visited and preached with great effect at Annapolis, Granville and Wilmot. The Rev. Freeborn Garretson, another Methodist preacher, of whom Savery says that like most of the early Methodists he drew the rich draughts that nourished his spiritual life from the Church of England," visited Granville, Annapolis, Digby and Wilmot in 1785. In 1786 100

members of the Methodist Society were reported at Granville, Annapolis and Digby. The first Methodist meeting-house at Annapolis was not built until 1798. One of the most noted converts was Colonel Bayard and in his case at any rate, Methodism did much good. He is said to have forsaken "a life of careless indifference, abandoned all sinful indulgences and to have become a Christian of the highest character." The wife too of David Seabury, a brother of Bishop Seabury, who was member for the county from 1785-1786, is said to have become a warm adherent of the Methodist movement.

At Annapolis there appears to have been a great deal of disagreement and jealousy between the old inhabitants and the newly-arrived loyalists. These last seemed much more ready in spite of their own distresses to contribute towards Mr. Bailey's support than were the old inhabitants, doubtless because he was one of themselves. Bailey too can scarcely have possessed the remarkable power of conciliating and welding together discordant elements, which was so marked a characteristic of Mr. Wood.

In 1789 Bailey writes that he has received his first contribution from the people and that consisted of 20 cords of wood, chiefly given by the late comers. What with ministering to the material necessities of his fellow exiles and striving to keep up a decent exterior, Bailey found it well-nigh impossible to make both ends meet, especially as the cost of provisions was very high, and he was compelled to pay out £30 a year as house-rent. In 1786 together with the other Missionaries of the Society, his salary was reduced by £10. This made his affairs more involved than ever.

By 1787, however, things seem to have commenced to look better. In that year he writes to the Rev. Dr. Morice, the Secretary of the S. P. G.: "People are more constant than formerly in their attendance upon Public worship; that the Dissenters are so reconciled to the Church, that they frequently write me to officiate among them, and to baptize

their children ; that there is no Methodist or sectary teacher in the country, except one Anabaptist at fourteen miles distance ; that the inhabitants of Annapolis have cheerfully subscribed to give me twenty Pounds per annum, which is as much as they are able to at present ; that all party strife has to appearance subsided ; that they have agreed to furnish the Church and have raised one hundred and fifty Pounds for that purpose, and that as no person or party appears to be unfriendly, I have a more pleasing prospect of doing service than in any former period."

Writing to Dr. Peters, London, on May 11th, 1787, he describes graphically some of the hardships of his mission ; "If you reflect, that we are liable to be called upon suddenly, in all weathers, to distant excursions where our progress must be continued partly on foot, partly on horseback, by land and by water, through deep morasses, muddy roads and unbroken forests, you cannot wonder that we some times exhibit a tragic—comic appearance. Several times in the year I have been exposed in this manner amidst violent storms of rain—mire to my horse's belly—wet to the skin and my clothes rent in climbing over windfalls, and in this pickle to perform the service I went upon, and then to return in the same shattered condition."

I will give you an extract from my journal to the present purpose : "November 15th. After a severe frost we set forward, being four in company for a wedding, to Clements, about fourteen miles below Annapolis. In the second mile we crossed Allan's River, a rapid, rocky stream, where we were finely bespattered, our progress for several miles lay through horrid, broken roads, so encumbered with rocks, holes, gullies, roots of trees and windfalls and sloughs, that the passage was extremely difficult and dangerous. We were frequently obliged to dismount and lead our horses, wallowing knee-deep through the mire. The last few miles conducted us over hanging precipices, woody promontories and three stony beaches full of honey-pots. We crossed Moose

River at a critical time, as the tide was running in with great rapidity. A little after sunset we arrived at Mr. John's, a log-house with two small apartments, where I united in matrimony Sheepy Spurr and Alicia Van Voorhies, the bride very pretty. The house being crowded with people, Captain Ditmars, (the bride's grandfather), invited me to sleep at his house. About nine the next morning we began to return to Annapolis, but had no sooner crossed Moose River than a cold, disagreeable shower of wind and rain commenced, which quickly rendered the roads intolerable. Mrs. Spurr was thrown from her horse, but her husband catching her in his arms, prevented her from receiving any harm. She was, however, so wet and fatigued, that we were obliged to leave her behind. By twelve we were completely soaked to our skins, and by the plunging of our horses, were covered with mud from the soles of our shoes to the crown of our hats. Before dark I reached my habitation in woful plight."

"Memorandum. Received half a dollar fee, as a reward for my journey, expense, trouble, wear and tear, and in consequence of this soaking, I was afflicted with rheumatism through the winter, though I never omitted duty."

His marriage fees averaged from 2/6 to 10/-each, and it must have come as a God-send to him when he received the sum of £5 for marrying Captain William Fenwick, of the Royal Engineers and Miss Maria Walker.

From the following account of his parishioners it will appear that but few of them were at this time in really comfortable circumstances; "As to Annapolis town, upon my arrival it contained eighteen families, at present forty-five, only four or five of which, either by fortune or education, have any pretensions to politeness, and these are all very friendly. One has exerted himself to procure subscriptions, and another acknowledged to be the politest man in the country, has subscribed to give me five Pounds yearly. The other families are tavern-keepers, disbanded sergeants, Scotch pedlars,

mechanics, farmers and negroes. Some are transformed into shopkeepers, and others remain very indigent. There is not a building equal to the houses of middling farmers in New England. * * * But the inhabitants of Annapolis are not the fifth part of my parishioners, as will sufficiently appear from Notitia. They are chiefly husbandmen and labourers with miserable habitations. Many families are confined to a single apartment, built with sods, where men, women, children, pigs, fleas, bugs, mosquitoes and other domestic insects, mingle in society." Further on he gives the following entertaining list of requirements in a Nova Scotian clergyman :

1. That he should have a large decent house, well furnished.
2. That he should entertain all genteel travellers in a genteel manner.
3. That he should feed all the hungry and clothe all the naked who approach him.
4. That he should reform all disorders in his parish without any authority or the least support of the civil magistrate or encouragement from any quarter.
5. That himself and family should be elegantly dressed without attempt to rival people of fashion.
6. That he should keep servants, horses, carriages, books, garden seeds and farming utensils in the best order, both for his own and everybody's service.
7. He must never be weary, lame or sick.
8. He must fly, when requested, to the remotest limits of his mission, amidst raging elements, and that without dirting, wrinkling or wearing his garments.
9. That he should suffer himself to be cheated in every bargain, for which, whether he be silent or complains, he is sure to be laughed at.
10. That it is criminal either to be prudent or to run in debt.

In the same letter, referring to the subject of the proposed appointment of a Bishop for Nova Scotia, he gives his opinion that his friend, Dr. Peters, should be the man, adding, "and I believe so say all my brethren." Upon the appointment of Bishop Inglis, Bailey wrote him a letter of congratulation.

In 1787 there was an outbreak of smallpox in Annapolis. His wife decided to be inoculated, but Mr. Bailey and the children removed to a distant part of the mission. Speaking of inoculation, he says, "I cannot think that this forcing a loathsome

and dangerous disorder upon our neighbors is agreeable to the dictates of freedom, religion or humanity."

In his report dated Nov. 13th, 1787, he reports 61 baptisms for the year.

His report to the Society in May, 1788, is mainly taken up with an account of the trouble and expense which he had been put to in defending the glebe. He had, it appears, been successful in three several actions, which he hoped would prevent any further litigation on the subject.

The Apostolic Rite of Confirmation was administered for the first time at Annapolis on Sunday, August 31st, 1787, by Bishop Inglis. Before the Bishop's arrival, Mr. Bailey had taken the greatest pains, both in public and private, to explain the nature and to urge the necessity of confirmation upon his people, most of whom were altogether ignorant of it. He hoped to present nearly a hundred candidates, but, unfortunately, a letter of the Bishop's from Digby appointing the date of the confirmation at Annapolis was not delivered to Mr. Bailey until a week after the time appointed. Accordingly when the Bishop arrived at Annapolis about 9 o'clock on Saturday evening, Mr. Bailey had gone to Granville. He received a message to return immediately the next morning, but having twelve miles to ride, did not arrive very long before the time appointed for the service which could not be postponed as the Bishop had already made appointments for Wilmot, Cornwallis and Windsor. The consequence was that only 25 persons received the laying on of hands on that occasion.

Mr. Bailey devoted considerable attention to the musical part of the service and even composed some hymns as the following extract from a letter written in 1789 to the Rev. Edward Bass will show: "Pray inform my kinsman that two years ago not a person in Annapolis ventured to sing in public, but they have now attained to great perfection. The best families have joined to encourage it, and we have for more than a year performed

Psalmody in all its parts. For your amusement I have enclosed the hymns we sang last Easter and New Year's Day, for the people here expect that I should compose hymns, as well as sermons for the holidays, and through the instigation of some friends I have attempted to court the Muses in my old age, upon several subjects by way of satire, as the character of your demagogues, the trimmer, etc." In this connection the following verses taken at random from "A farewell to Kennebeck, June, 1779," a poem of some 40 stanzas written by him on leaving his old parish, may be of interest, as showing his capabilities in this direction :

"Adieu, ye fair domestick scenes,
Of balmy sweets and flowery greens
And yond' aspiring grove ;
Farewell, ye smiling, cheerful seats,
Ye solitary, calm retreats
Of innocence and love.

The poppies here in rich array
The boldest glaring tints display
Of summer's glowing pride ;
The radiant asters, soft and clear,
The latest blossoms of the year,
From me their splendours hide.

I feel a thousand anxious fears,
And soft bewail in silent tears
My friends' unhappy fate,
Involv'd in scenes of deep distress,
Expos'd, despairing of success,
To Whigs' revengeful fate."

Writing to Dr. Morice, the Secretary of the S. P. G. on May 25, 1789, he informs the Society that St. Luke's Church at Annapolis was at last completely finished, in consequence of which his congregation, exclusive of the soldiers, was increased to twice its former number ; that the dissenters at Granville had converted their meeting house into a church ; that he had received an application from the people of Annapolis district, and officiated in their meeting-house one Sunday in six, and that the inhabitants of Clements had declared for the Church, and requested his occasional assistance, until they obtained a minister of their own.

In the year 1789 Granville was separated from Annapolis and made a new mission. The Rev. Archibald Paine Inglis, "a young man of very promising abilities," was placed in charge of the new mission. One of the chief reasons given for the change was that Granville was divided from Annapolis by a large rapid river, making communication between the two places both difficult and dangerous. The missionary at Annapolis could only cross to Granville in summer time, and as a rule he did not give them more than four Sundays in the year. The Magistrate and principal inhabitants of Granville represented to the Bishop that because of this "the Lord's Day was constantly profaned or misspent, the children growing up without instruction or any proper sense of their duty to God, the youth in the absence of the Missionary exposed to some extravagant fanatics, who profess themselves to be Anabaptists, and take the additional appellation of New Lights; but whose principles and practises are subversive of all sober and rational religion." Accordingly they engaged to contribute towards a clergyman's support and to provide a church. A building formerly used by the Independents and situated in the Eastern part of the township was given up to the sole use of the Established Church. It was 42 feet by 32, had 31 square pews and a pulpit. At the desire of the inhabitants the Bishop gave it the name of Christ Church. In the middle part the people also started a subscription to build a Church. It appears that the appointment was given to Mr. Inglis at the people's request, and the bishop fixed the sites and drew the plans for all the Churches himself.

In 1791 the Bishop paid a visit to Granville and Annapolis, and consecrated St. Luke's, Annapolis, and Christ Church, Granville. At the consecration of Christ Church, which took place on August 21st Mr. Inglis preached and Mr. Bailey attended. The Bishop himself preached in the afternoon. The new Church in the middle district was by that time

covered in and the windows glazed, and there on the 28th, being Sunday, the Bishop confirmed 50, and administered the Holy Communion to 35. A church too had by this time been commenced in the lower district and was expected to be ready for use by winter. At Annapolis the Bishop confirmed 123 persons. The report says that on this circuit the Bishop "staid the longer and preached the oftener at Granville and Annapolis, with a view to check, if possible, the spirit of enthusiasm which prevails in those places, and he hopes not without effect, as multitudes attended and went away with favourable impressions of our Church. One remarkable instance of this religious wildness the Bishop relates in a woman who belongs to a Sect called the New Lights. She had conceived that the Spirit of Prophecy had been given to her, and being desirous of exhibiting some extraordinary proof of it, she presumed to prophesy that on a certain day the Devil would seize and carry off bodily a Man in the neighborhood, whom she named. The day came, but the Man remains perfectly safe; yet the Prophetess has not lost her influence and credit with her Adherents."

A Mr. William Kerr was for a number of years the Society's schoolmaster at Granville and did excellent work.

Mr. Bailey's letters from August, 1789 to August, 1795 are unfortunately missing, so that comparatively little can be gathered respecting the events of this period. From the Society's abstract it seems that Mr. Bailey continued to faithfully discharge his duty and that little of any note occurred.

An act of tardy justice was done him in 1794, for in that year Governor John Wentworth officially notified the agents of the garrison at Annapolis, that he had appointed Rev. Jacob Bailey Deputy Chaplain to that fortress in the place of the Rev. Joshua Wingate Weeks. Thus after a delay of twelve years he at last received the salary which, as he had always faithfully performed the duties of office to which it was attached, was his by right.

Writing to the Society on Dec. 15th, 1795, he speaks of the new Church at Clements having been in use for several months past. It was 52 feet long by 34 broad, and possessed a gallery and a steeple. Capt. Ditmarsh and Mr. Palamus had both exerted themselves liberally to get it completed. From Calnek and Savary's History of Annapolis County we learn that "the old Church at Clementsport built by the Dutch and Hessian and other German Loyalists, was originally Lutheran, and called 'The Church of St. Edward.' When it was transferred to the Church of England, a condition was made that a hymn in the Dutch language should be sung every Sunday morning before the beginning of the regular service (which was done until only two to whom that language was the vernacular survived)."

In 1798 John McNamara, who had for many years faithfully discharged the duties of the Society's schoolmaster at Annapolis, died. Bishop Inglis writing of this sad event says, "I very sincerely regret the death of Mr. McNamara, who was a very worthy, useful man. In him the community has sustained a considerable loss." Perhaps a brief review of the chequered career of this remarkable man will not be out of place here. He was born at Pownalborough, Nov. 6th, 1758. He was at first a servant in the Bailey family, but by his loyalty and devotion during the trying times of the Revolution, he raised himself to a position of honor and esteem. Having been persecuted, fined and imprisoned, he finally escaped with the Baileys to Halifax. He was soon appointed the Society's schoolmaster at Annapolis. He seem to have been made every use of his opportunities to acquire knowledge. Bailey says of him:—"He has acquired almost every branch of knowledge, both speculative and practical and equally excels in arithmetic and astronomy, navigation, geography, surveying, mensuration, dialing and other branches of mechanicks." Later on he speaks of his having expended the whole of his salary either

in books and mathematical instruments or in charity. He held for a time the position of Postmaster at Annapolis.

At the Bishop's request he was succeeded in the school by Mr. Charles Bailey, a son of the Missionary, then 21 years old.

In 1798 the smallpox appeared in almost every house in Annapolis and Mr. Bailey remarks that whilst numbers of those who were inoculated died, the old sexton, then in his 99th year, who took it in the natural way, recovered.

In 1799 the New Lights seem to have been again very troublesome, both at Annapolis and Granville. "The Methodists too had been making no small stir at Granville. For several weeks before and after, Easter, they had held four meetings every Sunday at Annapolis, besides a "Lecture every evening", which frequently continued till three in the morning. During these exercises, ignorant men and women, and even children under 12, were employed to pray and exhort, calling aloud, Lord Jesus, come down and shake these dry bones. Groanings, screamings, roarings, tremblings and faintings, immediately ensue, with a falling down and rolling upon the floor, both sexes together. The New Lights, however, far exceed the Methodists, both in the extravagance of their conduct, and in the absurdity of their sentiments; for to the aforementioned instances they add Dreams, Visions, Recitations, Prophecies and Trances. A rage for dipping or total immersion, prevails over all the western counties of the province, and is frequently performed in a very indelicate manner, before vast collections of people. Some hundreds have already been rebaptised and this plunging they deem to be absolutely necessary to the conversion of a sinner. On the Saturday preceding these solemnities, the Teacher is seated above the Congregation, with a number of select Brethren on lower benches, appointed to assist him. Before this Tribunal the people are brought forward (after long compulsion) to relate their experiences, and if they wish to be dipped, they

are commonly pronounced to be converted. People came together to these meetings from the distance of seventy miles, leaving their families often in distressed circumstances, and their plantations exposed to rain. All order and decorum are despised by them. Fierce dissensions prevail among the most intimate; family government is dissolved; children are neglected and become disobedient; and notwithstanding the wonderful conversions proclaimed abroad, there are not very often instances to be found of any real reformation. It is true that they differ in their opinions, and what they disown when closely pressed in one company, they boldly assert in another. They are, however, rigid Predestinarians, hold that all mankind were present, and actually sinned with our primitive parents. After conversion they are not answerable for any sins which they commit, since it is the flesh and not the spirit, which offends. Those who die in infancy they consign over to damnation. Many of them deny the resurrection, a future judgement, heaven and hell, though the Elect are to be happy and the Reprobates miserable after death. Their discipline is democratic. The right of ordination, dismissal, etc. lies entirely with the Brethren. Their political principles are equally dangerous with their religious. It is believed that the Conductors of these people are engaged in a General Plan of a total Revolution in Religion and Civil Government. And it is a certain fact that *The Rights of Man, the Age of Reason, Volney on the Ruin of Empires, A False Representation of the French Revolution*, with scandalous invectives against all the Crowned Heads in Europe, and against the British Administration in Particular have been secretly handed about by professed New Lights." We learn from the next report that the religious commotions of the preceding year had subsided without producing any reformation of manners in the most zealous converts. Of course in reading the above account of the views and proceedings of the New Lights it must be borne in mind that it comes from opponents still warm from

the conflict, and who thus quite possibly considerably, though unintentionally, exaggerate their failings.

Mr. Bailey had charge of Annapolis for about 52 years, and died of dropsy on July 26th, 1808. In height he was below the middle stature, and although he lived to be 76 years old, he often complained of his slender constitution. He was of an extremely versatile disposition, a good preacher, an active politician, a voluminous writer, somewhat of a poet, a successful gardener, and a most entertaining friend. In addition to his journals and letter books he left behind him a MS. History of New England; a description of the present Province of New Brunswick, with an account of the sufferings of the American Loyalists who were transported thither; dramatic sketches, principally of a political character; and several MS. school books. In addition to these, a large number of his sermons have been preserved, and the author of "The Frontier Missionary," gives in an appendix a brief summary of these. They treat of the ordinary range of subjects covered by such discourses, and do not seem to be remarkable in any way, though they are to the point and eminently adapted to the needs of his day and generation. Annapolis has, indeed, good cause to be proud in being able to number amongst its early clergy two such remarkable men as Wood and Bailey.

A brief reference to some of the distinguished laymen of this period will not be out of place here. They include the following names: Thomas Barclay, born in New York in 1753, was the eldest son of the Rev. Henry Barclay, D.D., Rector of Trinity Church in that city. Graduated at Columbia College. At the beginning of the Revolution he entered the British Army and rose to the rank of major. His estates being confiscated, he came with his family to Nova Scotia. He was one of the members for Annapolis County from 1785-1789, 1789-1793, 1793-1799, and became speaker of the House of Assembly.

James de Lancy was sheriff of Westchester. At the time of the Revolution he was lieutenant-colonel commandant of a battalion in the regiment of his uncle, Oliver de Lancey. At the peace he settled at Annapolis, where he died in 1800, a member of the Council. His sons were students at King's in its pre-charter days.

David Seabury, a brother of the bishop, was member for the county from 1785-1786. Most of the exiled loyalists were strongly attached to the Church, so that no doubt Bailey found many loyal supporters amongst his fellow exiles, more indeed than amongst the older inhabitants, most of whom were descendants of New England Puritans.



REV. JACOB BAILEY.

"The Frontier Missionary," Loyalist Refugee and Rector of Annapolis Royal.

CHAPTER XIV.

The Loyalist Settlement and Church at Shelburne.



THE History of the Church in Shelburne county begins with the coming of the Loyalist settlers to found what is now the old town of Shelburne. It was upon the advice of Captain Gideon White, father of the late aged rector of Shelburne, the Rev. Thomas Howland White, D. D., that a large number of his fellow loyalists came in May, 1783, to what was then known as Port Roseway. As many as four hundred and seventy-one families arrived, with Beverly Robinson at their head. A town was at once laid out on an extremely ambitious scale, and every settler given a liberal grant of land.

The first clergymen to come to the new settlement were the Rev. William Walter and the Rev. George Panton. Walter seems to have come either with the first settlers or soon after them. His first recorded baptism took place on August 31st., 1783.

He was born in 1737, and was the oldest son of the Rev. Nathaniel Walter, of Roxbury, Mass. He graduated at Harvard in 1756. In 1764 he went to England and received ordination at the hands of the Bishop of London. On his return he assisted the Rev. William Hooper, of Trinity Church, Boston, and on Hooper's death in 1767 he became his successor. In March, 1776, he resigned the rectorship and left with the British troops for Halifax. During the war his family remained in Nova Scotia, but he himself seems to have returned to New York with General Howe.

When he came to Shelburne in consideration of his loyalty and losses, one town and one water lot were granted him. He also went to England to seek compensation for his losses during the war,

which were estimated at £7000, and whilst there, King's College, London, at the request of several of his friends, including William Pepperell, the conqueror of Louisburg, conferred on him the degree of D. D.

The Rev. George Panton, was born in America, but was educated at the University of Aberdeen. He was most likely ordained in 1773. He was first missionary at Trenton, New Jersey, and then at Philipsburg, New York. In July 1783, he was one of the 55 persons who represented to the Commander-in-Chief at New York, "that their position in Society had been very respectable, that previous to the Revolution they had possessed much influence, that they intended to remove to Nova Scotia, and asked that the same number of acres granted to a field officer be granted to them, if possible without quit rent or encumbrances."

Exactly when Mr. Panton came to Shelburne is not known, but as Mr. Walter seems to have soon returned to Boston, where he remained until December 1784, it is probable that during his absence Mr. Panton, conducted services, although no record of this now exists. Mr. Panton is said to have occupied a small house on George Street, as a place of worship. This building had been erected by Charles White, a coppersmith, as a workshop.

Both Walter and Panton seem to have won many friends, and there are traditions of lively contentions between their respective admirers, as to which of them should be given charge of the parish, when constituted. Panton, who during this time had been receiving £30 per annum from the S. P. G. left Shelburne in 1785, taking charge of Yarmouth and the adjacent country. The next year he went to England, and took charge of a parish near London. Some years after Captain Gideon White chanced to meet him in Chelsea Church where he happened to be officiating that Sunday.

The people seem to have decided in favor of Mr. Walter, for in the first reference to be found to the new settlement in the S. P. G. reports (in that for

1783), we read that "The people newly settled at Port Roseway have sent over a memorial and petition to the Society, requesting their aid to the support of the Rev. Mr. Walter, whom they have unanimously elected their minister, they not being at present in a situation to provide sufficiently for a Minister. They have however, begun to erect a Church, and a glebe will be allotted for the Minister's use."

It appears that the Government had reserved a piece of land on which the Academy now stands, for a church, but the leading men of the town, considering the site an unsuitable one, bought a lot to the south of that on which the present Church stands and there erected a temporary place of worship. The first service in this building was held on Jan. 23rd, 1785. The building, being only boarded in, was unfit for use during the winter, and at that season any suitable building that could be procured, was used. During the winter of 1788-89 service was held in the Court House.

Some time previous to August 1786, the Rev. John Hamilton, of Pennsylvania, came to Shelburne. Soon after his arrival two parishes were formed, called respectively St. George's and St. Patrick's. It is said that the original plan was to divide the town into three parishes, named respectively in honor of the patron saints of England, Scotland and Ireland. Dr. Walter was inducted rector of St. George's, and soon afterwards Mr. Rowland took charge of St. Patrick's.

The S. P. G. Report for 1788-1789 speaks of several letters been received from Dr. Walter and Mr. Rowland during the year.

Mr. Rowland it appears had arrived in Shelburne the preceding summer with his family, and he and Dr. Walter lived in great harmony and friendship. About four-fifths of the original settlers had returned to the States, and those who remained were so reduced in circumstances that they able to give but little for the support of the clergy, and had not been able to meet the promises of subscriptions for the

building of the Church. This, however, had been raised and enclosed, and it was hoped that it would be ready for divine service the following summer. During the preceding years Dr. Walter had 225 baptisms, 31 marriages, and 47 funerals. He had also visited Birch Town "to settle a difference among the religious societies of the Blacks; and had preached twice on Sundays, and twice on week-days at Argyle which is 30 leagues distant, and baptised 10 children there." There seems at first to have been a great deal of jealousy between the two parishes, and sundry disputes, probably of a financial nature, arose. These were, however, eventually, amicably settled. In 1788 a meeting of the Rector and wardens and vestry of St. Patrick's took place, at which a vote of thanks to the S. P. G. was passed for its munificence and condescension in granting to the town a mission for each of the gentlemen settled there as rectors of the two parishes, by means of which those differences which formerly did exist between the members of the Church are happily done away with and union and harmony restored." There were present at this meeting, besides Dr. Walter and Mr. Rowland, Messrs, Holderness and Minshul, wardens; Messrs, Skinner, Braine, Harvey, Combault, Largin and Davenport, vestry. This is the first recorded vestry meeting.

Dr. White said in his address, delivered at the centennial of the Church at Shelburne in 1890, that he was told by one who heard it that "Mr. Rowland's sermon on the following Sunday was most admirable and touching." The text was from Psalm III, 10-15, "We took sweet counsel together and walked in the house of God as friends." Although the records of vestry meetings held prior to 1783 have been lost, Shelburne newspapers of early date supply in some measure the deficiency. From this source we learn the names of the wardens and vestry of both parishes as early as December, 1784.

They were as follows :—

St. George's.

St. Patrick's.

Wardens.

Richard Hall.
James Collins.

Isaac Wilkins.
Joseph Alpin.

Vestry.

William Holderness.
Robert Appleby.
George Harding.
Isaac Read.
John Lounds.
John Minshull.
Richard Jenkins.
Alexander Bertram.

Alex. Leckie.
Nicholas Ogden.
Valentine Nutter.
Charles McNeil.
Thomas Courtney.
Gregory Springall.
Henry Guest.
Charles White.
Lawrence Sullivan.

At the meeting held in May, 1788, steps had been taken towards erecting a more permanent Church. The British government generously gave £400 for the purpose.

At an adjourned meeting held on June 16th, 1788, a tender from Messrs. Hildreth and White to erect the Church for £620 was accepted, and on June 3rd, the contract was duly executed, and £191 subscribed on the spot towards making up the amount needed. A letter was addressed about this time to the Marquis of Lansdowne and Earl of Shelburne, after whom the town had been named, asking for his assistance towards the erection of the new church. Sir Charles Douglas, Commander-in-chief of the naval forces at Halifax, was written to and asked for the bell of the Ville de Paris, the French Admiral, Comte de Grasse's flagship, which had been captured when Lord Rodney gained his great victory over the French on April 12th, 1782. The bell appears to have been otherwise disposed of, but the Marquis of Lansdowne subscribed 20 guineas, and Sir William Pepperell ten towards the completion of the church.

On December 22nd, 1789, the building was handed over to the wardens, having been finished so the government surveyors certified "in a handsome and workmanlike manner, and of excellent mater-

ials." The method in which the building was made over to the wardens is thus described "The Churchwardens further report that they had agreeable to the order of the Committee at last meeting, taken seizure and possession of the said church from the said contract builders in the name and behalf, and to the use of the two parishes, in due form of law, by receiving at the hands of the said Hildreth and White, the key of the great west door of the Church, turning out the said builders and locking the door upon them and then immediately opening the door again." The lot on which the Church stands was given by Mr. Lemuel Goddard, in return for which a pew, No. 30, was granted to the Goddard family forever. The present church is this same building with the addition of a chancel. During the erection of the new church, the old building is said to have been used as a workshop, and service was held in the Court House, as previously mentioned.

The first services held in the new church took place on Christmas Day, 1789, when Dr. Walter preached in the morning and Mr. Rowland in the afternoon.

In July, 1791, Shelburne was first visited by a Bishop. It was on July 26th of that year that Bishop Charles Inglis arrived on board His Majesty's Ship Dido, Captain Butler. The Bishop's visit is thus described; "As soon as it was known that the Bishop was on board the Dido, he was waited upon by the Rev. Mr. Rowland, Rector of St. Patrick's and the Church Wardens of both parishes. On leaving the ship he received a salute of eleven guns and on landing he was met by the Vestry and a number of the gentlemen of the town, by whom he was conducted to the house of Mayor Skinner, which was his residence whilst there. On Friday, the 31st of July, 1790, he consecrated the Church in the name of Christ Church, and also the ground on which it stood. The Bishop went in procession from Mayor Skinner's dressed in his Episcopal robes, attended by Mr. Rowland, preceded



Christ Church in the United Parishes of St. George and St. Patrick,
Shelburne, N. S.

Erected in 1788. Opened for public worship December 16th, 1789.

Photographed from an old painting, giving the original appearance of building.



Christ Church, Shelburne, as it is today.



Communion plate at Christ Church, Shelburne, presented by Sir William Pepperell.



GIDEON WHITE,
The leading spirit in the founding of Shelburne.



ed by the Wardens and followed by the Vestry of both Churches. On Sabbath morning a sermon was preached by the Bishop, after which he administered the Sacrament to about seventy communicants and in the afternoon the rite of Confirmation to 276 persons and 8 negroes."

The sermon at the consecration of the Church was, by the Bishop's direction preached by Mr. Rowland, Dr. Walter being absent in Boston. After the consecration the Bishop was entertained at dinner at the Merchants' Coffee House by the Rector, and the wardens and vestry of both parishes, and a complimentary address presented to him.

In addition to his contribution in money Sir William Pepperell presented the church at Shelburne with a handsome silver paten and chalice, which are, we believe, still used at the Holy Mysteries.

The population at Shelburne had by this time fallen as low as 700. Dr. Walter left Shelburne in 1791. At a meeting of the Wardens and Vestry, held at his own house on March 31st., he informed them that the death of his nearest relations in the States left him so many interests over there that he had decided to move there with his family. He accordingly went to Boston, and the next year he was chosen rector of Christ Church in that city. He died in 1800.

His appearance is thus described.—

"He was a remarkably handsome man, tall and well-proportioned. When in the street he always wore a long blue cloth cloak over his cassock and gown; a full buttoned wig, dressed and powdered, a three cornered hat; knee breeches of fine black cloth, with black silk hose; and square-quartered shoes, with silver buckles. His countenance was always serene; his temper always cheerful, happy himself, he communicated happiness to all around him. In the desk he read the glorious service like one inspired; his voice was clear, musical and well-modulated. In his family he was at once loved, revered and admired. His heart, his house, his purse were open to the needy."

The late Dr. White said that he had been described to him by those who knew him as a good preacher, a diligent pastor, a pious man, much beloved by his people. One of his sons, Lynde Walter, carried on business for some time in Shelburne.

Upon the removal of Dr. Walter, Mr. Rowland, at the request of the wardens and vestry, took charge of the parish of St. George.

On the 10th of May, 1793, the two parishes were formally united, and the priest in charge has always since then been styled "Rector of the United Parishes of St. George and St. Patrick."

Dr. White mentions that one of the vestrymen elected at Michaelmas, 1792, was Mr. Amos Williams, grandfather of one of the wardens in the centennial year, 1790. About this time, Mr. Coattam was appointed Parish Clerk in succession to a Mr. Munroe. He is said to have had a fine voice and to have been a good reader and singer. Dr. White speaks of him as being "peculiarly happy in his selection from the poetic version of the Psalms, as applicable to any interesting event that might have occurred during the past week. On one occasion a Mr. Ogden was mercifully saved from a watery grave by a gentleman whose name was Lieut. Maxwell of the eighth regiment. On the following Sunday part of the 34th Psalm, Tate and Brady, was sung.

"Behold, say they, behold the man

Whom providence relieved,

The man so dangerously beset with sin,

So wondrously retrieved."

The effect was very visible upon the congregation."

Mr. Coattam was also one of the early teachers at Shelburne. He is said to have been enticed when a boy on board an American privateer. He had also lost an arm, which had been so poorly amputated that it gave him great trouble throughout his life. At the close of the war he came to Digby and then to Shelburne. He kept the records of the Church for a number of years, writing them with his left hand. In addition to the office of

parish clerk, which he held for 57 years, he also held that of town clerk as well. He was buried in the churchyard.

Here also rest the remains of two other early teachers, John Conling and Joseph Ingraham. Conling came from Virginia, and is said to have lost £5000 in the war. Upon his coming to Shelburne, the Crown granted him one town and one water lot. In spite of the large numbers confirmed in 1790, in 1791 Rowland reported the number of communicants to the S. P. G. as about 80.

In 1795 Mr. Rowland became seriously ill, and at his earnest request his son, Mr. Thomas Bowlby Rowland, who was then a student at King's College, Windsor, was ordained deacon by Bishop Inglis on February 6th, and was at once sent to act as his father's curate. He arrived at Shelburne on the 11th, and was at once introduced to the wardens and vestry by his father, who was then on his death bed. Sixteen days later the young man called the wardens together to inform them of his father's death. At the same meeting he offered his services to the parish in his father's stead, and the offer was readily accepted.

At the time of his death, which was the result of several severe attacks of asthma, Mr. Rowland was in his 49th year. One of his parishioners, writing of his death in a Nova Scotia newspaper, thus speaks of him :—"I am really sorry to inform you of the death of one of the best of men, the Rev. Mr. Rowland, Missionary here and Rector of the parishes of St. George and St. Patrick, in Shelburne. Never perhaps was man more lamented, nor could the cause of religion in general, or this place in particular, have met with a greater loss. Would to God I were able to give the praise due to the merits of our departed friend. Sufficient for one to say, that the good, the exemplary citizen—the tender husband and father—the sincere friend—were particular characteristics that will ever do his memory honor, and which, with the charity and purity of his sacerdotal character, attached to him

in a peculiar manner, not only the warm affections of his own congregation, but of every sect and class of people here."

Mr. Rowland was buried on Feb. 26th, the last sad rites, in the absence of any other clergyman, being performed by his son. This was the first funeral at which the young man ever officiated.

The wardens and vestry wrote at once to the Bishop recommending his son as his successor. In this letter they speak of "their mournful loss in the death of their much regretted, benevolent and truly pious rector, and it is but justice to say that he performed every duty with the truest sincerity and zeal, at once being an ornament and example of the Christian character." Dr. White said that he has often heard him spoken of as "a learned and a good preacher."

The S. P. G., "in compliance with the wishes of the inhabitants of Shelburne and the recommendation of the Bishop of Nova Scotia" agreed to allow Rowland, Jr., to take his father's place as their missionary at Shelburne. The parish continued to him the allowance of £50, which they gave to his father, and set about procuring a Parsonage House.

In September young Mr. Rowland was ordained to the priesthood at Aylesford, and was at once appointed rector of the united parishes. He entered upon his duties as rector on October 9th., 1795.

In 1797 he reported to the S. P. G. that his Church had been repaired on the outside and "the Desk, Pulpit and Table furnished." In addition to his usual duty, he had begun on the first day of Lent to have Prayers on Wednesdays and Fridays, and had continued the practice through the summer. He had had 69 baptisms and reported only 25 communicants, though by the next year the number seems to have come up to its normal state again, 76 being reported. The next year at the request of the people he commenced to read part of a Homily from the Book of Homilies at these Wednesday and Friday services. He soon com-

menced to visit the more distant settlements, going in 1798 to both Tusket and Yarmouth. On Sept. 4th. 1799, he married the eldest daughter of Mr. Thomas Braine, the Rev. B. G. Gray, then stationed at Preston, coming to perform the ceremony.

He remained rector of the parish for 51 years. Dr. White thus speaks of him :—"He was greatly respected and beloved in the parish, punctual, serious and devout in the discharge of his various duties, both public and privately; and although I have been told, not equal to his predecessors as a preacher, or in learning, or eloquence, yet his sermons were so sound, good and practical, and his services particularly acceptable in a sick room."

To help on the work of education the S. P. C. K. granted in 1798 £25 for the support of a school for colored children. In August, 1800, two schools for white children were opened under the supervision of Mr. Rowland, one for boys under the care of Mr. Richard Brazee, and one for girls under that of Mrs. Eliza Davison, a widow.

Amongst the best known of the early settlers at Shelburne must be mentioned the Rev. Isaac Wilkins, D. D. His father, a rich planter of Jamaica, died whilst he was quite young, and he was sent to New York to be educated. He graduated in 1760 at King's (now Columbia) College. He prepared for the ministry, but did not take orders. At the peace he came to Shelburne and held there the position of Judge of the Court of Common Pleas, and also represented Shelburne in the House of Assembly. He afterwards returned to Westchester Co., N. Y., and having taken orders, was rector of a church for 31 years.

One of his sons, Martin C. Wilkins, practised law in Shelburne for many years.

CHAPTER XV.

The Loyalist Settlement and Church at Digby.



AS in the case of Shelburne, the history of the Church at Digby begins with the coming of the Loyalists, and the history of the settlement is practically also the early history of the Anglican Church in the place. It was in the fall of 1783, that between 200 and 300 families of refugees, most of whom had been members of the parish of Trinity Church, New York, and had before the revolution been in comfortable circumstances, came to "the wilderness of Nova Scotia," and settled in the unbroken forest in and around what is now the town of Digby.

At first the settlers were entirely without religious ministrations of any kind, until Mr. James Forman, a refugee and a half-pay officer, who had opened a school in the place, conceived the idea of assembling the pupils together and reading the Church Service and a sermon to them on Sundays. In a few weeks he had crowded audiences, and his efforts were said to have made a visible alteration in the manners of the people, who were before greatly addicted to drunkenness, profanity and the abuse of the Lord's Day.

The first clergyman to hold a service in Digby was almost certainly the Rev. Jacob Bailey, of Annapolis, who visited the settlement in August, 1784. Mr. Bailey, seeing the great need of a resident minister, recommended Digby to the notice of the S. P. G. He speaks of it as containing some 500 families of loyal refugees. About a mile from Digby, there was another town, which consisted of 65 families of negroes, who before the war had been slaves in the southern states. Many of these were baptised by Mr. Bailey, and they seem to have been

most willing to receive religious instruction. In the same year Mr. Wiswall of Cornwallis, visited Digby, holding service and administering the sacrament of Holy Baptism. He speaks of there being already 400 houses, but no minister of any denomination. "Mr. Bailey took the greatest interest in the new settlement, and visited it as often as his duties at Annapolis would permit him."

Mr. Bailey visited Digby and preached on Sunday, Sept. 11, 1785, when at the request of some of the inhabitants, he gave notice for a meeting to be held on the coming Michaelmas Day for the election of churchwardens and vestry. A meeting was accordingly held at the house of Mr. John Roome, when the following were elected, a vacancy being left on the vestry for the minister, who by the law of the province was reckoned as one of the corporation ;

Wardens—Mr. James Wilmot and Col. Isaac Hatfield ; Vestrymen—Messrs. John Roome, John Moore, Ebenezer Street, Thomas Bayeux, Jonathan Fowler, John Burket, Thomas Davenport, Richard Hill, Esq., Capt. Patrick Hagarty, Dr. Christian Tobias, Dr. Joseph Marwin.

The newly appointed vestry met on Oct. 3rd, and decided to petition the governor to appoint a district for a parish which they decided should be known as Trinity Church Parish. This was accordingly done by Governor Parr.

Two other priests of the English Church seem to have been at Digby at an early date, for in 1785 the Rev. George Panton received a grant of land in the new township, and in 1786 the Rev. Ed. Brudenell received a grant at two separate times. Mr. Brudenell is said to have been the first Anglican clergyman at Digby. He was the youngest son of an aristocratic family in England, and was chaplain on a man-of-war. He soon returned to England, leaving a house in Digby in charge of servants. The house was eventually sold to pay the debts of the establishment.

The S. P. G. Report for 1785-1786 thus speaks of a petition sent to them by the inhabitants of Digby: "they represent, that their township contains between 200 and 300 families of Loyalists, the greatest part professing themselves of the Church of England, all emigrants from the different states of North America, who from their attachment to the King and the British Government have become voluntary exiles. That their little savings from the ravages of war, and the confiscation of their estates, have been mostly expended in providing themselves habitations in a wilderness country and in the cultivation of their lands; so that they are not yet in a condition to afford that support to a Minister, which their inclinations prompt them to, and his character and station require, without the additional bounty of the Society. Willing, however, to do their utmost, they engage to build a church and parsonage house as soon as possible, and in the interim, to provide a place for divine service, and an house for the Missionary, with the further promise of an annual subscription, which shall not be less than £25 at present."

The Society granted the petition, and appointed the Rev. Roger Viets their missionary at Digby with a salary from the Society of £50 a year. The Society requested M. Viets to go at once to Digby, and he was also asked to pay attention to the negro settlement near it, and "to other adjoining places where there is no regular administration of the word and sacraments."

The Rev. Roger Viets was the son of John and Lois Viets, and was born in Simsbury, Connecticut, in 1737. He entered Yale College at the age of 13, and graduated in 1758. Although his parents were strong Presbyterians, his studies led him to join the Anglican Church. He went to England, received holy orders, and became the S. P. G.'s missionary in his native town. Having given food to some Loyalists, who came to his house at midnight, he was sentenced to pay a fine of £20, and to be imprisoned for one year in Hartford jail. He came to

Digby in 1786. When leaving Simsbury, he issued "A Serious Address and Farewell Charge to the Members of the Church of England in Simsbury and the adjacent parts." In this address he speaks of having led their devotions for almost 28 years, 24 of which had been in holy orders. He gives the number of his baptisms as:—adults, 122; infants, 1749, and goes on to say that "From the year 1759 to the present time, the number of conformists to the Church, has increased from 75 to more than 280 families, exclusive of the many that have emigrated and the few that have apostatised."

At the time of Viets' appointment to Digby there were three new missions vacant in Nova Scotia—Digby, Chedabucto and Yarmouth. Governor Parr had recommended Digby as the most eligible, and the Society accordingly offered it to Viets. He received a grant of £50 to meet his expenses in moving, and besides the Society's £50 he was to receive another £75 a year from the Government. He announced his arrival at Digby in a letter dated July 11th. 1786.

In his next letter he writes: "My situation at Digby is very agreeable to me; the people show the greatest affection for me, and are universally and strongly attached to the British Constitution and His Majesty."

Shortly after this he gives the number of his communicants as "17 Whites, 31 Blacks, 1 Portuguese, total 49 communicants."

Mr. Viets was first present at a vestry meeting on July 16th, 1786. It was agreed that service should be held in the upper part of Mrs. Bull's house, but as the house of Mr. Francis James was found more convenient, that was used for the purpose. It was also agreed that collections should be taken at the services and that at some convenient time Mr. Viets should be inducted into the Parish by James Wilmot, Col. Isaac Hatfield, the wardens, and Richard Hill, Esq., one of the vestry, "Agreeable to the Governor's Mandate to them for that purpose." This was accordingly done on

August 28th., as the Rev. Mr. Scovil, of St. John, happened to be in Digby at the time. "The two ministers, the Churchwardens, and Vestry, with a number of other persons proceeded to the Church grounds where after Mr. Scovil had performed several prayers the Mandate was read."

Soon after this the wardens and vestry sent a note of thanks to the S. P. G. for sending them a clergyman, and asked for a grant of prayer books. They expressed their intention of erecting a church as early as possible, for which purpose £176 had been promised in Digby (in money and labour.)

Mr. Viets also reported that there were more than 100 dispersed families within 15 miles of Digby, the greater part of whom belonged to the church. He had also visited Sissiboo, (now Weymouth,) and other places on St. Mary's Bay, and also a German settlement at Bear River.

In the fall of 1786 Viets returned to the States to fetch his family and effects, with which he returned from New England in the following June.

At a meeting held on April 3rd, 1787, it was resolved that as the sum of money, labour and material as yet subscribed for the building of the church was insufficient, the work should be postponed, and efforts made to secure a larger subscription. It was also arranged that the vestry was to have the use of Mr. James' house for the services at the rate of £5 per annum.

Soon after Mr. Viets' return a memorial was prepared and sent to Governor Parr, asking him for a grant of Church and School lands for the parish. At the same time a memorial was sent to Admiral Digby (after whom the settlement had been named,) asking his help towards the erection of a church.

The memorial to the Governor also stated that there was a square of land in the town, which had been allotted for church ground, and was then used as a burial ground, and on which it was intended to erect the church. They asked that this land might also be included in the grant.

At the same time letters were sent to Dr. Inglis and John L. C. Roome, Esq., both then in London, asking them to solicit subscriptions in England towards the same work.

As a Mr. Francis Conihane, who with his wife had subscribed £20, was about to leave for the States and declined paying his subscription before doing so, the vestry prudently decided that it was a refusal and voted to "forbid all Masters of Vessels or Boats of any kind to carry off the said Francis Conihane (as they will be dealt with According to Law) until he has paid the said £20 or given satisfaction for the same to us, the Rector, Churchwardens and Vestry of said parish."

In October of the same year a memorial was prepared and sent by Major Millidge, who happened to be going to Halifax to Governor Parr, asking him to grant Digby as large a proportion as possible of a sum of \$2000 which had been granted by Government towards the building of churches in the provinces. Letters were also sent to Philip Mackington, Esq., and J. R. Uniacke, Esq., asking them to use their influence for this purpose.

At the same time Anthony Flavell was appointed sexton at the moderate salary of £1, 6s. per annum.

On October 16th, 1787, Mr. Viets wrote to the society recommending them to appoint Mr. Forman as their schoolmaster at Digby. He thus speaks of his early training and of the good work he was then doing in Digby, "Mr. James Forman is in the 43rd year of his age, born in Yarmouth in Norfolk in England, educated in Norwich, has served as usher in Woodbridge School, Suffolk, under the Rev. Mr. Wray, came to America in 1774 as I am informed, has a commission in the Garrison Battalion of an Ensign, has a wife and two children, of good temper and prudence—well qualified in point of education to teach a school, of good behaviour and conversation, zealous for the doctrines of Christianity as taught in the Church of England, firmly and uniformly loyal to the King and Constitution in Church and State, has taught

the school in Digby with success and reputation more than four years, is a constant attendant on church of which he is clerk, and has constantly read prayers and sermons in my absence as a layman by which he has kept up a habit of devotion in the parish." Mr. Forman was appointed by the society. Writing to thank them for his appointment he says, "Till I hear what Number of charity Scholars the Reverend Society direct, I will take twelve Gratis, By the Recommendation of the Missionary, Church Wardens and Vestry, and will instruct them in such Articles as the Society appoint." In addition to his own school, Mr. Forman also assisted other schools and schoolmasters, including the school for the Blacks, taught by one Leonard and a school for small children taught by Mr. Long. The S. P. G. also sent out a grant of books both for the parish and Forman's school.

Soon after this a Sunday School was started. Writing in 1788 Viets says: "I have seen the Lord Bishop of Chester's Plan for Sunday Schools. I wish to know whether the Venerable Society would approve of one in this parish; if so, I will use my most diligent Endeavor to establishing one here;" In June, 1789, he writes: "We have instituted a Sunday School, much upon the plan of those in England which Mr. Foreman and I at present teach gratis; this, we find, tends greatly to initiate youth into the principles of Virtue and true Religion."

At a vestry meeting held at the house of Robert Ray, it was reported that the Governor had granted £300 towards the erection of the church. At this meeting Mr. Wilmot produced two plans for the proposed church, the larger of which was chosen by a majority of those present. The following Monday, the vestry publicly tendered their thanks to Major Milledge for obtaining the grant of £300. At a meeting held on May 12th, "Major Milledge, James Wilmot, Patrick Haggerty and Samuel Warne Reported, that agreeable to the Order of the Last Vestry they with the assistance of Jesse

Keen (a carpenter) had made an Estimate of the Cost of Building the Church which amounted to £533, 18s. 10d which the Commissioners had sent to the Governor with the plan of the Church. "Major Milledge, Col. Hatfield and Jonathan Fowler were then appointed to "Contract and Bargain with all such Persons as do Undertake any Part of building." On July 11th, at a vestry meeting, a plan which had been sent by the Bishop was produced, and after a good deal of discussion the proposed size of the church was changed. At a meeting held in August 26th, Mr. Roome reported that he had received a letter from his son in London, who had presented the Petition of the Inhabitants to Admiral Digby. The Admiral was inclined to subscribe £100 himself, and to collect another £50 from his friends, provided the Church was built in a good situation and of some permanent material, such as brick or stone. In consequence of this the meeting decided in favor of a brick church with a circular chancel.

It was on the 30th of July, 1788, that the corner stone of the Church was laid by the Bishop, who was then on his way to St. John. On this occasion he was presented with an address by the Rector, Wardens and Vestry.

At the annual parochial meeting held on Michaelmas Day, 1788, Mr. Viets made a speech, dealing specially with the prevalence of vice in the town, mentioning especially drunkenness, idleness, profane swearing, tavern-haunting, slandering, back-biting and lying, defrauding and stealing, all of which he considered were largely caused by "the Neglect and Contempt of the Lord's Day and the public Duties belonging to it." He therefore called upon the magistrates, wardens and vestry to see that the laws against Sabbath breaking were duly enforced.

About this time parochial politics must have been extremely lively for at the meeting an entirely new set of wardens and vestrymen were elected to take the place of the old. Messrs. Wilmot and

Hatfield, who had been wardens ever since the history of the parish, were replaced by Messrs. Frederick William Hecht and Richard Hill. The meeting appears to have been a crowded one and probably a somewhat noisy one. Before the voting began, Mr. Wilmot read out the boundaries of the parish, in order that none but parishioners should come forward to vote. At the first meeting of the newly elected vestry it was ordered "that the benches broke yesterday at the Election be repaired, and that Flavell the Sexton do repair them." How they were broken does not appear.

The new vestry seem to have decided upon a stone church, and again sent plans to Admiral Digby.

At a meeting held on Nov. 14th, a number of orphan children were elected to be educated free of charge at Mr. Forman's School. Mr. Viets agreed to take the Sunday collections for the year in lieu of the £25 promised by the people, though that was not to "affect the time past nor to come." The Communion alms were reserved for the relief of "poor indigent Communicants." The collections taken on "every Holy Day in the year (Communion offerings excepted) and when preparation sermons are preached," were to be given to Foreman for his work as Clerk.

Meanwhile party feeling had become so high in the parish, that the late officials of the church had separated themselves and formed a new congregation, Wilmot, who had been one of the wardens, taking the services. At Mr. Viets' suggestion a letter was sent to the Bishop on the subject by the wardens and vestry.

Whether the Bishop took any action in the matter does not appear. The trouble however, seems to have subsided, for Messrs Wilmot and Hatfield were elected wardens once more on Michaelmas Day, 1798.

In the meantime nothing more had been heard of Admiral Digby's promised contribution and in June, 1789, it was decided, at the suggestion of the rector, that the Church should be built of wood

according to the original plan, and that the subscriptions should be at once called in. Writing in November to the S. P. G. Mr. Viets says "Our Church is partly inclosed and begins to make a handsome Appearance. We hope to be able to meet in it next summer."

This year the sum of £12 10s 9d currency was raised by a tax upon the inhabitants of the parish, in order to pay house-rent, the sexton's salary, and for two record books for the Church. The names of 196 persons appear on the lists, but only 115 of these were assessed. The amounts range from 3d to 12s 6d.

Meanwhile news was received from the Bishop that Admiral Digby had given him permission to draw on his bankers for £150 for Digby Church. This the Bishop however did not presume to do, as the Admiral's condition as to the material of which the church was to be built, was not being carried out. The vestry accordingly wrote to the Admiral giving their reasons for the change and asking him still to give his subscription. In reply the Admiral expressed his regret at the change, but did not withdraw the whole of his subscription, remitting to them £100. On August 10th, 1790, a letter of thanks was sent to the Admiral, in which he was informed that the outside of the building to the top of the Tower of the Steeple was completely finished and was then being painted. Continuing they say, "We are as well as yourself sorry it was not in Our power to build it of such materials as you would wish, but must assure you it is the opinion of all people here that the wooden building will be more durable than brick would be in this country, and as for stone it would have been attended with great difficulty to have gotten such as would have suited and very expensive, and we are really of opinion that the sum you are now pleased to present us with will go further in building the wooden church than three times that sum would in either brick or stone. We have the pleasure to inform Your Honor that

it is a handsome decent, uniform and ornamental building, commands a grand prospect and gains the approbation of all strangers and travellers to see it. We flatter ourselves could your Honor see it you would be so well pleased with it that you would be tempted to bestow on us the other £50—but we have one favor more to ask of you, which is there are three handsome pews allotted in the church, one for yourself, one for the Governor of the Province and one for the Bishop, and we have got the King's Arms to put in the Governor's pew, opposite to which is your pew, in which we should be very happy to have your coat of Arms to put up in it, if you would be pleased to bestow it on us about $3\frac{1}{2}$ feet square."

On Sept. 20th, of the same year the vestry sent a long letter to the bishop, in which among other things they asked his influence with the S. P. G. to prevent the proposed reduction of Mr. Viet's salary from the society. Incidentally they mentioned that unless there were strangers in church the collection was often not more than 3d or 6d. Many of the settlers had returned to the States, and those who remained had spent nearly all the money they had. On August 26th, 1790, Viets had written a long letter to the Bishop complaining bitterly of the people having failed to pay him the £25 a year they had engaged to raise among themselves. At the end of the letter Mr. Viets deemed it necessary to add the following piece of advice to the bishop; "Should you write to ye vestry I wish it might be with all tenderness and circumspection; as you have always done. For altho my people are in general a very good people, yet they are somewhat irascible and very tenacious of their resentments. And should you lose their good will by my means, it would complete the unhappiness of Your Most Submissive Obedient Humble Servant, Roger Viets.

P. S.—I hope you will excuse ye freedom of ye last Charge, it arose from my long experience of

ye Temper of a People to many of whom the Rt. Rev. Bishop is a stranger."

Writing to the S. P. G. in 1790, he says:—"I have the great Happiness to observe that throughout my extensive Mission, there is no public Assembly for Religious Worship, except of ye Church of England.

* * * My small Congregation in general behave at Worship with uncommon Attention and Appearance of Devotion; And excepting ye numerous Emigrations ye Mission is in a flourishing State." In another letter of the same year he says that the people of Sissaboo, (now Weymouth) which place he had visited several times, were preparing to build a Church.

In January, 1790, it was decided that "as Trinity Church is now completed outside and glazed, the floors laid, the dores Hung, and Reading Desk and Pulpit Up, and as it will be abundantly more warmer and comfortable than the house now occupied for a Church, and also the new Church is not agreeable to our wish properly consecrated by the Bishop we do not conceive that it will be amiss to keep Church in it this winter which will relieve us from an increasing debt for rent." The first service was accordingly held on the 16th.

On September 29th, Mr. Viets wrote "On Sunday the 11th instant our Church, called Trinity Church, was with much solemnity consecrated by the Bishop in Presence of a great number of people of Digby and the circumjacent settlements. Our Church, if finished, is allowed to be the most beautiful and well-proportioned Building in the Province, except perhaps, the new Church at Aylesford." In the same letter he thanks the Society for the gift of a large Bible and Prayer Book for the Church, and a generous supply of Lewis' Catechisms. He continues, "I have lately with much Cheerfulness and satisfaction travelled the whole length of the Peninsula between St. Mary's Bay and the Bay of Fundy; then crossed

the Petit Passage to Long Island; thence crossing the Grand Passage to Brier Island, and returned on the South Side of St. Mary's Bay. In the course of this tour I preached at different places seven sermons and baptised fifty-one including five adults. Upon the Peninsula and two Islands are about Sixty families; nine-tenths of whom are loyal refugees of the Church of England. Many of them never heard a sermon of any sort, since their arrival at Nova Scotia."

During these years Mr. Viets and Leonard the schoolmaster had been attending to the spiritual wants of the negro settlement. Writing in 1789 Viets says; "Several times in the year I visit the negro town, and examine the people, and preach a plain practical sermon to them; about 25 or 26 of them were confirmed by the Bishop last summer." The Society gave generous supplies of books for the use of the negro scholars, and gifts of clothing which was very much needed, were often received. In 1792 Viets wrote that "Much the greater part of the free Blacks are gone to Sierra Leone, about ten or twelve families still remain and about as many slaves. This immigration will probably make a great diminution in my future *Notitiae Parochiales*." The blacks indeed seem to have been more regular communicants than the whites.

At this time Viets was able to report that "the Methodist and New Lights, who had been creating such confusion at Annapolis and Granville, had made but little progress in his mission, except among the blacks and the Lowest of the Whites." This he attributed in a large degree to Mr. Foreman's diligence in the rudiments of religion.

In 1892 a plan of the pews in the Church was prepared and the pews sold by auction, subject to an annual rent. Some dispute arose as to the advisability of having long narrow pews or square shaped ones at the side. Mr. Wilnot contended that "Square pews could not be well calculated for the worship of the Church of England and that long and narrow pews were as the kneeling Board

and shelf were easy and convenient for devotion, that they could Sit, Kneel and Stand as the worship required and their book lay before them which was what every real Churchman wished to enjoy the benefit of; he allowed that in the Presbyterian and every other Dissenting Meeting house, Bookshelves and Kneeling boards there was None, and would be useless if there was as no one prayed there but the Clergyman and no book used but the Psalm book, but in the Church of England every person has his portion of the worship to perform and in narrow Long pews he can perform that Duty with Decency and Ease if he is so inclined as it was to be hoped that every real and sincere Churchman was." The meeting decided against square pews by a large majority, but at another meeting it was decided to have square pews at both sides and narrow ones in the middle, as it was found that the square pews could be sold for more money. The annual rent of pews ranged from 5s to 15s (for the Governor's pew) and the selling price from 5s to 10s 6d. The total annual rent was £14 8s, the selling price £26 1s 8d.

This year the sexton's salary was raised from 35 shillings a year to 52s.

The same year a petition was sent to the S. P. G. from the inhabitants begging them not to make the threatened reduction of £10 in Mr. Viet's salary, as the people were utterly unable to make it up. The spirit of strife and dissension still existed in the congregation. Hecht wished to be allowed two pews which he could convert into one and upon being refused complained to the Bishop. The wardens and vestry writing to the Bishop on the subject speak emphatically to the following effect:—"he wants two pews from our small number of pews that will hold ten persons for no other end than to gratify his pride and vanity by making them into one that he may be seated in grandure, which will not be complied with, to spoil the uniformity of the church especially to oblige a person to whom the church is not a dute beholding and we have reason

to think never will be, but he is a proud, haughty, imperious man, who supposes that all the people in this place should give way to his humor in which he finds himself greatly mistaken."

Writing to the S. P. G. in 1793 Viets says; "The Methodists, Newlights, Swedenburghers and Anabaptists in the Vicinity have used every Artifice and unremitted Industry to make Proselytes in my Mission, but hitherto with very little success. The Influence, Character and truly Apostolic Labors of our worthy Bishop has greatly retarded the progress of enthusiasm and established the reputation of our church not only in Nova Scotia but in New Brunswick."

At this time he officiated six Sundays and six week days in a year at Clements, and this year he speaks of having at last succeeded in establishing a Communion, having administered it to communicants, all brought up as Lutherans.

A great deal of trouble was caused in Digby by the Church's title to the glebe land being disputed.

In 1794 he says:—"The westernmost half of Clements appears to be considered as part of my mission. That settlement chiefly consists of Germans and Dutch. The former served his Majesty in the American War. The latter were loyal emigrants from the American States." The people of Clements had by this time started to build a church.

In 1795 he writes "Upon the request of the good people of Sissaboo I have established a Communion there. Likewise at Prince William, Henry's Cove (formerly called Sandy Cove) upon the urgent desire of a few devout people, I administered the Sacrament of the Lord's Supper."

In 1795 he again visited the Grand Passage, Long Island, Brier Island, etc. In a letter of March 25th, he speaks of the great difficulties in which missionaries who had large families were placed, owing to the extreme scarcity of bread, the very high prices of provisions and clothing.

At the usual annual parish meeting held on

Sept. 29th, of this year Dr. Christian Tobias was elected as fellow warden to James Wilmot in place of Col. Hatfield.

At a vestry meeting in February, 1796, it was decided that there should be a collection in church every Sunday, both morning and evening. On Michaelmas day Messrs. John Warwick and Henry Rutherford were elected wardens. At a vestry meeting held on Oct. 19th, James Forman was elected vestry clerk, and it was resolved to build a vestry at the north west corner of the church. "The Rector having previously stated that he considered public baptism would with more solemnity be performed at the Altar, it was agreed that the pew next adjoining the Belfry door on the south west side originally intended as a pew set apart for that solemnity should be converted into a pew or pews for the use of the Black people." The same year a subscription was raised to provide one or more surplices for the use of the rector.

The new wardens and vestry seem to have desired greater simplicity in the keeping of the parish accounts, for at one of their meetings it was decided ;—"That as the parish accounts as kept by the late Church Wardens by the Italian, or Mayr's method of double entry, etc., appear not only tedious and unnecessary, but troublesome and intricate to some and totally unintelligible to the larger body of the Parishioners. Agreed and resolved that the accounts of the parish, or receipts and expenditures be in future kept in one Folio of the present ledger by the Clerk of the Vestry in plain or simple debtor and creditor." At the same meeting it was also resolved, "that the present Sexton being a poor, aged infirm person, and only receives the small sum of one shilling a week from the church. That there be a collection made in the church for him on Christmas Day, morning and afternoon." It was also decided that collections should be taken three times in the year to provide "suitable white linen for the covering of the altar at the Communion service and other

necessary church ornaments." The sum of £5 a year was voted as salary to Mr. Foreman as clerk.

Viets sent home a very encouraging report of his mission this year: "There is," he says, "an apparent, gradual Reformation of Conduct, a little less Vice, more regard for the worship of God, much more Enquiry for bibles, common prayer books and books of Devotion, more frequent reading them, and with more attention rendered to the illiterate rambling Enthusiasts, so detrimental to ye Interests of Religion, less Intemperance, Impurity, Profaneness and other Vices." This he attributed largely to the excellent work done by Mr. Foreman and by a Mr. William Muir in their schools.

In 1799 the wardens elected were Col. Isaac Hatfield and Capt. H. Rutherford. Mr. James Wilmot was placed on the Vestry. In October the Vestry decided that the money assessed for the building of a vestry-room should be devoted for the erection of a gallery.

In this year the S. P. G. gave Viets a gratuity of £30 as a mark of their appreciation of his long and faithful services. In his letter of thanks he says that the preceding autumn he had made a journey of over 80 miles through bad roads, creeks, rivers and forests, visiting Yarmouth and other places. Whilst on this journey he passed through a French settlement of some 150 families, 30 miles in length.

"They treated me," he says, "with all possible Respect and Hospitality and professed the firmest attachment to our King and Constitution. But could not or would not understand anything about our church. Neither will they give the least credit to France having abolished Christianity and established Paganism and Atheism. They have been persuaded by some French Emissaries and Prisoners that the Gallic Church is in full Splendour and Prosperity, and that the King and Royal Family and Nobility of France were put to death on the Discovery of a Plot to destroy the Romish Church and introduce Protestantism. That it was discovered that the King of France or rather the Queen

with his consent, had sent many millions of livres abroad to hire armies of Protestants to invade France and cut the throats of all honest catholics.....I cannot but testify in their favor that they are very peaceable, honest, industrious people."

Whilst at Yarmouth, the inhabitants used every inducement to persuade Mr. Viets to come and minister to them, the church people offering to give him a legal bond for £30 and the Presbyterians about £20, while the New Lights were also willing to contribute a little.

At Sissaboo the Church was not completed but was sufficiently finished for service to be held in it in fine weather.

This year Mr. Foreman's salary from the S. P. G. was raised to £15.

During 1798 Viets made another visit through the Peninsula, going to Minx Cove, Little River, Petit Passage, Long Island, and Brier Island, during which he preached six sermons and baptised three adults and many infants.

The New Lights were still troublesome and Viets requested that among other books Bishop Beveridge's Sermon on the Excellency and Usefulness of the Common Prayer might be sent out as they "very much ridicule forms of Prayer." He also asked for a few tracts against suicide, as there had been several instances of it in his mission.

At the annual meeting this year Col. Hatfield and Mr. James Wilmot were both elected wardens, and Isaac Longworth was appointed Sexton of the Church. In 1799 the wardens elected were James Wilmot and Isaac Bonnell, Esq.

In 1799 Mr. Viets, with the assistance of the Associates of Dr. Bray, succeeded in reviving the "school for poor Blacks" in the neighborhood of Digby. A young white man, Daniel Leonard, was appointed master, and begun work on June 15th. Writing of it to the Rev. Thomas Lyttleton, The Secretary of the Associates, Viets says "His school has increased beyond all Expectation, and has produced ye best of Consequences. I have visited ye

school several Times and find they make good Progress. He uses Bishop Wilson's Form of Family Prayers with them Morning and Evening. The School Counteracts the pernicious Artifices of the New Lights."

In September Viets wrote: "The good effects of the School begin to appear already in ye attendance of a greater Number of them at Church than formerly and their not listening much to the itinerant Newlight Exhorters." In the same letter he asks for books for the school, such as the Child's 1st. book, Child's 2nd. Book, and a few small Spelling Books and Primers.

Writing to Dr Morice the Secretary of the S.P.G. in 1799, Viets says:—"But few Missionaries have served the Venerable Society more years than I have done, or received more of the Society's paternal care; or Kind Protection and Support. During which Time (including about four years which I expended as a Layreader of Prayers and Sermons) I have been in the Service of the Church more than Forty years and have actually in that Period travelled by Land and Water as many miles as would amount to four times the Circumference of the Terraqueous Globe." During the time he had baptised 243 adults and 2614 infants, married 339 couples, and conducted 424 funerals.

At a vestry meeting held on Sept. 2nd., 1800, it was resolved that "all persons having the use of the Pall hereafter shall pay for the same five shillings." By another resolution it was ordered "that all persons in possession of pews in Trinity Church unfurnished shall have them furnished and the dores hung by the 1st day of October next or the wardens will have them furnished and compell the possessors to pay the cost agreeable to the first condition of their sale."

Mrs. Viets, after a happy married life of 28 years, died on the 25th of April, 1800. Viets writes:—"My loss is irreparable, my mind is inconsolable."

Writing in September he speaks of the New Lights having developed Anabaptist principles,

and asks for a few tracts on infant baptism to distribute in the mission. Both Mr. Foreman's and Mr. Muir's school as well as one kept by a Mrs. Kerin had been doing excellent work.

The extent of his mission was now somewhat lessened, as the Rev. Charles William Weeks had been appointed in 1797 missionary at Weymouth or Sissaboo, the people having agreed to provide a glebe, a parsonage and a church, and to subscribe £30 a year towards his support. In 1800 Mr. Weeks reported to the society that he had baptised 12 children, married 4 couples, and buried 2 corpses. The people were about to build a parsonage on a piece of land given by Captain Moody, situated near the church, the glebe being on the other side of the river. Writing on March 25th, 1800, Viets says: "The good people of Sissaboo seem to be very happy in their worthy Missionary Mr. Weeks, who is a very orthodox prudent gentleman."



REV. ROGER VIETS,

The first rector of Digby, from an oil painting in the possession of the family.

CHAPTER XVI.

Early days of the parishes of Windsor, Falmouth,
Newport and Rawdon.



LONG ago, when Acadie was still one of the possessions of the Most Christian King, there existed at Piziquid the church and parish of the Assumption. At the time of the expulsion of the Acadians, Father Chevrard was the French priest of the mission, and his breviary, well worn by constant use, may still be seen in the library of King's College, Windsor. It was in the year 1755 that settlers of English race were brought to Piziquid, and soon it became known as Windsor and the river received the name of Avon. Probably most of these early settlers were Independents in religion.

Dr. Breynton, of St. Paul's, Halifax, seems to have been the first clergyman of the English church to visit the county. In 1760 this faithful missionary visited the four townships of East and West Falmouth, Horton and Cornwallis (East Falmouth was the early name of Windsor,) and he officiated at all of them according to the liturgy of the Church of England. Though many of the inhabitants were dissenters, they seem to have been unanimous in wishing to see Mr. Breynton again visit them.

The S. P. G. Report for 1763 states that the society had decided to appoint Mr. Bennet, who had been sent out for the Coast Mission to the charge of Horton, Falmouth, Newport and Cornwallis at a salary of £70 sterling. During the year 1761 Mr. Breynton made as many as three journeys to these new settlements "for which extraordinary labours, the society ordered him a gratuity." During the year 1762, the Rev. Mr.

Wood, who was then assisting Mr. Breynton at Halifax, twice visited these settlements.

Jonathan Belcher, Esq., the President of the Council in Nova Scotia in a letter to the society dated Feb. 3rd, 1798, strongly recommended a proposal made by Mr. Bennet of establishing two schoolmasters, one for Horton and Cornwallis, and one for Falmouth and Newport. This the society agreed to do.

In a letter dated Fort Edward (at Windsor) Jan. 4th, 1763, Mr. Bennet reported that he had been in the mission for six weeks. At Falmouth there were 278 people, of whom 146 were children and at Newport, 251, of whom 111 were children. As there was no glebe house, the Lords of Trade had granted him an allowance for house-rent.

Writing from Falmouth in July of the same year, he says that his success in the mission field had far exceeded his expectations, but that he found it expedient to lay aside all thoughts of advantage from occasional fees, that he may avoid the least appearance of lucrative views, which in present circumstances might prevent the success of his ministry." He had at the time 18 communicants in the mission.

Writing in September, 1764, Mr. Bennet informed the society that he now officiated at five places, the Governor having ordered him to take Fort Edward in rotation, on account of a difficult and dangerous river, which rendered it impossible, at least for five months in the year, for the inhabitants near that fort to attend Divine Service at the place appointed. At this time, in order to perform his Sunday duty, he had to ride some 200 miles a month. His congregation was daily increasing and during the preceding half year, he had baptized 52 children and one adult. Another letter of his giving a fuller account of the mission seems to have been lost at sea.

In the list of S. P. G. missionaries and schoolmasters for 1767-1768 the name of Mr. Watts appears as "Schoolmaster for Windsor and New-

port." In 1769 he was replaced by a Mr. Halliburton, "Mr. Watts being better provided for." Mr. Halliburton is said to have given greater satisfaction in the management of his school. The Mr. Halliburton referred to was probably George Hallyburton, brother of William Hallyburton, the grandfather of the celebrated Judge Haliburton and one of the original grantees of Newport in 1761. In 1766 this George Hallyburton was Registrar of Probate for King's County, which then included the present county of Hants. In 1770 he wrote that he had large congregations at both Windsor and Falmouth, and that "at Newport, where it is very inconvenient for the people to assemble to divine worship by reason of that town's being intersected by deep and dangerous rivers, he officiates in private houses by which the people are obliged, and it keeps up a sense of religion among them."

In April, 1771, Bennet wrote:—"We have got a small chapel at Windsor, which answers for a church for me, for a meeting-house whenever a Dissenting minister happens to come this way in my absence, and for a school-house on week-days. It was built by subscriptions of the inhabitants indiscriminately, churchmen and dissenters according to their abilities." This chapel stood in the north-west corner of the old burying ground. Where services were held previous to this is unknown. It is however, known from old papers left by Mr. William O'Brien, an ancestor of the present William O'Brien Esq., of Windsor, that regular services were held near Fort Edward in 1767, and that Mr. O'Brien acted as clerk, in addition to conducting a school on week-days, at which, amongst others, the sons of Lieutenant-Governor Franklin were educated.

In 1774 the number of communicants in the mission had increased to 65. The next year Bennet was appointed to the itinerant mission on the coast. and was succeeded by the Rev. William Ellis. Ellis, it appears, had been originally sent out to

1774? take charge of the coast mission, which the society had decided to start upon the death of Bryzelius in place of continuing the separate German mission at Lunenburg. Having been ordained by the Bishop of London, he set out for Nova Scotia in 1764. On the way out, small-pox broke out on board the ship, which at first was not allowed to land its passengers at either Salem or Boston. Ellis and his wife eventually made their way to the quarantine island, and thence to Boston, where they "must have lain in the streets, had not an old woman, tempted by their money, given them a lodging." Having remained at Salem until the following spring, they were at length able to come to Halifax.

The Governor of the Province, and the Corresponding Committee deeming his salary inadequate to the expense of travelling, had directed him to settle at Windsor, to take Bennet's place, who wished to move to Cornwallis. The Society at home, however, not feeling able to increase the number of their missionaries by the division of existing missions, directed Ellis to enter upon the duties of the itinerant mission. The matter was however, finally arranged by Mr. Bennet taking the coast mission and Mr. Ellis taking charge of the whole mission, formerly under Mr. Bennet's care.

Writing in 1776, Mr. Ellis informed the Society that he found religion at a very low ebb. This he attributed largely to the great irregularity in the times of divine service. He had corrected that defect by holding regular services once a month at Falmouth and Newport, and twice at Windsor. The provision for public worship, he reported to be bad in all three places. The church at Windsor was not only used for the services of the dissenters, but for secular purposes as well. At Falmouth service was held in the tavern kitchen, though he was endeavoring to get an old church in that place repaired, a very difficult task as all the workmen were employed in the "melancholy work of fortifying the country." At Newport the

service was held in a private house, "Mr. Ellis carrying a prayer book with him, and borrowing a Bible for the occasion." His best congregation was at this place. The total number of communicants in the three townships was 90.

Governor Legge had made a present of some very handsome church furniture to the church at Windsor, but it could not be made use of as "the place was unfit to receive it."

In 1779 he reported that the settlers at Falmouth and Newport attended divine service with great regularity, and that at Windsor "the dissenting interest declines beyond my expectation, all bitterness is entirely over and although some still profess themselves dissenters, they are often at church, and which is more, send their children regularly to catechism, which is every Sunday evening that I am at Windsor in the church". His baptisms had been 56, among whom was a negro man and an Indian youth.

In the meanwhile Mr. Bennet's health had completely given way, for we learn from the report for 1780 that "the Rev. Mr. Bennet is confined at Windsor, greatly disordered in body and mind, so that the physicians are of opinion that he will never again be serviceable." In 1781, the principal inhabitants of Windsor, headed by Michael Franklyn petitioned the society on his behalf. They attributed the ruin of his health "entirely to his indefatigable endeavours and unwearied exertions to perform the duties of his mission." They stated that formerly he had "regularly attended four, and part of the time, five different towns, some of which were twenty-five miles distant from Windsor," and that "none of these times would he come at, but by passing dangerous fords, almost entirely through woods; and that his zeal to promote the established religion in those new-settled countries, abounding with all sorts of sectaries, made him remarkably assiduous to convert those wandering people, who not being able to maintain preachers of their own, were often thus induced to

join in the public worship of the Church of England." In consequence of this representation, Mr. Bennet, although incapable of performing active duty, was continued on the society's list of missionaries at a reduced salary.

In 1782, Ellis wrote that the people of Falmouth had decided to build a church, and that he hoped the people of Newport would soon follow their example. Soon after this he reported that his mission had not been effected by the great influx of loyalist refugees, which came to Nova Scotia. A few families of them, however, would appear to have settled in the different townships to which he ministered.

In 1785-1786, Mr. Ellis was able to inform the society that the church at Falmouth, a handsome structure for that country, was at last finished.

Long before this, when the land at Falmouth was first granted in 1760, due provision had been made for the support both of religion and education, farm and dyke lots having been granted both for the "Meeting minister," a school and for the Church of England.

The old parish church at Windsor, which was unfortunately burnt a few years back, was erected during the years 1788-1790. The land on which it was placed had previously been given by the Honorable Michael Francklyn for the purpose of erecting thereon a church or place of public worship conformable to the Established Church of England and for a place of interment, burying-ground or graveyard, for the use of the christian people of the said township of Windsor." At a meeting of the principal inhabitants of Windsor, held on August 16th, 1788, at the county court house, seven trustees were appointed, who were to have the "power and trust of determination upon the size and plan of the church, and all other regulations respecting the same; and to make contract for the building materials and work to collect subscriptions and to pay for materials, work and other engagement and to be in trust for two years."

These trustees were John Emmerson, Esq., Mr. Peter Hall, John McMonagle, Esq., Mr. Daniel Hammill, W. C. Tonge, Esq., Mr. John Clarke and George Deschamps, Esq. The chairman of the meeting was G. H. Monk, Esq.

In July, 1782, a resolution of Council had been passed granting 600 acres for a glebe, and 500 for a school in the township of Windsor, of which the trustees were to be Michael Francklyn, Winckworth Tonge and George Deschamps, Esquires. All these gifts of the Council have for some reason or other lapsed.

One of the earliest tombstones in the old burying ground was erected in memory of the wife and children of the George Deschamps mentioned above.

The records of the proceedings of the trustees for building the Church contain minute descriptions of the costs of materials and of the supplies provided for the workmen. The bell in the old parish church bore the following inscription ;

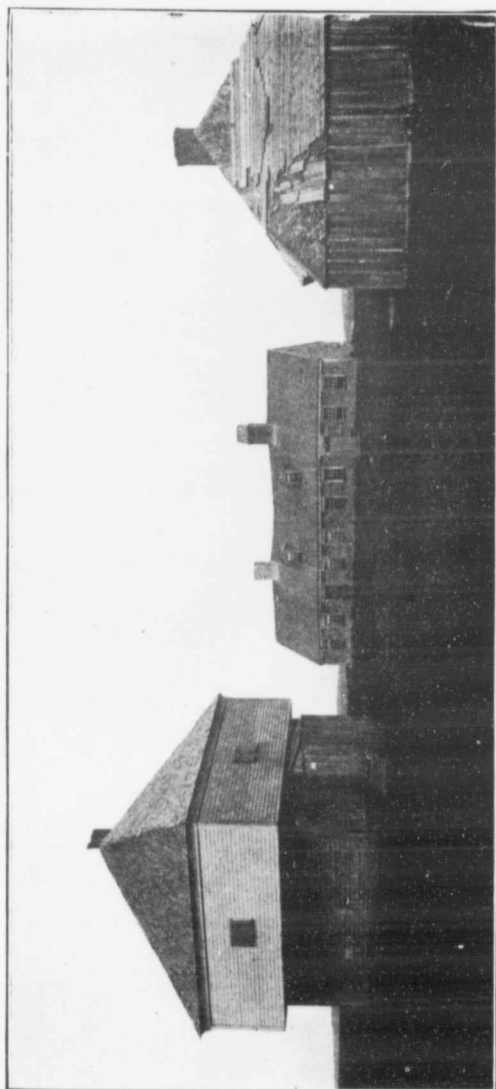
ME FECIT PIETER SEEST AMSTELODAMI
ANNO 1771.

It was unfortunately lost when the church was burnt.

From 1790 till 1875 the old parish church was the University Church, and thither the students and professors went every Sunday in their academics.

William O'Brien still remained parish clerk and annual subscriptions for his support extending from 1771 until 1787 are recorded in his memoranda. Amongst the leading subscribers appear the names of the Hon. Michael Francklyn, Isaac Deschamps, George Deschamps, P. F. C. Delesdernier and Israel Andrews. In those days the pew-rent system obtained at Windsor.

At this time people were still liable to a fine for neglecting to attend the services of the Church. We read that on April 24th, 1789, "the grand jury of the sessions of the peace for Hants County made a presentation that "George Henry Monk, Esq., and Mr. Nath. R. Thomas had neglected to attend



The Old Blockhouse and Officers' Barracks at Windsor, N. S.



divine worship for the space of three months to the evil example of Society." Nath. Thomas was fined ten shillings, but Monk "traversed" the presentment on technical grounds and escaped paying the fine.

The S. P. G. Report for 1790 records the fact that a subscription had been started for the erection of a church at Newport. The church though begun at this time, remained for a long time unfinished.

By this time the number of communicants had increased to 109 at Windsor and 53 at Newport, and during the preceding five years Mr. Ellis had baptized 382.

The Report for 1791-1792 states that owing to increasing years and infirmities Mr. Ellis found himself unable to minister to the three places (Windsor, Falmouth and Newport). The Society therefore permitted him to remain at Windsor. For this he was to receive the government grant of £70 a year, but the Society's grant of £40 was to be applied "to such officiating minister at those places as the Bishop of Nova Scotia shall think proper to appoint." The next year the Rev. William Cochran was appointed to officiate at Newport and Falmouth.

In 1794 it was decided to erect Newport, Rawdon and Douglas into a new mission. The first missionary appointed to this charge was the Rev. George Pidgeon, a young man, whom the Bishop had lately ordained. The inhabitants of Newport at this time numbered 610 and Rawdon 270. The church at Newport was then in use and that at Rawdon, it was hoped, would be ready by the next summer. Mr. Pidgeon however, did not remain long at Rawdon, for in little less than a year he was removed to Fredericton, N. B.

In the same year Mr. Ellis was reported as being "by age and infirmities unfit for duty." Mr. Ellis died the next year. His tombstone in the old burying ground at Windsor bears the following inscription ;

Here lies the body of
the Rev. William Ellis,
Who departed this life, the 5th of
June, 1795,
in the 65th year of his age.
He was rector of the Church of
Windsor,
21 years.

The next year the Rev. William Cochrane was appointed to officiate at Newport and Falmouth.

About this time there seems to have been great activity at Windsor, and many efforts were made to elevate the tone of the place. In 1792 a reading society was formed, which did excellent work. Its journal for the years 1792-1797 is now amongst the archives at Halifax. The first meeting was held in the Academy on November 24th, and there were present Major Monk, Mr. McMonagle, Mr. Deschamps, Mr. Hammill, Mr. Emerson, Dr. Boyd, Dr. Prescott, Mr. Walker, Mr. Van Norden and the Rev. Mr. Cochran.

The following year the first Temperance organization was formed. The object of the society seems to have been mainly directed to enforcing the duty of sobriety upon the poorer classes, and its prudent way of regarding the whole subject is somewhat amusing. The late Dr. Hind, in his excellent work on the old parish burying-ground, says the credit of pointing out the existence of this society belongs to F. Blake Crofton, Esq.

Its object is thus set forth :

" Association against Spirituous Liquors Anno Domini 1793.

" We, whose names are hereunto subscribed, sensible to the great obstructions to agriculture and to the well-being of the province in general, which has arisen from the excessive use of spirituous liquors amongst the laboring poor, to the ruin of their morals and health ;

And sensible also that much of this unfortunate attachment to such drinks that prevails amongst them proceeds from spirituous liquors being given by their employers as rewards for extraordinary exertions in labor ;

"Convinced moreover that such a practise, if continued under the present enormous price of rum, will prove ruinous to the farmers,

"Do hereby bind ourselves to the public and each other that we will not, after the first day of November next, give any sort of spirituous liquor to any servant or laborer in our employment, nor suffer any to be given with our knowledge.

"And we do severally agree that if we act contrary to the true interests of this association our names may be published to the world, as regardless of good faith and the public interest."

This document was signed by William Cochran, and by ten others of the principal inhabitants.

To go back a little in chronological order, the following extracts from a "Record of the Marriages, Births, Deaths and Burials of the inhabitants of Windsor," are possessed of considerable interest:—

"Died and was buried on the 12th day of February, 1787, the Rev. Isaac Brown, a Loyalist from the late British Colony of New Jersey in North America and Chaplain to the late New York Volunteers."

"Died and was buried on the 8th day of April, 1787, Doctor Peter Brown, Physician, a Loyalist from the late British Colony of New Jersey in North America, Assistant Surgeon of His Majesty's Hospital in Nova Scotia, doing duty at the garrison at Fort Edward."

The Rev. Isaac Brown had been for a long time the S. P. G. Missionary at Newark, N. J., but at the time of the Revolution was with many others compelled to flee to Nova Scotia. Dr. Peter Brown was his son. The death of both father and son, so soon after their arrival in Nova Scotia gives us an insight into one of the many tragedies resulting from the breaking up of happy-homes, and the persecutions endured by loyal subjects during these troublous times.

Mr. Ellis was succeeded by Mr. Willoughby, who was compelled to leave Cumberland on account of the climate not agreeing with his health. Unfor-

unately Mr. Willoughby was a very irregular correspondent with the S. P. G. Consequently but little is known respecting the history of the church at Windsor during the closing years of the century. No early register exists at Windsor, but the registers both at Falmouth and Newport have several entries in the handwriting of Dr. Cochran, which refer to baptisms, etc., administered before 1800, though from the dates of the books they must have been copied from older records. Those at Falmouth include the names of Trenholm, Redden and Lawrence, representatives of which families are still to be found in the district. Amongst old church families at Newport may be mentioned the Mumfords, Shaws, Woolavers, Cochranes and Parkers.

In 1797 the Rev. William Colsell King was sent out by the S. P. G. as their missionary at Douglas and Rawdon, and Newport was again attached to Windsor. After a tedious voyage, lasting for more than nine weeks, Mr. King at length arrived in Nova Scotia. Before his arrival, the people had agreed to improve the glebe and build a parsonage upon it, and till that was effected, to hire a house for the missionary.

The following account of Mr. King and his mission appears in the report for 1797-98.

"Mr. King, after resting himself a few days in the hospitable mansion of Mr. Stanser at Halifax, took a journey of ninety miles to Aylesford to pay his respects to the Bishop of Nova Scotia, to exhibit his credentials from the Society, and to receive the Bishop's advice and directions previously to his proceeding to the Mission of Rawdon and Douglas, to which the Society had appointed him and whither he went without loss of time. It appears that the Township of Rawdon is a wilderness about 15 miles square and is distant nearly 40 miles north-west from Halifax. The settlers, about 45 families, are mostly from the Southern States with a small proportion of Europeans, who lie scattered from half a mile to four miles from each other. In the centre is a neat little church lately erected at the ex-

pense of the Government. Douglas adjoins it and is still a more dreary wilderness about 30 miles square and contains the district settlements of Noel, Shubenachady, the Five Mile River, the Nine Mile River and the Upper and Lower districts of Kennetcook. Of these, the three last only are attached to the Mission, the rest consisting chiefly of Seceders from the Kirk of Scotland. The Nine Mile River is a colony of about thirty Highland Veterans with their families, who have willingly stepped forward in establishing the Mission, and so also have the Kennetcook districts, which consists of about thirty-one families of English, Scotch, Irish and Americans. There is a neat church at the head of the River, 13 miles from Rawdon Church near to which a house is to be built for the missionary, towards which the people of both Townships have subscribed £120. At present Mr. King boards and lodges in Rawdon at four dollars a week. A glebe is appropriated to each township. He speaks in much commendation of the zeal of the people for the promoting of religion and of the great liberality which the Dissenters of every description have shown on this occasion. And he adds, that, though placed in a newly settled country and subject to many inconveniences naturally arising from that circumstance, and more especially from the present dearth of every article of life, and from the laborious care which a mission extending nearly 30 miles through roads the worst that can be imagined, must necessarily require, yet he is happy, in the thought that he is dividing his labors among an affectionate people, with the pleasing prospect that by a prudent perseverance in his duty, he shall soon see religion firmly established in those promising settlements. It may be mentioned here that the first inhabitants of Rawdon were disbanded soldiers, who had served under Lord Rawdon in the War of Independence, most of them having been enlisted in the Carolinas. The township of Rawdon was granted in 1784 to Lieutenant-Colonel Small for the location of the second battalion of the 84th Regiment. In reading

Mr. King's description of the place as a "wilderness," it must be remembered that he had just come from the level meadows, the fertile arable lands, the well kept hedges of old England.

His work succeeded to the utmost of his expectations and in 1799 he reported that he preached in general to crowded audiences and that most of his people seemed not only convinced of the great importance of religion, but really walked worthy of the vocation wherewith they were called. He regularly catechized the children and his communicants numbered 26. The society at his request decided to establish a school and also to send him out a large supply of Prayer Books and small religious tracts.

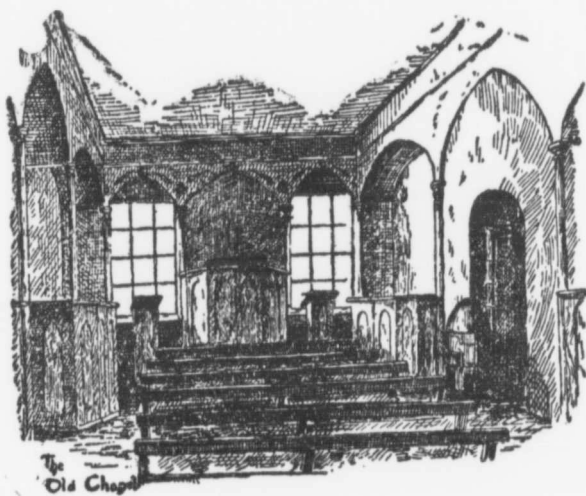
The next year Mr. King reported that the books promised had duly arrived, that the Mission House was being built on a lot of land containing 163 acres, situated near the church, that the climate agreed with him, he liked his people and they had "reciprocal regard for him."

In 1801 he had the satisfaction of being able to report that, "his professional labours, with the blessing of God, had effected a striking and acknowledged reformation of manners."

Meanwhile the people at Windsor had provided a rectory for Mr. Willoughby. Writing on the 20th of November, 1800, to the society, he apologizes for his long silence, "which was occasioned by his having waited until he could give the society certain information of the result of the application he had made by their direction to his people, respecting the providing a Parsonage House." The house was then nearly furnished and would cost £500. The society, finding that Mr. Willoughby was liked by his people and that the climate of Windsor seemed peculiarly suited to his constitution, decided to fix him permanently at that place, and "there being peculiar circumstances attending that Mission which render Mr. Willoughby's salary inadequate to his support, the society have judged it proper to increase it to £70 a year,

not doubting that the people of Windsor will co-operate with the society in their endeavours to afford their missionary all that comfort to which his abilities and character so well entitled him."

Thus ends the history of the church in Hants County for the 18th century. During that period churches were erected at Falmouth, Windsor, Newport, Rawdon and Douglas, and comfortable rectories at Windsor and Rawdon.



The Old Chapel at King's College, Windsor, now used as a Lecture Room.

CHAPTER XVII.

The Beginnings of the Parishes of Horton, Cornwallis, Aylesford and Wilmot.



FROM the S. P. G. Report for 1761, we learn that Mr. Breynton had visited and held service at Horton and Cornwallis, as well as at East and West Falmouth.

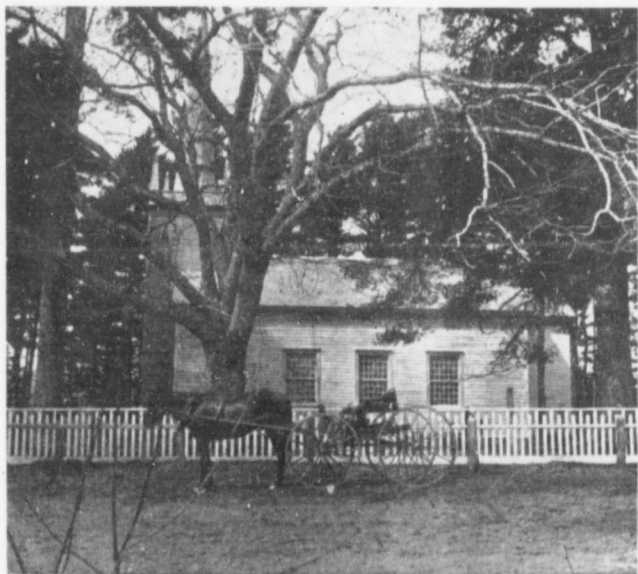
Writing in 1762, Lieutenant-Governor Belcher recommended the appointment of a missionary for Horton, who shall officiate there and in the three townships of Falmouth, Newport and Cornwallis. He also informed the society that a place of public worship was much needed at Horton, which he proposed, the dissenters might be allowed the use of as well as the churchpeople. Shortly after this, Mr. Bennet was placed in charge of the four places with a salary from the society of £70 a year. In 1762 the Rev. Thomas Wood had twice visited the four places.

Writing in July, 1763, Jonathan Belcher, who was then President of the Council in the Province, strongly urged the advisability of a proposal made by Mr. Bennet of establishing two schoolmasters in his mission, one for Horton and Cornwallis, the other for Newport and Falmouth. He also informed the society that the people of Cornwallis thought of building a church, and that at Horton, a subscription had been opened to purchase a house to officiate in. Writing from Fort Edward on Jan. 4th, 1763, Mr. Bennet reported that there were 670 people in Horton of whom 375 were children, and 518 at Cornwallis, of whom 319 were children.

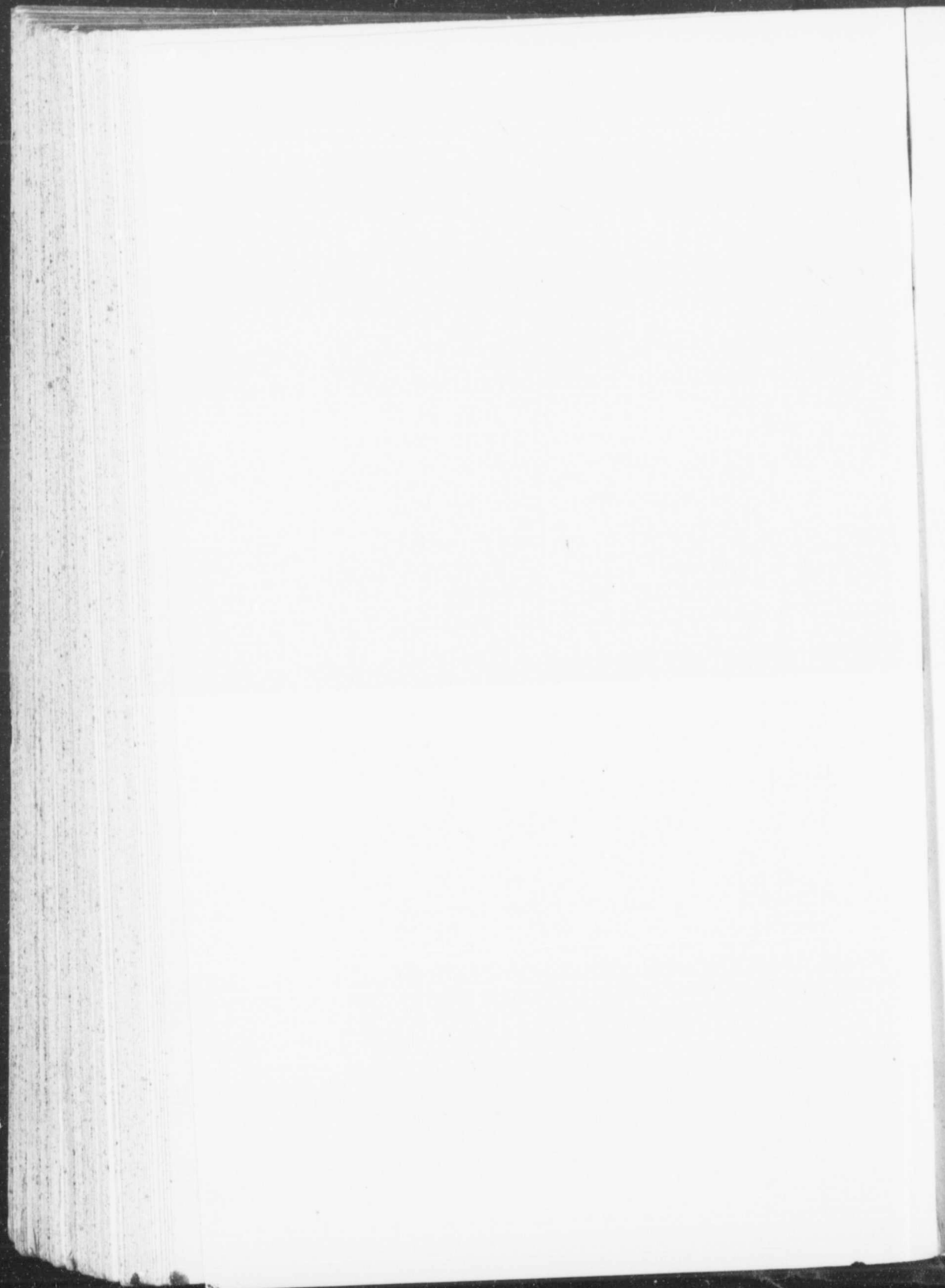
Writing in 1765, Mr. Bennet says that "the inhabitants of King's County are much more reconciled to our mode of worship, and could there



St. Mary's Church, Aylestford, N. S., consecrated by BISHOP CHARLES INGLIS,
on October 10th, 1790.



Holy Trinity Church, Wilmot, at Pine Grove, Lower Middleton, N. S.,
Erected in 1787.



be a Clergyman constantly resident in the several townships, great improvements might be made. In 1766 he writes that, in spite of the arrival of a dissenting minister at Cornwallis, "a spirit of Benevolence and Harmony is kept up among persons of all persuasions, who assemble together for public worship." During the year he had baptized 20 children, and 4 adults of one family at Cornwallis. The report for 1769 says that Mr. Bennet reported that "he gained ground in establishing the Gospel, especially at Cornwallis, which he visits once a month, and finds great use in dispersing that little tract entitled, *The Englishman directed in the choice of his religion*, which was very acceptable to the people; and the young people attend church very constantly.

In 1772 a Mr. Cornelius Fox was appointed schoolmaster for Horton and Cornwallis.

A Church was erected on the town plot at Cornwallis in 1779 by Messrs. John Burbidge and William Best at their own expense. It is said to have been the oldest place of worship in the township except the Presbyterian, which stood near the parade, and was erected about 1769. The present Church at Cornwallis is situate on Church Street. The report for 1773 speaks of the old church as not being entirely finished.

In 1777 Mr. Ellis took charge of the mission, Mr. Bennet becoming itinerant missionary on the coast of Nova Scotia. In 1779 Mr. Ellis was able to report that at Cornwallis there were upwards of 1000 inhabitants, most of whom were well affected towards the Church and were very desirous of having a resident clergyman.

In October of 1779 their wish was gratified, for in that year the Rev. Jacob Bailey, one of the best known of the loyalist refugees who came to Nova Scotia, at the request of the inhabitants went to reside at Cornwallis. He reported to the Society that there were "20 families of Church people there, who in general appear to be very decent and worthy characters, to whom he officiates constantly

every Sunday. As to the rest, they are a mixture of New England, Independents, Anabaptists, and New Lights, which last have a number of very illiterate teachers among them, who pretend to inspiration, and despise all human learning."

Mr. Bailey seems to have found great difficulty in supporting his family, owing to the precarious contributions on which he depended. He lamented too, the want of books, which was to him a great misfortune.

Before his settlement at Cornwallis, Mr. Bailey wrote to his brother at Pownalborough, Maine, to the following effect; "I have made an excursion into the country and travelled through all the fine settlements on the Basin of Minas, and never beheld finer farms than at Windsor, Falmouth, Horton and Cornwallis. The latter is a place where the Neutral French had formerly their principal habitation. * * * Two hundred families are settled in this place, and I am invited to officiate among them this winter, and I believe I shall accept their offer till I can return to Kennetbeck in safety. They have agreed to furnish me with an house and firing, to give me an horse with ten guineas, to be at the expense of my removal, and to allow me a weekly contribution, besides presents, which will amount to more than seventy pounds sterling per year, if I reckon the prices at Halifax. But notwithstanding I have been treated with uncommon kindness and respect, no consideration shall ever detain me from visiting my former friends and neighbors when the tyranny of Congress is overpast."

His financial expectations, however, do not appear to have been realized, for he wrote to a friend, "My emoluments are small. I am allowed a little inconvenient house and fire-wood, and get beside five or six shillings per week contribution for preaching. I have about ten or twelve scholars, which afford me about eight dollars per month. Every necessary of life is extremely dear in this place." Soon after he had promised to go to Cornwallis, he received

a much more advantageous offer to assist Dr. Breynton at Halifax, but he determined to carry out his previous engagement.

On Nov. 4th, 1770, he wrote to the S. P. G. "I beg leave to inform the Venerable Society that I still continue at Cornwallis, and have officiated without being absent one Sunday since my arrival. I have had a decent and respectable, though not a large congregation."

In December of the same year a Mr. Aaron Bancroft became the Independent minister at Cornwallis. Mr. Bailey seems to have at first regarded him with considerable suspicion, as he considered that the dissenters in the place had strong sympathies with the American revolutionists. In 1781 a daughter was born to Mr. and Mrs. Bailey who received the name of Rebecca Lavinia.

About this time, at the request of his friend, the Rev. Samuel Peters, D. D., he sent home several sermons for publication. Writing to Dr. Peters he says of them; "I am sensible that they have nothing to recommend them except their novelty. If they should be thought worthy of publication, they will make a volume of the same size with Stern's. You may affix what title you think proper. They were all, except the first two, delivered since the commencement of the rebellion. I had little choice in this collection, for I brought away only about a dozen in my precipitate flight." They were chiefly directed against the principles of the revolutionists. It does not appear whether they were published or not.

In 1782 Mr. Bailey was appointed to Annapolis. Before his departure he was invited to officiate in the meeting house. Writing of this he says: "In consequence of this invitation I read prayers and delivered two sermons to a more numerous assembly than I have ever seen in this province. Most of the inhabitants of every denomination attended, gave serious attention, behaved with decency, favoured me with a very handsome collection, and seemed to relish my farewell discourse. But modesty

must prevent my enlarging, here, even to a friend."

Soon after Mr. Bailey's departure, Mr. Ellis wrote to the society that he found it impossible to visit Cornwallis more than once in five or six weeks, and he recommended the division of his extensive parish. This was accordingly done, and Cornwallis and Horton, together with Wilmot, were made into a new mission. The chief people of Cornwallis having signified to the society that the Rev. James Wiswall, late of Falmouth, New England, would be acceptable to them, he was accordingly given charge of the new mission.

Although Mr. Wiswall's name appears in the reports as James, it would seem that it was in reality John, as he is called this on his tombstone at Wilmot, the inscription of which we give in full :

Sacred
to the memory of
the Reverend John Wiswall, A. M.,
who was born in Boston, U. S., 3rd
April, 1731, ordained by the
Bishop of London, 1764.
He left his native land in 1775, in
consequence of the Revolutionary struggle,
and was appointed rector of the parish
of Wilmot in 1789, where he
continued until his
death, 2nd December, 1812.
He was the first clergyman of any
denomination who settled in this place.

He was the son of John Wiswall, who kept the Grammar school at Boston. He graduated at Harvard in 1749 at the early age of 18, and taught school at several places. He was at that time a Congregationalist and having studied divinity for some time he was placed in charge of Casco in Falmouth in 1756. In 1761 he married Mary Minot, daughter of John Minot, afterwards Judge of the court of Common Pleas. In 1764 he joined the Church, and having been invited to take charge of the new parish of St. Paul, Falmouth, then being formed, he went to England for ordination. He was ordained by the Bishop of London deacon on Dec. 22nd, 1764, and priest in February, 1765. In 1775 when Falmouth was burned by Mowatt,

St. Paul's Church was burned, and Wiswall carried a prisoner before the Whig Committee. Writing of this he says; "I was strictly examined and questioned by their leaders and it gave me pleasure that I could assure them that I never in my sermons so much as glanced at their political disputes, though I declared that neither the severest punishment, nor the fear of death, should tempt me to violate my oath of allegiance to King George, and of canonical obedience to my Diocesan, and I would not conform to their provincial congress, nor deviate from the rules of the Church of England, nor the instructions I have received from the venerable society for the P. G. in foreign parts, whose servant I was, and that I was resolved by God's help, that no temptation should prevail with me to do, or even promise to do, anything unworthy my ministerial character." He finally managed to escape on board a British man-of-war. He was made chaplain of a regiment in Boston, and afterwards a chaplain in the navy. After the war he went for a short time to England, but in 1782 he came to Nova Scotia, having been given the charge of Cornwallis, Horton and Wilmot.

The next year the society received from Mr. Burbidge, of Cornwallis, a letter saying that Mr. Wiswall was much liked and that the people intended to enlarge the parsonage and repair the church. Mr. Wiswall was inducted by Mr. Bailey, for on Oct. 1st., 1783, he wrote to Bailey: "This week we chose our church officers. Sunday, I intend to read in, and they Col. Burbidge will apply to the Governor for a letter of induction. I am desirous that you should be the clergyman to induct me." In 1784, Mr. Bailey again took a trip to Cornwallis, this time to marry Wiswall to "one Mrs. Hutchinson, a worthy woman from New York, who has been visited during the late dissensions, with a singular and affecting train of calamities." Her husband, it appears, had been drowned, one son was kicked to death by a horse, another lost his life by shipwreck, and the third was hanged

by rebels. She had then alive one son and two daughters, and still possessed about £2,000. She is spoken of as clever, sociable and prudent. Doubtless, she proved of great assistance to Mr. Wiswall in his work.

In 1784, Mr. Wiswall wrote the society that there were 700 families scattered over his parish, which was 40 miles long and 12 broad. Only ten families were at that time able to contribute towards his support. Col. Burbidge had given £50 towards the erection of the parsonage, and Mr. Belcher, the other warden, was to furnish it at his own expense. He then preached once a month in the Baptist meeting house at Horton. His communicants numbered only about 12."

The Report for 1785-1786 speaks of Mr. Wiswall having thanked the Society for a grant of prayer-books and tracts, which he had distributed amongst his people. His congregation during the winter had been double that of the preceding year. In addition to the Sunday catechisings, he catechised the children every Thursday, and on the Sunday after Michaelmas 12 children "repeated by heart the whole of the Catechism before the Congregation, in a perfectly distinct and correct manner."

Writing in 1786 he laments the vast number of Methodists, New Lights and Lay Teachers in his mission. At Cornwallis, an Anabaptist, a shoemaker by trade, preached in the meeting-house, and even went through the form of administering the Lord's Supper. From 1783-1786 he had married 30 couples at Cornwallis, baptised 42 white and 2 black infants, buried 5, and had usually 13 communicants.

Writing to the S. P. G. in 1785, he speaks encouragingly of the prospects of the Church at Wilmot and expresses a hope that a Church will be built there the following summer. A large number of loyalists refugees had settled in this part of the Mission and in 1786 they made "it their earnest request "to the Society," to be indulged by them with a Catechist and Schoolmaster, who may

instruct their children, and read prayers and a sermon to them on those Sundays on which Mr. Wiswall remains at Cornwallis. "These people had settled in wild lands, partly on the mountain and partly on the plain. Mr. Wiswall is said to have preached the first sermon ever delivered on Hanley Mountain. On one Sunday there he had not less than 100 hearers, and he baptised 10 children on that day. From the Report for 1787-1788 we learn that he had at that time four places in the district of Wilmot at which he officiated," one Sunday on the Plains, another at the Mountain, five miles distant, a third at the eastern part of the township, and at centre, ten miles apart. "But he went through his work with alacity, because he found his work acceptable."

From the next report we learn that the people of Wilmot had bought an acre of cleared land for the use of the Catechist, and had built upon it a log-house, 22 feet by 20 for a School and Chapel of Ease. Mr. William Cropley, a Loyalist, had undertaken the work and opened his school on November 1st, 1787. In addition to reading the service of the church, he read to the people such religious tracts as Mr. Wiswall placed in his hands. £200 had been granted by Governor Parr for building a church, and Wiswall was also erecting a house there for himself. The next year the mission was divided, Mr. Wiswall choosing Wilmot and the western part of Aylesford, and Mr. Twining being appointed to Cornwallis.

In 1790 Wiswall wrote that his parish was then 25 miles in length, and the church at Wilmot was thirteen miles from that of Aylesford. The preceding winter he had divided his time between these two places and preached in private houses till the churches should be finished.

Writing in 1791 Wiswall complained of the uncivilized condition of his people, "who, in general, are very poor, living mostly in huts, having none of the conveniences and few of the necessities of

life." He however began to perceive some alteration for the better.

In 1792 the church at Wilmot was finished all but the plastering, pewing and underpinning. Colonel William Bayard presented the bell to this church. It bears the following inscription; "This bell the gift of William Bayard, Esq., 1792 to the Trinity Church at Wilmot, Nova Scotia, as by law established."

"Thomas Meers, of London, fecit."

One of Col. Bayard's sons, who resided in the East Indies, gave a service of plate, and another, who lived at New York, a handsome altar-piece. Mr. Wiswall regretted that the remaining work of the church could not be done at once, owing to the people having suffered greatly from a severe drought, and then by tremendous floods.

In 1795, the church at Wilmot had the misfortune to lose one of its most enthusiastic and energetic members in the person of Brigadier-General Ruggles. General Ruggles was born in 1711. He was the son of the Rev. Timothy Ruggles, of Rochester, Mass. He graduated at Harvard in 1732 and proceeded to study law. He distinguished himself both in his chosen profession and in politics. In 1757 he was made a justice in the Court of Common Pleas, and in 1762 Chief Justice in the same court. In 1756 he accepted a colonel's commission in the forces raised for services on the frontiers of Canada. He was second in command at the battle of Lake George, and was also one of the commanders under Abercrombie in the attack upon Ticonderoga. Having declared himself on the side of the King at the commencement of the Revolution, he was compelled to seek refuge with the British troops in Boston, and came to Nova Scotia in 1783. Having received a grant of land at Wilmot, he commenced to clear his land in 1784, and three of his sons also settled in the county. He was buried to the eastward of the chancel of the church in Central Wilmot (the Pine Grove Church), and the Rev. John Wiswall offici-

ated at his funeral. No monument marks the last resting-place of this loyal churchman and king's man. One of his descendants was the late Rev. J. O. Ruggles, Diocesan Secretary of Nova Scotia. At this time Mr. Cropley, the schoolmaster, divided his time between the Mountain and the Plains. At Hanley Mountain he had from 40 to 50 scholars, all born there since the settlement of the place in 1784.

From the Report for 1796-1797 we find that at this time Mr. Wiswall's congregation was increasing at Wilmot. At Hanley he had so large a congregation that the School House would not hold them, and during the summer he had officiated in a new barn. Mr. Cropley still continued to divide his attention between Wilmot and Hanley, acting as layreader at the latter place on Sundays. Wiswall himself visited Hanley two or three Sundays in the summer and baptised their children.

Meanwhile the church had been prospering at Aylesford. From the report for 1789 we learn that "the Bishop has taken measures to procure a glebe in Aylesford, allotted by Government. In the meantime he had given 2,000 acres of excellent land, and John Morden, Esq., who has an adjoining tract, intends to give 2,000 more."

The church at Aylesford was consecrated by Bishop Inglis on Oct. 10th, 1790, and is still in use. It was 57 feet long, by 28 wide, and is described as being "the neatest and best furnished in the Province." A pew was set apart for the Governor, and one for the Bishop surmounted respectively by the Royal Arms and those of the See. A set of rich silk damask hangings for the Holy Table, Desk and Pulpit had been given by Commissioner Duncan. Governor Wentworth gave a Bible and three Prayer Books, elegantly bound. It is interesting to note that these books were used at the services held in commemoration of the centennial of St. Mary's church, Aylesford, in 1891. The church seems to have been erected mainly by the exertions of Col. James Morden, who was at the time ordnance storekeeper at Halifax, and owned exten.

sive tracts of land in the neighborhood of Aylesford. A document, which was placed in the upper ball attached to the vane on the tower, reads as follows: "This church of St. Mary's was built in the year 1790, under the patronage of His Excellency John Parr, Esq., Lieutenant-Governor of this Province, the Right Rev. Chas. Inglis, First Bishop of Nova Scotia, and James Morden, Esq., Ordnance Store-Keeper; the first minister, Rev. John Wiswall; the builder, William Matthews."

The cost of the building was £475 1s 5d. The principal contributors were Governor Parr and Col. Morden. Col. Morden also gave the site, consisting of between five and six acres.

The people also undertook to build a school-house and the Society granted a salary for a master. A Mr. Reynolds was soon after appointed with a salary of £15 from the Society.

In the year 1791 the mission of Aylesford was duly erected into a parish by Act of Parliament. During the winter of this year Mr. Wiswall was prevented by the snow for four Sundays, from getting to Aylesford Church from Wilmot, where he resided.

In the year 1801 Mr. Wiswall was succeeded by the Rev. John Inglis, son of Bishop Charles Inglis, Mr. Wiswall died in 1812.

It was about the year 1789 that Bishop Inglis took up his residence at Clairmont, near Aylesford. Hither he was in the habit of retiring for rest and refreshment from the labors of his enormous diocese. It was here that his youngest daughter, Anne, was married on July 20th, 1797, by the Rev. Archbald Paine Inglis, Rector of Granville, to the Rev. George Pidgeon, Rector of Fredericton, N. B. Upon the death of Bishop John Inglis the Clairmont property passed to King's College, Windsor.

Soon after Mr. Twining's appointment to Cornwallis in 1789, Col. Burbidg wrote to the Society expressing the people's satisfaction at his appointment.

The congregation was increasing and a gallery,

large enough to seat 50 persons had been erected in the Church. Mr. Burbidge was about to finish the parsonage at his own expense. The report goes on to say that 'great harmony now prevails in the place, and it is hoped from Mr. Twining's care and regular discharge of his duty, the spirit of fanaticism will soon abate.'

On Easter Sunday, 1790, there were 20 communicants at Cornwallis. The next year the Bishop confirmed 24 persons at this place.

In 1792 Mr. Twining wrote that he had visited the most distant settlements upon the Bay of Fundy nearly 20 miles from his place of residence, and that he preached at some one of them every other Sunday during the summer, when travelling was practicable. During the year he had had 33 baptisms, and his communicants numbered 29. By 1794 his communicants had increased to 32.

The Report for 1796 mentions the departure of Mr. Fox, the schoolmaster at Cornwallis, to Cape Breton, and states that Mr. Twining would take care to find a successor to him as soon as possible. The report for 1798 mentions that a Mr. McLaughlin was selected to fill the post.

The Rev. William Twining was born in Pembroke-shire, Wales, in 1750, and before coming to Nova Scotia had been a missionary of the S. P. G. at Exuma in the Bahama Islands. Mr. Twining was evidently less out of sympathy with the Methodists and New Light teachers than many of the clergy. In 1804 the Rev. William Black, the founder of Methodism in Nova Scotia wrote that at Horton "the Rev. Mr. Twining of Cornwallis has preached regularly once in three weeks in the Methodist chapel, and has frequently administered the Lord's Supper to the Methodist people." He also referred to his frequent presence at the class meeting, which he had sometimes conducted. Mr. Twining's wife was Sarah, daughter of the Rev. Joshua Wingate Weeks, and the eldest of their seven children, Rev. John Thomas Twining, afterwards curate at St. Paul's, Halifax.

CHAPTER XVIII.

Early Work in Guysboro County.



BEFORE the founding of Halifax, we find that two places in Nova Scotia received assistance from the S. P. G. These were Annapolis and Canso. As early as 1725 there were 49 English families at the latter place, and it was even proposed that the seat of government should be removed thither from Annapolis. Mr. Watts, who was then stationed at Annapolis, reported to the Society in 1729 that the people at Canso, "were generally bent to address the society for a Minister," and at the same time he offered his own services for the purpose, "there being no other minister of the Church of England in that whole province or government beside himself." The society however decided to wait till the people themselves were heard from.

In 1735 the Rev. James Peden arrived as "Deputy Chaplain to the forces." Soon after his arrival Peden opened a school and taught 50 poor children of the place. In 1736 Mr. Edward How, a merchant of the place petitioned the society to grant an allowance for this school, great numbers of poor people being very desirous of having their children taught and instructed in the principles of the Christian religion. "The society accordingly granted Mr. Peden £10 a year. This grant was discontinued in 1743, Mr. Peden having given a very insufficient account of the state of the school."

Canso was captured by Du Vivier in May, 1744, and the 70 or 80 soldiers and the few inhabitants were then taken as prisoners to Louisburg, and afterwards sent to Boston. Probably Mr. Peden left the place at or about this time.

No further reference to Church work in the

county is to be found till 1785, when Governor Parr, writing to the S. P. G. mentioned Chedabucto as one amongst other places at which a missionary was needed. He reported that Chedabucto contained nearly 1000 inhabitants and that from the fertility of its soil and its nearness to the fisheries, it bade fair to become a very flourishing place. The society decided that Chedabucto should form the centre of an itinerant mission in the eastern part of the province.

The Rev. Peter De la Roche who was then stationed at Lunenburg, came to Guysboro on private business in 1786, remaining from July 23rd to August 14th. Whilst there he held services and performed several baptisms and marriages. Soon after this the society's report speaks of an application having been made to them, by "the new settlers at Manchester, in the county of Sydney, at the head of Chedabucto Bay, where they have been for two years without any clergyman, begging that they will take their distressed case under consideration and send them a missionary." At the same time they asked that Mr. De la Roche might be the clergyman selected as he "had officiated among them much to their satisfaction for a month last summer, and baptised 144 of their children." They offered to defray his expenses in moving, to provide him a house and find him in fuel. The society decided to grant their application and directed De la Roche to remove thither. According the following year he and his family removed to Guysboro, or Manchester as it was then for a time called. The mandate for his induction addressed to T. Nathan Hubbill and James Wyatt Esq., was issued by Governor Parr, June 14th, 1787. In a letter dated Guysboro, October 11th, 1788, the original name of the settlement having been restored, he reported that the number of heads of families in the township of Guysboro were supposed to be 225, in that of Manchester 99. Upon a moderate computation there were therefore about 1200 souls, most of them of Scotch or Irish descent.

The first church at Guysboro was finished in 1790. It possessed a small bell, and stood nearly on the site of the present church.

In 1791 Mr. De la Roche was called upon to bear the loss of his wife. Her death took place on a Sunday morning, May 8th. Mrs. Hart in her Aiken's prize essay on Guysboro County relates that "Mr. De la Roche told some of his parishioners that morning before the service that she was very ill, and as Thomas Cutler, Esq., and family were returning from church in a boat, they were hailed just off the rectory by him calling through a trumpet, "Mr. Cutler, all is over." The boat was at once rowed in to the shore, and Mrs. Cutler went to the house to offer assistance. She was buried under the chancel of the church."

Writing in 1792, Mr. De la Roche spoke of the extreme healthiness of the climate, mentioning in proof of this that during the last five years he had only 39 burials, 16 of which were of children under twelve, eight the result of violent death, and one of the small pox. During the same period he had had 299 baptisms, "besides adults and extra parish children."

In his next letter he informs the society that as many of his people lived at great distance from the church, he had encouraged the people of three of the districts to meet together every Sunday at one of their houses, and to have prayers and a sermon read. He had lent them the Homilies, Tillotson's sermons, etc., for this purpose. He himself visited these places one Sunday a year. Owing to their distance from Guysboro and the fact that he had to go there by sea, he could not do so oftener. At one of these places the people had opened a chapel of ease, "called Union Chapel, from the circumstance of their having, though bred of different denominations, agreed together to join in one congregation, and to use no other but the Liturgy."

De la Roche died on January 20th, 1795, aged 63. He was buried by the side of his wife. The stones erected to their memory are still quite legible.

Roachville (unfortunately not spelt Rocheville) was called after him.

The mission was without a pastor for the greater part of the year (1795). The Rev. Joshua Wingate Weeks, who had been stationed at Preston, was appointed to succeed Mr. De la Roche, and he arrived at Guysborough in the autumn. His first entry in the register is October 4. Mr. Weeks was advanced in years when he came to the mission, and does not appear to have enjoyed good health.

The Report for 1800-1801 says that he had "acquainted the Society that the pews of the church are now completed, and he is happy to add, tolerably well filled on Sundays by a congregation, who behave with the greatest propriety, and visibly increase in every Christian Grace."

They had lately received a visit from the Governor, who had promised to give 40 acres of land as an addition to the parsonage. During the year he had baptised 18 white and 3 black children. His son, Mr. Charles Weeks had taken charge of the mission at Weymouth. During Mr. Weeks' incumbency the rectory was at Smith's Point, now known as the "Minister's Point." His last entry in the register is dated March 2nd, 1801. The last baptisms recorded are described as being "during his illness." No mention is made of his death in the register. It took place in 1804. He still has descendants in this province.

In the register, attached to the entry of the baptism of Catherine Stewart, daughter of William and Hannah Campbell in 1792, the following interesting note is appended, "this child had the hand-selling (i. e. first use) of the font in Christ Church."

A disbanded Hessian regiment was settled between Salmon River and Crow Harbour. Just beyond Halfway Cove a chapel was erected for their use about the end of the 18th century.

CHAPTER XIX.

Early days of the Church in Cumberland County.



HE first recorded visit of an Anglican clergyman to Cumberland county seems to be that of the Rev. Thomas Wood in June, 1752. During the winter Mr. Wood had been assisting Mr. Breynton at St. Paul's, Halifax, but in the latter part of June he went to Chignecto, where he performed Divine service on the parade for the soldiers and inhabitants. He had a congregation of over four hundred and baptized twenty-seven children. From Chignecto he went to Annapolis, of which place he had charge until his death.

The next clergyman to be in the county was the Rev. John Eagleson. His name first appears in the S. P. G.'s list of missionaries for 1767-1768. This gentleman had been brought up in the Presbyterian Kirk of Scotland and for some time had been working as a minister of that body at Cumberland.

The S. P. G. Report for 1767 mentions that he had been recommended to the Society as being desirous of taking Holy Orders, and as being well qualified for that vocation by Lieutenant-Governor Francklin, by Chief-Justice Belcher, by Provincial Secretary Bulkeley and by Mr. Breynton, of St. Paul's, Halifax. The Lieutenant-Governor urged that when ordained, he should be sent to the district of Cumberland, "where there is no clergyman or teacher of any sort." Mr. Breynton wrote that he was about to quit his former religious profession, not "through disgust, quarrel or any other sinister motive, but from real conviction and regard for the ordination, doctrine and discipline of the Church of England." He was accordingly on the Society's recommendation ordained by the Bishop of London,

and appointed to the charge of the district of Cumberland.

He arrived at Halifax on June 27th, 1763, and intended setting out at once for his mission. However, at the request of this Lieutenant-Governor he went to the Island of St. John (now Prince Edward Island) where he remained for some time.

He did not arrive at Fort Cumberland till 1770. He found that the people had been so little accustomed to the use of the Prayer Book that they were unable to find the collect or to join in the responses. His congregation was good, and "several Dissenters attended with great gravity and decorum." From the report of 1771, we learn that "Mr. Eagleson has made, a considerable progress in his mission and the numbers of his hearers was greatly increased."

In 1773 Mr. Eagleson wrote that since the departure of Mr. Gannet, the dissenting minister, his congregation had increased, and nearly as many Dissenters as Church people attended the services. At the same time he recommended the appointment of a schoolmaster. The next year at Mr. Eagleson's recommendation, a Mr. Porter was appointed to this post. During the autumn of 1773 Mr. Eagleson spent several weeks in the island of St. John, where he officiated at Charlottetown, and also visited "St. Peter's, Stanhope and Tracadys and Malpeck." His congregation at Cumberland was increasing owing to the arrival of English farmers to the district. In addition to the service at Cumberland, he also preached to a decent congregation at Sackville or Trantamore, as often as the roads will permit."

In the summer of 1774 he visited the Townships of Hillsborough and Moncton on the Peticodiac. In Cumberland and the adjacent townships of Fort Lawrence, Amherst and Sackville he had baptised 17 children and now had 16 communicants. But the good work so well begun was soon to be stopped, at least for a time, in consequence of the political troubles and lawless spirit of the times. In November 1776 Mr. Eagleson was taken prisoner by a

party of rebels and carried to Massachusetts Bay. His house and property were plundered and he himself suffered the greatest insults because of his loyalty to his earthly king.

After sixteen months imprisonment, after having in vain requested to be exchanged, he made his escape at the risk of his life and returned as the report pathetically says "to his place of abode, to view with an aching heart that naked spot, where he had before possessions to the value of £500, then destitute of a single bed for its owner." He felt most of all the loss of his library. He had visited Amherst and Fort Lawrence and had baptised in those places 25 children, but he was afraid to go to the more distant settlements where were many children unbaptized.

Thoroughly broken down and disheartened he requested a year's leave of absence to visit his native land. The society granted this, providing that one of the exiled clergy from the revolted state took his place during his absence.

Writing in June, of 1779, he informs the society that he had as yet been unable to take advantage of the leave granted him. At the same time he informs them that the excursions of the rebels into Cumberland County had become more frequent and more alarming than ever to the loyal inhabitants. However, in spite of his precarious situation he had regularly attended to his duties.

In addition to his missionary labours, he held the post of chaplain to the garrison. From traditions still remaining he appears to have been of a genial disposition and a great favorite with his brother officers. He appears to have had a great hatred of dissent. Methodism was specially strong in Cumberland County, and we read that in 1780 when the famous William Black, often called the Apostle of Methodism in Nova Scotia, then but 20 years of age, was invited to preach at Tantramar, "the meeting was broken up by a party of soldiers who had been sent for that purpose by the Commander of the garrison in consequence of com-

plaints lodged by the Church minister." (Campbell's History of Nova Scotia.) Black and twenty others were made prisoners, but were soon set at liberty. This attempt at persecution naturally made the young preacher more popular than ever.

In 1781, Eagleson received intelligence of a plan formed by the Cumberland rebels to again besiege and carry him off to New England. Having experienced their tender mercies already, he thought it best to leave the neighborhood. Accordingly, with over two feet of snow still upon the ground, he set off with a pilot to make his way through the woods to Halifax, and endured the journey in the greatest fatigue.

His name appears in the society's list of missionaries up till that for 1789-1790, but the report contains no reference to his doings.

In 1787, Mr. Thomas Shreve, having been recommended by Governor Parr and others in Nova Scotia, was ordained deacon and priest by the Bishop of London, and appointed to take charge of a new mission being formed at Parrsboro.

After a tedious passage of eight weeks, he arrived at Halifax and went to his mission in September, 1788. He found his flock a very scattered one, but conjectured that there were probably 100 families. He took services away from home every other Sunday, going to Ratchford Harbour and Halfway River. Governor Parr had allotted £200 for a church, which was being erected near Part-ridge Island, the supposed centre of the parish. It was 40 feet long, 27 feet wide and had a steeple of 50 feet in height. In 1789, this church was reported to be nearly finished. At this time he preached every fourth Sunday during the summer season at Spencer's Island, the people there being more numerous than at Ratchford Harbour. He had only 13 communicants throughout the mission. He received from the society a salary of £50. He remained at Parrsborough until 1804, when he went to Lunenburg.

In 1795 the name of Mr. E. C. Willoughby appears

for the first time as "Missionary in the County of Cumberland." The climate, however, did not suit his health on account of some pulmonary complaints to which he was subject, and he received in 1794 the society's consent to his leaving the mission. The Society contemplated replacing him in Cumberland by Mr. Lloyd, who had been sent out as an itinerant, and had been at Chester. However Mr. Lloyd's tragic death upset this arrangement. Soon after Mr. Willoughby was appointed to Windsor and Falmouth.

From the report for 1794-1795 we learn that Mr. Shreve had been busily engaged in visiting the various settlements along the coast adjoining his parish, going to Diligent River and Advocate Harbour. At the latter place he preached in the house of Mr. Pettis, one of the principal settlers and baptised him, his wife, and seven children. He was the only Church of England minister on that coast, extending from Cobequid to Apple River, a distance of 100 miles.

CHAPTER XX.

Early Church Work at Chester.



FIRST mention of Chester in the S.P.G. reports occurs in that for 1790-1791, which mentions the fact that Mr. Money had visited the place and had baptized 19 children.

In September of 1794, the Rev. Thomas Lloyd who came to Nova Scotia with a view to his being an itinerant missionary, went to Chester. Writing in November of that year, he informs the society that he found the greater part of the people to be Methodists and New Lights, but had reason to hope that he should recover most of them from "their errors and extravagances." He had then visited most parts of the district which were accessible by land and hoped soon to go to those on the other side of the Bay. His congregation numbered 100 and were in general poor. There were 200 children under fourteen, few of whom had received any instruction. The people in spite of their poverty intended building a church and parsonage.

Soon after this the following petition was drawn up and handed about in Halifax and Lunenburg. with a view to raising funds for a church ;—

"The petition of the inhabitants of the township of Chester humbly showed that your petitioners, in consequence of their memorial have had a worthy missionary sent them by the society for the propagation of the Gospel in foreign parts. That, sensible of the great blessing of having an Episcopal Church established among them, they have opened a subscription and exerted themselves as much as possible, considering their circumstances, in contributing towards raising the sum of money necessary for building a decent church. That,

notwithstanding their exertion, the amount of their subscription falls very short of what, upon the most moderate calculation, will be required. That, therefore, they humbly pray for the assistance of all charitable and well-disposed christians to whom their petition shall be presented by Messrs Thomson and Schwartz at Halifax, and Messrs Thickpenny and Hawbolt at Lunenburg, whom they have empowered to collect and receive the contributions of all those who wish to assist their laudable undertaking."

The above petition was signed by J. Prescott and H. G. Etter, and Messrs J. Steeves and Thomson solicited subscriptions in Halifax, where upwards of £100 was raised. The Duke of Kent's name heads the list for five guineas. Amongst the other subscribers were Sir John Wentworth, (Lieutenant-Governor) Charles Inglis, Bishop of Nova Scotia, General Ogilvie, Admiral Murray, Admiral Vanderput, Major DesBrisay, Royal Artillery, Hon. Captain Cochran and other officers of the Halifax Garrison and Hon. John Haliburton. In Lunenburg about £10 was raised, of which £4 6s. 1d. was given by the minister and congregation of the Lutheran church. At this time Mr. Lloyd held service in the upper room of a small house. During the early part of the winter of 1795 he had succeeded in getting the timber prepared for the church and had decided on a site.

But their energetic young missionary was soon to be taken from them. The following extract from the Parish Vestry book shows graphically the manner of his untimely death; "This worthy and respectable missionary perished in an attempt to go through the woods from Chester to Windsor. Having engaged a young man as guide for the journey, he set out on Tuesday the 24th of February, 1795, and proceeded about nine miles, when a dreadful storm of snow, rain and hail came on, which continued all day and most of the night. The next morning about eight o'clock he told his guide to go to Chester as fast as possible and bring

him assistance. About three o'clock in the afternoon the guide reached a house two miles from that place, nearly exhausted and quite confused, imagining that he was still proceeding to Windsor. A message from him to the town caused a party to go off immediately to Mr. Lloyd's relief, who, after extreme fatigue, exploring their way all night by the help of a candle, found his body frozen as hard as a rock on Thursday morning about fourteen miles from the town. It is supposed he had perished about noon of the preceding day, as he had travelled but a short distance from the place where the guide had left him. His remains were brought back and decently interred amidst the groans and lamentations of all the people of the township. They were all inconsolable for him and were persuaded that they had lost their best guide and director to a future happy life." A letter dated Chester, March 2nd, 1794, says, "He went-off with two others, who were determined to accompany him as far as a horse which he rode was able to travel. When they had proceeded about nine miles, they were obliged to part; but not before the returning persons used every effort in their power to persuade him to come back."

It is rather a curious fact that his sermon on the Sunday preceding his death was on St. James IV, 8, 9 and 10, in which the verse occurs, "Be afflicted, and mourn and weep; let your laughter be turned to heavinees and your joy to mourning." It was also remarked soon afterwards that he had preached his own funeral sermon. He was buried on the spot where the Church was soon afterwards erected by Mr. Blades a Methodist minister, as the weather would not permit the Rev. Mr. Money to come from Lunenburg for the service.

The Church was only 40 feet by 30 with a small chancel. The first record in the Vestry Book is the following,

"DEO JUVENTE".

The Protestant Episcopal Church at Chester in the County of Lunenburg and Province of Nova

Scotia was built in the year of our Lord 1795 by the liberal subscriptions of the friends of religion and of the Church of England as by law established. Our Church is upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

Another entry tells us that "This book, the Bell and the King's Arms in the Church were the gift of G. Miller, Esq." The bell referred to was cast in France in 1700 and used in a monastery. It bore a Latin inscription and the outer rim was encircled with a wreath of flowers finely wrought. When a large bell was obtained for the Church, the old bell was used for a fog alarm on a fishing schooner on the banks of Newfoundland. (Des-Brisay's History of Lunenburg).

The first wardens were Jonathan Prescott and Robert Bethell, the first vestrymen, Franklin G. Etter, John Stevens and Thomas Thomson.

For nearly three years after Lloyd's death there was no missionary stationed at Chester. During that time Mr. George Weidle read prayers and in the morning a sermon in English from among those of Bishop Wilson, or Secker or Sherlock, and in the afternoon one from Eisleus in German.

In 1796 Mr. Robert Norris was sent out by the S. P. G. and arrived at Halifax after a voyage of seventy days. With the Bishop's approbation, he went to Chester. The people received him joyfully and did all in their power to make him comfortable and to induce him to remain among them. They had purchased a parsonage-house and now started to put it in repairs. The Church was at present only finished on the outside. Mr. Norris we read "generally chooses Gospel points for his subjects and endeavours to give them right apprehensions of the Doctrine of Salvation, points out to them the advantage of peace and union and christian charity and takes every occasion to remove the prejudices and correct the errors which some have fallen into, through the influence of the New Lights."

From the report for 1798-1799 we learn that by

that time Mr. Norris was comfortably settled in the parsonage-house. The people were said to be too poor to be expected to give much towards the support of a clergyman. By this time many of the New Lights attended his services and he "trusts that their prejudices will in time wear away as they have not been visited lately by any of their fanatic teachers."

On March 15th, 1799, a memorial was sent to the Lieutenant-Governor, praying that Chester might be formed into a separate parish. This was done on Feb. 9th, 1800, and the new parish received the name of St. Stephen's. In 1801 Norris was removed to New Brunswick.



St. John's Church, Cornwallis, N. S., from a drawing by Rev. J. W. Rhodes.

CHAPTER XXI.

The founding of the Church in other parts of Nova Scotia.



FIRST mention of Preston in the S. P. G.'s report occurs in that of 1789-1790, which states that subscriptions had been opened for churches at Newport, *Preston*, Cumberland and other places. This church was finished and consecrated by Bishop Inglis sometime during the summer of 1791. From the report for 1792-1793, we learn that "the people of Preston also have petitioned for a mission, having Dartmouth, Cole Harbor and Lawrence Town annexed to it, and a road opened to Pictou eastward, upwards of 60 miles." On the 3rd of November 1792, Bishop Inglis wrote to Governor Wentworth, requesting him to erect Preston, Dartmouth and Lawrencetown into one parish by the name of St. John's parish. The request was laid before the council and granted.

In 1782 the Rev. Joshua Wingate Weeks was placed in charge of the newly formed mission, with a salary from the S. P. G. of £70. Writing in 1794, Mr. Weeks gives the following account of his new mission:—"That since he came to it in September, 1792, he has baptized 21 children, married 5 and buried 5 corpses. The mission consists of 4 towns. Dartmouth is the principle which consists of fifty families; Preston has 15, Cole Harbor 12, and Lawrence 23. They all occasionally attend Divine Service, except a few Quakers and Sandemanians, who live very inoffensively and quietly."

In 1795 Mr. Weeks went to Guysborough, to succeed the Rev. Peter De la Roche.

In 1796 three transports arrived at Halifax,

bringing the Maroons from Jamaica. The history of these people is so well known, that it need not been given here. They were settled at Preston, and in the autumn of this year, Mr. Benjamin Gerrish Gray was appointed their chaplain and teacher. Sir John Wentworth wrote on September 20th that Mr. Gray was to be ordained by the bishop of Nova Scotia on the following Sunday, that he had received a good education in England and was amiable, discreet and patient, and that the shell of a large house in the centre of the settlement was to be used as a chapel, and that he hoped to open it by attending divine service there on the second Sunday in October. This house was afterwards known as Maroon Hall. Mr. Gray received a salary from the S. P. G. of £30 and they also sent him some Bibles, Prayer Books and Religious Tracts for the use of the Maroons, and the neighboring English congregation to which he also ministered.

From the S. P. G. report for 1798-1799, we learn that there were in the three districts but 95 families, of which 48 belonged to the Church, 25 to the Roman Catholics, 12 to the Presbyterians, 5 to the Quakers and 4 to the Sandemanians. From November, 1796, to December, 1797, he had baptized 10 white and 29 Maroon infants and 1 adult. He places the number of Maroons at 467, half of whom are christians." It is probable that even the Christianity of these was of a nominal description merely. Cock-fighting, cards, smoking and going to town are said to have been their favorite amusement. Polygamy was very general amongst them, and even those who allowed their children to be baptized still conducted their marriages and funerals in their own fashion with strange ceremonies.

In 1793 upon the removal of Capt. Alexander Howe, a Mr. Theophilus Chamberlain was placed in charge of the Maroons. He also seems to have been their religious instructor.

Mr. Chamberlain was a graduate of Yale, and

had been a Congregationalist minister in Connecticut. Previous to the revolution he had opened a private Latin school in Boston. Being a Loyalist, he emigrated with his family to Nova Scotia in 1783. He was appointed by the crown a deputy land surveyor, and laid out the township of Preston, where he settled some Germans and disbanded soldiers. Speaking of the Maroons, he says, "they worshipped false gods and knew nothing whatever of Christianity on their arrival in Nova Scotia."

From the S. P. G. report for 1799-1800 we learn that the Society had received a letter respecting the Maroons from Governor Wentworth. From this we gather that 60 of them had removed to Boydville, where Mr. Gray officiated to them and some 100 white people every third Sunday. The Governor also sent specimens of the handwriting of the Maroon scholars (19 in number) who had been examined in the church on the preceding Easter Sunday and "had repeated the Catechism, Lord's Prayer, Creed and Commandments with admirable precision, and read the Lessons and made their responses very correctly."

The whole number of Maroons at this time was given by Mr. Gray as 440. It was expected that a church would soon be erected at Boydville, as the Governor had subscribed liberally towards it.

The Maroons proved a source of continual trouble and anxiety to the Government, and at last were all sent to a negro settlement at Sierra Leone.

The first settlers at St. Margaret's Bay were French Protestants from the Duchies of Wurtemberg and Teck, who left France in 1752.

The following papers brought from France by an ancestor of the present Boutilier family were published in "St. Margaret's Parish Church Work" by the late Rev. P. H. Brown, at that time rector of the parish. They were translated by F. C. Sumichrast, Esq., now of Harvard.

"Jean George Boutilier, of Etobon, in the principality of Montbeliard, who, with his family, composed of his wife and four children, had resolved

to settle in New England under the rule of His Brittanic Majesty, with the consent of his own sovereign, having requested from the Consistory of the said Etobon this certificate, to be used by him in case of need. The undersigned cannot refuse him this testimonial whereby they declare that the said Boutillier with his family has always professed the Protestant Evangelical Religion, according to the Angsburg Confession of Faith. They have, moreover, always behaved as Christians, having committed no crime worthy of blame. Wherefore, the undersigned take the liberty of requesting all those to whom they may apply to give them aid, promising to reciprocate towards those who may be recommended to us.

Given at Etobon, the 7th April, 1752.

(Signed by) T. N. DIENY, V. D. M.
(and by 16 others.)

"We, the Governor, President and Councillors of the Regency established at Montbeliard for His Serene Highness the Lord Duke of Wurtenburg, reigning, etc., etc., declare to all whom these presents shall come that the within named Jean George Boutillier, Etobon, a village within the principality of Montbeliard, having informed us of his poverty and inability to make in this country a livelihood for himself and his family, composed of his wife and four children, has asked permission to seek his fortune elsewhere, and the grant for this purpose of a passport for security of his voyage. In consequence whereof, we, the Governor and Council require all such as may be required to afford all the help necessary for the carrying out of his voyage under the offer of reciprocity. In witness whereof we have caused these presents to be sealed with the common seal of the Chancellory, and signed by a Secretary of Council this fifteenth of April one thousand seven hundred and fifty two.

By order, JEAN MARIE, Sec'y."

Baptismal certificates of Boutillier and his family are also given.

The first mention of St. Margaret's Bay in the S. P. G. Reports occurs in that for 1790-1791. From it we gather that at the earnest solicitation of the settlers in that place, who were chiefly French, Mr. Money, of Lunenburg, had visited them in September, and "performed divine service twice to 130 persons, 40 being absent on account of the fishing." While there he baptised 20 children. The next day he went to the head of the Bay, and baptised 3 children, one adult, Quaker, and a negro man. In 1792, Mr. Money "baptised 47 children, chiefly French, in St. Margaret's Bay." The Report for 1794-1795 states the French settlers at St. Margaret's Bay were increasing, and that Money had visited them and performed the service in French. The date of the deed of the first burying-ground is 1796. In the churchyard of St. Peter's Chapel there are graves dating back to 1789.

In 1776 Mr. Bennet, who had been appointed an itinerant missionary along the shore, wrote that he was just "returned from visiting a part of the coast lying eastward of Halifax, where the people being made up of ignorant Protestants and Papists, the utility of an itinerant mission is very important." He had also been working amongst the Indians, holding long conferences with them by means of a very valuable youth, a son of Mr. Wally, of Chedabucto, who acted as his interpreter. During the year 1785-1786 the S. P. G. received several letters from Governor Parr, in which amongst other places he named Ship Harbour and Sheet Harbour as places which should be visited by an itinerant missionary.

The following year the Rev. Richard Money, who had been appointed to act as itinerant arrived at Halifax, where because the season was far advanced he remained all the winter.

From the list of missionaries for 1789-1790, we learn that a Mr. William Sutherland was school-master at Campbell Town, Sheet Harbour, at a salary of £10 a year. In 1791 he was replaced by a Mr. Thomas Cooke at an advanced salary of £15.

All the early settlers in Yarmouth were New Englanders and Independents, and the history of the English Church does not begin till towards the close of the 18th century. The only available source of information appears to be the reports of the S. P. G., which contain scattered references to Yarmouth and the neighboring settlements, commencing from the year 1785.

In that year the Rev. George Panton was appointed missionary at Yarmouth and places adjacent at a salary from the society of £50. The society then intended to make Yarmouth the centre of an itinerant mission in the western part of the province. How long Panton remained at Yarmouth is uncertain, for the report for 1787-1788 briefly says that "Mr. Panton" who had been appointed a missionary, declined returning to Nova Scotia."

The report for 1792 spoke of the society's determination to listen as the opportunity occurred, to the petition of Yarmouth, Barrington, Argyle, etc., for a resident clergyman.

In the same year Mr. Rowland of Shelburne, reported that "in addition to his stated duty, he had at their earnest solicitation, visited the people of the Western settlements. That he went by land, a road newly cut through a wilderness of 30 or 40 miles, which made the journey very disagreeable and painful, but all was compensated by the affection, with which he was received. On the Sunday he preached twice at the Tusquets and baptised 14 children; and in the week he preached and baptised at Yarmouth, (an old settlement 60 miles from Shelburne,) the inhabitants of which, amounting to 1500 by the assessors' books, exclusive of Argyle, Barrington and the Tusquets, earnestly entreated him to represent their situation to the society, and their strong wishes that a missionary might be established among them, assuring him that they would cheerfully comply with every requisition in their power towards his support and comfort."

In 1793 Mr. Ormond, who had just come out from England with Mr. Willoughby, was sent to

Yarmouth. He reported that Yarmouth was in a very flourishing condition, and promised to be the second place in the province as there was plenty of fish and good lands. The people were for the most part poor, and many of them rigid Independents, although not averse to having a clergyman of the Established Church. At a meeting held by the inhabitants, it was decided that it would be better to let Mr. Ormond have the use of their Meeting House rather than to erect a temporary building to serve as a place of worship till a church could be built. He also visited the Tusquets and Argyle, at both of which he was well received. Owing to the state of the roads, he had been compelled to walk to Argyle, a distance of 20 miles. Mr. Ormond soon left Yarmouth, and the report for 1794-1795 says that it had been found prudent to drop the mission of Yarmouth.

In 1796 Mr. Viets of Digby visited both the Tusquets and Yarmouth, preaching there three Sundays and several weekdays. He was extremely well received and reported that they had "no minister of any denomination, except Itinerant New Light Exhorters."

The only reference to Queen's county during the 18th century occurs in the S. P. G. report for 1767, in which reference is made to some letters, received from Lieutenant Governor Franklyn, recommending the establishment of a Mission at Liverpool, "a place which will in a few years be very considerable for Trade, and now consists of about 700 souls, many of them of the Church of England, and many others of such Moderate Principles as to attend the Church if any was there established."

Nothing however was done in the matter. James Moore in his history of the county says that in 1793 laymen were appointed to solemnize marriages in the absence of clergy of the Church of England. John Thomas, Esq., was the first so appointed, and he acted for many years.

De la Roche probably paid at rare intervals a

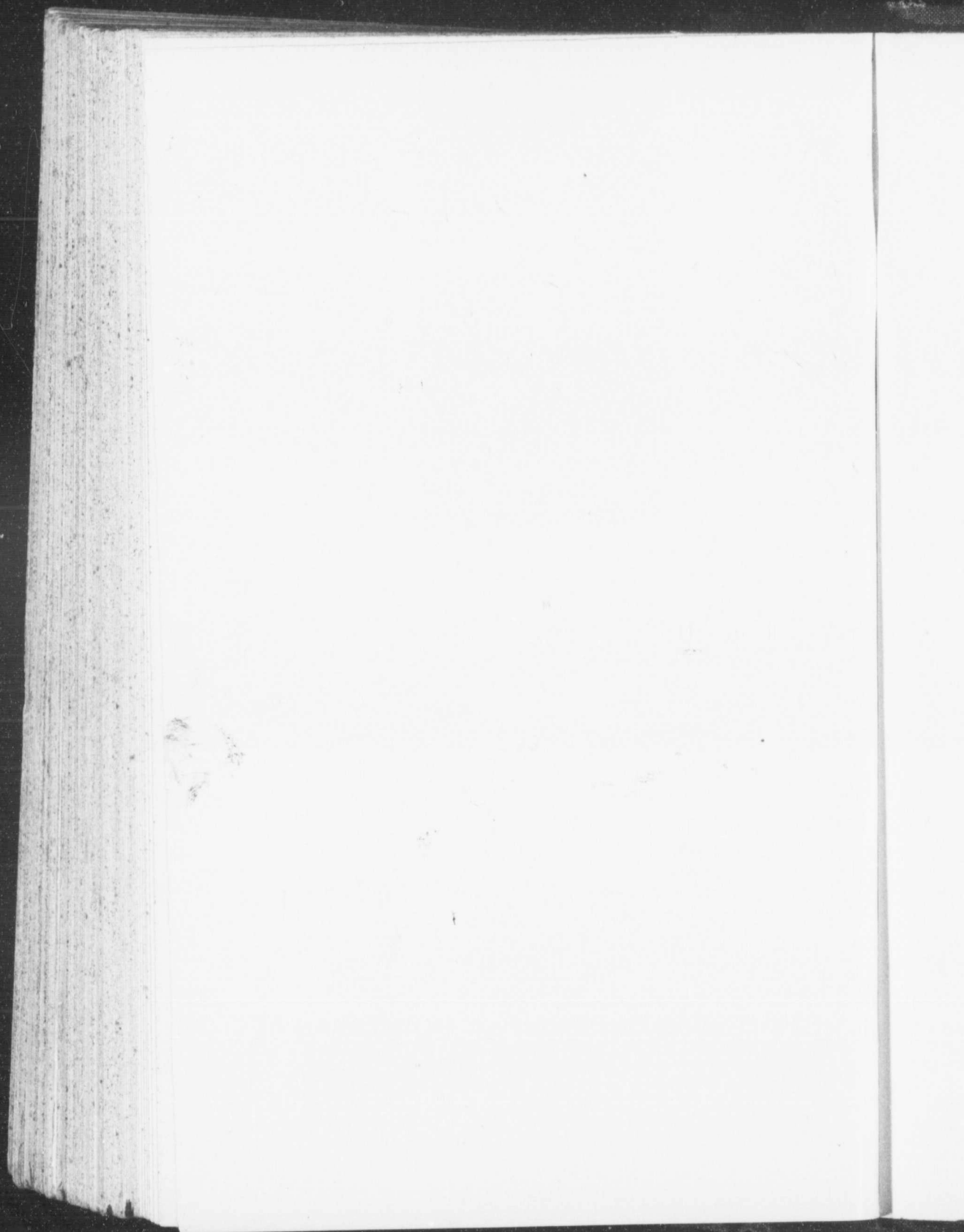


REV. RANNA COSSITT,

First Rector of Sydney, from a portrait made for the Lodge Room
of St. Andrew's Lodge of Freemasons, Sydney, of which
Mr. Cossitt was at one time Grand Master.



St. George's, Sydney, the mother church of Cape Breton Island.



visit to Antigonish county. The only reference to such a trip in the S. P. G. reports occurs in that for 1791-1792. It states that, "the Rev. Mr. Delaroche, Missionary at Guysborough, has visited a distant settlement at Antigonish, which, by cross winds and other untoward circumstances, took him up near a month. There he baptised 28, and on the way on his return home 21 more."

For a time the Society maintained a negro school at Tracadie. The school was started in 1788, when a Mr. Thomas Brownspriggs was appointed school-master at the usual salary from the Society of £10 a year. The Report for the next year says, "The Negro School at Tracadie goes on well, the Master teaches 23 black children." In 1792 however, Mr. Brownspriggs abandoned the school.

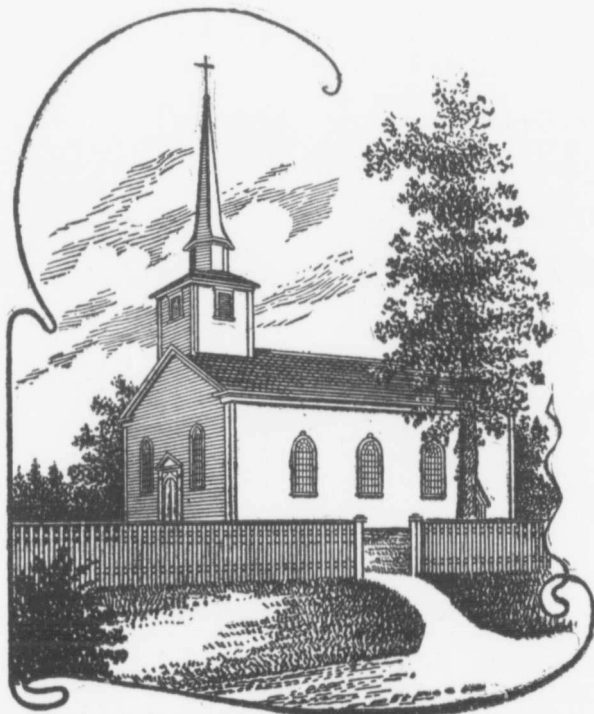
Practically all the early settlers in Pictou county were of Scotch descent, and of the Presbyterian religion. What few members of the Anglican Church there were probably either attended the Presbyterian services, or kept up their loyalty to their Church by reading the services in their own homes. The Rev. Mr. Bennet, who had charge of the coast mission for a time, succeeded in 1780 in getting as far as Pictou. In returning from this journey he lost his way in the woods, and his suffering so affected his health of mind and body that he was compelled to retire from active work.

As in the case of Pictou county, the early settlers in Colchester were Presbyterians. The glebe lands were claimed by that body as represented the Established Kirk of Scotland, and now the Presbyterian churches of Truro and Onslow derive no inconsiderable portion of their income from that source.

In 1776, whilst on a missionary cruise along the coast, Mr. Bennet visited Tatamagouche and administered the Holy Communion to 28 communicants. These must have been members either of Lutheran or French Calvinist bodies, many of whom had been settled around the place by Governor Des Barres. In the absence of ministrations from the

Church of England, they probably became Presbyterians. Besides the hardships which Bennet had to undergo in these voyages along the coast, he was in constant danger of being taken by the privateers, and later on he had the misfortune to lose his schooner, which was wrecked, but without loss of life.

The Society appointed in 1796 a Mr. Green their schoolmaster at Onslow at the usual salary. There he labored for a number of years, with what success does not appear.



Parish Church, Granville Centre, N. S.
Erected in 1791

CHAPTER XXII.

The Founding of St. George's, Sydney.



DURING the expedition of 1578 of Sir Humphrey Gilbert, half-brother to Sir Walter Raleigh, it is related that on one occasion Master Wollfall, who had been appointed chaplain to the expedition by the Council of Queen Elizabeth, celebrated the Holy Communion on the sea shore "which celebration of the Divine Mystery was the first sign, seal and confirmation of Christ's name, death and passion ever known in these quarters." The claim, has been made (though apparently on very slight grounds) that this took place on the shores of Cape Breton Island. If so, it was the first service according to the use of the Church of England ever held in Canada.

During the British occupation of Louisburg some services were most probably held on land by chaplains of the fleet. On Sunday, May 5th, 1745, after the first capture of Louisburg, divine service was held in the Grand Battery, and a sermon preached by the chaplain of the New England troops (probably an Independent in religion) from the text "Enter into His gates with thanksgiving, and into His courts with praise."

The authentic history of the Church of England in Cape Breton begins in the autumn of 1784, and is concerned mainly with the town of Sydney and St. George's Church.

The first clergyman was the Rev. Benjamin Lovell, garrison chaplain, and a member of the Council of Lieut-Governor DesBarres, who arrived to take charge of the island on November, 1784, and proceeded early in 1785 from Louisburg to Spanish River, where the Associated Loyalists had obtained grants of land, and to which DesBarres

gave the name of Sydney in honor of the Hon. Thomas Townsend, Lord Sydney, the British Colonial Secretary. Barracks were at once commenced for six companies of the 33rd regiment under Lieut-Col. Yorke.

Mr. Lovell's first baptisms seem to have been of Mary, daughter of Thomas and Elizabeth Hardy, and George, Sarah and Nancy, children of James Townsend, in 1784, at Louisburg, though the entry was made by Rev. Ranna Cossitt, when recording baptisms administered by himself at Louisburg in 1793. The first baptism in the register of St. George's Church is that of "Frederick Amelia, son of Benjamin and Maria Lovell, born the 12th, baptised the 18th April, 1785." This son of the chaplain was the first native of Sydney.

In June, 1786, the Rev. Ranna Cossitt, a missionary of the S. P. G., took charge of the parish and district of Sydney. The following account of the organization of a parochial corporation is from the interesting old minutes of St. George's:

"At a meeting of several of the inhabitants of the parish of Sydney, Friday, Sept. 29th, 1786, being St. Michael's Day, Rev. Mr. Cossitt was pleased to appoint Thomas Potts Clark of the said parish for the year ensuing. There not being sufficient of the inhabitants to make choice of church wardens and vestry men, the meeting was adjourned till Monday, Oct. 2nd, 1786, at 12 o'clock."

"Parishioners met according to adjournment, October 2nd, 1786, at 12 o'clock. George Moore and Jno. Smith, Esquires, being unanimously appointed church wardens for the ensuing year, took their oaths accordingly. They then proceeded to make choice of proper persons to serve as vestry men for the year," those chosen being Messrs. White, Rundle, Hart, Ashfield, Jenner.

Soon after Mr. Cossitt's arrival the erection of St. George's was commenced, the Imperial Parliament voting £500 towards it, and a subsequent

grant at the instance of Lord Hobart in 1903 of £300. A large space was reserved in the church for the troops, and the imperial grants were doubtless made on the ground that it was both garrison chapel and parish church.

In 1791 the whole island was made the parish of St. George by an ordinance of Governor McCarmick and his council, passed March 30th.

The first meeting of the new parish took place on Easter Monday, April 25th, 1791, when Hon. William Smith and Philip Ingonville, Esq., were elected church wardens, and Wm. Beaton, Esq., Richard Stout, Wm. Thomson, Wm. Plant, Johnston Story, Esq., Thomas Potts, Samuel Smith and Wm. Smith, vestrymen.

The records of the parish of St. George are exceedingly interesting. They show that many of the early settlers had brought slaves with them to Cape Breton. On August 9th, 1795, the marriage of a colored girl who rejoiced in the name of "Shadrick, Meshek and Abednego" is recorded. Another marriage entry records "the above promised to pay a quintal of fish." A burial record alike remarkable for its brevity and its alliteration is "1789, Dec. 28th, buried Buttle, the barrack master."

Mr. Cossitt visited other parts of the Island as well as ministering at Sydney. In 1793 he was at Louisburg and Mainadieu. In 1795 at Mainadieu he baptized three infants and received into the church three others, baptised by Charles Martell, Esq., and "Abraham Nearing, an infant baptised by Mary Brian, midwife, the child being despaired of life when born." In 1903 at Mainadieu he received into the church thirty persons baptised by Charles Martell, Esq. The same year he administered the sacrament of holy baptism at Cow Bay, now Port Morien.

In 1805 Mr. Cossitt left Sydney having been appointed to the parish of Yarmouth, N. S.

The same year Bishop Charles Inglis paid the

first episcopal visit to the island and administered the rite of confirmation.

The second rector of Sydney, Rev. Robert Twining, entered upon his duties in 1806, and did much work throughout the island. Rev. Robert Ferryman officiated for a few months in 1815, and in 1816, the Rev. Hibbert Binney became third rector. He married Henrietta Amelia, daughter of Richard Stout, of Sydney. The first offspring of the marriage was christened after his father, and became the fourth bishop of Nova Scotia. During Mr. Binney's rectorship of seven years he did much missionary work throughout the island and baptised over six hundred persons of all ages.



REV. THEOPHILUS DESBRISAY,

First Rector of St. Paul's, Charlottetown, P. E. I., from a silhouette in the possession of one of his descendants.

CHAPTER XXIII.

Early Days of the Church in Prince Edward Island.



THE following particulars respecting the early days of the Church in Prince Edward Island are gleaned from a valuable sketch of the history of "The Church of England in Prince Edward Island" by Percy Pope, Esq., of Charlottetown.

The Island of St. John, as Prince Edward Island was first called, was ceded to Great Britain by the Treaty of Fontainebleau on Feb. 10th, 1763, and responsibility for its spiritual welfare was thus laid on the Church of England. In 1764 the deportation of the Acadians had left the island with only some thirty Acadian families for its inhabitants, but each year brought a few settlers, principally refugees and disbanded soldiers.

Under an order in Council, dated June 28th 1769, establishing the government of the island, King George III was pleased "in his pious concern for the advancement of God's glory," to order that £100 be appointed for the stipend of a clergyman, and in August of that year, appointed by his royal warrant, Rev. John Caulfield, rector of the Parish of Charlotte, who, in common with other officers, was instructed to hold himself in readiness to proceed to his charge as soon as the Governor set out to assume his office. Mr. Caulfield, however, never entered upon his charge.

Governor Patterson on his arrival reported only some 150 families in the island. In his despatch to Lord Hillsborough of October 25th, 1770, he pointed out "the great need of a church, jail and courthouse," saying that "we have not at present even a barn nor any other place to assemble the

few people who are already here to divine worship." He estimated the cost of a church at £1,000, suggested plans being prepared in England, and undertook that the work of construction should be carried out at the least possible cost. The proprietors had already petitioned the Lord of the Treasury in this matter, and in 1771 Lord Hillsborough wrote that parliament had voted £1,000 for a church.

But the colony had to do without a church for the next twenty years, the money granted having been appropriated to pay the salaries of the civil list, which, owing to the failures of the proprietors to pay their quit rents, had fallen hopelessly into arrears.

The first clergyman to visit the Island, of whom we have any record, was the Rev. John Eagleson, then stationed at Fort Cumberland in Nova Scotia. He ministered in 1773 and 1774 at Charlottetown, St. Peter's, Stanhope, Tracadie, Malpeque and Princetown, and received from the government of the island £35, 10s. for his services.

As Mr. Caulfield had failed to take up his duty, Governor Patterson wrote Lord Dartmouth in 1774, recommending Rev. Edward Patterson, a relative of his own, then officiating in Ireland, but ere his letter reached Lord Dartmouth, he had agreed at the request of Col. Thomas Desbrisay to appoint his son, who had just taken holy orders, the Rev. Theophilus Desbrisay, who became minister of the parish of Charlotte, by royal warrant dated Sept. 21st, 1774. He did not come out till the following year, and on Nov. 23rd, the vessel, on which he was, fell a prey to two American privateers in the Gut of Canso. Those on board were released in a few hours, but the vessels and all their goods, including furniture (probably plate) for the church at Charlottetown were carried off. The young rector was one of a party with John Russell Spence, a member of the Council for the island of St. John, who managed to secure a small schooner to convey the party to Charlottetown.

On his arrival, the youthful rector found no church, no provision for his food and shelter and no prospect of his stipend ever being paid. He became a chaplain on one of His Majesty's ships of war, and only visited his parish as occasion offered. However, in 1777 the British Government decided to assume the responsibility of paying the salaries of the officials of the island in place of their being chargeable any longer upon the quit rents. Accordingly Mr. Desbrisay took up his residence at Charlottetown where his first entry in the parish records appears in August, 1777. The population included a garrison of one hundred enrolled to man two batteries, and the officers and men of H. M. S. Hunter, who wintered there, and remained till November, 1778.

The rector's father arrived in the autumn of 1779 to take over the government of the island as Lieutenant-Governor. Eight months after Governor Patterson returned and took over the government. Strained relations between the Governor and the Lieutenant-Governor made the position of the young rector in Charlottetown a difficult one, and when he married a daughter of Chief-Justice Stewart at the age of 25, he settled at Covehead on the extreme northern border of his parish, where he remained for 20 years. Covehead lay midway between Princetown and Malpeque on the West, and St. Peter's and Three Rivers on the East.

In 1781 the parish of Charlottetown was constituted by a local statute which provided that the parishioners should met on Tuesday of Whitsuntide of each year, and elect six vestrymen, which with the rector were to choose from their number two wardens, "which Church Vestry and Wardens shall have such power and authority for the benefit of the church as are usually exercised by the church Wardens and Vestry of the Parish Churches of England." One of their duties was to provide for the poor, for which purpose a special rate was levied.

Another act of the same year provided for the

due observance of the Lord's Day, and remains in force today without amendment.

In the same year Governor Patterson began escheating the lands of proprietors who had not paid quit rent. In this step he was vigorously opposed by Colonel Thomas Desbrisay, his son the rector, and the Chief-Justice. In a petition sent to the king the following occurred: "His Excellency's ungracious, forbidding and notoriously unpopular character and conduct interfered to prevent settlers coming to the island." Such disputes naturally did not help the Church. However, in 1787 Governor Patterson was dismissed, and with the new governor, General Edmund Fanning, the rector enjoyed much pleasanter relations.

Every Sunday he now rode through the forests by the newly opened road from Covehead to Charlottetown, where on Sunday he held divine service and on Monday attended to his duties as a justice of the peace, an overseer of the roads and chairman of the vestry.

In 1789 the island was first visited by a bishop of the church. An entry in Benj. Chappell's diary says: "On the 17th, of May, 1789, being Sunday, H. M. S. Dido, Captain Charles Sandys, arrived at Charlottetown, four days out from Halifax, having on board the Right Reverend Charles Inglis, D. D., Bishop of Nova Scotia."

In 1790 "An Act for quieting the minds of His Majesty's dissenting subjects on the Island of St. John" gave them liberty of conscience and exempted them from "paying rates and taxes to be made and levied for the support of the Established Church of England on this Island."

A minute of the vestry under date of Feb. 6th, 1792, marks the introduction of the voluntary system for the support of the services of the church; "The Board having taken into consideration the contingent expenses necessary to keep the church furniture in repair, provide elements for the sacraments, keeping the church clean, ringing the bell, providing new seats, desks or any other articles of

use and decency in and about the church, and as it appears that poor-rate is very high, and persons therein rated are not all of them of the profession of the Established Church of England, and whereas it might be deemed a hardship on such dissenters to rate them for the things immediately relative to the Church of England, "Resolved unanimously that the Church Wardens or either of them, the Rector or Incumbent may and shall request of such families as are of the Established Church of England donations or free-will offerings, the same to be accounted for by the Church Wardens and applied to the above uses.

(Signed) THEOPH. DESBRISAY,

Minister.

THOMAS WRIGHT, C. W.

ALEX. RAE,

JOSEPH ROBINSON.

In 1793, the Governor-in-Council appointed Friday, May 17th, as a day of public humiliation and fasting throughout the island, war having been declared by France. May 10th, 1794, a similar "day of public fasting and humiliation," was held "to implore the pardon, protection and interposition of Almighty God to avert the dreadful evils which the levelling atheistic system of France and the calamities of war threaten."

On June 29th, 1795, Lieut.-Governor Fanning called the council together to consider a petition asking for a grant to be made for the site of a church. The grant was made in trust to the Right Honorable Lord Dorchester, Governor of the island, and in his absence to the Lieutenant-Governor and Commander-in-chief for the time being, to Peter Stewart, Esquire, Chief Justice, and to the Chief Justice for the time being, to Thomas DesBrisay, Esquire, secretary, and to the secretary for the time being, to John Stewart, Esquire, Speaker of the Assembly for the time being, to the Rev. Theophilus DesBrisay, rector and curate of the parish of Charlottetown for the time being, and to

the Rev. Richard Grant, Governor's chaplain, and to the chaplain for the time being, to and for the use of the several subscribers agreeable to the prayer of the said petition."

By May 8th, 1797, pews were drawn for, but the work of erection was not begun until April 3rd, 1800, when, according to Benj. Chappell's diary, there was a general muster including all the soldiers to level the square (the site of the present Dominion Building) for the new church. It was October before the frame was set up. The rector moved into town the same year.

An Act was passed in 1802 (43 George III, cap. 6) recognising the Church of England as the Established Church of the Island, but granting liberty of conscience and permission to erect meeting-houses and to choose ministers to all Protestant dissenters. St. Paul's Church, as it was called, had a tower, surmounted by a steeple and a weather-cock, and seated 400. A gallery ran across the west end. The reading desk and pulpit stood in the middle of the church in front of the Holy Table, and above the pulpit a sounding-board was suspended from the ceiling by an iron rod.

The Rev. Theophilus DesBrisay, first rector of St. Paul's, Charlottetown, died March 14th, 1823.

A writer in the Prince Edward Island Register, Oct. 12th, 1824, writes of him; "Among his flock he lived as a father among his children, no unpleasing formality, no ridiculous pedantry, no affected importance disgraced his professional intercourse. Grave without austerity, good humored without unbecoming familiarity, the welfare of his parishioners was his chief aim. The sanctity of his heart was visible in all his acts, he truly sought the interest of the truth. The increased duties which he performed latterly were too much for his enfeebled frame, but his end was the end of peace."

CHAPTER XXIV.

Four Documents of Special Interest to Nova Scotian Churchmen.

THE ACT WHICH ESTABLISHED THE CHURCH OF ENGLAND IN NOVA SCOTIA, PASSED BY THE FIRST ASSEMBLY OF THE PROVINCE IN THE 32ND YEAR OF THE REIGN OF GEORGE II, 1758.

CAP V.

An Act for the establishment of religious public Worship in this province and for suppressing Popery. Forasmuch as *His Majesty upon the settlement of the province, was pleased in His pious concern for the advancement of God's glory, and the more decent celebration of the divine ordinances amongst us, to erect a church for religious worship, according to the usage of the Church of England ; in humble imitation of his Royal example, and for the more effectual attainment of His Majesty's pious intentions, that we might in the exercise of religious duties, be seeking for the divine favour and protection, be it therefore enacted by his Excellency the Governor, Council and Assembly.* That the sacred rites and ceremonies of divine worship, according to the liturgy of the Church established by the laws of England, shall be deemed the fixed form of worship amongst us, and the place wherein such liturgy shall be used, shall be respected and known by the name of the Church of England as by law established. And that for the preservation of purity and unity of doctrine and discipline in the church, and the right administration of the sacraments, no minister shall be admitted to officiate as a minister of the Church of England, but such as shall produce to the Governor, a testimonial that he hath been licensed by the Bishop of London, and shall publicly declare his assent and consent to the book of common prayer, and shall subscribe to be conformable to the orders and constitutions of the Church of England, and the laws there established ; upon which the Governor is hereby requested to induct the said minister into any parish that shall make presentation of him. And if any other person presenting himself a minister of the Church of England, contrary to this act, presume to teach or preach publicly or privately, the Governor and Council are hereby desired and empowered to suspend and silence the person so offending.

II. Provided never the less, and it is the true intent and meaning of this act that Protestants, dissenting from the Church of England, whether they be Calvinists, Lutherans, Quakers or under what denomination soever, shall have free liberty of conscience, and may erect and build meeting houses for public worship, and may choose and elect ministers for carrying on divine service and administration of the sacraments, according to their several opinions ; and all contracts made between their ministers and their congregations for the support of the ministers are hereby declared valid, and shall have their full force and effect, according to the tenor and condition thereof ; and all

such dissenters shall be excused from any rates or taxes to be made and levied for the support of the established Church of England.

III. *And be it further enacted*, that every popish person, exercising an ecclesiastical jurisdiction and every popish priest or person exercising the function of a popish priest, shall depart out of this province on or before the twenty-fifth day of March, 1759. And if any such person or persons shall be found in this province after the said day, he or they shall, upon conviction, be adjudged to suffer perpetual imprisonment; and if any person or persons so imprisoned shall escape out of prison, he or they shall be deemed and adjudged guilty of felony without benefit of clergy.

IV. *And be it further enacted* that any persons who shall knowingly harbour, relieve, conceal or entertain any such clergyman of the popish religion, or popish priest or persons exercising the functions of a popish priest, shall forfeit fifty pounds, one moiety to his Majesty for support of his government in this province, and the other moiety to the informer and shall be also adjudged to be set in the pillory and to find sureties for his good behaviour at the discretion of the court.

V. *And be it further enacted*, that every offence against this act, shall and may be inquired of, heard and determined at his Majesty's supreme court of Assize and General Gaol Delivery, or by a special commission of Oyer and Terminer.

VI. *And be it further enacted*, that it shall and may be lawful for any justice of the peace upon information by oath, or any reasonable cause of suspicion, to issue his warrant for apprehending any such popish ecclesiastical person, popish priest, or person, exercising the function of a popish priest, or any persons knowingly harbouring, relieving, concealing or entertaining them or any of them, and to commit any such person or persons respectively, who shall so offend against this act, to his Majesty's gaol for trial as aforesaid, and to require sureties for the appearance of witness or witnesses, against any offender or offenders upon such trial, and to make return of his proceedings to such courts on the information of such witnesses and the examination of any offender or offenders.

VII. *Provided nevertheless*, that this act shall not extend or be construed to extend to any such Romish ecclesiastical persons, who shall be prisoners of war or be shipwrecked or by any other distress or necessity, be driven into the province, so as that such prisoners of war do not escape before they can be sent out of the province, or that such persons arriving through necessity as aforesaid, depart out of the province as soon as there may be opportunity, and that they also forthwith after their arrival attend the Governor, Commander-in-chief of the province for the time being if near the place of his residence, or otherwise a justice of the peace, and represent the necessity of their arrival and obey such directions as the said Governor, Commander-in-chief, or Justice shall give them for their departure; and so as that neither the said prisoners of war, nor the said persons arriving through such necessity shall exercise any ecclesiastical jurisdiction, or any part of the function of a popish priest during his or their abode in the province, in which case he or they shall be liable to the penalties of this Act.

DEED OF ENDOWMENT OF ST. PAUL'S 247

THE DEED OF ENDOWMENT OF ST. PAUL'S, HALIFAX,
DRAWN UP IN 1760.

" Know all men by these presents, that whereas His Majesty has been graciously pleased to allot a quantity of ground for the site of a church on the parade in the town of Halifax, in the province of Nova Scotia, containing by estimation, five hundred and sixty-six square yards, or thereabouts, and to cause a church to be erected thereon at the expense of the crown by grants from his Majesty for that purpose, and also by moneys granted to His Majesty in this province for the uses of the government.

And whereas, His Majesty has been also pleased to grant lands in glebe for the endowment of said church and the support of the incumbents of the same, and as rector and vicar having been inducted into said church by virtue of His Majesty's royal instructions, and the said glebe lands being insufficient for the support and maintenance of said incumbents according to the intentions of the royal founder of said church, and the said church having become a royal foundation and of exempt jurisdiction, and the right of further endowing, the said church being vested in His Majesty or the governor of this province as his representative, and the power and allotting and disposing of the pews or seats in the said church, of right, belonging to His Majesty's governor of this province. Now I, Charles Lawrence, Governor, therefore by these presents, give and grant to and for the use of John Breynton and Thomas Wood, the present incumbents of the said church and their successors, unto Richard Bulkeley and William Nesbitt, church wardens of said parish, the trust whereof they hereby acknowledged and in testimony of their consent have signed these presents all such right and power as accrues to the royal founder of said church, of granting the seats or pews of the said church at a yearly rent for one or more years or for life, and the rents of the said pews arising from the same, and all fines or emoluments, the said church-wardens and all such church-wardens as shall be hereafter chosen for said parish shall, from time to time, apply in the manner following, that is to say: Nine-tenth parts of the said rents, fines or emoluments shall be and are hereby allocated to and for the benefit of said ministers and their successors in such parish in and by way of augmentation of their benefice in said church the said to be paid half-yearly at Easter and Michaelmas, and the other remaining tenth part to be applied by the church-wardens of said parish for the necessary repairs of said church. And the said John Breynton and Thomas Wood, the present incumbents of said church, who by virtue of this induction, are seized of the freehold of said church, do also hereby accept of the said allocation and signify their consent by signing these presents to all and to every contract and contracts for the said seats or pews for the purpose herein mentioned, and I do hereby ratify and confirm all conveyances, rights and titles to all and every person or persons to be made or granted by the present or future church-wardens of the pews or seats in said church at a yearly rent, as aforesaid, and upon the express trusts to and for the incumbents of said church and the repairs of the same in manner as herein before directed.

Given under my hand and seal, at Halifax, this fourth day of January, in the thirty-third year of the reign of our Sovereign Lord, George the Second, by the grace of God, of Great Britain,

France and Ireland, King, Defender of the Faith, and so forth, and in the year of our Lord, one thousand seven hundred and sixty.

CHAS. LAWRENCE.

By His Excellency's Command

JOHN BREYNTON,	Rector.
THOMAS WOOD,	Vicar.
WM. NESBITT,	} Wardens.
RICHARD BUCKELEY,	
RICHARD BULKELEY,	Secretary.

Entered in the Registrar's office in the book of Records, Lib. 10 to 81, Halifax, September 23rd, 1761. Registered by me.

JOHN SOLOMON,
Deputy Registrar.

THE LETTERS PATENT OF THE FIRST BISHOP OF
NOVA SCOTIA, 1788.

George the Third, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

TO ALL TO WHOM THESE PRESENTS SHALL COME.

GREETING:

Whereas the Doctrine and Discipline of the Church of England are professed and observed by a very considerable part of our loving subjects of the Province of Nova Scotia, and its Dependencies in North America; and whereas, by an act passed in the year 1758, by the Governor, Council and Assembly of the said Province of Nova Scotia, it is enacted, that the sacred Rites and Ceremonies of Divine worship, according to the Liturgy of the Church, established by the Laws of England, shall be deemed the fixed form of Worship within the said Province: And whereas the Churches of the said Province are not, without great difficulty, supplied with Ministers duly Ordained, and the people thereof are deprived of some offices prescribed by the Liturgy and Usage of the Church of England, for want of a Bishop residing in the said Province:

For remedy of the aforesaid inconveniences and defects, we have determined to erect the aforesaid Province into a Bishop's See; and we do, by these Presents erect, found, ordain, make, and constitute the said Province of Nova Scotia, and its Dependencies, to be a Bishop's See and to be called from henceforth the Bishoprick of Nova Scotia, and its Dependencies: And to the end that this our intention may be carried into due effect, We, having great confidence in the Learning, Morals, Probity, and Prudence of our well-beloved Charles Inglis, D. D. do name and appoint him to be Bishop of the said See of Nova Scotia, and its Dependencies, and may by virtue of this our nomination and appointment, enter into and possess the said Bishop's See, as the Bishop thereof, during his natural life, without any let or impediment of Us, our Heirs or Successors.

And we do, by these presents, give and grant to the said Charles Inglis, his Successors, Bishops of Nova Scotia, and its Dependencies full power and authority to confer the Orders of



The Royal Charter of King's College, Windsor, Nova Scotia.
 Now in the College Library.
 (From a photo by Professor Turner of King's College.)



Deacon and Priest, to confirm those that are Baptised and come to years of discretion, and to perform all the other functions peculiar and appropriate to the Office of a Bishop, and his Successors, having been first duly Ordained or Consecrated Bishops, according to the Form prescribed by the Liturgy of the Church of England, and also by him or themselves, or by his or their Commissary or Commissaries, to be by him or them substituted and appointed to exercise jurisdiction, Spiritual and Ecclesiastical, in and throughout the Said See and Diocese, according to the Laws and Canons of the Church of England, which are lawfully made and received in England in the several causes and matters hereafter in these Presents expressed and specified, and no other.

And for declaration of our Royal Will, concerning the special causes and matters in which we will that the aforesaid jurisdiction shall be exercised, We have further given and granted, and do, by these Presents, give and grant to the aforesaid Bishop, and his Successors, full power and authority, by him or themselves, or by his or their sufficient Commissary or Commissaries, by him or them to be substituted and named, to give institution to Benefices, and grant Licenses to Curates and to visit all Rectors, Curates, Ministers, and Incumbents of all the Churches within the said Diocese, wherein Divine Service shall be celebrated, according to the Rites and Liturgy of the Church of England and all Priests and Deacons in Holy Orders of the Church of England, resident in their said Diocese, with all, and all manner of jurisdiction, power, and coercion, Ecclesiastical, that, may be requisite in the premises; as also to call before him or them, or his or their Commissary or Commissaries, at such competent days, hours, and places whatsoever, when, and as often, as to him or them, or his or their Commissary or Commissaries shall seem meet and convenient, the aforesaid Rectors, Curates, Ministers, Incumbents, Priests, or Deacons in Holy Orders of the Church of England, or any of them, and to enquire, by witnesses, to be sworn in due form of Law, by him or them, or his or their Commissaries, and by all other lawful ways and means by which the same way, by Law, be best and most effectually done, as well concerning their morals as their behaviour in their said Offices and Stations, respectively, as also to administer all such oaths as are accustomed to be taken in Ecclesiastical Courts; and to punish and correct the aforesaid Rectors, Curates, Ministers, Incumbents, Priests, and Deacons, in Holy orders of the Church of England, according to their demerits, whether by removal, deprivation, suspension, or other such Ecclesiastical censure or correction, as they may be liable to, according to the Canons and Laws, Ecclesiastical, aforesaid.

And further, we have given and granted, and do, by these Presents, give and grant to the aforesaid Bishop, and his Successors, full power and authority, from time to time, to name and substitute, under his and their Hands and Episcopal Seals, one or more sufficient Commissary or Commissaries, to exercise and perform all and singular the premises in the said Diocese, and the several parts thereof, with effect, and to remove and change the said Commissaries, from time to time, as to him or them shall seem expedient.

And we will, that, during a vacancy of the said See, by the demise of the said Bishop, or his successors, or otherwise,

Institution to Benefices, and licenses to curates may be given by the Commissary or Commissaries who were so as aforesaid named and substituted by the last preceding bishop, and were in possession of that office, under such substitution and appointment at the time when the See became vacant and in case of the death of such commissary or commissaries, before another Bishop is appointed to the said See, we will, that Institution of Benefices, and licenses to curates, within the said diocese, may be given by, or by the authority of, any two clergymen of the Church of England, resident in the said diocese, who shall be appointed for that purpose by the Governor of the province.

And moreover, we command, and by these presents, for us, our heirs and successors, strictly enjoin, as well as all and singular our governors, judges, justices, as all and singular rectors, curates, ministers, incumbents and other subjects in our said Province of Nova Scotia, and its dependencies, that they, and every one of them, be aiding and assisting to the said bishop, and his successors, and his and their commissary and commissaries, in the execution of the premises in all things that becomes them.

Nevertheless, we will and do, by these presents, declare and ordain that it shall be lawful for any person or persons against whom any judgment, decree or sentence, shall be pronounced by any commissary or commissaries of the said Bishop, or his successors to demand re-examination and review of such judgment, decree or sentence, before the Bishop himself, or his successors, who, upon such demand made, shall take cognizance thereof, and shall have full power and authority to affirm, reverse, or alter the said judgment, sentence or decree of his or their commissary or commissaries, after having fully and maturely re-examined and reviewed the same. And if any party or parties shall conceive himself or themselves aggrieved by any judgment, decree, or sentence pronounced by the said bishop, or his successors, either in case of any such revision, or in such originally instituted before such bishop, or his successors, it shall be lawful for such party or parties so conceiving themselves to be aggrieved to appeal from such sentence to us, our heirs and successors, in our High Court of Chancery of Great Britain, so as notice of such appeal be given to the said bishop, within fifteen days after such sentence shall have been pronounced, and good and sufficient security, in the penalty of 100 pounds, be given by the appellant or appellants, to pay such costs as shall be awarded in case the sentence appealed from shall be affirmed by commissioners, to be named by us, our heirs and successors, under our great seal of Great Britain, for hearing and determining the same.

And we will that such commissioners shall have power, finally, to decide and determine the said Appeal, in as ample manner and form as the commissioners, appointed and assigned under our great seal of Great Britain, by virtue of the statute made in the 25th year of the reign of King Henry 8th, entitled "An Act for the submission of the Clergy, and restraint of Appeals," can or may hear and definitely determine Appeals from any of the courts of the Archbishops of our Realm of England.

Moreover We will, and grant, by these presents, that the said Bishop be a body corporate, and do ordain, make and con-

stitute him to be a perpetual Corporation, and to have perpetual Succession, and that he and his successors be forever hereafter called and known by the name of Bishop of Nova Scotia.

And that he and his successors, by the name aforesaid, shall be able and capable, in the Law, and have full power to purchase, have, take, hold, and enjoy such manors, messuages, lands, rents, tenements, annuities, and hereditaments, of what nature or kind soever, in fee and in perpetuity, or for term of life or years, as by Grant or License, under the Great Seal of our Province of Nova Scotia, he or they shall at any time, be authorized to take, hold or enjoy, and also all manner of Goods, Chattels, and things personal whatsoever, of what nature or value soever; and also to devise any of the said manors, messuages, lands, tenements, and hereditaments whereof or wherein he or they shall have any Estate or Interest as aforesaid, in such manner as by License, under the Great Seal of our Province of Nova Scotia, he or they shall, at any time be authorized for that purpose, and that he, and his successors, by and under the said name, may prosecute, claim, plead and be impleaded, defend, and be defended, answer, and be answered, in all manner of Courts of us, our heirs and successors, and elsewhere, in and upon all and singular Causes, Actions, Suits, Writs and Demands, real, personal, and mixed, as well as temporal and Spiritual, and in all other things, causes and matters whatsoever; and that he, and his Successors shall and may forever hereafter have and use a Corporate Seal, and the said Seal, from time to time, at his and their will and pleasure, to break, change, alter, or make new, as to him or them shall seem expedient.

Moreover, we Will and Ordain, by these Presents, that the Bishop of the See of Nova-Scotia, and his successors shall be subject and subordinate to the Archiepiscopal See of the Province of Canterbury, and to the Most Reverend Father in God, John, Lord Bishop of Canterbury, Primate of all England and Metropolitan, and his successors, in the same manner as any Bishop of any See within the Province of Canterbury, in our Kingdom of England, is under the authority of the aforesaid Archiepiscopal See of Canterbury, and the Archbishop thereof, save and except in the matter of Appeals from Judgements, Decrees or Sentences, pronounced by the said Bishop of Nova-Scotia, or his Successors, which we Will shall not be made to the said Archbishop of Canterbury, or to his Courts, but to Commissioners appointed by us, or our successors, in manner aforesaid.

And to the end, that all the matters and things aforesaid, may have their due effect, We do hereby signify to the Most Reverend Father in Christ, John, Lord Archbishop of Canterbury, Primate of England and Metropolitan, that we have erected and founded the aforesaid Episcopal See of Nova-Scotia, and have named and preferred our beloved Charles Inglis to the said Bishoprick, and have appointed him the Bishop and Ordinary Pastor thereof, requiring, and by the Faith and Love whereby he is bound unto Us, commanding him to consecrate the aforesaid Charles Inglis, Bishop of Nova Scotia, in manner accustomed, and diligently to do and perform all other things appertaining to his office in this behalf, with effect.

And further, to the end that all the other things aforesaid

may be firmly holden and done, We Will also, and, by these Presents, grant unto the aforesaid Charles Inglis, that he may and shall have our Letters Patent, duly made and sealed, under our Great Seal of Great Britain, without fine or fee, great or small, to be in any manner rendered, done, or paid to Us, in our Hanaper, or elsewhere, to our use. In witness whereof, We have caused these our Letters to be made Patent. Witness Ourselves, at Westminster, the 9th day of August, 1787, in the 27th year of Our Reign.

By Writ of Privy Seal,

YORK.

Registered the 31st January, 1788,

(Signed) RICHARD BULKELEY.

THE ROYAL CHARTER OF THE UNIVERSITY OF
KING'S COLLEGE.

(Granted 12th May, 1802.)

[Collated with the original, preserved in the college library at Windsor.]—A. B. M.

George the Third by the Grace of God of the United Kingdom of Great Britain and Ireland King Defender of the faith *to all to whom these presents shall come Greeting Whereas we have declared our Royal intention to establish within our Province of Nova Scotia in North America a College for the education of Youth in the Principles of true religion and for their instruction in the different branches of Science and Literature which are taught at our Universities in this Kingdom And Whereas the Sum of four thousand Pounds granted by our Parliament in that part of our United Kingdom called Great Britain hath been applied in erecting a suitable Building within the Town of Windsor in our said Province on a piece of Land which had been purchased by means of a Grant of the General Assembly of our said Province for that purpose. And Whereas the said Building hath been fitted for the residence of Professors and Students and an endowment of four hundred Pounds currency of that Province (equal to Three hundred and Sixty Pounds British sterling) Per Annum hath been granted for the support thereof by the said General Assembly And Whereas humble application hath been made to us by many of our loving Subjects in our said Province that We would be pleased to grant our Royal Charter for the more perfect establishment of the said College and for incorporating the Members thereof for the purposes aforesaid and for such further endowment thereof as to us should seem meet We have taken the premises into our Royal consideration and duly weighing the great utility and importance of such an institution are willing and desirous to condescend to their request Know ye therefore that We of our especial Grace certain knowledge and mere motion Have Willed Ordained and Granted And Do by these Presents for Us our Heirs and Successors Will Ordain and Grant that upon this said Land and in the building or buildings so erected or to be erected thereon at our Town of Windsor in our said Province of Nova Scotia there shall be established from this time One College*

the Mother of an University for the education and instruction of Youth and Students in Arts and faculties to continue forever and to be called *King's College* and that our trusty and welbeloved Sir John Wentworth Baronet Lieutenant Governor of our said Province or the Governor or Lieutenant Governor of our said Province for the time being the Right Reverend father in God Charles Inglis Bishop of the Diocese of Nova Scotia or the Bishop of the said Diocese for the time being Our trusty and welbeloved Alexander Croke Judge of our Court of Vice Admiralty in Nova Scotia or the Judge of our Court of Vice Admiralty in our said Province for the time being our trusty and welbeloved Richard John Uniacke Speaker of our House of Assembly and the Attorney General of our said Province of Nova Scotia or the Speaker of our House of Assembly and the Attorney General for said Province severally for the time being our trusty and welbeloved James Stewart Solicitor General of our said Province of Nova Scotia or the Solicitor General of our said Province for the time being our trusty and welbeloved Benning Wentworth Secretary of our said Province of Nova Scotia or the Secretary of our said Province for the time being together with such other or persons as shall be elected in manner hereinafter mentioned shall be Governors of the said College and that the said College shall consist of one President three or more fellows and Professors and twelve or more Scholars at such Salaries and subject to such Provisions Regulations Limitations Rules Qualifications and Restrictions as shall hereafter be appointed by the Statutes Rules and Ordinances of the said College and until such Statutes Rules and Ordinances shall have been framed subject in all respects to the Orders and directions and eligible and removable at the pleasure of the said Governors or of the major part of them. And that the said Governors or the major part of them shall have the Power of electing the President of the said College for the time being to be a Governor of the said College And also of electing any other Person or Persons not exceeding three in number subject to such Regulations as shall be appointed by the Statutes Rules and Ordinances of the said College to be a Governor or Governors of the said College And We do by these Presents for us our Heirs and Successors will ordain and grant that the said Governors President and fellows and their Successors forever shall be one distinct and separate body Politic and Corporate in Deed and in Name by the Name and Style of "*The Governors President and Fellows of King's College at Windsor in the Province of Nova Scotia*" And that by the same name they shall have perpetual succession and a Common Seal and that they and their Successors from time to time have full power to break alter make new or change such Common Seal at their Will and Pleasure and as shall be found expedient and that by the same name the said Governors President and fellows and their Successors from time to time and all times hereafter shall be a body Politic and Corporate in Deed and in Law and be able and capable to have take receive purchase acquire hold possess enjoy and retain And We do hereby for Us our Heirs and Successors give and grant full authority and free licence to them and their Successors by the name aforesaid to have receive purchase acquire hold possess enjoy and retain to and

for the use of the said College notwithstanding any Statutes or Statute of Mortmain any Manors Rectories Advowsons Messuages Lands Tenements Rents and Hereditaments of what kind nature or quality (soever so as that the same do not exceed in yearly value the Sum of Six thousand Pounds above all charges) And Moreover to take purchase acquire have hold enjoy receive possess and retain notwithstanding any such Statute or Statutes to the contrary all or any Goods Chattels Charitable and other Contributions Gifts and Benefactions whatsoever And that the said Governors President and fellows and their Successors by the same name shall and may be able and capable in law to sue and be sued implead and be impleaded answer and be answered in all or any Court or Courts of Record or Places of Judicature within our United Kingdom of Great Britain And our said Province of Nova Scotia and other our *Dominions* and in all and singular Actions Causes Pleas Suits Matters and Demands whatsoever of what kind and nature or sort soever in as large ample and beneficial manner and form as any other Body Politic and Corporate or any other our Liege Subjects being Persons able and capable in law may or can have take purchase receive hold possess enjoy retain sue implead or answer or be sued impleaded or answered in any manner whatsoever And we do by these Presents for Us Our Heirs and Successors will ordain and grant that the Governors of the said College or the major part of them shall have power and authority to frame and make Statutes Rules and Ordinances touching and concerning the good Government of the said College the performance of Divine Service therein the Studies Lectures Exercise Degrees in Arts and ffaculties and all matters regarding the same the election qualification and residence of the President fellows and Scholars the management of the Revenues and Property of the said College the Salaries Stipends and Provision for the President ffellows Scholars and officers of the said College And also touching and concerning any other matter or thing which to them shall seem good fit useful and agreeable to this our Charter And also from time to time to revoke augment or alter all every or any of the said Statutes Rules or Ordinances as to them or the major part of them shall seem meet and expedient *Provided* that the said Statutes Rules and Ordinances or any of them shall not be repugnant to the Laws and Statutes of this our Realm And of our said Province of Nova Scotia *Provided also* that the said Statutes Rules and Ordinances or any revocation augmentation or alteration thereof be subject to the approbation of the Lord Archbishop of Canterbury for the time being and shall be forthwith transmitted to the said Lord Archbishop for that purpose and that in case the said Lord Archbishop shall signify in writing his disapprobation thereof within three years of the time of their being so made and framed or of their being so revoked augmented or altered the same or such part thereof as shall be so disapproved by the said Lord Archbishop shall from the time of such disapprobation being made known utterly void and of no effect but otherwise shall be and remain in full force and virtue And we do hereby for Us our Heirs and Successors charge and command that the Statutes Rules and Ordinances aforesaid subject to the said Provisions shall be

strictly and inviolably observed kept and performed from time to time so long as they shall respectively remain in full vigour and effect under the Penalties to be thereby or therein inflicted or contained *And we* do by these Presents for Us our Heirs and Successors will order direct and appoint that the said Lord Archbishop of Canterbury for the time being shall be Patron of the said College and the Bishop of Nova Scotia for the time being shall be Visitor of the said College *And we* do further Will ordain and grant that the said College shall be deemed and taken to be an University and shall have and enjoy all such and the like Privileges as are enjoyed by our Universities in our United Kingdom of Great Britain and Ireland as far as the same are capable of being had and enjoyed by virtue of these our Letters Patent And that the Students of the said College shall have liberty and faculty of taking the Degrees of Batchelor Master and Doctor in the several Arts and faculties of the appointed times and shall have liberty within themselves of performing all scholastic Exercises for the conferring such Degrees in such manner as shall be directed by Statutes Rules and Ordinances of the said College *And we* Will and by these Presents for Us our Heirs and Successors Do grant and declare that these our Letters Patent or the Inrolment or Exemplification thereof shall and may be good firm valid sufficient and effectual in the Law according to the true intent and meaning of the same And shall be taken construed and adjudged in the most favorable and beneficial sense for the best advantage of the said Governors President and fellows of the said College at Windsor aforesaid as well in all our Courts of Record as elsewhere and by all and singular Judges Justices Officers Ministers and other Subjects whatsoever of Us our Heirs and Successors any misrecital non-recital omission imperfection defect matter cause or thing wise notwithstanding without fine or fee great or small to be for the same in any manner rendered done or paid to us in our Hanaper or elsewhere to our use *And lastly we* do hereby promise and declare for Us Our Heirs and Successors that We and they shall and will at all times hereafter give and grant to the aforesaid Governors President and fellows and their Successors such other reasonable Powers and Authorities as may be necessary for the Government of the said College and the more effectual execution of the Premises *In Witness whereof* We have caused these our Letters to be made Patent *Witness Ourselves* at Westminster the twelfth day of May in the forty year of our Reign.

BY WRIT OF PRIVY SEAL

BATHURST AND BATHURST.

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