

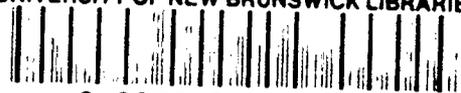
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BRITISH RECORDS RELATING TO
AMERICA IN MICROFORM

General Editor:
Professor W. E. Minchinton

THE NOVA SCOTIA RECORDS
OF THE UNITED SOCIETY
FOR THE PROPAGATION OF
THE GOSPEL 1722-1860

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Introduction by
Wallace Brown
Professor of History
University of New Brunswick
Canada
1985

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UNITED SOCIETY FOR THE PROPAGATION OF THE GOSPEL
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I PROVENANCE

Since its foundation in London in 1701 the Anglican Society for the Propagation of the Gospel in Foreign Parts has kept careful records. This microfilm comes from a collection known as C Manuscripts, Letters Received. Apart from a few items (CAN/PRE/1) relating to the colonies of Quebec (1759-93) and Newfoundland (1772-87), everything (CAN/NS/1-15) is Nova Scotia diocesan material. The originals are in the Archives of the United Society for the Propagation of the Gospel, 15 Tufton Street, Westminster, London SW1P 3QQ.

2 THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

This institution, known as the Venerable Society, was founded in 1701 by royal charter to send Anglican missionaries to the American plantations. As Carl Bridenbaugh has aptly written: 'It represented British imperialism in ecclesiastical guise'. Despite an avowed policy to concentrate on blacks and Indians, the Society became zealous among the white inhabitants of the middle and New England colonies where Anglicans were a distinct minority. Opposition to successful Anglican proselytising among dissenters and 'the Great Fear' that an American bishop would be appointed were factors in the onset of the American Revolution. In the north Anglicanism became linked to Loyalism. Most clergy and portions of their congregations eventually fled, often ending up in British North America. After the recognition of independence in 1783 the Society ceased activity in America. As late as 1815 its work was largely confined to British North America and the British West Indies. The next two decades saw phenomenal growth so that by 1845 there were a total of seventeen dioceses with about 650 missions in South America, India, Ceylon, Africa, Australia, New Zealand, Europe and the Western hemisphere.

The SPG's income came from the subscriptions of its members, dividends, donations and church and government grants. In 1801 its total income was £6,457 which supported 78 missionaries and school teachers. In 1851 its income was £147,476 which supported a total of 1,160 missionaries, school teachers and students. For most of the period of this microfilm the Church of England in the diocese of Nova Scotia was largely financed by the SPG: £4,000 a year in 1824; £12,000 a year in 1825. The day-to-day operations of the Society were run by its secretaries in London, notably between 1778 and 1819 by Dr. William Morice. Morice's successors were the Rev. Anthony Hamilton (1819-33), the Rev. Archibald Montgomery Campbell (1833-43) and the Rev. Ernest Hawkins (1843-64). The SPG exercised a general fiscal and administrative control but otherwise believed in local autonomy.

3 GEOGRAPHY

The Maritimes: the provinces of Nova Scotia, New Brunswick and Prince Edward Island.

The Atlantic Provinces: the Maritimes plus Newfoundland.

Acadia/Nova Scotia: a disputed area ceded to Britain by France at the Treaty of Utrecht (1713) with the exception of Ile Royale/Cape Breton ceded in 1763.

Cape Breton, because of an influx of Loyalists, became a separate colony in 1784 until it rejoined Nova Scotia in 1820.

New Brunswick for the same reason was separated permanently from Nova Scotia in 1784.

Prince Edward Island (PEI) was called Ile St. Jean until ceded to Britain by France in 1763 when it was known as the Island of St. John until it received its current name in 1799.

Upper Canada (the future Ontario) was separated from Quebec (often called Canada) in 1791 at which time the old province of Quebec was renamed Lower Canada. In 1840 by the Act of Union they became known as Canada West and Canada East.

British North America: the general area left after the recognition of American independence in 1783. In 1867, through Confederation, it became the Dominion of Canada.

4 SOME IMPORTANT DATES

- 1749 Halifax, Nova Scotia, founded
- 1750 St. Paul's Church, the oldest Anglican church in Canada, erected in Halifax
- 1758 The Church of England established by the Nova Scotia legislature
- 1783 Mass evacuations of Loyalists from New York
- 1788 King's College, Windsor, created as a grammar school
- 1806 King's College became a university (Anglican)
- 1815 Pictou Academy (Free Presbyterian) got a charter from the Nova Scotia legislature
- 1818 Dalhousie College (non-secretarian) begun in Halifax
- 1828 Horton Academy (Baptist) established at Wolfville
- 1831 St. Andrew's grammar school (Roman Catholic) founded in Prince Edward Island
- 1833 British Government's aid to Nova Scotia clergy curtailed
- 1837 Diocesan Church Society founded
- 1839 Nova Scotia took over the unoccupied Anglican school landgrants for general education
- 1841 St. Mary's College (Roman Catholic) founded in Halifax
- 1848 Nova Scotia achieved 'responsible government'
- 1851 Anglican church disestablished in Nova Scotia

5 GOVERNORS OF NOVA SCOTIA

- 1782-1791 John Parr. In 1786 Lord Dorchester became Governor General of all British North America and effective Governor of Quebec. From then on the chief executives of the other provinces held the rank of Lieutenant Governor.
- 1791-1808 John Wentworth
- 1808-1811 Sir George Prevost
- 1811-1816 Sir John Sherbrooke
- 1816-1819 George Ramsay, Earl of Dalhousie
- 1819-1827 Sir James Kempt
- 1827-1833 Sir Peregrine Maitland
- 1833-1839 Sir Colin Campbell
- 1840-1846 Lucius Cary, Lord Falkland
- 1846-1852 Sir John Harvey

6 ANGLICAN BISHOPS OF NOVA SCOTIA

i Charles Inglis, 1787-1816

ii Robert Stanser, 1816-25

iii John Inglis, 1825-50

iv Hibbert Binney, 1851-87

7 DIOCESE OF NOVA SCOTIA

- 1787 On its creation the diocese included Nova Scotia, Cape Breton, Newfoundland, New Brunswick and Quebec.
- 1793 Jacob Mountain became Bishop of Quebec with jurisdiction over Upper and Lower Canada.
- 1825 Bermuda added to the diocese of Nova Scotia. John Inglis created the archdeaconries of Newfoundland, Bermuda, New Brunswick and Nova Scotia.
- 1839 The diocese of Newfoundland and Bermuda created under Bishop A.G. Spencer.
- 1845 New Brunswick became a separate diocese with the appointment of John Medley as Bishop of Fredericton.

8 THE SPG AND THE ANGLICAN CHURCH IN NOVA SCOTIA

The Society's work was of little consequence until the British government founded Halifax in 1749 when two clergymen and one schoolmaster were despatched from England. In 1758 one of the first acts of the newly created Nova Scotia Assembly was to establish the Church of England but the church remained weak (only eight missionaries during the period of the American Revolution) partly because most of Nova Scotia's growing population were dissenters from old or New England or Roman Catholics, partly because the Society concentrated on the populous thirteen colonies to the south.

The end of the American Revolutionary War in 1783 was a watershed with the arrival of more than 30,000 Loyalist exiles. In peninsular Nova Scotia more than 15,000 Loyalists at least doubled the population, 400 more than doubled the population of Cape Breton, 15,000 in New Brunswick swamped 3,000 old inhabitants and 500 added substantially to the over 1,000 pre-Loyalists in Prince Edward Island.

The Loyalist influx included 31 SPG supported clergymen, 18 of whom remained permanently (often being appointed to new missions), and many Anglican laymen who comprised the vast majority of the elite but a minority of the whole. The British government, urged on by William Knox, an influential civil servant and active member of the Society, shared the elite's opinion that the Revolution would not have occurred if the Church of England had been stronger. Thus, in 1787 a bishopric was established in British North America to oversee a church viewed primarily as a political force for hierarchy, monarchy, stability and conservatism and as a bulwark against dissent. Nova Scotia went from backwater to the SPG's frontline, especially as Anglicanism ceased to be sponsored in the Republic.

A golden opportunity seemed at hand but during the following decades it was imperfectly realised because of structural and personal weaknesses in the Anglican church, the apathy of the laity fostered by a dependency on the mother country and the growing antipathy of the vigorous majority of dissenters and Catholics to Anglican spiritual, educational and political pretensions. Major issues included Anglican attempts to monopolise education and the performance of the marriage ceremony. As elsewhere, the pre-Loyalists understandably resented the pushy Loyalists. Bishop Charles Inglis said that the old inhabitants had 'little sense either of religion, order, or loyalty'.

Anglicans themselves were rent. Thus in Halifax in the 1780s the Rev. Mather Byles, a Boston Loyalist, fought bitterly with the Rev. John Breynton, the longtime rector of St. Paul's; Shelburne at first had two rival clergymen, George Panton and William Walter; as the nineteenth century progressed the evangelical and the Oxford Movement wings of the church were locked in combat as in the home country.

On 12 August 1787, at Lambeth Palace, Charles Inglis (1734-1816) was consecrated by Archbishop More as the first Bishop of Nova Scotia and the first colonial bishop of the British Empire. An Irishman of Scottish descent, Inglis emigrated to America where in 1758 he became an SPG missionary in Delaware. In 1777 he became rector of Trinity Church,

New York. He worked unsuccessfully for the appointment of a colonial bishop and wrote a number of anti-Revolutionary pamphlets. At the end of war, a hardened Tory, he fled to England and eventually through the influence of Lord Dorchester (who as General Sir Guy Carleton had overseen the Loyalist evacuations) secured the lucrative Nova Scotia bishopric.

Backed by a grant of thousands of acres of glebe and school land, plus financial assistance from the SPG and the British government, Inglis commenced his stewardship, which at best can be considered a modest success. Undoubtedly well-meaning and a devoted churchman, he saw the bishopric as more a reward for past services than a challenge for future accomplishments, preferring a life as Tory squire of Aylesford to that of pioneer bishop.

Although he was strong-minded, Inglis's erastian, aloof, non-interventionist style and lack of power (no control of livings or salaries, no dean, chapter or cathedral, no authority over the laity apart from his seat on the Council, Nova Scotia's appointed upper house) were well suited to the Maritime clergy (about one half of whom were Loyalists or their sons) and to their flocks. This dissipated his early unpopularity with the clergy who had not been consulted on his appointment and who, as good Americans, were generally independent-minded and suspicious of the very idea of a bishop.

Inglis, in common with the ruling class of Nova Scotia, despised the growing number of Baptists as lower class ignoramuses. He combatted the equally growing Methodists by refusing to ordain their ministers and refusing them the use of Anglican churches.

The Lieutenant-Governor of Nova Scotia, John Parr, shared Inglis's dim view of these dissenting 'Fanaticks' but resented a new rival official and was difficult to work with. Inglis also had jurisdictional tiffs with William Morice and the SPG, which were soon resolved, and Parr's death in 1791 inaugurated a better relationship with the more co-operative new governor, the prominent New Hampshire Loyalist, John Wentworth.

As one scholar has put it, Inglis 'chose to lead and not to drive'. One of his rare mild assertions of authority was the triennial visitation by which he met regularly (until 1812) in a consultative way with the separately gathered clergy of Nova Scotia and New Brunswick. Generally, he left his ministers alone. Only once did he exert strict discipline: in 1790 the Rev. John Eagleson of Cumberland County was dismissed for 'drunkenness and incompetence'.

Although Inglis rarely, if ever, visited most of his churches, he did get enough money out of the SPG and the British government to improve clerical salaries and he did sponsor much (modest) church building. In 1794 he reported to the Archbishop of Canterbury that since 1787 twenty churches were either erected or completed. In 1808 he finally persuaded the SPG to make building grants, the first being towards the new church at Cornwallis that same year. In 1811 he reported to the Society that the Nova Scotia government had granted £6,595 towards the building of churches and parsonages and £150 a year to support a grammar school in every county.

Under Inglis and the SPG there was a modest secondary educational endeavour. More spectacular was the rise of the Bishop's pet project, King's College, Windsor, which began as an academy or grammar school in 1788, got a royal charter in 1802 and became a university in 1806. A major aim was to produce clergymen, the first being Thomas Rowland and John Milledge, ordained deacons in 1795, and followed by many more. The SPG and the British government contributed large sums of money to King's College and in 1809 began divinity exhibitions to enable suitable students to train for the ministry.

In 1812 a stroke removed Charles Inglis from active duty. His 'precocious, aggressive son', John Inglis (1777-1850), who had been his father's busy secretary and ecclesiastical commissary for Nova Scotia since 1802, now completely wielded the bishop's power. John Inglis had studied at King's College, was ordained minister of Aylesford in 1810 and, with his immense experience of Nova Scotia, confidently expected to succeed his father in 1816. The Nova Scotia legislature secured the appointment of Robert Stanser, an SPG missionary in Halifax for 25 years, whom Sir John Sherbrooke judged completely unsuitable to be bishop. Inglis stoically accepted the consolation prize of the rectorship of St. Paul's, made vacant by Stanser's elevation, and in 1817 the chaplaincy of the House of Assembly. Stanser retreated to England in 1817 for health reasons, never to return. Inglis therefore continued to be bishop in all but name until 1825 when he succeeded the recently resigned Stanser. At the same time he was appointed to the Legislative Council of Nova Scotia. By 1816 it was clear that the high hopes of 1787 for an Anglican church central to the life of Nova Scotia had not been realised and that the 'sectarians' were on the march. By 1825 the position was worse, signified by the fact that several Baptist and Methodist missionaries were graduates of King's College!

As his frequent tireless visitations and other travels around the diocese show, John Inglis was more vigorous and in some ways more successful than his father. An important success occurred well before John Inglis formally became the third Bishop of Nova Scotia. By 1813 8 of the 21 missions were vacant. As local congregations contributed little, ministerial salaries came almost entirely from the SPG and were too low to attract new missionaries. Commissary Inglis sent a successful memorial through the Society to the colonial secretary, Lord Bathurst, asking for stipends of £200 a year, jointly funded by the Society and the government, pensions of £100 a year for the incapacitated after ten years' service and £50 a year for widows. The new scales improved recruitment. Inglis also suggested advertising in the British press. The first successful applicant was the Rev. Roger Aitken of Aberdeen who in 1817 took over a new mission at Lunenburg.

In 1832 the salaries granted in 1813 were threatened with reduction by half when the British government, beset by the expense of a growing empire and increasing SPG costs, announced it would end contributions the next year. Inglis and his clergy protested so vociferously that pensions (also threatened) were guaranteed for those serving under the 1813 agreement and salaries were maintained at £175 a year. The SPG raised money in England by a Royal Letter, granted 1835, a device by which the monarch sponsored collections in the English parishes. The Letter was granted every three years until it ended in 1856. After 1832 Inglis took the perilous financial situation as an opportunity to try to goad the sluggish Anglican laity in Nova Scotia into action. The congregation of each new mission had to raise £50 a year beyond that supplied by the Society.

Inglis habitually complained of 'the voluntary principle': if a congregation disliked a minister no provision was made. Conversely, like his father before him, he lamented that British stipends made missionaries too independent of, even right out of touch with, the local people.

King's College was another example of the weakness of voluntarism. In August 1845 the SPG decreed the end of its grants to the College and in December Inglis wrote ruefully that if King's was forced to depend on local Anglicans it was doomed. When Bishop Binney arrived in 1851 he found the place almost bankrupt and the theology faculty abolished. One of Binney's accomplishments was to revive both the College and the faculty on a self-supporting basis.

In 1837 the Diocesan Church Society was founded to raise money which, among other things, helped church construction. Inglis tried to get a branch in every parish. It eventually served some of the functions of the Synod which was founded in 1864. With the disestablishment of the Church of England in Nova Scotia in 1851 SPG grants came to an end although missionaries already in service continued to get support.

A great achievement of John Inglis was the introduction of the National or Madras System of education. The system, whereby older children taught the younger, had been pioneered in India by the Rev. Andrew Bell. The SPG brought it to England and the Church set up a school in Baldwyn's Gardens, London. In 1815, backed by Inglis, the Rev. James Milne was trained in London, then posted to Nova Scotia. In 1819, with grants from Lord Dalhousie (the governor) and the Assembly, a school was established in Halifax to give a six months' training course for teachers throughout the diocese. By 1820 the Madras System was also entrenched in New Brunswick and Quebec although it remained most advanced in Nova Scotia where, apart from the elite, it reached many poor children in the towns, if few in the countryside.

John Inglis frequently employed the term 'Calvinist tendencies' the way 'communist tendencies' might be used today. Thus he opposed the Colonial Church Society (many of his letters bitterly attacked the CCS's Halifax secretary, Cavie Richardson), whose activities became noticeable in the late 1830s, not only as a rival to the SPG but also because of its Low Church, evangelical tenor. On the other hand he opposed the High Church tractarian movement: 'I care not for moderate Calvinism nor Tracts for the Times'. Most Nova Scotian Anglicans were decidedly Low Church, as Bishop Binney discovered when he tried to implement Oxford Movement policies in the 1850s.

At the very beginning of his episcopate John Inglis's staunch support of privilege and middle of the road orthodoxy produced a serious schism. With his elevation to the bench the rectorship of St. Paul's became vacant. Most parishoners wanted the curate, the Rev. William Twining, but Inglis, because he disliked Twining's non-conformist leanings, supported the Rev. Robert Willis of Saint John, New Brunswick. (Charles Inglis had similarly criticised Twining's father, Thomas, for praying extemporaneously, like the New Lights, instead of from the Book of Common Prayer). For legal reasons the will of the crown prevailed and Willis was appointed but perhaps two thirds of the congregation seceded. The secessionists eventually set up the Granville Street Baptist Church. The conversion of so many prominent Haligonians, including lawyer Edward Crawley and James W. Johnston, soon a prominent politician, gave a tremendous boost to the Baptist faith.

In spite of internal division, the Church of England did grow but never rivalled the expansion of dissenters and Catholics. The penal laws against Catholics - mainly Acadians (i.e. French) and immigrant Scots and Irish - were repealed in 1783 and the next year the building of St. Peter's Church began in Halifax. When John Inglis became Bishop in 1825 the British Catholics, led by Dr. Edmund Burke, were not enthusiastic. However, as his letters show, Inglis frequently visited Father Jean Sigogne, an exile from the French Revolution and the leading missionary to the Acadians.

Religious rivalries, focussed in the funding of education, were a major political issue, as so often in Canadian history down to the present day. It was inevitable that the Catholics would seek their own educational facilities - St. Andrew's College was founded in Prince Edward Island in 1831, St. Mary's College in Halifax in 1841 - but the Anglicans made a mistake in driving the dissenters to launch their own institutions. Opposition to Anglican privilege dated from 'establishment' in 1758. King's College had an Anglican faculty and after 1803 no one could receive a degree without subscribing to the 39 Articles, a move which excluded four fifths of potential students. In 1827 John Inglis had the religious tests removed but by then the College was in sad decline, partly because of an internal collapse of discipline, partly because of sectarian opposition. In 1815 the legislature gave a charter to the Rev. Thomas McCulloch's Pictou Academy which sought to provide an education for all dissenters not just Presbyterians. Lord Dalhousie, the Scot who became Lieutenant-Governor in 1816, wisely favoured non-sectarian higher education and equally wisely deprecated any proliferation of colleges as beyond the means of Nova Scotia. In 1818, after failing to persuade King's College to drop its religious criteria and move to Halifax, Dalhousie sponsored the building of the non-sectarian college (now university) that bears his name. In 1828 the Baptists founded Horton Academy at Wolfville. In 1838, when classes were at last announced at Dalhousie, the Baptists' request for one professor of their own faith was refused, causing them to convert Horton Academy into a college, known as Queen's College until 1843 and then Acadia College until it became Acadia University in 1891.

On 29 December 1824 the Twining-Willis affair caused Richard John Uniacke, the Attorney-General, St. Paul's parishoner, epitome of the ruling class and supporter of Inglis, to write to the church wardens: 'I would oppose, as long as I could stand, every effort to introduce the shadow of democratic elections of Ministers'.

In Nova Scotia, as elsewhere in British North America, the ruling Anglican oligarchies (called 'Family Compacts' in Upper and Lower Canada) were gradually being challenged as the nineteenth century progressed. The great issue concerned the claims of the elected colonial assemblies to control revenue. The secondary issue of Anglican privileges could easily merge with the first. For years the Nova Scotia elite dominated the Council of Twelve, the appointed upper house, and the elected Assembly which was controlled by lawyers who were usually educated at King's College and trained by Loyalist lawyers. Pictou Academy, though attacked by the elite, did receive funds from the legislature but no permanent endowment. In 1823 the Council rejected a bill from the Assembly granting an endowment. The issue helped focus a general political opposition during the next decade which actually gained a loose majority in the 1830 election. However, the reform party, led by Joseph Howe, did not achieve responsible government until 1848.

Despite lessening support within and attacks from without (in 1834 dissenting clergy were allowed to perform the marriage ceremony; in 1839 unoccupied Anglican school lands were taken over for general education), Inglis had the satisfaction of seeing his church grow. In 1787 there were 12 missionaries in Nova Scotia and one each in Cape Breton and Prince Edward Island; in 1800 Nova Scotia had 19; in 1824 there were 28 in Nova Scotia and 2 in Prince Edward Island; in January 1848 Inglis wrote to the SPG, with satisfaction, that when his father became Bishop there were 8 Anglican churches in Nova Scotia, now there were 111.

In 1849 Inglis fell ill and died late the next year, a few days after his arrival in London for treatment.

In 1851 Hibbert Binney (1819-87), fourth Bishop of Nova Scotia and the last appointed by the Crown, inherited about 36,000 confirmed Anglicans (though three-quarters of the population remained dissenters), 120 churches and over 60 clergy. Some of the wealthier parishes no longer received SPG aid, hence no longer filed reports. The church was disestablished the year of Binney's arrival, hence government aid ceased, leaving only limited SPG resources. The change was good as it forced Anglicans to fend for themselves. The Loyalist tradition was broken. Although born in Cape Breton, Binney was brought up an Englishman and, in contrast to Inglis but like his colleague, Bishop Medley of New Brunswick, was High Church.

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9 THE RECORDS

The variegated contents of these records permit no easy summary. There is no substitute for a perusal of the detailed calendars and indexes included on each reel although the 'Contents of the Film' section of this introduction indicates the most important missionaries, their geographical locations and the years during which they sent to London the letters and annual and quarterly reports which form the core of the collection. Frequently a year produced little or nothing more from a missionary than his annual report which was often submitted in January. The pro forma questions were as follows:

- 1 What is the extent of the Parish or Mission at present under your charge?
- 2 Give the numbers, distinguishing the nations or races, of -
 - (a) The whole population of your Mission.
 - (b) Church members - i.e., those of any age who are Baptised, and no not profess to dissent from the Prayer Book.
 - (c) The actual Congregation present at each of your Churches or Stations at any one service.
 - (d) Habitual Communicants.
 - (e) Candidates presented at last Confirmation.
- 3 Specify, as to each Church or Station within your Parish, how often in the course of a year did you -
 - (a) Celebrate Divine Service?
 - (b) Administer Holy Communion?
 - (c) Catechise publicly during Service?
 - (d) Pay Pastoral Visits?
- 4 What contributions have been raised within the Parish during the year for general Church purposes, or for local charities?
- 5 Particularly state the number and total amount of your Offertory collections, and the purposes to which they are supplied.
- 6 State the amount of your professional income during the past year, and the sources from whence its component parts are severally derived - as, for instance, the SPG, the Diocesan Church Society, Clergy Preserves Fund, Vote of the Legislature, Glebes, Congregational Contributions, in money or kind, Donations, Fees, Pew Rents, Vestry Allowances, or any other source.
- 7 Are you satisfied that your Congregation are contributing to the best of their ability?

- 8 What Schools, Sunday and Daily, are in the mission?
- 9 What is the average attendance of children, male and female, in each?
- 10 What part have you been enabled to take in the superintendence or tuition?
- 11 What prospect can you see of the Parish being endowed, or becoming self-supporting?
- 12 Has anything prevented the transmission of your Quarterly Reports during the past year?

The missionaries often submitted a 'Notitia Parochialis' which gave population, baptismal, marriage, burial and communicant statistics and a 'Notitia Scholastica' which gave the number of boys and girls in church schools.

Apart from missionary communications, there is a mass of letters from John Inglis to correspondents in both his diocese and England as well as his letters from England which he visited from 1838 to 1840. Many items are interspersed through the documents, including letters to and from all the bishops of Nova Scotia; communications from Society schoolmasters; parish and church-warden petitions and memorials; newspaper cuttings; official documents; letters to and from the lieutenant governors of Nova Scotia and Prince Edward Island, and other colonial and British officials such as the archdeacons and the bishop of London.

The prime use of the records is as the great indispensable source for the history of the Church of England in Nova Scotia and to a lesser extent Prince Edward Island from 1787 until mid-century (with particular strength from the 1820s to the 1850s) and also the church's relationships with the SPG, the mother country, the British government, the Society for the Propagation of Christian Knowledge (SPCK), the Colonial Church Society and the dissenters and Catholics in the Maritimes. The records are essential for any study of the life of John Inglis, for the lives of Charles Inglis, Robert Stanser and William Cochran and, of course, the various missionaries in the field. The records are also essential for the history of King's College, Windsor.

In short, there is much information about all the themes and incidents described in 'The SPG and the Anglican Church in Nova Scotia' section of this introduction. However, the scope of the records is much wider than religion, partly because the Church was much more central to people's lives, both institutionally and socially, than today. The records are a treasure trove of local history, particularly social history, including primary and Sunday school education, the American Loyalists, blacks (both Loyalist and Maroon), Indians, immigration and emigration.

The missionaries' reports provide the local statistics indispensable for local demographic and other studies. They also detail relationships between Anglicans and non-Anglicans, the dissenters and the Catholics, plus much on local politics. Much of the information is everyday: the

Church needs painting; an organ is required; the minister's accommodation is unsatisfactory; his salary insufficient. Some is personal: a child has died; illness prompts a petition for a leave of absence in England; extra funds are needed to support a parishoner friend who holds a scholarship at King's College. Some is economic: the local, ~~locally~~ depressed, economy is described, as is trade with Britain and the United States (plus emigration from the former and to the latter). Some is anecdotal: in 1849 the Rev. Archbishop Gray visited a 103 year old Scottish lady who regaled him with a story, told by her father, about the 1745 rebellion; the Rev. Charles Elliott reported that the first execution in Pictou, Nova Scotia, drew an unheard of crowd of 2,000. Recurring themes include the moral turpitude of some colonials (occasionally even a clergyman); the difficulties, the weather and travelling conditions impose on visiting a scattered population; on the one hand pervading poverty, on the other kindness, charity and game attempts to raise money for the Church and for victims of disease, such as cholera, and accidents, such as fire and shipwrecks.

The records are sometimes useful for places besides Nova Scotia and Prince Edward Island, notably New Brunswick. (Note: the missionary reports from New Brunswick - C/CAN/NB 1-6 - will be found in a subsequent microfilm publication). A major example is the question of the appointment of the Rev. John Medley as Bishop of Fredericton (C/CAN/NS 11); a minor example is letters from the Rev. Cornelius Griffin (C/CAN/NS 6). The Rev. Cornelius Griffin, seemingly an unbalanced individual, was appointed SPG missionary to Prince Edward Island in 1819 and in 1820 assumed his duties at Georgetown. He did not fare well either among the sea of dissenters and Catholics or among the few Anglicans. In 1824 he was transferred to Grand Manan Island, New Brunswick, where he quarrelled with his parishoners, the Anglican hierarchy and the SPG. In 1826 he went without permission to Bridgetown, Nova Scotia, and in early 1827 returned to England, where his quarrel with the Society, which disowned him, deepened. In 1828 he petitioned both Houses of Parliament for justice. He got the curacy of St. Nicholas at Guildford but was suspended by the Bishop of Winchester. In 1834 he lost a legal action against the Church but eventually received a compassionate award of £100. In 1836 he published a pamphlet stating his case and accusing the SPG of deceit and fraud. The bulk of the documents deal with his case in England but the early ones are of great interest for the history of Prince Edward Island and Grand Manan.

Finally, on the subject of minor themes, the first two sets of records, C/CAN/PRE and C/CAN/NS 1, must be mentioned. The first deals with Quebec from 1759 to 1794 and Newfoundland from 1764 to 1787, the second with pre-diocesan Nova Scotia from 1722 to 1786 but mainly in the 1780s. The chief interest of these segments is the arrival and early history of the American Loyalists, although this is a theme which continues for at least the next two decades. Thus, for example, the Rev. Archibald Gray wrote from Digby, Nova Scotia, on 18 January 1858, describing how the Loyalists and their slaves had settled the area and how the blacks, originally Anglicans, had overwhelmingly become Baptists.

10 CONTENTS OF THE FILM

Reel 1

C/CAN/PRE Quebec and Montreal, 1759-93; Newfoundland, 1764-87

This section includes correspondence from the following:

Rev. James Balfour, Harbour Grace, 1772-83
Rev. John Doty, Montreal/Sorel, 1778-93
Rev. Walter Price, St. Johns, 1784

C/CAN/NS 1 Nova Scotia, 1722-86

This section includes correspondence from the following:

Rev. Joseph Bennett, Windsor, 1768-78
Rev. John Breynton, Halifax, 1753-85
Rev. Isaac Brown, Annapolis, 1783-5
Rev. Bernard Houseal, Halifax, 1784-91
Rev. George Panton, Shelburne, 1783-5
Rev. Peter de la Roche, Lunenburg, 1783-5
Rev. J.C. Wagner, London, 1786
Rev. William Walter, Shelburne, 1783-90
Rev. Joshua W. Weeks, Halifax/London, 1779-85
Rev. John Wiswall, Cornwallis, 1784-6

Reel 2

C/CAN/NS 2 Nova Scotia, 1790-1851

This section includes correspondence from the following:

Rev. Roger Aitken, Aberdeen/Lunenburg, 1814-25
Daniel Anderson (schoolmaster), Merigomish, 1816-24
Rev. William Cochran, Windsor, 1795-1831
Rev. Charles Inglis, Claremont, 1811-12
Rev. John Inglis, Sydney, 1816-50
Rev. William King, Windsor, 1816-43
Rev. John Millidge, Annapolis, 1804-29
Rev. Robert Stanser, Halifax, 1794-1817
Rev. William Twining, Liverpool, 1790-1826
William West (schoolmaster), Halifax, 1816-19

As well as the Cochran letters, this section contains much about King's College.

Reel 3

C/CAN/NS 3 Nova Scotia, 1817-53

This section includes correspondence from the following:

Rev. George Best, Westminster/Granville, 1817-22
Rev. Hibbert Binney, Sydney/London, 1818-24
Rev. John Burnyeat, Truro, 1820-34

Rev. Edwin Gilpin, Aylesford/Annapolis, 1819-53
Rev. R.A. Grantham, Yarmouth, 1819-35
Rev. Robert Norris, Cornwallis, 1817-34
Rev. Thomas B. Rowland, Shelburne, 1819-34
Rev. Charles W. Weeks, Guysborough, 1817-41
Rev. Joseph Wright, Horton, 1817-28

Reel 4

C/CAN/NS 4 Nova Scotia, 1819-60

This section includes correspondence from the following:

Rev. Thomas Adin, Charlottetown, 1823-7
Rev. Horatio Nelson Arnold, Granville, 1824-7
James Aull (schoolmaster), Dalhousie, 1821-2
Joseph Clarke (schoolmaster), Douglas/Preston, 1821-9
Abel S. Gore (schoolmaster), Halifax, 1821-9
Rev. J.W.D. Gray, England/Amherst, 1822-4
Rev. Henry Hayden, Rawdon/Sackville, 1820-39
Rev. Louis C. Jenkins, Charlottetown, 1819-54
Rev. W.B. King, Windsor, 1828-49
Rev. George Morris, Rawdon/Dartmouth, 1821-54
Rev. James Shreve, Chester, 1822-60
Lieut. Gov. Charles D. Smith, Prince Edward Island, 1823-4
Rev. Roger Viets, Digby, 1821-37

Reel 5

C/CAN/NS 5 Nova Scotia, 1824-55

This section includes correspondence from the following:

Rev. Edward Benwell, Dartmouth, 1826-7
Rev. James Breeding, Beaver Harbour, 1824-5
Rev. Alfred Gilpin, Weymouth/Windsor, 1824-54
William Nisbett (catechist), Halifax, 1827-8
Lieut. Gov. Sir James Ready, Prince Edward Island, 1827-30
Rev. John T. Twining, Halifax, 1827-8
Rev. William Walker, St. Eleanor's, 1828-30
Rev. Joshua W. Weeks, New Dublin, 1827-48
Rev. Richard Wiggins, Amherst, 1828-32
Rev. Edward Wix, Halifax, 1827-9

C/CAN/NS 6 Nova Scotia, 1819-38

Correspondence from Rev. Cornelius Griffin

Reel 6

C/CAN/NS 7 Nova Scotia, 1824-56

This section includes *correspondence from the following:* 18

Rev. John T. Twining, Halifax, 1824-5
Rev. Robert Willis, Halifax, 1824-56

The first 22 folios concern the dispute over the succession to the rectorship of St. Paul's Church.)

C/CAN/NS 8 Nova Scotia, 1824-56

This section includes correspondence from the following:

Rev. Dr. James Cochran, Windsor/Lunenburg/Halifax, 1824-53
Rev. J.T.T. Moody, Liverpool/Yarmouth, 1828-56
Rev. J.A. Shaw, Arichat, 1827-54
Rev. R.F. Uniacke, Halifax, 1827-50
Rev. F. Whalley, Granville, 1828-43

Reel 7

C/CAN/NS 8 add Nova Scotia, 1821-58

This section includes correspondence from the following:

Rev. John M. Campbell, Cornwallis/Granville, 1830-58
Rev. James Robertson, Bridgetown, 1832-55
Rev. John Stevenson, King's College, Windsor, 1832-46
Rev. Thomas Howland White, Antigonish/Shelburne, 1831-56
Rev. Abraham V.G. Wiggins, St. Eleanor's Prince Edward Island, 1831-50

Reel 8

C/CAN/NS 9 Nova Scotia, 1808-49

Correspondence from Rev. John Inglis, Halifax, 1808-49; England, 1838-40

There is much on King's College and Inglis's view of the High Church

Reel 9

C/CAN/NS 10 Nova Scotia, 1833-41

Correspondence from Rev. John Inglis, Halifax

Reel 10

C/CAN/NS 11 Nova Scotia, 1842-5

Correspondence from Rev. John Inglis, Halifax

Reel 11

C/CAN/NS 12 (nos. 1-103) Nova Scotia, 1832-57

This section includes correspondence from the following:

Rev. Charles Elliott, Picton, 1832-57
Rev. Archibald Gray, Sackville/Digby, 1834-57
Rev. H.L. Owen, Aylesford/Lunenburg, 1834-57
Rev. Addington D. Parker, Dartmouth, 1835-41
Rev. Charles Shreve, Guysborough, 1834-57
Rev. John Stannage, St. Margaret's Bay, 1835-55

Reel 12

C/CAN/NS 12 (nos. 104-154) Nova Scotia, 1830-58

This section includes correspondence from the following:

Rev. G. Townshend, Amherst, 1840-58
Rev. R.J. Uniacke, Newport/Sydney, 1839-57
Miscellaneous letters, 1830-8 (particularly interesting for education)
Government correspondence, 1838-41

C/CAN/NS 13 (nos. 1-62) Nova Scotia, 1831-58

This section includes correspondence from the following:

Rev. W. Bullock, Digby/Halifax, 1841-50
Rev. R. Jamison, Ship Harbour, 1841-58
Rev. T.C. Leaver, Antigonish/Truro, 1841-58
Rev. Charles Lloyd, Milton, Prince Edward Island, 1831-58
Rev. W.H. Snyder, Weymouth/Mahone Bay, 1840-58

Reel 13

C/CAN/NS 13 (nos. 63-142) Nova Scotia, 1831-58

This section includes correspondence from the following:

Rev. W.M. Godfrey, St. Clements, 1843-58
Sir H.V. Huntley, Governor of Prince Edward Island, 1842-5
Rev. A.W. Millidge, Antigonish, 1846-57
Rev. F.D. Panter, Prince Edward Island, 1841-5
Rev. W.Y. Porter, Cape Breton Island, 1831-58
Rev. J.H. Read, Prince Edward Island, 1843-57
Rev. F. Roberts, Prince Edward Island, 1842-4
Rev. John Storrs, Cornwallis/Horton, 1842-59

Reel 14

C/CAN/NS 14 Nova Scotia, 1840-58

This section includes correspondence from the following:

Rev. Robert Arnold, Parrsborough/Sydney Mines, 1845-58
Rev. Richard Avery, 1840-58
Rev. Robert Brine, New Dublin/Arichat, 1848-57
Rev. W.R. Cochran, St. Margaret's Bay, 1853-7
Rev. W.H. Cooper, Prince Edward Island, 1846-53
Rev. J. Dixon, 1849-53
Rev. P. Filleul, Mahone Bay/Weymouth, 1845-58
Rev. L.M.W. Hill, Digby, 1848-50
Rev. S. Lett, Halifax, 1844-8
Rev. Thomas Maynard, 1845-58
Rev. W.T. Morris, Manchester/Antigonish, 1849-58
Rev. E.E.B. Nichols, 1847-57
Rev. John Pearson, 1848-54
Rev. R.T. Roach, Crapaud/Georgetown, 1853-8
Rev. J. Bainbridge Smith, King's College, Windsor, 1847-53
Rev. H.M. Spike, Newport, 1851-7
Rev. W. Stuart, Barrington, 1853-4
Rev. W. Taylor, Rawdon, 1849-54
Rev. R. Yarker, Chester, England, 1845
Miscellaneous letters, 1840-55

Reel 15

C/CAN/NS 15 Nova Scotia, 1795-1858

This section includes correspondence from the following:

Rev. John Ambrose, 1853-8
Rev. J. Forsythe, Albion Mines/Truro, 1853-8
Rev. S.D. Green, Musquedoboit, 1855-6
Rev. W.G.T. Jarvis, Guysborough, 1854-8
Rev. T.D. Ruddle, 1848-58
Rev. J.S. Smith, 1853-8
Rev. J. Stamer, 1842-58
Rev. W. Stewart, Prince Edward Island, 1852-8
Rev. H.B. Swabey, Prince Edward Island, 1854-8
Rev. P. Tocque, 1855-7
Miscellaneous letters, 1852-8
Government correspondence, 1795-1849
General diocesan papers, 1795-1853

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12 BIOGRAPHICAL NOTE

The following relevant entries appear in the volumes of the Dictionary of Canadian Biography so far published; many more useful biographies will appear in Volume VI.

<u>Name</u>	<u>Pages</u>	<u>Province</u>
<u>Volume IV 1771 to 1800</u> (Toronto: University of Toronto Press, 1979)		
Anglican clergy		
John Breynton	93-4	Nova Scotia
John Brooke	103-5	Quebec
David Chabrand Delisle	138-40	Quebec
Laurence Coughlan	175-7	Newfoundland
John Eagleson	258-9	Nova Scotia
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John Parr	603-5	Nova Scotia
<u>Volume V 1801 to 1820</u> (Toronto: University of Toronto Press, 1983)		
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Jacob Bailey	47-8	Nova Scotia
James Balfour	52-3	Newfoundland
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Jonathan Odell	628-31	New Brunswick
George Panton	657-8	Nova Scotia

Roger Viets

832-3 Nova Scotia

George Wright

872-3 Nova Scotia

Other

Sir John Wentworth

848-52 Nova Scotia

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