

GASPÉ OF YESTERDAY

PIONEER ANGLICAN BISHOPS

CHARLES INGLIS.....1734-1816

JACOB MOUNTAIN.... 1749-1825

Recalling two pioneer Bishops
of the Anglican Church whose
ecclesiastical jurisdiction
extended, in turn, to Gaspesia.

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PIONEER ANGLICAN BISHOPS

PREFACE

The fact that the ecclesiastical jurisdiction of the Honourable and Right Reverend Charles Inglis, First Anglican Bishop of Canada and of the first Anglican Lord Bishop of Quebec, Jacob Mountain extended, in turn, to the District of Gaspé makes it just and fitting to recall their distinguished careers in the GASPÉ OF YESTERDAY series.

Reference has been made previously in the article, THE O'HARA FAMILY OF GASPE, to the visit of Bishop Inglis to Gaspé in June, 1789 on the Royal Navy frigate, H.M.S. DIDO, Charles Sandys, R.N., Commander. He recorded his meetings with Felix O'Hara and his observations on the state and needs of the Church in the District. Though Bishop Jacob Mountain did not visit Gaspesia personally his son, Archdeacon George Jehoshaphat Mountain visited extensively in Gaspesia in 1824, 1826 and subsequent years. Volume 1 of GASPÉ OF YESTERDAY includes a record of his visitations from his JOURNALS. It was Bishop Jacob Mountain that appointed the Reverend John Suddard as the first resident missionary priest of the Anglican Church in the District of Gaspé.

CHARLES INGLIS
1734-1816

Born in 1734 in the rectory of Glencolumbkille, County Donegal, Ireland, Charles Inglis had a sound education prior to his coming to America and his role as a teacher in a pioneer colony of Pennsylvania. He chose to study theology and was ordained priest by the Anglican Bishop of Rochester, England. He returned to America to serve the Dover mission in Delaware. In 1765, as a rising star among the clergy of his time, he was invited to Trinity Church, New York, as Assistant Rector. At the time New York was a busy and expanding community of some 18,000

and Trinity Church had many leading citizens among its congregation. The Church and its staff were associated with King's College, forerunner of today's Columbia University. But events were moving towards the American Revolution which would create great problems for clergymen such as Charles Inglis who were inevitably identified as Royalists. Indeed, in 1779 the New York Assembly declared Inglis and some fifty other clergy guilty of high treason, confiscating all their property and ordering them banished. The distress of Inglis was deepened by the tragic death of his wife and their eldest son. In 1783 he resigned as Rector of Trinity Church, took his two remaining children to England, and sent his personal belongings and library to Nova Scotia where so many Loyalists sought refuge and a new life under the British Crown.



**THE HONOURABLE AND
RT. REV. CHARLES INGLIS
THE FIRST BISHOP OF
CANADA 1787-1816**

The consecration of Charles Inglis on August 12th in 1787 as Bishop of Nova Scotia marked a significant date in the history of the Anglican Church. Inglis became not only the first bishop of Nova Scotia but also the first bishop of the church in Canada and the first overseas bishop in what we today call the British Commonwealth of Nations.

An Irishman of Scottish ancestry, Inglis was born in 1734 and in his youth came out to the New World as a teacher on the Pennsylvanian frontier. He was ordained in 1758 and served for six years as a faithful and zealous missionary in Delaware. In 1764, he was elected assistant rector of Trinity Church in New York and in 1777, he became the rector. An ardent advocate of a resident American bishop and vigorous defender of his church in pre-revolutionary America, with the coming of the Revolution, he proved himself a courageous and steadfast Loyalist.

At the end of the war, he went to England and in 1787, he came out to Nova Scotia as bishop. His diocese initially was immense including all of Eastern Canada, Newfoundland and Bermuda, but the appointment in 1793 of Bishop Jacob Mountain ended his authority over the Canadas. The need for young, educated and locally trained clergy was of utmost concern to him and he was instrumental in the founding of King's College, Windsor. His regular use of triennial visitations did much to give leadership to the clergy. He

encouraged and supervised (often drafting himself the plans) a major church building programme. From 1787 to 1795, he oversaw the building of nineteen churches alone.

Aided by a grant of £1000 from the British government, Bishop Inglis undertook a successful program of building. By 1795 (8 years after his arrival) he had recorded the erection or completion of 19 churches. Seven of these have remained to this present day:

St. Mary's, Auburn
St. John's, Cornwallis
Old Holy Trinity, Middleton
St. George's Round Church, Halifax
Christ Church, Karsdale
St. George's, Sydney
Old St. Edward's, Clementsport

- St. Paul's, Halifax — was built before Bishop Inglis arrived, and was used as his cathedral

Charles Inglis died in 1816 at his country home near Aylesford in the Annapolis Valley after fifty-eight years of full and faithful service to his church.

A plaque dedicated to his memory is placed on the south wall of St. Paul's Church, Halifax, where he is buried.

When, as noted in the PREFACE above, Bishop Inglis was in Gaspé in June, 1789, he was on his way to Quebec where he landed June 9th. He proceeded to Three Rivers, Sorel and Montreal and convened a meeting of the clergy before returning to Halifax. His momentous journey, described in Inglis' JOURNALS in great detail, did much to prepare for the coming of Jacob Mountain as Lord Bishop of Quebec in 1793.

JACOB MOUNTAIN
1749-1825

Jacob Mountain was born December 1st., 1749 at Thwaite, Norfolk, England. The Mountain family was of Huguenot descent, "from an ancient and respectable Family of Montagne in the Kingdom of France, which Kingdom he (great-grandfather of Jacob) left on the Revocation of the Edict of Nantz."

At the Norwich Cathedral Grammar School, Jacob was a contemporary of Horatio Nelson, future hero of Trafalgar. He graduated B.A. from Cambridge University in 1774 and was ordained Deacon by the Bishop of Norwich. In 1777 he received his M.A. from Cambridge and was ordained to the priesthood in 1780. After serving in several parishes he became a Canon of Lincoln Cathedral and the examining Chaplain to the Bishop of Lincoln. Nominated to the See of Quebec he was consecrated as Bishop by the Archbishop of Canterbury at Lambeth Palace on July 7th., 1793.

A month later the Mountain party sailed in the RANGER for Quebec. The Mountains, bound for Canada, consisted of the Bishop, Mrs. Mountain and their four small children, Jacob, George, Robert and Eliza; the Bishop's sisters, Mary and Sarah; his sister-in-law, Miss Kentish; his brother, Jehoshaphat, with his wife and their children, Salter, Mary and Sarah.

THE following letter from Jehoshaphat Mountain, the Bishop's brother, to Mrs. Salter, Upper Close, Norwich, England, was written on the day after the arrival of the Mountains at Quebec.

Woodfield,¹ Nov. 2nd, 1798

My Dear Madam:

I have the comfort to tell you that we arrived at Quebec about two hours before daybreak yesterday, after having been on board the ship three months, except four days. Mrs. Mountain, the Bishop, my sister's servant and myself were seasick during the whole voyage. My sister's health is already improved, and the rest of the party are as well as we can expect, considering what we have suffered by bad provisions, and want of proper sustentation, for we were obliged to be stinted with respect to biscuit and water.

To describe to you the trouble of the passage, had I leisure, would be a vain attempt, as my head is so much confused with the motion of the vessel that this house still seems to retain the same motion, and I am inclined to catch at everything I see to prevent its falling.

We have encountered a great many dangers²—were chased by a French ship after having separated from our convoy in a heavy gale of wind. Our beds were taken down, our guns loaded, the matches lighted, and every preparation for action, when we overtook the "Beaver", one of our convoy, and the French ship steered on a different course. You may conceive the terror of Mrs. Mountain and Mrs. Bp. Mountain on this occasion. The rest of the party discovered but small emotion. We had the good fortune also to escape an action with a French privateer which we saw, and, more than that, the French Fleet, which was cruising in the Gulf of St. Lawrence.³

The sea, my dear madam, was so high in the Atlantic, that, standing on the deck, we lost sight of the topmast of the "Beaver", the ship that accompanied us. The "Severn", man-of-war, that brought Lord Dorchester, our Governor here, is now setting sail for England, and I lament that it is impossible now to attempt to give you a description of this country. The house and everything around it is entirely different to anything we ever saw before, and the country and climate inexpressibly delightful. The Bishop and myself sat this morning in the open air, and 'tis to the full as warm as May in England.

The Attorney-General⁴ came on board the vessel, and we, the Bishop and I, were presented at Court to the Governor. We likewise paid our respects to the Prince, who was not at home.⁵ We dine with him at the Governor's to-day, as it is the Prince's birthday, a day of festivity, illumination, etc.

I must now, my dear Madam, lay down my pen. We are all quite well and voraciously hungry. You shall hear as soon as possible.

Pray show nobody this scrawl.

With duty to Mr. J. Salter,

Yours ever,

J. Mountain.⁶

¹See appendix A, for an account of the different houses occupied by the Bishop and his family in Quebec from 1793 to 1825.

²The following extract from the first letter written to Bishop Mountain by Bishop Inglis reflects contemporary British opinion of the French revolutionaries: "I have been very anxious to hear of your arrival, & that you had escaped the dangers of the Sea & Enemy; especially the latter; for I scarcely know a greater misfortune that could happen to a Bishop, than to fall into the hands of such unprincipled ruffians as the French—the implacable enemies of our order, & of Christianity, & of everything that is good and estimable" (Q.D.A., Series C, vol. 1, p. 9, Inglis to Mountain, Jan. 4, 1794).

³France had declared war on Great Britain in February, 1793.

⁴James Monk, afterwards Chief Justice of the Province.

⁵Edward, Duke of Kent, fourth son of George III, resided at Quebec from August, 1791, to January, 1794. The Duke held the Bishop in high esteem although he left Lower Canada less than two months after the latter's arrival. He maintained for many years a warm interest in the old city (*Memoir of A.S.H. Mountain*, p. 8). From his side the Bishop later expressed to Bishop Inglis the following guarded approval of Prince Edward: "As the world goes, this young man seems to have considerable merit. Like other Princes and other men he has his errors, but there is something in his constant disposition to befriend the friendless that is truly amiable, & that interests one much in his happiness and welfare" (Q.D.A., Series C, vol. 1, pp. 181-2, Mountain to Inglis, Sept. 16, 1798).

⁶This letter was sent to the editor of the *Church Guardian* (Canadian) by Jacob J. Mountain, one of the Bishop's grandsons, and was printed in the issue of August 9, 1882. A file of the *Church Guardian* for this year is in the Library of the Montreal Diocesan Theological College.



BISHOP JACOB MOUNTAIN

—FROM A PORTRAIT BY HENRY EDRIDGE

Those who would seek to understand the origins of the constitutional and administrative problems that currently trouble Canadians could well begin with a careful reading of the book, JACOB MOUNTAIN, FIRST LORD BISHOP OF QUEBEC - A STUDY IN CHURCH AND STATE, 1793-1825 by the Rev. Thomas R. Millman (University of Toronto Press-1947.) Time has only aggravated and deepened the problems that Bishop Mountain faced in his dealings with the Civil Administration in his day. But as these details are beyond the scope of this article the following quotation regarding the District of Gaspé will serve as conclusion.

A large section of his Diocese which Bishop Mountain never visited was that of Gaspé, along the coast of which many Protestant fishermen were settled. As early as 1801 the people of Paspebiac on Chaleur Bay had written directly to the Society for the Propagation of the Gospel for a clergyman. The Bishop approved of the idea and supported the petition but nothing came of it.⁴³ In those barren years from 1800 to 1815 the Society even found difficulty in obtaining men to go to the older and more thickly settled parts of the Canadas.

From time to time the spiritual plight of the Gaspésians was brought to the episcopal notice. In 1807, the Bishop who was then in England received a letter from Sewell containing an enclosure from Judge Crawford of Gaspé, asking for a clergyman to be sent. In seeking Milnes's assistance in the case the Bishop recalled the earlier attempt to place a missionary at Gaspé and implied that the reason for its failure was that an Independent missionary, an associate of the Reverend Clarke Bentom, had established himself there at that time. The project of sending a Society for the Propagation of the Gospel missionary was therefore dropped.⁴⁴ A similar fate met the proposal of 1807. On January 8, 1813, a certain Henry Johnston sent to the Bishop from Douglstown a long letter, describing the industry, trade, and population of the district, and requesting in the most earnest terms that clergy and teachers should be sent.⁴⁵ Once again the project failed.

In the spring of 1819, while the Bishop was in England, the Reverend John Suddard was adopted by the Society and placed at his Lordship's disposal.⁴⁶ Suddard arrived in Quebec in the following September and was licensed to Gaspé in October, the first Anglican clergyman to be stationed in that extensive region. For the next two years he laboured with some success in the fishing villages extending from Gaspé Bay to Paspebiac, and promoted the building of at least two small churches.

The unexpected arrival of the Reverend Richard Knagg in Quebec in 1820 presented a problem to the Bishop. The latter's characteristic comment on Knagg is thus recorded in the Society's minutes: "The Bishop believes him to be a worthy pious man and well versed in the Scriptures but he has a great want of respectability of appearance, such a clownish simplicity of manners and so total an ignorance of the world that it can only be among people all of whom are of the lowest Order that there can be any possibility of success in his Ministry. Such a situation there is in the district of Gaspé. Another Minister in addition to Mr. Suddard is greatly wanted on those populous & extensive shores."⁴⁷ After staying for a short time at Stanstead and for a shorter period at Rivière du Loup en Haut, Knagg set out for Gaspé in August, 1821. He was licensed to Percé.

On April 24, 1822, the Bishop wrote as follows to the Earl of Dalhousie: "My Lord:—As I have, for some time, had two clergymen established in the District of Gaspé, I have an earnest desire to visit that part of my Diocese, in the course of the approaching summer; but I find so many difficulties opposed to this undertaking, that unless your Excellency will be so good as to afford me some facilities for the accomplishing of my object, I fear I shall be obliged to abandon it."⁴⁸

Dalhousie replied that he had no vessel at his disposal, but that a government vessel was stationed at Halifax, under the control of the Lieutenant-Governor of Nova Scotia, for the protection of the fisheries. He promised to write to Sir James Kempt on the subject.⁴⁹ Kempt answered that he would like to assist, but that Bathurst had requisitioned the vessel, the *Chebucto* by name, and that it would not be possible to send it to Quebec.⁵⁰

Meanwhile Mr. Knagg was succeeding no better at Paspébiac (whither he had been sent, rather than to Percé) than he had at other missions, and the Bishop ordered him to return to England, giving him at the same time a year's grace so as not to work any unnecessary hardship on the erring missionary.⁵¹ In addition, it was decided at Quebec that Gaspé should be visited at last, not by the Bishop but by his son, Archdeacon G. J. Mountain. The latter made the journey by the schooner *Two Brothers*, with very cramped accommodation, and arrived at St. George's Cove, nine miles up Gaspé Bay on August 24, 1824. Here in the afternoon the Archdeacon preached in French, in a little Methodist chapel, two unprecedented events as far as he was concerned. He then proceeded across the Bay to the place where Mr. Suddard lived and where a new church had been built. He admired the music and the singing, chiefly conducted by one family, "which supplies a female and three male voices, a flute, violoncello, and a violin."⁵² Mal Bay, Percé, and L'Anse à Beau-fils were then visited, and several days were spent at Paspébiac. A church was nearly finished at that place, and the frame of another had been erected at New Carlisle. Suddard took the opportunity of crossing Chaleur Bay and visiting settlements on the opposite shore, then in the Diocese of Nova Scotia. Apart from mentioning one or two peculiarities in the way in which Knagg rendered the service, the Archdeacon made no further references to the unfortunate missionary in his journal. The return journey to Quebec was made by proceeding along Chaleur Bay to the Restigouche River, travelling up this river and the River Matapédia by canoe, and portaging across to the St. Lawrence on foot. Several boat trips were made before the Archdeacon arrived at his home.

In the following year Suddard was also dismissed, so that the early stages of missionary work in Gaspé were fraught with great difficulty. Bishop Stewart informed the Society for the Propagation of the Gospel, November 18, 1825, that in consequence of the destitute state of the mission of Gaspé, he had sent the Reverend William Hough there after consultation with the Lieutenant-Governor, Sir Francis Burton.⁵³

It is apparent that during the last six years of Jacob Mountain's episcopate, neither he, his visiting missionary nor his archdeacons, spared themselves in extending the work of the Church of England throughout the vast extent of the old Diocese of Quebec. The record of the untiring labours of these men, combined with the stories of individual missionary priests, shows that the Anglican system, while less flexible than that of the Methodists, could yet adapt itself successfully to the needs of a pioneer society.