The Charity School Movement in Lancaster, 1755

By WILLIAM FREDERIC WORNER

In a population numbering less than a quarter of a million people in Pennsylvania in 1755, it is estimated that about 80,000 were Germans. In 1749 the number of German immigrants reached its maximum; the records show that more than 7,000 came over in that year. The only earlier year that will bear comparison with 1749 is 1738, when about 3,500 German immigrants arrived. They came from several German localities—especially the Rhenish Palatinate. It is a singular fact in colonial history, that although Germans settled in New Jersey, New York, Connecticut, Maine, Virginia, Maryland, the Carolinas, Georgia and Pennsylvania, yet to no place did they come in such large numbers, nor become such an influential factor in molding civilization and determining state policies, as in Pennsylvania. By the middle of the eighteenth century the German population in that state exceeded by more than one-third the total number of inhabitants. The reasons for their selection of Pennsylvania, in preference to any other colony, were that not only did William Penn's frame of government guarantee to them freedom of religious conscience and civil equality, such as no other province afforded, but the soil and the climate were better adapted to the needs of an agricultural people,—the occupation which the majority of these colonists followed.[1]

MOTIVES FOR ESTABLISHING CHARITY SCHOOLS

These Germans, at first, by tradition and by reason of persecution in the fatherland, naturally abstained from participating in governmental affairs, and devoted themselves to such peaceful occupations as agricultural and textile industries. The contests lay between a war governor and the assembly—the latter composed largely of peace-loving Quakers. About 1750, when it became a question as to whether the Quakers could maintain control of the government in opposition to the increasing war-party, the Germans, warned

[1] "The Charity School Movement in Colonial Pennsylvania," by Samuel Edwin Weber, published by the Press of George F. Lasher, Philadelphia, in 1905.

by their printer, Christopher Sauer, of the danger of a repetition of the miseries they suffered through wars in the fatherland, went to the polls and threw the balance on the side of the Quakers. This act of theirs made them the objects of reproach and misrepresentation by some of the leaders of the advocates of State equipment for war. Benjamin Franklin expressed fear for the prevailing language and government. Rev. William Smith, D.D., the first provost of the University of Pennsylvania, expressed himself as being afraid that the Germans would unite with the French to eject all the English inhabitants. He suggested that the only way to prevent such a misfortune was to educate the Germans to enable them to appreciate their true interests. These charges were brought to the notice of the German inhabitants, and they resented the insinuation of disloyalty to the proprietary government or to the British Crown. They remembered the oath of allegiance taken when they arrived in Philadelphia.

Provost Smith, in a letter dated December 13, 1753, to the Society for the Propagation of the Gospel in Foreign Parts, represents the Germans as "utterly ignorant."[2] "One-half of the people," he says, "are an uncultivated race of Germans, liable to be seduced by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard, and to warn them against popery." Franklin, in the same year, says, "Those who come hither are generally the most stupid of their own nation;" and in the same letter, this eminent man describes the Germans in almost the same language. These letters seem to show that these men were either inconsistent in the presentation of facts, or confused ignorance with a lack of knowledge of the English language. The latter is probably the correct interpretation, because Franklin, before stating essentially the same facts as Smith, says, "Few of their children in the country know English."

To the Protestant, the Bible was the rule of faith and practice for each individual. Ability to read the Scriptures, therefore, became an indispensable requisite. Education was vested in the hands of the Church, and the religious motive predominated in the educational activity in Pennsylvania throughout the eighteenth century. Shortly after the arrival of Ludwig Haecker in Ephrata, in 1739, he was appointed teacher of the common school. After being a short time engaged in this responsible position, he opened a school on the afternoons of the Sabbath; aided by some of the brethren, he imparted instruction to the poorer children, who were kept from common school by employments in which their necessities obliged them to be engaged during the week; religious instruction was also given to those in better circumstances. Haecker's Sabbath School was established about the year 1740. He deserves the credit not only for being an ideal pioneer schoolmaster, but also for originating the movement of establishing Sabbath Schools, which antedates by forty years a similar movement by Robert Raikes, in Gloucester, England. However, the school founded by Raikes was held on Sunday, while that estab-

[2] In a letter dated October 19, 1754, addressed to Archbishop Herring, the Rev. William Smith refers to the Germans as "an ignorant people."

lished by Haecker, in keeping with the custom of the Ephrata Cloister, of which he was one of the brethren, was held on Saturday—the day observed by the Community of Seventh Day Baptists as the Sabbath.

The press has always been a powerful educational force among any people privileged to enjoy its influence. In 1753, of the six printing presses in the province two were German, two half German and half English, and two entirely English. Prior to 1754, more than two hundred publications were issued from the several German printing presses. Most of the books printed were of a religious character.

Notwithstanding the fact that these educational facilities were available to the Germans, secular instruction and religious instruction, alike, were inadequate in quality and quantity to result in an extensive culture. It is true that the Moravians, in 1743, under the personal direction of Count Zinzendorf, tried to assist in the mental and spiritual culture of their countrymen by opening here and there both day-schools and boarding schools; but prior to 1754, there was no concerted effort on the part of the state officials to undertake a system of education for the improvement of the intellectual, moral and religious condition of these Germans.

The Moravians had established "union" schools at Muddy Creek, Lancaster, Oley, Mill Creek, Warwick, Heidelberg, Maguntsche, Walbach and Germantown; but, by 1754, they had all been discontinued, and thereafter the Moravians confined their educational efforts to the children of their own people.

Such, in brief, was the condition of the Germans in 1755. The schools which had been established in the province before that year were not able to accommodate the number of scholars who applied for admission. The buildings were too small, and there were no funds to erect larger ones. The teachers, who had come into the province with the earlier immigrants, were dying off, and there was no adequate provision made to furnish others. Each succeeding year brought thousands of additional immigrants. The effort to educate this increase in the population and make of them good citizens, resulted in "The Charitable Scheme to Educate the Poor Germans."

The beginning of this movement started with the labors of the Rev. Michael Schlatter, who came to Pennsylvania, in 1746, under the direction of the Reformed Synod of Amsterdam. He was sent out as a "church visitor," whose duty it was to visit the Reformed congregations in America, "in order to investigate whether the ministers and schoolmasters faithfully administer their offices, remain in the purity of doctrine, and maintain the established order," etc. As most of the Reformed people who came to America had settled in Pennsylvania, the greater part of Schlatter's time was spent here.

After five years of incessant labor, he returned to Holland and reported on conditions as he had found them. Among other things, he said: "What

makes the condition of these congregations the more deplorable and worthy of our sympathy, is that most of them are not provided with a good schoolmaster. Few, even of such as are found qualified, can be prevailed upon to labor in this work, because the poor people are not able to contribute enough to enable a schoolmaster, who devotes his whole time to his calling, to support himself and family, even with the greatest care and economy." The immediate effect of this appeal, after the case had been presented to the States of Holland and West Friesland, was the granting, by those states, of 2,000 guilders per annum, for five years from that date, for the instruction of the Germans and their children in Pennsylvania. Additional sums of money were collected by the synodical deputies of Holland and the classis of Amsterdam, making a total of nearly 45,000 florins.

In November, 1752, the General Assembly of the Church of Scotland, which had become greatly interested in the Pennsylvania Germans, collected "upwards of twelve hundred pounds sterling," which it remitted to a society recently organized in London, England, which bore the lengthy title of "The Society for the Propagation of Christian Knowledge among the Germans in Pennsylvania." This Society consisted of fifteen of the most prominent men in England. They were the Right Honorable, the Earl of Shaftesbury, president; the Right Honorable Lord Willoughby, of Parham; the Right Honorable Sir Luke Schaub, Bart.; the Right Honorable Sir Josiah Van Neck, Bart.; Thomas Chitty, Esq. and Thomas Fluddyer, Esq., aldermen of the City of London; Benjamin Amory, LL.D.; James Vernon, Esq., John Bance, Esq., Robert Ferguson, Esq., Nathaniel Paice, Rev. Dr. Birch, Rev. Mr. Caspar Weitstein, Rev. David Thomson, minister at Amsterdam; and Rev. Dr. Samuel Chandler, secretary.

It soon became apparent that the religious motive for educating the German, which Schlatter exalted in his appeal to the Fathers in Holland, had become secondary to political motives which were to guide the efforts of the newly established Society. Schlatter did not question the loyalty of his countrymen to the Crown or to the Proprietary government; on the other hand, the subsequent charge by Dr. Smith that the Germans were liable to join the French, the bitter enemies of the English, served as an additional reason for the Royal family and the Proprietaries of the province to subscribe liberally to this movement. A prominent reason for educating the German would be to make him independent in thought and action, so that the Quakers could no longer use him as a tool to carry elections. Again, if the Germans were to unite with the French, England, in the event of a war with France, would be likely to lose her most prosperous colony. The former constituted a strong argument for the Proprietaries to aid the Charity School Movement; and the latter would appeal even more strongly to the British Royalty to insure their support.

It is quite evident that the religious and political motives were not the only ones which determined Provost Smith's course of action. He reasoned

that the masters for the charity schools should not be imported, but that they should be educated and trained in Pennsylvania. The only institution in the state where it was possible for that to be done was in the College of Philadelphia, of which Dr. Smith was the head. Here was an opportunity for him to build up a great school and reach the German population in the State. Dr. Smith lost no time in formulating an educational plan and submitted it to the Society, in his letter of December 13, 1753. The scheme was outlined by him became the basis for the Society's future procedure, so that the credit of the entire system belongs to Dr. Smith. He furnished the brains, and the Society in London raised the funds.

In compliance with recommendations from the London Society, which desired to apply the money it collected in the most effectual manner for his Majesty's service, the benefit of the colonies, and the welfare of the poor Germans, the following were appointed as trustees-general: The Honorable James Hamilton, Esq., lieutenant-governor of Pennsylvania; William Allen, Esq., chief justice; Rev. Dr. Richard Peters, secretary of Pennsylvania; Benjamin Franklin, Esq., postmaster-general; Conrad Weiser, Esq., interpreter; and the Rev. William Smith, D.D., provost of the College of Philadelphia. The Rev. Michael Schlatter was appointed superintendent of these schools, under the direction of the trustees-general, and at an annual salary of £100 sterling.

On August 10, 1754, the trustees met in Mt. Airy, at the house of William Allen, and resolved to erect schools at Reading, York, Easton, Lancaster, Hanover and Skippack. Dr. Smith informed the trustees that he had found a promising young man, Samuel Magaw, who might be prepared at the Academy, in six or eight months, for a position in one of these schools. With that purpose in view, he had prevailed upon the Rev. Peter Brunnholtz, the pastor of St. Michael's Lutheran Church, Philadelphia, "to board Mr. Magaw in his home, to watch over his morals, and to assist him in making further progress in the German language, provided the trustees would admit him to the Proprietaries' bounty."[3] So far, Dr. Smith's scheme succeeded without any serious obstruction. The movement was supported by those Germans who belonged to the Reformed Church; the leader of the Reformed Church in Pennsylvania was the superintendent of these schools; and the Lutheran element was favorable to the new project on account of its nearness to the Church of England.

The School at Lancaster

The inhabitants of Lancaster petitioned the trustees-general for a charity school, in which the children of the poor were to be taught the English language. The petition was as follows:

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[3] An annual gift of £50 sterling by the Honorable Thomas Penn, placed at the disposal of the Rev. Dr. William Smith for such a purpose.

"TO THE TRUSTEES-GENERAL OF THE CHARITABLE SCHEME FOR THE INSTRUCTION OF POOR GERMANS IN THE PROVINCE OF PENNSYLVANIA:

"The petition of divers of the inhabitants of the borough of Lancaster in behalf of themselves, and others of the German nation residing in the said borough, and parts adjacent, humbly sheweth that the number of poor Germans in these parts is very considerable, as well as those who are of ability to pay for the education of their children, if proper schools for that purpose were opened, and your petitioners having a just and lively sense, not only of the many benefits attending a competent knowledge of the English language, in their commerce and intercourse with divers persons unacquainted with the German tongue, but also of the pleasures resulting from a unity of languages, greatly conducive to a unity of sentiments, do humbly pray that they may partake of the bounties of the Charitable Society of London; that a school may be opened in this borough by the trustees-general for teaching the English language in pursuance of the said charitable scheme, and that the said trustees would be pleased to appoint and send a sober, discreet, and religious gentleman, capable of fulfilling this trust and answering the benevolent intentions of the said Society. As divers of the inhabitants of this borough are desirous of having their children instructed in the Latin and Greek languages, but from the smallness of their numbers are unable to support a master for that purpose, your petitioners request that a gentleman acquainted with these learned languages may be appointed,—that the desires of these inhabitants may be gratified, but in a way not prejudicial to the principal design.

"As there are two German schools—one of the Lutheran, and the other of the Calvinist congregation[4]—already in this town; and the Germans are unable to educate their own poor children in the German language together,[5] as it would occasion confusion; your petitioners pray that the charity designed for this purpose may be given to the masters of the respective congregations.

"Posterity, whose welfare and happiness will be chiefly increased by this charitable institution, will doubtless be filled with the warmest sense of gratitude to the authors of this benefaction, and as your petitioners are unanimous in their wishes for the success of it, their utmost efforts will not be wanting in the promoting of it."

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[4] This refers to the parochial schools of Trinity Lutheran Church and the First Reformed Church, Lancaster.

[5] This statement is not clear. It is not known what is meant by this expression.

The petition which is dated "Lancaster, December 28th, 1754," was signed by the pastors of the Reformed and Lutheran churches, and by fourteen of the chief men of the place, in the name of the rest.[6]

To aid the Society in establishing the special school as requested in the foregoing petition, sixteen of the most influential citizens of Lancaster, English and German, subscribed as follows:

	£	s	d
Edward Shippen, 2 scholars, though he has none to send....	6	0	0
Adam Simon Kuhn, 2 scholars.....	6	0	0
George Gibson, 2 scholars.....	6	0	0
Michael Utt, 1 scholar.....	3	0	0
Emanuel Carpenter, 1 scholar.....	3	0	0
George Ross, 1 scholar.....	3	0	0
Rev. George Craig and James Wright, 1 scholar.....	3	0	0
Michael Gross, 1 scholar.....	3	0	0
Jacob Good, 1 scholar.....	3	0	0
William Sloon, no scholar.....	1	10	0
Jacob Eichholtz, 1 scholar.....	3	0	0
John Jacob Loeser, no scholar.....	1	10	0
Bernard Hubley, 1 scholar.....	3	0	0
Jacob Huber,.....	3	0	0
Sebastian Graff,.....	3	0	0
George Graff,.....	3	0	0
	£54	0	0

The first seven persons on the list subscribed for the services of a Latin master for three years; the others subscribed for one year.

Seven assistant or deputy trustees were appointed for Lancaster and consisted of the following: Edward Shippen, Esq., president; Adam Simon Kuhn, Rev. Philip William Otterbein, Sebastian Graff, Mr. ———— Gera, James Wright, John Baer. They were appointed for the purpose of visiting the school monthly or quarterly, and of seeing that both master and scholars did their duty.

The school was opened on July 1, 1755, with Samuel Magaw as master. It will be recalled that he was the young man whom Dr. Smith had placed in care of the Rev. Peter Brunnholtz, pastor of St. Michael's Lutheran Church, Philadelphia. The trustees granted him the privilege to teach Latin and Greek to the children of those who subscribed, and others. In addition to the regular salary, he was allowed £25 to employ an assistant. Mr. Magaw was quite young to assume such a heavy responsibility. He was only about twenty years of age at the time he took charge of the school. Bishop Perry writes: "Mr. Samuel Magaw being appointed master [of the school in Lancaster], having charge of the classics, with an allowance for an usher. As Mr. Magaw shortly removed to Philadelphia, where he took his 'A. B.' in 1757, in the

[6] "Life and Correspondence of the Rev. William Smith, D.D.," by Horace Wemyss Smith, Philadelphia, Ferguson Brothers & Co., 1880. Vol. I, pp. 90 et seq.

first class graduated at the College of Philadelphia, it is probable that Mr. [Charles] Inglis shortly succeeded him in the charge of the school. It is not impossible that the acquaintance formed with Mr. Magaw may have resulted in the determination of both these young men to take Holy Orders, though Mr. Inglis, who was evidently the elder of the two [having been born in 1734], anticipated his friend in securing the end desired by nearly nine years."[7]

In August, 1755, Mr. Sampson Smith, the Moderator of the Presbyterian Synod of Philadelphia in 1758, opened a school at Chestnut Level, Lancaster County, under the direction of the trustees-general. Francis Alison, who subsequently became professor of Moral Philosophy in the Academy of Philadelphia, was chosen master, at an annual salary of £20, and his assistant was granted £15 per annum. Messrs. Boyd, McDowell, Moses Irwin, James Marshal, Martin Beam and Jacob Graft, were appointed deputy trustees, and were instructed to "visit the school every quarter, the third Tuesday, commencing with the third Tuesday of August."

The Rev. Mr. Schlatter opened a school in Reading on March 5, 1755. Conrad Weiser, in behalf of the Society, opened schools in Heidelberg and Tulpehocken. The original intention of the trustees-general was to establish twenty-five schools among the Germans in Pennsylvania. Eighteen petitions were received for schools, but the records show that not more than twelve were ever established. This was due to lack of funds, an inadequate supply of teachers, and, in some cases, failure among the petitioners to agree on a location. Schools for girls were not considered as urgent and their establishment was postponed indefinitely; with the exception of the school of New Providence [Trappe] where a few girls were taught reading and sewing, all the schools established were boys' schools.

In June, 1758, Mr. Inglis offered himself for Holy Orders.[8] Whether he continued in charge of the school after that date, or who was his successor, is not known. That the school in Lancaster was continued for at least another year after Mr. Inglis made known his intention of entering the ministry, is quite certain. In the summer of 1759 there were 440 scholars enrolled in eight schools in several counties in eastern Pennsylvania. In the one at Lancaster there were 65 boys, nearly one-half of whom were Germans. In the Presbyterian school at Chestnut Level, Lancaster County, for the edu-

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[7] Protestant Episcopal Church Historical Society Collections, Vol. I, p. 116; also "The First Bishop of Nova Scotia, Charles Inglis," by the Right Reverend William Stevens Perry. Extracted from The Church Review, New York, N. Y., April to September, 1887.

[8] Letter of the Rev. George Craig to the secretary of The Society for the Propagation of the Gospel in Foreign Parts, dated June 14, 1758, in which he writes: "Charles Inglis, the son of a clergyman, comes to offer himself for Holy Orders; which, if he shall obtain, he intends to apply for employment in the Society's service." Mr. Craig strongly recommends him to the Society and states that he has known him personally four years, three of which he has been preceptor to the Free School at Lancaster where he has behaved to general satisfaction.

cating of youth for the ministry, there were 25 scholars. These numbers were taken just after the harvest when the schools were but poorly attended. In the winter, the numbers educated in this charity frequently amounted to 600 and were known to reach 750 boys, upwards of which two-thirds were of German parentage. It is evident from the minutes of the Presbyterian Synod of New York and Philadelphia, that as late as May, 1762, the Presbyterian school at Chestnut Level received aid from the parent Society in London, England. It was reported at that meeting of Synod (1762) "that the fund for the German emigrants is now exhausted and further funds can hardly be expected."

The minutes of the Coetus of the Reformed Churches in Pennsylvania prove conclusively that some of the ministers of the different Reformed congregations received annual sums of money from the Society, though quite irregularly toward the close of the Charity School Movement. The minutes of the Coetus, of June 17, 1756, show that the Rev. Philip William Otterbein, pastor of the First Reformed Church, Lancaster, received £10, and the Rev. John Waldschmidt, who administered the first communion at Swamp Church in West Cocalico Township, Lancaster County, received £8.

During the first two years the schools were visited regularly by Superintendent Schlatter and Dr. Smith. Some of the members of the trustees-general also paid them occasional visits on their journeys to the frontier. In March, 1757, Schlatter, who had resigned his commission as superintendent the latter part of 1756, was appointed chaplain of the Royal American regiment on military duty in Nova Scotia. After Schlatter had resigned as superintendent of the schools, the Germans had no direct representation in the management of them. Conrad Weiser was still a member of the trustees-general, but his duties as Indian interpreter prevented him from giving much time and attention to the education of the Germans.

Beginning with the year 1760, the donations of the London Society became so irregular that the support of the schools depended almost entirely on the poor Germans of the communities in which the schools were established. Most of these Germans had large families, and those who were poor or in moderate circumstances could not afford to devote much money to educational purposes. The minutes of the Coetus of the Reformed Church, dated June 25, 1761, show that the schools established by the Society were fast passing out of existence. With the year 1763, the support of the King ceased. In a letter dated April 12, 1764, the Rev. Dr. Samuel Chandler informed the Rev. Richard Peters, that "the schools are now at an end," etc., etc.

The sudden collapse of this movement was remarkable. Here was an enterprise of far-reaching consequences, had it rested on sound basis. One must be impressed with the general conception of this system of education. The Germantown press was prominent throughout the period of the Charity School Movement. By virtue of the great supply of literature to the Germans which emanated from the press of Christopher Sauer, he gained great

power and influence among them. The "scheme" for establishing charity schools appealed to him as wrong because of its apparent political and religious motives, and he opposed it with all his might. He also saw in the movement a project to array the forces of organized religion against those groups of sects that had no formal ecclesiastical organization. Likewise he further regarded it as an attempt to promote the interests of the war-party in the state. The suspicions thus aroused among the Germans that selfish motives actuated the promoters of the Charity School Movement, were sufficient to alienate not only those of them who were opposed to war on account of their religious tenets, but also many others who frowned upon any form of duplicity, the practice of which would effect them in any way.

The Society in London felt the influence of Sauer, and determined to counteract it by establishing a printing press in Philadelphia. They hoped to dispose the minds of the German population more kindly toward the designs of the Society by circulating among them German newspapers, almanacs, Bibles, catechisms, etc. The trustees-general purchased a press from Benjamin Franklin. The press was under the management of Anthony Armbruster from the time of its establishment—1755 to 1757—when Armbruster failed in business and Peter Miller and Ludwig Weiss, conveyancers, gained control of the press, and retained Armbruster as compositor. The press was bought and equipped with funds raised by the London Society, and a Lutheran clergyman, the Rev. Friedrich Handschuh accepted the position of editor. The paper, "Philadelphia Zeitung," edited by Handschuh, first appeared July 12, 1755, and was discontinued with the number dated December 31, 1757.

The history of the close of the Charity School Movement is closely identified with the history of the University of Pennsylvania. This is due to the fact that with the exception of Conrad Weiser, all the members of the trustees-general who were in charge of the movement, were connected with "The College and Academy of the City of Philadelphia." Dr. Smith was the provost; Hamilton, Allen, Franklin and Peters were trustees of that institution. Taking it all through, in no other colony had such a perfectly wrought-out system of education been projected. It must be evident to everyone who studies the system, that the cause of its failure did not lie in the system *per se* but that other causes worked its downfall.

The Teachers at Lancaster

It is a significant fact that Samuel Magaw and Charles Inglis, the two men who taught in the charity school in Lancaster for the education of poor Germans, subsequently became clergymen of the Church of England. Mr. Magaw became an educator of no mean ability, and Charles Inglis, the rector of Trinity Church, New York City, and later bishop of Nova Scotia, the first colonial bishop of the Anglican communion in the British Empire.

Samuel Magaw was born of sturdy Scotch-Irish stock in Cumberland County, Pa., about 1735. When the charity school for the education of poor

German children was opened in Lancaster on July 1, 1755, Mr. Magaw, then about twenty years of age, was placed in charge of the institution. He was a member of the first class of the University of Pennsylvania and was graduated from that institution in 1757. Ten years later he went to England to obtain Holy Orders. On February 24, 1767, he received a bounty of £20 from the King to help defray the cost of his passage. Upon his return to America as a duly appointed missionary of the Society for the Propagation of the Gospel in Foreign Parts, he succeeded Charles Inglis his former associate in the charity school in Lancaster in the mission at Dover and Duck Creek, Delaware. During the anxiety and hesitancy of the early Revolutionary period, he, like William White and some few clergy of the Protestant Episcopal Church, espoused the American cause.

In 1779, Mr. Magaw was elected rector of St. Paul's Church, Philadelphia, but did not accept until January, 1781. He continued to fill this important position until he resigned in 1804.

From 1782 until 1791 he was vice-provost of the University of Pennsylvania and professor of Moral Philosophy. In 1783 he was awarded the degree of Doctor of Divinity by the institution of which he was an officer. The American Philosophical Society, in 1784, elected him to membership in that body and he served as one of its secretaries from 1785 to 1799, and as councillor for six years from 1800. He assisted in founding the Academy of the Protestant Episcopal Church, and was secretary of the convention of the diocese of Pennsylvania for several years. He published a number of his sermons. He died in Philadelphia on December 1, 1812. A former pupil stated that he was a man of great urbanity of manners and apparent kindliness of spirit.

Charles Inglis, youngest of three sons of the Rev. Archibald Inglis of Glen and Kilcar, Donegal, Ireland, was born about 1734. At an early age he emigrated to America, and for about three years, 1755 to 1758, he was employed as a teacher in the charity school to educate the poor Germans in Lancaster, Pa., serving as an assistant to Mr. Samuel Magaw. Offering himself as a candidate for Holy Orders he sailed for England, where late in the year 1758 he was ordained deacon and priest. On January 10, 1759, he received a bounty of £20 from the King to help defray the cost of his passage. As a missionary of the Society for the Propagation of the Gospel in Foreign Parts he received a salary of £50 a year and was put in charge of the mission at Dover, Delaware. After about six years (1759-1765) of "unwearied diligence" in this field, he departed reluctantly to become assistant to the Rev. Dr. Samuel Auchmuty, rector of Trinity Church, New York City. Upon the death of the latter in March, 1777, he succeeded him in the rectorship of that parish. A rabid Tory during the Revolution he returned a refugee to England in 1783. On August 12, 1787, at Lambeth Palace, London, England, he was consecrated bishop of Nova Scotia, the first colonial bishop of the British Empire. He died in Halifax, February 24, 1816, aged about 82 years.