

the structure of the book's concluding section is less effective. New and important material is introduced here which might more appropriately have been included in the body of the text, and the author's conclusions drawn from the study could have been stated more concisely and forcefully.

On balance, *An Evangelical Mind* is a well-researched and well-presented book which makes an important contribution to the world of scholarship with its reinterpretation of a crucial period in the religious and intellectual history of English Canada. For archivists, it can also serve as a reminder of the close relationship between the description of archival material and the writing of history.

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The First Bishop: A Biography of Charles Inglis. BRIAN CUTHBERTSON. Halifax: Waegwoltic Press, 1987. 292 p. ISBN 0-9692970-0-9.

Eighteenth-century bishops generally give biographers a hard time. Details of the maintenance of a wealthy, established, and intensely conservative church in close alliance with the state as joint guardians of a status quo overripe for change can make for tedious reading. Good works do not always make good copy, and piety without a dash of venality or other human frailty will not hold the reader for long. Trollope wisely omitted most of the episcopal activity (or inactivity) at Barchester in favour of domestic and political entanglements, for that diocese was very much of the eighteenth century. Most prelates of the secular Age of Enlightenment come down to us as embalmed as their engravings and portraits in oils which say so little about them that we would really like to know.

In fairness, however, the eighteenth-century Church of England was not all dust and drowsiness; its latitude had a healing quality in contrast to the two preceding centuries of vicious religious conflict. Charles Inglis grew up with this background, but as a young missionary was plunged into an ethos which in some senses was to echo those earlier centuries of religious strife and civil war. There are those, like Judith Fingard in the *Dictionary of Canadian Biography* (volume V), who see his inclination towards reconciliation, compromise, and light administrative hand to be a search for the easy life in a harsh world. Brian Cuthbertson gives us a portrait, which is eminently believable, of a man exhibiting conviction, patient courage, an abiding faith, and limitations which erred on the side of omission rather than commission, which may be an Anglican characteristic not without its value.

The author, who was a public records archivist in the Public Archives of Nova Scotia for several years, provides a critical appraisal of his sources which helps to explain why a definitive account of Inglis may remain elusive: almost no letters to him have survived; there is little beyond official correspondence and few exchanges between him and his clergy; no answers to his visitation questionnaires and no account books to detail his financial difficulties exist. Evidence for his early life is minimal, and domestic correspondence is almost nonexistent. What does survive in large measure are his letters to the Society for the Propagation of the Gospel (SPG) and the Archbishop of Canterbury, which may at times be self-serving. Cuthbertson uses all this admittedly ill-

balanced material to steer with great success a course between hagiography and excessive depreciation. Where there is no evidence, limited and cautious assumptions provide continuity.

The narrative is loosely chronological, but each chapter gives emphasis and background to various aspects of the bishop's career, such as the campaign for overseas bishops, his exile following the Revolutionary War, church building, and relations with his clergy during a running battle with Dissenters. The author's canvas is peopled with an engaging assortment of lay and clerical figures insofar as they impinge on the bishop's career, but the picture never becomes overcrowded. A greater amount of direct quotation would have helped convey the often rancorous flavour of the times, but space constraints may have prevented this approach.

The man who was to become the first overseas bishop of the Anglicans grew up in an Anglo-Irish family, but without the connections to ensure steady, if not rapid, advancement. Following three years of soul-searching, he offered himself as a candidate for the ministry and was sent to Delaware as a missionary with four parishes. His hard work there was rewarded by a call to Holy Trinity, New York, where he became one of the most influential clergy of the High Church persuasion while remaining, as he claims, a Methodist in his evangelical preaching. For him the Christian life required moral piety and an acceptance of the established order, though not necessarily the way in which the colonies were treated by the British government. In common with so many Loyalists, he was at one with the Patriots. Although doubtful of their allegiance, he opposed the coercion of Dissenters; "loyal opposition" was still to emerge as an acceptable political stance, but Inglis' Anglicanism sought conciliation and his *True Interest of America Impartially Stated* . . . , in response to Tom Paine's *Common Sense*, has been praised by the American historian John Frederick Woolverton as "the greatest loyalist pamphlet of the war." He opposed the revolution to the end, and so forfeited a considerable estate. He could have been a "trimmer," ending up as a bishop of the American episcopal church; as it was, he went into exile and his appointment as the first British overseas bishop was hard won. His sprawling diocese extended over the Maritimes and Quebec and, if his visits were sparse and irregular, the exceptional difficulty of travel and climate must be appreciated. Many of his clergy were old and inactive, with little education, and Inglis' successful efforts to found Kings College, Windsor (at a safe distance from the temptations of Halifax) as a source of educated Anglicans and particularly clergy are clearly explained.

Bishop Inglis, who once assumed that all true Loyalists must be Anglicans, had above all to face the fact that the Anglican Church, though nominally established, had no temporal power and would remain in the minority in British North America. Nevertheless, over forty churches were built during his episcopate, many of outstanding quality, and his foundations of Anglicanism in the Maritimes were built to last.

Inglis lived through an age of violence which set North America on a new course. Brian Cuthbertson's cool, elegant and, one might say, patrician style is well suited to his subject and holds the attention throughout.

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