

Robert Fitzgerald and Elizabeth Uniacke at St. George's Church: Evangelical Fervour and Good Works, 1825-1870

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On his birth in November 1797, Robert Fitzgerald Uniacke became the tenth child of Richard John Uniacke and his wife of twenty two years, Martha Maria. They had married when she was not yet thirteen. Although Robert Fitzgerald was baptized at St. Paul's in Halifax on 24 December, his father was still an active member of St. Matthew's (a union of Congregationalists and Presbyterians). As a young man growing up in Ireland of the Protestant Ascendancy, Uniacke, senior had become "so disgusted with the Hypocrisy and selfish rapacity" of ministers in the established Church of England and Ireland that he formed an early antipathy to the Uniacke family church.¹ Not until 1801 would Uniacke purchase a pew at St. Paul's and become a staunch upholder of the Church of England in Nova Scotia as the established church.

Uniacke's conversion and deepening Christian faith derived from his horror at the excesses of the French Revolution. Rational disbelievers, Uniacke told his eldest son Norman, were "wretches" whose "very breath carries with it the seeds of Contagion and their Abode is the Habitation of filth and Corruption." They were the "Impious and Dissolute who vainly wish to believe that there is no God."² His advice to Norman, then departing to study law in London, was to shun these "vipers" and be a "Modest Religious man," who would find the discharge of his religious duties attended with pleasure and would open his mind to "scenes of future existence far beyond the present life."³

In 1800 Martha Maria gave Robert Fitzgerald a brother, named James Boyle. In 1803, she died leaving her husband responsible for eleven children, three of whom were under ten years of age. Richard John had been absolutely devoted to Martha Maria and ever after he reserved the day of her death for the consideration of "affairs little connected with this world."⁴ Still at home were three adult daughters who would have cared for Robert Fitzgerald, James Boyle and another sister Eleanor. But in 1805 all three sisters married and Uniacke now having full responsibility for his youngest children decided to remarry in 1808. Although he knew "the general opinion of the world respecting step mothers," the duty he owed himself and to his children was the motive which influenced him in contracting a second marriage.⁵ In the first year of their marriage, Eliza Newton, the daughter of Captain Phillips Newton of the 40th Foot, bore him a son, named Andrew Mitchell.

Until the construction of Mount Uniacke, an estate 25 miles outside of Halifax on the road to Windsor, the family resided in Halifax, living in a house on Argyle Street, the present site of the Halifax Herald building. Young Robert Fitzgerald and James Boyle attended the Halifax Grammar School, the headmaster of which was the Reverend George Wright, who had become rector of St. George's in 1799 and would remain so until his death in 1819. At the Grammar School, the Uniacke boys would have received a sound education to prepare them for the

professions of the day.

Once the Uniacke family moved to Mount Uniacke in 1814, their father sent both boys in 1814 to King's Collegiate School to prepare them for entrance into King's College. Not for the first, and certainly not for the last time, King's was going through a difficult period with only around seventeen students in the college. There was much feuding between the president Charles Porter and the only other professor, William Cochran, who held the vice-presidency. The college building was in a deplorable condition. Of their two professors, both were ordained clergy. Students disliked Porter because he was a strict disciplinarian, while being much taken with Cochran. Lord Dalhousie, Nova Scotia's Lieutenant Governor, described Cochran as "a man of singularly mild & amiable manner, with a talent for instructing & captivating the disposition of his pupils by easy & relaxed discipline."⁶ We know from the letters of the Bliss brothers, King's College students at the same time as the Uniacke brothers, that a good number of the students could be aptly described as regency bucks. When James Boyle fell ill at the college, only his married sisters were dispatched from Mount Uniacke and Halifax to nurse him. As his eldest sister Mary reputedly remarked: "it would not answer to let any of her unmarried sisters to come to the College."⁷

Cochran seems to have planted in Robert Fitzgerald some religious feelings. Although he decided to study law in his father's office, Robert Fitzgerald came under the influence of the Reverend Isaac Temple, private chaplain to Lord Dalhousie and tutor to the Dalhousie children. Robert Fitzgerald joined a member of group around Temple and his associate Hibbert Binney, who met for bible study and for devotional services. They were intensely evangelical with Binney visiting the young ladies of Halifax to enquire "if they have felt no symptoms of conversion, no inspirations or sudden calls to reform; if they believed dancing sinful, and if they ever think of dying during the dance."⁸ According to William Blowers Bliss, who napped through Binney's sermons, his doctrine was that all who dance and played cards would be damned. Others in the group were James Cochran, John William Twining, Edmund Crawley, John Pryor, James William Johnston and J.W. Nutting. James Cochran, a son of William, vice president of King's, had gone into business in Halifax, but would shortly enter King's College and later be ordained. John William Twining, another King's graduate, was curate to John Inglis at St. Paul's. Crawley, Nutting and Pryor were all King's graduates and practicing at the bar in Halifax. James William Johnston had not gone to King's, but was a rising young lawyer. Within the Church of England, the Evangelicals rejected the formalism of the 18th century church, which they believed had produced forms of worship and religious profession without real devotion or deep conviction. Evangelicals traced their spiritual ancestry to the Great Reformation, but within their own time they were followers of John Wesley and George Whitefield. Just as Wesley and Whitefield had not gone over to the Methodists, the Evangelicals also rejected Methodism and remained in the Church of England. Evangelicals were noted for their firm belief in God, in the saving power of the Gospel of Christ and for their intense earnestness. They took their theology from doctrines of the Reformers - the Trinity, the guilt of man and sanctification of the Holy Spirit. They accepted the Thirty-nine Articles as the perfect summary of their faith. They sought moral improvement of society and used the Sunday school movement as one way to effect change. William Wilberforce, a staunch Evangelical, who prayed three hours a day, led the anti-slavery movement.

This group around Isaac Temple were very much a minority at St. Paul's, where Sunday morning service was the social event of the week. Preceded by brass bands, regiments marched to the church, amid the ringing of bells. According to Thomas Beamish Akins, the lieutenant governor with his aides arrived in full uniform, complete with sword and spurs. Members of His Majesty's Council drove up in their four horse carriages with coachmen. Livered servants carried pans of burning charcoal to keep their lady's feet warm. Among the pew holders all was fashion. Service began with a peal of the organ. The beadle wearing gold lace, carrying a large silver-headed mace, preceded by bishop John Inglis and other clergy from the vestry up the east aisle to the pulpit. Clergy wore surplice and hood, unless they were about to preach and then they were dressed in the black gown. Usually John Inglis preached while John William Twining performed the service. Apparently Inglis had a most melodious voice and delivered excellent sermons. After service the troops marched back to barracks. At three in the afternoon the lieutenant governor held a Grand Review of the troops on the Common.⁹

At the same time as fashion flocked to view the Grand Review, Isaac Temple held his afternoon services at St. Paul's. His preaching at one such service so affected Robert Fitzgerald that afterwards he retired to his room for reflection and prayer. "There separated from the outer world, having entered his closet and shut his door and prayed to his Father which seeth in secret, his Father rewarded him openly. There the Lord opened his heart and he believed."¹⁰ So strong and abiding was the influence of these new born feelings over his own soul that he now determined to abandon the study of law and devote himself to the ministry of the Church of Christ.

There is every reason to believe that Robert Fitzgerald's decision to enter the church met with the full approbation of his father. When, in 1828, Robert Fitzgerald's half brother, Andrew Mitchell, thought of following him into orders, Uniacke wrote Andrew Mitchell: devoting yourself to service of the church will meet my full approbation were it submitted to my choice to have named an occupation for you, I should without hesitation have said a minister of the Church of England... [he then proceeded to advise his son that] I like a religion that makes a man content with his lot in life and fits him to participate in those rational enjoyments which do not contaminate the mind or prejudice the understanding. I dislike the affectation of holiness, leave that to appear from your actions and exemplary mode of life and not to depend on the external appearance of your person. Labour to desire the love and respect of those committed to your charge and you will not fail to receive it. Prove by your cheerful enjoyment of innocent pleasures of society that peace and happiness dwell within you.¹¹

Uniacke assured Andrew Mitchell that, if he went into the church, he would provide him with a house and farm as well as with a small income, sufficient to procure the comfortable necessities of life. Andrew Mitchell, however, decided instead to follow his other brothers and go into law. Just when Robert Fitzgerald made his decision to enter the ministry remains uncertain, but it had to be before Dalhousie and Temple departed for Quebec where Dalhousie assumed the governor generalship in 1820. Just where and under what circumstances, Robert Fitzgerald studied for ordination also remains uncertain. Bishop Stanser, who had succeeded to the Nova Scotia bishopric on Charles Inglis' death in 1816, had left Nova Scotia for England because of ill health. Because there was no bishop in Nova Scotia to hold an ordination, Robert Fitzgerald would have to travel to England.

On 22 June 1822 the Bishop of London admitted Robert Fitzgerald to deacon's orders at the Chapel Royal, St. James' Place, so it is possible that he had gone earlier to study for orders. His ordination as priest by the Bishop of Chester took place on 23 March 1823.¹² He then accepted a curacy in the Diocese of Chichester, officiating at the Churches of Fishbourne and Mid Lavent, little villages in Sussex about a mile from Chichester. His father no doubt advanced the funds for Robert Fitzgerald to travel to England and to keep himself until obtaining the curacy.

Why Robert Fitzgerald did not immediately return to Nova Scotia upon his ordination is another unknown, but it was likely connected with the increasing pressure on Stanser to resign so Nova Scotia would again have a resident bishop. There was never any doubt on either side of the Atlantic that John Inglis, the ambitious son of Charles Inglis, would be the next bishop. It was the determination of Earl Bathurst at the Colonial Office to have the rectorship of St. Paul's go to the senior clergyman in the Diocese who was Robert Willis, rector of Trinity Church in Saint John. In doing so he overrode the wishes of St. Paul's congregation, who wanted the evangelical, and perhaps mildly Calvinistic, Twining.¹³

Although Richard John Uniacke was probably not privy to Bathurst's decision to insist on the right of the Crown to appoint the next rector for St. Paul's, it was Uniacke's ruthlessness and the use of his position of attorney general that engendered so much bitterness among the congregation that St. Paul's, in the words of church historian R.V. Harris, was left a "mere wreck of its former self."¹⁴ It is claimed that some sixty percent of the congregation left, with a high number of those going to St. George's,¹⁵ and others led by Crawley, Nutting and Johnston of Isaac Temple's circle leaving to form what became Granville Street Baptist Church. It was not unobserved by his contemporaries that Uniacke may have in part been motivated by family interest in the controversy. When confronted with the accusation that the reason for his opposition to the clear wishes of St. Paul's congregation related to having Robert Fitzgerald succeed at St. George's, Uniacke was stung to reply that he would rather see his son "doomed to beg his daily bread in our streets for the residue of his life than see him enjoying the highest stations in the church, if obtained in opposition to the will of the King who on earth is the supreme Head of the Church of England."¹⁶

St. George's history went back to the arrival in 1751 of Germans and Swiss settlers, known as the Foreign Protestants, many of whom were Evangelical Lutherans, whose form of worship closely resembled that of the Church of England. They formed a small congregation and opened a church, commonly referred to as the Little Dutch Church. Over the years, the congregation began using the Church of England liturgy. With the construction of St. George' Church between 1799 and 1819 and the acceptance as their rector of the Reverend George Wright, the congregation fully adopted the usages and liturgy of the Church of England. On Wright's death in 1819, the congregation called on Benjamin Gray to be their rector.

In November 1824, John Inglis from London had written the wardens and vestry of St. George's that Benjamin Gray had been appointed to Saint John and that the SPG was prepared to appoint Robert Fitzgerald to be "their missionary to the Germans."¹⁷ Gray, however, did not make up his mind to accept until June 1825. Within days, Robert Fitzgerald wrote the wardens, enclosing a letter from Inglis on his appointment by the SPG, stating that: "I am fully prepared to take

immediate charge of your congregation, and trust I shall receive that invitation which I now most humbly solicit."¹⁸ Two days after receipt of this letter, a General Meeting of Pew Holders unanimously resolved:

to adopt the measures pursued on former occasions [when] it appeared that the Reverend Mr. Housel was appointed upon petition of Pewholders, [and] at his decease that the late Rev'd Mr. Wright had been elected & chosen and that the Rev'd Mr. Gray had been petitioned for.¹⁹ Then the "Rev'd Mr. Uniacke was proposed and unanimously chosen/ there not being a dissenting voice/ to fill the said vacancy."²⁰ Clearly much had been arranged beforehand. From the beginning Robert Fitzgerald exercised a degree of leadership that belied his youthful twenty-seven years of age. He would chair all congregational and vestry meetings without arousing any hostility. Although St. George's was £700 in debt, he volunteered his services to raise the money to have the inside of the church painted. He personally advanced £30 of the £138 raised by subscription to undertake the task. Next he had pews built either side of the organ loft for the accommodation of poor children and personally paid for pews in the gallery for the Sunday school children. The vestry approved of their construction, "sensible of the interest which the Rev. Mr. Uniacke had always evinced for the welfare of the Congregation." It unanimously approved that Robert Fitzgerald be reimbursed for "we are perfectly satisfied as to the liberal and partial conduct of Mr. Uniacke in the measure."²¹

In 1818, St. George's had failed to overcome opposition, chiefly from John Inglis, then the rector of St. Paul's and Ecclesiastical Commissary, to its separation from St. Paul's and incorporation as a separate parish. With the influx of new parishioners from St. Paul's and St. George's fully adhering to the Church of England, Inglis, now as bishop, dropped his earlier opposition. In its petition for incorporation the parish noted that the church was now complete and would hold 1,000 people, contained 120 pews, a gallery with sufficient accommodation for 200 soldiers, and space with seats for at least 200 poor persons unable to rent pews. Every pew was occupied. St. George's now had a congregation as numerous as any in the province.²²

At a congregation meeting in April 1827, Robert Fitzgerald read the bill for incorporation, stating that he could not support it if there was any part objectionable to church members.²³ The only part that appeared objectionable related to the appointment of rectors. St. George's had always viewed it as their right to choose their own rector. The bill's clause read that when a vacancy should occur, the lieutenant governor would first receive representations from the congregation and then nominate a name. Fourteen days were allowed the congregation to assemble and signify their wishes to the lieutenant governor. Although the bill gave the lieutenant governor the authority to present another person, the congregation accepted the clause. Inglis had insisted on inserting in the bill an "endowment clause," which was designed to provide some income to the incumbent. This greatly upset Robert Fitzgerald and at the meeting he tabled a letter declining during his incumbency, any acceptance of the emoluments to be derived.²⁴ No such clause appeared in the final act, which passed in 1827, so Uniacke's opposition to Inglis' wishes must have resulted in its removal from the bill. Under the act, St. George's parish boundaries included the North Suburbs, extended out to the North West Arm via Chebucto Road and all the territory north to the Halifax Township line, encompassing the shores of Bedford Basin and Halifax Harbour. On 27 December 1827 Inglis consecrated St. George's.

By 1830, Robert Fitzgerald could report favourably to the SPG on the improved and improving

state of the parish. His congregation was daily increasing in number and "visibly advancing in godliness and piety."²⁵ There were daily applications for more pews. St. George's was generally crowded every Sabbath. He conducted full services in the morning and afternoon. Around 1834, he began holding an evening service in the Parish school house for the benefit of those who could not be accommodated in the church.

With the colonial American church having no resident bishops, few in any congregation had been confirmed. Although the rubrics allowed clergy to administer Holy Communion to those who, though not confirmed, believed they "were ready and desirous," Holy Communion remained in practice an unused sacrament. Since Charles Inglis' bishopric, clergy had been admonished to undertake thorough preparation of both adults and children for confirmation. Although Inglis had held numerous confirmations, there remained many within the church who would not seek confirmation or, if confirmed, not come forward regularly for communion. When Robert Fitzgerald could report that the regular communicants averaged 140 to 150, this was a most impressive figure; it could only be attributed to his preaching and growing stature within his congregation.

Equally impressive and again directly attributable to him were the 200 children from the poorer classes who attended Sunday school, twice on each Sabbath. Many were children of Dissenters and Roman Catholics.²⁶ Teachers, who would soon number over twenty, met the children before the morning and after the evening services. Robert Fitzgerald had the sole superintendence and direction of the school, catechizing and examining the classes himself in rotation. Each Sunday he would lead the procession from the Parish School House at the foot of Uniacke Street (named after him) to the church for the service.

Within the community at large, probably no aspect of Robert Fitzgerald's ministry stood out more than the boys and girls schools he organized. These schools provided free education to children of the poorest class on the Madras or monitorial system, whereby the older children acted as monitors to the younger under the direction of a teacher. Initially, Robert Fitzgerald received sufficient voluntary contributions from the congregation and this sum, with a Provincial Legislature grant of £50, allowed him to build a "commodious" school room, fifty feet by thirty, at an expense of £250.²⁷ The Province also provided an annual grant of £100 to pay teachers and for supplies. Although daily attendance of the boys' school averaged ninety to a hundred, only one teacher was employed at an annual salary of £60. Some pupils were also fee-paying, which supplemented this meagre salary sometime by another £30, though payments were very irregular.

In the case of the girls' school, held in the Old Dutch Church, daily attendance numbered eighty of which sixty were free scholars "of the poorest description." As with the boys, there was a single teacher, Miss Brehm, the daughter of a late church warden Christian Brehm, who had served St. George's faithfully for likely longer than any other warden in its history. She received for her efforts £25 a year. Robert Fitzgerald involved himself intimately in the operation of the schools. Although he believed the teachers were "indifferently paid," he reported to the legislature that both schools were in excellent order, "affording a useful education to a large number of poor children while providing the moral and religious improvement of many who might otherwise have grown up in idleness and sin."²⁸ In his annual reports to the Legislature, Robert Fitzgerald stressed his conviction for the necessity of providing education for all classes,

especially those who were destitute. His schools, he held, were diffusing the benefits of a useful education to a large proportion of the poor in the parish of every sect and persuasion.

As rector, Robert Fitzgerald had to deal with the parish debt of some £700 while its income was only sufficient to pay current expenses. As he told the vestry, it was evident that some measures should be adopted to liquidate the debt. He considered that this should be done sooner rather than later, and the present, he believed, the most suitable time when "the congregation was numerous and the greatest harmony happily existed among them."²⁹ Vestry agreed to a general assessment and by 1831 the debt was down to £475.

In 1830 Richard John Uniacke died. He requested his sons to decide among themselves which son would accept Mount Uniacke, and thereby give up any further demands on his estate. As two of his elder brothers were not in Nova Scotia and apparently Richard John Junior did not want the Mount, Robert Fitzgerald, as the fourth son, inherited. He, however, sold a half share to his younger brother, James Boyle. Robert Fitzgerald had apparently already received from his father when he entered the ministry sufficient funds that when invested gave him a yearly income of £52.30 This may have been a factor in his accepting the Mount and foregoing any further inheritance.

Richard John Uniacke had lived long enough to see Robert Fitzgerald marry in 1830 Elizabeth Gould Francklin, grand daughter of the former lieutenant governor Michael Francklin and daughter of James Boutineau Francklin, clerk of the House of Assembly. They may have met through the Saint George's Ladies Benevolent Society, founded two years previous to mitigate the sufferings of mothers in their confinements, and to provide clothing and food to the poor of the Parish. On their marriage, if not before, Elizabeth almost certainly became secretary or what we would call the executive director of the Society, a position she would hold for next thirty or so years. They were to be childless and she became a full partner in his ministry. Elizabeth assumed the title of patroness to the girls school and with a number of younger women of the congregation regularly, if not daily, assisted at the school.³¹

In 1834 cholera arrived in Halifax. Although there was rigid medical inspection and quarantine for all emigrant ships, the dreaded illness spread ashore. Soon the death toll reached seventeen or eighteen a day. Those who could fled into the country and the garrison removed to Bedford. Robert Fitzgerald and Elizabeth, in the words of George W. Hill, who would become his curate, converted their house and stable into an hospital:

... the one became the resort for medicinal relief of those attacked with the dreadful sickness, and the other the common receptacle for every article of clothing and bedding needful to the comfort of the poor and friendless as they lay ill and suffering. At once he [Robert Fitzgerald] rose equal to the emergency of being a physician and nurse, as well as minister in holy things-to learn, as by instinct, how to minister to the body as well as to the soul. Fearless and tireless he went up and down the streets, entering this house and that; by the light of his lantern, penetrating into garret, cellar and courtyard-administering under the physician's directions the needful medicine, and then pointing the sufferer to the "Lamb of God..."³²

It was a miracle that neither Robert Fitzgerald nor Elizabeth, who went with him on their visits, contracted cholera. Robert Fitzgerald, however, in 1838 developed such a severe case of

bronchitis that it became nearly impossible for him to speak. He went to England to consult with the noted surgeon Sir James Clark. The congregation refused his offer to resign and they would remain in contact by letter. Before his departure the congregation wrote him a farewell letter in which they expressed:

the great interest you have taken in our spiritual and eternal welfare, the improvement and completing of our house of prayer, the increase in membership, and the encouraging of harmony therein-the attention to the spiritual and temporal wants of the poor-and the establishment and progress of the schools.³³

No sermon by Robert Fitzgerald has been found, though he was preaching around 150 a year. Apparently he could preach a little too long for at least two of his parishioners, for in 1836 they had placed a clock facing the pulpit as a reminder that time is fleeting. In a letter from London to be read to the congregation we can gain a sense of his preaching style. He hoped the congregation would remember:

the spiritual privileges they enjoy and the means of Grace they profess and the affectionate invitations and warnings they have received, and how awful their account will be if they shall hereafter be found to have "received the Grace of God in vain." I hope they recollect how affectionately I warned them "that the wages of sin is death" and urged upon them the necessity of repentance and amendment of life and that new heart which the Lord can alone give, and placed before them Jesus Christ as their only refuge and hope. The privileges my congregation have been and still are great indeed, and solemn will be their account at the last great day, some will then bitterly lament that they have not attended to the things which belong to their everlasting peace, whilst others will rejoice that they knew and welcomed "the day of their visitation," Oh let me then though distant from those I love in the Lord and for those souls I still watch as one that must give an account, urge these solemn truths upon your recollections and affectionately invite you all "to flee from the wrath to come" and be reconciled to God whilst the day of Grace and salvation lasts.³⁴

Robert Fitzgerald did recover from his illness, but it had raised the question of his needing a curate, especially with the opening of a chapel of ease in 1841 for parish members who lived on Dutch Village Road at Fairview.³⁵ Moreover, there had been a steady increase in numbers at St. George's with the congregation now at 700 in a parish that had 5-6,000 people of whom one half were Anglicans.³⁶ There was a need for more accommodation for the poor, and to the great inconvenience of congregation, the children sat on chairs placed in the aisles. A solution to this problem was to have girls sit in galleries over the choir loft and have the boys in the upper gallery, but it proved impossible to keep order. In 1841, the vestry agreed to extend the gallery round to the chancel opening as it is today, thus providing room for several hundred more people. These new seats were soon rented and helped to defray the £500 construction cost. Robert Fitzgerald personally oversaw all the work, including the provision of more accommodation for the poor.³⁷

Robert Fitzgerald's concern for the poor of the parish led to the formation in 1840 of St. George's District Visiting Committee of which he would be secretary until his death.³⁸ Under the Visiting Committee, the parish was divided into ten districts, each under the superintendence of at least two visitors drawn from the congregation. Instead of indiscriminate charity giving, these parish visitors investigated every application for relief. They met every month at the rectory to decide

on the distribution of funds. In addition those within the parish wanting relief could come to the rectory on Mondays and Thursdays and be directed to the visitor for the ward in which they resided. In its first year alone, visits were made to 530 families and food, fuel and clothing provided to 144 of them. Visitors also dropped off printed copies of the annual reports at the residences of possible donors and then returned to collect a subscription. Each annual report contained a message from Robert Fitzgerald urging donations. For the 1858 Annual Report, he exhorted that "Poverty and wretchedness are permitted to exist around us, that we might be laid under the necessity of relieving them for our own good."³⁹

The Ladies Benevolent Society under the direction of Elizabeth Gould worked in tandem with the Visiting Committee in affording relief to "the Poor of every Sect , Denomination, Country and Colour," while seeking "to mitigate the sufferings of the Mother in her confinement, to supply the naked with a garment, the hungry with food, and the industrious poor with employment," especially in winter.⁴⁰ In 1865 the Ladies Society and the District Visiting Committee would unite to make best use of the funds available. As well, the ladies around this time established soup kitchens during the winter months.

The need for a curate was becoming an imperative, but it was not until 1847 that the parish had sufficient funds to pay a yearly salary to the Reverend George W. Hill. Robert Fitzgerald offered to contribute £50 and so did the Colonial Church Society, which brought him into direct conflict with Bishop John Inglis. An extension of the evangelical movement within the church, the Society's objectives weren't to evangelize in the colonies and to support schools. In short, supporters of the Society believed, while it should maintain ecclesiastical authority, that evangelical truth was first and ecclesiastical authority second. During his time in England, seeking a cure for his bronchitis, Robert Fitzgerald had first become acquainted with the Society. He became enthusiastic in his support for its sending schoolmasters and catechists to Newfoundland, Nova Scotia and elsewhere.

To Bishop John Inglis, the Colonial Church Society was an anathema, a society of "fanatical character" and Calvinistic, his euphemism for its being staunchly evangelical. He threatened to have stipends from the Society for the Propagation of the Gospel withdrawn from any of his clergy who had anything to do the Society.⁴¹ Such was his opposition that when Robert Fitzgerald and James Cogswell, curate at St. Paul's, to form a Corresponding Committee of the Society, their two names were omitted from the list of committee members "because of the delicacy and difficulty of their present position with regard to their diocesan."⁴² In fairness to Inglis, he saw the Society as drawing off support from the work of the Society for the Propagation of the Gospel in the diocese and especially for the Diocesan Church Society with all the financial demands being made on it to support King's College and many country parishes. After Inglis addressed a circular to his clergy opposing the Society, Robert Fitzgerald on his "own individual responsibility" prepared a paper entitled "Objections and Replies" and submitted it to Inglis.⁴³ Although a copy had not been found, its contents likely followed his remarks to the founding meeting of the Halifax Association in Aid of the Colonial Church Society and which he chaired. From the chair Robert Fitzgerald expressed his "warm and undiminished attachment to the Colonial Church Society... it was in the purest sense, a church institution composed of Churchmen only, and calculated to impart lasting benefits to the poor and destitute inhabitants of the Province."⁴⁴ Robert Fitzgerald also noted with satisfaction that for the past

eight years the Society had spent £400 to £500 a year for schoolmasters and catechists. One such school master was Thomas Wilson, who Robert Fitzgerald put in charge of the school connected to Village Chapel at Fairview.⁴⁵

Such public statements likely did not find approval with his bishop. Inglis and Robert Fitzgerald remained in an uneasy relationship, especially as Robert Fitzgerald became a firm supporter of the more ecumenical British and Foreign Bible Society, which Inglis openly opposed, seeing it as a competitor to the purely Anglican Society for Promoting Christian Knowledge. For many years Robert Fitzgerald was to be its president.

Inglis was also the staunch upholder of the Church of England being the established church of Nova Scotia. With coming of responsible government in 1848, this became no longer acceptable, and in 1851 the Nova Scotia Assembly passed an act of disestablishment. Whatever privileges the Church had enjoyed were no more. Inglis had died in a year earlier and his death marked an end to an era in the life of the Nova Scotia church. He was succeeded by Hibbert Binney who arrived in 1851 to assume his office. On most matters, including the Church of England as a state church, which he considered a besetting evil, Binney would differ from his predecessor.

Although the scion of an old and established Nova Scotia family and born in the province, Binney had lived since a boy in England. As a student and fellow of Worcester College, he had come under the influence of the Oxford Movement. Those of the Oxford Movement, commonly called Tractarians, emphasized the church's authority to be independent of the state and based on Catholic order and tradition as it had been preserved in the writings of the early fathers of the Church. At age thirty-one, Binney returned to Nova Scotia and entered into a diocese largely rural, low church, and in the case especially of St. Paul's and St. George's, with parishes having considerable congregational control over church affairs.⁴⁶

John Inglis had opposed a growing movement within the Anglican church for the formation of synods composed of clergy and laity to govern its affairs. He believed attempts to establish a synod in Nova Scotia would be divisive and in this he was prescient. Binney, however, believed very strongly that the only proper authority ordained of God for governing the church was the bishop, who, as father in God, ordered the affairs of the church. Perhaps, somewhat paradoxically, a synod could increase Binney's authority by curbing the power of the two wealthy largely self-governing Halifax parishes. The desire to do so was one among a number of reasons that led Binney to seek through legislation the incorporation of a synod for the diocese. Binney called together clergy and lay delegates from the parishes to meet in Halifax on 12 October 1854 to begin the process of introducing synodical government. Opposition was immediate from St. Paul's and St. George's, who saw a synod as strengthening the power of the bishop and concurrently that also of the rural parishes.

At St. George's on 18 September there was parishioners' meeting in the Parochial School House. After Binney's circular was read, Napean Clarke moved, and Thomas Beamish Akins seconded, a motion that "this meeting is of opinion that the establishment of parochial assemblies in the Diocese at the present time is both inexpedient and inadvisable."⁴⁷ Another resolution passed in opposition to a synod stated that the parish did not approve of "a Bishop possessing the power to nullify the deliberate action of so large and influential body as the Clergy and Laity."⁴⁸ In the meeting's view obtaining a bishop's veto was Binney's sole purpose in establishing a synod. It foresaw, as did St. Paul's, Binney setting up himself as a rival force to the two wealthiest

parishes, with the probable support of poor rural parishes. As delegates to the forthcoming assembly of clergy and laity, the meeting decided to send Thomas Beamish Akins and Napean Clark with instructions "to oppose formation of a church synod."⁴⁹ St. Paul's passed a similar resolution and sent as delegates, Chief Justice Brenton Halliburton and H.H. Cogswell, a member of the Legislative Council.

Such was the congregation's opposition that Robert Fitzgerald did not attend the 12 October meeting at which a motion was proposed for the establishment of a synod. Halliburton moved an amendment and Napean Clark seconded it and which stated that it was "not judicious... to establish synods or periodical assemblies or a deliberative body in... the diocese."⁵⁰ The amendment was defeated and the original resolution passed by a large majority. After a much heated discussion, St. Paul's congregation passed a resolution against being represented at any future meeting, St. George's went one step further and presented a memorial or remonstrance to Queen Victoria against a synod. In "consequence of the informality" and the mode of forwarding it, the Queen returned it to the parish.⁵¹

The impasse between Binney and the two Halifax parishes continued with St. Paul's and St. George's boycotting diocesan meetings. Then, on 23 February 1863, Binney had an incorporation bill tabled in the Assembly. On 2 March, the Rector, Wardens and Vestry of St. George's petitioned that St. Paul's and St. George's, their property and privileges, be exempted from any control by any church assembly or synod. Among the privileges they wished protected was a right to nominate and present their own ministers. As well, the petition strongly objected to the bishop having veto power over the proceedings of such an assembly or synod.⁵²

When the Legislative Council referred the bill to a select committee, St. George's engaged James W. Ritchie, a noted lawyer and St. Paul's parishioner, to argue its case against the bill. Binney did not employ counsel, but appeared in person to argue for the bill. He also prepared a Statement of Facts in Favor of the Synod Incorporation Act. In it, Binney stressed that the objections of St. George's could be briefly answered because the bill now exempted the parish. Nonetheless, a reply to Binney's Statement of Facts appeared unsigned and entitled Remarks upon the Statement of Facts in Favor of the Synod Incorporation Act.⁵³ Before the select committee, Binney called the reply, which had been placed into hands, "a curious document" with no name on it. At that point, Robert Fitzgerald spoke up with "I acknowledge it, my Lord."⁵⁴ Robert Fitzgerald's reply reiterated the arguments already made against synod, stressing that St. George's parishioners had no desire to interfere so long as any synod remained a voluntary assembly, but protested against its acts being made binding over all whom this bill would give power. This appears to be the only occasion that Robert Fitzgerald publicly opposed his bishop on the synod issue, apparently up to now having left to laymen to state St. George's opposition. His was certainly a difficult position.

Because a majority on the select committee held the bill would create divisions within the church, they voted against it. Not to be outdone, Binney then introduced another incorporation bill, which specifically would not apply to "the rights and privileges" of those not belonging to the synod. This bill passed and Binney got his synod, which eventually both St. Paul's and St. George's would join in 1878.

St. George's opposition to Binney's plans for a synod certainly did not affect the church's growth, for by the 1860s it had 3,500 parishioners of whom 300 were regular communicants, by far the largest number in the Diocese. This figure can be compared to Christ Church in Dartmouth with 2100 and St. Paul's with 1700 parishioners. But St. Paul's was clearly the wealthier of the two for it contributed £8,500 to the Church Endowment Fund compared to St. George's £1,266, out of the Diocesan total of £21,000.⁵⁵

Some 300 children now came to St. George's Sunday School, whose summer picnic proved to be a great event. For the 1848 picnic held in August, The Church Times reported that the children gathered at the School House where, after Robert Fitzgerald sang a hymn and offered up a prayer, the children, with their rector at the head, processed along Kempt Road to Fairview and the Uniacke Estate lands, which bordered on those of the Village Chapel. Once there, the children engaged in various games until two o'clock when they sat down to a most excellent dinner. After the meal, some went walking or played games. Our Church Times correspondent wrote of how:

happy little girls seated on the ground with their long-resident and much-loved clergyman in their midst indulging himself in the agreeable occupation of leading them in singing, and relating to them missionary anecdotes.⁵⁶

Finally came the cake, and after it had been demolished, there were three cheers for the Queen and Robert Fitzgerald, and then the children made their way back home.

Of all the comparable schools in Halifax, those operated by St. George's had proportional in the least number of paying students and therefore the highest number of those whose parents could not afford any fees.⁵⁷ In 1850, Halifax's Board of School Commissioners commented, as the boys school, which taught grammar, geography, book-keeping and mathematics, had so many students free of fees that it exhibited "some of the features of irregularity which may be explained" by this fact. It did not further comment that a single teacher, Joseph Clarke, had responsibility for over one hundred boys of varying ages. Of the girls school, the commissioners found it had many pleasing characteristics - neatness, kindness, industry and good morals appeared to prevail. They praised Miss Brehm, the teacher, and the Lady Patroness, Elizabeth Uniacke, and her assistant friends.⁵⁸

Once the Halifax to Windsor railway became operational in 1854, Robert Fitzgerald and Elizabeth used to take all the Sunday School and day school children, probably around 400 all told, for an day-long outing to Mount Uniacke.⁵⁹

With the passage of the 1864 free school act, the two St. George's schools were absorbed into the new city system. In their nearly forty years of operation, these two schools had provided the poor children of the North End with virtually the only opportunity for education, as even St. Mary's Boys' School had more fee paying students than it had free.

In 1857, a committee of members from the different Protestant churches in the city established the Protestant Orphans Home, for which they obtained incorporation two years later. On the committee there was only a single clergyman, Robert Fitzgerald, who would remain on the board until his death. Of Robert Fitzgerald's role, the Committee said on his death of "Evangelical principles unflinchingly maintained - Ernest work honestly performed - and the burning tears

and sorrowing wail of the Orphan - have reared over this good man a monument far nobler and more enduring than the most elaborately sculptured."60 Elizabeth headed the Ladies' Committee and it was said that her name became entwined and identified with the early history of the home, with its strengths and successes. On their deaths in 1874, the Annual Report wrote of Elizabeth and Isabella Cogswell, who devoted her life and sizable fortune to philanthropic causes that: "That their removal has made a void not easily to be supplied, all must own who saw how full of grace and rich in goodness these two humble workers were."61

Elizabeth and Robert Fitzgerald were great friends with Isabella Cogswell. Together they played formative roles from 1861 in the establishing and operating of a Home for the Aged. It was a home for men and women who were above the necessity of receiving direct charity, yet unable from their limited means to live as they had been accustomed in their early and better days.62 As well Robert Fitzgerald was instrumental in the construction of St. John's at Fairview, and in the building two years later in 1844 of the Church of the Holy Spirit at Lakelands near Mount Uniacke. One of Robert Fitzgerald's last and most enduring projects became the building of St. Mark's, a chapel of ease in Richmond, consecrated in 1866. His curate at the time, James Boyle Uniacke, a nephew, took over the pastoral care of the new church. James Boyle would become St. George's rector on his uncle's death.

In the spring of 1870 Robert Fitzgerald became increasingly ill, aggravated by his chronic bronchitis. He preached his last sermon in the Round Church on Sunday, May 1st, from one of those texts which he so delighted to dwell, "I am the Way, the Truth, and the Life." So overcome, however, was he by the effort that he could hardly make his way from the vestry to the rectory. On May 14th, when all knew death was approaching, his parishioners wrote to him: Many of us have been born and baptized during the period of your long rectorship (upwards of 45 years); others have been married and have brought up families, while many, near and dear to our hearts, who have listened to your faithful preaching of the Gospel of Christ, who were brought to the saving knowledge of the truth as it is in Jesus, to whom you have broken the bread of life, and been comforted by you in the hour of sorrow and sickness, have passed from time into a glorious eternity. These are things, Reverend and dear Sir, which strongly endear you to us all, with the deep and tender emotions of children to a father, and draw our warmest feelings towards you in this hour of your sickness and trial.63

Around mid-day on June 1st Robert Fitzgerald Uniacke died in his 73rd year. His former curate and now rector at St. Paul's, George Hill, preached his funeral sermon before his burial in the Uniacke lot, just below the chancel window of the "Village Church" at Fairview. The Old Round Church was filled to capacity by people of all classes and denominations to testify in the words of William Roche, a faithful parishioner, "their esteem and respect for a good Citizen and an exemplary Christian Minister."64 Parish children sang two special hymns and the bells of St. George's and St. Mark's were tolled as he was laid to rest.

The Acadian Recorder called him:

a link with past times of this City... a man of eminent and genuine piety, and one whose religion was not confined to the preaching and teachings of the pulpit. The poor will miss in him a constant benefactor; the widow and the fatherless a true friend and comforters. Of a noble and dignified appearance and manners of the most winning simplicity, the late Rector was one of those men who seem marked by nature for reverence and respect.65

On the Sunday following Robert Fitzgerald's death, George W. Hill preached at St. George's an eloquent tribute in which he spoke of his mentor's memorable sense of humour, his wonderful way with children and his visitations to his parishioners. Apparently Robert Fitzgerald loved trees and planted them almost everywhere. Hill ended with: "May each of the thousands that he planted on earth be an emblem of a tree of the Lord's right hand planting through him in the Paradise above!"⁶⁶

In November of 1870, Napean Clarke, a member of the congregation for the whole of Robert Fitzgerald's ministry at St. George's, presented a portrait of him to the church. In the same month the congregation placed a tablet on the south wall of the chancel:

This tablet is erected by the congregation to record their affection and respect for a true and fatherly Pastor, a faithful Preacher, a loyal minister of the Church of England, an unflinching defender of the doctrines of the Reformers and one who was wise to win the souls to Christ. Other foundation can no man lay then that is laid which is Jesus Christ - I Cor. III.II.

The Reverend Francis Partridge, rector from 1882-1895, in his sermon given at the centennial commemoration of 1900 for the opening of St. George's, best sums up the 45 year ministry of Robert Fitzgerald and Elizabeth:

The devotion with which he and his beloved wife gave themselves and their means to the benefit of the bodies and souls of their people; how they went in and out among them, ministering to their physical and spiritual necessities; how in the awful visitation of Cholera in 1834, when it became the desire of most people to get away from the plague infested city, Mr. & Mrs. Uniacke remained at their post, nursing, giving medicine, soothing the sick and comforting dying, is a matter which can never be forgotten. Their love of children, and their care of the lambs of the flock, are an inspiration still. And although many changes have been brought about by the inevitable hand of time and progress, yet the fragrance of the work of the Reverend R.F. Uniacke will linger about this church.⁶⁷

Endnotes

1. Richard John Uniacke to "My Dear Andrew," 10 January 1828, MG 1, vol. 1769, no. 44c, NSARM.
2. Richard John Uniacke to Norman Uniacke, 1 November 1798, MG 1, vol. 926, no. 99, NSARM. See also Brian Cuthbertson "Fatherly Advice in Post-Loyalist Nova Scotia: Richard John Uniacke to his son Norman," *Acadiensis*, IX, (Spring 1980), 78-91.
3. Ibid.
4. Richard John Uniacke to Lord Dalhousie, 9 February 1818, Dalhousie Papers, A 527, NAC.
5. Richard John Uniacke to "My Dear Children," 12 November 1823, MG 1, vol. 1769, no. 44a, NSARM.
6. As quoted in *The Dalhousie Journals*, edited by Marjory Whitelaw (Oberon Press, 1978), p. 63.
7. W.B. Bliss to Henry Bliss, 1 October 1817, Bliss Family Papers, MG 1, vol. 1604, file 33, letter 22, NSARM.
8. W.B. Bliss to Henry Bliss, MG 1, vol. 1604, file 34, no. 28, NSARM.

9. Thomas Beamish Akins, "History of Halifax City," Collections, Nova Scotia Historical Society, 8 (1895), pp. 205-06.
10. George W. Hill, In Memory of Robert Fitzgerald Uniacke... A Tribute of Respect and Love... preached at St. George's Church, Sunday, June 5, 1870, p. 9.
11. Richard John Uniacke to "My Dear Andrew," 10 January 1828, MG 1, vol. 1769, no. 44c, NSARM.
12. Judith Fingard, "Robert Fitzgerald Uniacke," Dictionary of Canadian Biography, XI, p. 801. Other than a chapter in R.V. Harris' A Brief History of St. George's Church 1800-1975 (Halifax), pp. 35-46, Fingard's is the only modern biography of Robert Fitzgerald.
13. For the Disruption at St. Paul's see, Reginald V. Harris, The Church of Saint Paul in Halifax, Nova Scotia: 1749-1949 (Toronto, 1949), pp. 164-73 and Rev. George W. Hill, "History of St. Paul's Church, Halifax, Nova Scotia," No. IV, Collections, Nova Scotia Historical Society, 3, pp. 13-70.
14. Reginald V. Harris, The Church of Saint Paul in Halifax, p. 171.
15. C.E. Thomas, "St. George's Church, Halifax: From Lutheran to Anglican," manuscript, MG5, History of St. George's, p. 16, Diocesan Archives of Nova Scotia and Prince Edward Island.
16. Richard John Uniacke to the Church Wardens, 6 January 1825, Twining-Willis Controversy, St. Paul's, NSARM, as quoted in Brian Cuthbertson, The Old Attorney General: A Biography of Richard John Uniacke (Halifax, 1980), p. 101.
17. John Inglis to Wardens and Vestry of St. George's, 6 November 1824, MG 4, vol. 317, no.4, pp. 122-23, NSARM.
18. Robert Fitzgerald Uniacke to Church Wardens, 22 June 1825, MG 4, vol. 317, no. 4, pp. 120-21, NSARM.
19. General Meeting of Pew Holders, 24 June 1825, MG 4, vol. 317, no. 4, pp. 124-25, NSARM.
20. Ibid.
21. Vestry Meeting, 7 July 1828, MG 4, vol. 317, no. 4, pp. 26-27, NSARM.
22. Petition for Incorporation, MG 4, vol. 317, no. 4, pp. 150-51, NSARM.
23. Congregational Meeting, 8 April 1827, MG 4, vol. 317, no. 4, pp. 150-51, NSARM.
24. Ibid. As discussed later in Endnote 30, Robert Fitzgerald had money, but not as much as people believed. In refusing to accept the income derived from the proposed endowment clause, Robert Fitzgerald seems to have been genuinely opposed on principle.
25. Society for the Propagation of the Gospel in Foreign Parts, Report of Proceedings, 1830, Rev. R.F. Uniacke, 4 February 1830, pp. 93-96.
26. Ibid., p. 95.
27. Ibid., p. 94.
28. Assembly Petitions, RG5, vol. 72, no. 13, 13 February 1832, NSARM.
29. Congregational Meeting, 12 April 1830, MG 4, vol. 317, no. 4, pp. 49-50, NSARM.
30. Robert Fitzgerald Uniacke to Church Wardens, 10 September 1838, MG 4, vol. 317, no. 5, pp. 11-15, NSARM. In it Uniacke remarks that "my private fortune which has on some occasions been referred to as great, does not exceed £52 per ann." I assume this income came from funds invested on Robert Fitzgerald's behalf by his father. Robert Fitzgerald would die in 1870 and Elizabeth in 1874. On her death, as agreed beforehand with her husband, she left £3,100 in bequests mostly to Uniackes in the ministry. Such a sum invested in say British Consols at 4 per cent would have yielded an income of £124. An explanation may be that Elizabeth inherited

some money on the death of her parents. Although Richard John Uniacke senior engaged in farming at Mount Uniacke, after his death attempts ended to derive a financial return, other than to sell off land. How much maintaining the house and estate cost Robert Fitzgerald is unknown.

31. Report of the Board of Commissioners of Schools for the City of Halifax, 1851, RG 14, vol. 29, NSARM. It speaks of "The Lady Patroness and her assistant friends".

32. George W. Hill, In Memory of Robert Fitzgerald Uniacke, pp. 12-13. St. George's owned a number of houses and whether Robert Fitzgerald occupied one of them is unknown. In 1833 he proposed to the vestry to give up the glebe land with a house on it to the church for the purpose of building a parsonage. As the glebe adjoined the church, he may have been living in the house referred to.

33. Wardens, Vestry and Congregation to Robert Fitzgerald Uniacke, 3 February 1838, MG 4, vol. 317, no. 4, pp. 200-01, NSARM.

34. Robert Fitzgerald Uniacke to Church Wardens, 10 September 1838, MG 4, vol. 317, no. 5, pp. 10-15, NSARM.

35. The bell from the Little Dutch Church, which originally had been in a convent at Fortress Louisbourg, was removed and hung in the small steeple of the chapel. According to R.V. Harris, George Bayer purchased the bell in 1760. The bell had on it a Latin cross and over it the inscription Bazin me fait. In 1895 the Chateau de Ramezay in Montreal purchased it (presumably from St. John's chapel) and put it on exhibit. See "History of St. George's Church Halifax 1750-1950" by Reginald V. Harris, manuscript draft with notes, MG 5/H, Halifax, St. George's, Diocesan Archives of Nova Scotia and Prince Edward Island.

36. Special Meeting, 4 April 1842, Memorial to Lord Bishop of Nova Scotia, 26 March 1842, MG 4, vol. 317, no. 5, pp. 93-96, NSARM.

37. Ibid.

38. First Annual Report of St. George's District Visiting Society, January 1st, 1841, NSARM.

39. Eighteenth Annual Report of St. George's District Visiting Society, 1858, NSARM.

40. Report of the St. George's Ladies Benevolent Society for 1843 & 1844, NSARM. This society came into being in 1828. See The Tenth Annual Report of Saint George's Ladies Benevolent Society, 1838, NSARM. It lists the amounts given out for food, employment and clothing. During the winter poor women and children of the Parish made 105 striped shirts which raised £31.

41. Minutes of the Colonial Church Society, meeting, 19 January 1841 as in H.A. Seegmiller, "The Colonial Church Society in the Atlantic Provinces," 1967, bound typed manuscript/thesis, p. 145, Diocesan Archives of Nova Scotia and Prince Edward Island.

42. Minutes of the Colonial Church Society, meeting, 17 August 1841, in H.A. Seegmiller, "The Colonial Church Society," p. 148.

43. Formation and Proceedings of the Halifax Association in Aid of the Colonial Church Society, 1847, p. 11, NSARM.

44. Ibid., p. 6.

45. John Inglis to the Society for the Propagation of the Gospel, 3 March 1842, p. 149 in H.A. Seegmiller, "The Colonial Church Society in the Atlantic Provinces," p. 149.

46. For a biography of Binney, see Vernon Glen Kent, "The Right Reverend Hibbert Binney, Colonial Tractarian Bishop of Nova Scotia, 1851-1887" (unpublished M.A. thesis, University of

New Brunswick, 1969). See also V. Glen Kent, "Hibbert Binney," Dictionary of Canadian Biography, XI, 73-76.

47. Church Times (Halifax), 23 September 1854.

48. Ibid.

49. Ibid.

50. Church Times (Halifax) 14 October 1854.

51. Church Times (Halifax) 19 May 1855. No other reference has been found to this memorial.

52. William T. Townsend, ed., Proceedings and Discussions Connected with the Introduction of a bill into the Legislature of this Province, by Bishop Binney, for the Establishment of the Church of England Synod in the Diocese of Nova Scotia, and other papers Relating thereto (Halifax, 1864), NSARM.

53. Both are bound with *ibid.*

54. *Ibid.* See The Bishop's Second Speech, p. 36.

55. Church Record (Halifax) 6 September 1861 and Twenty-Fourth Report of the Executive Committee of the Diocesan Church Society of Nova-Scotia, 1861 (Halifax, 1862), p. 32, NSARM. Although clearly based on the same set of figures, the amounts do not entirely agree and those of Church record are in pounds while those of the Report in dollars.

56. Church Times (Halifax) 18 August 1848.

57. Robert Fitzgerald Uniacke's Petition to the Legislative Council, received 15 February 1849, RG 14, vol. 30, no. 324 and no. 325, Return of Schools... Provincial Grant, year ending 31 December 1850, NSARM.

58. Report of the Board of Commissioners of Schools for the City of Halifax, 1851, RG 14, vol. 29, NSARM.

59. Notes on the Life and Work of Rev. Robert Fitzgerald Uniacke by Senator Roche for a Rector's Sermon on Centennial of Uniacke's coming as Rector, June 24, 1925, file Robert Fitzgerald Uniacke, MG 4, vol. 339, no. 20, NSARM.

60. Thirteenth Annual Report Protestant Orphans Home, 1870, NSARM.

61. Eighteenth Annual Report of the Protestant Orphans' Home, 1875, NSARM.

62. In 1923 Isabella Cogswell's niece wrote the Acadian Recorder to correct an earlier statement that Robert Fitzgerald had started the Home of the Aged. She said her aunt had done so, collecting funds and giving liberally herself. On the Uniackes' role she said: "Mr. and Mrs Uniacke were her great friends & helped in her work" Acadian Recorder (Halifax), 18 August 1923, Occasional's column. For Isabella Cogswell, see Susan Buggiey, Dictionary of Canadian Biography, vol. X, p. 182. For Home for the Aged, see also George E. Morton Diary, MG 1, vol. 315, NSARM and R.V. Harris, "History of St. George's Church 1750-1950." Harris gives all the credit to Robert Fitzgerald and says both he and the congregation were generous in their support.

63. Parishioners to Robert Fitzgerald Uniacke, 14 May 1870, MG 4, vol. 317, no. 6, p. 94, NSARM.

64. Notes on the Life and Work of Rev. Robert Fitzgerald Uniacke by Senator Roche...

65. Acadian Recorder (Halifax), 1 June 1870.

66. George W. Hill, In Memory of Robert Fitzgerald Uniacke, p. 20.

67. A Sermon Preached on An Occasion of the Centennial Commemoration of the Opening of St. George's Church, Halifax, N.S, July 19th, 1901 by The Very Reverend F. Partridge, D.D., copy in MG 4, vol. 330, no. 1a, pp. 7-8, NSARM.

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Figures 1, 2 & 3. Nova Scotia Archives and Records Management

Note on Organ: In 1856 Robert Fitzgerald acquired a new organ in England. It had been made of the Great Exhibition of 1851 in London by John Walker. Its diapason stops were of a beautifully soft tone. It was considered to be better than any other organ in Halifax.