

of the British Christians in these points was chiefly owing to their isolation for 150 years from their brethren on the continent. But the ill feeling between the rival clergy was very bitter, though we have seen in the case of Felia and Fursey that it was possible for them to work in harmony.

The settlement of the difficulty came from the court of Oswy in Northumbria. On ascending the throne he had married Eanfled, the daughter of Edwin and Ethelburga, who had accompanied Paulinus in the flight into Kent. She had, naturally, been trained in the Roman customs and brought up her children in the same. The tutor in the family was Wilfred, clever, keen and determined; and her private chaplain was Romanus.

Oswy had been greatly attached to Aidan and Finan of Lindisfarne, but their successor Colman was a man who was deficient in powers of conciliation. There was thus a divided household—Oswy favoring Colman's views, the Queen and her clergy maintaining the opposite customs.

When the Court controversy reached a climax, on the 14th day of the Paschal moon falling on a Sunday, the King determined on a conference to settle the point.

(To be Continued.)

OUR PARISHES AND CHURCHES.

No 36.—ST. PAUL'S CHURCH, HALIFAX, N. S.*

THE first settlers of Halifax (so called in compliment to George Montague, Earl of Halifax, then President of the Board of Trade and Plantations) arrived in the Harbor of Chebucto on June 1st, 1749, under the leadership of Col. the Hon. Edward Cornwallis, afterwards the first Governor of Nova Scotia. Among these were "Mr. Anwell, clergyman, and John Baptiste Moreau, gentleman and school master." Shortly afterwards the Rev. William Tutty, of Emmanuel College, Cambridge, joined the newly formed settlement. These three gentlemen were sent out with the expedition for the purpose of establishing the Church of Christ, unfurling the banner of the King of kings, side by side with the banner of the King of England, and at once proceeded with their duties, holding divine service and preaching on the old parade ground amid the felled trees and roughly made huts of the settlers. Mr. Tutty was appointed by the Society for the Propagation of the Gospel first resident minister of Halifax, and Mr. Moreau was placed among the French Protestants, who were forming a settlement. Mr. Anwell, not proving satisfactory, was recalled. The salaries of the two clergymen were £70 sterling. That of the schoolmaster, a Mr. Halhead (on which he scarcely could have been "passing rich"), was £15.

In laying out the town of Halifax the surveyors were instructed to apportion a square or block for the site of a church. In order to obtain a suitable

frame for such a building as they required they were obliged to send to Boston. It seems to have arrived in Halifax in the year 1750, for "the church then setting up would cost £1,000 by the estimate sent from Boston." This was the origin of St. Paul's Church, Halifax, which, as it was until 1812, was identical in architecture and size with St. Peter's, Vere st., London, England, and closely allied to many others to be seen in that city. In the year 1750 and two following years a large number of German Protestants arrived in Halifax and Mr. Tutty, equal to the occasion, speedily mastered the German language so far as to enable him to officiate for them in their mother tongue. A worthy missionary he was, but, alas, his new accomplishment was only in use for a short time, for he soon afterwards returned to England, where he took ill and died; but in the year 1752 he had received as an assistant in his work the Rev. John Breynon, who afterwards, for a long period of time, was connected with the history of St. Paul's Church. He was called at first "the missionary at Halifax," and received as his assistant Rev. Mr. Wood, who was transferred to that post from New Brunswick, in New Jersey. In a letter written by Mr. Breynon on Dec. 8th, 1755, to the Society in England he speaks of the church as completed without, forming "a very handsome appearance," and as "aisled and plastered" within, and pewed after a rough fashion. He speaks of the inhabitants at that time as not exceeding 1,300, many having left to form new settlements, and of these 800 were professed members of the Church of England.

In the year 1759 (just ten years after the settlement of Halifax) the "Parish of St. Paul's" was formed by an Order in Council, and churchwardens were appointed on the English plan, the clergyman nominating one and the parishioners the other. On this occasion the clergyman's warden was nominated by the "Rev. John Breynon and the Rev. Thomas Wood, Vicar." In the year 1760 Governor Lawrence died and was buried beneath the church. According to a well attested manuscript it appears that in 1762 a French (Roman Catholic) priest died in Halifax and was buried (as had been his own request) by Rev. Mr. Wood, who read our burial service over his remains in French. A scene of this kind is difficult to meet with in these days. In the year 1765 there is the record of an organ having been set up in St. Paul's. It was an instrument intended first for a Roman Catholic Church in South America, but the ship in which it was seized and her cargo sold—St. Paul's congregation becoming the purchasers of the organ. It did good service in the church till 1841 when it was replaced by a new one from England in the same frame. This remained till 1873 when it was set up in Trinity Church. With reference to the music in the church the following quaint resolutions were passed at a vestry meeting held in Halifax, the 24th of July, 1770:

"Voted, that whereas the anthems sung by the

*Gathered chiefly from the "History of St. Paul's Church," by Rev. Dr. Hill, published by the Nova Scotia Historical Society.