

gregations and clergy that remained. Proceedings to this effect were accordingly commenced in Connecticut and Maryland in 1783, in Pennsylvania and in Massachusetts in 1784, which resulted in the framing of sundry articles of agreement among the respective clergy of these several states. But the first step towards the formation of a collective body of the Church in the United States was taken in May 1784, by a few clerical gentlemen of New-York, New-Jersey, and Pennsylvania, at a meeting held in New-Brunswick, N. J., in reference to a society for the relief of the widows and children of deceased clergymen. On this occasion, it was determined to procure a large meeting for the purpose of agreeing on some general principles of union. Such a meeting was accordingly held in New-York on the 5th of the ensuing October, and although the members composing it were not vested with powers adequate to the present exigence, they happily laid down a few general principles to be recommended in the respective states as the ground on which a future ecclesiastical government should be established. These principles were approbatory of Episcopacy, and of the Book of common Prayer; and provided for a representative body of the Church, consisting of clergy and laity, who were to vote as distinct orders. There was also a recommendation to the church in the several states, to send clerical and lay deputies to a meeting to be held in Philadelphia on the 27th of September, in the following year.

In the mean time the Rev. Samuel Seabury, formerly a missionary on Long Island, had been elected to the Episcopate by the clergy of Connecticut, and had proceeded to England for consecration. Not meeting with success in that country, he had applied to the bishops in Scotland, and had there received the apostolic succession. In the beginning of the summer of 1785, he returned to America, and entered on the exercise of his new function. Thus, at length, an American bishop had been obtained; and the Church, in one state, appeared in a complete form. But what was necessary in Connecticut, was equally necessary in other regions, and although Episcopalians generally respected the new bishop and few alleged any thing against the validity of his Episcopacy, they still thought it most proper to direct their views towards that country from which they derived their origin, as a people, and as a Church.

*Extracts from 'Memoranda respecting King's College' continued.*

[The extracts in our last ended with some account of the successful exertions in England of our present Bishop, then Mr. Inglis, in behalf of the College, in the year 1800. We resume the narrative at the period of his return to Nova Scotia.]—Ed. C. O.

The objects of the College being advanced to this point, the writer returned to Nova Scotia; made a full report of his proceedings to the Governors of the College, who well understood the views with which their commission had been executed, and honored him with a vote of thanks, which added to the pleasure he had felt, in his willing labours, to promote their objects. The Committee, who have already been alluded to, consisted of Scrope Bernard, Esquire, M. P. (afterwards Sir Scrope Bernard Morland), Mr. Planta, an eminent Author, and Librarian of the British Museum; William Wilberforce, M. P.; and John Wilmot, formerly Master in Chancery, and M. P. These highly respectable and benevolent individuals, in fulfilment of their engagement to the writer, continued their zealous and successful exertions, to increase the Library and its fund, until they procured a large addition to the Books, and £400 in money. Immediately after the passing of the Charter, in May, 1802, they circulated a printed address, on behalf of their voluntary charge. It contained the following passages:—"The genuine patriot, the sincere Christian, and the lover of Classical Literature and Science, will rejoice to see the blessings of the Mother Country, communicated to the distant region of North America, and from the Establishment of this Infant College, which, it is hoped, may hereafter become, as the Charter expresses it, 'THE MOTHER OF AN UNIVERSITY,' will anticipate the most important and beneficial effects; the general diffusion of sound learning; the

promotion of every liberal art and science; and above all, the firm support of the Christian Religion, as professed and taught by our Reformed Episcopal Church."

In August, 1802, the Charter arrived, with intelligence that the promised grant, of £1000, was obtained; and with an intimation that more might be expected, if the Institution should flourish, and require additional support. Even the sources, from which the funds for this might be obtained, were pointed out. A general feeling of gratitude and satisfaction was now excited, among all who felt any interest in the King's College; and extensive benefits were naturally expected to flow from it. The original character of the Institution was preserved by the Charter, which was henceforward to be its fundamental law. Its connection with the Church was secured. The Archbishop of Canterbury, through whom all that had been effected in England for its welfare; had been obtained, was made its Patron, with the power of a negative on all Statutes, which may be regarded as the key-stone of the connection between the College and the Church. The Bishop of the Diocese was also appointed Visitor of the College; and it is well known to be the first duty of the Visitor, to take care that the intentions of the Founder are always preserved inviolate.

In framing the Statutes in the following year, (1803,) a majority of the Governors were, unhappily, induced to adopt some exclusive and objectionable Regulations; some of which the Visitor immediately perceived, would be generally offensive to Dissenters, from whom no complaint had hitherto been heard; and others injurious to the Institution, and to the Church, on a different ground. In a correspondence in 1803, between the Visitor, and two of the other Governors, who were joined with him in a Committee, to prepare a Draft of the Statutes, in which those two Gentlemen, endeavoured to justify the course they were pursuing, they expressed their entire concurrence in the view which this Paper gives, of one chief design in the original foundation of the College, however widely they differed from the Visitor, as to the mode of pursuing that object.

They wrote to him,—"We entirely concur with you, in the general principal you have laid down, that Religious Instruction according to the Church of England, is a principal object of the Institution."

The earnest remonstrances of the Visitor, in this correspondence, and afterwards at the Board of Governors, were unheeded. The Statutes went into operation, without the alterations which he suggested. They were printed, and created much general dissatisfaction; and the prospects of the Institution were unpromising. The Visitor, though much disheartened, entered a formal Protest against the Statutes; and as his last resource, appealed to the Patron. Before his appeal reached England, the Patron was incapacitated for any business, by a distressing illness, under which His Grace lingered for two years, and then expired; and of necessity the appeal was unnoted.

It is due to this eminent and excellent Prelate, to repeat, that through his kind interference, His Majesty, King George the Third, who often spoke affectionately of the College, in His Province of Nova Scotia, was led to take a warm personal interest in its welfare; and through His Grace's earnest representations to Mr. Pitt, and Mr. Grenville, and other influential persons, the Parliamentary grants were obtained. The chief plea of His Grace, as might surely be expected, was the connection with the Church.

Soon after the appointment of a successor to His Grace, in 1805, the Visitor addressed the new Patron, gave him a concise account of King's College, from its commencement, and solicited his Grace's interference against the objectionable Statutes. He stated that, in every step that was taken, he consulted the late Archbishop, who had warmly patronized the Institution, and whose directions were always followed. To His Grace it was owing, that His Majesty was pleased to countenance the design; that he directed sums of money to be granted for the erection of a suitable Edifice, and promised a Royal Charter. The design which I had in view was, that young men might be prepared, by a religious and liberal education, for the Ministry, and other Learned Professions. Religion was the leading object. Languages and Sciences were to be taught, as handmaids (to use Lord Bacon's

expression) to this most important of all objects. The good Archbishop's sentiments coincided with mine and hence it was that when Mr. Grenville, then one of His Majesty's principal Secretaries of State, (now Lord Grenville) did me the honor of writing to me on the subject, by His Majesty's Order, the placing the State of Religion, in His Majesty's Colonies, on a more respectable footing, was the leading object, to which the Establishment of a College was to be subservient. This idea runs through all his communications, and to this all his enquiries point. I mention these particulars, as they will show the ground of my protest against some of our statutes."

In some 'Hints concerning King's College,' which were prepared at this time, by the Visitor, for the information of the Patron, he acknowledges the dissatisfaction which would necessarily be given to respectable Dissenters, by requiring subscription to the 39 Articles at Matriculation, which would operate to the exclusion of their Children from the advantages of a Collegiate Education;—but in the same paper he adverts to other objectionable statutes, and repeats that "the Seminary was primarily intended to give a religious education, and to prepare young men for Holy Orders!"

In a Letter to Lord Grenville, dated in April, 1806, the Visitor wrote,—"Through the intervention of the late excellent Archbishop of Canterbury, I had the honour of receiving from Your Lordship, several Letters relative to a Seminary of Learning, then newly erected in this Province. Had the sentiments which were then suggested by Your Lordship on the subject, and the late Archbishop, which perfectly coincided with mine, been adopted and pursued, the Seminary had flourished, and the benevolent views of the Royal Founder, would have been realized." The Bishop here alluded to the very unpromising state of the College, under the influence of offensive Statutes, which threatened great interference with its usefulness. He proceeded,—"The prosperity of our College is so closely connected with the welfare of the Church of England in these Colonies, that I have interest greatly at heart. We want several Clergy men, and shall want more; few can be obtained from England, and those few with the greatest difficulty. The College at Windsor, is our principal resource in this case, as was originally intended; and should this resource fail, the Church here, must inevitably be much injured."

This Letter was handed to Lord Grenville, by the writer, who was then in England, to whom His Lordship was referred for more particular information. In the conference which followed, His Lordship's views were fully and clearly explained, and were in complete unison with those of the Visitor.

As the time in which the interference of the Patron, could be of any avail, had nearly expired, the writer was especially desired by the Visitor, to request the immediate attention of His Grace to the Statutes and the Protest. That attention was promptly afforded. His Grace was satisfied that alteration was necessary; and on the 8th of July, 1806, he annulled the whole, by a written paper which was handed by His Grace to the late Attorney General, a Governor of the College, who was then in England, and thus received it, before the expiration of three years from the framing of the Statutes. Soon afterwards the Patron prepared the alterations, which he thought necessary, and forwarded them to Halifax. The restrictive Statute annulled by the Patron, was in no way necessary to the connection, between the College and the Church; but in every way likely to be injurious to both. Other alterations proposed by the Patron, were important to the security of that connection.

BISHOP VAN MILDERT, AND PROFESSOR BURTON.

We are deeply grieved to record the recent deaths of two distinguished divines, of the sister Church of England, the Bishop of Durham, and the Regius Professor of Divinity, at Oxford. In our next number, we shall endeavour to find room for further notice of Dr. Burton, whose death, in the prime of life and usefulness, is an affliction of great severity. Of the munificent and learned prelate, whose Boyle and Bampton Lectures, and more recently, the University of Durham, are monuments which will preserve his memory to all future time, our British periodicals do not supply the obituary notice.—Missionary.