

REMINISCENCES.

A SENTENCE in the last CHURCH GUARDIAN incites the writer again to take pen in hand. In the article on "efforts to gain the Episcopate in America," you say—"In 1711 or 1712 the S. P. G. purchased, at the cost of £600, at Burlington, New Jersey, a suitable lot and mansion for a Bishop's residence."

During part of 1860 and all of 1861, this comfortable old red brick house, and its acre of most productive garden,—its grapes and its walnuts, were mine, by virtue of my offices as Curate to the Rector of St. Mary's Burlington, and Master of St. Mary's Academy for Boys. Bishop G. W. Doane had, some years before, built "Riverside," and his successor inhabited it, while the Rector dwelt in "his own hired house; so the old S. P. G. house fell to me. The old church was our "Academy." One of those sets of Communion plate given by Queen Anne—as you tell—was then, and I doubt not, is still in use in the new St. Mary's.

May I call the attention of your readers to the fact, that the Rev. John Talbot and Dr. Walton were consecrated Bishops for America in 1720, by the non-juring Bishops, while they were on a visit home, but for political reasons any episcopal acts of theirs were done in private.

Bishop Talbot was formerly chaplain of the British ship *Centurion*; his first arrival in America in that ship was June 11, 1702, and on Sept. 18th of the same year, he was appointed a Missionary. In 1703, we learn "the Church at Burlington was nearly finished."

Bishop Talbot died in 1727. Dr. Hawks says—"The S. P. G. never had, at least in our view, a more fearless, honest and laborious Missionary."

I have by me, a copy of the "Founder's song," of St. Mary's Academy, used at the closing in 1861. It runs thus:—

"A Talbot!" "A Talbot!"  
When that old war cry was heard,  
Out sprang the sword and halberd  
Of bold men at the word.

Always noble! always brave!  
Talbot's race their country's boast,  
Ever stretch a hand to save  
All that need on every coast.

In their own dear native Isle,  
Now twin Earldoms crown their shield,  
And to nothing base or vile,  
Did their crested helm e'er yield.

Years ago, a noble Talbot,  
Who in nought belied his blood,  
Cast with Jersey's sons his life-let,  
Not for gain, but for their good.

Lost in schism and in sin,  
Talbot found them when he came;  
How to gather them within  
The Church's fold, he bent his aim.

Hard by Talbot's olden Hall,  
In the heart of Stafford town,  
Stands a Church with lantern tall,  
By S. Mary's sweet name known.

A S. Mary's toe is ours,  
Church and Hall and Academe,  
For our Talbot loved those Towers  
Fast by Trent's retired streamers.

And to those old walls, the same  
Our Sainted Founder reared,  
Gave to the sweet Virgin name,  
By his early love endeared.

A Talbot! A Talbot!  
In the stirring fight of life,  
Be this our cry in battle,  
And so conquer in the strife,

The street which runs beside the Old Rectory is still called Talbot Street.

\* Shrewsbury & Talbot.  
† Ingestre Hall, near Stafford.

EFFORTS TO GAIN THE EPISCOPATE IN AMERICA.

(CONTINUED.)  
In 1767, at the instance of Dr. Inglis a Voluntary Association of Clergy of New York and New Jersey resolved that an appeal be made for Bishops. So in 1767 an appeal was made to England, and still nothing was done. The Church in England was hampered by the State, and not alive to the grievances suffered by Churchmen. Added to this was the political and religious opposition in the Colonies themselves, which presented formidable obstacles. But if the importance of the Episcopate in completing the organization and efficiency of the Church had been

fully realized, a way out of the difficulty would have been discovered. The American resolution placed fresh difficulties in the way. It intensified the feeling against Bishops, as a part of the Government against which the people were struggling. Churchmen were looked on with suspicion, they were persecuted, and in many cases the clergy were driven from their parishes. After the war, colonies of Church people emigrated to the Maritime and Upper Provinces, placed there by the British Government.

The history of the fortunes of the Church at this time is most interesting, but we pass to our subject. In 1784, after the Separation, some of the clergy of New York, New Jersey, and Pennsylvania met and laid down some rules for the Union of the Churches. The churches in Connecticut met and elected Rev. Dr. Seabury as their choice for a Bishop, and he proceeded to England for consecration. The English Bishops declined to consecrate him, partly for political reasons, and partly because "they had scruples relative to the reception with which a Bishop might meet, under the then imperfect organization of the Church in America." Providentially, he was led to the Church in Scotland, and there, no political obstacles being in the way, in Aberdeen, on Nov. 14th, 1784, he was consecrated by Bishops Kilgour, Petrie, and Skinner. On Feb. 14th, 1787, the difficulties in England having been overcome, Samuel Provoost, Bishop elect of New York, and William White, Bishop elect of Pennsylvania, were consecrated at Lambeth, by Marr, Archbishop of Canterbury, Markham, Archbishop of York, Moss, Bishop of Bath and Wells, and Hinchcliffe, Bishop of Peterborough. Dr. Drake preached the sermon, on the authority of the Church, in rites and ceremonies. In September, 1790, Dr. Madison was consecrated Bishop of Virginia, at Lambeth, by the Archbishop of Canterbury, assisted by others. There were now three Bishops of the English succession, and one of the Scotch, so Dr. Claggett, Bishop elect of Maryland, first on the line of American consecration, was consecrated in the United States, September 17th, 1792, by Bishops White, Seabury, Provoost and Madison. Thus at last, after 170 years, the Church gained the power to perpetuate her ministry.

In 1787 the Episcopate was given to the British possessions by the consecration of Rev. Dr. Inglis, formerly Rector of Trinity Church, New York, and an adherent of the Crown, as Bishop of Nova Scotia, with jurisdiction over the whole of the British possessions on this continent, with Newfoundland and Bermuda. This laid the foundation of the English Colonial Episcopate, and deserves separate treatment. It is noteworthy, as shewing the superior carefulness of the English Bishops in conforming to an ancient practice, that while they were careful to provide not less than three consecrators, the Church of Rome was not only late but irregular. In 1789 the Pope elected the Sea of Baltimore, and in 1790, six years after Bishop Seabury's consecration, and three years after the Bishop of Nova Scotia's consecration, John Carroll was consecrated in England by Dr. Walmisley, a single bishop. This is directly contrary to ancient canons, which declare for three or more. And more, Dr. Walmisley himself had been consecrated by a single bishop. And being only a titular bishop, as all Roman Bishops are in England, and without jurisdiction his consecration of Dr. Carroll was as undoubtedly irregular, as the intrusion of Romish bishops into English speaking countries is unlawful, and schismatical.

PERSONAL.—"The P. O. address of Rev. E. W. Beaven is Brookville, Ont."

B. F. M.

Received (Dec. 27,) from Rev. D. C. Moore, New Glasgow, Christmas Offerories as follows—Christ Church, Albion Mines, \$9.16; St. George's, New Glasgow, \$5, for Foreign Missions.

WM. GOSSIP,  
Trans. B. F. M., D. N. S.

Marriages.

JOLIMORE.—SLAWNWHITE.—At Terrace Bay, on the 21st inst., by the Rev. J. C. Cox, William Jolimore to Adelaide Susan Slawnwhite, Both of Terrace Bay.

Deaths.

BRONTS.—Died on the 11th inst., at Harrietsfield, (Halifax Co.) Margaret Bronts, aged 43 years. Her end was peace.

ENGLAND.

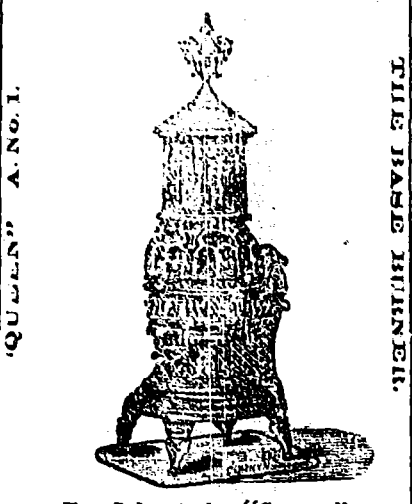
ON Sunday, the 2nd ult., the vicar of St. Matthew's, Hull, (the Rev. George Robinson), read the following letter from the churchwardens both at the morning and evening services:—"It is with a feeling of deep regret—in which the vicar fully shares—that we are compelled to announce the failure, after a long and fair trial, of the free and unappropriated system of sittings at our church. Its failure may be seen in three important particulars. First, it does not bring the non-church going population to the church, although the clergy have made it known throughout the parish; second, a majority of the congregation, we have good reason to think, object to it, and not a few have left the church through it; third, the Offerories under it are quite insufficient to enable the church to be properly carried on. Nor is our experience exceptional. Other churches built under exactly the same circumstances as St. Matthew's have tried it, and with a similar result.

We are therefore compelled to fall back on an alternative, allowed and even recommended by the Church Building Society, to which all these churches are alike indebted for a grant. That alternative is one which, in fact, has been adopted in the new churches in Hull just referred to (All Saints', St. Jude's, and St. Barnabas), and is working admirably—viz., the assignment of sittings, a system which, by the way, was in use for a time at St. Matthew's, and was only discontinued some four or five years ago in deference to the wishes of one of the then wardens. To that system we propose to return at the beginning of December, and under it we further propose that the Offerories should be equally divided between the vicar and the wardens' fund, so that the very inadequate endowment of £200 a year may be supplemented, as the Ecclesiastical Commissioners intended it should be, by the offerings of the people.

With the adoption of this plan, we are anxious to commence a Church Sustentation Fund, to meet Offerory deficiencies and fabric repairs, the latter of which are becoming heavier every year; and it has been suggested that the friends to whom sittings are assigned should be asked to contribute to this sustentation fund at the rate of 2s. 6d. per sitting per half year. £50 per annum raised in this way would relieve us and our successors of all pecuniary anxiety as regards the fabric and Offerory deficiencies. The contributions to this fund will, of course, be voluntary, but it is hoped that it will commend itself to the worshippers that every one will give according to his means."

After reading the letter the Vicar made the following remarks:—"This letter, I ought to add, was read and considered the other evening at a meeting of the synodsmen of this church, and received their unanimous approval, and I must say I cannot but endorse it. I did hope that the free and unappropriated system would succeed at St. Matthew's; it is, or rather was, a pot s'cheme of mine; but facts are stubborn things, and I am compelled to abandon it. I have seen for some time that things were coming to this, and you yourselves can hardly be surprised at it when I tell you that an analysis of the collections, Sunday by Sunday, reveals the startling fact that some ten or twelve persons virtually support the church. I do trust that, with our new system, it may be different. I venture to ask you to make it so by giving liberally both to the Offerories and to the Church Sustentation Fund." St. Matthew's is a beautiful church, one of the best located in Hull.—*The Record.*

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