

early did the principle of the union of church and state fasten itself on the young province, to dwarf it in its growth, and cramp religious liberty. Nova Scotia was under the management and control of those who had no sympathy with those who had conquered it for England, and the colony bade fair to follow in the footsteps of Virginia and other provinces, from which religious liberty was excluded. In consequence of the flattering description of Gov. Lawrence, several parties arrived from New England to see the lands for themselves and report. They were well pleased with the lands, but were not pleased with the prospects otherwise. There was something dearer to them than broad acres. They were the descendants of men who had crossed the seas for a pure and simple form of worship, and their forefathers in the old world and the new had never succumbed either to the prospect of worldly gain or the threat of the persecutor. Their religious freedom and their civil liberties, their Puritan worship, all were dearer to them than houses and lands; and they saw a spirit already looming up in the young province, that indicated a policy like that which had been pursued by the authorities of New York and Virginia. If they came to Nova Scotia at all, they would plant their own institutions, their Congregational churches, and undenominational schools; and those were safe only so long as General Lawrence was governor. They knew that in New England itself, Congregational churches had been torn from their owners for Episcopal worship, and they hesitated. They knew too that even in old England at that day, Congregational ministers and churches sometimes met with very rough treatment. They hesitated, and made Governor Lawrence acquainted with their views. They would settle, they said, but not until they received a guarantee. They asked not for liberty for themselves alone, they would ask it for all who did not conform to the "Established Church of England;" and to meet their views in part, Governor Lawrence, who was a very liberal-minded man, sought for and obtained authority to issue that celebrated document, known in Haliburton's History as "THE CHARTER OF NOVA SCOTIA," by which liberty of conscience and worship was secured to Protestants of all persuasions. Few, very few, are told at the present time that to the Congregationalists was Nova Scotia indebted for its charter of liberty. Englishmen are all aware of Runnymede and the great charter; and should not the people of these provinces know of the charter that secured freedom over the territory now known as Nova Scotia and New Brunswick? And was this charter of no account? Was there no guarantee required? There were days of intolerance at hand, days foreseen by the Puritan settlers when they obtained that charter from a well-disposed governor—days in which even the "Charter" hardly hindered the ruling powers from carrying out their spirit of persecution.

The charter of Nova Scotia, after making provision for civil liberty, guaranteed the freedom of religious worship to Protestants of all denominations. The following is an extract from its provisions:—"Protestants dissenting from the Church of England shall have FULL LIBERTY OF CONSCIENCE, and may erect and build meeting houses for public worship, and may choose and elect ministers for the carrying on of divine service, and the administration of the sacrament, according to their several opinions, and all contracts made between their ministers and congregations, for the support of their ministry, are hereby declared valid, and shall have their full force and effect, according to the tenor and conditions thereof, and all such dissenters shall be excused from any rates or taxes to be made or levied for the support of the Established Church of England."