

Government, the destruction, with which it is now threatened, may at least be stayed, and that Lord Glenelg will gladly consent and co-operate in averting so great an evil.

We hope every son of King's College will feel himself bound to rally around his Alma Mater, and use all proper means to sustain her on her present ground, and to promote in every way her future prosperity.—In order to cherish an interest in the Institution to which we owe our education, and perhaps also to assist its funds by the foundation of some scholarships, we have long desired to see formed a 'Society of the Alumni of King's College,' to meet at least once a year at WINDSOR, and in the College if permitted, combining with such meeting the performance of divine service, and also some literary exercises. A small yearly subscription from each member would be the means of encouraging several youths to repair to the College for their education;—and we need hardly urge the powerful effect which such meetings would have in keeping alive an attachment to the Institution, and uniting more firmly together all who have ever dwelt within its walls. A fellow student has lately mentioned a plan of his for forming a 'King's College Club,' (we don't like the name) to meet at Halifax at stated periods. But though it might be well to have intermediate meetings there, where so many of the alumni reside, the great object of such an association would surely be best answered by assembling at least once a year (say in September, the time pointed out in the statutes for the ENCENIA) at the University itself. 'I know,' says Mr. Young, in his very liberal and, as usual, lucid speech, in the Assembly, 'I know the affections of the alumni towards that Seat of Learning where first were inspired a classic taste, and the literary reminiscences that cling around it. The spot is sacred in their eyes.' We have pleasure in continuing the extract.—'I will do King's College the justice to say that it has produced many polished minds that have been the ornaments of this House and filled the most important stations in this Colony.—I have no hostility against the Church with which it has stood connected. It has been adorned with eminent men in all departments, and in England it has created and propagated a tone of high moral feeling, and attachment and loyalty to Government.'

We shall devote some space in this and future numbers, to extracts from the 'Memoranda.' The following information as to the originating of the College, is interesting,—and shews clearly, that it was born in the Church.

'In October 1783, when the Loyalists were departing from New York for the remaining Colonies of Great Britain, in North America, five Clergymen (three of whom were afterward Bishops) addressed a letter to Sir Guy Carleton, then in New York, dwelling upon the importance of the immediate establishment, in Nova Scotia, of a Seminary of Learning, 'which' (as they observed in their letter) 'in conjunction with the Episcopate in Nova Scotia, lately recommended by Your Excellency, will diffuse Religion, Literature, Loyalty, and, good Morals there.'

'This may be regarded as the first suggestion for the Establishment of a College in Nova Scotia;—and there can be no doubt that the Seminary, then contemplated, was intended by the five Clergymen, who interested themselves for its establishment, to be in connection with the Established Church. The letter was signed by CHARLES INGLIS, H. ADDISON, JONATHAN ODELL, BENJAMIN MOORE, CHARLES MORGAN.

Dr. Inglis, who probably wrote the letter, sailed in the same month for England, where he had frequent communication upon the subject with Sir Guy Carleton, as appears by their subsequent correspondence.

In 1786, the late Bishop of Durham, Dr. Barrington, then Bishop of Salisbury, drew up a paper entitled 'Thoughts on the establishment of the Church of England in Nova Scotia.'—This paper was submitted to Government, and had its influence in the arrangements which soon followed. It recommended the establishment of Grammar Schools, and of a College, with an immediate view to the education of candidates for the Ministry of the Church.'

Dr. Inglis, the father of our present Diocesan, was consecrated the first Bishop of Nova-Scotia in 1787—and arrived at Halifax in October of that year.

'His first labours in his Diocese, and his subsequent efforts, and his correspondence, through a long course of years, with the Government in England, with the Archbishop of Canterbury, with several Bishops with the King's Agent for the Province, and with many other persons, all prove most clearly that he greatly devoted himself, first to the establishment of an Academy, and afterwards, of a Chartered College, at Windsor; with a conviction that these were to be; and actually were, so constituted, as to be efficient handmaids to the Established Church.'

The first step taken by the Legislature towards the establishment of a Seminary of learning, was in the same year. They voted £400 under a

'Resolution for the speedy establishment of a public School, in a central situation; that an exemplary Clergyman of the Established Church, should be placed at the head of the School; and that a Professor of Mathematics should be provided; and that the Bishop of Nova Scotia should be requested to endeavour to procure these Officers.'

The Academy was opened at Windsor, with prayers, on the 1st November, 1788, by the Bishop—

'Who delivered a Latin Oration upon the occasion, and received and answered a very kind Address from the Magistrates and principal Gentlemen of the County of Hants. This address expressed their happiness upon the establishment of a public Seminary for Learning, under the guidance and government of the Bishop. The Regulations for the Academy were read, and 17 Students were admitted. The 6th Regulation provided for the weekly catechizing of the Students; and from that early day to the present time, the Catechism of the Church of England, and no other, has been used there. The 8th Regulation required that the daily prayers for the Academy, should be selected from the Liturgy of the Church of England.'

'Thus was the first step happily accomplished, towards creating a new era in the Literary history of Nova Scotia. Its accomplishment was the subject of general gratification. No doubt of the connection between the Institution and the Established Church, was entertained. No murmur of dissatisfaction with that connection was heard.'

In April, 1789, the Bishop writes to the Archbishop of Canterbury—

'An Act of the Legislature is passed, by which the sum of £400 sterling in perpetuity, is appropriated to the Seminary, which is to be erected into a College, when matters are ripe for it, and called King's College. The Governors, of whom the Bishop is one, are constituted a Corporation. The President is always to be a Clergyman of the Established Church of England; and the sum of £500 is granted for purchasing a tract of land near Windsor, on which to erect a suitable edifice.' The Bishop expresses much thankfulness for the success with which his endeavours were thus crowned, and adds,—'The Legislature has great merit in this business. No other British Colony in North America, ever did so much to promote Literature. The Province has gone to the utmost extent of its ability, and we must now look to the Parent State for help, to complete the design. This Institution will be of great service to the Church. It will be the means of diffusing useful knowledge, virtue, order, and loyalty, among the whole mass of the people.'

'By these Memoranda, the design in suggesting the first Establishment of an Academy, is made very evident. The intention of indissolubly connecting it, from its very commencement, with the Established Church, is most clear; nor can it be imagined, how the Legislature could more effectually connect the primary Institution, while in its infancy, with the Established Church, than by enacting permanently, that the President should always be a Clergyman of that Church; and by nominating the principal Officers of Government, including the Bishop, all of whom were Members of the Church, to be its perpetual Governors. These Governors adopted the regulations which had been previously drawn up; and in full accordance with the Act of the Legislature, required the Catechism; and the Liturgy of the Church, to be continually used in the Academy. Nothing more was re-

quisite, nor could more have been done, to secure this important connection, that would have been suitable for such an Institution, in its infancy, when it was intended for the elementary instruction, of very young persons, in the principles of Religion, and in Literature.'

In connection with the subject of King's College, the following extract from an old number of the Weekly Chronicle is worth insertion.

Windsor, June 30th, 1794.—On Tuesday last the carpenters began to erect the frame of King's College, being assisted by a very great concourse of people from this and the neighbouring townships. It is somewhat remarkable, that they had just finished raising the edifice on Saturday morning when the *Son of that Gracious Monarch who is the founder of the College, happened to pass by. The carpenters hoisted the Union flag from the Cupola, and gave three cheers, as a welcome to His Royal highness, and a signal that their work was accomplished.

The building is three stories high, 200 feet in length and 35 deep.—It is beautifully situated on the brow of a gentle descent, and commands an extensive view of rich meadows and cultivated hills, which I believe few in North America can equal.—Weekly Chronicle.

* Now William IV.

The British Pulpit.—An octavo volume of more than 500 pages printed in double columns, has recently been edited by the Rev. W. Suddards, Rector of Grace Church Philadelphia, containing sermons by the most eminent living divines in England, Scotland, and Ireland. Some of the preachers whose discourses are given, belong to the Established Church; though the greater part are either Methodist, Congregational, or Presbyterian. The volume is interspersed with 'Pulpit sketches,' scriptural illustrations, and selections on the office, duties and responsibilities of the Christian ministry, with portions of which we hope to enrich our columns. Among the divines of the Establishment, whose sermons appear in the collection, are Mr. Melville, Mr. LeBas, and the Bishop of London.—N. Y. Churchman.

Progress of Temperance in England.—At the late annual meeting of the British and Foreign Temperance Society, the Bishop of London in the chair, it was stated that seven hundred and eighty-two British medical men have signed a declaration, that distilled spirits are not only unnecessary, but pernicious; that the English societies have been increased by twenty-eight thousand members during the past year; that in the town of Preston, containing three thousand members of the society, two hundred drunkards have been reclaimed; while formerly there had been seventy-six committals for crime to each quarter sessions, the number had immediately fallen on the establishment of the temperance society, and at the last sessions but one, there was not a single committal; while in Colne, containing six thousand inhabitants, of whom one thousand five hundred are temperate, nine spirit and beer shops, out of eleven, have already been closed.—Tem. Jour.

TO CORRESPONDENTS.

'An Arminian,' will probably excuse the omission of his short communication, now that so long a time has passed since the publication of that to which it refers.

He mistakes, we think, in pronouncing the 17th article so decidedly Calvinistic,—with that wisdom and moderation which marked the compilers of our formularies, it is so framed as to be acceptable to both Arminians and Calvinists. We entirely agree with our correspondent that the Christian's prayer should be from the heart, if expected to enter the ears of Him, who must 'be worshipped in spirit and in truth.'

Several communications are deferred.

☞ We beg our friends to keep the words 'post paid' ever in mind when they are addressing us—and to take care that the postage be covered all the way to Lunenburg. Sometimes it is only paid to Halifax, and sometimes not at all.

LETTERS—received since our last from—Rev. Dr. Alley, St. Andrews; Dr. Carritt, Truro; Rev. W. Cogswell; Rev. J. Moody.