

BISHOP'S COLLEGE, LENNOXVILLE,
P. Q.

NOTES ON AMERICAN CHURCH HISTORY.

We have lately been favoured with a course of lectures on the History of the American Church. The course consisted of five lectures delivered, at the request of the College Council, by the Rev. Joseph Hooper, M. A., of Newport, Vermont, and Rector-elect of Mystic River, Connecticut. Mr. Hooper has many qualifications for the work so undertaken. Descended as he is from Dr. Chandler and Dr. Beryan, and connected as he is with Bishop Hobart he is by family ties closely united to many of those of whom he spoke. He is already known as the author of an essay of considerable merit on Bishop Seabury. He has made many original researches, and his matter was in many cases absolutely new. He is eloquent and impressive in delivery, and his enthusiasm is unmistakable and inspiring.

It is hoped that the lectures somewhat amplified may be published in a separate form. Limits of time prevented us from having all the materials presented. The lectures took place on the evenings of Oct. 12, 13, 19, 20, 21; in the College Hall on the first evening and afterwards in one of the larger Lecture Rooms.

In the first lecture the era of Colonisation was dealt with, beginning with Henry VII's patent to Cabot of date March 5, 1496. Particulars as to charges made for the New-found Isle were given. It was noted how as a rule chaplains were placed on board in the case of various expeditions. The ill-fated expedition of Sir Hugh Willoughby, in 1553 was alluded to in passing. Also in 1578 Sir Francis Drake's voyages, his chaplain the Rev. Francis Fletcher; this last named is supposed to have held the first Anglican service in the North American Continent. We have also in 1578 Martin Frobisher his chaplain "Maister Wolfall." Then we have in 1583 the expeditions of Sir Humphrey Gilbert and his tragic fate so touchingly narrated in the well known poem of Longfellow. We have in 1584 Sir Walter Raleigh's patent for Virginia in 1585 the Colony of Roanoke in 1606 the foundation of the London and Plymouth Companies. In 1607 the Popham Colony on the coast of Maine with the Rev. Richard Seymour; a little later we have the Virginia Colony of James Town and the Rev. Richard Hunt. The care of England for the religious needs of her children on her trading vessels and her voyages of discovery and in these colonies was shewn. Like a thread of light it seemed to run through varied enterprises and prevented them from being more seeking for gain and conquest. The efforts of men like the Rev. Richard Hakluyt, Sir Ferdinando Gorges, Sir George Popham to carry the word of God to the Heathen in these "so great countryes" were clearly and fully detailed.

The title of the second lecture (October 13), was "The Church of England in the colonies."

The growth of Virginia in the early part of the seventeenth century was traced, mention being made of the Rev. Richard Bucke, a graduate of Oxford and a "verie good preacher;" we have records of communion, marriages, baptisms and burials. One of the 'Apostles of Virginia' was Alexander Whitaker. By him Pocahontas was instructed and baptized. He was drowned in 1617. On July 30, 1619 the first elective body convened upon this continent met in the "Quire of the Church" at James City. At this meeting a prayer was offered by Mr. Bucke. Efforts were made for the conversion of the Indians.

From 1609 to 1620 we hear of several voyages to the New England coast under the auspices of Sir Ferdinando Gorges and his associates; many attempts at settlement were made. In 1607-8

during the winter the familiar words of the prayer book were heard in the little chapel in which Richard Seymour officiated at the month of the Sagadahoc. In 1620 we have the Leyden pilgrims landing at Plymouth, not altogether denying the authority of the Church, but seeking for a place wherein to establish a kind of Theocracy. The Leyden articles of 1618 guardedly admit the authority of the Bishops in England. There were churchmen amongst the settlers at Plymouth. The Rev. William Morrell, however, who arrived in 1623—"the first ecclesiastical Commissioner for New England," saw no opportunity for the exercise of his ministry; he remained a year but could not resist the tendency to separation and retired to England; he came out with Robert Gorges.

In 1621 we have the grant of Mariana which coincided to a certain extent with New Hampshire; the company of Laconia was organized in 1623 and this later resolved itself into a church settlement.

From 1623 to 1630 we have settlements of churchmen at Shawmut (Rev. Wm. Blaxton), Mishawum now Charlestown (Thomas Walford), and Noddle's Island, now East Boston, (Samuel Mavericke). The arrival of the Governor and Company of Massachusetts Bay was also noted (1630) John Winthrop and John Endicott being the leading men.

The case of John and Samuel Brown at Salem was referred to. These brothers being faithful members of the Church of England complained of the mutilation of the services by certain of the company who were in Orders, and who although they denied that they had separated from the Church of England but only from the corruptions and disorders thereof—thus practically using just as much of the Church's services as they thought fit. For protesting against these ministers, the brothers Brown were sent out of the colony.

Turning to Maryland we have in 1635 Rev. Richard James at Isle of Kent; a large number of the 'Pilgrims of Maryland' were members of the Church of England. We have the founding of the Colony of Maryland in 1634 as a Roman Catholic settlement with an act of Toleration for others. We have notices of official clerical duties performed by the Rev. Wm. Wilkinson, 'clerk,' who did however engage in trade for his support. In 1675 we find three clergy in this colony.

Turning to New York the discovery of the island of Manahatta or Manhattan and the river Hudson by Henry Hudson, an English Churchman was noted. The Dutch reaped the benefit of his discoveries, and though Hudson received the Sacrament before his first voyage the faith of the national Church of Holland was introduced in to New Amsterdam. There is little concerning the Church in the account of the first colony of Walloons and Dutch, who founded Fort Orange. We have in 1664 the surrender to the English, liberty of conscience being guaranteed by the conquerors.

The Rev. Nicolaus Van Rensselaer was mentioned—he was eccentric and seemed to oscillate between our Church and the Dutch. We have in 1678 the Rev. Charles Wolley who laboured as chaplain at New York and Fort James, and who in 1701 wrote a 'Two years journal in New York and part of the Territories in America.' We have also Dr. Gordon, Rev. Josias Clarke, and Rev. John Miller who claimed to be inducted into the living of New York in 1694. In 1697 Trinity Church was founded. Mention was also made of the Huguenots in New York.

In Pennsylvania the charter granted in 1681 provides for the Church of England services, and in 1698 we find Mr. I. Arrowsmith, schoolmaster, writing to Governor Nicholson complaining of the little encouragement given to our Church and expressing the desire of some considerable number to receive the Sacrament. The Rev. Richard Sowell, of Maryland, visited Philadelphia and administered the Holy Com-

munion. The first incumbent of Philadelphia was the Rev. Thomas Clayton who in Keith's Journal is reported to have baptized a considerable number of converts to the Church from Quakerism. The first Christ Church in Philadelphia was built in 1695, and in 1727 the present venerable edifice was founded.

In Delaware we have the settlements of the Swedish Church, in the old Swedes Church, Wilmington, Delaware; the liturgy of the Church is now used by the members of the American Church and set apart for use in 1698. We have the names of Jonas Frabitus, Andrew Perdman, and Eric Bjorek, and Jonas Auren in conjunction with the Swedes' settlements.

In New Jersey, in 1664 we have a patent granted to John Lord Berkeley and Sir George Carteret. We have in 1695 St. Peter's Church, Perth, Amboy, and the name of the Rev. Edward Portlock as the pioneer of church work in this state. We have afterwards the work of Keith and Talbot, and in 1703 the founding of St. Mary's Church, Burlington, N. J.

Reverting to Virginia we find the Rev. James Blair acting as Commissary in 1700. Efforts had been made to found a college, and the will of Robert Boyle supplied further means, the result was the founding of William and Mary College in Virginia. We have also in Maryland the work of Commissary Bray, 1696; he made it a condition of his acceptance of this office that there should be a provision of parochial libraries for the clergy. The Governor and assembly of Maryland had unanimously agreed upon a petitionary act for the appointment and support of a "superintendent commissary or suffragan." Dr. Bray was sent out as response to this. Through Dr. Bray's exertions the number of clergy in Maryland increased to 16. He was practically the founder of the S. P. C. K. and also of the S. P. G. Dr. Bray also strove successfully to promote a higher discipline amongst the clergy.

(To be continued.)

DIocese OF NOVA SCOTIA.

The adjourned Meeting of the Synod of Nova Scotia, opens in Halifax on the 9th Nov. inst. Archdeacon (Gilpin) has issued a circular to the Clergy regarding it, in which he says that the certified copies of the Synod's action were sent on 19th Oct., to the Archbishops of Canterbury and York, and to the Bishop of London; he has not received reply, and was not on 29th Oct. in a position to lay before the Synod any facts relative to the action of those to whom the recommendation was referred. There would hardly have been time to receive reply between the 19th and 29th Oct.; but possibly by the 9th inst. there may be something to communicate. There would seem to have been a want of diligence and care in regard to this matter throughout, and it seems unfortunate that so much time was lost in pressing enquiries as to Bishop Perry's decision.

TANGIER—The twentieth meeting of the Tangier Rural Deacons Chapter was held in the parish which gives it name, on Oct. 20th. Divine worship was conducted at St. James Church, Spry Bay, at 10:30 a.m., when matins was said by the Rev. R. Smith, of Salmon River, the ante Communion service by the Rev. T. A. Richey, a former rector, but now of Seaforth; and Rural Dean Ellis preached the *ad clerum* sermon on the duty of Prayer by priest and people for each other, 2 Thess. iii. 1. The Dean celebrated, assisted by the Rev. E. H. Ball, rector of the parish. A fairly large congregation were present.

A more than usually interesting capitular meeting was held at Tangier in the afternoon, which had to be adjourned till the following morning.

At evening service at Tangier, the Church was filled to its utmost seating capacity, and