

parently fallen between two stools as regards churches and schools. At Wellington, now the capital, no provision had been made for these, and the settlers complained bitterly; whereas subsequently, at Nelson, provision was made, but so many denominations claimed and received a share of the fund that it was of little practical use to any. The company therefore resolved that its next settlements should consist at the outset of members of one church, as far as possible, and that the fund for supplying religious and educational needs should be entrusted to them. To the Anglican Church was assigned the settlement of the Province of Canterbury, and to the Free Church of Scotland the settlement of Otago. The cities of Christchurch and Dunedin, the capitals of the two provinces, each of them fully as important as a centre of industry and thought as the present capital, Wellington, or the old capital, Auckland, are the monuments of this movement. Christchurch, the beautiful "City of the Plains," is still thoroughly English in character and tone, and predominantly Anglican in its general ecclesiastical life. All its streets are named after the sects of the Church of England, and its cathedral is planned on the best Anglican model. Dunedin, again, is more hilly than Edinburgh, and almost as Scottish at heart. Captain William Cargill, a retired officer of the 74th Regiment, a reputed descendant of the stout Covenanter, Donald Cargill, led the first colonists to their new home. They were a noble company, very different from Klondike adventurers, inflamed with the "*auri sacra fames*." "The leaders of the expedition and the more earnest and intelligent among them were inspired with something akin to a daring enthusiasm which carried them forward in the sweat of toil and in the light of faith to the work of founding

a colony, which they believed would be a model Christian state and a leavening power among the lands, because interpenetrated with Christian principles and resting on a basis of righteousness and truth. From the outset they aimed at a spiritual as well as at a material occupancy of the land."* One of the consequences was that "for full ten years the taint of crime was hardly found within their borders." There was a gaol, but the prisoners were either runaway sailors or persons committed for trifling offences; and these found their quarters so pleasant that the gaoler's only threat, when he let them go outside, for one reason or another—perhaps to see a football match—was that "if they didn't get back by sundown, they would be locked out for the night!" The threat, it is said, always proved effectual. For thirteen years Captain Cargill held his position as leader of the community. The beautiful drinking fountain in Dunedin is a monument to his memory; and his name lives in Mount Cargill, which overlooks the harbor, and Inver Cargill, the capital city of the Southland province, which, originally part of Otago, was politically separated from it in 1861. The ivy-clad Presbyterian churches of Dunedin, which tower up like cathedrals, are symbols of the general Scottish-nationality of the people, and also of a love of the beautiful which is not always considered a characteristic of the Scottish Church. The worshippers evidently have not identified their religion with "a maximum of architectural ugliness at a minimum of cost," as the Scottish heritors were wont to do in the eighteenth century, according to Sir Walter Scott. Knox church, in particular, is a magnificent specimen of the perpendicular Gothic,

(To be continued.)

* "The Story of the Otago Church and Settlement," by the Rev. C. S. Ross; Dunedin, 1887.