



A SCENE IN GUIANA.

takes its name, the marauding and murderous Accawoios, skilled in poisons and the instruments of assassination, ever ready to execute revenge for any who will hire them, and the Macusi, roaming over the Savannahs or vast, unwooded plains of the interior, always dwelling on land, never found upon the water and busy manufacturing arrows tipped with a deadly poison, the secret for making which is known only to themselves. These tribes and a few others are found to the number of from twenty to fifty thousand in the forests, waters and plains of British Guiana, and attracted at an early date the attention of those who longed for the evangelization of the heathen. The Moravians, the pioneers of missionary work almost every where, were on this field at an early date, and, in 1826, the settlements of "Demerara, Essequibo and Berbice," were annexed to the see of Barbadoes which had been established in 1824, with Dr. William Hart Coleridge as bishop. At this time there were but four clergymen in Demerara, two in Essequibo and one in Berbice. From the year 1796 there had been only one colonial chaplain for the three places or colonies as they really were. In 1831 the Church Missionary Society established a mission in Essequibo, and in that same year came William P. Austin to the West, to be Curate of St. George's Church, Demerara. On his way he was admitted to the diaconate by Bishop Coleridge. He returned, however, to England, accepted a curacy in Somersetshire, and was priested in 1833. Two years afterwards he returned to Demerara and was appointed to take sole charge of St. George's, the health of the rector, Mr. Lugar, having entirely broken down. In 1884 he referred to this period of his life as follows:—

"I can remember when I stood alone in this town as the representative, ministerially, of the

Church of England. I had hardly arrived in this colony, with no intention of making it, as it has been, my home, when the incumbent of the Church of St. George was laid low with a severe illness, and, at the request of the governor of the colony, I went to his relief in order that he might seek for a time a change of climate. The church, as it then stood, held, I suppose, between three and four hundred people. Since that period the population of this town, with its rural additions, has increased about three-fold, and we have now accommodation in seven places of worship for about four thousand

five hundred persons; and I have reasonable hope that an eighth will soon be erected in a newly created district."

Guiana was formed into an archdeaconry in 1838, and Mr. Austin was appointed archdeacon. At this date the number of churches and clergy were in Demerara, respectively, twelve and eight; in Essequibo, fourteen and six; and in Berbice, eight and four; or eighteen clergymen and thirty-four churches and chapels in all.

In 1842 the Bishop of Barbadoes, Dr. Coleridge, resigned, after fifteen years hard pioneer work, and was succeeded by Archdeacon Parry. At the same time two new sees were created, Antigua and Guiana. To the latter Archdeacon Austin was appointed, and was consecrated Bishop of Guiana on August 24th, 1842, so that if he lives till St. Bartholomew's day of this year he will enter upon his fifty-first year of episcopal work.

Dr. Farrar gives a bird's eye view of the work done during this long period of time, as follows:

(1). In 1842 there were sixty-nine day schools, with 3,623 scholars. Now there are seventy schools under the government inspection, with 10,276 scholars. And there are, in addition, some thirty private and mission schools, with 4,718. In all, one hundred schools with 15,000 scholars. I am sorry I am unable to say anything about Sunday schools, as the Synod returns are useless here.

(2). In 1843 there were 5,131 communicants. Now there are 15,084 communicants.

(3). The number of clergy in 1842 was eighteen, it is now 41; and, I need not add, far too small for the increased and increasing Church population in our midst.

(4). The number of clergymen who have died in harness since 1842, is fifty-seven. The number who have left the diocese since that date is 105.