

present article, has enabled us to answer this question. We regret, indeed, that this Society has hitherto been little known and appreciated at home, but in its well-considered publications, we seem to perceive an earnest of increasing success and favour. At all events, these publications have enabled us, in a measure, to trace the progress of the multitudes, annually sent forth by England to the westward, and to see what eventually becomes of them.

It appears, then, that, while the German emigrant seeks a more southern locality, the Englishman usually avoids the slave States, and directs his course to the middle and still more to the northwestern portions of the Union. In 1850, there were but 166 natives of England in Arkansas, 300 in Florida, 391 in North Carolina, 583 in Mississippi, 670 in Georgia, 706 in Tennessee, &c. On the other hand, the State of New York contained 84,820 of our countrymen, Pennsylvania 38,048, Massachusetts 16,636, and Ohio, 26,660. Even at that comparatively early date for the West (seven years ago), Illinois possessed an English-born population of 18,628, and Wisconsin of 18,972. During the last seven years the English emigration to Illinois, Iowa, Minnesota, and especially to Wisconsin, has greatly increased, so that Chicago in Illinois, and Milwaukee in Wisconsin (both on Lake Michigan), are now aptly described as the two great gateways through which the English emigrants press onwards to the rich prairies of the North-west. These two cities contain not less than 80,000 and 60,000 inhabitants respectively, and are connected with a vast network of inland railway communication, by which the weary wanderers, after landing at New York, and travelling a thousand miles by rail, lake, or canal, are still further conveyed to the neighbourhood of their future homes.

The moral effects of emigration are worthy of notice. While, on the one hand, many dormant faculties are called into action; on the other hand, a thousand circumstances tend to relax the restraints of principle, and to blunt or pervert the religious sensibilities. On the voyage and journey the emigrants have been exposed to many temptations, and have heard the most sacred truths ridiculed and reviled. They have been thrown into company with Mormons, profligates, atheists, and misbelievers of every description. How to get rich, is the main theme of all they hear by the way, and a feverish eagerness seems at first, and indeed long after settling, to possess their souls. Religion is apt to be forgotten amid the prevailing influences of mere secularism, and those who are not firmly rooted in their faith, often become utterly lost to truth and to morality. There is a good reason to believe that not one-half of the Roman Catholic emigrants pass through this ordeal without renouncing the authority of the priest. English Churchmen, having had less training than the Romanists in the principles of their Church, fall away to a much greater extent. English Dissenters, on the other hand, very generally continue Dissenters in America. Let us hear the testimony of the Rev. W. Adams, an American Clergyman, of Wisconsin, on this point, as contained in a letter to the Rev. H. Caswall.

"English Churchmen who come here, have no sufficient training in Church doctrines. Dissenters from the English establishment consider themselves bound, from the very fact that they dissent, to know the reasons assigned, or supposed to be assignable, for their dissent. Methodists have their defence of Methodism, their glorifications of Wesley, their strong reasons why they are Methodists and not Church of England people. Baptists have their arguments for baptism by immersion, and against 'baby-sprinkling.' Independents, Unitarians all have their reasons put on

their tongues' ends for their notions; but the English peasant Churchman seems to have few reasons for or to give. He is dumb, and uneducated, and ignorant of any distinct reason why he is a Churchman. An American child of the Church knows, in truth, more of the reasons for his faith and practice, than the mass of ordinary English adults that come out here. *The English Church does in general great wrong to her people by a teaching that brings about so bad a result.*"

Whoever may be really blamable for the effect, it is unhappily certain that but a very small fraction of our emigrants continue in the communion of the Church. The Rev. Dr. Keene, writing from Milwaukee in Wisconsin, to Mr. F. H. Dickinson, in 1856, says:—

"I may safely say that the census to be taken this year will show twenty thousand English residents in Wisconsin. In the Convention of the Diocese of Wisconsin, held last June, there were reported, all told, 1,172 communicants. Now, calculating that the number of attendants upon our Services is in proportion of twenty to one communicants, this would give us not quite 22,000 worshippers; but little if any, over the number of English residents alone. That not a tithe of the attendants upon Church services are English, I know every Clergyman in our Diocese would bear me out in saying. Supposing that a third of the English residents (and this is a liberal estimate) belong to the different religious denominations, and that 2,000 are attendants upon the services of the Church, this would leave us upwards of twelve thousand unaccounted for concerning whom we must in sorrow say that they are scattered as sheep without a shepherd, and perishing for lack of care. I am persuaded that full a third of this number are in this city" [Milwaukee].

The Rev. Mr. Adams, writing in 1856, comes to a similar conclusion. He writes:—

"When I came to Wisconsin, in 1841, there were 30,000 inhabitants in this State. Now, by census in 1856, there are 600,000; of these there are of English birth, by the United States census of 1850, 18,972. Now, what number has the Church in Wisconsin of the English? The Church in Wisconsin has a Bishop and Clergy, certainly not inferior to any of those of any Western State, in zeal, piety and learning, and yet the number of her laity, including all attached to her worship and attending upon her services, may be 15,000; that is to say, we have, allowing for the increase since the census of 1850, 20,000 English in the State, and the Church only 15,000 in all. But are not some of these English emigrants in connexion with the Church? Of course there are some; but I question, from my knowledge of the Diocese (and Bishop Kemper also is of the same opinion), whether there are 1,500 in all the 20,000, attached to us. That is to say, here in the State of Wisconsin, of 20,000 English emigrants, by the fault of some one or other, eighteen thousand [nine-tenths] are lost to the Church."

It cannot be supposed that the average of the English people inhabiting the entire Union are more attached to the Church than those of Wisconsin. It may therefore be safely estimated that, out of the 400,000 of our countrymen now residing in the United States nine-tenths, or three hundred and sixty thousand, have gone to swell the existing amount of schism and irreligion in America, where not more than one-tenth or forty thousand remain in any degree faithful to the Church of their fathers.

The reasons of this frightful apocry (for such it is) are various. Bishop Kemper writes:—

"Many of the English had become dissatisfied with both Church and State before they left their native land. Some were Socialists and a vast proportion careless of their spiritual interests."

The Rev. Dr. Coit, of Troy, New York, ascribes it partly to *change of country*. He writes:—

"It is a thousand pities that English people should glide off into the sects here. I know not how or why it is, that, if communicants at home, they do not consider themselves so here. I tell them it is the same Church; but they know it is not the same country, and supposed they have severed their ecclesiastical connexions. I admitted an old lady to communion last July, who was confirmed in England more than forty years ago."

Bishop Sutherland, of Boston, assigns as a reason the want of *proper credentials* from the mother Church. The Bishop says:—

"The vast majority of our poor are of the Church of England. In my own parish, probably nine-tenths of our regular pensioners were baptised in the Church of England, and more than nine-tenths of our charities are devoted to such. Yet an applicant has seldom any proof that he is a deserving person. His pastor has allowed him to come to America without any credentials."

In consequence of this want of credentials, the Bishop states that

"Most of the poor English in Boston never go to church, their children grow up unbaptised and untaught, and the parents become alienated in their affections from the Church."

Bishop Williams, of Connecticut, says:—

"Every kind of direct influence—where certainly the indirect ones are enough for evil—is brought to bear on English emigrants, to draw them away from the Church of their fathers. I remember once, while I was a parish priest, finding a family who had been told that if they went to the Episcopal Church they would have to pay tithes, and to be subject to all sorts of pecuniary impositions. And this, I doubt not, is a fair specimen of the way in which their ignorance is practised upon."

The Rev. R. H. Clarkson, of Chicago, says:—

"Our pew-system, their own pride, and the inability of our ministers (who have large and increasing congregations) to hunt them up and watch over them, are the three main causes of this deplorable state of things."

The *New York Church Journal* says:—

"The powers of the American Church are taxed to their very utmost, to answer the growing demands made upon her energies by the steady influx from other denominations, and we have hitherto been able to do but little to seek out and gather in the numerous British emigrants, most of whom, alas! on reaching a country where no particular form of religion is established by law, seem to think themselves released altogether from the law of religion."

Judge Huntington, of Connecticut, suggests the following reason:—

"The indifference among your emigrants is, perhaps, more apparent than real. They come here strangers—ignorant of our customs—and find all places of public worship called churches. The first impression is that all are alike, and being under the necessity of securing a livelihood, they seek to secure that without inquiring about religious advantages. Unconsciously, perhaps they find themselves thrown into a neighborhood where there is no church, and they soon become indifferent to religion and rapidly degenerate."

Mr. Adams gives a further reason:—

"English emigrants here are, for the most part, of the very class who in England are at no expense for the services of the Church, viz: agricultural labourers. They find that here the expenses of religion are wholly cast upon the congregation, that if a man has the spiritual services of a clergyman, and the use of a church edifice and church instruments, he must pay for them, be a member of the congregation, and defray his part of the cost, whether poor or rich: nay, owing to