

be expected that such a measure would stamp the impress of Roman Catholicism upon the Colony. And so it did. From the blighting effects of that system it is still suffering, and only slowly recovering.

The relative proportion of Roman Catholics to other denominations is gradually changing. When, a number of years ago, arrangements were being made, in connection with a concurrent endowment, it was estimated that the Roman Catholics were almost two-thirds of the population. At the time this was regarded as an over estimate and since that the relative proportion has considerably changed in favor of Protestants. There is a large immigration annually to Trinidad, from the more northerly Islands, and these people are generally Protestant. If the Asiatics are taken in account, it is quite clear that Roman Catholics are relatively rapidly losing, as they have gained little or nothing by immigration. That they feel this to be the case, is apparent from the opposition made by the Roman Catholic members of the council to have an ecclesiastical column at the taking of the Census last year.

Next in order as to numerical strength, come the Episcopalians. They have 14 clergyman and 5 catechists, besides a Bishop, on the Island. The Bishop now an old man, is one of the excellent of the earth. He has frequently expressed his admiration of the manner in which the Canadian missionaries do their work. He has been known to say that he wished that he could get such men for his service. He has not always been fortunate in the choice of his men, though the majority of them are doing well. In an address delivered not long ago, before his clergy, Bishop Rawle sighs over the little progress the church of England has made during the last 30 years. The fault certainly does not lie at his door.

The Wesleyans have four congregations, and the Baptists two, with

several outstations. The Baptist is the smallest christian denomination on the Island. I believe they have little or no hold in any of the other West India Islands except Jamaica, where they have considerable strength.

Some 45 years ago, or perhaps a little more, the U. P. Church of Scotland began a mission to this Island. It originated in a mighty wave of liberality which rolled in on that church manifesting itself in the form of certain congregations undertaking the support of a missionary each. (When will some congregations in Canada copy this noble example?) Gray Friar's Church, Glasgow, chose this field, and the result was the establishment of the congregation to which I now minister, called after its founders, Grey Friars. This congregation has been self-sustaining for several years, and has indeed in its turn become helpful to others. Its first minister was the A. Rev. Kennedy, still living, and now a father in your own Canadian church, residing in Dumbarton, Ont. His name is still fragrant among a few of my old members. The kind of man he was and a glimpse of the circumstances under which this church was founded, may be gathered from the following extract of a private letter, received some time ago, by an old friend from Mr. Kennedy. Referring to our church he writes:

"The site or land was twice granted by the Government, and twice respectfully but firmly declined. I could on no account be a party to the misappropriation of funds raised for purely secular purposes. Well do I remember that the Governor, Sir George Hill, and the council were greatly astonished at a Parson refusing Government money. Ere they would believe the thing possible, I had to appear at the Council Board, and give my reasons for declining the proffered boon. About the same time, only a little before, I was approached and sounded by one of the leading official members of council in regard to my becoming a colonial minister."