

THE FIRST CENTURY OF THE COLONIAL EPISCOPATE.

(From the Tract of the S. P. G.)

(CONTINUED.)

To turn now to the Eastern Dioceses of North America, we find in 1839 Newfoundland separated from Nova Scotia, the Society meeting the Government grant with £500 per annum, until the decease of Bishop Field in 1876, when the new Bishop became dependent on an endowment of £12,000, to which the Society had largely contributed. In 1845 a further subdivision of Nova Scotia took place by the establishment of the See of Fredericton.

In 1849 the Diocese of Rupertsland was established. It was at that time out of the reach and commerce of the world; the Western States of America were then not settled, and wild and hostile tribes occupied the country. There was no immigration, and the only white persons who entered the country were in the employ of the Hudson's Bay Company. In 1870 the country was incorporated in the Dominion of Canada, and the promise of the Canadian Pacific Railway altered its condition and prospects. In 1872 the Diocese of Moosonee was separated, and again in 1874 the two Dioceses of Saskatchewan and Athabaska (the latter now is called Mackenzie River) were constituted. The tide of immigration set steadily into the country, the railway opened it to the markets of the world, and in 1884 yet two more Dioceses, Qu'Appelle and the new Diocese of Athabaska, were established. Thus the original Diocese of Rupertsland became in thirty-five years six Sees.

On the western side of the Rocky Mountains the establishment of the colony of British Columbia in 1858 was followed in 1859 by the endowment of a Bishopric, which was subdivided in 1879, the mainland being placed in the charge of the Bishops of New Westminster and Caledonia, while the Bishop of Columbia retains the charge of Vancouver's Island.

Thus the single Diocese in North America was founded in 1787 has become nineteen, with the prospect of a further increase at an early date. The Priests and Deacons of our Communion in British North America now number 980, of whom 190 still remain on the list of the Society for the Propagation of the Gospel.

After the establishment of the Diocese of Quebec, in 1793, twenty one years went by, and there was no addition to our Colonial Sees. In 1814, on the representations of Wilberforce and others, the Diocese of Calcutta was created by Act of Parliament. It contained the whole of the East India Company's possessions in the East, and there were added to the See from time to time Ceylon, Mauritius, and Australia. In 1835 the Madras Presidency became a separate Diocese by Act of Parliament, and a subsequent Act in 1737 constituted the Diocese of Bombay. In 1845 the Diocese of Colombo was founded by Letters Patent, and an income for the Bishop was provided out of public funds. Recent legislation has cancelled this arrangement; the present Bishop is the last to receive the grant, and the Society, immediately on the so-called disendowment being decreed, took steps towards raising an endowment of £25,000, voting £2,500 as the first donation. The further multiplication of the Indian Dioceses, and especially the relief of that of Calcutta, which had grown with the extension of the Indian Empire, and become quite beyond the capacity of one Bishop, was pressed by the Society on the Crown with much earnestness, but without success, until, in 1877, the Dioceses of Lahore and Rangoon were established, the Bishops ranking as chaplains, and receiving stipends in that character, while moderate endowments for the first time were combined with an Indian Bishopric. In 1879 the independent Provinces of Travancore and Cochin received a Missionary Bishop, who is supported by the Church Missionary Society.

In 1877 the Bishop of Madras appointed by commission two Assistant Bishops, who are in charge of the large Missions in Southern India.

In 1849 the first English Bishop was sent to China, two anonymous donors having endowed the See of Victoria (Hong Kong). In 1872 the northern portion of China was entrusted to the charge of a Bishop, and this Diocese was again divided in 1880, and two Bishops of North and Mid China respectively were placed at the head of the Missions. Japan, which has within the last few years been opened to the world, and whose people have shown an extraordinary interest in all religious matters, received an English Missionary Bishop in 1883. It does not fall within the scope of these pages to record the work of the Church of the United States, but it ought to be mentioned that Bishops were sent by that Church to China and Japan in 1844 and 1866 respectively.

Forty years ago, the enterprise of Rajah Sir J. Brooke made the Church acquainted with the needs and resources of the Island of Borneo, and the first Missionary, Dr. McDougall, was consecrated in 1885 Bishop of Labuan and Sarawak; in 1869 the Straits Settlements were added by Letters Patent to this Diocese.

There are now in India 7 Dioceses and eight Bishops; and in addition to the Colonial See of Colombo, there are five Missionary Dioceses in the Eastern Seas.

In 1824, ten years after the foundation of the See of Calcutta, the Crown was moved to establish by Letters Patent the Dioceses of Jamaica and Barbados, which had been proposed in the reign of Queen Ann and abandoned on her decease. The establishment of the Colonial Bishops Fund, in 1841, gave a great impetus to the work, and in 1842 the Diocese of Barbados was subdivided, and the Sees of Antigua and Guiana were created by Letters Patent and supported by public funds. In 1861 the Diocese of Nassau was created, and supported in the same way. With the exception of the Diocese of Guiana those Sees have all been deprived of the Imperial funds on the strength of which they were established. For Jamaica, Antigua, and Nassau, endowments have been raised, while Barbados has again been placed in the position of a State Church by the local Legislature, and the Bishop receives an income secured from the taxes of the island. In 1872 the Diocese of Trinidad was constituted by Royal Warrant, the Bishop being Rector of the Cathedral Church in Port of Spain.

In 1836 the representations of Archdeacon Broughton, who had spent five years in travelling over those parts of Australia which were then known to Englishmen, led to the establishment of the See of Australia, now known as the See of Sydney. In 1842 the island of Van Diemen's Land became, under Letters Patent, the Diocese of Tasmania, and five years later the Sees of Adelaide, Melbourne, and Newcastle were created. In 1857 the Diocese of Perth took Western Australia from the care of the Bishop of Adelaide; in 1859 the southern half of the Province of Queensland became the Diocese of Brisbane; in 1863 the Diocese of Goulburn was created; in 1867 the Diocese of Grafton and Armidale; in 1869 that of Bathurst. In 1875 the Province of Victoria was divided, and part of the See of Melbourne became the See of Ballarat; in 1878 the Diocese of North Queensland was established, and in 1884 the Diocese of Riverina was founded. Thus from the single See of Australia, founded in 1836, there have been developed thirteen Dioceses, to whose endowment large contributions have been made by the Colonists themselves. The first clergyman that ever set foot on Australian shores was the Rev. R. Johnson, who landed in 1788. The Society sent two schoolmasters to New South Wales in 1796, and in 1798 it sent a clergyman to Norfolk Island. There are now in the thirteen Dioceses nearly 700 Priests and Deacons.

The first fruits of the establishment of the Colonial Bishops Council in 1841 was the

creation of the See of New Zealand, whose first Bishop left England before the close of that year. He was supported by grant from public funds, which was withdrawn after a few years, and by a subsidy from the Church Missionary Society, which was continued until his translation to Lichfield in 1868, when an endowment was raised for his successors. In 1856 the Diocese of Christ Church was established, and two years later the Sees of Wellington, Nelson, and Waiapu were founded. In 1861 Bishop Patterson was consecrated first Missionary Bishop of Melanesia, and in 1866 a portion of the Diocese of Christ Church became the Diocese of Dunedin.

In 1842 the Diocese of Gibraltar was founded by Letters Patent, and its Bishops, whose charge was originally limited to Gibraltar and its dependencies, have gradually had enlarged responsibilities laid upon them, and their travels on visitation to the scattered English communities have extended from Ephesus to the Azores, while all congregations on the Continent of Europe South of the Alps now look to the Bishop of Gibraltar for Episcopal ministrations. In 1841 Bishop Alexander was consecrated Bishop of the Church of England in Jerusalem, and in 1847 four Bishops were consecrated in Westminster Abbey for new Sees. Of these, three were in Australia, and have already been mentioned, the fourth was the Diocese of Capetown. In 1852 the Continent of Africa received a second Bishop in the first Bishop of Sierra Leone; and in 1853 the Diocese of Capetown was relieved of the Eastern Province and the Colony of Natal by the consecration of Bishops for Grahamstown and Natal. The island of Mauritius, which had been won from the French in 1810, and had been visited by the Bishop of Colombo, received its first Bishop in 1854. In 1859 the Island of St. Helena became a Bishop's See, and in 1861 the first Missionary Bishop went to Central Africa.

In the same year, the first Bishop of Honolulu was consecrated. It was in every way a memorable year, inasmuch as for the first time in the history of our Church the English Episcopate was planted in lands outside the dominions of the British Crown, and from three centres—from Lambeth, from Cape Town, and from Auckland respectively—Bishops were sent forth to Honolulu, to the Zambesi, and to Melanesia. In 1863 a Bishop was sent to the Orange Free State, and in 1864 the Mission in the Niger country was placed under Bishop Crowther, a native of the country, whose strange career reads like a story of romance.

A Rector of a parish in Huron Diocese who has already sent us a club of 20 new subscribers writes further.—“I will have no difficulty of getting up another club of at least twenty names, having already with little trouble obtained five promises with a large number to hear from. It seems a pity the Clergy don't take the matter up more extensively. Just think if 100 priests each got up a club of twenty subscribers your circulation would be increased by 2,000, and there is nothing in my opinion that would so much tend to the well being of the Church in Canada as the universal circulation of your most excellent paper. I am continually hearing words of praise, and none that I can at present remember of condemnation; and yet you do most undoubtedly teach the Catholic Faith—but you 'speak the truth in love.'” [Who will aid us as suggested by this Rector?—ED.]

EACH day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unpeakable gift which each new day offers to you.—Archdeacon Farrar.