

wished Bishop Anson's successor to be a man acquainted with the country and in touch with its people. Such a feeling is most natural, and there are few, we imagine, who would not find themselves able to sympathise with it. Probably, however, if the Archbishop had appointed some local man, his selection would have occasioned much more disappointment, and probably also much more adverse criticism. There can be, we think, no doubt that in the young days of the Church, in such a country as the Northwest of Canada, and under such conditions as are in force in that country, a man from at home of wide and ripe experience is, as a general rule, much more likely to be successful in building up the Church than a man whose experience is mostly of a local character. At any rate, it cannot be questioned that the men whom the Church at home has given to the Churches in the colonies have been among the best of her sons, and have splendidly justified their selection. We hope and believe that none of those who think that their Bishop should have been a local man will let their feelings tinge the heartiness of the welcome which they will give to Bishop Burn.

#### *Family Churchman:*

We have always been accustomed to look upon the *Standard* as an opponent (upholder!) of good Church principles. We were therefore both surprised and grieved in common with many of our contemporary's correspondents, to find it heading the account of the Lord Mayor's dinner, "Catholic Clergy at the Mansion House." It was evidently a *lapsus calami*, for the error was corrected the next issue, but such a mistake, unfortunately too common, is very liable to create a false impression. The Catholic clergy in this country are the clergy of the Church of England, the others are "Roman" Catholics, and they should be given their proper title.

(For *Contemporary Church Opinion* see p. 11.)

### THE RELATIONS OF THE CHURCH AND THE COUNTRY.

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB,  
DEC. 8, 1892.

By William Stevens Perry, D.D. (Oxon) Bishop of Iowa.

It is but a few weeks ago that the people of the United States were called upon by President and Pope to celebrate the discovery of America by Christopher Columbus, Oct. 12-21, A.D. 1492. It does not appear to have occurred to him who claims to sit in St. Peter's seat or to the Chief Magistrate of this English-speaking nation, that the people of the United States, to whom the allocution of the Pope and the proclamation of the President were addressed, owe absolutely nothing to Columbus, nothing to Spain, nothing to Rome. The sighting of an insignificant West Indian island by the Genoese adventurer seeking the "land of Ind" and ignorant to his dying day that he had found anything else, was of comparatively little moment to the world at large, which had long known of islands to the westward, or to us, the people of the United States. Our interest as a race and as a nation centres in the discovery of the North American continent on June 24th, St. John Baptist's Day, 1497, by Cabot, sailing under the authority of King Henry VII, of England. It is on the ground of this priority of discovery of

the continent that, as Hakluyt, prebendary of Westminster, assures us in his "Western Planting," the English crown and commonwealth based their claims to occupy the West. Edmund Burke, in his "European Settlements," published a century and a half ago, reiterates this claim. It was in consequence of this discovery of the continent by Cabot, and in pursuance of this asserted right to people the land on which the Cross of England's church had been first planted and to which the arms of England had been affixed by Cabot, that the great historical fact—not to be forgotten in this year of grace, 1892, nor in this great city of Chicago, whither all the world will come in 1893, drawn by the vast splendor of the Columbian exposition—is due that we, the people of the United States, are neither by discovery, by colonization, by civilization, by race, by institution, or by faith, Spanish or Roman. The Latin races and the Latin Church were granted by Divine Providence full opportunities of planting their colonies in North and South America and of attempting the conversion of the aborigines of the Western world. God willed it that on this Northwestern continent there should be witnessed the struggle between the two races, the two civilizations, the two ideas of liberty, the two faiths, the one of the English Church and State, and the other of the Latin peoples and belief. It is this struggle for a continent, extending through four centuries of our history, that has determined our origin as a nation, the nature of our institutions, our civil and ecclesiastical liberties, our common laws, our forms and features, our very speech, our present standing and glory among the peoples of the earth, our civilization, our culture, and our Christianity.

The supremacy secured in this struggle for a continent by English statesmen, soldiers, churchmen, over Spanish and French adherents of the papacy, has not only glorified our annals, but has obtained for us our civil and ecclesiastical independence. Not a service said nor a sacrament celebrated, in connection with the first efforts of English discovery and settlement on the Pacific (1579) and Atlantic (1587) coasts; not a heroic deed at Jamestown, Virginia, or a noble deed at Fort St. George at the mouth of the Sagadahoc on the shores of Maine, 1607; not an act of self-denial or patient endurance, experienced by the frontiersmen pressing sturdily westward over the Alleghenies or along the turbid Ohio during the French and Indian wars, or in the strife with the Spaniards of Florida and the Southwest, but contributed to this great result; Oglethorpe, the philanthropist and churchman of Georgia, driving back the Spanish forces from the Florida frontier. Washington, at the head of his Virginia regiment, forcing the French from their vantage ground along the Monongahela, or daily reading prayers to his soldiers at Fort Necessity; Wolfe dying at the moment of triumph on the Plains of Abraham; the sturdy New Englanders, attempting and accomplishing the reduction of well-nigh impregnable Louisburg, under the banner bearing the legend supplied by the great evangelistic priest of the Church of England, George Whitefield, "*nil desperandum Christo duce*;" the settlers of the Northern frontier towns and hamlets over New England and New York, fighting at fearful odds against the Indians, urged to frenzy by their Jesuit teachers, and against the still more savage French; the farmers of Western Pennsylvania plundered, captured, cruelly killed by the baptized savages—such as Parkman says, "a savage still;"—all these were actors, heroes, martyrs in the strife for the possession of a continent, in this struggle between the Latin civilization, supremacy, and faith, and that of England and England's church. The story of these days written in blood is among the later chapters of the history of this

struggle for the continent now going on for full four hundred years.

Francis Parkman, in his most recent volumes—the product of his ripper years and his most exhaustive studies—tells the tale of a "Half Century of Conflict," as he gives us in matchless prose the annals of this antagonism of races and faiths which resulted in the English ascendancy within the limits of our national domain over French, Spanish, and Roman opposition. But for all the history of the earlier struggles for the guerdon of the new world, we must turn to the time-stained pages of Richard Hakluyt's "Collection of Voyages," that "great prose epic of the modern English nation," as Mr. Froude felicitously styles the loving record by an Anglican priest, of the details of American discovery and settlement. It is from the chronicles of these days of England's earliest "protests" against the papal line of "demarkation and partition" by which Alexander VI—a Borghia—attempted to give to Spain the Western world to hold as a fief of Rome, that we learn the true philosophy of our history and the purpose of our planting and preservation as the dominant people of the Western hemisphere. It is from Hakluyt and his compeers, and especially from that noblest of late contributions to our early American history, "*The Genesis of the United States*," by Prof. Alexander Brown of Virginia—a work which every intelligent churchman as well as scholar should possess—that the claim I make of the close connection, the intimate relations in fact, of our American Church with our country in all its history and development from the first, is made good.

The Church of England; the "Holy Church" of *Magna Charta*; the Church which gave us our being and our nursing care through years of slow development; the Church whence we derive from the Apostles and from the Lord of the Apostles Himself, the Apostolic Succession—the only possible "Historic Episcopate;"—our dear mother Church of England across the sea;—was the moving cause, the true source and spring of American discovery and settlement. The great statesmen and churchmen of England who planned and furthered the colonization of the New World, sought in their schemes of settlement and in their adventures on our shores, the enlargement of the domain of England's crown, indeed, but they labored equally for the conquest of new realms for Christ and His church. It was Raleigh, well styled "the Father of American colonization," who, when impoverished by the charges of his effort for the settlement of the "Virgin's land," gave to the adventurers who took up the work he was forced to relinquish, the sum of £100 sterling—the first missionary gift on record—for the conversion of the Aborigines of North America. Earlier (1587), in accordance with his plans, Manteo, the first Indian convert to the church, had been baptized at Roanoke, North Carolina, by an English priest and with the use of the baptismal office in our Book of Common Prayer. This was nearly half a century ere John Eliot became, in spite of Puritan opposition and distrust, and largely through the beneficence and support of the celebrated Robert Boyle, an English Churchman who provided much of the means for this work, the apostle to the New England Indians. The mission work of the church among the Aborigines thus not only ante-dated that of the Puritans, but it alone shows to-day, as its lasting results, a Christian people, the present representatives of the Mohawks of New York and Canada. While no one of this day and generation can ever read the Indian Bible of John Eliot, the Mohawk Prayer Book, of which various editions were published between 1714 and 1787, is still in use, and doubtless will be for all time to come.

(To be continued.)