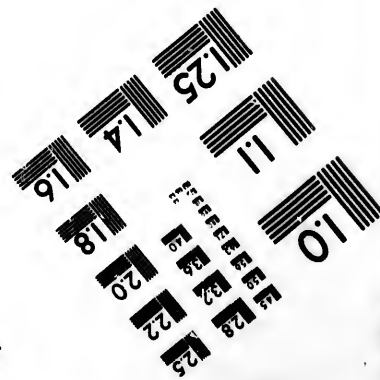
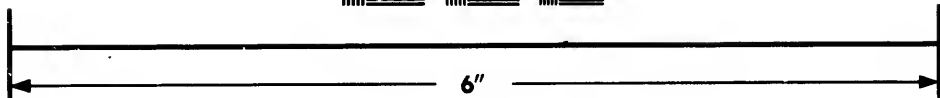
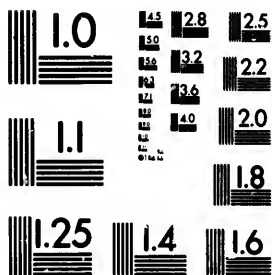


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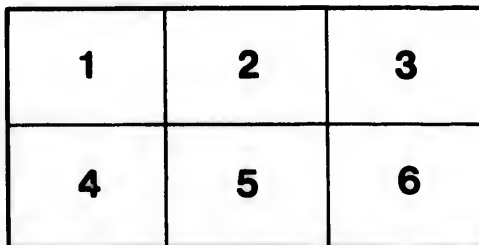
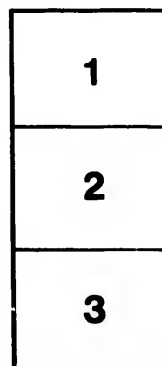
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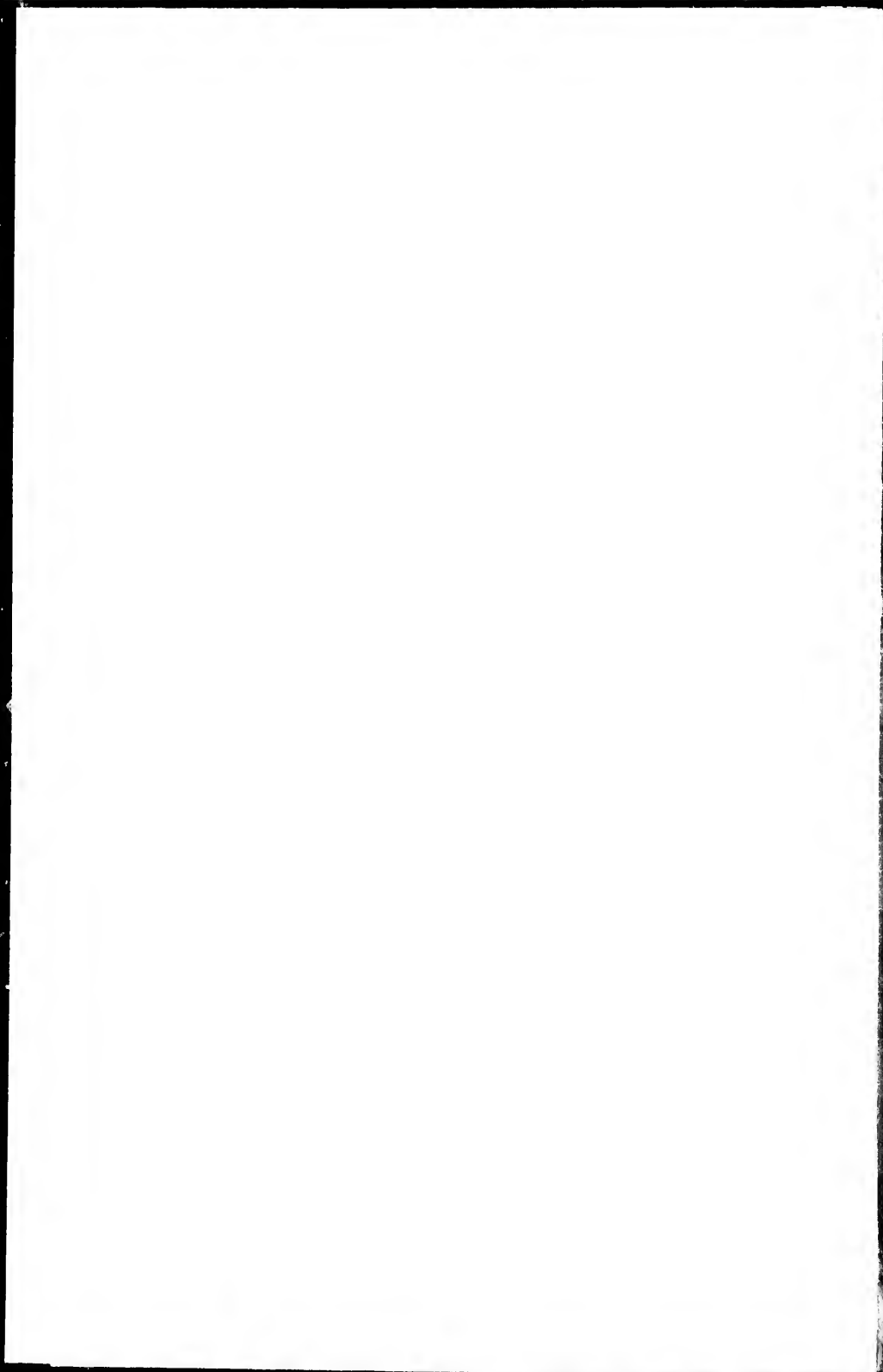
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THE
CHURCH OF ENGLAND IN THE COLONIES.

A LECTURE

DELIVERED BEFORE THE MEMBERS
OF THE
COLCHESTER LITERARY INSTITUTION,

ON WEDNESDAY, JANUARY 22ND, 1851,

BY THE RIGHT HONOURABLE

LORD JOHN MANNERS, M.P.

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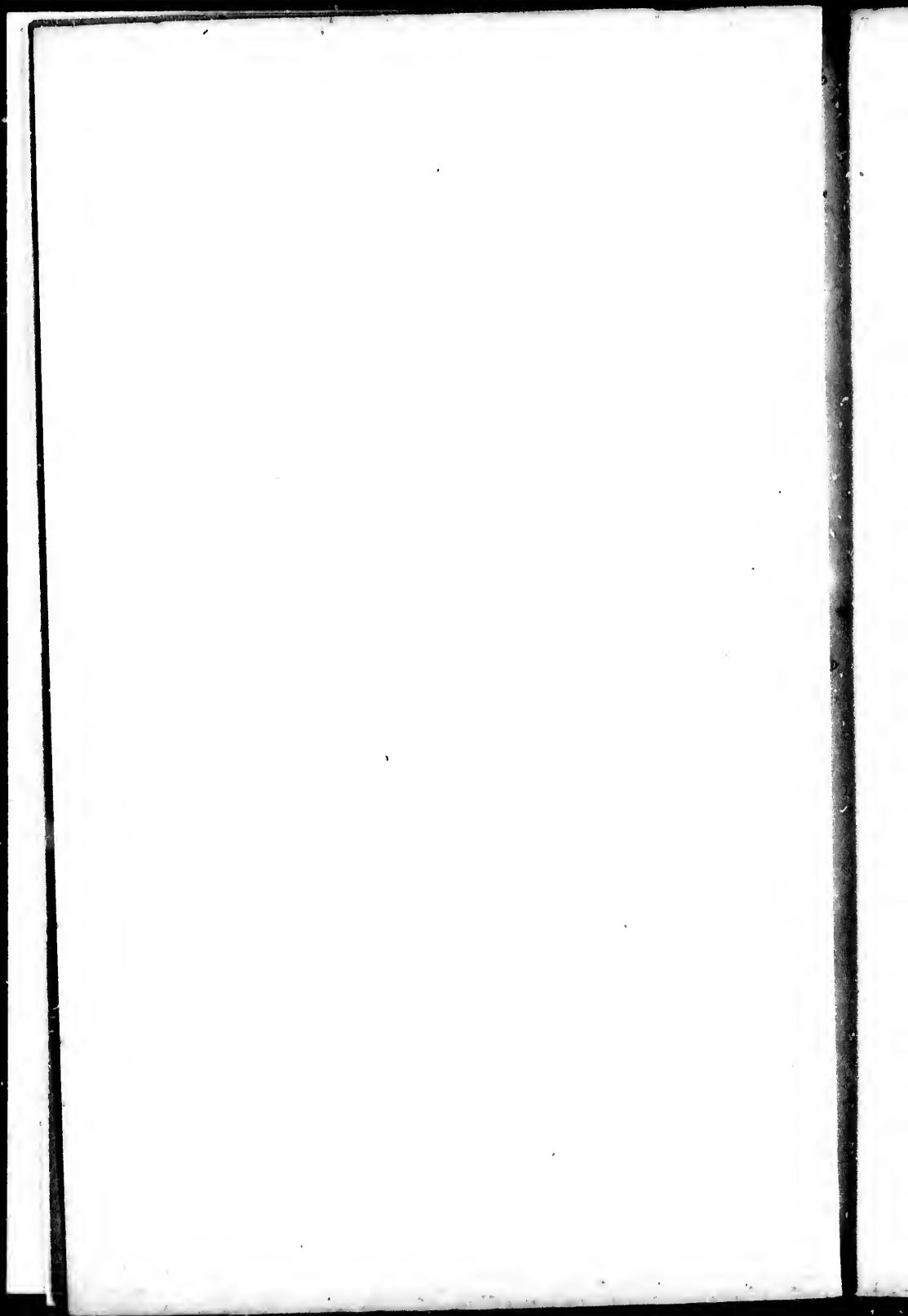
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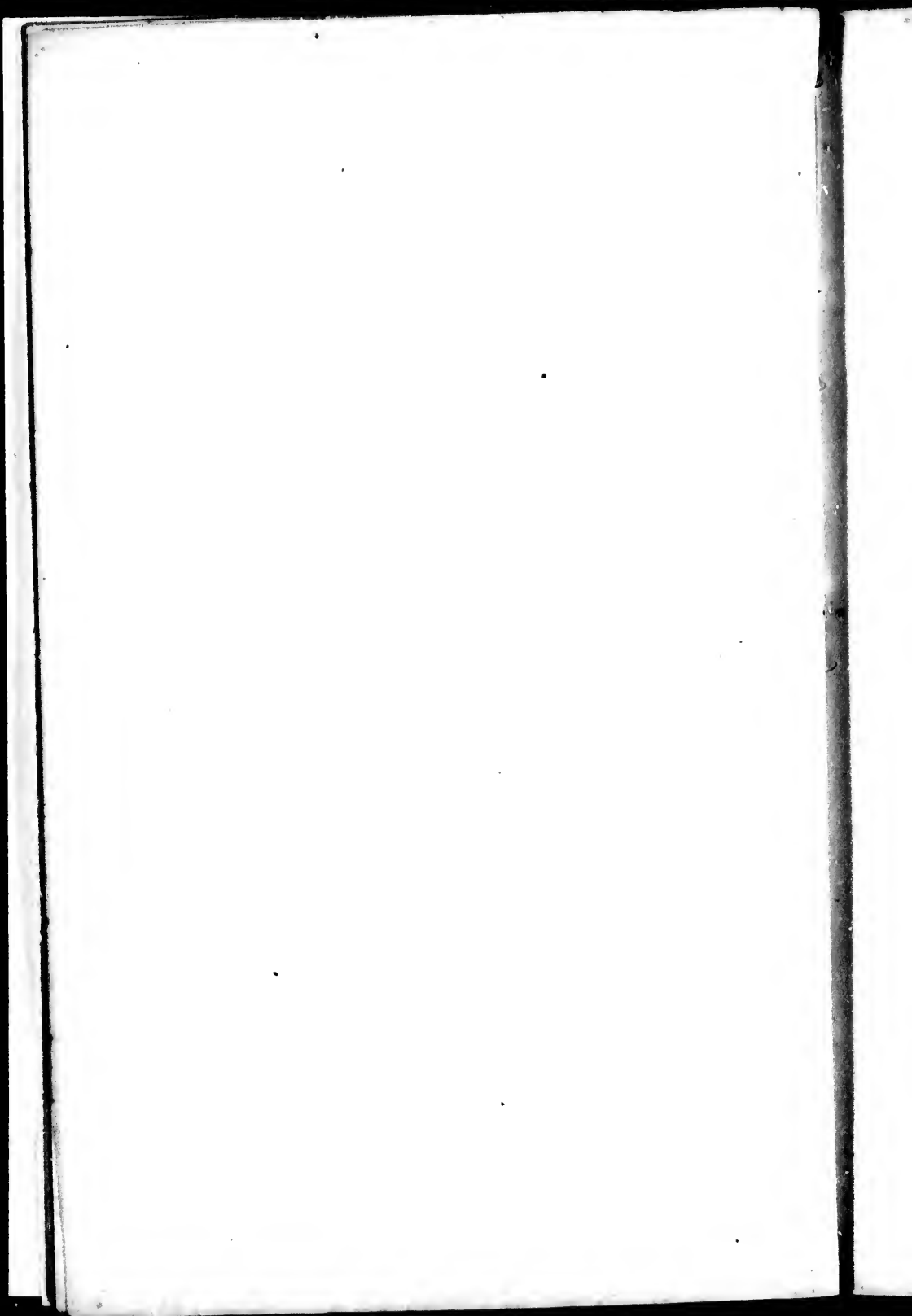
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IS DEDICATED BY THEIR

FAITHFUL FRIEND AND REPRESENTATIVE,

THE AUTHOR.

LONDON, MARCH, 1851.



THE CHURCH OF ENGLAND IN THE COLONIES :

A LECTURE.

AMONG all the horrors of burning Troy, with his aged father, his wife, and young child, to lead in safety from its ruins, Æneas is represented as caring for the preservation, and that, too, by unpoluted hands, of his household gods—

*“ Tu, genitor, cape sacra manu, patriosque Penates ;
Me, bello e tanto, digressum et cæde recenti,
Attractare nefas.”*

In Dryden's nervous translation—

*“ Our country gods, the relics and the bands,
Hold you, my father, in your guiltless hands ;
In me 'tis impious holy things to bear,
Red as I am with slaughter new from war.”*

Nor is this merely a beautiful creation of Virgil's genius. His hero is but acting as the heathen ever did act. In every migration, in every colonial enterprise, the old faith, the paternal gods, formed a necessary and the most honoured part of the solemn undertaking. If to the pagans even their false religion was so dear—if their efforts to maintain and propagate it were so constant and so zealous, it would indeed be strange, and worse than strange, should the followers of Him who bade his disciples “go into all the world, and preach the Gospel to every creature,” under far more favourable circumstances, neglect the command of their Lord and Master. And yet, though we can truly assert that England has not declined this manifest duty, who can say that she has rightfully fulfilled it?

Interesting to the divine, the moralist, and the statesman at all times, this question becomes now, when our colonies are assuming the air and the reality of empires, and the tide of emigration to

them is setting in with unprecedented force, one of the deepest and most practical moment 'to all good citizens. Already in our chief seaports are there Queen's officers to guard and watch over the departing crowds; already in our great marts of industry and commerce has the voice of an organised society made itself heard, urging the unfortunate, the hungry, the sanguine, and the desponding among our sons of toil, to betake themselves to those pleasant lands where skies are blue, fields fertile, employment plentiful, and men few; and already do the annual official returns show the enormous number of 258,870 souls emigrating to other lands in 1847, of whom 142,150 went to the United States, leaving 116,720 as the year's addition to the population of what is as yet our Colonial Empire; nor do I see any reason to suppose that for the next decade the annual drain from the mother country will be materially diminished.

Now, although of course a considerable proportion of this vast crowd belong to other communions, still it is a fact that the great mass of the English peasantry and artificers from whose ranks our colonies are mainly settled own the Church of England as their spiritual mother; and in England, whether they choose to avail themselves of her services or not, all her ministrations are freely offered them. Why, then, if the removal of these sons of toil from their old abodes be a benefit to the English State, should they in their new land of promise find themselves deprived of all those spiritual advantages they enjoyed in the old country? Yet unquestionably for many, many years this cruel injustice was suffered by our colonists; and if now systematic and successful efforts are made to fulfil this great duty of a colonising country, they spring from the awakened convictions of individual churchmen rather than from a sense of its obligation on the part of the State.

But let us do justice to our ancestors. In those fresh and hopeful days, when the New World was in all verity a New World to the inhabitants of the old—

"When in the long night-watches the wondrous tale was told,
Of isles of fruits and spices, and fields of waving gold,"

colonization in the most august sense of the world was the object aimed at; it was no "shovelling out of paupers" that Raleigh headed, or Baltimore planned; and if, as Mr. Anderson complains,

"it is impossible to look abroad upon the lands and seas traversed by our countrymen in that day, and observe the labours, the conflicts, the perils, which they encountered, and not feel that it was the thirst of gold, the lust of power, the jealousy of rival thrones which urged them forward to the struggle, and that violence and fraud were the means which they employed to gain for themselves the victory" (vol i. pp. 124, 125),* it is nevertheless true that in all the letters-patent and charters of the times the religious duty involved in those enterprises was clearly set forth. Thus, in the instructions drawn up by the veteran Master Pilot of Edward VI., Sebastian Cabot, for Sir Hugh Willoughby's expedition, we read—

"Item, that the morning and evening prayer, with other common services appointed by the King's Maiestie and laws of this Realme to be read and saide in every ship daily by the minister in the Admirall, and the marchant or some other person learned in other ships, and the Bible or paraphrases to be read devoutly and Christianly to God's honor, and for his grace to be obtained and had by humble and heartie prayer for the Navigants accordingly." -pp. 33, 34.

And no sooner had Sir Humphrey Gilbert landed on the shores of Newfoundland in 1583 than he proceeded to enact a law establishing the public exercise of religion "according to the Church of England" (p. 71); while in the royal ordinance accompanying the Charter granted by James I. to the Virginian Company provision was made "that the true word and service of God be preached, planted, and used, not only in the colonies, but also as much as might be among the savages bordering upon them, and this according to the rites and doctrines of the Church of England." Each ship that bore those knight errants of the ocean to Bermuda or Jamestown carried a chaplain, whose first care on landing was to raise a Church for his little congregation to worship in; and as soon as the young colony found a legislative voice a stipend for the clergy, at the rate of 1, 00 pounds of tobacco and 16 barrels of flour annually, was voted by the Virginian Parliament. "As each new borough (I am quoting Mr. Hawkins)† was formed it was ordered that a portion of glebe land should be set apart for the use of the incumbent. Tithes were after-

*The History of the Church of England in the Colonies, by the Rev. James Anderson, M.A. 1848.

†Historical Notices of the Missions of the Church of England in the North American Colonies, by Ernest Hawkins, B.D. 1845.

wards instituted. Discipline was enforced by laws, which it must be admitted were unjustifiably severe; and a peremptory enactment was passed that none but ministers episcopally ordained should be allowed to officiate in the colony."

When Sir Edwin Sandys was elected Treasurer of the Virginian Company in 1619, he and his associates "proposed the erection of a college in Henrico for the training and educating the children of the natives in the knowledge of the true God. A letter had already been issued by James I. to the Archbishops authorizing them to invite members of the Church throughout the kingdom to assist in the prosecution of this and other kindred works of piety." Mr. Anderson gives this remarkable state paper, and observes—"It is, I believe, the first document of the kind ever issued in this country for the benefit of its foreign possessions. It bears upon its front the most distinct and open avowal of the obligation laid upon a Christian empire to uphold and spread abroad the Christian name" (p. 315). An estate of 300 acres was granted for the maintenance of the superintendence of the new college, and many munificent private contributions answered the Royal appeal.

Nor was this spirit diminished in Charles I.'s days. In a familiar letter to Lord Strafford, the persevering founder of Maryland, Lord Baltimore thus describes his labours and their result:—

"I have, as I said, at last, by the help of some of your Lordship's good friends, and mine, overcome those difficulties, and sent a hopeful colony into Maryland, with a fair and probable expectation of good success; however, without danger of any great prejudice unto myself, in respect that many others are joined with me in the adventure. There are two of my brothers gone with very near twenty other gentlemen of very good *fashion*, and 300 labouring men well provided in all things."

Well would it have been for Australian colonics if "adventures" so headed and so provided had first brought those glorious lands under the sway of English civilization; and well would it be for the English aristocracy if more of its cadets threw themselves into the van of such enterprises, and became, as of old right, the leaders of their emigrating people! Mr. Hawkins limits the number of Lord Baltimore's settlers to 200, and sends him out in person with them (p. 13); but the passage I have quoted seems conclusive on both these points.

Meanwhile, however, Massachusetts had been settled by the Independents; and although one cannot but sympathize to some extent with the determined religious zeal of "the Pilgrim Fathers," and heartily admire Mrs. Heman's magnificent lyric in their praise, such a settlement was not calculated to strengthen the hold of the English Church on the new plantations.

How Pennsylvania was settled is well known; and thus (as Mr. Hawkins remarks) "of four important and extensive provinces peopled from our shores during the seventeenth century, three were settled by colonists hostile to the Church of England—Massachusetts by Independents, Maryland by Romanists, and Pennsylvania by Quakers;" still, had the same spirit animated subsequent Sovereigns and Rulers at home which guided Raleigh and Delawarr, Queen Elizabeth, and the two first Stuarts, I feel convinced that, tolerated as the Church was in those provinces, at least for some time, she would soon have acquired a firm footing in the infant States; it was to the apathy and lukewarmness of Church and State at home from the Restoration to the American War that the insignificance of the Church in those provinces is to be attributed; not to the vice of their original foundation. The present flourishing condition of the unestablished American Church, even in those States quoted by Mr. Hawkins, is a sufficient proof that, where no restraining, though nominally friendly, secular power is exercised against the Church, she will strike her roots deeply and spread her branches fruitfully. One hundred and seventy years elapsed from the first colonization of America before a Bishop was consecrated to guide the fortunes of her Episcopal Church, and in the interval her fair provinces were wrested from the English Crown. Yet it must not be thought that the great men whose names shed a lustre on the annals of the English Church through that eventful period were indifferent as to the fate of her eldest daughter in the faith: Laud and Clarendon, Berkeley and Stanhope, Gibson and Sherlock, Secker and Louth, and Tenison, all spoke and wrote, devised and struggled, but in vain, for a Colonial Episcopate. To the suffering Church in Scotland is the honour due of supplying that spiritual need of her American sister, and in 1784 was Doctor Seabury consecrated first Bishop of the American Church by Bishops Kilgour, Petrie, and Skinner, at

Aberdeen. Three years later the Rev. William White and the Rev. Samuel Provost, duly elected to the Sees of Pennsylvania and New York, were consecrated at Lambeth by the Primate of all England, assisted by the Archbishop of York and two Suffragans. Wonderful in the last half century has been the growth of that long oppressed and despised Church! From a statistical table just published it appears that she now numbers 32 Bishops, 1,557 Clergy, and 87,794 communicants.

It was but natural that the loss of the revolted provinces should make statesmen at home ponder the causes which produced among our colonists a spirit so ready for rebellion; and no doubt many a word of disregarded warning which had fruitlessly pleaded for the Colonial Church was now remembered. The remaining colonies, whose loyalty had stood the test of the War of Independence were formed into a Diocese, and the Rev. Charles Inglis, a refugee royalist, was consecrated Bishop of Nova Scotia in 1787; while, with a view to assimilate society in the colonies to that well-ordered polity which had so long obtained in England, Mr. Pitt inserted in the Quebec Bill a power to create a colonial peerage. How is it that up to this moment not one such peerage has been created, and that in all our colonies we have surrounded the distant throne with republican institutions? Not only, in my opinion, ought there to be a colonial peerage, but the Queen should be the Sovereign of a Colonial Order of Knighthood. If, as is sometimes said, practical difficulties stand in the way of such creations, it is only a proof that we do not possess the art of colonization unless we can surmount them; but I do not believe in the shameful plea; and let us hope ere long to see in Australasia a perfect reproduction of that imperial polity which has given to England a preponderating influence in the Old World and the fairest provinces of the New.

At the time of Bishop Inglis's consecration there were five Clergymen in Nova Scotia; in 1848 there were fifty, while 290 Clergy were ministering in the fresh Dioceses that had been formed, viz., Quebec, 1793; Toronto, 1839; Newfoundland, 1839; Fredericton, 1845; and the complete machinery of the Church of England was in full and energetic motion throughout the whole of our North American provinces. The following extracts from the Bishop of

Nova Scotia's Journal of Visitation in 1843 will perhaps interest you; they show the value set upon Church of England ministrations by the poor colonists, the toils and labours of a Colonial Clergy, and the necessity of that subdivision of the Diocese which happily took place in 1845. Full of years that venerable man has lately passed away from the scene of those earthly labours he so well loved. The area of his Diocese in square miles was 15,000; the population, 164,126; number of Clergy, 50. He is sailing along the North Atlantic coast of Nova Scotia:—

"*Marie Joseph, Saturday, July 15.*—Our carpenter's crew fitted up a barn very neatly and comfortably with flags, so that nearly 200 persons were conveniently accommodated. Mr. Jamieson had made his way through rough paths and by boats with some difficulty to meet us here. He read prayers, Mr. Stephenson preached, and I confirmed thirty-nine persons, whom, as well as the congregation at large, I twice addressed, and administered the Lord's Supper to several who had long been deprived of this holy privilege. The attention of all (for all remained till the close of all the services) was most becoming, and widely different from the want of feeling exhibited in this place when I made my first visit to it."

"*Bathurst, New Bandon, Tuesday, August 15th.*—Mr. Woolmer drove the Rev. A. Somerville and myself sixteen miles over a very bad road to New Bandon. This settlement on the Bay of Cheleur has been brought into a comfortable state by Protestant emigrants from Bandon, in the county of Cork; and a very large majority of them are members of our Communion. With the aid of the society they have completed a very neat little Church, which is very creditable to the poor people, who were greatly cheered in the work by the attentions of Mr. Somerville, for whom they entertain much affection. Nearly one hundred and fifty persons were crowded into the little building, which they regard with affectionate pride."

In his summary of this visitation the Bishop says:—

"It has been my happy employment to consecrate twenty-two churches and twenty burial grounds, to hold three ordinations, in which five deacons and four priests have been ordained, and forty-four confirmations, in which 1,197 persons were confirmed; to deliver 107 sermons or addresses, at which nearly nine thousand hearers attended; and in effecting this I have travelled more than three thousand miles and more than one hundred in open boats. I have observed a growing estimation of the value of the ordinances of the Church, which has been manifested by the increased gratitude to the two great Church Societies in England for their instrumentality in conveying rich blessings to all parts of these colonies, and by numerous and heart-stirring solicitations in all places for an increase—a large increase, of the ministry of the Word and Sacraments."*

* Church in the Colonies. No. 3.

These extracts may suffice to show that in one great portion of our North American empire the settlers from the old country will not for the future find themselves entirely destitute of all the appointed means of grace; nor is the view less cheering if we turn to the banks of the mighty St. Lawrence. There, for 600 miles in length, from Northumberland to Beauharnois, extend the dioceses of Quebec and Montreal, containing about 225,000 souls in communion with the Church of England, and served by 80 Clergy; but here, as if to shame our rulers by the contrast, is found, in the endowed Church of Rome, a proof of what kings of the Bourbon race thought was the duty and privilege of nursing fathers of the Church; and when the fate of war snatched from reluctant France these fair provinces her rulers took care that the property and independence of that Church should be guaranteed and maintained. Still, in spite of past neglect, and, it is to be feared, present disfavour, even among those old Roman Catholic settlements, is the Church of England watching over the spiritual interests of her children, and gradually enlarging her borders; her loyalty at all times has been conspicuously displayed, and I fear that had it been less prominent ministers and governors would have been found less disposed to treat with contempt her claims and remonstrances.

Such, too, appears to be the opinion of the Bishop of Montreal. In the general observations at the conclusion of his Visitation Journal of 1843 he says:—

“It cannot be without feelings of sorrow and shame and fear that we see a mighty Government like that of Great Britain, which has spent millions in this country upon fortifications and military works, and which can allow a sum probably not short of £100,000 to be spent in a few months (in a particular instance) for little more than matters of parade, should suffer its own people—in broad and reproachful contrast, in every single particular, to the institutions founded by the old colonists of the Crown of France—should suffer its own people, members of the Church of the empire, to starve and languish with reference to the supply of their spiritual wants—establishing no institutions for educating and forming the youth of the country—making no provision whatever for planting houses of God over the land, or of creating, training, and supporting an order for teaching priests for the people—interfering with and abridging the means which do exist for the maintenance and perpetuation of religion in the country—declining to follow up, in any efficient manner, the plans laid down when the see of Quebec was established—limiting to the lives of the present incumbents the salaries which, in half-a-dozen instances, are enjoyed by ecclesiastics of the Church Establishment—parcelling out, among

different religious bodies, the very Clergy reserves which had belonged to the Church alone, and keeping the management of them in its own hands, under a system which impedes their profitableness, and threatens the most alarming sacrifices, in the shape of sales—leaving its emigrant children to scatter themselves here and there over the country, upon their arrival, without any digested plan for the formation of settlements, or any guide (had it not been for the Society which I am addressing)* to lead them rightly in their new trials, temptations, and responsibilities. The influence which has presided over the proceedings of Government, in relation to the Church in these colonies, appears, in the mysterious counsel of Divine Providence, to have resembled some enchantment which abuses the mind."

This is strong language, but not stronger, I fear, than the truth warrants. In our Colonies, as well as at home, it has of late years been the fashion to thwart and vex the Church of England, while encouraging and petting other communions, more especially that of Rome.

Since, however, the above was written, two events have occurred which cannot fail to cheer and encourage Canadian Churchmen, and lessen that feeling of hostility with which they were becoming accustomed to regard the rulers of the State. The vast diocese of Quebec has been sub-divided into two, and Prince Rupert's Land is constituted an episcopal see: thus that enormous tract of country, stretching from the frontier of the United States to the northern limits of exploration, and from the western boundary of Canada to the Pacific Ocean, is, in its colonial infancy (for although granted by Charles II. to the Hudson's Bay Company the whole population is not reckoned greatly to exceed 100,000 souls), supplied with the spiritual superintendence requisite to render it a happy new home for emigrating Churchmen. The Earl of Selkirk, in 1811, founded a settlement on the banks of the Red River, and here the main body of English colonists appear to be settled, in number rather more than 5,000, of whom about half are Churchmen, half Roman Catholics. This will be the seat of Bishop, and here last Christmas-day he hoped to ordain the first North American Indian to the work of the Ministry. From the recent charge of the Bishop of Fredericton we learn that in his diocese of New Brunswick "the total number of consecrated Churches is 79, of licensed Clergy 49, of Communicants 2,966;" and, adds the Bishop, "on looking over the map of the

* The Society for the Propagation of the Gospel.

province I think it will be found that the Church of England has either a consecrated building or a station at about every place of importance in the province where there are any members of our communion to be found." The Canadian horizon, it is true, is now overshadowed with portentous clouds; but if the "baneful domination" of a spurious liberalism be removed, and that noble dependency be treated as an integral part of the British Empire,—if the Church, the sacred symbol among men of order, peace, and goodwill, be secured in the free exercise of her rights and duties, and the labour of her industrious sons be fostered and encouraged by wise Imperial legislation, then we may confidently expect to see the power, prowess, loyalty, religion, and laws of England reflected in those mighty inland seas, and in those "abounding" rivers which now impatiently tolerate the impress of the union-jack on their ruffled bosoms. The total number of Clergy in North America ; now not less than 395.

I would willingly direct your attention to the labours and prospects of the Church in Newfoundland, Labrador, and Upper Canada; but as the general features are the same with those sketched by the Bishops of Montreal and Nova Scotia, and as I wish to trace, however slightly, the settlement and fortunes of the Church in all quarters of the globe, I reluctantly leave North America, its rugged coasts, boundless forests, alluvial plains, and doubtful future, for the mysterious and ancient East—that East, the treasure-house of a thousand traditions, and where the dynasties, conflicts, laws, and customs of earliest eld are re-produced in the glare of the nineteenth century. Strange and very solemn is it to think that English Christian soldiers, three years ago, were fighting against the descendants of the same people, in the same plains, who, more than two thousand years ago, resisted the arms of "Macedonia's madman." Is that reflection rendered less solemn by any strong conviction that we had more of justice on our side than Alexander had on his? Alas! I fear that the passes of Cabul and the banks of the Ganges were crimsoned with Indian blood in no better quarrel than that which "the god-like hero" waged on the Hydaspes and the Indus; but I gladly recognize one great difference. Had Alexander's valour established Macedonian rule in India, Bacchus might have succeeded

to Rama, and the divine Hunnimân given place to Pan; but the cause of civilization and religion would not have gained by the change, nor, with all my admiration of Alexander, do I think his rule would have been wiser or better than that of Porus. Now, at any rate, if the Cross does not precede, it follows close in the wake of English victory, and wins over to its blessed dominion myriads of converted heathens. It is in this spirit that the large-hearted and energetic Metropolitan of India, writing home to the Society for the Propagation of the Gospel soon after our last victories, exclaims—“As to the Agra bishopric, now a part of this unwieldy diocese, and stretching over the conquered Punjab, the necessity of a see being erected is as clear as the sun at noonday.”

But let us look back a little and see from what small and discouraging beginnings the Indian Church has gradually emerged to her present hopeful station. We have seen that in the early settlements and colonies of America the spread of Christianity was, if not a prominent, at least a recognised element; and hence, while we are justly surprised that in after years the State at home threw every foolish impediment in the way of the Colonial Church, we are not astonished by the present flourishing condition of the Church in America; but our Indian empire sprang from a very different origin, and was based on very different principles from those which stamped the colonization of our North American provinces. It was no love of religious freedom, no spirit of naval knight-errantry, no prompting of unconquerable loyalty disdaining a republican home, no lofty ambition to found a new state, which led the Englishman to India. To traffic with the princes and chiefs of the gorgeous East was the sole and very legitimate object of the new Company, which in 1600 obtained a charter from Elizabeth; and even the erection of a fort and factory does not appear to have been contemplated by the first adventurers. In 1612 the first factory was built at Surat, and in 1636 the Nabob of Bengal permitted the Company to erect one at Hoogley, from whence its permanent establishment in India may be dated. Successive monarchs enlarged the chartered powers of the Company, until at last, impelled by what men call circumstances, and even against the recorded wishes of its governors at home, that anomalous body found itself virtually governing that enormous country

with which a century before it could with difficulty force a precarious commerce. "The Company (says Mr. Wilson), or rather the individuals of the direction by whom the corporation was governed, were in a great degree dead to those feelings which urge the mind to good and great actions. They in fact recognised no motive but a desire to enrich themselves, their relations, and dependents."* No wonder, then, while such was the origin of our Indian empire, and such the spirit which for a century and a half animated the councils of the Company, that we hear nothing of the Church, and but little (that little too condemnatory) of Christianity, in the strange records of that strange corporation. But when the purely commercial money-making character of the Company was put an end to—when not only *de facto* but *de jure* the mighty shadow of English law and imperial rule was thrown over conquered or tributary India—when the performance of the highest duties of a Christian government might be anticipated from that body to which a Christian empire had confided privileges and powers never yet conferred on subjects, it is a matter of concern and wonderment to find the original evil element so strong as to make even a Malcolm protest against the propagation of the Gospel; and the Company in 1833 declare, in opposition to a Whig Government, that they objected to the proposed extension of the Episcopal Establishment as not called for by the necessities of the case, and as incompatible with the duty of the Company owed to the natives of India. Malcolm wrote before that succession of bishops, commencing with Middleton in 1813, and ending with Turner in 1830, had shed a lustre on the Indian Church, and shown by their early and quickly following deaths the necessity of sub-dividing the gigantic see of Calcutta. But the Directors of 1833 had no such excuse to offer. Then every mail from India was bringing back some laudatory memorial of saintly Heber; then a flood of Christian light and graceful learning had by the publication of his Journal been poured upon Central India from Bombay to Bengal; then, by the manifested anxiety of whole districts to listen to the Christian missionaries, had the fatal error of supposing that English rule in India depended upon our virtual denial of Christianity been abundantly and for ever exposed and refuted; then a

* Wilson's 'India.' Vol. III., p. 549.

higher and nobler appreciation of England's position and duties in regard to her Colonial empire had obtained among all classes; and yet the merchant princes to whose rule the mighty East was entrusted could adopt no loftier view of their responsibilities than that taken by their predecessors of the Georgian era. But their opposition was fruitless, and from 1833 may be dated that great Christian impulse which in God's good time will collect into the Church those millions of Mahomedans and Hindoos, whose conversion a generation ago was looked upon as the idle or rather mischievous dream of impotent fanatics.

When Heber arrived at Calcutta in 1824 he found but 15 Clergy, and was installed in a cathedral not larger, or more imposing, than an ordinary town church. When the new cathedral of St. Paul was consecrated in 1847, 40 clergy and 20 divinity students occupied their proper stalls in its spacious choir, and the clergy of the diocese of Calcutta alone were 113, while in the suffragan dioceses of Madras and Bombay, 85 clergy in the former, and 33 in the latter, were devoting their energies to the great work. Speaking of his new cathedral, Bishop Wilson says—"It gives a front and face to Christianity—it claims India as the Lord's. When the Chapter is formed it will give a status to the Gospel in the heart of our magnificent heathen and Mahomedan empire. It will naturalise the Christian religion."

But it is in the South of India that the Church of England is winning over, with a rapidity almost unexampled since the Apostolic days, the heathen natives to Christianity. Tinnevely, in the diocese of Madras, with a population of nearly a million, bids fair to become in a few years exclusively Christian. Those Evangelical men, Schwartz and Jœniché, first preached the Gospel in Palamcotta and the neighbourhood about 1792, and the latter concluded his report of their proceedings with these prophetic words—"There is every reason to hope that at a future period Christianity will prevail in the Tinnevely country." In 77 villages no less than 2,676 persons were added to those under Christian instruction in 1843, 1844; and in 1847 the total number of natives either admitted into the Church, or catechumens seeking admittance, in Tinnevely was 36,219.*

* Report of the Society for the Propagation of the Gospel for 1848. p. 92.

Devil-temples in many places have been made over to the missionaries, and schools are everywhere established, and well attended; the total number of native children at those schools in the diocese of Madras was, in 1847, 4,381; while even from the natives who adhere still to their old faith no opposition or ill-will is experienced. In September last the Bishop held his first Ordination, and had the gratification of admitting two natives to Holy Orders. "The solemn act of setting them apart to the holy office was to me," says the Bishop, "and I know also to many others, most affecting and instructive. It is a day to be remembered by us. I could not help hoping and praying as I received these natives into the sacred office that they might prove the first-fruits of a glorious harvest of holy and devoted ministers; whose fruit should shake like Lebanon and should make those of this country to 'flourish like the grass of the earth.'" From the diocese of Bombay similar accounts are received; and, in the emphatic words of her Metropolitan, "India is moving from Cape Comorin to the Himalayas, from the Caspian to the Irrawady."

Old jealousies, unreasonable fears, the musty saws of red tape officials, the abominations of devil-worship, and even the prejudices of caste, are giving way before the irresistible influence of Christian truth.

The rich and fertile island of Ceylon, with a population of 1,346,824, was separated from the see of Madras, and erected into the diocese of Columbo in 1845. Recent debates in Parliament have thrown no little light on the difficulties which ancient superstitions and national customs interpose in the way of a Christian bishop and clergy. But even here the Church of England is gradually accomplishing her work, and endeavouring not only to minister to the spiritual wants of her English members, but to impart the blessings of Christianity to the Cingalese. Ceylon, however, presents but a discouraging aspect to the Churehman: he sees thousands of degraded natives with Siva's brand on their foreheads, and many an old Portuguese and Dutch Church disused and falling into decay, so that in some districts, such as Jaffna in the North, heathenism will appear to be the aggressive, and Christianity the waning, form of religion. Ceded fifty years ago to England, the island has not seen one Church worthy of the name built in all that

time; so that in the startling language of the Bishop, "were British rule to become, in the changes brought about by the providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the whole face of the land;" while of the numerous and frequently handsome churches, built by our Portuguese and Dutch predecessors, some are in ruins, some turned to secular uses, some into school-rooms, and others granted to the various communions which comprise the Christian population. Of these the Wesleyans appear the most energetic and flourishing. The Bishop pronounced their schools to be the best in Jaffna, where he found teachers and scholars attending daily prayer in the chapel, morning and evening, and chanting the English liturgy slightly abridged! A thousand children are thus being educated by these zealous followers of John Wesley, and in the work of evangelizing the heathen America is playing no inconsiderable part. When Heber visited the island in 1825 there were nine American missionaries, with about a hundred converts, and several flourishing schools: their college at Beltacotta had just been established. When Bishop Chapman inspected it in 1846 "There were 124 youths present, and all assembled in a large excellent school-room in their native costume. They were first examined by Mr. Twisington, the principal, in Scripture history, and then in astronomy, in which they take great delight, by a very intelligent teacher. They were as well disciplined as instructed; a healthy and sober tone prevailed the whole institution."

These schools are maintained by subscriptions raised in America, and afford a most cheering proof of the living Christian sympathy that exists between the English and American branches of the Church universal. The kindred female school is at Oodooville; here 102 native girls are educated and maintained from childhood to womanhood. The Bishop bears the strongest testimony to the efficiency of these American missions, and candidly owns that in them "the system of the primitive Church is here carried out more consistently than is usual among ourselves."* At Trincomalé the Church occupies a commanding position, and displays somewhat of "the beauty of holiness." "Education," writes the Bishop, "is doing its work well;

* Bishop of Columbo's Visitation Journal. Part I, p. 28.

the people constantly and faithfully visited; the ordinances and services of the Church duly and fully observed. All seemed in harmony with the loveliness of the scenery. The magnificent harbour, of expanse enough for England's noblest navies to anchor in, perfectly land-locked, like a beautiful inland lake, studded with green islets, and surrounded by wooded hills, and skirted with its silvery edge of sand and foam, presented a scene to the eye of which it seemed as if it could never weary." I would willingly transcribe Bishop Chapman's account of the Veddahs—the unfortunate aborigines of the island—a dwarfish, black, half-brutish race, whom it is proposed to care for, and elevate in the social scale: but we must hurry on and pass from the island of coffee and spices, silkworms and cinnamon, with its remains of former European possessors and Christian communities, to the vast prairies and unexplored forests of New Zealand. The clergy in Ceylon are 36 in number.

Discovered in 1642 by Tasman, the Dutch navigator, and visited more than once by Cook, to whom they owe those agreeable articles of food, pigs and potatoes, the islands of New Zealand, from 1773, the date of his last visit, were but little frequented till 1810, when Mr. Marsden, the King's Chaplain in New South Wales, and emphatically the Schwartz of New Zealand, induced the Church Missionary Society to send out a mission to their dreaded coasts. After several negotiations with some of the more friendly chiefs, Mr. Marsden and his party landed on a small island at the northern extremity of the group, on the 19th of December, 1814, and on the 24th the neighbouring chiefs fitted up a place for the performance of Divine service; an immense congregation attended, and on the following day the missionaries, helped by the natives, set about to erect their houses. In 1820 one of the missionaries, Mr. Kendall, returned to England with two chiefs, and with their help a New Zealand Grammar was arranged at Cambridge, under the direction of Professor Lee. In 1822 the Rev. H. Williams was sent out as a missionary, and in 1830 the settlement at the Waimate was established. Here bricks were burnt, ploughs and other agricultural implements made, schools established, the Holy Scriptures and the Liturgy translated. From the Waimate, in short, have civilization and religion been diffused throughout the islands. A printing press

arrived in 1835, and in 1838 the Bishop of Australia visited the now flourishing mission, and gave in his report to the Church Missionary Society a most satisfactory account of the conduct and temper of the converted natives. What a scene for a painter is this description of a religious assembly! "The grey-haired man and the aged woman took their places, to read and undergo examination, among their descendants of the second and third generations. The chief and slave stood side by side, with the same holy volume in their hands, and exerted their endeavours each to surpass the other in returning proper answers to the questions put to them concerning what they had been reading."* It was not till 1839 that the first systematic attempt at colonization was made, so that in New Zealand at any rate the Cross preceded commerce. In the following year Captain Hobson was appointed Lieutenant-Governor of the new colony, and in 1842 Bishop Selwyn, whose name is imperishably associated with the future greatness of New Zealand, and in whom are combined the highest qualities of statesman and prelate, colonist and missionary, arrived at Auckland. We easy folks at home have, since that time, been alternately irritated and wearied with details of official mismanagement, native ferocity, conflicts between the New Zealand Company and the Crown, and insurrections against flag-poles, headed by chiefs with unpronounceable names. But through these dreary annals of crime, folly, or mischance, but little appears to indicate that all the while Christianity, with civilization as her handmaid, was making sure if silent progress under the sacred banner of the Church of England. Up the varied channel of the Manawatu, hemmed in by wooded precipices, across the sterile sandstone hills of Aropanui, through the darksome forest of Rotoma, and by the strange hot-springs of Wakarewarewa, from Wellington in the south to Auckland in the north of New Ulster, did the Bishop, on foot and in open boats, sometimes riding, sometimes swimming, sleeping on dried fern, and ministering to the bodily wants no less than the spiritual improvement of his wearied native companions, make himself in four months acquainted with the heart of his diocese. The following extract from his Journal tells so well and so artlessly

* *Annals of the Diocese of New Zealand.* p. 25.

what the labours of a real missionary Bishop are in the nineteenth century, that I must give it you in full :—

“Tuesday, January 2nd.—My last pair of thick shoes being worn out, and my feet much blistered with walking the day before on the stumps which I was obliged to tie to my insteps with pieces of native flax, I borrowed a horse, and rode twelve miles to Mr. Henlin’s mission station on Manukau Harbour. After breakfast, wind and tide being favourable, I sailed across the harbour, a noble sheet of water, but very dangerous from shoals and frequency of squalls. At noon I landed at Onehunga with my faithful Maori, Rota (Lot), who had steadily accompanied me from Kepiti, carrying my bag of gown and cassock, the only remaining article in my possession of the least value. The suit which I wore was kept sufficiently decent, by much care, to enable me to enter Auckland by daylight; and my last remaining pair of shoes were strong enough for the light and sandy walk of six miles from Manukau to Auckland. I reached the judge’s house by a path avoiding the town, and passing over land which I have bought for the site of the cathedral, a spot which I hope may hereafter be traversed by the feet of many bishops better shod and far less rugged than myself.”

These words smack of the genuine stuff that missionary Bishops in olden days were made of, and explain in no small degree the influence which Bishop Selwyn so soon exercised over Maori and Englishman alike; nor let any one imagine that the welfare of the English or Irish emigrant is not most materially and directly concerned in the development and establishment of the New Zealand Church. When, after a long voyage from Cork or London, the exhausted and impatient peasant or mechanic enters the noble harbour of Auckland, he is received, not as he was too probably dismissed from his ancient home, with scant courtesy and a union-house blessing, but with a kindness and Christian hospitality for which he could not be prepared. The history of the good ships “Minerva” and “Sir Robert Sale” reads like an Argonautic romance. With their complement of needy emigrants and pensioners they left Cork and London respectively on the same day, and never sighted each other until at the end of a quarter of a year, amid the welcoming roar and smoke of cannon, they sailed together into their harbour of refuge. The Bishop’s boats are soon alongside, and the delighted women and children are conveyed from their floating home to the college grounds, where in a spacious tent, adorned with flowers, an old English feast of beef and plum pudding is set before the wondering new-comers. The wives of the Governor and the Bishop and the Chief Justice help in discharging the duties of servants, and after grace is said

“The merry Christ Church Bells,” “Rule Britannia,” and other Old World songs are sung by the dark brown Maori children, in whose names the invitations to the feast were written. Then in the college chapel is a solemn thanksgiving for their prosperous voyage offered up, and many a care-worn wrinkled face is seen wet with tears. But care and sorrow are for the old; cricket and hockey, and races round the playing-field, exercise the freed limbs of the boys, and the girls disport themselves as they list. Then comes a grand tea-drinking, at which a gigantic tea-pot, the Governor, fire-balloons, honey and buns, form a most attractive whole, and at night the young settlers are dismissed to their ships with a pleasing impression of the customs prevalent in their new country.* The pensioners are now happily established in their settlements, and over the new and populous village rises the church spire, while the rich land, sloping down to the beach, which has been allotted to the veterans, already smiles like a fertile garden. I am inclined to augur great things of this military settlement, and hope that its success will induce the Colonial Office to repeat the experiment; but, unless I mistake, the original idea was Mr. Sewell's: his, therefore, should be the credit.

The great colonizing enterprise of the day, however, is unquestionably that which goes by the name of the Canterbury Colony: in it we hope to see, after the lapse of centuries, a revival of that art which Raleigh and Baltimore comprehended, and which the promoters of this undertaking appear to have mastered. A tract of a million acres within the limits of the New Zealand Company's territory has been selected by the Bishop, the Governor, and the Association's agent, and the good work is now fairly commenced. The ships containing the first detachment of colonists left the Thames this last summer, and have since been followed by a second expedition, having the future Bishop of Lyttelton on board. Those who, like myself, had the good fortune to be present at the leave-taking festival on board the ships in the India Docks will not soon forget the impressive sight and speeches with which that hopeful colonizing enterprise was dismissed from Old England. With all the elements

* Colonial Church Chronicle. No. xvi., p. 139.

of English social life harmoniously blended together—with all the precautions which the united efforts of thoughtful and practical minds could suggest—with religion not only admitted as a feature of, but permeating, the whole scheme—with a distinct government and legislative body—if the Canterbury settlement fails, its failure will be a clear proof that England has effectually lost the art of colonization; for in New Zealand, its native population, climate, and soil, no excuse for failure exists. The Maories, thanks to the noble confidence which the first missionaries and the Bishop reposed in them, and their many good qualities, which Christian education is moulding into a settled civilized character, are prepared to meet the English settlers as friends, and welcome them with cordiality, while the horn of plenty has been drained to bless the future home of English poverty. Are we listening to Mr. Herman Melville, describing the luxuriant vegetation of his Southern isles, or to M. Cabet illustrating the fertility of Icaria? No; 'tis the working man of few words—the single-minded Bishop of New Zealand, who, sorrowing over the misery of Connaught and the Hebrides, exclaims—

“Often did we wish that a few hundred of our starving countrymen could have been placed by the side of the abundant meals which every settler in New Zealand enjoys to his heart's content. To go into every cottage and see plenty written on the rosy faces of the children, and stalaetites of ham and bacon hanging from the roof, it may be of a mud cottage or a shed of native reeds; to find that the crop of potatoes is so abundant that, in places where there are no soldiers or sailors, they will scarcely bear the expense of carriage to the port; or to hear of a whole cargo of native produce for which no better price is offered than three-halfpence a pound for pork, and half-a-crown a bushel for wheat: these are facts, alarming to the settler who comes to make a fortune and return, but most encouraging to those who limit their desires to the real necessities and comforts of life, and who wish for a place where they may bring up a family too large for England without fear of doctor, tax gatherer, butcher, or baker.” †

It is, then, to countries like this and Australia, “flowing with milk and honey,” that the over-crowded, under-fed, and under-paid mechanics of P adford and Stockport—the half-employed squalid peasants of Dorsetshire and Wiltshire, will remove, year by year, in increasing numbers, as letters from former settlers circulate among the uneasy stayers at home, depicting in the glowing language of homely delight the happiness and ease of their new life in their

† Church in the Colonies. No. xx., p. 28.

new world. I conclude my necessarily brief notice of New Zealand with giving a summary of its religious statistics. The islands contain 95,000 square miles; a population of 120,000; a staff of 31 Clergy; a college under the immediate eye of the Bishop, from which eight students have already been ordained deacons, and are ministering in different parts of the islands. When completed this college will become, in the Bishop's words, "the key and pivot" of all his operations, and will comprise his own residence, a theological college, a collegiate school, other schools, and a hospital.

When the first Bishop of Australia went out, in 1836, to his then gigantic diocese, which comprised all the islands of Australia, he found in New South Wales a community steadily increasing, and promising at no distant day to swell into an empire, based upon rapine, lust, and murder. It is a colonial fact, which ought not to be lightly forgotten, that not twenty years ago England was witnessing and assisting at the development of a criminal society in those fair and glorious lands,

"Where all save the spirit of man was divine;"

and even now, when much has been done to counteract that sad misdeed, and Australia is becoming the honoured home of many an honest Englishman, its evil effects are still felt, and the great question of penal transportation can hardly be said to be satisfactorily settled; but so vast is the territory, so rich its soil, so luxuriant its vegetation, that in a few years we may expect the plague-spot of its original settlement to be eradicated, and a noble English community establishing the normal character of English civilization over those beautiful regions. In 1847 this immense diocese was subdivided; and in the old Abbey of Westminster, in the presence of thousands, and with all the pomp and ceremony that the Reformed Church admits of, were the new Bishops consecrated by the Primate of all England for their arduous work. A solemn and affecting, yet hopeful, sight it was to witness in those historic aisles the performance of a rite, by virtue of which, nearly eighteen hundred years ago, Titus was set apart to rule the infant Church in Crete—a sight that none could see without feeling that, whatever might be the shortcomings of this Church or nation, the ancient spirit of Christian charity was yet vigorous in England! But pre-

vious to the sub-division of his diocese Bishop Broughton was enabled to effect much, and the following epitome of his labours in 1845 may give some idea of the work a colonial Bishop has to perform. In the course of that year he travelled 3,000 miles, penetrating into the wilderness, and venturing unprotected into the most remote and lonely fastnesses of that wild country; 12 churches and chapels were consecrated, and the foundations of 18 new churches laid, during that period; while baptisms, confirmations, marriages, sermons, and administration of the Sacraments, continually claimed his time. 54 clergy now belong to his diocese of Sydney.

In reading the varied annals of missionary enterprise we not unfrequently stumble upon incidents and adventures savouring of the early days of Christianity: thus, when we see the students and deacons of St. John's College, in New Zealand, following the plough, wielding the adze, or setting up type, we are reminded of those holy men of old who laboured with their own hands to procure their livelihood; and who that reads the following extract from a letter of an Australian clergyman will fail to think of the meditative Ethiopian's journey, and St. Philip's blessed interruption?—

“The place is 21 miles off, on the road to Maitland. I started at 45 minutes past 6 a.m., and rode leisurely to ease my horse. On my way I saw a traveller on foot; and, as I had not had the Morning Service, and I found that he had enjoyed few opportunities of Divine Service, I dismounted, and, turning my horse to graze and rest, read the Second Lesson for the Morning Service (St. Matthew xiii.), which I briefly explained, and then used (by heart, for I had not my Prayer-book) some of the Church's prayers. He was very thankful, expressed himself very warmly, and said, ‘Is your reverence in want of any money?’ He wished much to press some on me, but I thanked him, and bade him offer some to any needy person, or for church building purposes. I find people on the road, in huts, and indeed in most places, exceedingly thankful for any ministrations.”*

This occurred in the diocese of Newcastle, one-third of which, containing about 120,000 square miles, is already occupied by some 40,000 settlers, scattered widely over that immense space. Only 27 clergymen are found in the whole diocese, and the extent of their labours may be imagined from a passage in the Report of the Rev. E. R. Smith:—

“I have arranged to visit each station in my district once in three weeks:—First Sunday, service at Palmerville, and service at Mr. Hall's, a distance of

* Colonial Church Chronicle. No. xvii., p. 101.

3 miles. Second Sunday, at Mr Weston's and Mr. Wright's, alternately, the men belonging to the two establishments uniting. I then ride ten miles, and have a service at Mount Campbell. Mr. Wright's is 22 miles from this, and Mount Campbell 10 miles from Mr. Wright's, so that my services on the second Sunday, when I go to Mr. Wright's, take me a ride of about 52 miles. Third Sunday, I ride 7 miles, and have service at Mr. Moore's: this unites three establishments; I then ride 8 miles, and have service at the Queenbayan Inn; I then ride 6 miles, and have service at Penleago, Mr. R. Campbell's; thus, on the third Sunday, I have three services, and ride about 20 miles."

No wonder, when such is the lack and such are the labours of the clergy, that the settlers hailed the advent of the Bishop, three years ago, with all the manifestations of hearty English joy and goodwill; not from the higher classes nor public bodies alone did gratulations come, but we read how the rustic dwellers in remote townships walked miles to meet and escort into their villages the first Bishop of Newcastle; and how, soon after his arrival in his new diocese, the Bishop of Adelaide found himself preaching to 1300 people on a spot where, eleven years ago, Australian animals freely ranged the wilderness. Perhaps not one of our colonies has made such rapid strides as South Australia: founded only in 1836, its population now exceeds 25,000, and to its magnificent copper and lead mines hundreds of Cornishmen are eagerly flocking, glad to escape from the distress which the gradual exhaustion of the Cornish copper-mines would too surely entail upon them at home. In 1847 the mining population in the colony was estimated at 4,000, and is now no doubt greatly increased. It is cheering to know that all who have gone out have done well; and that there is every reason to hope South Australia will exhibit England in the light of a really colonizing empire. The local Government has made liberal grants for educational and religious purposes, and the best spirit appears to animate all classes of the rising colony. The population of the whole diocese is 54,460, and the clergy only amount to 22. The other provinces and dioceses of Australasia repeat, *mutatis mutandis*, the same story; and even from this hurried sketch of the social and religious condition of Australia it is, I think, most clear that in these our days the seed-plot of a gigantic empire is there being laid; and that on us, the Englishmen of this time, will rest the glory of reproducing, under a more genial sky and in nature's fairest domain, the ordered polity of England, or the disgrace of converting the

noblest opportunities to the most worthless ends, and failing in the achievement of the most obvious mission. I have spoken sanguinely of New Zealand and Australia; but when we turn our wandering gaze nearer home, and suffer it to rest for a few moments, before I conclude my paper, on the West Indian group, my hopes yield to apprehensions, and I own with a sigh that the same perverse folly which has ruined Jamaica and Barbadoes may destroy the rising prosperity of Adelaide and Auckland.

Discovered by Columbus in 1494, Jamaica was conquered from the Spaniards by England in 1655; but for many years very little sugar was obtained from it, and its prosperity may be said to date from 1787, when the ruin of St. Domingo deprived Europe of her accustomed supply of sugar from that great colony. The negro population, which at first only equalled in number that of the white, has now far exceeded it; and as the horrible notion that negroes have no souls to be saved is now for ever exploded, the number of clergy, churches, schools, and schoolmasters, required by the altered social condition of Jamaica is very great. But whatever errors may be attributed to the planters of former years, at least in this respect they did well: they liberally provided for the celebration of Divine worship and the work of education; and, although emancipation undoubtedly found the negro population in a great degree unprepared to benefit by the change, still successful efforts had been made by the colonial legislatures and the great Church societies in England to place the means of education and the ordinances of religion within reach of the manumitted slaves. Ten years before that event Jamaica was erected into a bishopric, Sunday markets were abolished, slave marriages legalized; and when Sir Edward Cust visited the West Indies, in 1838, he found that "The Church of England, under the auspices of a most active and intelligent prelate, and with a clergy well worthy of being classed in respectability and general attainments with their brethren at home, has advanced, and is advancing, in all the British colonies with strides only limited by the amount of her means, and with results that are the most cheerful and promising for the rising negro population. Her churches are rearing on every side, and her schools are the accompaniment of her churches, not in single buildings, but

in several to each district."* So firmly established did the Church appear to be in the Windward Islands—so liberal were the means provided by colonial resources, that the almoners of the mother country's religious bounty felt themselves justified five years ago in greatly reducing the amount of pecuniary support heretofore rendered to Jamaica; but the sacrifice which was made to the idol of cheapness in 1846 was more costly than the material prosperity of those ill-used dependencies, and comprised many an element of their spiritual and intellectual well-being and progress. In a letter to the Society for the Propagation of the Gospel, dated June 30, 1848, the Bishop of Jamaica says:—

“The aid of your excellent Society, at all past periods most valuable, is at this crisis absolutely necessary for the preservation of Church agency in many parts of this magnificent but humiliated colony. How far the financial difficulties which press upon the island can be obviated without a very considerable retrenchment of its annual expenditure, a just portion of which has been always liberally assigned to the Church, it is not easy to conjecture. The merchants are withholding their supplies, the planters throwing up their estates, the shop-keepers closing their doors, and, while all feel the evil, none appears to project the remedy. God only knows what will be the result! But, so far as the calamity is consequent on the righteous act of emancipation, I feel confident that His gracious Providence will over rule it to our final benefit. The sentiments of the great majority of the population of Jamaica are essentially loyal; and a large proportion of the better-informed classes is still strongly inclined, under every privation, to sustain the Church, as the most hopeful shelter from impending ruin.”

May it be so! But in what language of condemnation and contempt will the historian of England have to describe the conduct of that legislature who, having granted millions for the purpose of achieving emancipation, could, when the happy fruits of that noble venture were beginning to appear, coolly lay the axe to the root of the goodly tree, and, “ravished by the whistling of a name,” consent to level it with the earth? From the Bishops of Antigua and Guiana the same solemn voice of warning is heard, convincing all who are not impervious to reason that our novel patronage of slave-grown sugar is not only ruinous to our fellow-countrymen in the West Indies, but fatal to the great experiment of emancipation, and certain, if persevered in, to retard and ultimately to destroy the

* Reflections on West Indian Affairs. By Sir Edward Cust, 1839. p. 25.

growth of civilization and Christianity in that cluster of fair but ill-treated islands. Jamaica contains within the diocese a population of 418,047, and 116 clergy; Barbadoes, far more densely populated, 274,810, and 70 clergy; Antigua, erected into a bishopric in 1842, 104,981, and 28 clergy; and Guiana, also erected in 1842, 121,678, with 31 clergy. In Barbadoes Codrington College is now educating 22 students, Codrington Grammar School 40 pupils, and we are told that its reputation as a seat of sound learning is rapidly advancing.

Until quite recently our possessions in Africa were devoid of anything approaching to a proper religious establishment; a few clergymen scattered here and there throughout the Cape Colony, Mauritius, the pestilential fields of Sierra Leone, and along the Gold Coast, in all about 50, ministered to the 676,503 souls who in that quarter of the globe own the rule of England. Cape Town, with a population of 176,000 and 41 clergy, is now a Bishop's see, and systematic efforts are being made to impart to the settlers in that important colony the ministrations of the Church; within its limits is included a spot which never can be viewed by Englishmen with indifference—St. Helena; and we are told that the inhabitants of that historic isle are subscribing cheerfully towards the maintenance of a second clergyman. It is hoped that before long Sierra Leone and the island of Mauritius may be erected into separate Bishoprics.

In Europe many a favoured haunt of Englishmen is now the settled abode of a resident chaplain; and although great anomalies, restrictions, and abuses still deform the constitution of English congregations abroad, we trust they are being gradually removed, and that before long the English Church will present her characteristic features to the Greek and Latin communions. It must give all Christians pleasure to know that for years past the patriarch and Bishops of the Greek Church have manifested kind and generous sympathy with the efforts of their English fellow-Christians, and those friendly relations have been strengthened by the judicious appointment of Dr. Tomlinson to the see of Gibraltar. Thirty-two clergymen own his episcopal rule, and minister to our countrymen along the shores of the Mediterranean. To sum up: the total number of dioceses (including Victoria, Hong Kong) is 25, and the clergy labouring in them 1,200—a force inadequate, it is true, to fulfil

the great mission with which I believe England to be entrusted, or even to supply the ministrations of the Church to the English colonists; but sufficient for a proof of what may be effected by well-directed zeal, and affording a nucleus and a staff round which recruits, we may hope, will be constantly trained and moulded. Already in many of the oldest dioceses are there colleges in which young men are educated "to serve God in Church and State," and in those of recent erection the foundation of such establishments is generally one of the new Bishop's earliest cares. The class of men turned out from those colonial colleges are, I believe, altogether unexceptionable, and their services in the ministry are warmly acknowledged by their diocesans; thus in process of time it may be that Bishops, Priests, and Deacons for the various colonies, will no longer be sought in England, but a purely indigenous clergy, maintained by purely colonial resources, minister in each colonial diocese to the spiritual wants of its people. But this is at best a distant prospect in many cases; nor am I altogether satisfied that so complete an independence of the mother Church would be an unmixed good. The historic atmosphere of Eton and Winchester, Oxford and Cambridge, necessarily imparts a character to their students which Bishop's College and Lennoxville, Codrington and St. John's, can hardly be expected to give; and short of these more refined associations, the mere fact of early nurture in the old country, with its Saxon hedgerows and spire-crowned churches, its glorious cathedrals and old-fashioned grammar-schools, its immemorial customs and ordered social polity, impresses on the conduct and teaching of the future colonial Bishop or missionary a stamp and character which we would gladly recognize as general throughout colonial society. At the same time, no doubt, many acquirements indispensable to an efficient colonial clergyman are not to be learnt at our chief seats of education, and the habits and tastes prevalent at many of them are not calculated to prepare the missionary for the rough and painful course of life he is soon to embrace. An institution has started into being which appears to combine all these discordant elements. Reared on an ancient and a famous site, built partly out of the very stones of the venerable Abbey of St. Augustine, under

the shadow of the primatial cathedral, and surrounded by every association which can tend to the formation of a genuine Christian gentleman's character, the college at Canterbury promises to educate for the colonies a race of clergy carefully prepared for their arduous labour, and devoted heart and soul to a missionary life. From those walls will year after year go forth to every quarter of the globe men not ashamed nor unworthy to bear the cross of Christ, and preach to all nations His Holy Gospel. To the energetic and munificent founders of this great and noble college the thanks of all Churchmen are due, and we will hope that they may enjoy their reward even in this life, witnessing the departure of many a zealous missionary on his high and self-denying enterprise.

It has been seen how in olden times the colonist went out to the New World with a due provision for his spiritual wants; and it may be seen how hundreds of our poor people are now shipped off every week without the least regard for their religious duties or the education of their children by any one who chooses to take the trouble of going on board an emigrant vessel lying in the Thames or the Mersey; but I rejoice to think that such a sight will soon be rare: the Government, while it shrinks from applying the remedy, admits the evil, and encourages private liberality to make up its own shortcomings. After maturely considering all the bearings of the case, and acting in concert with the Emigration Commissioners, the Society for the Propagation of the Gospel has undertaken to provide clergymen for some, at any rate, of the emigrant ships, and has with that object opened a special account under the head of the "Emigrants' Spiritual Aid Fund." It is calculated that a sum of £5,000 would provide chaplains and schoolmasters for 20 ships, and enable them to remain in the colony they respectively go to until permanent provision for them is there found; thus securing for the colonies so many additional clergymen and schoolmasters. Since April, 1849, 28 ships have thus been supplied with clergymen or schoolmasters. Already in some instances individual generosity or parochial good feeling had enabled the emigrant to Australia or the Cape to enjoy during his long imprisonment on the waters the consolations of religion. I have related the reception of the military settlers at

Auckland; let us witness the departure of the Church Crookham emigrants from the Thames:—

“On the evening of the 20th they assembled in the house of prayer, where for the most part they had been among the steadiest worshippers, and some of them communicants, and joined, with such a congregation of their friends and neighbours as those sacred walls have hardly ever seen before, in commending themselves and their enterprise to the blessing and protection of Almighty God. And at an early hour on the following morning, having first once more, as many as were able, met together in the Church, they sat down to an ample breakfast that had been prepared for them in the school-room. When this was ended they all set off to meet the train that carried them to London; and, marching through the streets with the parson and squire at their head from Waterloo to London Bridge, they took their places once more in the Greenwich train for Deptford, and were soon comfortably housed in the admirably-managed emigrants' depôt established there. Passing the night there with 150 more, who had been brought together from different quarters, they all went on board the Scindian the next morning, and there I had the satisfaction of visiting and spending several hours with them on that and the following day. Nothing could be better than the whole provision made for their comfort on the voyage, and for the good conduct of the crowded ship. I had full opportunity of judging as to this, and it gratifies me to express the thankfulness I feel at the considerate kindness and attention shown to the poor people's comfort by all who were concerned with them. One of the Emigration Commissioners himself inspected every part of the arrangements of the ships on the day of embarkation, and cheered up the poor souls at parting with an excellent address, which showed a real interest in their well being. It only remains for me to add that a well-recommended gentleman, an Oxford graduate, is gone out with them to act as schoolmaster and catechist upon the voyage, and serve the Church in some capacity on his arrival in the colony. The Emigration Commissioners put on board the educational material required, and a liberal grant from the Emigrants' Fund of the Christian Knowledge Society furnished a good supply of sound devotional and other books for their comfort and instruction in their new homes; and every adult Churchman of my party carried with him a letter of commendation to the Bishop and clergy of the Cape, to bring him into communion with them on his arrival, and claim their pastoral good offices.”*

This is at least an approximation to colonization, and it is greatly to be hoped that English liberality will enable the numerous emigrant vessels that are likely to sail to the Australian ports before the summer is over to put to sea under circumstances not less favourable than those here described. Is it exaggeration to say that, humanly speaking, the future of England depends upon the character of her present colonization? If it be not, then the past struggles, present position, and coming prospects of the colonial

* Letter of the Rev. Anthony Lefroy, in Colonial Church Chronicle. No. xxiii., p. 418.

Church may most properly have been presented thus shortly to your consideration ; for, apart from loftier and purely religious considerations, it is evident that in a new country, constantly receiving fresh supplies of poor, barely educated people, with scarcely a stray infusion of the highest English civilization among them, the elevating element in its society is to be sought for in the Church. What then is the conclusion to be drawn from the imperfect details I have thus placed before you? Mr. Gibbon Wakefield, a great authority, I am aware, almost ignores the existence of the Church in the colonies, and I do not doubt that in most, if not all, our dependencies her machinery is defective, her influence imperfect ; but that great good has been accomplished, is being, and will be, accomplished through her agency, I confidently assert. The character of her bishops and missionaries—the thankfulness with which the offices and consolations of religion are welcomed by the colonists—the increased and increasing interest manifested in the old country for the social and religious happiness of her emigrating children, and the rapid development of ecclesiastical institutions in the colonies, all bid us take a cheerful view of the future. Into every written language have the English Bible and Prayer Book, either wholly or in part, been translated ; and from every false religion under the sun have some converts been made : centuries may yet have to pass away before the Second Advent, civilization pass through fresh phases, and establish her throne among the jungles of India, or the sand-hills of New Zealand ; pirates may once more lord it over the depopulated fields of England, and the Vatican and Lambeth be alike silent ruins ; yet, when all is accomplished, and the Gospel has been preached to every nation—when

“ The holy words diffusing balm,
The message of the sacrifice,
Are heard within the caves of ice,
And preached beneath the cocoa palm ;”

then will the Church of England have her part in those beatific triumphs, and be said to have done somewhat to hasten the fulfilment of the Redeemer's kingdom.

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