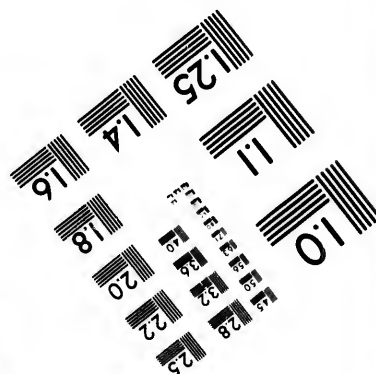
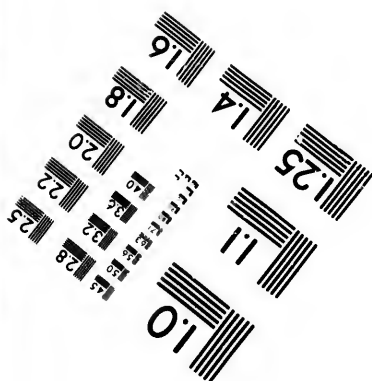
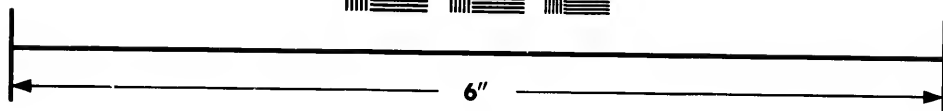
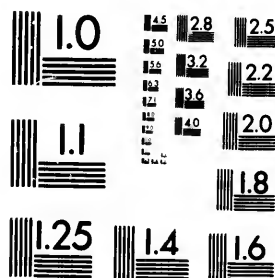


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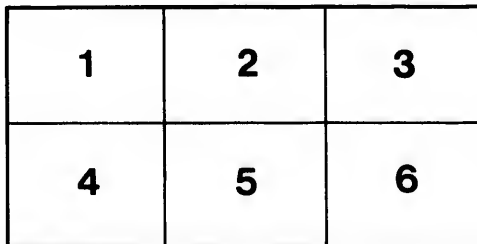
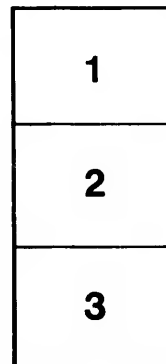
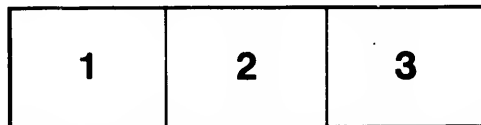
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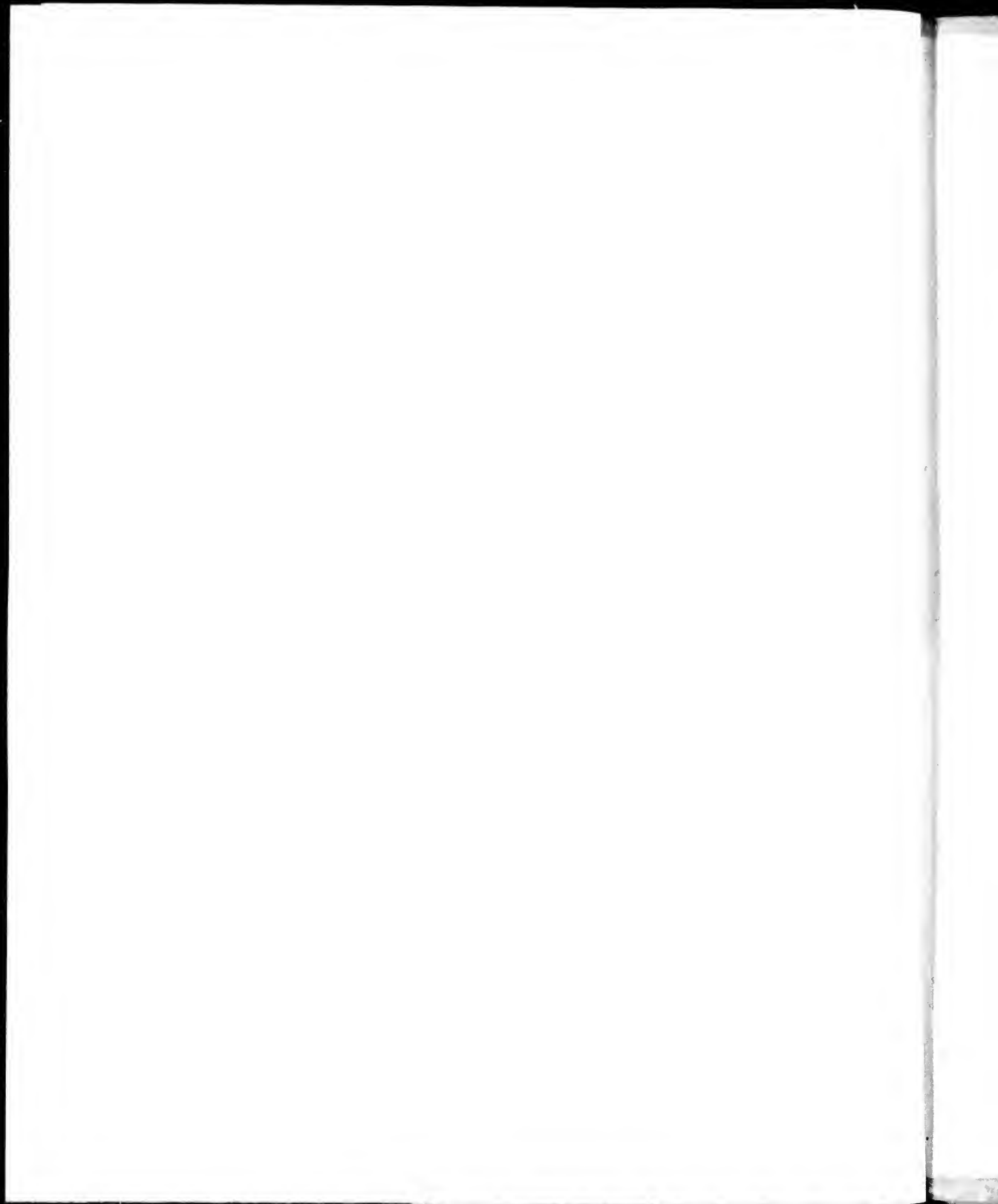
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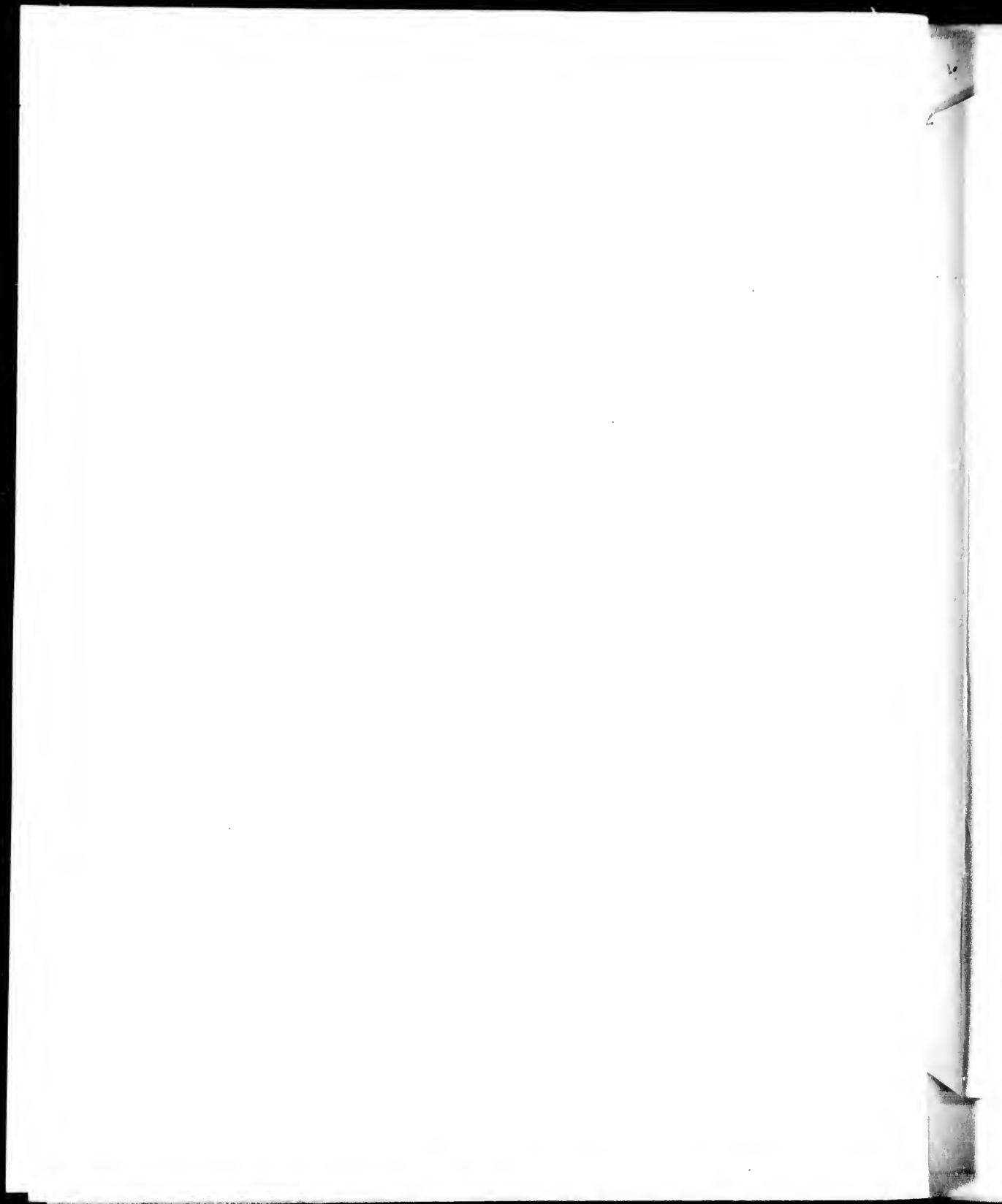
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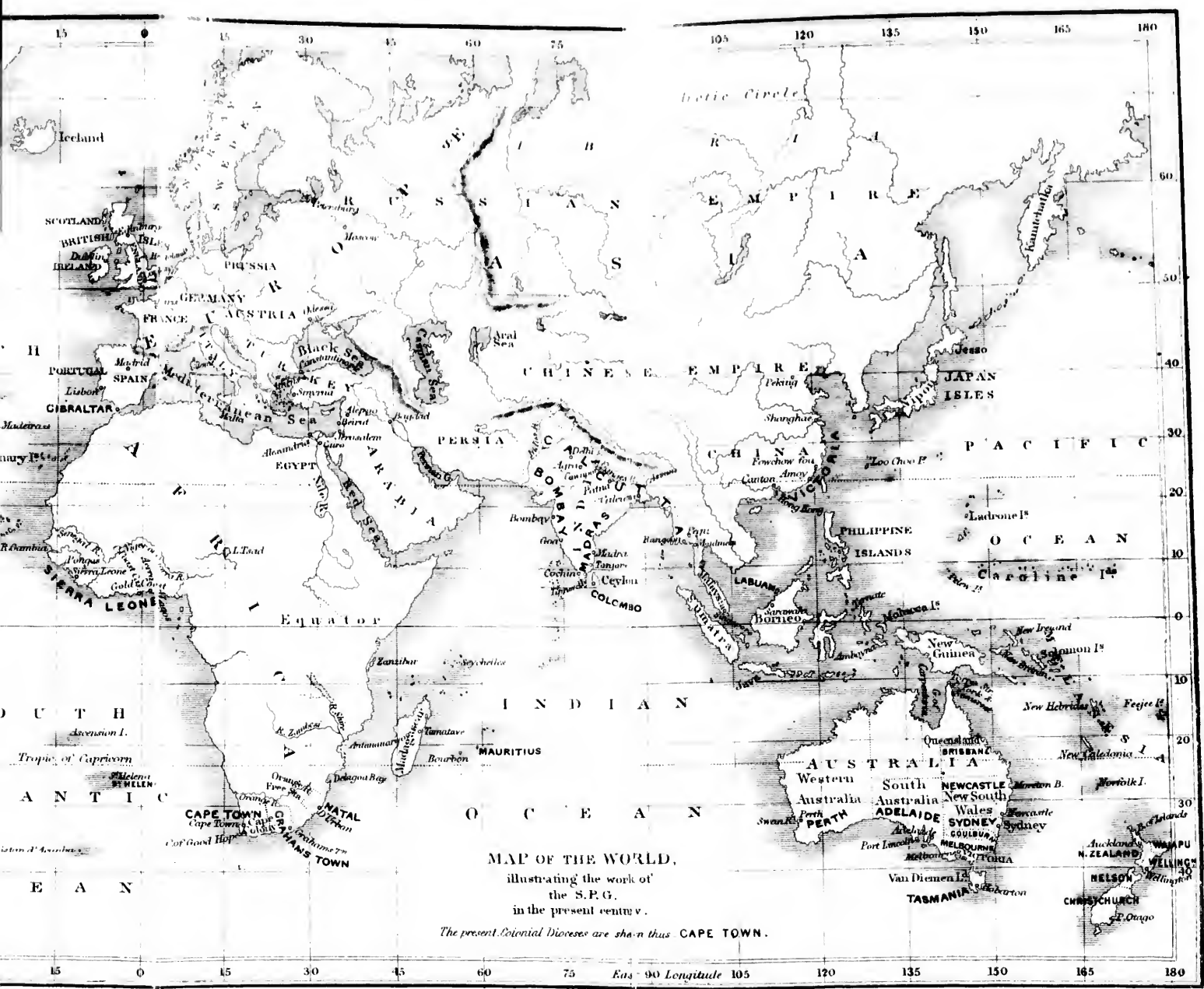




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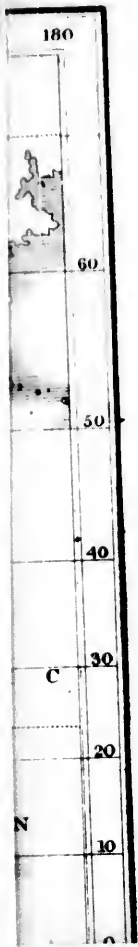


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MAP OF THE WORLD,
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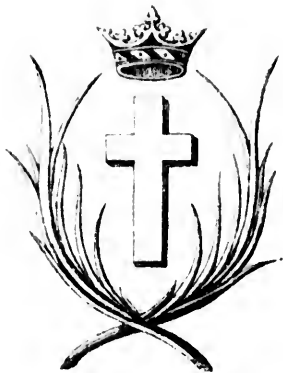


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WORK IN THE COLONIES:
SOME ACCOUNT OF
THE MISSIONARY OPERATIONS
OF
The Church of England
IN CONNEXION WITH THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

"THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF THE LORD AS THE WATERS
COVER THE SEA."



LONDON:
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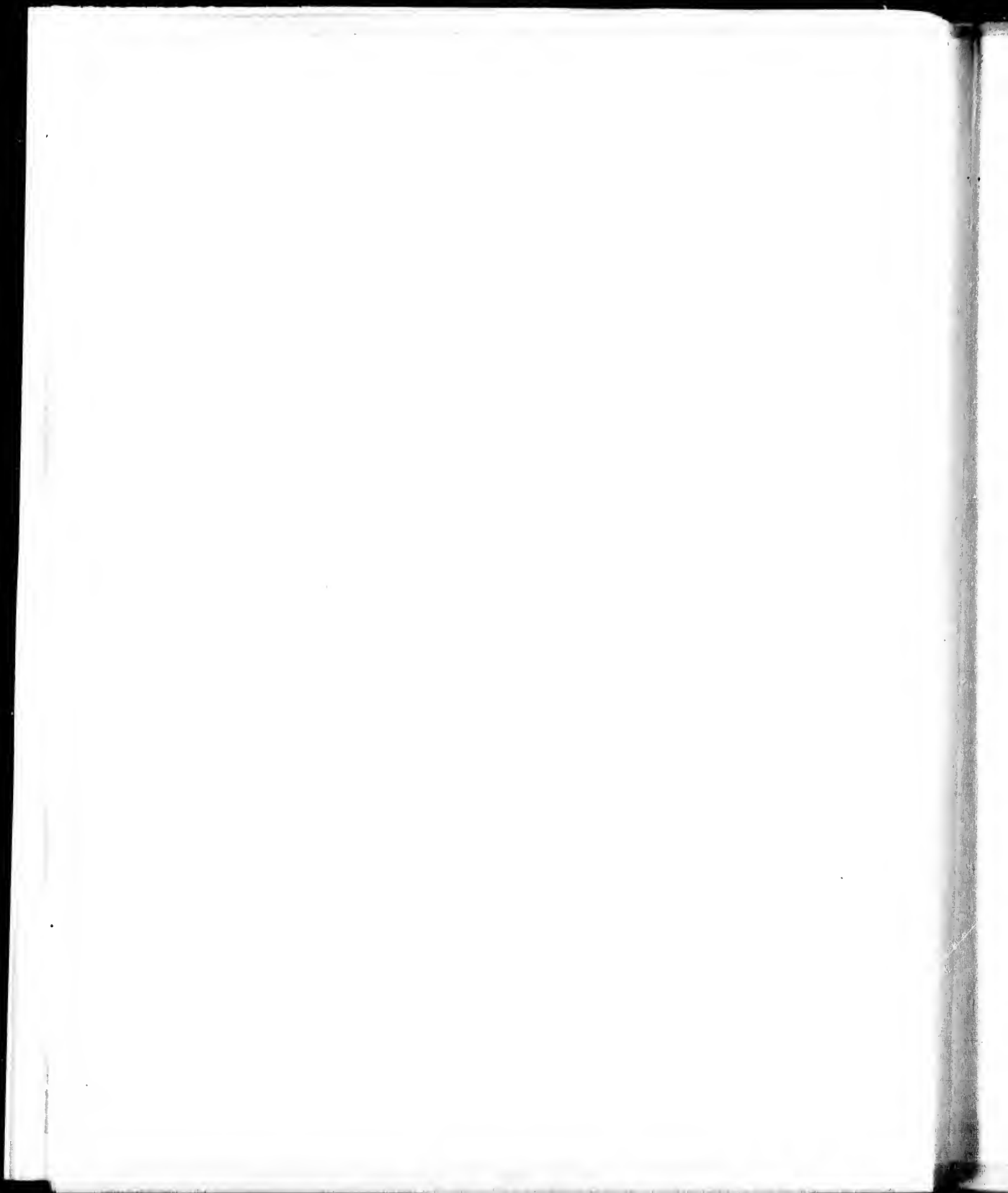
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THE following pages have been written in the hope of partly supplying the want which has been so much felt, of a short and popular account of our Colonies, and of the work which the Society for the Propagation of the Gospel has been enabled to carry on in them during the hundred and sixty-four years of its existence.

A little book of this kind can possess few claims to originality; it is chiefly compiled from the Reports and other publications of the Society, and from the pages of the *Colonial Church Chronicle*.

The Map and Illustrations, sixteen in number, which adorn the volume, have been most kindly lent by the Society.



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WORK IN THE COLONIES.

CHAPTER I.

“THY KINGDOM COME.”

THERE are few people, at least among those making any profession of religion in this Christian land, who do not repeat these words each day of their lives; and Sunday after Sunday their sound is borne upwards, from the hearts, we trust, as well as the lips of innumerable worshippers. But amongst the thousands who unite in offering up this prayer, how small a number ever reflect on the responsibility they thus incur!

Is it not generally acknowledged that when we pray for any temporal or spiritual blessing it is our bounden duty to make every exertion in our power towards the attainment of that blessing? Should we not justly deem that person in error, who, having prayed earnestly, “Give us this day our daily bread,” should sit with folded hands expecting his daily sustenance to be brought to him without any corresponding effort on his part? How then can we beseech the ALMIGHTY to hasten the coming of His visible kingdom here below,—that is, the extension of the Christian religion throughout the world, as we do in this

petition,—how can we venture to do this if we are not at the same time doing everything in our power to advance that blessed object?

Let each one of us then ask himself the question,—*What am I doing to spread the knowledge of our BLESSED LORD and His Gospel amongst those who sit in darkness and the shadow of death?*

And to those who think that it is *not* in their power to do anything for so great a work, be it said, there are *three methods* in which the propagation of the Gospel may be advanced, and one or more of these is in the power of every living being.

Firstly, by Personal Exertions. In all ages it has pleased God to raise up men who have devoted themselves to this work as missionaries—men, who have indeed “left houses and lands, brethren and sisters, fathers and mothers, wives and children, for Christ’s sake and the Gospel’s.” From the days of the Apostles to the present time, there has never been wanting a glorious succession of those who have thus

——— “climbed the steep ascent of Heaven
Through peril, toil, and pain,”——

And let us never forget,—we,—who in Christian England enjoy the full light of the Gospel,—that we owe that blessing entirely to the exertions, to the self-denying labours of such as these ;—to whom, doubtless, has been, and ever will be fulfilled, the gracious promise that they “shall receive an hundredfold now in this time—and in the world to come eternal life.”

And here we cannot forbear directing attention to an excellent paper which appeared some years ago in the *Gospel Missionary*,¹ entitled, “A few Words to Mothers at Home about Missions Abroad,” which clearly points out to English

¹ Vide *Gospel Missionary*, vol. v. p. 60.

mothers how much may be done by *them* in awaking and fostering a missionary spirit in their children.

But there are many who by reason of their age, or sex, or other circumstances, are unable to give their own personal assistance in this great work. The next method of advancing the propagation of the Gospel, is one which is undoubtedly in the power of all, and that is,—

Secondly, by Prayer. When our country is either threatened by hostile armies, or engaged at a distance in all the horrors of war, all are ready and anxious to join in fervent prayer for success to our arms, and comfort and support to the brave soldiers who are freely laying down their lives for their Queen and country. And most clearly it is our duty so to do. But, is it not equally, or much more our duty to intercede for those who are engaged in a far higher, far nobler warfare,—for those devoted soldiers, who beneath the banner of the Cross, and led on by the great Captain of our salvation, are fighting the fight of faith in all parts of the world against sin and Satan, the un-failing adversaries of our souls? The success we should pray for in this case is no mere earthly victory, by which, at best, some cities or provinces are added to our possessions (and with them a heavier load of responsibility upon our rulers and governors), or a few perishable honours are heaped upon our conquering troops. No,—the victory we pray for is one in which thousands of immortal souls are rescued from the dominion of the powers of darkness; and the victorious soldiers in that battle need no fading earthly garlands for their brows, for to them it has been said, “*They that turn many to righteousness shall shine as the stars for ever and ever;*” and “*When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeeth not away.*”

Let us not then be backward to fulfil this great duty: let us not be satisfied with coldly joining once or twice a year in

the prayers which our Church offers up for all Jews, Turks, infidels, or heretics, and for those labouring amongst them; but let us earnestly and continually pray to the Lord of the harvest that He would send forth labourers into His harvest, and crown their labours with success.

There is yet another way in which most of us may assist in the propagation of the Gospel, and that is—

Thirdly, by Almsgiving. Even the youngest and poorest amongst us may do something in this way, as has been shown by many interesting instances in the pages of the *Gospel Missionary*: and to prove of how much value a trifling sum may become, when contributed by many persons, it may suffice to refer to the fact printed on the Missionary boxes of the Society for the Propagation of the Gospel, that “if every family in our Church would subscribe only one halfpenny a week, the whole sum would amount to 200,000*l.* a year, which would enable the Society to send out 2,000 missionaries to the British colonies.”

To those who have a larger share of this world's goods, be it said, “Freely ye have received, freely give.” There are some who think to excuse themselves by saying, “We have so many claims nearer home, we must attend to them.” Be it so,—attend to home claims and duties,—but, at the same time, beware of neglecting the claims of the heathen, the emigrant, and the settler abroad, which appear distant only to our short-sighted vision, but are equally near and imperative in the sight of the Omnipresent Ruler of the world. Others will say that they really cannot afford to give away so much in charity; but, would this plea be often heard, if we all observed the ancient *law* of the Jews, and *custom* of the earlier Christians, of setting aside a tenth part of our incomes for religious and charitable purposes? Had this rule been observed in times past, we

should not now behold that vast, overwhelming mass of moral and spiritual misery and destitution, which surrounds us even in this favoured country. With the countless thousands thus saved from luxury and self-indulgence, some more adequate provision could have been made without difficulty for the wants of our over-crowded population.

O! if English Churchmen and Churchwomen instead of trying (as is too often the case now) to give away the smallest possible sum consistent with *the world's* notions of propriety and decency, —if they would but revive the ancient spirit of self-sacrifice which animated their forefathers—that spirit which adorned our land with the beautiful churches and cathedrals which remain to this day a witness of their piety and liberality—that spirit which founded and endowed schools and colleges, where unborn generations might be reared in those holy principles which were the guiding stars of *their* lives, and the mainspring of *their* actions—if this spirit were revived amongst us, we should no longer hear of missions not undertaken, or abandoned for want of funds, of countries yet untrodden by the foot of the missionary, of Bishops worn out in the almost impossible attempt to rule, single-handed, over the spiritual destinies of dioceses as large as or larger than the entire extent of Great Britain, and of tribes eagerly demanding the blessings of salvation, and apparently demanding them in vain!

Let us then endeavour by a course of steady and consistent self-denial to wipe away this reproach. Let us all "*be ready to give and glad to distribute: laying up in store for ourselves a good foundation against the time to come, that we may attain eternal life.*"

If we wish to maintain in ourselves by association with others, the spirit of persevering exertion and prayer, there is the Missionary Union of St. Augustine's inviting us to join

it. This union was formed originally in connexion with St. Augustine's College, Canterbury ; but it now includes upwards of 1,000 members, residing in sixty-nine different dioceses of the English communion. They make it their practice, unless reasonably hindered, to communicate on Whit-Sunday, with special prayer for the outpouring of the Holy Spirit on the missions of the Church. They adopt particular subjects commended from time to time to their intercession by missionaries, who have put themselves into communication with the Warden of St. Augustine's. They receive also interesting missionary correspondence from all parts of the world, and other papers issuing from the St. Augustine's press. In fact they labour, each according to his ability, for the extension of the kingdom of Christ.

And if we seek for a channel by which to convey the fruits of our zeal to these distant regions, we shall not have far or long to seek. The venerable Society for the Propagation of the Gospel in Foreign Parts is the appointed organ of missionary efforts in this the Anglican Branch of the HOLY CATHOLIC CHURCH, presided over by her chief pastors the Archbishops and Bishops, and conducted (as far as human infirmity will allow) in the firm, uncompromising, yet conciliatory spirit which breathes in all her teaching and formularies.

Since there is reason to believe that there are many persons only imperfectly acquainted with the past history and present working of this Society, we shall endeavour in a few succeeding chapters to give some information on these points ; and also to bring forward some particulars not perhaps generally known or remembered, about our Colonial Empire and the position of the Church with respect to it.

CHAPTER II.

THE COLONIES AND DEPENDENCIES OF GREAT BRITAIN.

WE proceed in this chapter to give a short account of the first foundation, and subsequent rise of our Colonial Empire and the establishment of the Colonial Episcopate.

Sir Walter Raleigh has been justly termed the father of English colonization, though the attempt so enterprisingly made by him in 1585 to colonize a tract of country in North America, named Virginia in honour of Queen Elizabeth, was not attended with permanent success until the year 1607, when the first band of settlers landed and founded James Town.

Since then colonies and foreign possessions have been added to the British Crown with wonderful rapidity. In 1605 Barbados, our earliest West Indian colony, was acquired; in 1611 the East India Company established their first settlements on the coast of India; that of Madras followed in 1620, in which year the colony of New England was founded; Massachusetts in 1630, Maryland in 1632, and in the same year Antigua and the adjoining islands were settled; Jamaica was taken from the Spaniards by Cromwell in 1655; Carolina was founded, and Bombay was obtained from the Portuguese in 1662; New York was taken from the Dutch in 1664; that vast territory in North America, now known by the name of Rupert's Land, was granted to the Hudson's Bay Company by charter from

Charles II. in 1670 ; Pennsylvania and Delaware were colonized by William Penn in 1681.

In 1704 Gibraltar was taken ; in 1713 the treaty of Utrecht put us finally in possession of Nova Scotia and Newfoundland ; Canada was conquered from the French in 1760 ; the colony of Sierra Leone was established in 1787, that of New South Wales in 1788 ; in 1795 Ceylon, and in 1806 the Cape of Good Hope, were taken from the Dutch ; the island of Mauritius was yielded to us by the French in 1810, and the possession of Guiana, our only important colony in South America, was finally secured by the Treaty of Paris in 1814.

It will be seen that some of our minor colonies are not mentioned in this list, but enough has been done to show how vast was the increase of the British Empire in the comparatively short space of about two hundred years. In Calais, England lost her last continental possession, in the reign of Queen Mary, and the dominions of Queen Elizabeth in the height of her fame and glory never extended beyond the sea-girt coasts of England and Ireland ; but when Queen Victoria ascended the throne of these realms, it was to rule over an empire more than seven times as large as that of her illustrious predecessor—an empire on which it is popularly said the sun never goes down, and (what must be a far more gratifying reflection to a thoughtful mind), in which the voice of prayer and praise to the Almighty Ruler of the Universe—the Christian's God—is never wholly silent.

Hour after hour that voice ascends to the throne of grace—now from the magnificent cathedrals, or more humble but time-honoured churches of our native isle—now from the log-built shrines of Newfoundland, and those by the frozen waters of the Canadian lakes. One after the other the congregations in the deep forests of the Red River settlement, and those upon

the winding shores of furthest Oregon, gather themselves together as the hour reaches each, into their simple sanctuaries; and as the matin bell peals from the fresh-built churches of New Zealand the last hymn of evensong is but just sinking into silence round the hallowed temples of the mother country, to rise again and again, as evening darkens into night, from "each pure domestic shrine" in a thousand happy English homes. When this too has ceased, and the busy, toil-worn multitude has sunk to rest, then the sun has risen over Calcutta, the bells from its beautiful cathedral tower are calling even then to morning prayer—soon the churches of Ceylon and Tinnevelly take up the sound, next those of the sea-girt Seychelles, and of the South African colonies in their order, until the sacred circle is complete, and England wakes again to offer up her morning song of praise.

Thus, in consequence of the dispersion of our countrymen, it is given to England to fulfil, in one sense, the ancient word of prophecy, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles." In all quarters of the globe may be heard the sound of Christian worship, but oh! how feeble is the sound—how scattered are the worshippers in comparison with what they might become, if we were to unite in one mighty effort to propagate the gospel throughout the world, and especially throughout the length and breadth of the British Empire.

As a further incentive to exertion, let us remember with shame and humility how backward we, as a nation, have hitherto been in this good work. A many, perhaps in most, of our colonies and dependencies, years elapsed before a clergyman was sent to minister to the spiritual necessities of our settlers, and to labour for the conversion of the heathen, or before a church was built in which these "few sheep in the

wilderness" might unite once more in worshipping the God of their fathers. And yet in all those years how diligent had our countrymen been in "laying up for themselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal," whilst they had thus fearfully neglected to lay up that "treasure in heaven which faileth not." It seemed as if they had entirely forgotten the Divine injunction and promise, "Seek ye *first* the kingdom of God, and His righteousness; *and all these things shall be added unto you.*"

But if we look back with regret upon the fatal indifference manifested by *individuals* in those things which concern their eternal welfare, what shall be said of the successive governments which, nominally professing the established religion of these realms, really intending to advance the material interests of England, could yet by obstinate neglect and by thwarting the efforts of individuals, resist the extension of the Church, while encouragement was held out to its opponents, and even pecuniary assistance and legal sanction were afforded to the idolatrous rites of the heathen! To the same inadequate sense of the importance of spiritual things, must be ascribed the fact that in spite of many earnest petitions and remonstrances from all parts, enforced by settlers abroad and by Churchmen at home, it was not till two hundred years after the first attempt at colonization was made, that the Church was planted in any part of our Colonial Empire, in the integrity of her threefold orders. In a time of national humiliation and alarm, when the established independence of the United States had shaken the confidence of our government in mere secular power, and when the Churchmen of those independent states had extorted from England the long withheld privilege of consecrated bishops, then it was that by a happy though tardy change of state policy the same gift was conceded to the colonies whose loyalty

remained steadfast, and in the year 1787 our first Colonial Bishop was consecrated.

A brighter page in the annals of our colonies commences from that date, and to this we most gladly turn, concluding this brief sketch with a summary of the rapid progress of the Colonial Episcopate.

On the 12th August, 1787, Dr. Charles Inglis was consecrated Bishop of Nova Scotia, and thus became our first Colonial Bishop. His authority was supposed to extend over all the colonies in North America which then remained in the possession of the British Crown, those which separated from England in 1783, and now form the United States, having already obtained the episcopate by the consecration of Dr. Seabury in 1784, and Drs. White and Provoost in February, 1787. The enormous charge of the Bishop of Nova Scotia was reduced in 1793, by the erection of the Bishopric of Quebec. In 1814 our first Bishop in the eastern hemisphere was appointed to the See of Calcutta. In 1824 the episcopate was extended to the West Indies by the consecration of the Bishops of Barbados and Jamaica. The vast diocese of the Bishop of Calcutta was gradually diminished by the erection into separate bishoprics of Madras in 1835, Australia (which had indeed only been nominally within the diocese of Calcutta) in 1836, and Bombay in 1837. In 1839 a similar subdivision was effected in the North American dioceses by the erection of the Bishoprics of Newfoundland and Toronto.

In 1840 a letter of Bishop Blomfield of London, gave a new impulse to the movement, and led to the formation of the Colonial Bishoprics Fund, from which, in the first fourteen years of its existence, 264,000*l.* were spent in the foundation and endowment of Colonial Bishoprics. In 1841 the Bishop of New Zealand was consecrated. In 1842 the Bishopric of Barbados was subdivided into those of Barbados, Antigua, and Guiana; the Bishop of

Gibraltar was appointed for the British possessions in the Mediterranean; and a Bishop for Van Diemen's Land was consecrated with the title of Bishop of Tasmania. In 1845 the Bishop of Madras was relieved of the charge of Ceylon, then erected into a separate diocese with the title of the Bishopric of Colombo; and the diocese of Nova Scotia was still further reduced by the formation of the Bishopric of Fredericton. In 1846 a Bishop was appointed to minister to the Anglican congregation at Jerusalem. In 1847 the diocese of Australia was subdivided into those of Sydney, Melbourne, Newcastle, and Adelaide; and the Cape of Good Hope was erected into a diocese under the name of the Bishopric of Capetown. In 1849 a Bishop was consecrated for the vast territory of Rupert's Land; and at the same time our settlements in China were placed under episcopal superintendence by the consecration of the Bishop of Victoria. The diocese of Quebec was still further diminished by the endowment of the diocese of Montreal in 1850. In 1852 a Bishop was appointed to Sierra Leone. In 1853 the Bishoprics of Grahamstown and Natal were separated from the immense diocese of Capetown. In 1854 the island of Mauritius was taken from the charge (almost nominal) of the Bishop of Colombo, and erected into a separate diocese. In 1855 the often expressed wish of the founders of the Borneo mission was at length complied with, the island of Labuan was erected into a Bishop's See, and the Bishop was invested with jurisdiction over the clergy and congregations of the Church of England in Borneo. In 1856 the Bishopric of Christ Church, in the colony of Canterbury, New Zealand, was founded. In 1857 a Bishop was consecrated to the See of Perth, including the colony of West Australia; and in the same year the diocese of Toronto was subdivided and a Bishop elected to preside over the western portion of it with the title of Bishop of Huron. In 1858 the charge of the Bishop of New Zealand was further diminished by the establishment of the

Bishoprics of Wellington in the Northern, and Nelson in the Middle Islands, and in the following year by that of Waiapu on the eastern coast. The year 1859 also saw the consecration of Bishops for the new colony of British Columbia (Vancouver's Island), for the Island of St. Helena, and for Brisbane, or Moreton Bay, now called Queensland, in Australia. In 1861 a new step was taken by the appointment of Bishops without any legal jurisdiction, for the direction of missions beyond the bounds of the British empire, and Missionary Bishops were consecrated for the Zambesi or Central African Mission, for Melanesia or the Islands of the Pacific Ocean, and for Honolulu in the Sandwich Islands. In 1862 the Bahama Islands were separated from the See of Jamaica and formed into the diocese of Nassau, and the diocese of Toronto was again diminished by the establishment of the Bishopric of Ontario. In 1863 a Missionary Bishop was consecrated for the Orange River Free State, South Africa, and the new diocese of Goulburn was formed by the subdivision of the Bishopric of Sydney. In 1864 a Missionary Bishop for the Niger Mission was consecrated, and in the present year (1865) new Bishoprics will probably be formed in Australia, New Zealand, India, and British Columbia.

Thus in less than eighty years as many as forty-seven Bishops of the Church of England have been appointed to preside over the spiritual interests of our colonies and dependencies and neighbouring countries. The large increase in that period in the number of clergymen in those parts (now amounting to 1,741, who have already under their pastoral care more than 1,000,000 members of our communion) sufficiently proves how much these nursing fathers were needed by our infant colonial Church; and, with the blessing of God, we may in future hope for a still larger measure of success in winning souls to Christ, from their fostering care and superintendence.

CHAPTER III.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN
FOREIGN PARTS.

LET us now turn to the history of that Society whose exertions have, humanly speaking, been mainly instrumental in bringing about the happy change in the state of our colonies which has been already described.

Towards the close of the seventeenth century, many faithful Christians, members of the British Church, being themselves in possession of abundant spiritual privileges, were moved through God's mercy, to cast an eye of compassion upon the lamentable state of religion among their countrymen abroad, to which allusion was made in the preceding chapter. They "spake often to one another" of this state of things; and, as private individuals, made some unavailing attempts to improve it.

The zealous Dr. Bray (who was sent to America as commissary of Bishop Compton), on his return to England published information of a striking character as to the spiritual destitution of the colonies, and made various proposals for relieving it. Stimulated by his perseverance and energy, and encouraged by the Convocation of Clergy, several members of the Society for Promoting Christian Knowledge, together with the most active Bishops and lay Churchmen of the day, petitioned King William III. and obtained from him on the 16th June, 1701, a Royal

Charter, constituting them a Corporation, with the title of the Society for the Propagation of the Gospel in Foreign Parts, and appealed for subscriptions. Among these, its founders and earliest supporters, we find the venerated names of Bishops Beveridge and Wilson, of John Evelyn, and of Robert Nelson, author of the well-known "Fasts and Festivals."

Since that time its President's chair has been occupied by the successive Archbishops of Canterbury, Tenison, Wake, Potter, Herring, Hutton, Secker, Cornwallis, Moore, Sutton, Howley, Sumner, and Dr. Longley the present Archbishop; and all the Bishops of the United Church of England and Ireland are Vice-Presidents.

The first missionaries of the Society, the Rev. George Keith and the Rev. Patrick Gordon, sailed from England on the 24th April, 1702, and landed at Boston, in North America, on the 11th June. Other clergymen, schoolmasters, or presents of books, were sent immediately afterwards to the British subjects abroad, Christians and heathens. Those American colonies which separated from England in 1783, and now form the United States, were the chief, though not the only scene of the Society's labours up to that period. The Society then ceased to contribute, save by its prayers and good wishes, towards the support of the Church in those parts. But the seed, which through eighty years it had been God's instrument for sowing, sprang up and bore fruit; and the Church in the United States now numbers about 1,000,000 souls under the pastoral care of thirty-six Bishops, and 1,800 other clergy.

In 1710 the Society came into possession of an estate in the island of Barbados, bequeathed by General Codrington. On this estate a college was erected, which has been of essential service in the advancement of the Christian faith in the West Indies.

From 1729 the Society has continued to send missionaries to Newfoundland. There were then only three clergymen, where there are now a Bishop, forty-nine clergymen, and a college for training clergymen.

In 1732 the Society began to send missionaries to the West Indies, where there are now five Bishops, 256 clergymen, and three colleges.

In 1749 it commenced its labours in Nova Scotia by sending thither the first two clergymen. Here there are now a Bishop, seventy-nine clergymen, and a college.

In 1752 an itinerant missionary was sent to the negroes in Guinea. A native African (after being educated and ordained in England) was stationed on the Gold Coast in 1765 ; and a catechist at Sierra Leone in 1787, at which settlement there are now a Bishop and thirty-eight clergymen.

Shortly after the American Declaration of Independence, in 1783, the Society began to send the first missionaries to the Canadas and New Brunswick. There are now six Bishops, 361 clergymen, and two colleges in these provinces.

In 1795 the Society's operations were extended to New South Wales, and two years afterwards to Norfolk Island. The first clergyman went to Australia in 1788, and that continent now has seven Bishops and 217 clergymen.

The Society's connexion with India first began in 1818, soon after the appointment of a Bishop of Calcutta ; and with Ceylon in 1843. The native converts and catechumens under the care of the Society's missionaries have now reached the number of 28,227 ; and there are four Bishops and 406 clergymen here.

In 1820 the Society sent a clergyman to the Cape of Good Hope, where there are now five Bishops and ninety-seven clergymen.

In 1839 the Society sent its first missionary to New Zealand,

which is now under the care of five Bishops and fifty-four clergymen.

In 1849 the Society began to assist the Borneo Mission, now wholly dependent on its funds. A Bishop has been appointed, and there are eight other clergy here.

In the same year the attention of the Society was drawn to the fact, that thousands of emigrants every year pass four or five months on board ship without any one to minister the means of grace amongst them, or even to turn this opportunity to good account by enlarging their minds with general instruction. The "Emigrants' Spiritual Aid and Employment Fund" was therefore opened at the Society's office. The Society undertook to apply the subscriptions in the payment of chaplains, or lay teachers, on board emigrant ships proceeding to colonies south of the line; also in providing books, and in purchasing materials for the employment of the men, and for their instruction in useful arts during the voyage. How much good has been effected in this department of the Society's labours, may be estimated from the statement that in the first five years alone forty-four emigrant ships were supplied by means of this fund with clergymen or schoolmasters to accompany and instruct the emigrants during the voyage; allowances were paid to chaplains at port-towns, who watched the arrival or departure of emigrants; emigrants were instructed and provided with materials for work during the voyage; and liberal assistance was granted towards a hospital for emigrants at New York. The average annual number of emigrants from the United Kingdom, during the last fifty years, has been 109,563, of whom a large proportion have gone to British colonies.

At the close of 1854 the attention of the whole country was absorbed with the great events and first signal success of the Crimean war, and the Society resolved to make additional pro-

vision for the spiritual instruction and consolation of the soldiers. Six-and-twenty chaplains were selected and in part maintained by the Society for this most urgent and arduous service.

In 1856 a considerable portion of the special fund, contributed for this purpose, remained unexpended, and it was therefore determined to devote it to the establishment of a mission at Constantinople for the benefit more especially of the British sailors, shipping-agents, and store-keepers at that port. Three chaplains and a catechist are now maintained by the Society here, and a mission school has been established with great success.

In 1857 the aid on which the Society had so long been encouraged to depend from the periodical issue of the Queen's Letter, was finally withdrawn; and with ever-increasing claims upon its bounty, it was thus deprived of a large portion of its estimated income. Little short of 10,000*l.* a year was thus probably lost—a loss which can only be made up, but which can be abundantly made up, by the aid of the clergy, if each one will consent to do his part by preaching (according to the almost unanimous request of the Bishops) one annual sermon in behalf of the Society. In 1861, out of 14,023 churches, 6,363 or above 45 per cent. sent their contributions, a considerable increase on the number which contributed before the withdrawal of the Queen's Letter. But, gratifying as is the increase, there can be no satisfactory reason why still more than one-half of the parishes of England should withhold their support, and the Society confidently looks to its zealous staff of organizing secretaries to redress this unfavourable balance.

In 1862 the Society determined, in accordance with its ancient practice, to extend its operations to English congregations on the Continent, and appointed a Continental Chaplaincies Committee to carry out that design. A special fund was raised and will be applied towards the increase of the number of continental chap-

lains, and of the inadequate stipends of those already employed—towards the erection of suitable churches, or the fitting up of temporary places of worship—and in aid of various other plans for the spiritual benefit of members of the Church of England on the Continent.

In 1863 the Society extended its missionary operations to the Sandwich Islands, the Orange River Territory, and Madagascar.

Thus in all the extensive colonies and dependencies of Great Britain, the Society has continued to the present time to build up the Church, and to evangelize the heathen, according to the ability given to it. For a hundred years it was the only Society in connexion with our Church established for missionary purposes, but in the year 1799 the Church Missionary Society was founded, at first more particularly to promote the evangelization of Africa, but its objects have since become more general. We thankfully acknowledge the good which has been, and is still being effected by this Society in different parts of the world, where its missionaries frequently labour side by side with those of the Society for the Propagation of the Gospel. Whilst doing so, however, it seems impossible to avoid regretting that those good men who established it, did not rather, sinking all minor differences, endeavour to strengthen the hands and infuse new life and energy into the frame of that Society which had so long been working faithfully, though perhaps at times languidly, in the same cause;—instead of thus building up a new foundation which has, we fear, been regarded (however erroneously) by many persons not well informed on these points, as a rival to the elder Society, and which could not fail to add to that apparent want of unity among the members of our Church which has too often proved a stumbling-block in the way of weaker brethren, and recent converts to the faith.

But, although we may perhaps be allowed thus to express a

passing regret that these things are so, we must yet never forget that there is One who ordereth all things, and who has doubtless permitted this *apparent* division for some wise purpose. Meanwhile our part is clear—to go on working steadily—doing *whatsoever our hand findeth to do, and doing it with our might* in our own immediate portion of the Lord's harvest field, remembering that it is a wide one, and that there is space in it for many labourers besides ourselves.

For more than a century and a half, the operations of the Society for the Propagation of the Gospel have been carried on with more or less success, in humble dependence on, and patient waiting for God's blessing, with steady faithful adherence to the principles of the British Church, and with dutiful subjection to its rulers. The Society has ever been quickened from the spiritual life bestowed of God upon the Church. When, for the abundance of sins, He hid His face for a season, and faith and prayer waxed cold in the Church, then also the hands of the Society were enfeebled, and its efforts met with a scantier measure of success. Still, through years of spiritual dulness, the Society continued alone, and amidst many discouragements, to urge on the minds of Englishmen the neglected missionary duties of the Church. And when, as of late, a double blessing seems to have rested upon the Society's multiplied labours, this happy change has come in conjunction with a larger outpouring of the spirit of zeal and supplication upon the Church.

Within 160 years, the sum of about 3,000,000*l.* has been devoted to its objects by the Society. Other labourers have come into the field, and helped to bear the burden. The State also has in various ways lent its assistance. Above all, members of the Church abroad have been taught by degrees to value and to maintain the ministrations of Divine Grace among themselves. And the result is, that in the lands which are or have been within the

limits of the Society's Charter, when 160 years ago not a dozen clergymen of the Church of England could be found, there are now above 2,000,000 members of our communion, to whom the Word of God and the sacraments are ministered by more than 4,000 clergymen, under the superintendence of more than eighty Bishops.

Not unto us, O Lord, nor unto us, but unto Thy Name give the praise: for Thy loving mercy, and for Thy truth's sake.

The following summary of the progressive extension of the Society's operations in the first 150 years may perhaps be acceptable :

1701.—Total income 1,537*l.* including 1,332*l.* donations. The first two missionaries arrived at Boston, June 11th, 1702. From the first report (1704) it appears that the Society's attention was then directed to Iroquois, New England, New York, New Jersey, Pennsylvania, Maryland, Virginia, Carolina, the Yammonsea Indians, Newfoundland, Rhode Island, Long Island, Jamaica, Antigua, Montserrat, Moscow, and Amsterdam. Some assistance was given also to the Danish Mission at Tranquebar.

1751.—Total income, general and special, 3,719*l.* Missionaries and schoolmasters, maintained wholly or in part, eighty-two. Field of labour:—New England, New York, New Jersey, Pennsylvania, Carolina, Georgia, Bahama, Newfoundland, Nova Scotia.

1801.—Total income, general and special, 6,457*l.* Missionaries and schoolmasters, seventy-eight. Field of Labour:—Nova Scotia, Newfoundland, Canada (1781), New Brunswick (1785), Bahama, Guinea (1752), the Gold Coast (1766), Florida (1768), Australia (1795). The Society also became trustee for Debritzen College, Hungary; and for the Vaudois pastors in Piedmont. The first two colonial bishoprics had been founded, and the episcopate given to the United States.

1851.—Total income, general and special, including part of Jubilee and Royal Letter Collections, and balance, 147,476*l*. Number of missionaries, lay teachers, and students, 1,160. Field of labour :—British North America, West Indies, Guiana, South Africa, India, Ceylon, Borneo, Australia, Tasmania, New Zealand, Seychelles, Tristan. These countries are now (1851) the seat of twenty-three dioceses.

CHAPTER IV.

WORK OF THE SOCIETY IN AMERICA.—UNITED STATES.—NOVA
SCOTIA.

It will perhaps be advisable to give a somewhat more detailed account of the operations of the Society in the different quarters of the globe; and we will therefore commence with America, this vast continent having been the first to receive the benefit of the Society's labours.

It is well known that America was discovered in October, 1492, by Christopher Columbus, and within about a hundred years of that period it became an object of great interest to various European states, and the scene of the first English attempt at colonization. It is a satisfaction to know that in this first attempt, the duty of propagating the Gospel was not entirely overlooked. Hariot, Sir Walter Raleigh's mathematical preceptor, accompanied his unsuccessful expedition in 1585, and may justly be regarded as the first missionary to the New World.

Virginia was from the first a Church of England colony, but the other three great provinces were settled by colonists professed enemies to the Church: New England being colonized by the Puritans, better known as the "Pilgrim Fathers," Mary-

land by Roman Catholics, and Pennsylvania by Quakers. It is therefore no wonder that America presents at this day such a mixture of different religious bodies. Little or nothing was done in England for many years to remedy this state of confusion. The days of Charles I. and Cromwell were days of gloom and distress for the Church at home, and she was unable to do anything abroad ; and under Charles II. followed, it must be feared, a time of slothfulness and self-indulgence. Not a single Church, in communion with the Church of England, existed in the whole New England settlement (containing at least 50,000 souls) within the first seventy years of its history !

At length, however, the Society for the Propagation of the Gospel was founded, and these things were gradually amended. Inquiries were made, and missionaries appointed ; but who can estimate the trials of these servants of the Lord, who were thus sent out, year after year, to stem the tide of wickedness, to wipe off this stain from our country's history, and to keep alive amongst her wandering children the fear of their Maker and the knowledge of their Redeemer ? Their lives belong not to history, their works and labours of love, their sufferings and privations are recorded on a more enduring page ; but it may be well for us who live in days of ease and safety, to dwell for a moment on the example they have left us.

Amongst their numbers was one, Clement Hall, who writes in 1725, that through God's gracious assistance, he had in about seven or eight years, though frequently visited with sickness, been enabled to travel 14,000 miles, preach 675 sermons, baptize 6,195 persons, white and black, children and adults, administering the Lord's Supper to two or three hundred in one journey, besides visiting the sick, &c. And these journeys, be it remembered, were full of difficulty and danger, both from the rough

state of the ground, and from the liability to attacks of the Indians. The celebrated John Wesley was also a missionary of the Society for two years in Georgia, and like the rest, frequently "slept on the ground, waded through swamps, or swam over rivers, and then travelled till his clothes were dry."

Such were the labours of some of the early missionaries of the Society; but when the American War of Independence broke out in 1775, these faithful pastors, seventy-three in number, suffered most severely for their steady attachment to their Church and king; many of them barely escaping with their lives to England, or to the neighbouring provinces of Canada and Nova Scotia, which still retained their allegiance to the mother country. The peace of 1783 found the Church in America wasted and almost destroyed. Virginia had 164 churches and ninety-one clergymen at the beginning of the war; at the end of it very many of her churches were in ruins (some of which remain to this day*), and of her ninety-one clergymen only twenty-eight remained.

Yet out of this very scene of death came life, and the Church of America was now, by God's mercy, to arise out of her misery in stronger, freer action than ever. The same stroke which had severed the colonies from England, had set the Church also free to obtain for herself at last that gift of the episcopate which had been so long denied to her earnest and passionate longings. As soon as the peace was made, Dr. Samuel Seabury, one of the Society's missionaries, being elected Bishop by the clergy of Connecticut, went to England for consecration, which he at length obtained from the Bishops of the Church of Scotland, on the 14th November, 1784. Three years afterwards, Bishop White, of Pennsylvania, and Bishop Provoost, of New York, were

* Vide *Gospel Missionary*, Vol. iv. p. 109.

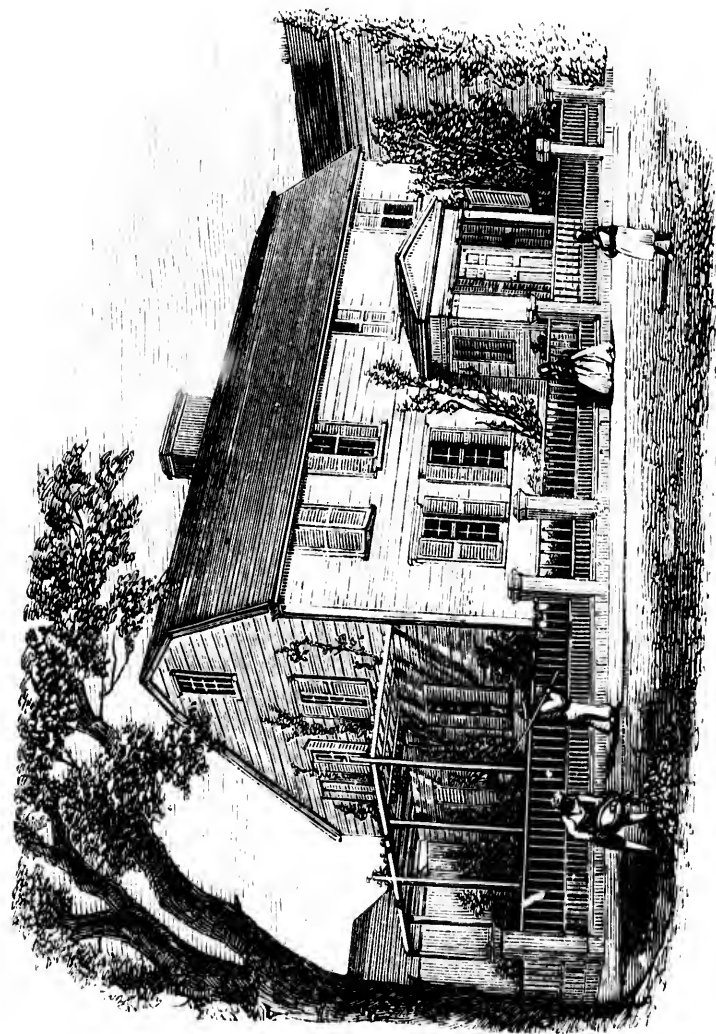
consecrated in Lambeth Chapel, on the 4th February, 1787, and the Bishop of Virginia was also consecrated in England the following year.

By these four Bishops others were duly consecrated as occasion called for it, and new bishoprics were created, until their number has now increased to thirty-six, the number of clergy being as we have before mentioned, more than 1,800; and the rapid progress of the Church may be gathered from the fact, that in eight States of the Union (*viz.* Georgia, Tennessee, Indiana, Illinois, Florida, Michigan, Missouri, and Arkansas) where only twenty years ago there was but *one* Bishop (Georgia) and twenty-three clergy, there are now twelve Bishops and 225 clergy. It is true the population has nearly doubled in that time, but the number of clergy has increased tenfold.

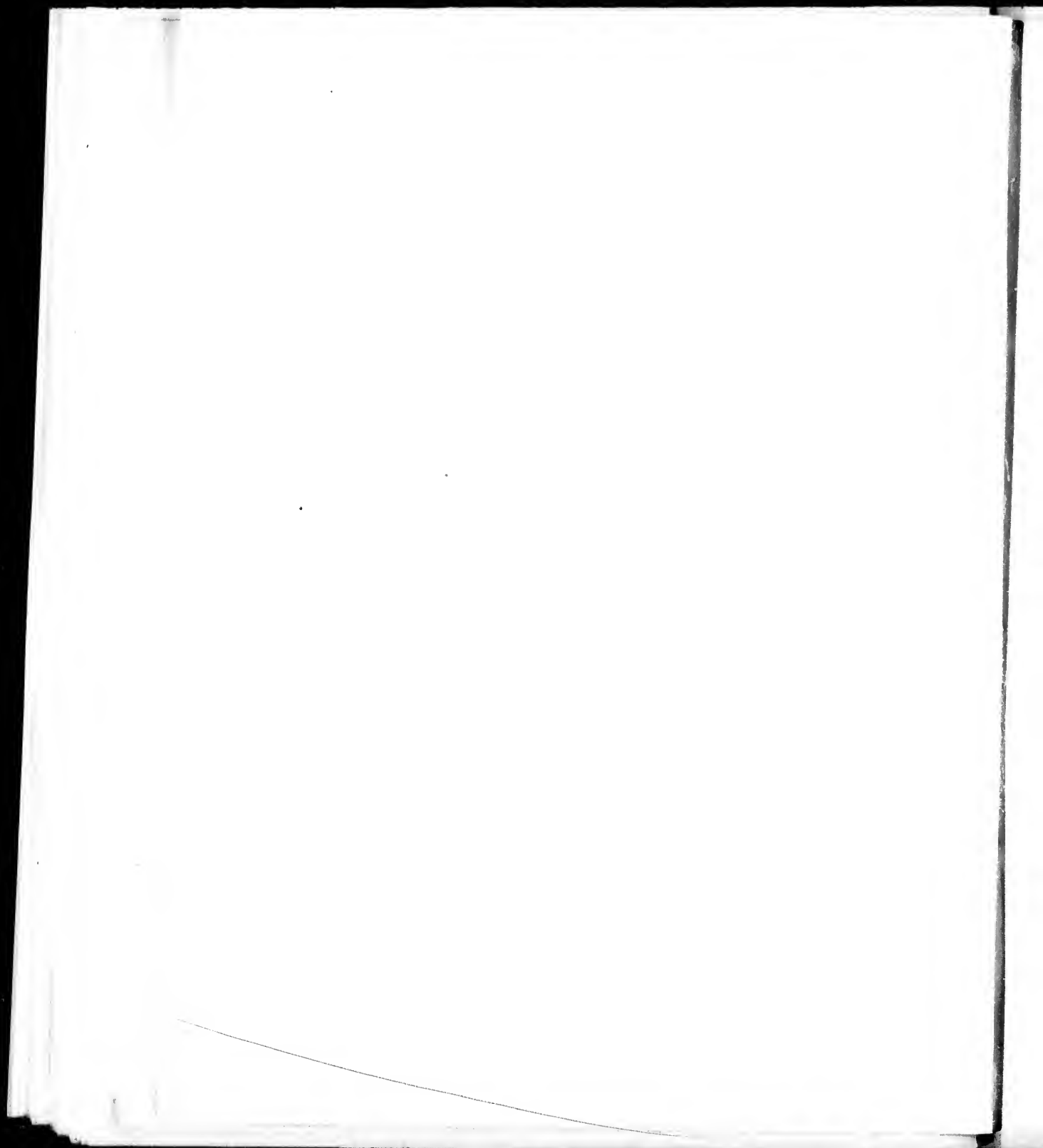
The best proof, however, of real progress is shown in the growth of that which is the true life of a Church—a missionary spirit. The American Missionary Society was founded in 1820, for the twofold objects of maintaining Christian truth among the many thousands of the outlying population in the far West, who are beyond the reach of the regular ministrations of the Church, and the spread of it among the heathen. In 1833 the contributions to this Society amounted to 12,000*l.* and there are now four Missionary Bishops.

The following table of the Dioceses into which the United States are divided, with the date of their erection, and the name of the present occupant of each see, may perhaps be interesting:—

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BISHOP SEABURY'S PARSONAGE.



Dioceses.	Date of Erection.	Name of Bishop.	Date of Consecra- tion
Connecticut	1784	Thomas Church Brownell, D.D. LL.D.	1819
		John Williams, D.D. (<i>Assistant</i>)	1851
Pennsylvania	1787	Alonzo Potter, D.D.	1845
	1862	W. B. Stephens, D.D. (<i>Assistant</i>)	1862
New York	1787	Horatio Potter, D.D.	1854
Virginia	1790	John Johns, D.D. (Coadjutor)	1842
Maryland	1792	W. Robinson Whittingham, D.D.	1840
South Carolina	1795	Thomas F. Davies, D.D.	1853
Massachusetts	1797	M. Eastburn, D.D.	1842
New Jersey	1815	W. H. Odenheimer, D.D.	1859
Ohio	1819	C. Pettit McIlvaine, D.D.	1832
	1859	G. T. Bedell, D.D. (<i>Assistant</i>)	1859
North Carolina	1823	Thomas Atkinson, D.D.	1853
Vermont	1832	John Henry Hopkins, D.D.	1832
Kentucky	1832	B. Bosworth Smith, D.D.	1832
Tennessee	1834		
Illinois	1835	H. J. Whitehouse, D.D.	1851
Wisconsin	1835	Jackson Kemper	1835
Michigan	1836	Samuel Allen McCoskry, D.D.	1836
Louisiana	1838		
Western New York	1839	W. Heathcote De Lancey, D.D.	1839
	1865	A. C. Coxe, D.D. (<i>Assistant</i>)	1865
Georgia	1841	Stephen Elliott, D.D.	1841
Delaware	1841	Alfred Lee, D.D.	1841
Maine	1843	George Burgess, D.D.	1847
New Hampshire	1844	Carlton Chase, D.D.	1844
Alabama	1844	R. H. Wilmer, D.D.	1862
Missouri	1844	Cicero Stephens Hawks, D.D.	1844
Arkansas	1844	H. C. Lay, D.D.	1859
Indiana	1849	George Upfold, D.D.	1849
Mississippi	1850	W. M. Green, D.D.	1850
Florida	1851	F. H. Rutledge, D.D.	1851
California	1851	Ingraham Kip, D.D.	1851
Iowa	1854	H. W. Lee, D.D.	1854
Rhode Island	1855	T. Clark, D.D.	1855
Texas			
Nebraska			
Minnesota			
MISSIONARY BISHOPS.			
Anoy, China	1844		
Liberia, Africa	1851	John Payne, D.D.	1851
		Horatio Southgate, D.D.	1844
Oregon	1854	Thomas Scott, D.D.	1854

Such then is the Church of America, and so great has been the blessing vouchsafed upon the first work of the Society for the Propagation of the Gospel, whose labours of love in

bygone years were acknowledged as with one voice by the whole bench of American bishops in their Jubilee letters to the Society in 1851, and by the whole body of the Church in its Jubilee commemorations. The Church stands now in America as she does in England or in her colonies, a witness for the pure truth of God's Word, against the divisions of the multitudinous sects on the one hand, and the corruption of Rome, on the other. "Unconnected with the State, she confines herself to her own calling. She has no ambition but to perform her allotted task, and no object but the glorious one of being a worthy servant of her Lord and Master."

NOVA SCOTIA.

Nova Scotia was discovered by the Cabots under our Henry VII. in 1497, but was first regularly settled in 1604 by French colonists, by whom (with the neighbouring territory of New Brunswick) it was called Acadia. It was surrendered to England by the Peace of Utrecht in 1713; but the population at that time, about 20,000 in number, being, with the exception of an English garrison at Annapolis, entirely composed of French Roman Catholics, well supplied with priests under the Roman Catholic Bishop of Quebec, no English missionaries were sent until the year 1749.

In that year, although the Society's funds amounted to only 1,800*l.* altogether, and they already supported seventy missionaries in other quarters, the Rev. W. Tutty was sent out (with the assistance of Government), and after ministering for a time in the open air, preached his first sermon in the first English church in Nova Scotia,—St. Paul's, Halifax,—on September 2d, 1750.

In 1755 this country was the scene of that most painful event, the expulsion of the Acadians, or native French inhabitants. These harmless people, who usually led the most simple and primitive lives, chiefly occupied in agricultural pursuits, being suspected of favouring their old masters, the French, at that time engaged in active warfare with the English in Canada, were collected, and to the number of 7,000 in all, forcibly dispersed to the different British colonies. Families were thus suddenly separated, and the dearest ties rent asunder, as is so touchingly depicted in the American poet Longfellow's beautiful story of *Evangeline*; and although the poor exiles petitioned King George III. for redress and relief, their prayer was unheeded, and a page of shame and sorrow is written indelibly in our country's history for all concerned in this miserable transaction.

The islands of Cape Breton and St. John (now called Prince Edward's Island) which form a part of the present diocese of Nova Scotia, were yielded to the English in 1758.

Other missionaries were sent to this colony from time to time, and suffered much from the severity of the climate, the arduous nature of their duties, and even from scarcity of provisions, particularly when refugees from the war in the United States began to pour in, which they did in great numbers, as many as 30,000 having arrived by the end of 1783. The want of spiritual instruction for these was greatly felt, but the Society was able to transfer hither many of the missionaries who had been compelled to leave America, and at length one of these, Dr. Charles Inglis, from New York, was consecrated Bishop of Nova Scotia, on August 12th, 1787.

The diocese of Nova Scotia comprised at first the whole of the British possessions in North America—an enormous extent

of country, though at that time but thinly peopled. It has been since subdivided into eight dioceses, as follows :—

Nova Scotia (1787)	} Nova Scotia (1792)	{ Nova Scotia { Nova Scotia.
		{ Fredericton for New Brunswick (1845).
		{ Newfoundland (1839).
		{ Quebec for East Canada { Quebec.
		{ Montreal (1850).
		{ Toronto for West Canada (1839) { Huron (1857).
		{ Ontario (1862).

So that, including Rupert's Land and Columbia, there are now ten Bishops of our Church and 540 clergy in those parts ; whereas, at the time of the peace in 1783, there was not a single Bishop, and only eleven clergy in the whole of British North America. The Society may justly lay claim with thankfulness to this, as almost entirely the result of God's merciful blessing on its labours.

In 1788 the Bishop, in his first Visitation tour, travelled 700 miles, and confirmed above 500 persons of all ages, preaching the Word of Life, and setting the affairs of the Church in order wherever he went. King's College, at Windsor, founded by George III. in 1770, was a special object of his care ; and here, in 1809, the Society founded four Divinity Studentships, which were afterwards increased to twelve, and twelve exhibitions of the same amount were granted by it to deserving youths of the Windsor Grammar School. For many years the English Government allowed 1,000*l.* a year to this College, the well-spring of loyalty as well as of sound religion for the whole province.

In 1810 the Bishop died ; and was succeeded by Dr. Stanser, the Society's missionary at Halifax, whose health was so bad that after trying vainly to restore it in England, he resigned the see in 1824 ; and Dr. John Inglis, son of the first Bishop, who had acted for several years as commissary, was consecrated third Bishop of Nova Scotia.

In 1833 great distress was experienced by the missionaries in this diocese, in consequence of the reduction of their already scanty income. This step was rendered necessary by the withdrawal of the assistance hitherto rendered by the State for their maintenance, and this too at a time when the Society in its exertions for the propagation of the Gospel had exceeded its income by 8,000*l*. After earnest remonstrance with the Home Government, the grant was continued during the lifetime of the existing missionaries; but the support of missions in these provinces for the future was thus cast entirely either upon the settlers themselves, or upon the already exhausted means of the Society.

In 1837 the Bishop established in Halifax a Diocesan Church Society, embracing all the objects of our different home Societies, not excepting that of Missions to the Heathen, the sums raised for which purpose were to be forwarded to the Society for the Propagation of the Gospel. In 1846 this Society sent forth two travelling missionaries along the east and west shores of Nova Scotia.

Amidst the deep regrets of his people, Bishop Inglis died October 27th, 1850, in the seventy-third year of his age, the fiftieth of his ministry, and the twenty-fifth of his episcopacy.

The Rev. Hibbert Binney was consecrated to the vacant bishopric on the 25th of March, 1851.

In 1854 the necessity felt by members of our Church (in common with Christians of every denomination) for synodical meetings to regulate their own affairs and to confer together on the important interests of the Church, induced the Bishop to summon an assembly of the Clergy of his diocese, and of the representatives of the Laity chosen by election in each district forming a cure of souls. This assembly was held at Halifax,

after the Visitation in October, and notwithstanding some slight opposition, has since merged into a regular Diocesan Synod, held annually, which has already been productive of much benefit to the diocese.

It is of course impossible for the Society, however much it may sympathize with the Colonial Clergy in their difficulties and hardships, to make any permanent provision for their support. This can only come from the people themselves, and Nova Scotia is justly entitled to the honour of having been the first of the colonies to secure the independence of its Church by the voluntary contributions of its own people. A noble scheme was projected for raising an Endowment Fund to the amount of 40,000*l.*; and, after having been delayed for a time by the distress occasioned by the failure of the fisheries in 1852, and the two or three following years, and the suspension of the ordinary trade of the colony in consequence of the deplorable civil war in America, in 1862 a sufficient sum (about 20,000*l.*) was raised to enable the Society to meet the efforts of the colony by a grant of 1,000*l.* for this purpose.

The diocese now consists of the province of Nova Scotia, and the two large adjoining islands of Cape Breton and Prince Edward, with the islets on their coasts. It is very nearly as large as Scotland, containing altogether 22,435 square miles, and its population is 347,613, comprising persons of English, Scotch, Irish, French, and German descent, with a few hundreds of Mic-mac Indians, and some thousands of another coloured race, the descendants of runaway slaves from the United States.

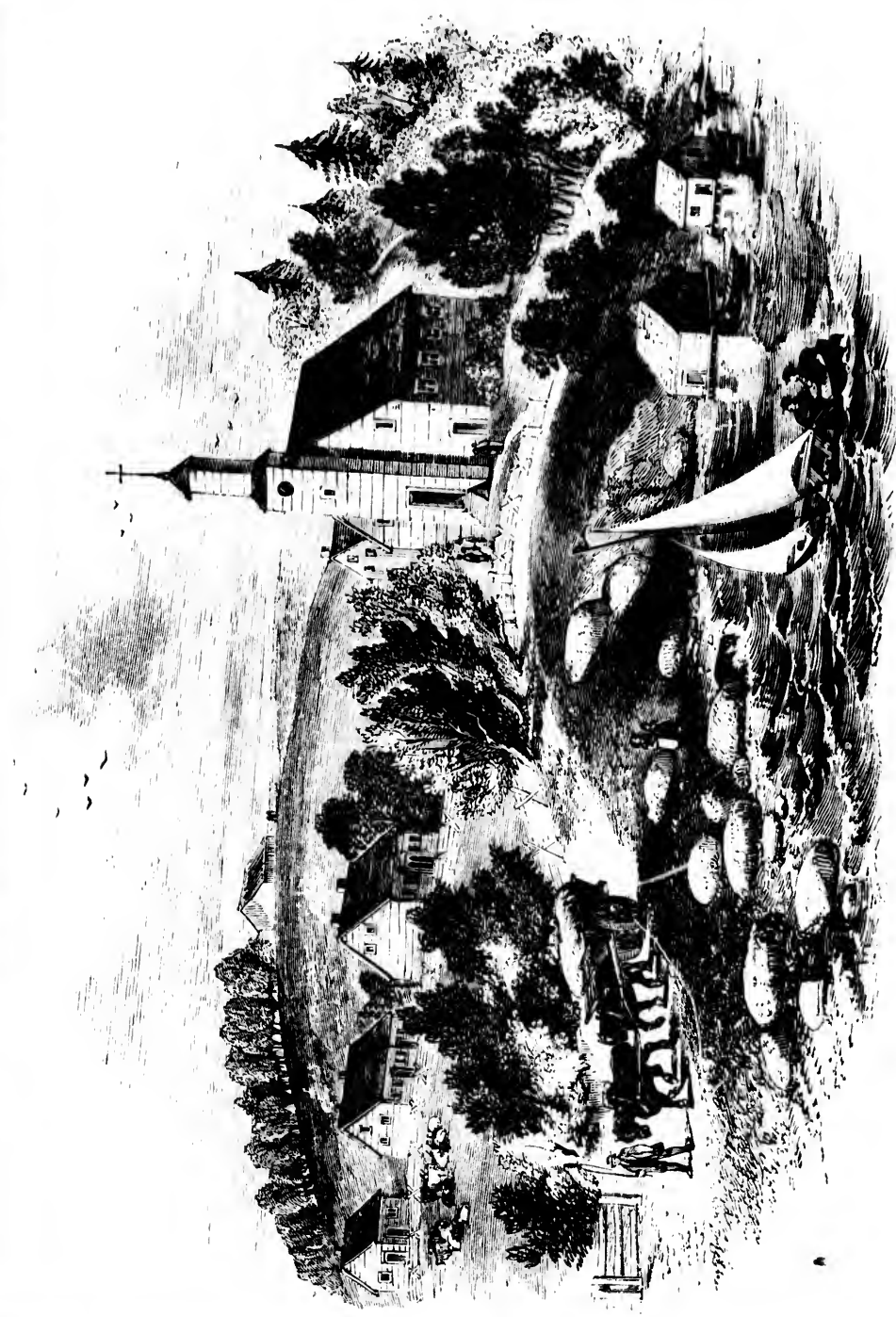
Nova Scotia may be regarded as the great mining district of the New World, and though small, is a very important colony from its vast coal-fields, magnificent harbours (unequalled, perhaps, for number, size, and safety, in the whole world), and most abundant fisheries. A great deal of the country is still

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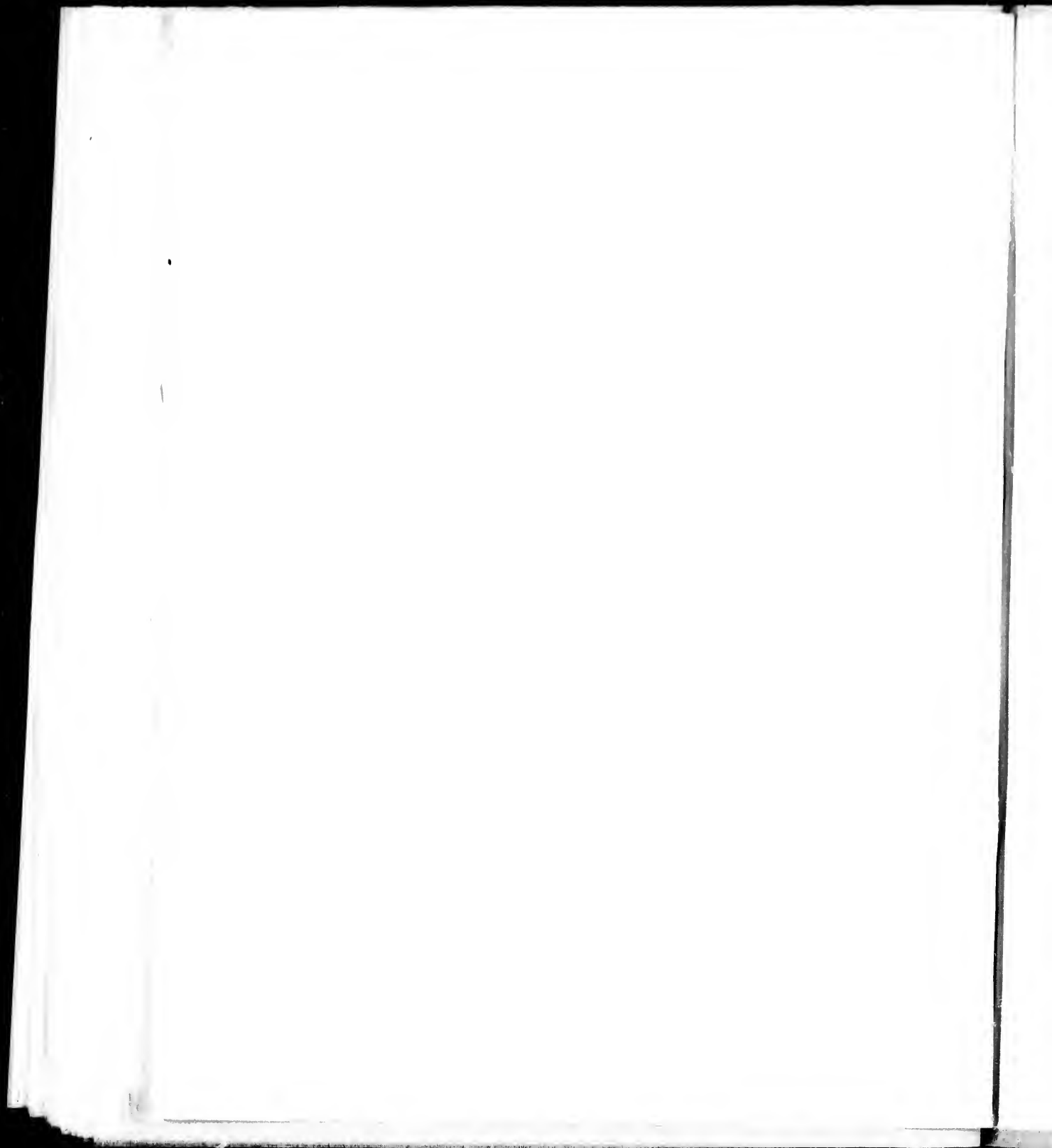
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ST. PAUL'S CHURCH, ST. MARGARET'S BAY, NOVA SCOTIA



covered with primeval forests, and in other parts apple-orchards line the road-side for thirty miles together, apples and cyder being exported extensively. But the chief traffic is in coals. Some gold mines have recently (1861) been discovered near the town of Lunenburg, in a district called the Ovens, from the numerous and extensive circular excavations in the cliffs facing the Atlantic Ocean. An interesting account of these gold diggings appeared in the *Mission Field* (vol. vii. p. 43), and the writer, the Rev. H. L. Owen, Rector of Lunenburg, goes on to say, "the whole country abounds in excellent land and beautiful scenery; food is abundant, varied, and cheap and the markets are well supplied with meat and vegetables, and with apples, plums, and the smaller wild fruits in their season."

The climate is subject to sudden changes of temperature—sometimes as much as 52° in twenty-four hours. The cold of winter is more severe than in England, and fogs are common on the South coast in May and June. The soil and climate of Cape Breton much resemble those of Nova Scotia, and it is even more healthy. The cold is much more severe in Prince Edward's Island, the winter lasting for seven months together, while the summer is West Indian. But the sky is clear from fogs, and the air is uncommonly dry and bracing.

Some idea of the hardships and dangers to which missionaries are exposed in this severe climate, may be gathered from the following narrative which appeared some time ago in the *Gospel Missionary* (vol. vii. p. 17). The Rev. H. de Blois, of Bridgewater, writing to the Society, thus describes the difficulties encountered in the course of a single journey:—"During the first week in January (1856), having been called from home a distance of above thirty miles to administer the Sacrament to an aged and sick member of our Church, I thought, to save time, that I would go across the country in order to reach Caledonia (one of my

stations) by the first Sunday in the month. Accordingly, on Saturday, the 5th, I started from Albany for the above-named place, a distance of thirty miles. It was a clear cold day (the thermometer about 10° below zero) and for the first few miles I made good progress, but after that found only a single track on the road. About 10 A.M. I reached the first stopping-place. On going into the house the landlady said 'Why, the side of your face is frozen!' and, without more ado, procured a large handful of snow and began rubbing the part affected. At this house the track ceased altogether, and I had to go nearly fifteen miles over a vast barren before I could expect to reach another dwelling. In many places the snow was over four feet deep, and to get through the drifts I had several times to unharness the horse to keep him from suffocating. I had only certain landmarks to go by, for the road could not be distinguished from the surrounding plain. About 2 P.M. I judged myself nearly at Brookfield; but to my surprise came to a tree indicating that I was hardly half way. My horse here exhibited signs of fatigue, and everything depended on him, for to walk in such a deep snow was impossible. For another weary mile he went on plunging and staggering in the snow, when I came to an immense hemlock-tree which had fallen directly across the natural ravine and effectually barred farther progress. Luckily I had an axe in the sleigh, but my hands were too numb even to hold it, and I was beginning well nigh to despair when I remembered that about a quarter of a mile back I had passed an old camp. Leaving the horse before the tree I succeeded in reaching it, found there a pile of dry bark, which I kindled with some matches I discovered in my pocket, and ere long a merry blaze cheered my drooping spirits. As soon as I was sufficiently thawed I returned to the horse, and at length succeeded in clearing a passage through the immense trunk of the tree. It was quite dark before I reached my destined

shelter, where a good fire and supper made me remember my past fatigue and danger with emotions of thankfulness to that Great Being who had upheld and preserved me! The next morning I found that a violent storm had arisen (one of the greatest that had been known in the province for twenty years) and throughout the whole day not a vestige of the sky could be seen. The following morning as soon as I deemed it prudent, I started for home, but I was four entire days going thirty-four miles. My harness was broken several times, and a man immediately in front of me had a fine young horse suffocated in a drift. On reaching home I found that during my absence, one of my people, in attempting to go a distance of six miles, had perished in the snow. The perils I myself underwent are but samples of what some of our missionaries have to undergo in this trying climate."

These are some of the difficulties of a missionary's career,—the encouragements which he sometimes meets with in the hearty co-operation of the members of his flock, and the amount of good which may be effected by a single lay member of the Church in humble circumstances, may be seen by the following extract from the journal of the Rev. E. Elliott, of Pictou. "On the 19th of March, 1833, while making my winter visit along the shores of the Gulf I learnt that there was an Englishman living at Barraswa, who called himself a Churchman, and I at once directed my course to his humble dwelling, where I received a cordial welcome. His name was William Buckler, from Poole, in Dorsetshire, a shoemaker by trade, one among the few who in early life had emigrated to Nova Scotia. He had married a Presbyterian, and the privileges of that community were at his door; but so strong was his attachment to the religion of his fathers that he had kept his five children without the sacrament of Baptism, hoping almost against hope that possibly one of our

clergy might visit that part of the province, or that he would be able to take them to Halifax. I spent the day at his house, preached to about sixty persons, and baptized eighteen children, among whom his own five were included. No language can describe poor Buckler's joy and emotion when the ritual of his Church once more sounded in his ears. I left his hospitable dwelling with mingled feelings of joy and sorrow, of hope and gratitude, and since then have paid him two or three visits every year. On these occasions, with one or two exceptions, I always met a large and attentive congregation, and I find, on reference to the Baptismal Register, that in the last twenty-six years, no less than 374 have been admitted to baptism within the walls of his house. For this large number the Church is less indebted to my exertions than to the labours of William Buckler. It was he who travelled from house to house to collect the people for divine service; and it was he who sought out the children for baptism, and conducted the minister through the intricacies of the forest and the perils of the ice. But I must come to the conclusion of this good man's career. He who had waited twelve years before his children were baptized, had to wait twenty-six years longer before himself could receive the rite of confirmation, which he did in August last. On the 9th of February, in the present year (1859), I paid my usual visit to Barraswa, and was greeted by the old man who had come out to meet me and pilot me across the ice. A congregation of nearly seventy people waited my arrival. I was much fatigued, and used only the Litany, and in an extemporaneous discourse, commented on its beauties, and stated with what propriety among other things, we prayed to be delivered '*from sudden death*;' and I mentioned a case which had occurred the day before almost under my own eyes, concluding with the Saviour's solemn warning. 'And what I say unto you I say unto all, Watch.' I had

finished my address, the last hymn was given out by Buckler, and sung with his accustomed spirit, when down he dropped, under what is supposed to have been an attack of paralysis, and his spirit was in a short time an inhabitant of the unseen world.

“The last two verses of the hymn were as follows :—

‘Soon shall ye hear Him say,
God’s blessed children, come ;
Soon will He call you hence away,
And take His wanderer home ;

‘Then shall each rapturous tongue
Their endless praise proclaim,
And sweeter voices tune the song
Of Moses and the Lamb.’

“May the Society never want such a person to vindicate its claims, nor the Church of England such a man to stand before God for ever as William Buckler, the shoemaker, from Dorsetshire.”

Besides the Bishop and the Archdeacons of Halifax and Prince Edward Island, there are seventy-nine clergymen here, of whom forty-two are missionaries of the Society, settled at different mission stations (with the exception of one travelling missionary), and having under their pastoral care about 47,744 members of our Church.

Under the vigorous administration of the present Bishop, this diocese is rapidly acquiring a character of energy and independence. King’s College, Windsor, as we have already mentioned, was maintained for more than sixty years by grants from the imperial and provincial legislatures, and from the Society. All these have been discontinued, except a precarious annual allowance from the Society, for the maintenance of six divinity students ; and the resources of the College, once superabundant,

were for several years adequate only to the support of a single professor. During the last few years, however, the Churchmen of Nova Scotia have raised a large sum for the endowment of the College, and it is once more in a flourishing condition. Through the Diocesan Church Society large sums are annually raised for the support of clergymen, the building of churches and schools, and other purposes, and for some time past this has been done in a much more satisfactory manner by the introduction in several of the missions of the offertory, a measure which has been attended with considerable success. Nova Scotia is thus learning gradually to develop its own resources and to lean less and less upon England for assistance in spiritual matters;—the great lesson which the Society is ever seeking to inculcate. It has now committed to the Church Society of the diocese the administration of its annual grant, and has been enabled to apply to Nova Scotia the general principle of gradually reducing its votes to the North American dioceses. These grants have for many years amounted to very large sums, but they have been gradually reduced. The grant for 1863 was 3,100*l.* and there has been a farther reduction in the grant for 1864, to 3,000*l.* so that we may hope the day is not far distant when the Church in Nova Scotia shall stand alone, self-supporting, and independent of her English mother in all but sympathy and love.

CHAPTER V.

WORK IN AMERICA—(*continued*).

QUEBEC—TORONTO—MONTREAL—HURON—ONTARIO.

CANADA was first discovered by John and Sebastian Cabot in 1497. In 1525 it was visited by Verazani, a Florentine, who took possession of it for the King of France, and ten years later it was explored by Jacques Cartier, who bore a commission from Francis the First, and penetrated as far up the river St. Lawrence as the present city of Montreal, then called Hochelaga. Several voyages hither were afterwards made by Cartier, and others; but it was not till the year 1608 that the city of Quebec was founded by Champlain.

In 1612 four Recollet priests were brought from France to convert the Indians, a college of Jesuits was established in 1635, and other religious institutions from time to time, and in 1670 the Roman Catholic Bishopric of Quebec was founded. These facts show a zeal for the propagation of the faith which may well shame the indifference and neglect of our own government and people.

The war which broke out between the French and English in 1759 was terminated by the capture of Quebec, under General Wolfe, and at the treaty of peace in 1763, Canada was ceded to the English. The towns of Quebec and Montreal contained

at that time 14,700 inhabitants, of which nineteen families were Protestant; the remainder of the province was divided into 110 parishes, containing 54,575 Christian souls.

The first English clergyman who officiated in Quebec was the Rev. Mr. Brooke, who is supposed to have arrived directly after the conquest; but little is known of him except the fact that his wife was the authoress of the novel called "Emily Montague," the scene of which is laid in Canada. Three other clergymen, of Swiss extraction, were afterwards appointed by government to minister here. The first mission of the Society for the Propagation of the Gospel was established in 1784, at Sorel on the river Richelieu (now in the diocese of Montreal), which contained about seventy Protestant families; and here the first English church was erected. In 1789 the Bishop of Nova Scotia called the Canadian Clergy to the first Visitation held by a Bishop of our Church in Canada.

In 1793 Canada was erected into a separate diocese, and Dr. Jacob Mountain, Prebendary of Lincoln, was consecrated Bishop of Quebec, at Lambeth, on the 7th July. At this time there was neither church nor parsonage at Quebec, and in the whole province of Lower Canada only six clergymen, whilst the total number in Upper Canada (Toronto) was three, and of these nine, five were missionaries of the Society, and the remaining four were maintained by government.

In 1794 Bishop Mountain made his first Visitation, and held Confirmations along a line of country extending from Quebec to Lake Erie, 800 miles, and in another direction to Gaspè, 450 more. In 1802 the Bishop, unable to meet with a sufficient number of properly qualified clergymen from England, selected for ordination such young men of good promise as he might find in the diocese. The cathedral of Quebec was built in 1804, by King George III., and the Bishop introduced the choral

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service, and imported from England the first organ ever heard in Canada. Bishop Mountain died at Quebec, on the 16th of June, 1825, in the seventy-fifth year of his age, and the thirty-second of his episcopate.

At the time of his death there were from twenty to twenty-five churches in each province, and twelve more had been commenced. The number of clergymen in the two provinces was fifty-three, forty-eight of whom were missionaries of the Society. Besides these there were two military chaplains, and one visiting missionary,—the devoted Charles Stewart, who eighteen years before had left behind him all the manifold advantages of his lot in England,—aristocratic connexions (he was a younger son of the seventh Earl of Galloway) and independent means, in order to give himself up to the self-denying labours of a missionary amid a rude and untaught people. The Mission of St. Armand was for many years the scene of this rare instance of self-devotion; afterwards he was, as we have seen, visiting missionary to the diocese, and on the death of Bishop Mountain, he was consecrated second Bishop of Quebec at Lambeth, on the 1st January, 1826.

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The vast influx of emigrants into Canada began now to be sensibly felt in the altered state of the population, and the increased want of spiritual ministrations in all parts. As early as the year 1819, 12,000 emigrants had arrived, but from 1825 to the end of 1848 as many as 767,373 persons went out to our North American Colonies, of whom all but a very inconsiderable portion proceeded to Canada.

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Bishop Stewart was unwearied in visiting his immense diocese, consecrating churches, and holding confirmations wherever he went. But after a few years, his health, never strong, failed altogether; and at his earnest request, Dr. G. J. Mountain, the son of his predecessor, who had for fifteen years held the Arch-

deaconry of Quebec, was appointed his coadjutor, with the title of Bishop of Montreal, and consecrated at Lambeth on the 14th of February, 1836.

Directly after this, Bishop Stewart went to England in the hope of repairing his shattered health ; but he never rallied, and after some months of gradual sinking and exhaustion, this good Bishop fell asleep in the Lord, on the 13th July, 1837. His last days were spent in the house of his nephew, the Earl of Galloway, free from intrusion, and affectionately tended, and he was buried in the family vault at Kensal Green.

In the rebellion of 1837 it is worthy of remark that the members of the Church of England to a man stood true to their Sovereign, not one of those taken with arms in their hands being of that communion ;—a significant fact, surely, and when viewed in connexion with the loyalty of the native Christians in the Indian Mutiny in 1857, one most eloquent to prove that churches and clergymen are a better safeguard to a country than military forts and garrisons.

In 1839 the division of the diocese, so long and urgently recommended, took place, and the province of Upper Canada was formed into the diocese of Toronto.

A Diocesan Church Society, similar to that established in Nova Scotia, was first organized in 1842. Various endowments in land have been conveyed to it, and in the year 1861 its annual income amounted to \$5,920.

In 1844 Bishop's College, Lennoxville, was established by charter from the Provincial Government, for the education of candidates for the ministry ; the Society granted the sum of 1,000*l.* towards the endowment, and in 1851 the further sum of 1,000*l.* for the endowment of Scholarships for poor students to be afterwards employed as missionaries.

In 1847 a dreadful fever broke out amongst the emigrants,

who in this year thronged the shores of Canada to the enormous number of 109,680 persons. Five clergymen, three of them missionaries of the Society, fell victims to their active sympathy for the sick emigrants, and seven other missionaries took the fever, but recovered. Grosse Isle, the quarantine station, thirty miles below Quebec, was the principal scene of this visitation. In the course of three months there died not less than 5,424 persons, who all lie buried in the small burial-ground on the island. A recent traveller says, "Now the island is like a little paradise, and it is hard to believe that it was once the scene of such a dreadful visitation."

In 1850 this diocese was still farther diminished by the erection of Montreal into a separate see, and Bishop Mountain resigned the title of Bishop of Montreal, which he had hitherto borne, to the new bishop, Dr. Fulford, and resumed that of his predecessors, the Bishops of Quebec.

At the close of 1854 the alienation of the Clergy Reserves of Canada (of which more full particulars will be given in the account of Toronto) threw considerable gloom over the prospects of this diocese. About the same time the Society was compelled, by reason of pressing claims elsewhere, to commence the gradual withdrawal of the assistance which it had so largely and for so long a time afforded, and great efforts were made to provide from local sources for the wants of the Church in Quebec.

On the 6th of January, 1863, the venerable and beloved Bishop Mountain, who for a period of twenty-seven years had presided over the diocese, and during the early portion of his episcopate over the whole province of Canada, was called to his rest, full of years and honours. Never was there a Bishop of a more saintly life, of a gentler spirit, or more self-denying habits, and he bore with him to the grave the esteem, the affection, and the regret of all members of the community. The Rev.

J. W. Williams, Professor of Bishop's College, Lennoxville, was duly elected by the Synod to this important see, and on the 19th of June was consecrated at Quebec by the Bishop of Montreal as Metropolitan, assisted by all the other Canadian Bishops, the American Bishop of Vermont also taking part in the services.

In January, 1864, the Society granted the sum of 1,000*l.* out of its General Endowment Fund, towards the endowment of parishes in this diocese.

Before the division of the see took place the diocese of Quebec comprised a territorial area equal to the whole of France, with a population of above 782,767. Its extent now is 153,432 square miles ; there are sixty-eight churches and chapels, and the total number of clergy is fifty-two, of whom twenty-six are missionaries of the Society, which in the year 1862 expended the sum of 3,041*l.* in this diocese.

There is perhaps hardly any diocese in which the Church has greater difficulties to contend with. It contains about 27,000 Church people, thinly scattered over a vast territory, mainly occupied by French Roman Catholics, and the roads during certain seasons are almost impassable, and all this necessitates the maintenance of a body of clergy somewhat large in proportion to the mere numbers of the people. These are all formidable obstacles in the way of the Church becoming independent of foreign aid and able to support itself. Much however has of late years been done to elicit local resources. In the address presented to Bishop Mountain by the clergy and laity of Quebec, in August, 1862, on the interesting occasion of the completion of his fiftieth year in the ministry, some of the principal benefits are specified which had been secured to the diocese during his episcopate of twenty-six years. Amongst others the following are named :—A permanent endowment of the see ; the foundation of the University of Bishop's College,

from which forty-five clergymen had already been sent forth ; the establishment of the Incorporated Church Society ; and the institution of the Diocesan Synod. In the same period the number of churches had been increased from twenty-one to sixty-eight (completed or in course of erection), and that of the clergy from seventeen to fifty.

The following testimony of Bishop Mountain to the useful exertions of the clergy, gives a striking picture of missionary life in Canada :—“ I could mention,” he says in one of his early letters, “ such occurrences as, that a clergyman upon a circuit of duty, has passed *twelve* nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides ; and a Deacon has performed journeys of 129 miles in the midst of winter upon snow shoes. I could tell how some of these poor ill-paid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather ; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick-bed at the distance of fifteen or twenty miles in the wintry woods ; and others who have travelled all night to keep a Sunday appointment after a call of this nature on the Saturday. These are things which have been done by the clergy of Lower Canada, and in almost every single instance which has here been given, by missionaries of the Society for the Propagation of the Gospel.”

Of the services rendered to his diocese by the Society itself

the same devoted Bishop made a grateful acknowledgment in these words, with which the account of Quebec may be not inappropriately concluded :—“ I am also led to reflect more and more every day upon the incalculable blessings which by the providence of God, have been procured to the Protestant inhabitants of these colonies by means of the Society’s operations ; and if there be persons in England who hold back their hands from the support of the Society, under the idea that it is not an effectual instrument in promoting the cause of the Gospel, I fervently pray God that their minds may be disabused. Those have much to answer for, who from defect of information (since that is the most charitable construction to put upon their proceedings), propagate or adopt such a notion : it is very easy for ‘gentlemen of England who live at home at ease,’ to pass a sweeping judgment upon poor soldiers of Jesus Christ, who are enduring hardships in the obscurity of Canadian woods ; these however, stand or fall to their own Master ; but if the means of the Society (which God avert !) should be really impaired by such representations, many sheep will be left without a shepherd, and many souls will have to charge upon unkind brethren in the land of their fathers, their spiritual destitution and advancing debasement.”

TORONTO.

The history of Upper Canada is so closely connected with that of the Lower Province (Quebec), that but little remains to be told of it previous to its erection into the separate Diocese of Toronto in the year 1839.

The Society’s connexion with it first commenced in 1785, with the appointment of the Rev. John Stuart as missionary at Cataraqui (Kingston), at which time the total population of the

province was under 10,000. The two next missionaries were the Rev. J. Langhorn (1787) and the Rev. R. Addison (1792), both of them men of remarkable character; the latter in addition to his own more immediate mission (Niagara, in which he laboured faithfully for forty years), was diligent in ministering to the Mohawks settled on the Grand River, above 500 of whom were members of the Church of England.

In 1793 Governor Simcoe founded the town of Toronto, which was at first called York: two Indian families were before then in quiet possession, and myriads of wild fowl crowded the waters of the bay. It is now an important capital, containing 30,775 inhabitants, and amongst other public buildings a cathedral, five churches, and two colleges.

The fourth clergyman in this province was the Rev. G. O. Stuart, ordained in 1800, the late Archdeacon of Kingston; the fifth, ordained in 1803, to the mission of Cornwall, was the Rev. John Strachan, the present venerable Bishop of Toronto.

In 1816 a Bible and Prayer-book Society was established at Toronto, for the more especial benefit of the many thousand British in the wilderness, beyond the reach of the regular ministrations of the Church.

In 1820 Bishop Mountain delivered his last charge to the clergy of the province assembled at Toronto: and when he died, in 1825, their numbers had increased to twenty-six.

His successor, Dr. Stewart, as visiting missionary had made himself well acquainted with most of the different mission stations. In his visitations to this part of his immense diocese in the years 1826 and 1827, he confirmed altogether 783 persons: and on his return to Toronto in the latter year he admitted three clergymen to the order of priests, and collated the Rev. G. O. Stuart to the Archdeaconry of Kingston, and the Rev. Dr. Strachan to that of York (Toronto).

In 1830 the "Society for Converting and Civilizing the Indians of Upper Canada" was formed, and soon afterwards enlarged so as to comprise the case of the emigrants from Europe also.

In 1833 the Canadian Clergy suffered like those of Nova Scotia from the diminution of the grant hitherto made by government to the Society for their support; and at a fixed date it was announced that it would cease altogether.

Soon after assuming the jurisdiction of his see in 1836, Dr. G. J. Mountain made a most urgent representation to the Governor of Canada of its spiritual necessities, and in 1839 he was relieved of the charge of the Upper Province by the consecration of Dr. Strachan as first Bishop of Toronto on the 7th August in that year. At this time the number of members of the Church of England was estimated at 150,000, under the pastoral care of seventy-three clergymen; and the number of churches they possessed was about ninety.

In 1842 the Diocesan Church Society was founded (according to the terms of its charter) for the support of missionaries, the education of the poor, the assistance of theological students, the circulation of the Bible and Prayer-book, and the erection and endowment of churches, &c. This Society has already been enabled to do much good throughout the diocese, and in the year 1851 its income amounted to 4,517*l.*

The Diocesan Theological College at Coburg, was opened in 1842 for the training and education of candidates for holy orders. Ten exhibitions of the annual value of 40*l.* were granted by the Society for the Propagation of the Gospel, and four by the Diocesan Church Society. This institution is now incorporated in Trinity College.

In 1843 the University of King's College was opened at Toronto, and continued for six years to increase in public esti-

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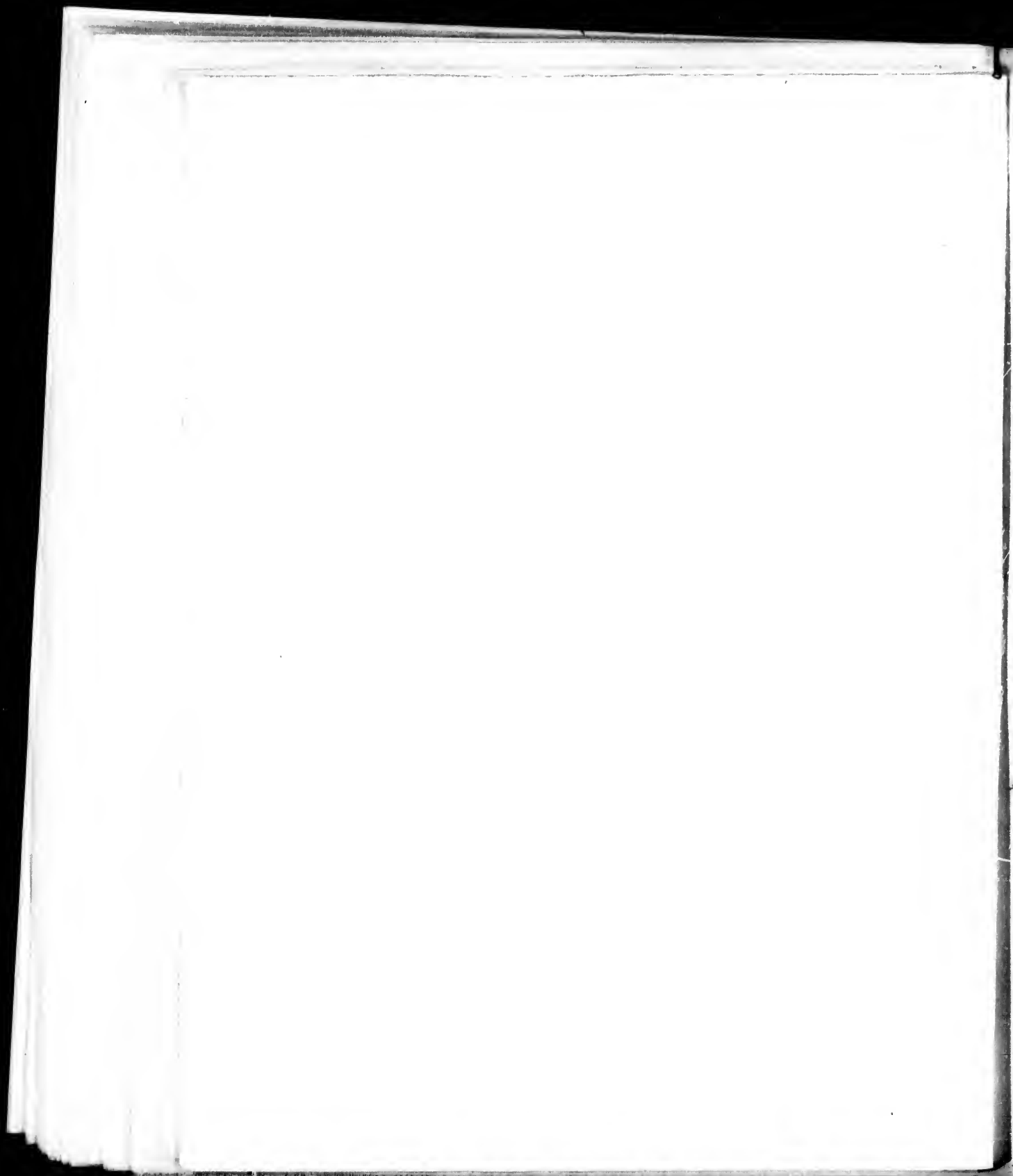
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mation and usefulness, till it numbered as many as a hundred students. But in 1849 an Act passed the Colonial Legislature, by which all religious instruction was excluded from the University, all religious observances virtually abolished, and the faculty of Theology suppressed. Notwithstanding every protest against it this Act received the royal assent, and the Bishop, though advanced in years, immediately exerted himself in the most energetic manner to raise funds for a new University to be conducted in strict accordance with the teaching of the Church. This has been most happily accomplished; 10,000*l.* were raised in England for the purpose, and more than 25,000*l.* in Canada, and Trinity College, Toronto, was inaugurated on the 25th January, 1852, when there were already more than sixty students in the different departments. The Society, in addition to a grant of 2,000*l.* towards the endowment, and a valuable section of land for a site, gave from the Jubilee Fund 1,000*l.* as an endowment of scholarships for poor students who shall afterwards become missionaries. An engraving of the building, with a full account, was published in the Society's Quarterly Paper for July, 1852.

The Clergy Reserves of Canada (of which so much has been heard of late years) were lands set apart in the province, by an Act of Parliament passed in 1791, "for the maintenance and support of a Protestant Clergy;" and were always considered by members of the Church in Canada to have been designed by the piety of George III. as an endowment for the ministers of their own communion. At first these lands were mere waste tracts of snow and forest; but as soon as they became at all valuable, other claimants arose, and after several years' agitation on the subject, the Legislature in 1840 divided the property in certain portions between the Churches of England and Scotland, leaving a considerable remainder to be disposed of among

the various Protestant sects, at the discretion of the Governor in Council.

In this settlement the Church acquiesced for the sake of peace, and because it was considered a settlement once for all. In 1850, however, an attempt was made to repeal this Act, former discussions were revived ; and in December, 1854, another Act passed the Colonial Legislature, by which this property was entirely alienated from the sacred purposes to which it had been hitherto devoted, and applied to the promotion of education, and other secular objects. The life interests of the existing clergy it was enacted should be secured, and the Canadian clergy, with one consent, have determined to look beyond their own temporary interests to the permanent welfare of the Church. Instead, therefore, of resting satisfied with the security of their own incomes, they bravely determined to commute the aggregate of their life interests for a capital fund, which should be invested for the permanent endowment of the Church. Great exertions were made for this object, and in answer to an urgent appeal from the Bishop, the Society promised in aid of the commutation, the following payments for three years ; that is to say, for the year 1856, 3,000*l.* ; for 1857, 2,500*l.* ; and for 1858, 2,000*l.* ; after which all liabilities for the Diocese of Toronto were to cease. The gradual withdrawal of the Society's support was rendered necessary by the increasing claims from new dioceses, and the serious diminution of income which was anticipated from the refusal of the Queen's letter.

In 1857 the diocese, deprived to a great extent of its possessions, claimed and obtained the right to manage its own ecclesiastical affairs through its own formally constituted Synod. And the first use to which the clergy and laity applied their new freedom was the election of a Bishop to preside over a subdivision of their diocese, comprehending the western districts,

for which an adequate endowment had been provided by the liberality of the people. On the 9th of July the Rev. Benjamin Cronyn, D.D. was elected Bishop of Huron.

In 1858 the names on the missionary list of this diocese were reduced from 100 to 2. The Society having made a final gift of 9,000*l.* to aid the great endowment scheme, was from this time relieved from the large annual payments which it had for many years contributed towards the support of the clergy of Western Canada.

In 1861 a farther subdivision of the diocese took place, and the eastern districts were formed into the Bishopric of Ontario.

The diocese of Toronto, before the formation of the sees of Huron and Ontario, was 100,000 square miles in extent (considerably larger than Great Britain and Ireland); its present size is not exactly known. The present population of the diocese is 544,699, of whom 134,680 profess to be members of the Church of England. The number of clergymen is 138. The sole connexion now of the Society with this diocese—upon which but a few years ago it expended several thousands annually—is the contribution which it makes to the support of a missionary to the native Indians on Lake Huron. And most thankful is the Society to know that so rapidly has the diocese grown in wealth and prosperity that it no longer needs the help which was freely rendered during the earlier period of the settlement. Not only are the clergy of Toronto no longer assisted by the Society, but few comparatively of them are now trained in England. The Church, therefore, which is already independent, is fast becoming indigenous, and a large number of the clergy are educated at Trinity College, Toronto, which was founded mainly by the exertions of the Bishop, and is authorized to confer degrees. Within the first ten years of its existence no fewer than forty-seven of its students were ordained.

How much the Society has done for this country was fully acknowledged by the excellent Bishop when he observed, "Seventy years ago the Society found Canada a wilderness ; it is now a prosperous and fertile region, sprinkled throughout with congregations, churches, and clergymen, fostered by her incessant care, and carrying the blessings of the Gospel across this immense continent to millions yet unborn." Judging, therefore, by the fruits it would appear that the seed which was sown in the early days of the Colony, fell upon good ground, and the Society has been enabled confidently to commit the ingathering of the harvest to native husbandmen, whilst its own labours are transferred to other fields until such time as they, too, may be able to dispense with its assistance.

MONTREAL.

The present diocese of Montreal, like Toronto, has been so long and so closely connected with that of Quebec that it will be unnecessary to dwell at any length upon its past history.

The Society's connexion with it commenced, as we have already seen, at a very early period ; the mission of Sorel, the first established in all Canada, being in this diocese. This was in the year 1784, and since that time Montreal, like the other Canadian dioceses, has owed much to the fostering care of the Society.

The number of clergymen and churches gradually increased until the year 1850, when the immense see of Quebec was divided, and Montreal erected into a separate diocese. The Rev. Francis Fulford, D.D. Incumbent of Curzon Chapel, London, was appointed Bishop, and consecrated on St. James's day (July 25th), in Westminster Abbey.

In 1853 the Bishop availed himself of the powers given to

him in his letters patent to appoint and instal a Dean and Chapter, the first organization of a cathedral body on the continent of North America.

In December, 1856, the Cathedral Church of Montreal was totally destroyed by fire ; but so resolutely did the people set to work to restore it that by Advent Sunday, 1859, the new Cathedral (with which there is said to be no building to be compared on the continent of North America) was opened for service. In the course of his visit to Canada in 1860, the Prince of Wales attended Divine service here on the 26th of August, and afterwards presented a very handsome folio Bible to the Cathedral in memory of the circumstance, with an inscription in his own handwriting to that effect.

In 1859 a Diocesan Synod was formally organized.

In 1860 the Bishop of Montreal was appointed Metropolitan of the Church of England in Canada.

In 1864 the Society granted 1,000*l.* towards the Endowment Fund in this diocese, which has just fulfilled the Society's condition of raising not less than 5,000*l.* to meet it.

The diocese of Montreal is 56,258 square miles in extent, somewhat larger than England ; but the gross population amounts only to 472,405 : of these 385,787 are Roman Catholics, principally of French origin. The members of the Church of England are returned in the census of 1861 as being 35,170, but a much larger number occasionally attend her ministrations. The number of communicants, according to the last returns, was 3,312 : the scholars in the Sunday schools were 2,920.

The present state of the diocese may be best gathered from the following extracts from the Bishop's addresses to the Diocesan Synods of 1862 and 1863. " In 1850, when Montreal was first formed into a separate diocese, there were forty-nine clergymen and one licensed catechist officiating here. We have now sixty-

five clergymen and five licensed catechists ; and whereas there were in 1850 only seven out of fifty who were not receiving some considerable part of their income from England, there are now thirty-five out of seventy who are wholly supported from funds raised in Canada, while most of the others receive considerable portions of their salaries from the same source." The Society contributes towards the maintenance of twenty-six missionaries, and the annual sum expended by it in the diocese has been now reduced to 2,920*l*. "We have now sixty-four consecrated churches, thirteen others in use, but for various reasons not yet consecrated, making seventy-seven ; and five still in course of erection. Thirty of the above churches have been consecrated since 1850. There are thirty-six parsonage houses, of which nineteen have been built or purchased since 1850, and two others are in course of erection." On the occasion of the alienation of the Clergy Reserves, the clergy of Montreal, like their brethren in Toronto, consented to a commutation of their life interests, and so some portion of that property, though altogether inadequate to the urgent needs of the Church, is preserved as a permanent endowment. For the rest, the diocese must depend mainly upon its own independent resources. A separate Diocesan Church Society from that in Quebec has been organized, and is now in active operation ; and the general funds raised for all Church purposes during the year 1862 amounted to nearly 14,000*l*.

The city of Montreal was founded in 1640 on the site of an Indian city called Hochelaga, which had been visited by Jacques Cartier in 1535, and named by him Mont Royal from the mountain adjoining it. It is now a place of considerable importance ; and amongst the public buildings are a Roman Catholic cathedral, convent, and other religious institutions, two hospitals, and a college. The English cathedral has been already

mentioned. Of this city the Bishop says: "The Church of England population at the census of 1861 was only 10,072 out of 91,006; a large increase, however, over the returns of the previous census. During that interval the cathedral and every other church in the city has been rebuilt after fire, or enlarged, or new ones built at a very heavy expense. But it has been in consequence of this increasing accommodation, and the free services given at the cathedral and elsewhere, that our numbers are thus increased,—few as we still are in comparison with the Roman Catholics especially, and the whole population. I believe, however, that by God's blessing, whether we look at the condition and service of individual churches, or at the gradual organization of our government and discipline, through the operation of our diocesan and provincial synods, that the Canadian branch of the Church is becoming naturalized in this diocese, and taking a sure root in the soil. I hope that with the progress thus made, it is also really advancing the work of the Gospel, and promoting the glory of God, and the salvation of souls."

HURON.

It has been already stated that in the year 1857 the immense diocese of Toronto was subdivided, and the western districts were formed into the separate diocese of Huron. The appointment of the Rev. Benjamin Cronyn, rector of London, West Canada (the future cathedral city of the new see) as first Bishop, was attended with circumstances of unusual interest. It was the first instance in which, in the words of an interesting article in the *Colonial Church Chronicle* (vol. xi. p. 321), "a Bishop of our Church was elected by the free suffrages of the clergy and laity of the diocese to which he belongs. The principle of elec-

tion from below instead of nomination from above, of election by Churchmen, clerical and lay, instead of nomination by an officer of State, has been established. We regard this as the most important step in the onward progress of the Church which has been made for years ; we regard it as an era in our ecclesiastical history."

The Society determined to grant an annual sum of 400*l.* toward the support of at least five missionaries in the newly-formed settlements.

In 1858 the Bishop made his first visitation of all the settled parts of the diocese, confirming over 1,500 candidates, and travelling above 2,200 miles. A separate Church Society from that of Toronto was formed.

In 1860, the Society granted an additional sum of 400*l.* a year towards the maintenance of clergymen in the outlying parts of the diocese. Eight missionaries were thus in part supported : and the total number of the Society's missionaries became in the following year twenty, one of whom is employed for the religious instruction of the Indians on Walpole Island.

The diocese of Huron contains a population of 473,000 scattered over an area as large as or probably a little larger than Ireland. Of this large number about 93,000 are Church people, and there are now 80 clergymen (31 of whom are missionaries of the Society) and 92 churches. In the year 1863 the Society expended 1,280*l.* in this diocese. The flourishing city of London is the principal or cathedral city of the diocese : it is situated on the river Thames, about 120 miles southward of Toronto, and occupies nearly a central position in the peninsula formed by lakes Huron, Erie, and Ontario.

The progress of the Church in this diocese since its formation has been most encouraging ; the general funds of the Church Society are increasing, many additional churches have been built,

the number of the clergy has been doubled, and the people in most parts appear to be doing their utmost to support their clergymen. Of their willingness to assist others out of their limited means a pleasing proof was afforded in the subscriptions which were raised during the winter of 1862-3 amongst the Church people throughout the diocese, for the relief of their brethren in England, then suffering from the effects of the American war. Rather more than 356*l.* were thus raised and remitted to the Manchester Central Relief Committee, one among the many instances of the kindly Christian sympathy which was exhibited in almost every colony and dependency of the British empire towards the suffering artisans of our manufacturing districts.

The following extracts from the Bishop's letters to the Society will convey a correct notion of the character which it is desirable that missionaries in this country should possess, and of the nature of the work in which they will be employed:—"Young men strong in body will alone answer in so new and rough a country, and yet those who are sent upon these missions must have a knowledge of human nature, such as few young men possess in the commencement of their ministerial life. There are peculiar difficulties attendant upon a mission to a new settlement, arising from the nature of the population. Generally the people are strangers to each other, having no social bond to unite them. The missionary has therefore to bring them together and bind them to each other by the cords of Christian love and Church membership, before he can effect any permanent good amongst them. This requires much patience and tact on the part of the missionary, and therefore it is not easy to find men well suited for such a work. Our friends in England can form no adequate idea of the destitute state of their countrymen in this new country, or the difficulties with which travelling mis-

sionaries have to contend. For eight or ten years after a settler takes possession of his land in a remote district, he may truly be said to struggle for the existence of himself and family, without roads, often without neighbours, without money, he has to build his house and barn, and to clear his land; and he must wait each year until the snow falls to enable him to carry to market such produce as he can raise and spare from the support of his family, in order that he may be able to pay his taxes, and meet the annual instalments on his land, which press heavily upon him, and keep him poor for many years." "This country promises to be one of the finest parts of Canada, and when the settlers have overcome the first difficulties which have to be encountered by all who undertake to reclaim farms from the native forest, they will be well able to support their own clergy. The danger is that if neglected their affections may be weaned from the Church, and great efforts will be required to undo the evil which a few years of neglect may now produce." "I have just returned from a tour of a month through the counties of Huron, Bruce, Grey, and Perth, in which the missionaries assisted by your Society labour; and I am truly thankful to be able to report that I everywhere found them diligent and devoted, and the congregations large and devout. Part of this large tract of country has only lately been surrendered by the Indians, and surveyed by the government; settlers in large numbers have already taken up their abode in it, still there remain some millions of acres which will furnish a home to emigrants from the mother country for many years to come. There is before the Church in this country a long and arduous work, but I trust through the Divine blessing upon the labours of our missionaries, the day will come when every part of the land shall enjoy the privilege of having the Gospel preached, and the Sacrament administered by ministers of our Church."

ONTARIO.

This new Bishopric was divided from Toronto in 1861; and at a meeting of the Synod of the Diocese held at Kingston on the 13th of June, the Rev. James Lewis, rector of Brockville, was elected the first Bishop. His consecration on the 25th of March in the following year was an important event for the Canadian Church, it being the first occasion on which a Bishop of our Church was consecrated in Canada or British America. The ceremony took place in St. George's Cathedral, Kingston, the Bishop of Montreal, Metropolitan, the Bishops of Toronto, Quebec, and Huron, and the American Bishop of Michigan, all taking part in the service.

The Society voted the sum of 1,000*l.* from its Jubilee Fund towards the endowment of the new Bishopric; and promised an annual grant for three years towards the maintenance of missionaries in new districts.

In 1863 the Society made a further grant in aid of the stipends of two travelling missionaries who should take spiritual charge of the settlers along the principal government roads.

A few extracts from a letter which appeared in the *Colonial Church Chronicle* (vol. xvi. p. 298), written by the Archdeacon of Ottawa (who had laboured for thirty years within the bounds of the present diocese of Ontario), will convey the clearest impression of the present state and urgent wants of this new diocese.

“The diocese of Ontario comprises the most eastern portion of what was formerly called Upper Canada, but which is now more familiarly known as Canada West. It is bounded on the east by Lower Canada, on the north by the river Ottawa, on the south by the St. Lawrence, and on the west by the river Trent and a line stretching thence to the Ottawa. In length it is about

200 miles ; and being of a triangular shape, its breadth varies from fifty to 250 miles. It comprises fifteen counties, and 150 surveyed townships, most of which contain 100 square miles. Besides these there is an extensive tract of country in the north-west of the diocese not yet surveyed, but which is being partially settled by squatters, and filled during the winter season, with lumbermen, where a travelling missionary might be usefully employed. The population of the diocese in 1861 numbered 371,541, of whom 81,000 were returned as members of the Church. To minister to this population, scattered over such an extensive area, we have only fifty-five clergymen ; and as the country is year by year becoming more settled, and the members of the Church more numerous, the numbers of the clergy will require to be proportionately increased. The establishment of the city of Ottawa as the seat of government, will naturally cause the tide of emigration to flow up the course of the river Ottawa into the newly surveyed portions of our diocese, thus materially increasing our numbers, and at the same time increasing our responsibility to minister to them the Gospel of the grace of God. It may serve to illustrate the rapid growth of the Church in Canada, to refer to the changes which have occurred during the ministerial lifetime of one individual, the present vigorous-minded, devoted, and venerated Bishop of Toronto. When that venerable man of God was ordained in 1803, there was but one Bishop, with seven clergymen, and a small body of laymen in the whole of Canada, which then constituted the single diocese of Quebec. It now comprises the five sees of Québec, Montreal, Ontario, Toronto, and Huron, with 364 clergymen, and 375,000 members of our Church. In Upper Canada where the youthful deacon saw but four clergymen, and a small but devoted band of laymen in 1803, the aged prelate, now in his eighty-fifth year, beholds three Bishops, 246 clergy-

men, and according to the census of 1861, a Church population of 311,565. Beholding this wonderful increase, effected by God's great blessing within one ministerial lifetime, well may that venerable servant of Christ exclaim, 'What hath God wrought!' Much of this growth and prosperity is due, under God, to the fostering care of the Society for the Propagation of the Gospel, which during the earlier period of our history, was truly a nursing mother unto the Church struggling into life. A debt of gratitude is also due to that kindred institution, the Society for Promoting Christian Knowledge, which aided us by liberal grants of books and assistance towards building our churches. The praise of these two most useful and charitable Societies is in all the colonial churches of the British empire, and the infant Diocese of Ontario will be greatly cheered and encouraged, and its Bishop's hands will be greatly strengthened by the liberal aid promised by these benevolent Societies to forward our missionary operations within the diocese. But timely and invaluable as this assistance will prove in extending the ministrations of the Church into the interior of the land, still more is required in order to meet our urgent necessities. We have whole counties as large as any in England with not a single clergyman resident within their bounds. Cases of extreme spiritual destitution are to be met with in every direction. From every quarter is heard the Macedonian cry, 'Come over and help us.' From personal experience and an intimate knowledge of the country, acquired during thirty years of ministerial labours there, I can truly testify that the harvest indeed is great, but the labourers are few—very few indeed compared with the extent of the field. My own isolated position there may serve to illustrate and confirm the truth of the statement. My nearest clerical neighbour in any direction lives fourteen miles to the west of me; the nearest towards the north is fifty-five miles distant; the nearest to the

east is in the diocese of Montreal, upwards of thirty miles distant; and the nearest to the south is somewhere in the United States, but where, and how far distant, I know not. Now, my position is only the counterpart of many. Some indeed are still more isolated." "As a specimen of what some Canadian clergymen have to undergo in the discharge of their sacred but laborious duties, a clergyman writes to me thus:— 'I have always had four stations, one twenty-five miles from home. Fifty miles is no uncommon distance for me to travel on a Sunday. I leave home at 7 A.M.; travel 12 miles; stop for Sunday school and Divine service; rush off, dinnerless, 13 miles farther, generally on horseback in summer, the thermometer, perhaps, 120° in the sun; the roads so bad as to necessitate caution, and oftentimes to dispirit the horse; yet I have to travel against time. I frequently dine on horseback, going at the rate of eight or ten miles an hour. After evening service I return home (if no sick visits detain me), where I arrive generally at 11 P.M.'" "In thus appealing to our Christian brethren, we wish it distinctly to be understood that the Churchmen in the diocese of Ontario do not ask aid from abroad before they have put their own shoulders to the wheel. We have parochial subscriptions, and at least two sermons and special collections in all our churches on behalf of our missions, every year. Last year" (this letter was written in 1862) "we completed the great effort to raise 10,000*l.* for the endowment of our episcopate; and we are now endeavouring to raise amongst ourselves 2,000*l.* more to build a See-house, in order that our Bishop, whose income is only 750*l.* per annum, may not have to rent a house. It must also be borne in mind that every parish has to aid in supporting its own clergyman, as well as to minister to their more destitute brethren, as we have no State endowment, no church-rates and no tithes." "We most earnestly appeal then to our Christian brethren in

the mother country to aid us in our efforts to relieve this spiritual destitution. Our Bishop has issued a brief but stirring appeal on behalf of the Missionary wants of his new diocese, and some kind friends have already responded to it in a liberal spirit. May God bless them for their generous sympathy, and may He who has the hearts of all men in His holy keeping be graciously pleased to cause many 'to go and do likewise.'

CHAPTER VI.

WORK IN AMERICA (*continued*).

NEWFOUNDLAND—FREDERICTON—RUPERT'S LAND—COLUMBIA.

NEWFOUNDLAND.

THIS island, the nearest to the mother country of all the colonies of Great Britain, was discovered in 1497 by the celebrated Venetian navigator, Sebastian Cabot. For a long period the possession of it was disputed by the French, but at the Peace of Utrecht, in 1713, it was finally ceded to the English. It is occupied only along the coast, and almost exclusively by persons engaged in the cod and seal fisheries. The last of the aboriginal inhabitants, Shanawdithit, died at St. John's in 1829.

The first English clergyman here, the Rev. Mr. Jackson, who had been maintained with difficulty for a short time at St. John's by private subscriptions, was adopted as a missionary by the *Society for the Propagation of the Gospel*, in May, 1703. The Rev. Jacob Rice was sent out to St. John's, in 1705; and in 1729 the Rev. R. Killpatrick was stationed at Trinity Bay. In 1766 the Rev. Lawrence Coughlan, having for some time resided at Harbour Grace, was, at the request of the inhabitants, appointed missionary there by the Society. In 1787 a missionary was appointed at Placentia, and a church built, to which King William IV. then in command of the *Pegasus* on that station,

subscribed fifty guineas, and also presented a handsome set of communion-plate, still in use.

On the appointment of our first colonial Bishop, Dr. Inglis, of Nova Scotia, in 1787, Newfoundland was nominally placed under his episcopal superintendence; but so extensive was his diocese, and so numerous and pressing the claims upon his time and strength, that he was never able to visit this island.

When Dr. Stanser succeeded to the Episcopate of Nova Scotia in 1816, there were five missionaries and seven schoolmasters in Newfoundland, maintained in part by the Society.

On the appointment of the third Bishop of Nova Scotia, Dr. J. Inglis, in 1824, his diocese was sub-divided into four Archdeaconries, of which Newfoundland was one and Bermuda another; and there were at that time five other missionaries and twenty-five schoolmasters and catechists.

In 1826 Bishop Inglis visited the Bermuda Islands, which contained then a population of above 10,000, about one-half of whom were slaves. There were nine parishes, each provided with a church. The zeal of the clergy, and the excellent disposition of the people, who had never seen a bishop before on these islands, excited his Lordship's admiration. He confirmed more than 1,200 persons in the whole, of whom above 100 were blacks.

In 1828 the Bishop made his first visitation of Newfoundland, in the course of which he traversed nearly 5,000 miles; consecrated eighteen churches and twenty burial-grounds; confirmed, in all, 2,365 persons, and preached thirty-two times. In his report to the Society the Bishop says:—"There are peculiar circumstances at Newfoundland which increase the difficulties of providing for the instruction of the people. Their settlements are greatly scattered, always difficult of access, and often inaccessible. During the short fishing season every one is wholly engaged in the fishery, on which they depend for sup-

port ; and in the winter it is a frequent practice to remove to the forest for shelter, fuel, and employment in preparing lumber. These difficulties, however, may be successfully met by becoming earnestness and zeal. Sometimes it will be desirable for the schoolmasters to move with the people and tilt (as it is called¹) in the woods. The clergyman also must be ready, in a pure missionary spirit, to visit occasionally these temporary lodgments in the forests ; and, during the busiest seasons, he will always find the general inclination of the people leaning towards the Church. Pressed, as they often are, by the hurry of the fishing season, they will always be ready for instruction, even then, on the Sabbath, which is seldom violated by Protestants here. A missionary without missionary zeal can do nothing here. He will often have formidable difficulties to contend with ; but if he be earnest in the great cause in which he is embarked he will not be left without much comfort and encouragement in his arduous course."

In 1839, Newfoundland was erected into a separate diocese, and the Rev. A. G. Spencer, who had for many years been Arch-deacon of the Bermuda Islands (which were now included in the diocese) was consecrated the Bishop. At this time the Society supported ten clergymen and three lay teachers in Newfoundland, all of whom were stationed on the coast between Twillingate and Ferryland ; and three clergymen in Bermuda.

The immediate and beneficial results of this measure are manifest from the Bishop's Charge in 1841, in which he says :—
"The first results of my visitation and endeavours to promote the great objects contemplated by my appointment, during the last two years, are, I trust, obvious and satisfactory. The full information which I possess respecting the condition and wants of my diocese ; the subdivision of its more extensive missionary

¹ See *Gospel Missionary*, vol. v. p. 135.

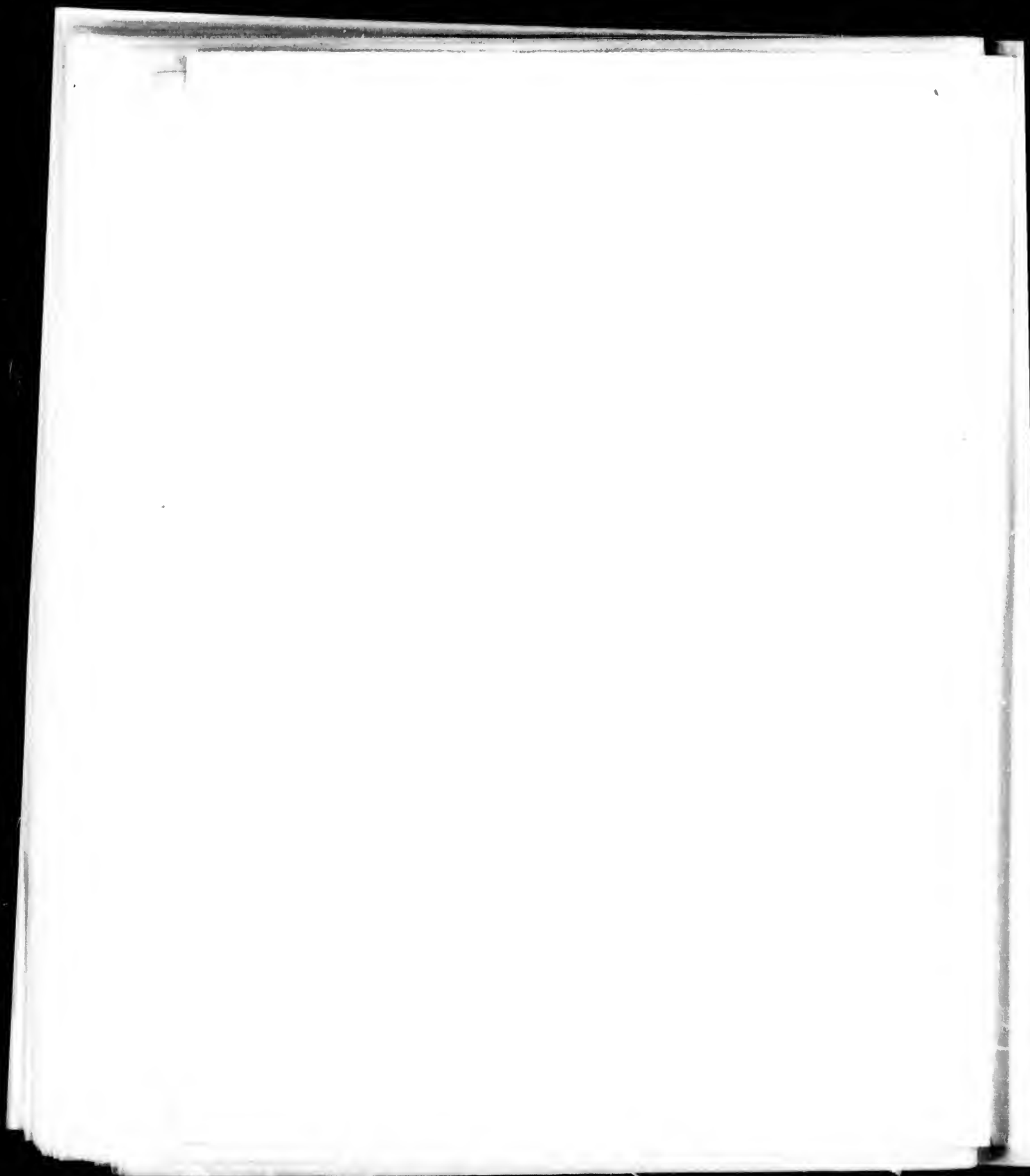
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F. 66

A NEWFOUNDLAND TURTLE



stations ; the encouragement of the old, and the organization of new schools ; the consecration of twelve churches, and the commenced erection of twenty-two more ; the confirmation of 2,258 persons ; the number of the clergy more than doubled ; the improvement and sustainment of a diocesan society to aid us in the propagation of the Gospel, and the institution of a seminary in which a limited number of lay readers and students in theology are to be prepared for missionary labour ; these auspicious consequences of the establishment of the Episcopate in Newfoundland, are calculated to send me on my way rejoicing, and to inspire me with an humble confidence that I 'have not run in vain, neither laboured in vain.'"

In 1844, Bishop Spencer having been translated to the vacant see of Jamaica, the Rev. Edward Feild, late Fellow of Queen's College, Oxford, was called to the Bishopric of Newfoundland, and consecrated at Lambeth on the 28th April. The Church ship, the *Hawk*, which was presented to the Bishop by an English clergyman, enabled his Lordship to extend his periodical visitations all round the island and beyond it, and gradually to establish new missions in places which no clergyman had visited previously. Consequently new churches have been built and clergymen settled all along the south coast of the island, and up to St. George's Bay ; and on the opposite side of the island, as far north as White Bay.

In 1846 Bishop Feild commenced making a systematic yearly collection throughout the island for the support of the Church ; and though during its first year of trial the people were subjected to a series of losses and calamities in the failure of the fishery, the destruction by fire of a great part of the capital, and the hurricanes which devastated their coasts, the scheme, based as it is on a sound and just principle, bids fair to realize the expectations of those who formed it.

In 1847 the Bishop visited England, to obtain assistance in rebuilding the Cathedral Church (destroyed in the disastrous fire of the previous year), and in establishing a college at St. John's for the education of theological students; also for the purpose of selecting additional clergymen or candidates for holy orders. In all these objects he was very successful.

Of his second visitation of his diocese in 1849, the Bishop thus speaks:—"In this year of journeys what a variety of place and people has been presented to me! First to Bermuda" (a voyage of a thousand miles), "with its fruits and flowers in the month of January, after being detained a fortnight at Halifax, in Nova Scotia, the ground there all covered with snow, and the thermometer below zero. In Bermuda I ministered to the mixed population of whites and blacks, gave confirmation and celebrated the Lord's Supper in every church in the colony, and consecrated two churches and churchyards. Then my return to Newfoundland by way of Halifax, and that strange encounter with the ice in the month of May, which prevented our reaching in the steamer within fifty miles of St. John's. My walk that distance, and, after a short rest in St. John's, my voyage of visitation to the Straits of Belle Isle and Labrador, and round the whole island of Newfoundland, which kept me afloat in the Church ship¹ very nearly four months, and brought me to the Esquimaux Indians (on the Seal Islands), among icebergs, in the month of August, and lastly, my journey round Conception Bay, partly on foot, partly by ponies, partly in boats, and all this long and varied travel without any serious loss, accident, or hindrance to myself or any of my belongings. Well may schooner *Hawk* exclaim in the words of a true poet:—

¹ For an account and sketch of this ship, see *Gospel Missionary*, vol. i. p. 168.

'Mother, some Hand, through sky, o'er sea,
Leads wandering birds protectingly,
'Mid floating piles and ocean dark.'

Thus, by God's goodness and grace, this truly Missionary Bishop has been enabled to offer the ministrations of the Church in many a remote settlement, where no service had ever before been held, and scatter the seed of the Word in many secluded coves, where haply, by the Divine blessing, it may spring up and bear fruit abundantly.

In 1851 the Society granted the sum of 1,000*l.* from the Jubilee Fund for the endowment of scholarships in connexion with the Theological College at St. John's.

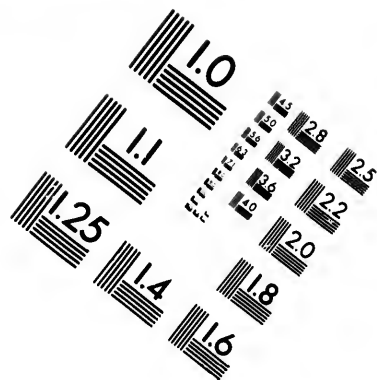
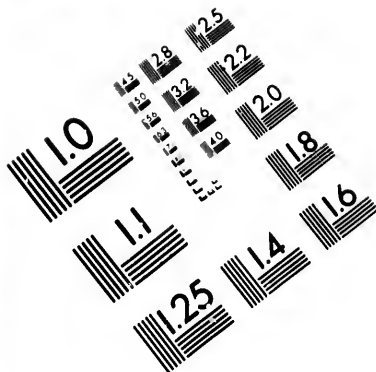
In 1853 the first church was consecrated in Labrador, in a part of the coast which is believed to have been untrodden by the foot of any messenger of the Gospel until the period of Bishop Feild's visit to it in 1849. There are now five churches and two parsonages.

An Orphan's Home was established at St. John's in 1855 for eight orphans, under the charge of a widow, and has since been enlarged. It is much indebted to the fostering care of Mrs. Johnson, a benevolent English lady, who resides in Newfoundland.

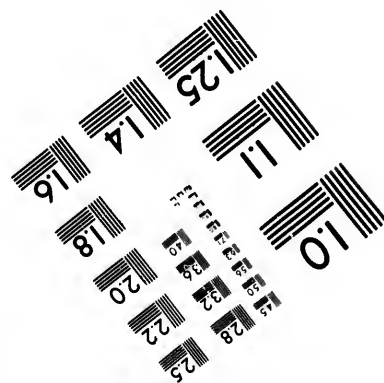
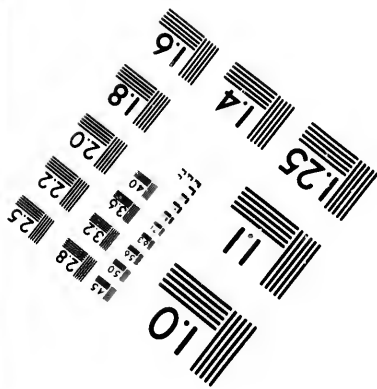
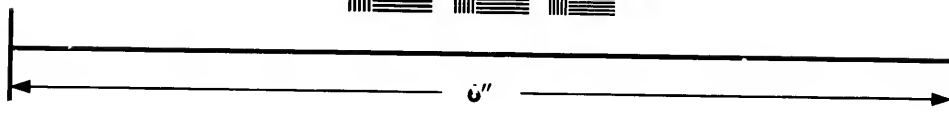
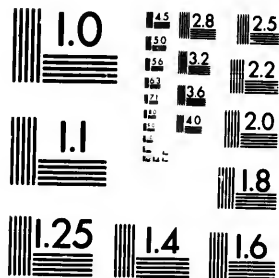
This diocese, besides the island of Newfoundland, which is 40,200 square miles in extent, and contains a population of 122,638 persons, of whom about 50,000 are members of our Church, comprises part of the opposite coast of Labrador, with a few adjoining islets, and the more distant Bermudas, or Somer Islands, containing a population of 11,041 persons on an area of twenty-four square miles. The total number of clergymen is forty-nine; of these thirty-five are missionaries of the Society, which in 1863 expended 5,264*l.* in this diocese, and has been induced to prolong its assistance by the urgent representations

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of the Bishop of the increasing poverty and distress which, from a variety of causes, have prevailed here for the last few years. From Bermuda, where there is a legalized provision for the clergy, the Society has now withdrawn. In Newfoundland itself four clergymen are supported entirely by local contributions, two by tuition, and one requires no assistance. The number of churches consecrated, or ready for consecration, was eighty-seven, besides eight in progress, in 1863. The Cathedral at St. John's was consecrated in 1850, and opened for daily service; and a cathedral on a small scale has also been erected on the largest of the Bermuda islands. The College at St. John's now numbers eight students. The income of the Diocesan Church Society, remitted to St. John's, in 1863 was 1,003*l.* besides about 910*l.* retained in the several Missions. There is no Synod in Newfoundland, the difficulty of communication with the capital, occasioned by the want of roads, and the poverty of the clergy and people, being very great; and, to use the words of the Bishop, "There are no endowments, no rates, no glebes, no kindly fruits of the earth; nothing but seals and fish, and of these an uncertain supply."

At the Annual Meeting of the Diocesan Society in 1850, an address was adopted, in which they tender "a renewed expression of their sincere gratitude for the many invaluable benefits which have been conferred by the Society for the Propagation of the Gospel during nearly a century and a half upon the Church in Newfoundland. It is believed," the address goes on to say, "that there is hardly a church or parsonage-house in the colony, towards the erection of which the venerable Society has not contributed. The clergy, whose ranks have been from time to time reinforced and augmented have been mainly supported by the Society's liberality, and we and our brethren supplied thereby with the means of grace and ordinances of religion, in the purity

which distinguishes the faith and discipline of the Church of our fathers."

Of the trials and difficulties to be met with in this scene of his labours the Bishop thus speaks :—"This diocese is perhaps, of all in our colonial empire, the most uninviting in respect of all worldly comforts and advantages. The length and rigour of the winters, the bleak and barren nature of the soil, with the peculiar habits and occupations of the people, are easily understood and appreciated; but the want of society, and the long separation from relations and friends, are much greater trials, and bring difficulties and temptations not lightly to be encountered, and never to be conquered but by the prevailing influence of God's Holy Spirit, shedding abroad in the heart the love of Christ and of His Church and people."

No diocese has been more fortunate than Newfoundland in the number of self-denying, laborious clergymen who have left England to brave the discouragements of a severe climate, a barren land, and extreme poverty. It would be invidious to select instances from those now working there: but our readers will be glad to have their attention directed (in addition to the Bishop's numerous Journals of Visitation) to the late Rev. J. G. Mountain's *Sowing-Time in Newfoundland*, and to the Rev. Julian Moreton's *Life and Work in Newfoundland*, recently published by Messrs. Rivingtons.

FREDERICTON.

The province of Fredericton, or New Brunswick as it was formerly called, was discovered, like most of our other North American possessions, by John Cabot and his sons in 1497.

It shared the fate of the adjoining province of Nova Scotia, with which it was associated by the French under the name of Acadia, but did not come into the undisputed possession of the

English until the peace of 1763. At this time the country was covered with an almost continuous forest; a few families who had emigrated from New England the year before and settled at Maugerville constituted the entire population, and there was not a single clergyman in the province.

In 1785, when the colony was separated from Nova Scotia and formed into a separate government, the number of inhabitants had increased to 800.

The first clergymen here were the Rev. Samuel Andrews, the Rev. James Scovil, and the Rev. Samuel Cooke, who were compelled by political troubles to leave their former missions in New England in 1785, and were transferred by the Society for the Propagation of the Gospel to the Missions of St. Andrew's, Kingston, and St. John's respectively. These were the men who first made the sound of the Gospel to be heard amid the snows and forests of New Brunswick; and future generations of Churchmen will look back to them with a feeling akin to that with which we regard those apostolic and self-denying men who first preached the doctrine of the Cross to our own rude forefathers.

How few were the opportunities enjoyed by the early settlers of participating in the ordinances of the Church may be inferred from a fact mentioned by Mr. Andrews in his journal. When visiting one of the remoter parts of his mission (which extended over sixty miles) he reached a lonely house where he found a large family waiting for him; and, after due examination, he "baptized the ancient matron of the family of eighty-two years, her son of sixty years, two grandsons, and seven great grandchildren."

As settlements increased more missions were opened and additional clergymen sent out; but the work of all was much of the same character. They had all great distances to travel, and much hardness to endure from the severity of the climate, and

the nature of the country. With wives and families for the most part, their stipend from the Society was but 50*l.* a year; and what they received from their congregations must have been exceedingly scanty and uncertain. Assuredly, therefore, their reward was not here: and when we add to these material privations the perfect isolation of their position, the want of a friend to comfort or advise, the coldness or worldliness of their own people, the steady opposition of traditional dissent (many of the early settlers were Presbyterians and Independents), and the frequent intrusion of the "New Lights," we must be thankful that men were found ready to do and suffer so much for their Master's sake. Such were the early missionaries of New Brunswick. As the country began to be opened and cleared the physical difficulties with which they had to contend gradually, of course, grew less; and the life and occupations of a missionary became more like that of a laborious curate in the wild and thinly-peopled districts of England.

This province was included in the diocese of Nova Scotia, and the Bishop in the course of his first visitation of it in 1792, confirmed 777 persons, and consecrated four churches: there were then only six clergymen here.

From that time the Church appears to have made steady progress, though certainly not adequate to the increase of the population, which in 1825 numbered 80,000 souls, whilst there were only fifteen clergymen besides the recently appointed Archdeacon of Fredericton, and twenty-six churches in all.

Hitherto the province had done little for the support of the clergy, or the general designs of the Church, but in 1836, at the suggestion of Bishop Inglis, a Church Society was formed which was to embrace the various objects contemplated by the two great church societies in England. The sum raised during the first year was 415*l.* The total receipts of this society amounted

to 1,166*l.* in 1853, in which year it received a charter of incorporation from the Colonial Legislature.

In the same year (1836), by the influence and exertions of the Governor, Sir Edward Douglas, a college was erected at Fredericton and endowed with 6,000 acres of land, and about 2,000*l.* a year from the provincial revenues. With a view of encouraging candidates for Holy Orders, the Society for the Propagation of the Gospel endowed six scholarships in the new institution.

At this time it appears there were eighty parishes in New Brunswick, and forty-three churches or chapels contained in thirty-six of them ; so that there were still forty-four parishes—more than half of the whole number—without churches ; the number of clergymen was twenty-eight.

Bishop Inglis (the third Bishop of Nova Scotia) made several visitations to this part of his diocese, for during the long period of his episcopate it could not be said that he spared any exertion in the discharge of his onerous duties ; but the duties of such a diocese, even after the separation of Newfoundland, were more than any one person could perform, and the claim of New Brunswick to have a Bishop of its own could not be denied.

Accordingly, as soon as the necessary endowment fund had been raised, the Rev. John Medley was consecrated Bishop of Fredericton at Lambeth on the 4th May, 1845.

One of the Bishop's first acts was to plan a cathedral, for which large subscriptions were immediately promised ; amongst others several dissenters coming forward and subscribing handsomely towards it. By the exertions of the Bishop, who has himself expended upon it as much as three years' income, it was finished and consecrated in 1853.

During a visit to England in 1848 the Bishop made the following statement respecting his diocese :—“The number of

missionaries has been augmented since the establishment of the Bishopric, from thirty to forty-five : and I have confirmed above 1,200 persons altogether. I cannot begin to speak of the work in my diocese without acknowledging our obligations to the Society for the Propagation of the Gospel. It is not too much to say, that but for the fostering care of this Society, the Church could, humanly speaking, have no existence in New Brunswick. The State never did anything of importance to establish it there; and the only assistance now received from Government is a grant of 300*l.* a year, which is the salary of the present Archdeacon."

The diocese of Fredericton contains an area of 26,000 square miles, and is therefore almost as large as Scotland. It is a country of rich soil and much natural beauty. The noble forests with which by far the larger part of its surface is still covered constitute the main source of its wealth; and the felling of timber, and conveying it to the coast for exportation, is a principal occupation of the people. There are also extensive fisheries. The climate is very dry and healthy; it is said to be much finer than that of England, though undoubtedly hotter and colder.

The population is now 200,000; of whom about 42,000 are members of our Church. The number of clergymen is fifty-five; of these thirty-nine are missionaries of the Society, which in 1862 expended as much as 4,147*l.* in this diocese. The number of churches and chapels in 1846 was seventy-six, and there were also fifty-three other stations for service, and seventeen parsonage houses; but there has probably been a considerable increase in these numbers since that time.

The city of Fredericton, at the time the Rev. Samuel Cooke removed there from his first mission of St. John's (in 1786), was an inconsiderable settlement of about 400 people, though important as the seat of government. There was then no church,

divine service being performed in the king's provision store ; the congregation did not exceed 100, and the whole number of communicants on Christmas Day was fourteen. It is now a flourishing city with 4,458 inhabitants, and amongst other public buildings a noble cathedral, several churches and a college.

Thus in the course of eighty years we have seen the continuous forest of New Brunswick gradually give place to rising townships and cities ; and a population of 800 multiplied, by natural causes, and the constant influx of new settlers (who in one year alone (1846) amounted to 9,765), to 200,000. We have seen too the Church, with but little assistance from the Government, gradually acquiring more strength and consistency. From two or three missionaries in 1786, the number of the clergy has grown to fifty-four, with a Bishop and Archdeacon at their head. But half of the parishes are even now unsupplied with the ministrations of religion ; and the tide of emigration is still flowing strongly. Assistance from home will doubtless be required in the more thinly peopled settlements for some years to come ; but it is to be hoped that the Churchmen of New Brunswick, and of every other British colony will see, that to be secure, their Church must, at the earliest moment, be independent ; and that its noblest endowment will be found in the affection and self-denial of its members. In a charge delivered in 1862 to the clergy and laity of his diocese on the important subjects of endowment and self-support, the Bishop calculates that from the year 1795 the Society has expended upwards of 200,000*l.* on the support of missions in New Brunswick, and he strongly urges upon the colonists the duty of relieving the Society of the annual charge—still amounting, if pensions be included, to little less than 4,000*l.* The clergy, many of whom are very poor, most generously responded to this appeal, but no really practical response has yet been returned by the laity.

Of the progress already made, and the many difficulties yet to be overcome in this diocese, the Bishop thus speaks in one of his reports to the Society:—"I think I can honestly say that such advance as we have made has been in the right direction, though I could wish it had been more rapid and vigorous. Great allowance, however, must be made for the very peculiar condition of the diocese, arising, in a great degree, from its physical formation, and the unequal and unsatisfactory distribution of Church people over vast tracts of land. As things are now, and must, as far as man can see, continue to be, our little band lies scattered over the fringes of the forest, having but scanty communication with the clergyman, and with each other; cut off from the great centres of life and knowledge, one half of the men going into the woods in winter, and the sick often twelve, fifteen, and even twenty miles from the pastor. In our winters, a Sunday School in the remote districts is often utterly impracticable. How is a little girl to walk three, four, or five miles in deep snow, or in a blinding snow-storm, to school? Again, our people are surrounded by sects of every kind, continually subdividing, rivalling each other, and keeping up their cause by perpetual excitements of every kind." . . . "I am thankful to say that our Diocesan Church Society which is our mainstay, has exhibited signs of undoubted vitality. Our income this year (1861), exceeded 1,600*l.* which will bear a favourable comparison with the results of similar work in other colonies. And this is after all only a small part of our contributions. The whole of what is done in England by rates, is here raised by voluntary subscriptions, or not raised at all. Still, I am far from thinking that if you take the whole body collectively we do our duty, or anything like it. It is admitted by many very intelligent persons, and it is a matter of boast, if not of reproach, among dissenters, that they give much more liberally than

Churchmen, according to their means. And in some instances it is, I fear, too true. We want sadly that spirit of generous self-sacrificing enterprise which comes forward of its own accord, lays the foundation of a wise and well-considered plan, and supplies it with ample means. In our cathedral we have tried the system of seats free and open to all, for eight years, and the congregation by *offertory collections* have always supplied the means for the maintenance of our necessarily expensive services. In fact, I have no doubt that the offertory would provide for all the wants of the Church, if it were faithfully and dutifully acted on, and a weekly offering given by rich and poor according to their ability." . . . "You are aware that here we have no Synod. Whenever there shall exist a general desire for the formation of such a body among the clergy and laity under my charge, I shall be ready to meet their wishes. But at present no signs are visible that Synodical action is desired." . . . "I will close this report by once more gratefully thanking the Society for the great liberality which they have so long extended to us, with a hope that it may please God to put it into the hearts of those among us whom He has blessed with abundant means to 'sow bountifully, that they may reap also bountifully.'"

RUPERT'S LAND.

It seems probable that Sebastian Cabot entered and partly surveyed Hudson's Bay in the year 1512. It was re-discovered in 1610 by Henry Hudson (an English navigator who was endeavouring to find a north-west passage), and together with the adjoining strait has been called after his name. Meanwhile the French had colonized Canada, and from thence carried on an active fur-trade with the Indians inhabiting the countries west of Hudson's Bay. But in 1668, Prince Rupert sent a

vessel here, which erected Fort Charles on the bank of Rupert's River, in James's Bay, and the whole country has since been called Rupert's Land in honour of him.

In 1670, the Hudson's Bay Company, established with the express object of procuring furs, was incorporated by Charles II. and to them this vast territory was granted. Although the company must have realized enormous profits by their fur-trade, and employed a large number of people, who were in constant intercourse with the native Indians, nothing appears to have been done by them for nearly a hundred and fifty years to promote the spiritual interests of these persons in some sort committed to their charge.

When Governor Semple was sent out in 1815, he was specially requested to report to the company whether any trace was to be found of either temple worship or idol, and whether it would be practicable to gather the children together for education, and for instruction in agriculture or other manual employment. In his answer he said, that no place of worship of any sort was to be seen, and most feelingly expressed his anxiety for the immediate erection of a church.

At last, in 1820, the company sent out the Rev. J. West, as chaplain to the settlers at the agricultural settlement which had been formed by the Earl of Selkirk in 1811, on the banks of the Red River; Mr. West was also accompanied by a schoolmaster.

Two years afterwards the Church Missionary Society was induced by the representations of two of the directors of the Hudson's Bay Company, to found a mission in their settlement. The Rev. D. T. Jones, was accordingly sent out in 1823, and found on his arrival that a church had already been built by the exertions of Mr. West. A second church was completed in 1825, and in the same year the mission was greatly strengthened by the accession of the Rev. W. Cockran, to whom, indeed, it is

largely indebted for its success. He at once set himself to reclaim the Indians from their roving and indolent life. He taught them agriculture by practical lessons in ploughing, sowing, and reaping. When their corn had been harvested, he got a mill erected, and taught them how to grind it. He taught them also how to build houses, and how to thatch the roofs with reeds. In short, he was the Oberlin of the settlement ; and in proportion as he employed the natives in farm-works, he secured the attendance of their children in school. Under such zealous and judicious management the mission made rapid progress. The Rev. Messrs. Cowley, Smithurst, and Hunter, were successively added to the missionary body ; and Henry Budd, one of the first native boys who had been entrusted to the care of Mr. West, was appointed schoolmaster.

In 1844 the Bishop of Quebec, feeling that if this extensive territory did not properly come within the limits of his own diocese, it certainly was not in any other, and disregarding all considerations of personal convenience, undertook a journey and voyage of 2,000 miles to visit it. The journey occupied between five and six weeks, and lay, for the most part, through a wild country without inhabitants, or peopled only by heathens and savages ; with the exception of here and there, one of the Company's "Posts" or "Forts," at which the Bishop stopped, and collected the few persons who could be brought together for prayer and religious instruction ; and these services were thankfully received. The Bishop travelled by canoe along a chain of lakes and rivers ending in Lake Winnipeg, into which the Red River flows. The settlement, which extends for fifty miles along a strip of land on both sides of the Red River, contained at that time a population of 5,143 persons ; 2,345 of whom were members of the Church of England, the remainder Roman Catholics. The Bishop held frequent services during his short

stay, and confirmed altogether 846 persons: he also ordained Mr. McAllum deacon, and on the following Sunday, admitted him and another deacon to the order of priests.

In 1849, Letters Patent were issued for the erection of a Bishopric in Prince Rupert's Land, and the Rev. David Anderson was consecrated Bishop in Canterbury Cathedral on the 29th May.

At this time there were only five clergymen, and four churches in all this immense diocese. Amongst the Bishop's first acts after his arrival was the consecration of the new stone church of St. Andrew's and the ordination of the native Catechist Henry Budd, who is now ministering to the Indians at Fort Cumberland.

Hitherto, as we have seen, the missionary cause, we might perhaps say the cause of religion itself in Rupert's Land, owed almost everything to the Church Missionary Society; but in 1850, at the Bishop's request, the Society for the Propagation of the Gospel granted a sum of 100*l.* per annum, towards the stipend of a clergyman, to be stationed at Assiniboia, and in 1852 a further sum of 50*l.* for the same object at the mission of York Fort. This latter grant has been since increased to 100*l.* and transferred to the assistant minister of the Bishop's own church of St. John, at his Lordship's request.

In the summer of 1852 a disastrous flood caused the temporary abandonment of some of the mission-stations, and did much damage throughout the country.

In 1853 two churches were consecrated by the names of St. Paul, and St. John: the latter is intended by the Bishop to be used as the cathedral church until the erection of a more suitable structure. At the close of that year the Rev. W. Cockran was appointed first Archdeacon of Assiniboia, and the Rev. J. Hunter Archdeacon of Cumberland.

In 1860 the Bishop held a visitation of all the clergy who could be brought together, and in the course of his charge mentioned that the ministrations of the Church were afforded to the tribes of the Crees and Santeux, to a large body of the Chippewyans, and a few of the Sioux, and occasionally to the Esquimaux. The Norwegians in the eastern district had also been provided with the ministrations of the Church. To show the prodigious extent of the diocese he says that of two of the clergy who were prevented by distance from attending, one was stationed at Fort Simpson, 2,500 miles to the north-west, the other at Moose, James Bay, 1,200 miles to the east. The clergy whom the Society assists to maintain are all stationed in the Red River settlement.

In 1861 at the earnest entreaty of the Bishop the Society took up the mission of Fort Ellice or Beaver Creek, a station about 200 miles to the westward of the Assiniboine River and on the line of communication of the Saskatchewan and the Rocky Mountains. The missionary appointed to minister to both the Indians and the English, the Rev. Thomas Cook, being native born is equally familiar with both languages.

In 1862 the communication with England was for nine weeks altogether suspended, owing to an outbreak of the Sioux Indians in the adjoining state of Minnesota, and great fears were entertained of a general rising of the Indians, which would have been most difficult to subdue as the country is so large. The following year was also an anxious time, but this danger now appears in some degree to have passed away, at least for the present.

The diocese of Rupert's Land comprises nominally the almost boundless territory in the possession of the Hudson's Bay Company, which is stated to be no less than 370,000 square miles in extent. The country is for the most part a vast plain, varied by a succession of lakes and rivers, and intersected

by the great chain of the Rocky Mountains. Though a great portion of the country is covered with wood, and at several places iron and other mineral productions have been discovered, its present wealth consists in the fur-bearing animals in which it abounds, and which are killed on account of their skins. The number of waterfowl is also very great, and fish is abundant in the lakes.

In so large a space there must necessarily be some diversity of soil and climate. At the Red River settlement the soil, which is alluvial, is remarkably fertile, and a particular farm is mentioned which had borne an abundant crop of wheat for eighteen years in succession, without ever having been manured. The blessing therefore of plenty is vouchsafed to the natives and settlers; that is, abundance of produce for the satisfying of their own wants, but without any market, or means of export. They have also horses, cattle, and sheep in fair proportion.

The population of Rupert's Land is roughly estimated at 103,000, of whom by far the largest portion are Esquimaux and Indians. There is however a considerable number of Europeans among them, probably several thousands, who are either settled in the Company's establishments to receive the furs and forward them to the places of embarkation, or who travel through these countries for the purpose of collecting them. These travellers are commonly French Canadians, and are called *voyageurs*. There is only one principal settlement of Europeans, that on the Red River, which has been already described: but there are numerous factories or "posts" connected with the fur trade, scattered over the whole country, and in five of these there has been a successful commencement of missionary labour.

There is one peculiarity, favourable to missionary operations in this country, which deserves special notice. Here the interests of all the European settlers are closely identified with

the preservation of the aboriginal race, and with the maintenance of friendly intercourse with them, as the revenue of the company is derived from the traffic in furs with the native Indian hunters. To facilitate the art of reading in the Cree language a syllabic system or kind of shorthand, representing syllables instead of single letter-sounds, has been extensively and successfully introduced at Moose Fort and other stations where the tribes are altogether normal. The usual Roman character is employed in the schools.

In this wide field for missionary enterprise, there is now labouring a devoted little band of twenty-one clergy men, with a Bishop and two Archdeacons at their head. Of these, two are missionaries of the Society for the Propagation of the Gospel (which in 1863 expended altogether 398*l.* in this diocese); three, it is believed, are chaplains of the Hudson's Bay Company, and the remainder are supported by the Church Missionary Society. Besides these there are several schoolmasters and native catechists: and a native ministry is gradually springing up who will, by God's help, carry the word of life, and extend our branch of His holy Church through this wide and dark land, too long given up as it were to the rule of the Prince of Darkness.

COLUMBIA.

There is no point in which the Church of our day contrasts so favourably with the Church at the time of the Society's incorporation as in the manner of planting itself in a new colony. For more than a century the settlements of New England appealed to the Mother Church for a Bishop in vain. Now a colony is scarcely founded before it is formed into a diocese, as, for example, New Zealand, Adelaide, or Melbourne. Perhaps, however, the most remarkable and gratifying illustration

of this better and wider system is that of British Columbia, which was no sooner proclaimed in 1858 a British colony, than it became a diocese of the English Church.

For the opportunity of acting upon its own principles by providing at once for the spiritual wants of this new community, the Church will be ever indebted to the singular liberality of Miss Burdett Coutts, who gave 25,000*l.* for the endowment of the Church in this colony, viz : 15,000*l.* for the Bishopric, and 10,000*l.* for other clergy. Speaking of this munificent gift, the *Colonial Church Chronicle* (vol. xii. p. 445) remarks :—
 “This is the third Bishopric which this lady has endowed. We call on all our readers to join with us in thanksgiving to God for this great service to the Church, this abundant offering of a thankful heart to the Almighty, and in prayer that she who thus sows bountifully may reap bountifully, that she may have peace of mind, and health of body, and length of days here, and that having made to herself friends of the mammon of unrighteousness, and being rich in good works, she may at last be received through the merits of her Saviour into everlasting habitations.”

The Rev. George Hills, D.D. was appointed first Bishop of Columbia, and consecrated in Westminster Abbey, on the 24th February, 1859.

The Society was first connected with this diocese in 1857, by the establishment of a mission to the native Indians of Vancouver's Island. Since then the number of missionaries has been gradually increased, and considerable sums of money have been annually granted by the Society.

The diocese of Columbia comprises the island which Vancouver in 1792 first discovered to be separated from the mainland of America by a long channel of the sea, and which has since been called after his name—the smaller islands called

Princess Royal Island and Queen Charlotte Island,—and a portion of the mainland situated between the Rocky Mountains and the Pacific. The length of Vancouver's Island may be estimated at 290 miles, and its average breadth at 55, but no complete or accurate survey has been made either of this or of the other possessions of the Crown on these coasts. Of all these possessions Vancouver's Island is the largest, and by far the most important to England, on account of its mineral and agricultural wealth, of its proximity to China and the East, and its consequent advantages as an emporium of trade, of its position at the termination of the United States' boundary line, and the projected railway across the continent of America. In this island is found the only safe harbour between the 49° of north latitude and San Francisco, and there have lately been discovered most extensive fields of coal, not inferior in quality to the best Newcastle, and these are now partially worked by the Hudson's Bay Company by Indian labour, and sold at a large profit in California. Granite, limestone, and slate of the finest descriptions, as well as lead and copper of the purest quality, are found. Not less bountifully has this beautiful island been endowed with agricultural wealth; it now produces with a more grateful return, all the farm products of Great Britain, and, as the climate is as genial as some parts of France in which the vine thrives, there is reason to expect it would flourish here, and likewise many fruits and vegetables which have not yet been introduced. A great portion of the land in the southern part of the island consists of extensive prairie plains, covered with the most luxuriant grass and beautiful wild flowers, and dotted with oak, cedar, fir, and maple trees of the finest sort, reminding one of our English parks; it is neither overgrown with brushwood nor so thickly interspersed with large trees as to prevent the immediate upturning of the soil by the plough. The view

from Cedar Mount at the back of Fort Victoria is one of the most commanding and beautiful that can be found anywhere, not yielding, it is said, in these respects to the far-famed harbour of Rio Janeiro. In the northern extremity of the island, at Fort Rupert, the trees attain an immense size ; naval officers have declared that the spars made from them are of the finest description : they have been already tried in the Royal Navy and highly approved of. Fish of the greatest variety and to an inexhaustible extent, abound in the waters of these coasts, especially sturgeon and salmon ; the curing and sale of this latter to the people of the Sandwich Islands is a rich source of profit ; the whale, both bone and sperm, are also killed. The Princess Royal Island and Queen Charlotte's Island are very little known, as they have scarcely ever been visited by any other than the Hudson's Bay Company's traders. Gold was discovered in the latter island in 1852, but the gold mining district is chiefly confined to the mainland and extends along some 400 miles from the town of Hope on the lower Fraser River to the Quesnel River, a branch of the Fraser in the north. Thousands are engaged along this line, in parties varying from twelve to 200. Writing in 1860, the Bishop says, "The population consists for the most part of emigrants from California, a strange mixture of all nations, most difficult to reach. A large proportion have been long unused to religious opportunities, although amongst them are those who will welcome the minister of Christ. An idea of this mixture may be afforded by one instance, that of the town of Douglas, in British Columbia. Out of 200, thirty-five only are British subjects. The rest are Germans, French, Italians, Africans, Chinese, Spaniards, Mexicans, and Americans. The agricultural settlers at present are not numerous. I have visited some. They are destitute entirely of the means of grace. The native race in

both colonies is numerous." (One account estimates the number of native Indians at 80,000.) "I have visited various tribes: some are more intelligent than others: there is desire of improvement and ambition to be like the whites. There are peculiar difficulties in our work here. The population is of such a kind as to require men of no ordinary ability and tact."

There are fourteen clergymen, five of whom are missionaries of the Society, which in 1863 expended £1,175 in this diocese. The Bishop was in England in 1864, making a fresh appeal to the Church at home for continued support, and he calculated an addition of six clergy for the European population, of seven clergy and five catechists for the Indians, to be the least force requisite, adequately to cope with the present exigencies of the diocese.

The Rev. W. Duncan, a missionary of the Church Missionary Society, has been most zealous and indefatigable in his labours, which he commenced in 1856 and carried on for a long time single-handed: his sphere of labour is amongst the Chimsyans, a tribe settled in the neighbourhood of Fort Simpson and on the adjacent islands.

The shifting nature of the population in this new colony and the consequent difficulty which a clergyman finds in dealing with them are well shown in the subjoined extract of a letter from the Rev. J. Gammage:—"The work of a clergyman in the upper towns of British Columbia, in which I include Douglas, is essentially of a missionary character, and must continue to be so for some time, that is until we have a larger number of permanent settlers, who, being permanent, will probably take something more than a passing interest in the place. At present it is just the reverse of this. In the parish of Douglas I know of but four persons who profess to adopt British Columbia as their home. The consequence of this is that nearly everything assumes

a very temporary and unstable character. An ordinary house for instance, is built in a few days, and, as might be expected, what is so rapidly and easily constructed is with equal facility thrown down. The weight of superincumbent snow has just brought six of them to the ground, fortunately without loss of life. As with the houses so with everything else. That which is considered the grand problem to solve is, to make the greatest possible amount of money in the shortest possible time, and when this is practically solved, to go. This, independently of other features, such as the almost total absence of domestic influence, makes it exceedingly difficult to advance the cause of the Church among the people of this colony. We must for some time, therefore, depend upon the pecuniary assistance of our friends in England for the prosecution of that great work, the building up of Christ's Church in these colonies, which has been so earnestly commenced. Many things are, doubtless, very discouraging to those labourers in the Lord's vineyard who are removed from the influences of settled society, not the least of which is the constant flow of population. It is but seldom that we can perceive anything like fruit to our labours. Occasionally, however, an old acquaintance may be recognised at the service, and this is sufficient to strengthen our faith in the promise, 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.'" (*Mission Field*, vii. 115.)

A few more extracts will show the progress already made. In one of his letters the Bishop says:—"We are, I feel thankful to say, early and well on the ground. By God's blessing we may lay the foundation of our pure and holy religion with the very first people, and establish a lasting claim to love and adherence by the promptitude and, we trust, the efficiency with

which the mother Church will have ministered to the spiritual wants of this our youngest colony." The Archdeacon of Columbia, the Rev. H. P. Wright, in December, 1863, thus writes:—"The more I can grasp the state of things the more do I feel the importance of a Bishop heading missionary labour in a new colony. Our dear friend has under God done already a great work. There is scarcely a single township which has not its missionary, clergyman, and parsonage, and attention is being turned to education. . . . In Victoria there are two crowded churches, with services conducted as well as those of the best managed parishes at home; and in New Westminster we are, thank God, equal to our brethren over the water, as regards Church service, choir, and all that is necessary for decency and order." And in another letter the Archdeacon bears the following gratifying testimony to the rapidity with which the diocese is becoming organized under the able and energetic administration of its Bishop:—"I am rejoiced to say that God is blessing the Columbia Mission in a marked way. The Church is dominant everywhere, and now its enemies are compelled to admit that she has been an immense support to these young and growing colonies. Churches, schools, and parsonages are rising in all directions, and our clergy, I am happy to say, are, as a whole, a very superior body of men, labouring zealously for their Master, who is largely blessing their work."

CHAPTER VII.

WORK IN AMERICA (*concluded*).

WEST INDIAN DIOCESES.—JAMAICA—NASSAU—BARBADOS—
ANTIGUA—GUIANA.

JAMAICA.

HITHERTO our attention has been exclusively fixed on those cold and dreary countries of the north which offer so few attractions to the mere seeker of amusement or pleasure—where the climate alone calls for much patient endurance—and the landscape presents few beauties or varieties of scenery to divert the mind, or raise the spirits, depressed and harassed by a long and too often a *seemingly* unprofitable round of ministerial duties. But the chief part of our colonial possessions lie in the sunny regions of the south, amid the luxuriant vegetation of the tropics, or in those beautiful islands, in which, as the Bishop of New Zealand observes, “it is impossible to think of a residence as an act of ministerial self-sacrifice.” To these attractive countries we now turn, and we shall perhaps see as we proceed that however great the variety of scenery or climate may be, the trials of a missionary’s lot—differing in kind—are in all equally severe, and that if these be but encountered in a right spirit, the peculiar consolations and blessings attendant upon that lot, are everywhere bestowed in equal abundance.

The island of Jamaica was discovered by Columbus in 1494, and it was here, nine years afterwards, that he was subjected to

the accumulated trials of shipwreck—the mutiny of his crew—and their repeated but happily unsuccessful attempts to assassinate him while confined to a bed of sickness.

The early history of this island presents one long catalogue of disasters and misfortunes. It was not formally occupied by the Spaniards until the year 1509, after the death of Columbus; and so barbarous was their treatment of the Indians, by whom it was then densely peopled, that by the year 1558 the whole native population had entirely perished. Little however is known of the internal history of Jamaica before the British conquest of it in the time of Cromwell (1655). The first British settlers were continually disturbed by the attacks of the Maroon population (a large body of Spaniards, who with their negroes had taken refuge amongst the mountains); and it was not before 1795 that the last desperate struggle took place, when they were removed by Government first to Nova Scotia, and subsequently to Sierra Leone.

Jamaica became the head-quarters of the buccaneers or pirates who infested those seas, and derived enormous wealth from the plunder of the Spanish colonies and of their fleets laden with the precious metals for Europe. In 1692 the town of Port Royal into which the wealth of the buccaneers had been poured, and on whose shores their crimes and wickedness had so proudly triumphed, was suddenly destroyed by an awful earthquake, by which 3,000 persons were instantly engulfed. Three thousand more are said to have perished by a dreadful epidemic which succeeded. In 1694 an invasion of the French did much damage throughout the island; and shortly afterwards Port Royal, which had begun to rise again near its previous site, was totally annihilated by the blowing up of some gunpowder. The present capital of Kingston rose in prosperity as Port Royal sunk under its repeated misfortunes.

For a considerable time after Jamaica came into the hands of the English the Church appears to have made but slow progress there.

In 1664 seven parishes were established : at which time there was only one church in the island, and five ministers, two of whom were Swiss.

In 1675 we find fifteen parishes, six churches, and four clergymen.

In the first Report of the Society (for the year 1704) mention is made of a grant of 5*l.* to Jamaica, and the first missionary sent by the Society to the West Indies was the Rev. Mr. Smith, stationed in the Bahama Islands in 1732. From that time to the year 1810 the Society continued to maintain missionaries on those islands (which once formed a part of the diocese of Jamaica), though the number at one time never exceeded five.

In 1824 the Rev. Christopher Lipscombe was consecrated first Bishop of Jamaica, and on his arrival found twenty-one parishes with a rector and curate assigned to each, whose salaries were provided by the island legislature.

The horrors and cruelties of the system of slavery so long carried on in our West Indian colonies, are too well known in England to require a detailed account here : and it would be endless to relate the different insurrections which have disturbed the peace of Jamaica, through the oppressions of this abominable system. Suffice it to say, that no fewer than twenty-seven distinct and very serious slave rebellions are recorded between the years 1678 and 1832. During this last rebellion of 1832, 200 slaves were killed in the field, and about 500 executed : the expense of putting it down (exclusive of the property destroyed which was valued at 15,14,583*l.*) amounted to 161,596*l.*

But at length a period was put to this barbarous custom, so utterly inconsistent with our profession as a Christian nation, and with the boasted enlightenment of the age in which we live.

The Emancipation Act came into operation in 1834, and converted the vast body of negroes, some at once into freemen, and the rest into apprentices. Hitherto, although there was an immense field of labour for the Society's missionaries among the slave population, it had been quite inaccessible: for the education of the negro was carried forward in all these colonies, more or less, under every disadvantage,—being the mere property of his master, he was instructed, or not, in the blessed truths of Christianity, according to his arbitrary will and pleasure. Now, however, a greatly increased desire for religious instruction was manifested everywhere by the emancipated negroes, and the island clergy were utterly unable to meet these growing demands. For this purpose a special sum was raised, called the Negro Education Fund, towards which the Society contributed at first 5,000*l.* and the Christian Knowledge Society 10,000*l.* Altogether under this head the Society had expended, up to the time of its Jubilee in 1851, the sum of 172,000*l.*

The day originally fixed for the termination of apprenticeship was anticipated by the impatience of the English people, and an Act of Parliament was passed which set the slave population entirely free on the 1st of August, 1834.

How that first day of August, the day of emancipation, was observed in these colonies we may learn from the Bishop of Barbados:—"In one day—in one moment—was this great measure carried into execution. Eight hundred thousand human beings lay down at night as slaves, and rose in the morning as free as ourselves. It might have been expected that, on such an occasion, there would have been some outbreak of public feeling. I was present, but there was no gathering that affected the public peace. There *was* a gathering, but it was a gathering of old and young together, in the house of the common Father of all. It was my peculiar happiness, on that

memorable day, to address a congregation of nearly 4,000 persons, of whom more than 3,000 were negroes, just emancipated. And such was the order, such the deep attention and perfect silence, that, to use a common expression, you might have heard a pin drop. Among this mass of people, of all colours, were thousands of my African brethren, joining with their European brother, in offering up their prayers and thanksgivings to the Father, Redeemer, and Sanctifier of all. To prepare the minds of a mass of persons, so peculiarly situated, for a change such as this, was a work requiring the exercise of great patience, and altogether of a most arduous nature. And it was chiefly owing to the Society for the Propagation of the Gospel that that day not only passed in peace, but was distinguished for the proper feeling that prevailed, and its perfect order."

On the 4th April, 1843, Bishop Lipscombe died in Jamaica, after nineteen years of labour in a tropical climate. Writing only a few weeks before his death on the state of his diocese, the Bishop says:—"The number of clergy has been increased by the ministers sent out by the Church Missionary Society, and the appointments which I was enabled to make in consequence of the liberal grants made to this diocese by the Society for the Propagation of the Gospel, to whose invaluable assistance, as well in this respect as in the erection of churches and schools, and the aid given to clergymen coming out from England, this diocese owes, under the divine blessing, much of its present prosperity. Early in 1840 the colonial legislature doubled the number of island curacies, and at the same time increased the stipends: this measure has been productive of the greatest advantage. Since my first arrival in Jamaica twenty-three churchés have been consecrated, and ten others are nearly completed."

The Right Rev. Aubrey G. Spencer, who had been four years Bishop of Newfoundland, was translated to the vacant see of Jamaica.

In 1846 after ten years of most important assistance to the cause of religious education in the West Indies, the grants of the Society for school purposes were gradually withdrawn.

In 1853 Bishop's College was established for the training of missionary and colonial clergymen: and for this purpose the Bishop voluntarily surrendered his own residence for the term of his incumbency of the see, and removed to a small cottage in the vicinity.

In the course of his last Visitation in 1854, the Bishop relates that he has "seen all but one of 112 clergymen employed in 104 churches in the diocese, has confirmed 8,376 persons, consecrated twelve churches and burial-grounds, held three ordinations, and preached between seventy and eighty sermons, besides addressing the congregations and candidates for confirmation on several occasions, and examining the pupils in many of the schools."

After upwards of thirty years' labour in two widely different dioceses of the Colonial Church, Bishop Spencer felt himself constrained by the state of his health to withdraw from the active administration of his see, and a coadjutor, the Right Rev. Reginald Courtenay, was consecrated Bishop of Kingston, on the 24th of March, 1856.

In 1850 the Society granted allowances of 50*l.* annually, for each of the Missions of Manchioneal, Porus, and Bluefields, to enable the Bishop to claim the assistance offered by the Government, and to resume the services of the Church in these important places.

In 1861, at the earnest request of the Bishop, the Society promised an annual grant of 200*l.* towards the maintenance of

two missionaries in the northern part of British Honduras, for a native population of from 55,000 to 60,000.

With these exceptions the work of the Society in the West Indies has been gradually diminishing since the emancipation of the negroes, the dioceses having become settled Churches with their regular organization, dependent for their support on the liberality of the Colonial Government, and other local sources.

In 1861 the Bahama Islands were separated from the diocese of Jamaica, and formed into a distinct diocese, which takes its name from Nassau, the capital city of the island of New Providence.

The diocese of Jamaica contains an area of 74,734 square miles, and a population of 450,000. A small territory on the mainland of America, called British Honduras or Balize, is included in this diocese.

Jamaica is subdivided into four Archdeaconries, and the number of clergy has now increased to 101, of whom seven are missionaries of the Society, which in 1863 expended 400*l.* in this diocese. There is a very extensive National School establishment, numbering in 1838 as many as 16,224 pupils, and a Diocesan Church Society has also been formed, which greatly promotes the spiritual welfare of this diocese. There are eighty-eight churches, and it is stated that out of the 135,000 members of our Church, 25,000 are communicants.

In 1863 and 1864 the reports from this diocese speak of adverse seasons and failure of crops, causing much distress and sickness and a great mortality, with a feeling of general discouragement and depression ; in consequence of which the usual offerings for Church or charitable purposes had almost failed, and collections had to be postponed. But even under circumstances so adverse, evidences of zeal and liberality were not

wanting ; the mission of Keynsham, besides raising large sums for local purposes, sent the Jamaica Home and Foreign Missionary Society no less than 127*l.* 10*s.* for the Pongas Mission, and from another mission, that of Bluefields, is reported a collection of above 9*l.* for the relief of the distressed operatives in Lancashire.

Thus it is evident that the Church is making gradual progress throughout the diocese, and it is hoped that the zeal and ability of its members will, through God's blessing, be so increased as to render them ere long independent of even the limited assistance which the Society now affords.

NASSAU.

It has been already mentioned that the Bahama, Turks, and Caicos Islands were in 1861 divided from the see of Jamaica, and formed into the separate diocese of Nassau. The Ven. Archdeacon Caulfeild was consecrated first Bishop on the 7th of November, in that year, but after an interval of only a few months, the sad tidings of his death, from an attack of yellow fever, reached England.

Some time elapsed before his successor was appointed, but at length the Right Rev. A. R. P. Venables was consecrated at Lambeth on the 30th of November, 1863.

In the account of Jamaica it has been stated that the first missionary ever sent to the West Indies by the Society (the Rev. Mr. Smith) was stationed at the Bahama Islands in 1732 ; and from that time the Society has continued to maintain missionaries on these islands, though the number has never at any time exceeded five.

The diocese of Nassau consists of the Bahamas, Turks, and Caicos Islands. They are computed to be about 500 in number,

and form a chain or group of coral reefs, about 600 miles in length, extending from the north-east portion of Cuba to the coast of Florida. Many of these islands are very small, mere uninhabited rocks and shoals ; but there are twelve of considerable size, over which, with many of the smaller, the population is spread. There is a vast extent of sea-coast, as several of the large and most thickly inhabited are of a peculiar formation, consisting of a ridge of hills running through the length of the island, in some instances one hundred miles, while the average breadth does not exceed three. The great Bahama Bank is a vast shoal, and runs for 400 miles parallel with the coast of Florida, from thence extending along a portion of the north coast of Cuba, and separated from Florida by the channel through which the Gulf Stream passes into the Atlantic. From the Bimini islands, the most western of the Bahama group, the width of this channel is not more than forty miles. All vessels bound to the Gulf of Mexico, or the northern part of Cuba, must pass this dangerous bank, either by the north route between the Bahamas and Florida, or the south route, between the islands and the coast of Cuba. In both cases the navigation is intricate and dangerous, and numbers of vessels are annually lost on the great bank.

The chief town is Nassau, situated on the north shore of the island of New Providence, which derives its importance from the safety and excellence of its harbour, and it has always been, both under the Spanish and English, the seat of government. The climate is very fine, and during the winter months is unsurpassed by any in the world for its salubrity, the very breathing of the clear, pure air being a source of enjoyment. The island has latterly become the resort of numbers of invalids from America, who find its mild and equable temperature during the winter months most beneficial to all diseases of the lungs

and throat. When the benefit of this climate is sought in time, before the terrible disease of consumption has made too great a progress, a certain and speedy recovery may in all cases be anticipated.

The whole of the original population of these islands, represented as very numerous when discovered by Columbus, has totally disappeared, all having perished under the Spanish rule, and it is now succeeded by Europeans and the white descendants of former settlers, with the negroes, consisting of the emancipated slaves, their children, and grandchildren, and the Africans liberated from slave ships. The total number is estimated at 38,700.

The diocese is now divided into fifteen parishes, many of them of great extent, and requiring continual and arduous labour on the part of the clergyman to discharge even the ordinary duties of his office, the population being scattered along the shore, often in separate islands, with wide and dangerous channels between them. The island of New Providence contains three parishes, with six churches, four being in the chief parish, but in all the other islands (with the exception of Turks and Salt Bay, the parishes of St. Thomas, and St. George), the number of clergy is altogether inadequate to the work. There are five missionaries in this diocese, in connexion with the Society, and only two of these are in charge of single parishes — one (the incumbent of St. Patrick's, island of Eleuthera) whose parish is over eighty miles in length, and contains three churches and a school-house, in which divine service is celebrated; the other (the incumbent of St. Stephen and St. Peter), whose parish of St. Philip Magna, consists of an island of forty miles by twenty, with two considerable outlying islands, one ninety miles from the residence of the missionary. Another missionary of the Society has three of the largest islands under his charge;

one, Andros, 120 miles in length, and in some places forty in breadth; another, Abaco, eighty miles long, and the Grand Bahama, sixty miles, each of them from eight to fifteen miles in breadth; and two important groups of small islands, the Berry and Bimini Islands; and in these parishes there are seven churches. The incumbent of St. Christopher, St. David, and San Salvador, has three churches and two school-houses open for divine service, and in these parishes there are six large and important islands, extending nearly 200 miles from north to south, and having forty-one stations to be visited by the missionary; and there are large districts in this charge totally destitute of the means of grace. The fifth missionary of the Society, the incumbent of St. Paul's and St. Andrew's, has two large islands with several smaller, many very difficult to visit; and the charge of either of these parishes would afford ample occupation to any clergyman. One of them, that of St. Andrew's, consists of Great and Little Exuma, with numerous small islands, containing above 1,800 souls, and some of the leading inhabitants proposed to build a church if a clergyman could be provided for them. They are comparatively poor; the salt ponds on Little Exuma, once the source of considerable wealth, having been abandoned by the company that worked them, so that the proposal to build a church shows much anxiety for spiritual instruction. The important parish of St. John, Henbar Island, is situated on the north portion of the island of Eleuthera, and contains four churches; but this is not the residence of a missionary of the Society. The group of the Turks and Caicos Islands consists at present of two parishes, but provision has been made for the separation of the Caicos Islands from St. George, and it is hoped that a clergyman may soon be appointed to this extensive group, containing a scattered and fluctuating population. It is of very great im-

portance to the cause of true religion, that the number of the clergy should be increased. The people are willing to receive instruction in divine things, and it will easily be perceived from the extent of the parishes placed under the charge of individuals, that a very large proportion of the people must for very long periods be left destitute of the ordinary means of grace.

The Wesleyan Methodists form a large and influential body in the north islands, and possess several chapels. The Baptists also possess several chapels through the different islands, but the generality of their teachers have been very imperfectly educated.

The social and religious state of these islands deserves the attention and prayerful regard of the Church at home. In consequence of the Act of Emancipation the value of all landed property was greatly diminished, and in many cases estates once highly cultivated have been abandoned and are now overgrown with forest, and the possessors, formerly men of wealth and influence, reduced to poverty. The exports of sugar, cotton, &c. have ceased, and the people are not able (even when willing) to assist in supporting among them ministers of the Church. They are now in a transition state passing from former slavery to (it is to be hoped) a future of industry and prosperity. The success of the measure of emancipation was greatly retarded by the admission into England of slave-grown sugar on the same terms as that produced by free labour. The slave-owner can command labour, whereas he who must hire labourers, finds in some localities an absolute impossibility of obtaining hands to perform the labour required. Experience has shown that it was a vain expectation to suppose that the emancipated negro, who had been compelled by force to accomplish daily his stated task, would prove an active and laborious servant when the compelling power was removed, or that he would voluntarily labour more than was necessary for his comfort and sustenance, and if not afforded

education and religious instruction, the day must be far distant when the emancipated negroes and their children can become as industrious and hard-working as the peasant at home. Indeed without instruction this can never be reasonably expected. That emancipation was a great boon, and attended with unspeakable blessings to all the negro population, is a fact that admits of no question. The condition of the free negro with that of the slave cannot for a moment bear comparison. This diocese affords an example of this. We have there a people, once slaves, now forming a peaceable and orderly community, anxious to receive both religious and secular instruction, among whom crime in any high degree is rare, and among whom poverty is almost unknown.¹

A clear idea of the difficulty of a clergyman's work here is conveyed in the following report of one of the missionaries of the Society :—“The character of the work here is a peculiar one. Broken up into little islands as the Bahama group is, with wide passages between, through which the great Atlantic rolls, with very poor communications from island to island, with a widely scattered population, and with few labourers, clerical or lay, in the vineyard, it is no little difficulty to itinerate among them : with an extensive district but few visits can be made annually, and these so far between, that the missionary work seems, at times, to be lost labour. Our visits from one island to another, and from one station to another, preaching and baptizing the children, is something like a shepherd setting his mark upon his sheep and then letting them go in the wilderness. Yet, notwithstanding the difficulties attending the work, I believe that some good is being done.”

¹ This interesting account of the Diocese of Nassau is taken from the *Mission Field*, vol. vii. p. 28.

BARBADOS.

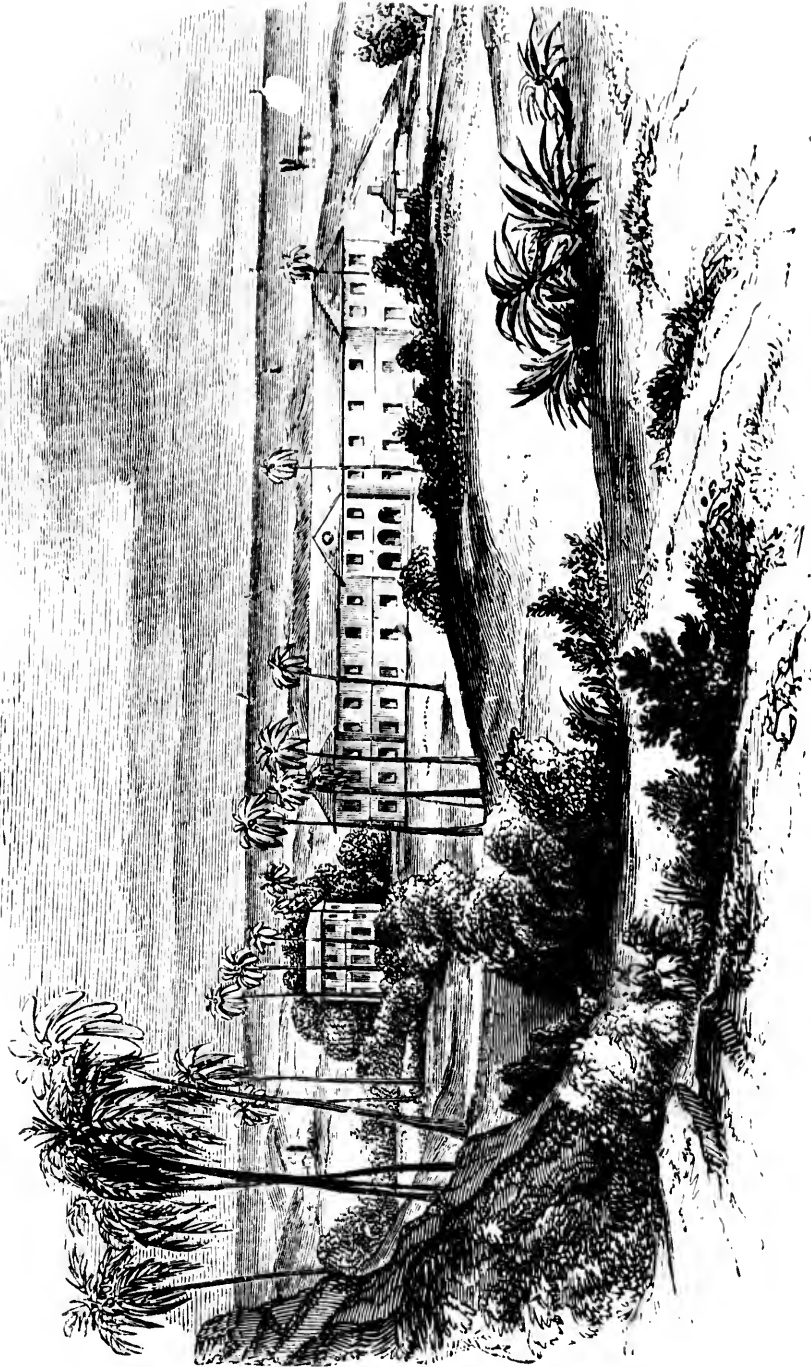
Barbados is the most ancient of all the British colonies, the crew of an English ship having taken possession of it in the year 1605, in the name of James I. By him it was granted to Lord Ley, who sent out a body of settlers in 1625 ; but in 1627 the Earl of Carlisle obtained from Charles I. a grant of all the Caribbee Islands, including Barbados, which proved a fruitful source of dissension and misery to this island for many years.

From 1641 to 1650, Philip Bell, a person of great zeal, uprightness and wisdom, was governor. In his time the island was divided into eleven parishes, and a church and clergyman provided for each. In the unhappy reign of Charles I. many of the royalists took refuge here, and amassed large fortunes ; but it was afterwards selected by Cromwell as a place of punishment for his Irish and English captives, who were sold for slaves. At this time the state of religion in Barbados was very deplorable, and the slaves were treated with great cruelty.

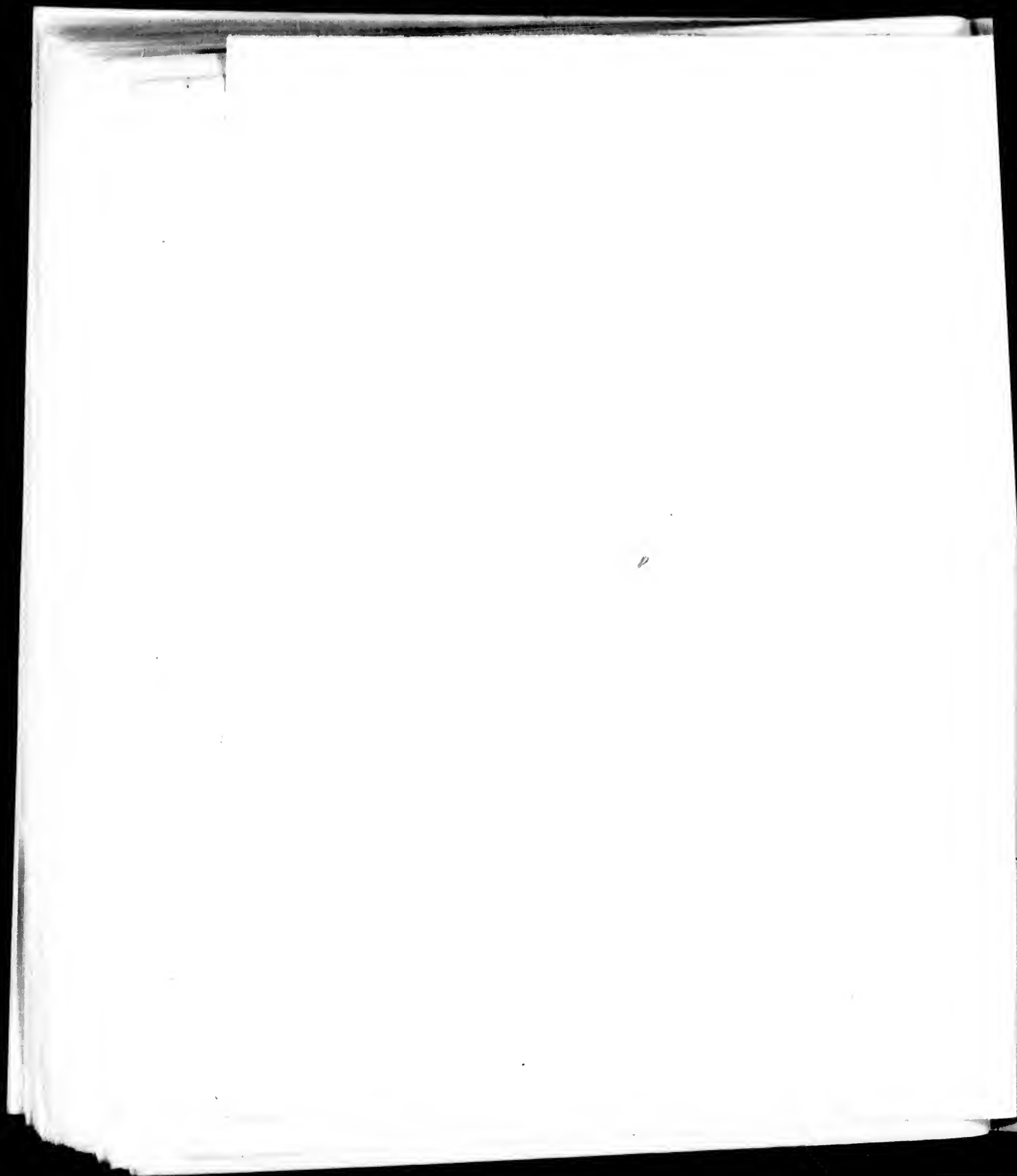
The connexion of the Society with Barbados commenced in 1710, when it became trustee, under the will of General Codrington, for two estates in this island bequeathed by him for the purpose of "maintaining professors and scholars" with the ultimate view of "doing good to men's souls." In discharge of this trust the Rev. Joseph Holt was sent out as chaplain and catechist in 1712. A college was built and opened (at first as a grammar-school) in 1743. Being nearly destroyed by a hurricane in 1780, its operation was suspended for nine years. Indeed at this time there was extreme danger of the property being utterly ruined and the trust becoming bankrupt. By the judicious management of Mr. Braithwaite, a settler on the island, who rented the estates, and most liberally devoted the whole of the profits to the

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CODRINGTON COLLEGE.



restoration of the property, the affairs of Codrington College (of which he may justly be regarded as the second founder) were again placed in a situation not only of security, but of greatly increased efficiency. The College having been rebuilt, was used as a grammar school for many years. But at length it was determined, as the increased funds allowed it, to make it a place of higher education. Accordingly, in 1830, having been much enlarged, it was opened for the reception of students of a more advanced age, with scholarships and exhibitions which are free without restriction to the youth of all the islands. Since that event more than a hundred of its students have been ordained in the West Indian Church. Besides the College which contains twenty students, there is a self-supporting grammar school with fifty-nine pupils, and primary schools in which 600 children of the labourers on the estate are receiving education.

On the 25th July, 1824, the Rev. W. H. Coleridge was consecrated Bishop of Barbados, and on his arrival in his diocese was received by the coloured population with expressions of passionate rejoicing.

In 1831, the Society granted 2,000*l.* towards the restoration of the churches which had been thrown down or injured by the fearful hurricane which had visited these islands.

For some years previously to the general emancipation of 1834, and without any reference to the measures of Government, the attention of the Society was directed to the gradual preparation of the negroes for enfranchisement on the Codrington estate. Allotments of land were given to the most deserving of them, on condition that they should provide for themselves and families out of the produce of the allotment, and labour on the estate during four days in each week, by way of rent for the land. This was in fact an anticipation of the system of apprenticeship subsequently adopted by the Government; but the terms were

more favourable to the negroes than those which were settled by Parliament.

In 1842, after eighteen years of unwearied devotion to his episcopal duties, Bishop Coleridge found his health seriously failing, and resigned his arduous charge. His activity may be judged of from the fact that during his episcopacy, in the single Archdeaconry of Barbados, the number of clergy had increased from twenty-four to fifty; of churches and chapels, from twenty-two to eighty-one; of schools, from twelve to 196; and of scholars, from 500 to upwards of 13,000. Friendly societies had been formed to the number of fifty-seven, consisting of more than 7,500 members; while other religious and charitable institutions had either been called into being, or multiplied under his care.

It was also by the advice of Bishop Coleridge that his large diocese was broken up into three, and he had the satisfaction of himself assisting in the consecration of his three Archdeacons, Thomas Parry for Barbados, Daniel Gateward Davis for Antigua, and William Piercy Austin for Guiana, on the 14th August, 1842.

The missionary spirit of this diocese, encouraged and supported by the fostering care of the Society, has exerted itself in a deeply interesting work, namely, sending a mission direct from the West Indian islands to the western coast of Africa. Barbados is the most easterly of all these islands, and the noble institution of Codrington College is placed upon the most easterly side of the island. The eye, therefore, looks from it far away over the waves of the Atlantic, towards the shore of Africa, so many of whose sons and their descendants are now inhabitants of these western isles. It seems to be the spot then from which should first be heard, as it were, the cry of their distant brethren, "Come over and help us," from which also that cry should be

answered, and a band of labourers go forth, under whose agency, with the blessing of Almighty God "the Morians' land shall soon" we trust "stretch out her hands unto God." In the words of the Rev. R. Rawle, the principal of Codrington College, to whose Christian earnestness and ability this movement has under God, been so greatly indebted: "We wish to leaven the West Indian dioceses with missionary feeling. We wish to make it a part of every one's religion—in a population derived mainly from Africa, and when not so derived, deeply indebted to Africa, by wrongs inflicted and benefits obtained—to help in Africa's conversion. A great reaction is to be stirred up, opposite in direction as in character to the traffic by which these colonies were peopled, sending back to Africa as missionaries the descendants of those who were brought over here as slaves."

"The plan proposed is to form a well-chosen and large mission, with a variety of trades and handicrafts in it—effective schoolmasters, medical practitioners, mercantile clerks, carpenters, joiners, blacksmiths, and other mechanics, every one of them qualified to take his part in communicating both religious and industrial habits to the natives. The whole to be under the superintendence of able white clergy, the 'rank and file' being negroes, the officers Europeans."

In pursuance of this plan, on the 16th of June, 1851, the day of the Society's jubilee, the "West Indian Church Society for the Furtherance of the Gospel in Western Africa" was founded in Barbados. England, too, assisted in this great work. Out of the Jubilee Fund the Society set apart 1,000*l.* in aid of the mission, and made a further grant of 100*l.* per annum for five years towards the training of students especially for this purpose. In 1852, also, the students (present and former) of Wells Theological College, desiring to show their sense of the benefits which they have enjoyed from the instruc-

tion and pastoral superintendence of the Principal, the Rev. J. H. Pinder (formerly for many years Chaplain and Principal of Codrington College), subscribed more than 100*l.* yearly, for a certain number of years, in order to provide for a time, and in part to endow permanently two scholarships, bearing Mr. Pinder's name, of the value of 50*l.* each, in the African department of Codrington College. A mission house was accordingly opened, and in 1855 the first missionary, the Rev. H. J. Leacock, went out to Western Africa, under the episcopal superintendence of the Bishop of Sierra Leone, and accompanied by Mr. J. H. A. Duporte, a young man of African extraction, from this house.

The district in which they ultimately determined to settle themselves was the Pongas country, about 180 miles to the north of Sierra Leone, and the subsequent history of this noble undertaking with all its vicissitudes, and all the encouragements which have been from time to time vouchsafed to it, will best be told in the account of the progress of the Church in Africa.

The Windward Islands (so called as lying in the eye of the trade-winds) now constitute the entire diocese of Barbados. The chief of these besides Barbados, are Trinidad, Grenada, St. Vincent, St. Lucia, and Tobago: and though only comprising an area of 3,170 square miles altogether, they contain a population of 321,000. The total number of clergy is eighty-eight, of whom four are missionaries of the Society.

The number of churches and chapels is 100. Nearly the whole population of St. Lucia, and two-thirds of that of Grenada, consists of French Roman Catholics. In Trinidad also the majority of the population is Romanist, but there are more than 22,000 heathen immigrants from Africa, China, and India, who are brought over to labour in the cane-fields. To meet the spiritual wants of these thousands of heathen immigrants, the Bishop has established a Trinidad Missionary Association, and

the Society to show its sympathy and goodwill in 1862 promised an annual grant of 100*l.* to its funds.

With the exception of this grant the Society can no longer claim any direct share in the work of the Church in Barbados, with which it is now connected, mainly as trustee of the estates of Codrington College; but it may not unreasonably connect whatever of growth and progress now appears, with its exertions in behalf of the population of the West Indies in years gone by.

And of the general labours of the Society, and the effects they have already produced in this as well as the other West Indian dioceses, some idea may be formed from the following observations of the present Bishop:—"So far as the West Indian Church is concerned, it would be almost impossible to overrate the value of the assistance received from this excellent Society, either as to its amount, or as to the spirit in which it has been given, since the time, at which it came forward, on the abolition of slavery in 1834, to assist us in providing churches, schools, and clergy in number sufficient for the newly emancipated population, already under partial instruction, but then needing more than ever the guiding, and correcting, and ameliorating influences of true religion. The actual sum expended by the Society in these objects, during the period alluded to, was considerable—more than 150,000*l.* and as regards my own diocese in particular, I might enlarge on many interesting particulars connected with the liberality, yet prudent economy also, of the Society's grants—their freedom from party influence in the selection of individuals for their missionaries, their consistent regard to the constitution of our Church, as reformed yet apostolic, and the entire absence of all assumption to themselves of ecclesiastical jurisdiction, so as not to embarrass the Churches abroad, but to strengthen them for their arduous work. This I might do: but, even then, I should not give you any adequate

idea of the Society's usefulness, if I did not advert to the effect produced, by the course which it has universally adopted, of so giving its assistance in connexion with local efforts, as to call forth by its aid—munificent as that aid has been—an expenditure by the colonists, both of money, and interest, and exertion, exceeding, for the most part, in a manifold degree, that of the Society itself. Thus it has given 200*l.* towards a church, which has cost 2,000*l.*, yet which, but for the Society's donation, would never have been attempted: or by the partial support of a missionary for a few years, it has led to the permanent endowment of a parish—and that, not in one case, but in many: so that, in some of the West Indian islands, we are beginning no longer to require the Society's aid, but, instead, thankfully to contribute our mite towards the extension, to less favoured lands, of the same blessings of which we ourselves have, through the Society's bounty, been made so largely to partake."

ANTIGUA.

Like most of the other West Indian Islands, Antigua was discovered by Columbus; but the first settlement on it was made by a few English families in 1632. In 1662 it was granted to Lord Willoughby, and very soon after was attacked and ravaged by a French force. Being restored to England by the Treaty of Breda, it was again settled by Colonel Codrington (father of General Christopher Codrington) and became the residence of himself and all succeeding governors of the Leeward Islands.

In 1681 Antigua was divided into five parishes; a church was erected in each, and provision made for their support by the Legislature.

In the first Report of the Society (for 1701) mention is made of a grant of 20*l.* to the clergy of this island.

To the honour of the people of Antigua, it should be recorded that after having been long distinguished for their endeavours to mitigate the horrors of slavery, and to extend the blessings of religion among their coloured dependents, they were the first to pass an Act for the emancipation of the slaves, six months before the Emancipation Act was passed in England, and without any of the provisions of the British Act of Parliament for a previous season of apprenticeship.

Antigua was included in the Bishopric of Barbados on its first erection in 1824. But on the resignation of Bishop Coleridge, in 1842, the Leeward and Virgin Isles were formed into a separate diocese and the Rev. D. G. Davis, who had for some time been Archdeacon, was then consecrated Bishop of Antigua.

In 1843, the islands of Antigua, Montserrat, and Nevis, were visited by a terrific earthquake, by which the cathedral and almost all the churches and chapels were either wholly thrown down, or rendered unfit for use. These severe losses were by degrees repaired, and a new cathedral was consecrated in 1848: almost immediately after which several churches in Antigua and St. Christopher's were thrown down and much damaged by a hurricane, the cathedral fortunately escaping.

Writing at the close of 1849, the Bishop observes,—“I regret to say the sad depression of agricultural and commercial interests in these colonies, acts detrimentally in various ways, in the restoration of ecclesiastical buildings, and in the support of our schools,—to the cause of religion and the Church. But we strive to do our best under all circumstances.”

In 1857, the diocese was deprived of its venerable and beloved Bishop, who died in England on the 25th of October, in his seventieth year.

He was succeeded by the Right Rev. Stephen J. Rigaud, who after a brief Episcopate (which was yet long enough to endear him greatly to the people) fell a victim to yellow fever after six days' illness, and died May 16th, 1859.

On Ascension Day, 1860, the Rev. W. W. Jackson, D.D. formerly a student of Codrington College and Chaplain to the Bishop of Barbados, was consecrated Bishop of Antigua.

In 1861, in consequence of the urgent representations of the Bishop of the large amount of spiritual need in the islands of Virgin Gorda, Anguilla, and Montserrat, the Society promised grants to the amount of 225*l.* towards the maintenance of missionaries there. And in this same year a Church Society was formed to call forth local efforts in this diocese.

The diocese of Antigua is perhaps the smallest in extent of all our colonial dioceses, as it contains only 751 square miles; but the population is large, amounting to 112,520 persons. The Leeward Isles under British government, besides Antigua, are Dominica, Barbuda, Montserrat, Nevis, St. Christopher's, and Anguilla. Many of the West Indian islands are very beautiful, though, of course, varying much both in the character of their beauty, and the healthiness of their climate.

Antigua abounds with green pastures and grassy downs, and the houses of the planters embosomed in trees have more the appearance of country mansions in England, than almost any others in the West Indies. There is however a great deficiency of fresh water in this island, which does not contain a single river. St. John's, the capital, contains the beautiful new cathedral, which was built at a cost of 35,000*l.* to the inhabitants. Dominica is very rugged and mountainous, but it is well watered, and especially famous for its coffee. Of its 20,000 inhabitants, only 700 belong to the Church of England; some 16,000 are really or nominally Roman Catholics, there are also many

Wesleyans ; the preponderance of Roman Catholics is to be accounted for from this having been so long a French island—it was only ceded by France to England in 1763. Some twenty years ago the aboriginal Caribs numbered about 2,000 in this island, now they do not exceed 400. They live in villages of their own in the interior of the country and consequently among the hills ; the occupation of the men is still the chase, as of old, and they are but little given to agricultural pursuits. Nature provides them with abundance of food, so there they live up in the hills over which their forefathers once reigned a free and manly race—sadly degraded savages. It is a miserable thing to think of a whole people passing away from the face of the earth, as these will do in a generation or two, unless something can be done to redeem them in temporal matters. And what affords so good a hope as making known to them the great offers of spiritual redemption? Barbuda is the only one of the West Indian islands which has a proprietary government, being the exclusive property of the Codrington family, and held by them under the Crown of England. It is fertile and healthy, and the air so pure and mild that invalids from other islands resort to it for the benefit of their health. Montserrat, called from its delicious climate the Montpellier of the West, is very mountainous, but the mountains are richly clothed to the very summit with lofty woods and profuse tropical vegetation. Nevis is mountainous, but highly cultivated, and enlivened with many old planters' houses of superior style, and churches peeping out in the most picturesque situations imaginable, while a complete forest of evergreen trees grows like a ruff round the neck of the high land where cultivation ceases. Columbus is said to have been so delighted with the beauty of St. Christopher's (or St. Kitt's as it is commonly called) that he gave it his own name. Anguilla derives its name from its long twisted snake-like form. It is a

poor miserable island, with a sandy, unproductive soil, and in the centre of it is a large salt lake yielding annually 3,000,000 bushels of salt. The climate however is very healthy.

The Virgin Islands are a group of about a hundred islands, islets, and rocks, of which only about twenty-five are inhabited. Those in the possession of Great Britain are about fifty in number, but most of them are small, comprising in all a surface of about ninety square miles—less than half the size of Rutlandshire. The islands of St. Croix and St. Thomas belong now to Denmark, but the king has placed the English Church in these islands under the care of the Bishop of Antigua.

There are only thirty clergymen in this diocese, two of these being missionaries of the Society. This appears a small number for so large a population, but these islands have suffered a great deal from the natural visitations of earthquakes and hurricanes, and also from the same outward attacks and internal disturbances to which all the West Indian Islands have, more or less, been subjected, and which have been already described in the accounts of Jamaica and Barbados.

And writing in 1862, the Bishop describes the colony as having “recently suffered much distress, both commercial and agricultural—the former consequent principally on the blockade of the southern states of America, with which so much of the trade of the islands was carried on; the latter on the low prices to which West India produce has for some time been reduced.”

But there seems reason to hope that the people of Antigua are exerting themselves actively and successfully in the cause of religion. Of their past exertions we may find a pleasing proof in the following interesting (and *instructive*) account of

¹ “Six Months in the West Indies.” By H. N. Coleridge, Esq.

the building of All Saints' Church in the Danish island of St. Thomas.

“Self-denying and unflinching were the efforts made, for a considerable period, to raise means for its erection. In 1847 the congregation united in laying by each a sum, not less than a halfpenny, and not exceeding a shilling, a week. In this way, in a year's time, about 450*l.* was collected. A general appeal was then made throughout the island, which brought about 1,000*l.* more. With this, added to the former sum, the building was commenced, and the following is the account, given by an eyewitness, of the progress and completion of the good work. ‘One of our vestrymen, a gentleman of taste, undertook the superintendence of the building, and gave very material assistance throughout its progress. The stone was furnished at a cheap rate by another gentleman, who was happily building near us at the time. It was brought down from the quarry, upon the heads and shoulders of our own people, who to the number of three or four hundred worked *during the moonlight of the five months.* The masons and carpenters gave up, as a donation, a certain proportion of their weekly wages, while *the women added their mite in carrying stone and mortar.* The planters also from the country sent in gratuitously whatever stock was necessary for the purposes of carting. On November 21st, 1848, the church was finished, and set apart to the service of God by the Bishop of Antigua.’”

GUIANA.

Guiana is the name given to the north-east part of South America, extending for nearly 1,000 miles between the mouths of the Orinoco and Amazon, being formed, in fact, by the deltas of these two mighty rivers.

This country was discovered towards the end of the fifteenth century by the Spanish adventurer, Vincent Pinzon ; but it was first colonized by the Dutch in 1590. About the same time several unsuccessful attempts were made by English adventurers to settle a colony in Guiana. In 1617 Sir Walter Raleigh made a last expedition hither, but his enterprise was baffled at every point, his son was slain, and he himself worn down with pain and sickness. He returned to his prison in England, and thence, under the sentence passed so many years before, he was led to the scaffold.

In 1633 the French took possession of that part now called Cayenne or French Guiana. In 1634 a colony of English settled on the banks of the Berbice, and in Surinam or Dutch Guiana : but in 1664 these settlements were surrendered to the Dutch, and remained in their hands till the late war, when they were recaptured by the English, and the present boundaries were fixed by the Treaty of Paris in 1814. In 1831 the three distinct colonies of Demerara, Essequibo, and Berbice, into which the British territory had been divided, were all united under one government, and form now the Province of British Guiana.

This province is considerably larger than Great Britain and Ireland, comprising an area of 100,000 square miles : but the population, estimated at 172,907, is very scanty as compared with this extent of country. It is only a narrow strip of land along the coast that is cultivated at all, or thickly inhabited. This is laid out in plantations of sugar, coffee, plantains, &c. which are produced abundantly by the rich soil and tropical climate. The wide interior is still to a great extent unexplored and unoccupied, except by a thinly-scattered native population.

George Town, the capital, lies on the eastern bank at the mouth of the River Demerara. Its streets are wide, and traversed by canals. The houses, which are of wood, are painted,

and have verandahs ; and surrounded as they are by gardens, planted with the stately cocoa-nut and cabbage-palm, they present a lively appearance. In the streets may be seen a strange mixture of the various people and tribes who compose the population of Guiana—English and Portuguese emigrants and settlers, Hindoos, Negroes (by far the largest class), and members of the numerous different tribes of Indians from the interior.

It is among these different races that the missionary work of the Church in this diocese has to be carried on. We will here state a few facts in reference to the present circumstances of each of the three branches into which the heathen population divides itself.

The Negroes were formerly slaves, brought mostly from Africa. By the Act of Emancipation in 1834 they became apprenticed labourers, and on the 1st August, 1838, they were set completely free. Great pains were taken at this time to provide them with religious instruction. By the care of Bishop Coleridge, under whose spiritual charge Guiana was at first placed, parishes were formed, churches, chapels, and schools were built along the line of coast, and zealous ministers were set to labour among them. Several causes however have combined to hinder the work of religious instruction from advancing among the negro population so rapidly as could have been desired.

The Hindoos or Coolies, many thousands of whom are brought over (in 1864 their numbers in Guiana were estimated at 10,000) to assist as labourers in the cultivation of the soil, only come for a few years and then return to their own country, their place being supplied by fresh bodies of their heathen countrymen. They are described as sunk in all the vices as well as follies of paganism ; but, removed as they are for these five years from their ancient temples, and the spiritual tyranny of the

Brahmins, there is a very great opening for missionary work among them.

But we pass now from the coast and its teeming population of various races, to the thinly-peopled interior, where in the depths of the primeval forest are to be found the remnants of the Indian races, which were once masters of the land, and though dispossessed of their ancient sovereignty, cannot but be objects of special interest and concern to that Christian Church and people into whose hands it has pleased God to give them.

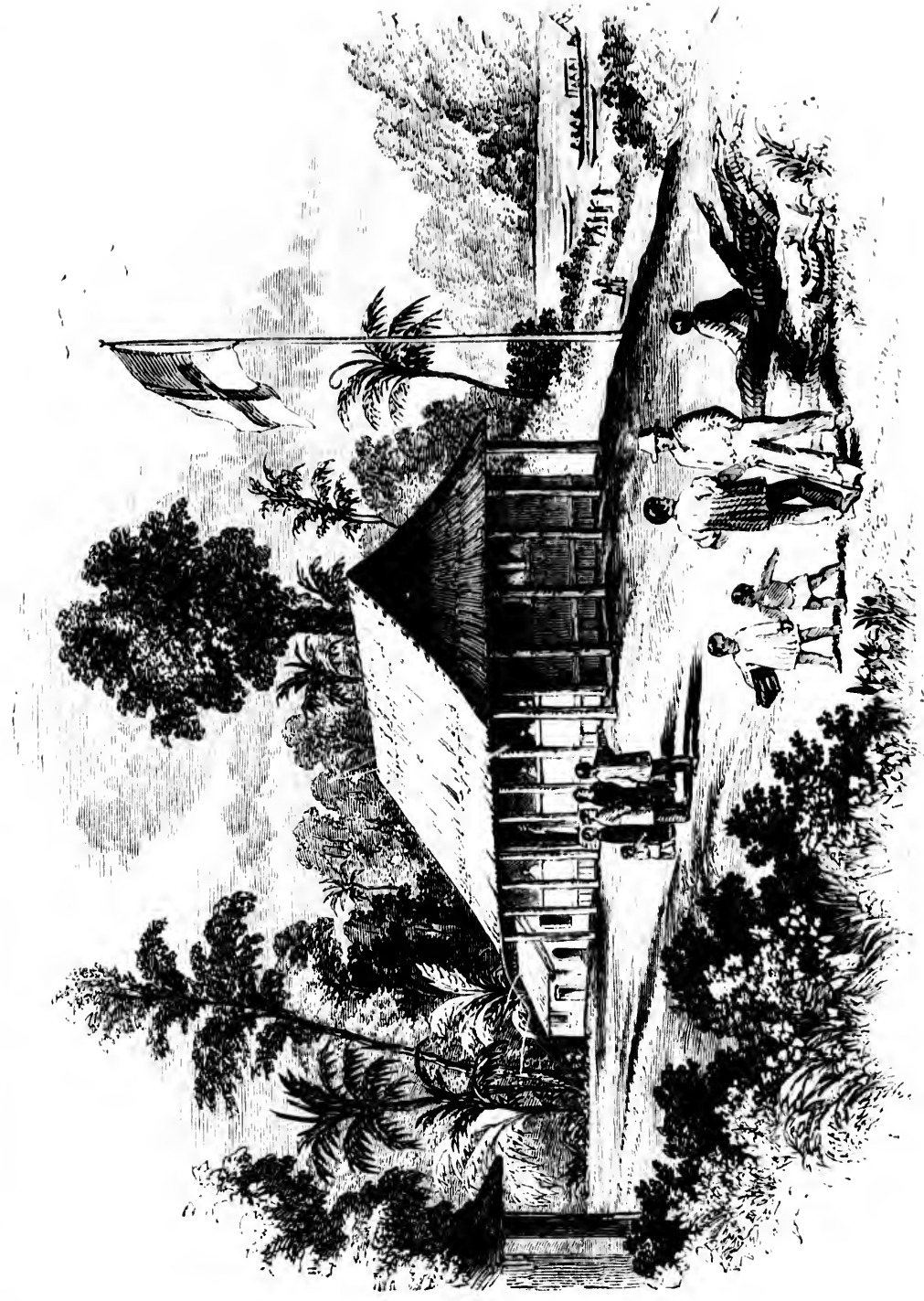
Little seems to have been done by the Dutch authorities in later times to propagate Christianity among the natives. The devoted Meravian Missionaries however laboured zealously among them from the year 1738 till about the close of the century, on the Berbice and Corentyn rivers. After these missions were given up the religious instruction of the Indians was totally neglected for many years. At length, in 1829, fresh efforts were made for their conversion at Bartica on the Essequibo, by Mr. Armstrong, under the Church Missionary Society. This mission was followed by others under Mr. Youd and Mr. Bernau, missionaries of the same Society.

The first connexion of the Society for the Propagation of the Gospel with this country was in 1835, when it administered the Fund raised for Negro education, and sent its first missionaries and catechists to Guiana. But the first mission undertaken by it to the aboriginal Indians, was that founded upon the banks of the Pomeroon in 1840. A clergyman and lay catechist were appointed, but the former was prevented from going, and the mission was begun and for ten years carried on by the latter alone, Mr. W. H. Brett, who was subsequently ordained, and who has given a most interesting description of his labours among the Indians, in his book entitled "Indian Missions in Guiana,"

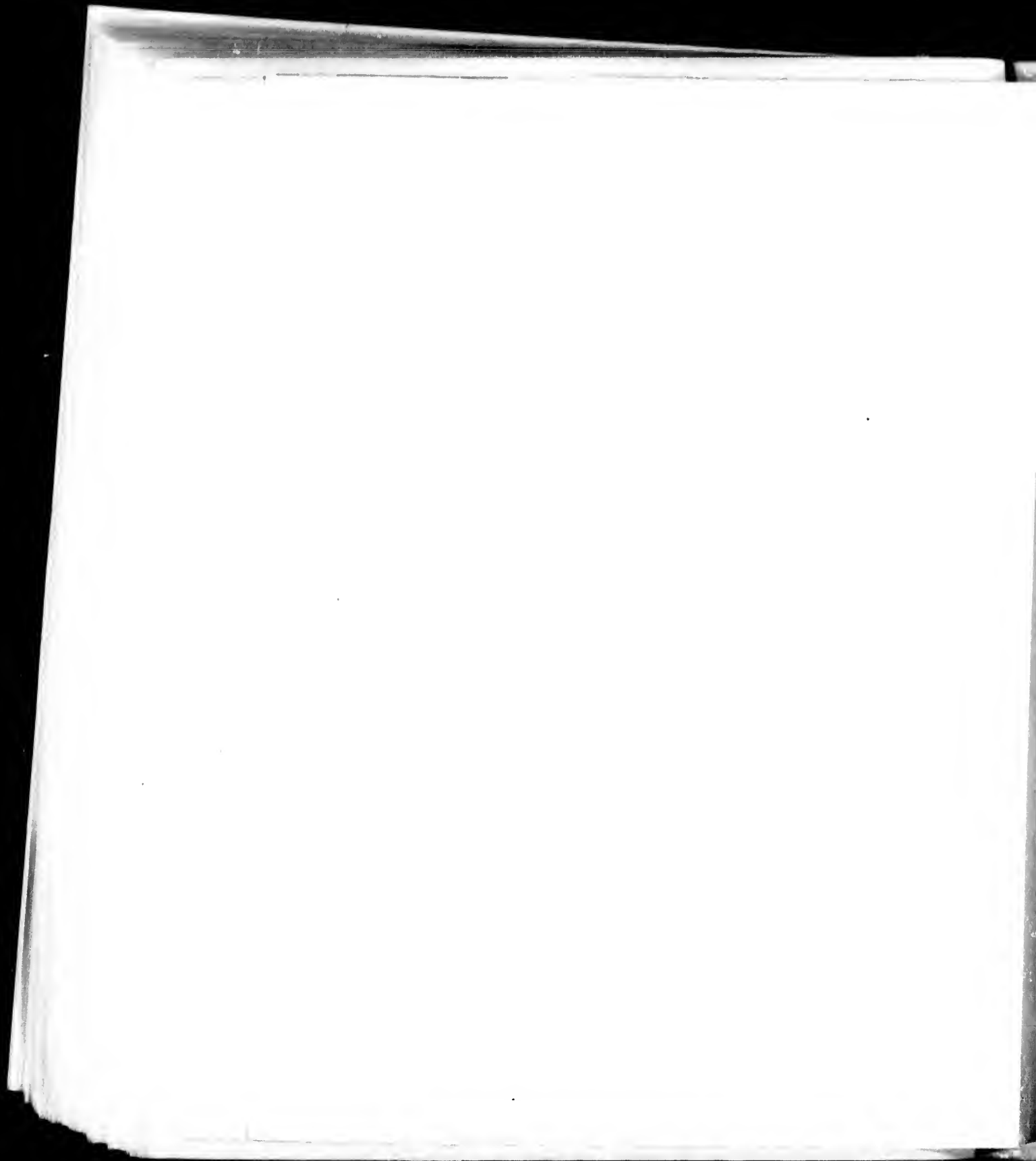
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INDIAN SCHOOL HOUSE, POMEROY



from which the chief part of the foregoing account of this distant country has been derived.

Our missions have been principally directed to four of the many Indian tribes, the Arawaks, Waraws, Caribs, and Wacawoios. The first three of these, though residing close together, as they have done for the last three centuries, speak totally different languages. The Arawak is the most numerous and the least barbarous of all the tribes along the coast. Their settlements lie in an extended line, within 100 miles of the sea. The Waraws come next. Their settlements are very numerous along the swampy coast district from the Pomeroon to the Orinoco, the delta of which seems to be their head-quarters. They possess some good qualities, but are dirty and improvident. The Caribi tribe, famous in history, and regarded by the rest with awe, even when now verging to extinction, is the next in order, their settlements lying more inland than either of the former. Their numbers are now small, and rapidly diminishing. The Wacawoios are the most wandering in their habits of all the tribes. They speak a dialect of the Caribese.

In 1842 the Rev. W. H. P. Austin, who had for some time been Archdeacon, was consecrated Bishop of Guiana.

In 1844 Queen's College was founded at George Town, to which the Society made a grant of 500*l.*: the Bishop himself gave two separate donations of 500*l.*, and the contributions of the clergy of the diocese (though enjoying far from superabundant incomes), amounted to above 800*l.*

From various causes this colony has gradually declined in prosperity of late years, in consequence of which the Legislature in 1848 withdrew some of the support hitherto given to the ecclesiastical establishment. This measure has added considerably to the difficulties of the Bishop and his clergy.

In 1851 a Diocesan Church Society was established in Guiana,

and there has also been a flourishing branch association of the Society for the Propagation of the Gospel in operation here for some time, which has been enabled to remit a considerable sum to the Parent Society.

In 1862 the Society was enabled with the full concurrence of the Bishop to reduce its annual grants to this diocese by more than one half. Four clergymen and three catechists are still aided by the Society to the extent of 510*l.* per annum. The support of the Legislature and local contributions are taking the place of these grants. "Our Church Society," writes the Bishop, "is gradually increasing its funds. Hitherto its means have been chiefly used in the building of chapels and school-houses, but I trust we shall soon have it in our power to give assistance towards increasing our staff of catechists."

The total number of clergy in Guiana is thirty-two, besides the Bishop and two Archdeacons. Of these, eight are missionaries of the Society, some labouring amongst the mixed population of the more cultivated parts of the country, whilst others are proceeding with the work begun and carried on so indefatigably amongst the Indians by the Rev. W. H. Brett, who has been compelled by ill-health to resign his post. He is now minister of St. Matthew's, Demerara, whence he from time to time visits the scene of his former labours; and is also furthering the good cause by preparing a translation of the Gospels into the Arawak language. These Missions have been carried on with varying success; at times they have appeared to languish, and have even been temporarily abandoned from the difficulty of finding missionaries for this trying sphere of labour. But they are now again flourishing, and altogether a large number of Indians have embraced the Gospel, and been baptized.

How well these poor Indians have learnt the great lesson of Christianity—to help others at the cost of considerable denial of

themselves—was shown by the willing contribution of the Caribs and Arawaks to the Patriotic Fund for the relief of sufferers in the late Crimean war, which was thus related by the Rev. J. Wadie, at that time missionary at Mornea:—"These poor people were literally without food, except the casualties which the forests afford, the heavy rains having completely destroyed their cassava, their great stay of life, before half grown. Yet these distressed creatures, haggard, careworn, with all the appearance of hunger depicted in their faces, day after day brought in their contributions to the fund. Many of them told me 'they no eat cassava (food) three days;' and still the money produced by their labour was devoted, and that most cheerfully, to comfort the heart of the widow and the fatherless stranger in a distant land. It must be borne in mind that the subscriptions, amounting to little more than 200 dollars, have been collected from a section of the poorest and smallest part of British Guiana."

To a considerable extent this may be considered a Missionary Diocese, and it may therefore for some years to come have to depend upon the Society's help for reclaiming and instructing the native tribes. But sure and encouraging evidence of progress in the work of the Church may be gathered from the charge delivered by the Bishop at the commencement of the past year (1864). The formation and harmonious working of a Diocesan Synod, in which clergy and laity unite to discuss questions of practical importance, the increasing efficiency of the Church Society, the almost universal establishment of the weekly offertory, and the consequent increase in the amount of alms dedicated to Christian uses, and the encouraging aspect of the Mission among the Chinese immigrants, are the topics of chief interest in the statement of the Bishop. His lordship also expresses his confident hope that in some three years from this

time the whole of the aid now given by the Society may safely be discontinued. That a considerable reduction of grants may at the proper time be effected, not only without injury, but with real advantage to the Missions to which it is applied, is aptly shown in a statement contained in the last report of the Rev. H. J. May. After relating some facts illustrative of the liberality of the people at the Kiblerie Mission, (but "who must still look for some considerable help, as it will be impossible for those who now do so much to do more,") he says, "The proprietors of the estate on which the church is built have given an extra 50*l.*, and another proprietor has also given an extra 15*l.*, since your Society withdrew 60*l.* of its old grant; thus have they shown their care for their own people; but this church as well as St. Andrew's is a district church, and has a population of 1,705 souls; the latter has a population of more than 2,400. I mention this to show that many others are benefited as well as their own people." In this case the withdrawal of 60*l.* has actually elicited aid to the amount of 65*l.* liberally contributed by proprietors on the spot.

Surely, we may conclude in the words of the Rev. W. H. Brett,—“If it please God to spare our health and lives, we may hope to see much fruit to the glory of His name from these Missions: but while we endeavour faithfully to do our Master's work, we must leave the event in His hands, and say as He has taught us, ‘Thy will be done!’”

CHAPTER VIII.

WORK IN AFRICA.

CAPETOWN—GRAHAMSTOWN—NATAL—ST. HELENA—CENTRAL
AFRICA—ORANGE RIVER.

CAPETOWN.

THE Cape of Good Hope was discovered by Bartholomew Diaz, in the year 1487, and called by him Cabo de los Tormentos—the Cape of Storms—but its name was changed by his master, the King of Portugal, to the one of better omen which it now bears. No European settlement was formed in the country until 1652, when the Dutch East India Company planted a colony there; and from the Dutch it passed finally under the power of the British Crown in 1806.

A colonial chaplain was appointed soon afterwards; but for a considerable period little interest was felt in the religious condition of the population, and no effort was made for the conversion of the heathen.

In 1820 the Society sent out the Rev. W. Wright to Capetown, where he was succeeded in 1831 by the Rev. Dr. E. J. Burrow. In 1840 a second clergyman was added to the Society's list.

In 1847 not more than ten or eleven churches had been erected, and there were found in all only thirteen clergymen

and one catechist ministering to widely-scattered congregations throughout a territory which (exclusive of the subsequent additions of British Kaffraria, the Sovereignty and Natal) was as large as Great Britain itself, and contained 200,000 souls. In vain had the colonists petitioned for the appointment of a Bishop; for this blessing they were at last indebted to the munificence of an English lady, Miss Burdett Coutts, the foundress, as we have already seen, of the Bishoprics of Adelaide and Columbia.

On St. Peter's-day, 1847, the Rev. Robert Gray was consecrated Bishop of Capetown, in Westminster Abbey; and arrived in his new Diocese on the 20th of February, 1848.

Of the melancholy condition of the Church in this colony at that time, some idea may be formed from the following statements extracted from a speech delivered by the newly-consecrated Bishop before leaving England:—"When we took this colony, we found that the Dutch had taken pains to provide their own people—50,000 souls—with something like a religious establishment, there being from thirty to thirty-five churches with the same number of clergymen. It was agreed that their religious establishment should be continued as before, and it is maintained at a great cost by the Colonial Government. We have now had possession of the Cape for upwards of forty years—we have been bringing into it a number of emigrants, 40 or 50,000 souls,—and what has been done to supply them with clergy, churches, and schools? All that has been done by the mother Church in this country has been to provide three clergymen (of the remainder, eight are supported by the colonists and two by the War Office)—not a single schoolmaster—nor have any funds been raised for the erection of a church or schools. There are not less than twelve distinct Protestant Missionary bodies labouring at the Cape of Good Hope, and the

Church of England has not been amongst that number. Those who are not in communion with our Church spend 20,000*l.* a year at the colony, whilst we spend but 500*l.*; and there are not less than 200 missionaries labouring at the Cape, to extend, imperfectly it might be, the Christian religion, such as they believed it to be in its truth, whilst the Church of England has done nothing more than has been stated. The consequence is that a very fearful amount of destitution prevails in the colony. Moreover, about 5,000 troops were at this time engaged fighting the battles of their country, and shedding their blood in defence of the border territory; yet there was not one single clergyman of our Church to minister to the spiritual wants of those brave men who were living and dying, literally without God in the world. During all this time the Hottentots were attended by their instructors, and the Mahometans by their priests; Christian England alone suffering five thousand of her children to go forth shedding their blood in her defence without caring whether or not they were attended by God's ministers, whether they lived and died like Christians, or whether they descended to the grave like the beasts which perish. Besides all this, when the English entered upon that colony they found various tribes of the heathen, not less than 100,000 souls, not including the Kafirs, who numbered 100,000 more, nor the inhabitants of Port Natal, who may be estimated at 60,000. Now what had the Church done, during the last half century, for winning these men over to the faith of Christ from the degradation in which they had existed? Why, nothing; whilst the Mahometans had been exercising great diligence in spreading a knowledge of their faith. This was a disgrace and a fact the equal of which the Bishop could not find in the annals of the Colonial Church; he could not find a similar fact stated where the Church was out-stripped by Mahometans in its career of good deeds."

In the change which has been effected in this sad state of things it is most gratifying to see how the presence of a single man full of zeal for the glory of God and the extension of Christ's kingdom can, with the blessing of God, infuse life and energy wherever he goes in the exercise of his Apostolic functions. Within three years the Bishop made four visitations of his extensive diocese ;—the clergy were multiplied nearly fourfold ; —new churches sprang up in every direction, and the colonists exhibited their sense of the benefits conferred upon them by making some efforts on their part to correspond with those of the Church at home. A collegiate institution was established at Woodlands, near Capetown ; a mission was organized to the Mahometans in and about that city, and other missions on a scale of unusual magnitude were contemplated to the hitherto irreclaimable Kafirs, and the more hopeful and teachable Zulus.

The Society from time to time largely assisted the infant Church in this colony ; in 1849 by an addition of 500*l.* annually for five years its grants to the diocese were raised to 1,000*l.* a year ; in 1851 a sum of 1,000*l.* was granted from the Jubilee Fund in aid of the college at Woodlands ; and as soon as the subdivision of the diocese was decided on, the Society granted 5,000*l.* for a Bishopric at Grahamstown in the east of the Cape Colony, and the balance of the Jubilee Fund which remained unappropriated—amounting to about 1,500*l.*—was voted to the projected See of Natal. Bishop Gray thus expresses his sense of the general services of the Society :—“ I have been enabled to bear testimony in many places to the fact that the Society is the mainstay of the whole Colonial Church ; that in proportion as its means are enlarged, so will the Church in each distinct extremity of the British empire expand, and enlarge her borders ; while, if it be feebly supported, the daughter Churches in distant lands must proportionably suffer : that the Society has the

strongest claims upon the hearty sympathy and support of the Church at large, inasmuch as it comes recommended by the whole Episcopate, whether of the mother country or of the colonies; and has been, beyond every other merely human institution, most abundantly blessed in its labours, so as to have been the honoured instrument of planting flourishing Churches in many of the dependencies of the British Crown. Were there indeed one thing which, as a Missionary Bishop just about to depart for the field of his labours, I would implore of the Church at home it would be, to place at the disposal of the Society a much larger income than it has hitherto done, that it may be enabled to meet the ever increasing necessities of the Church in our colonial empire."

The important measure of the subdivision of the diocese was carried into effect in 1853, and the Bishop of Capetown returned to Africa at the close of that year relieved of a portion of his overwhelming burden, and in some degree restored to health by his sojourn in England.

In February, 1856, the Bishop visited the little island of Tristan d'Acunha, and confirmed thirty persons.

In 1857 the Society was enabled to place an additional sum of 1,200*l.* a year, making in all 1,800*l.* at the disposal of the Bishop for the support of missions in his diocese during the ensuing three years. In the following year this grant was increased to 2,300*l.* and an extra grant of 300*l.* a year was voted towards the maintenance of a college for the education of the sons of African chiefs.

In 1859 the island of St. Helena was divided from the diocese of Capetown and formed into a separate Bishopric.

In 1861 the diocesan synod which had at first met with some opposition, assembled for the second time at Capetown. Dr. Livingstone visited England and drew attention to the vast field

open for missionaries in the interior of Africa, and great interest was universally felt in the noble undertaking of the mission from the Universities of Oxford, Cambridge, Durham, and Dublin, to Central Africa. The event which distinguished this year was the consecration of Archdeacon Mackenzie as Missionary Bishop for the Zambesi and adjacent districts.

In 1862 the Society granted out of the Endowment Fund a sum of 200*l.* to meet the munificent gift of 1,000*l.* from the Baroness Von Ludwig towards providing a permanent endowment for the clergy.

The diocese of Capetown still comprises a surface of 90,000 square miles, and is consequently somewhat larger than Great Britain, with a population estimated at more than 147,000 souls. Capetown, the capital of the colony, founded by the Dutch, is inhabited by a mixed race of 30,000 people, English, Dutch, Malays, Negroes, and Hottentots. Many of the streets are shaded by rows of oak-trees, and a canal runs down the principal of them: the houses are low and flat-roofed, and in front of most are high terraces raised above the street level, which form the usual lounging places of the inhabitants. Immediately behind the town, like a huge wall with two projecting bastions, rises the Table Mountain, never to be mistaken, with its long level top and precipitous sides.

The total number of clergy throughout the diocese is forty-five, and of these twenty-six are missionaries of the Society, which expended here as much as 3,099*l.* in the year 1863. There are thirty catechists and eighty-five schools, and the college for the education of the natives of Zonnebloem near Capetown can no longer contain the number of youths who are pressing into it—it needs immediate enlargement. In 1860 there were twenty churches and fourteen school-chapels; and the total amount from all sources contributed in 1861 within the diocese

for the various Church objects, was 6,618*l.*; and the subscriptions of the members of the Church towards the support of their teachers has steadily increased each year since the Bishopric was established.

The present state of the colony will be best ascertained from a few extracts from the Bishop's letters:—"After the erection of the new sees, there were left to the diocese eighteen parishes on the Continent" (since increased to twenty-five). "In all of these parishes, with a single exception, churches have been erected or are in the course of erection. Altogether, I believe not less than 38,000*l.* has been spent upon churches since the foundation of the see of Capetown, in the undivided diocese. The sum is a large one, but the cost of building made it necessary: 1,200*l.* or 1,500*l.* is easily spent upon a very small church when the wages of the builders are nine shillings a day, as is the case at this moment. Having completed their churches, several of the parishes are next applying themselves to the erection of schools." . . . "Every parish, except where the clergyman's income is altogether provided by Government, contributes towards the support of its minister. This is done chiefly through the weekly offertory, which is the only source of revenue which can easily be depended on, and which seldom fails. In illustration of what is doing in this way, I may mention that in a church in this neighbourhood capable of holding about 200 persons, the collections amount to three pounds each Sunday; in another capable of holding eighty, to about one pound ten shillings; while in the cathedral, inclusive of special sermons, the amount has been 500*l.* and with the pew rents and subscriptions 1,200*l.* in one year." . . . "Having now provided to a certain extent for the more pressing spiritual wants of the English people, we are enabled to turn more of our attention than we have hitherto done to the work of the conversion of the

heathen and Mahometans." . . . "Notwithstanding all that has been done by other religious bodies, to whom all honour is due for their abundant labours, the heathen in this diocese are not yet half converted to the faith, nor is there anything like an adequate system of instruction provided for them; and yet they are craving for more light and knowledge." . . . "If I had sufficient funds to warrant my doing so, and had an adequate supply of men for the work, I would purchase farms in different parts of this country—locate the coloured people upon them—sell to the more industrious of them the land piecemeal, build a school and church on each station, and thus gradually form native villages and parishes. This would require an outlay of capital at first, but might be made in time, to a very great extent, self-supporting. I believe that very many of the yet unconverted heathen in this country might be Christianized in this way. It is upon this plan that we hope to proceed at Schoonberg." . . . "At present, our efforts for the conversion of the coloured race are upon a very small scale, and utterly unworthy of the Church of England; and yet we are not in a condition to increase our labourers. The great practical difficulty which stands in our way is that of language. This can only be overcome in time. Some of the clergy are gradually acquiring the Dutch language, and will, I trust, ere long be able to declare to the heathen in their own tongue the wonderful works of God. If I had the men and the means of maintaining them, I could easily employ, in fields now open to us, a large additional staff of religious instructors to the heathen. It is not easy to meet with duly qualified agents for such a work here. Till our own college shall have sufficient time to bear its fruits, and furnish us with a supply of men duly qualified to serve God in the ministry of His Church, we must continue to look to the Church at home for our fellow-helpers to the truth. Much has been

done in various ways for this land of late; but all will be of little use until our thin ranks shall be recruited by a few more zealous men of God, who are willing to come over and help us—to spend and be spent for Christ. . . . We greatly need clergymen, catechists, schoolmasters. May some zealous men who read of our wants regard this letter as a call to them, and offer themselves for the work! In a few years, the college will, I doubt not, in some degree supply our wants. At present, unless the zeal and love of the Mother Church shall furnish both labourers and the means of supporting them, our work must languish, and will perhaps ultimately fail.”

GRAHAMSTOWN.

The diocese of Grahamstown lies between that of Capetown and Natal, extending along the southernmost coast of South Africa, and reaching northwards to the Sovereignty. “Within this diocese the Wesleyans have been labouring hard, bearing the heat and burden of the day when the Church was slow and slack to send forth labourers, or to put the sickle into the fields that were ripe for the harvest. They seem, too, to have shown much of that elder spirit which warmed the first followers of John Wesley before a real separation from the Church had taken place; and it is impossible not to feel and own, if we have the grace of Christian wisdom, that they have done great things for that far land; have bountifully supplied to the best of their power the spiritual wants of the people; and whatever the defects of their system, have walked with Christian earnestness according to their light. We cannot but hope that, while we believe them to have paved the way for the more perfect action and influence of the Church, they themselves may become one with us; may again, if not at the present day, yet in the next

generation, worship within the Church's fold—rejoin the Church which lost them, in a great measure, from her own neglect, and thus forward that godly unity which every devout and thoughtful mind must so earnestly desire."

It is most gratifying to know that this hope has been in some degree realized, three missionaries connected with different bodies of dissenters having already offered themselves to the Bishop for ordination in the English Church.

"Happily this vast district has of late years enjoyed the blessing of most excellent supervision. The Bishop of Capetown has undergone abundant labours in the Church's cause, and has stirred up the hearts of the people to a greater devotion, and to a livelier faith and love. So also has Archdeacon Merriam manfully done his part, toiling in the noblest spirit, showing an example of self-denial and devout courage, that carries back the thoughts to the early ages of the Church, when the Christian character was manifested in its primitive zeal and purity. Perhaps few missionary journals will create a stronger or a deeper interest than that of the Archdeacon, which has been recently published¹—few journals will fill the hearts of English Churchmen with more hope for the future, than that which shows such a character in these modern times; enduring hardness as a good soldier of Jesus Christ, wearing his cross for Christ's sake, holding his life cheap, enduring hunger and want, perils and privations, in an age proverbial for its softness and self-indulgent ways."²

On St. Andrew's day, 1853, the Rev. J. Armstrong was consecrated Bishop of Grahamstown, in Lambeth Church. Towards the endowment of the see the Society for the Propagation of

¹ "The Kafir, the Hottentot, and the Frontier Farmer."

² Vide *Monthly Record* for 1853.

the Gospel contributed 5,000*l.* from its Jubilee Fund, and the Society for Promoting Christian Knowledge, 2,000*l.* At this time there were sixteen clergymen at work in the diocese, and only six churches.

The Bishop arrived at Grahamstown in August, 1854, and since then the foundations of a great missionary work have been laid. The Governor, Sir George Grey, who had already done so much by moral and religious means for elevating the condition of the native tribes of New Zealand, determined to follow a similar method for reducing to peaceful and industrious ways, the more barbarous and savage races of South Africa; and he called upon the Bishop and clergy to aid him in this great Christian enterprise. Taking into consideration the enormous expenses entailed upon Government by the late disastrous Kafir wars (more than three millions of money), and believing that the softening influences of civilization and Christianity would most effectually tend to the preservation of peace among this long-neglected people, the Governor resolved to adopt the more economical plan of expending 45,000*l.* a year (the cost of a single regiment) upon missions to the various heathen tribes throughout the colony.

To meet this expenditure of Government, the Bishop, writing in February, 1855, says:—"I have pledged the Church to undertake this present year, missions—1. To Umhalla the great chief of the Amakosa Kafirs: this mission to consist of a central school, &c. with a sort of outpost about ten miles off. 2. To Kreli, another great Kafir chief across the Kei. 3. To Sandili, another great chief. 4. To the Fingos, at Keiskamma Hoek, with an outpost. 5. The formation of a school in the Kafir location, close to Grahamstown." The mission to Umhalla was immediately commenced. Archdeacon Merriman undertaking the headship of it.

The Society taking into consideration the vast importance of the projected missions, and the pledge which the Bishop had given, undertook to be responsible for a sum of 1,500*l.* for the year 1855. The state of the Society's funds would not alone have warranted such a step ; but reliance was felt on the divine blessing following efforts made in so good a cause, in which the Society confidently reckoned on the support of the numerous friends of the Bishop of Grahamstown, and of the Church generally.

In 1856 the Church in this diocese sustained a heavy loss in the death of Bishop Armstrong, who expired on the 16th of May, after a short illness, at the comparatively early age of forty-two. The Rev. Henry Cotterill, D.D. was appointed his successor, and was consecrated in the following November, at the Chapel Royal, Whitehall.

In 1859 the Society determined largely to increase the grants for directly missionary purposes in this diocese, and therefore made the Bishop an additional allowance of 800*l.* a year. It was also resolved to grant a sum of 200*l.* a year for the support of a missionary at Graff Reinett, where there is a large body of Kafirs ; 200*l.* a year for the establishment of a mission near the Bashee River, in Independent Kaffraria, and 100*l.* towards the maintenance of a missionary in the Orange River Free State.

The diocese of Grahamstown extends over a surface of 60,000 square miles, and is consequently nearly as large as England. It seems to contain every possible variety of scenery. Some parts are remarkable for their sternness and wildness, others for their extreme richness and luxuriance ; some are flat, some mountainous. In some parts we hear of peaches, figs, all manner of fruits, rich flowering trees and shrubs, and gardens yielding abundant crops in return for the slightest toil ; in others we

near of dry, withered plains, of rugged hills, and mountains, on which not a flower or leaf is to be seen. The climate is most exquisite, the winter being mild, and the summer being freshened by cool nights, so that Archdeacon Merriman says he found it warmer in winter and cooler in summer than he expected. Travellers speak of the great fatigue which they are enabled to go through under such a sky; and English constitutions are not only fitted for it, but commonly gain in point of strength, however they may love the homes in their own damp and uncertain climate. Grahamstown itself contains a population of about 5,000 souls, and is a pleasant, thriving town, with orchards and gardens attached to the houses, and boasting of the most luxurious vegetation.

The Church Kafir Mission for the natives in and near Grahamstown has been signally blest since its establishment in 1860. On Whitsunday, 1862, the bishop baptized seventeen natives. The day and night schools have continued full to overflowing. The Sunday and weekly services are well attended. A separate chapel for divine service is much needed, and when it is completed, means will be taken gradually to relieve the funds of the Society of the charges of the missionary's salary, and to make this a strictly African mission, supplied from African funds alone. The plainest brick building, to accommodate 300 people will, at colonial prices, cost about 600*l*.

The population, consisting of a mingled race of English, Dutch, Kafirs, Hottentots, and Fingoes, is estimated at 340,000 souls. There are now forty-three clergymen in the diocese, twenty-nine of whom are missionaries of the Society, which in 1862 expended 4,880*l*. here. In Grahamstown and Kaffraria eight large missions have already been established, and the Society has been enabled to penetrate into Independent Kaffraria, but its funds are insufficient to allow of its doing more than make a

beginning in that vast, populous, and fertile country. The government grants for missionary purposes have been already partially withdrawn; a clear account of the results produced by them is given in a letter written by the Bishop to the present Governor on the subject. Speaking of the origin of this assistance, the Bishop says:—"This aid was in the first instance offered by Sir George Grey to my predecessor, Bishop Armstrong, on the condition of the Church of England establishing missions among these tribes. Five missions were at that time formed, amongst which the grants were divided, and were expended in erecting school-buildings on sites approved by the Governor, or school establishments, and in farming operations, by which the natives were to be trained in industrial pursuits. In 1857, however, at the time of my arrival in this colony, the state of British Kaffraria and of the territory across the Kei became completely changed by the famine which followed the extraordinary destruction by the Kafirs of their cattle and stores of corn. The population round two of our mission stations entirely disappeared, so that they were abandoned; the mission establishments were transferred at considerable expense to other sites; and the land on which they stood with the remains of the buildings, was subsequently granted by the Kaffrarian Government to European farmers, without any compensation to the missions. The balances of the grants remaining at the commencement of 1857 were applied by me with the Governor's approval, on the one hand to the maintenance of about 300 native children, whom the famine had placed in our hands; on the other in providing industrial employment for some of the starving people, so as to induce them to settle on our mission stations, and thus bring them under humanizing influences. A grant of 1,000*l.* a year was afterwards made by Sir George Grey for schools on the St. Mark's station, in the

Transkeian territory, which in 1859 received also 500*l.* additional, to encourage agriculture among the natives settled on that station. Among three schools in British Kaffraria itself, 900*l.* a year was divided. This amount of 2,400*l.* a year, was reduced in the year 1862 to 1,500*l.* St. Mark's station was originally selected, as being near to Kreli's great place. A large grant of land was made there by Kreli to the mission before the famine. There is now a population on this station of about 1,200 natives, of whom 1,000 are Galeka Kafirs; and of these more than one-third are now baptized Christians, and the rest are subject to the laws of the station, which require attendance at school, and forbid immoral customs. Besides the day-schools, which are attended by more than 300 children, there is a sewing school of eighty girls and young women, and more than sixty young men are instructed in different trades. During the past year work to the value of 470*l.* was produced by the industrial classes. The industrial instruction has not continued long enough to produce skilled workmen, although some of the young men might already find employment as mechanics. But it must be observed that *every Kafir who learns a trade is an element of peace in this country.* As in other parts of Africa the encouragement of legitimate commerce is the best antidote to the slave-trade, so the best security against Kafir wars—the fruitful source of which has been a desire for plunder in order to purchase wives and obtain influence by their possessions—is to confer on the natives the power by skilled labour of gaining a livelihood, and accumulating property for themselves, and so to make them contributors to the general wealth of the country, instead of its destroyers." The most promising of the Society's missions to the heathen strictly within the limits of this diocese, appears to be that of St. Matthew, Keiskamma Høek: each report from the Rev. W. Greenstock tells of energetic work in

various directions, and generally of the accession of a few more adult Kafirs to the fold of Christ. The efforts which he is making to render the infant Church self-supporting and self-propagating, by the institution of unpaid native teachers, deserve warm sympathy and encouragement. Specimens of Kafir tracts printed at the Mission press have been sent home by Mr. Greenstock, who has also published a Kafir almanack. In a diocese containing so many thousand heathen it is obvious that much must be left to native teachers, and the Bishop consequently is most anxious to secure their competence and efficiency by a careful training in the Grahamstown Institution devoted to that purpose, and in which eleven Kafir boys are now being educated. The Rev. H. Woodroffe, the Principal of this institution, has just completed the translation of the Prayer-book into Kafir.

All this progress is surely encouraging, but much remains to be done. In his last letter to the Society the lamented Bishop Armstrong wrote :—"I wish that in God's name a noble band of some twenty of our brethren would offer themselves, and come out together, and together take spiritual possession of this country, that they might with many voices preach the saving doctrines of the Cross." And a missionary writes from his remote station :—"The mission-field seems boundless. The skirts of every mountain, and the banks of every river are crowded with living souls, without any one to point the way." Let us hope that as the country itself, laid prostrate by the late fearful war and famine, weakened, impoverished, and distressed, can do but little for itself, the present energetic Bishop may meet with such generous help from England, such bountiful almsgivings, as may strengthen his hands and enable him to bring all the blessings of the Church to all the dark sons of Africa, as well as to their European brethren dwelling in that distant land.

NATAL.

Natal derives its name (Terra Natalis) from the fact of its having been discovered by the Portuguese navigator, Vasco di Gama, on Christmas day, 1497.

No European settlement appears to have been formed in this country until the present century. In 1835 the British settlers having gradually increased, the town of Durban was founded.

In August, 1837, the Rev. F. Owen with his wife and sister, landed at Port Natal as the first missionaries of the Church of England to the Zulu Kafirs. They had been despatched by the Church Missionary Society, and commenced a mission near the town of Unkunkinglove ; but in the following February a dreadful event took place, which at once broke up the mission. This was the massacre of seventy Dutch boers, with their children and Hottentot servants, by order of the barbarous chief of the Zulus ; and Mr. Owen and his family escaped with their lives (though with the loss of most of their property) to Port Natal, and immediately sailed away from the desolated coast. The Church Missionary Society abandoned their mission to the Zulus, and it has never been resumed.

About this time (1838) a large body of Dutch boers being discontented with the British Government, especially with the laws which compelled the emancipation of their slaves, left the Cape Colony, and after some severe conflicts with the Zulu Kafirs, took possession of Natal. Here they founded the town of Pieter Maritzburg, and placed themselves as a free republic under the protection of the King of Holland ; but in 1841 a British force was sent against them, which after a sharp struggle forcibly expelled them from the province. They then took up their ground in the Sovereignty, a territory equal in size to England and Wales, which lies at the back of Kaffraria and

Natal, beyond the Orange River. Here they were allowed to govern themselves and pass their own laws, while they paid allegiance to the Queen of England and acknowledged her as their sovereign.

Natal has since become a flourishing British colony : a vast number of Zulus have taken refuge there under British protection from their cruel chief Panda, the last of three brothers who have made themselves a name in South Africa by deeds of detestable barbarity, and are said to have caused between them in their different wars and private massacres, the deaths of a million of human beings.

In 1849 two chaplains were stationed at Maritzburg and Durban ; their salaries being partially paid by the Colonial Government. A grant of 100*l.* was also made by the Society for the Propagation of the Gospel, by means of which another clergyman was sent to the colony. But this was only continued for two years. And this grant, with another from a single individual of 100*l.* for five years, were the only sums which the Bishop of Capetown had at his disposal for the establishment and extension of the Church in Natal.

In 1850 the Bishop visited Natal, but his funds were entirely exhausted, and nothing could be done by him except by way of counsel and encouragement, to help forward the work of the Church in this neglected region. One of his objects in visiting England in 1852 was to endeavour to raise funds for a missionary institution here. This was happily accomplished in 1853, and the first missionary, with a little band of fellow-labourers, departed to commence the institution, which was to be supported for the next five years by a grant of 500*l.* a year from the Society.

On St. Andrew's day, 1853, the Rev. J. W. Colenso was consecrated Bishop of Natal, in Lambeth Church, the Society

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contributing 1,500*l.* towards the endowment of the see. Immediately after his consecration the Bishop proceeded to Africa, and after spending ten weeks in ascertaining the wants of his diocese, returned to England in the hope of procuring additional fellow-labourers and pecuniary means to carry out his plan.

Having partially succeeded in these objects, the Bishop returned to Natal, where he arrived in May, 1855, and found all going on hopefully and well.

In 1857 the Society voted an additional grant of 1,000*l.* for three years for heathen missions in this diocese, thus making the total amount expended here 1,800*l.* a year. At this time the Society had three fixed missionary stations, viz. at Ekukanyeni, at the Umlazi, and the Umkomanzi; and two more missionaries were devoted to native work, one at Ladismith, the other at Maritzburg. At the institution at Ekukanyeni, there were already under education and industrial training, thirty-seven Kafir boys, and seven girls; the girls contributing by their washing and needlework to reduce somewhat the expenses of the school. The cathedral at Pieter Maritzburg was consecrated on the 2d of July: ten clergymen, including the Bishop, were present, and the two offertories amounted to 60*l.*

In 1861 the Bishop brought to a conclusion his translation of the New Testament, and a Zulu dictionary which he had been for some time preparing.

At the commencement of 1863 the Society felt itself under the painful necessity of suspending its communications with the Bishop of Natal, for reasons which are unhappily too well known to require specifying here. During the continuance of this unfortunate state of affairs it was resolved at a meeting of the Society, that "all matters relating to the administration of the Society's grants to the diocese of Natal, which have heretofore been placed by the Society under the control of the Bishop, be

entrusted to a committee consisting of the Dean of Maritzburg, the Archdeacons of Maritzburg and Durban, with two laymen, who shall be recommended by the Dean and the two Archdeacons, and approved by the Society."

The diocese of Natal extends over a surface of 18,000 square miles, or just one-third of that of England and Wales. Its climate, though rather warmer than that of the Cape Colony, is yet remarkably salubrious, and very well adapted to English constitutions; so much so, indeed, that the Bishop, in his interesting account of his first visit to his diocese,¹ mentions more than one instance of consumptive persons whose recovery was despaired of in England being quite restored to health after a residence in this colony. The soil for the most part is rich and productive, and everywhere abundantly well watered. The land rises from the coast in four distinct *steps* or belts of country, each about twenty miles in width. In the lowest or coast districts are procured cotton, sugar, indigo, coffee, and all other *tropical* productions. The next is excellently adapted for *grazing* purposes, besides furnishing abundant crops of hay, oats, and barley. Then we rise still higher to a range of *forest timber* of enormous size. And beyond this, immediately under the Draakenberg Mountains, the country is well suited for growing wheat and other *European* products, the crops of the former being often sixty-fold of the seed sown. The population is estimated at 109,800 souls.

In this extensive missionary field fourteen clergymen are now labouring, thirteen of these being missionaries of the Society, which in 1862 expended 2,328*l.* here.

Perhaps no better idea of the work of a missionary in Natal can be given than that conveyed in the following remarks on the kind of labour in which the late energetic and lamented Arch-

¹ "Ten Weeks in Natal."

deacon Mackenzie was for some time employed. Writing in 1859 the Bishop gives an abstract of one Sunday's work as follows:—
“Sunday, August 29th, held morning service at the Umklanga, while the Archdeacon rode on ten or twelve miles to hold service at the Umgeni. The little chapel at the Umklanga, rude enough in its construction, was very well filled, the settlers coming from all the country round, and one couple bringing their two little ones for baptism, a distance of seven miles, in a bullock waggon. We had the full Morning Service, with baptisms, confirmation, and holy communion. After service started as soon as possible to ride with Mr. Lister (a settler who kindly volunteered to guide me) ten miles to Mount Moreland, crossing the Umhlali, which when swelled by rain is a formidable stream, but was now easily fordable. We lost our way a little in the bush and lengthened our journey, but reached at last the little church of Mount Moreland, posted on an eminence so as to be visible to all the country round. This had just been completed, with the help of the Christian Knowledge Society, through the active exertions of Archdeacon Mackenzie, and was this day to be consecrated. I found the building literally thronged. After this service I rode with Mr. Rivett (who had held Morning Service at the Umhlali, and now met me on his way back to his home at the Umklanga), six miles to Verulam, where we had full Evening Service, with communion, in the magistrate's office, which has been kindly lent to us for the present. At 10 p.m. I started again with Mr. Lister, and rode seven miles through the bush to his house, losing our way, however, more than once under the starlight.

“Such is a fair specimen of the Sunday work of an active missionary in this and, I suppose, in most other colonial dioceses, abstracting of course that part of the work which was extraordinary, and arose from the Bishop's presence. And it is in

patiently continuing from week to week, and from month to month, in thus ministering to the wants of a few scattered sheep in the wilderness, that the exercise of self-denial is really called forth in such a land as ours. We have, to say the truth, no hardships here to be complained of as our brethren in Newfoundland, and Nova Scotia, and Canada, must often be proved with. We have no excessive heat to distress us, as they have in India and Ceylon. As to the mere bodily exercise of riding, or of roughing it amidst the ordinary difficulties of a colonial life, of course no one would think of coming out as a missionary who had not physical strength and endurance sufficient for that, who would not find an actual pleasure in going through such discipline. Our rides are generally through a beautiful country, along the coast through a succession of parklike scenery, farther inland over hills and through valleys which if somewhat monotonous to the eye from their similarity in appearance, are yet for the most part covered with verdure to the summit. Now and then a bad drift has to be crossed, or a rocky path ascended or descended, and for the ladies, domestic difficulties are not a few. But hundreds of laymen and their families go through all these things cheerfully and resolutely, and certainly as far as external matters are concerned, I know no more pleasant sphere of missionary labour among all that I have ever read of than this of Natal. But to persevere, as I have said, from day to day, from month to month, in that path of calm and steadfast Christian duty, and when the mind would be occupied with books if it could, or with one or other of the many interesting pursuits which a new country lays open to the naturalist, to be going up and down continually, as the Archdeacon does along his 'beat' of sixty miles from the Umgeni to the Tugela, visiting the sick, comforting the sorrowful, instructing the ignorant, warning the sinner—this is real self-sacrifice even if it be done by a missionary in the

Society's employment, and the more when it is one who receives nothing for his labours but the satisfaction of doing good, and the gratitude of a few ; unknown, unnoticed by men, but known unto Him who marks what is done to the meanest member of His flock, and will not let such service as this be without its reward."

Of the progress which has been already made in civilizing and evangelizing the vast heathen population of this country, something may be learnt from the following interesting narrative of a visit to Dr. Callaway's mission station, which appeared originally in the *Natal Courier*, and has since been published in the *Mission Field* (vol. viii. p. 39):—"We are all accustomed to hear strong and sweeping assertions as to the worthlessness of all missionary exertions amongst our natives. There are some indeed who would not hesitate to express their belief that the teaching of missionaries was actually productive of more evil than good to those brought under its influence. Such opinions are not peculiar to Natal. We may often hear similar sweeping assertions made in regard to missionary labours in India by those whose acquaintance with that vast empire, however slight and superficial, qualifies them to sit in judgment and deliver opinions on all Indian affairs and institutions. Yet we do not find that the leading men of India or South Africa join in this vulgar cry of denunciation. The thoughtful men—the men of action, the men who leave footprints on the sands of time, the Lawrances, the Havelocks, the Sir George Greys,—such men as these do not set such small store upon missionary labour and devotedness ; Sir George Grey especially regards it as one main agent by which we may hope to civilize and elevate native barbarism.

"If any one wishes to be convinced that such notions are not all mere theory and high-sounding talk, I would recommend him to pay a visit to Spring Vale, in the trans-Umkomanzi

district, the mission station of the Rev. Dr. Callaway. I returned a few days since from a visit to this flourishing station. I had once before been on the spot. This was about four years and a half ago, in company with Dr. Callaway, when he went there to take possession of the farm, and to plant his mission. *At that time* all that was to be seen there were two Kafir huts and a rude Kafir kraal in the wilderness. *Now*, after traversing the steep rocky and tangled defiles of the valley of the Umkomanzi, and its tributary valleys, and cantering over a few miles of pleasant upland downs, you come in sight suddenly of the groups of white buildings, the broad tracts of ploughed land, the little wooden belfry, and the cheerful green sloping down to the rocky stream, with perhaps a few European figures moving over it,—all this at the head of a little upland valley with mimosa-sprinkled slopes on the opposite side, and the rugged hills of the Umkomanzi valley seen on looking down the stream. It is a complete oasis in the wilderness of unreclaimed nature. This is your first thought, but when you quit it you will be more impressed with the important fact that it is a moral oasis in the unreclaimed savagery that reigns far and wide around.

“ I will mention some of the most conspicuous of the visible and tangible results of Dr. Callaway’s residence and labours here. First there is a church on the colonial plan of a central building, with verandah and lean-tos all round it. By a happy thought the *hospice* (or hospital in the old sense of the word) forms part of the church-building, three large verandah-rooms being appropriated as guest-chambers, an arrangement specially desirable in a remote station like this, where houses of accommodation are unknown, and hospitality to strangers is once more becoming as in the olden time a cardinal virtue. This building is about fifty-four feet long by thirty-three feet wide. Then there is a large workshop and cottage attached, solid stone-walled kraals,

stable and outbuildings ; the temporary wattle-and daub house of the missionary and a school-building adjacent. A large building intended as a permanent residence for Dr. Callaway, is now being erected. Besides all this, there is a little hamlet of huts and cottages for the natives attached to the mission. As regards industrial training, we see some forty or fifty acres all ploughed up and fenced in by the natives on the spot, and a large and well-arranged kitchen-garden with neat walks, the work of a Kafir gardener under the eye of Dr. Callaway, who is the presiding genius of the spot, and whose knowledge certainly ought to be encyclopædic, inasmuch as he seems to have to perform the duties of universal instructor and referee in things secular as well as sacred, besides his medical functions. Six ploughs stand ready for use as soon as the rains begin to fall, and these will all be worked by native ploughmen. One Kafir lad is at work in the carpenter's shop, under the eye of the European carpenter ; another may be found in his hut making shoes, veld-schoens, &c. ; another native is with Dr. Callaway, aiding him in perfecting his knowledge of the Kafir tongue : a number of children are clothed, fed, and taught : in the evening the men are collected in the school and learn to read, to write, and to do sums.

“The day begins at six o'clock in the morning, by the ringing of the church bell. At half-past seven there is morning prayer in the church ; at eight, breakfast ; at nine a Kafir service, wisely brief, is held, when the average daily attendance (though of course altogether voluntary) numbers about sixty, comprising most of the natives resident at or working upon the mission lands. This over all return to their proper occupations. On Saturday there is a general half-holiday to black and white. So the days and the weeks run their course. On Sundays the natives are collected three times in the church. In the morning the mis-

sionary addresses them in a familiar extempore discourse ; in the afternoon the instruction is catechetical, after the mode of the Primitive Church ; in the evening the Gospel and Epistle of the day are explained, and those present are invited to ask questions. All these arrangements are dictated by a wise, common-sense view of the objects to be attained, and the circumstances and antecedents of the hearers ; and well would it be for our rustic and city congregations, here and in England, if the same wise common-sense were allowed to regulate their sermons and services, instead of conventional rules and the routine of usage. If so, there would not be so many hundred thousand sermons preached, to all appearance, without leaving a trace behind them ; and thus comparable rather to the rains falling profitless upon the sea, than to the genial showers refreshing the meadows and gardens.

“So much for the outward and visible results of four and a half years’ missionary work at Spring Vale. Although these are not to be despised, yet it may be asked whether any less tangible but more important results have been achieved as regards the improvement of the habits and character, and generally the moral elevation of the people. We may reply unhesitatingly that much has been achieved in this way. It is impossible to see the people gathered together—a mixed crowd of converts and heathens—without being struck with the superior intelligence, the moral thoughtfulness, the manly self-respect expressed in the countenances and demeanour of the converts as compared with the untutored heathens. Nor is the difference less marked in the women, whose expression of gentleness, of modesty, of intelligence, contrasts as strongly with the unthinking ignorance and unreclaimed coarseness of their heathen sisters, as do their neat and clean dresses with the unwashed half-nakedness of the others, their woolly hair thickly matted and bedaubed with red clay, and their babies slung behind their backs. Of

course both men and women have faults enough, and too many, (which of us has not ?) but Dr. Callaway tries hard to root out those besetting sins of new converts, love of dress and self conceit, which sometimes are so disagreeably intrusive.

“In conclusion I give a few facts and figures to show the progress of the mission:—In March, 1858, Dr. Callaway commenced his operations at Spring Vale, taking with him two families and four young men, in all ten persons. In this month of October, 1862, there are nine families of *baptized* persons, comprising nineteen adults and twenty-four children. The total number of residents under direct training, and most of whom have applied for baptism, is seventy-four. Besides this there are children clothed, fed, and taught in the school. Recently Dr. Callaway has obtained the services of a paid schoolmaster, and he has further the valuable gratuitous aid of a young lady who resides with his family, and devotes herself to this work.

“Of course, the results above enumerated could not have been achieved without the expenditure of much money, as well as of a laborious zeal and devotedness which no money can produce. The requisite funds have been provided partly by the local government out of the 5,000*l.* reserved for native purposes, partly by the Society for the Propagation of the Gospel, and partly from the private resources of Dr. Callaway, and his English friends. At the present moment the only public aid received by the missionary is 200*l.* a year from the above-named Society.”

Thus it will be seen that a beginning has been made to evangelize the masses of heathens scattered over the British territories in South Africa, but if the Church of England is induced to do a great work upon the heathen, she must send forth some of her best sons, and those who remain at home must send forth liberal alms, and pour forth earnest prayers for those who go. The colony is impoverished, the Christian

population is unequal to support its own work. Willingly would the Society for the Propagation of the Gospel lend a large aid to such endeavours, if its funds, so largely drawn upon from all quarters of the globe, were but largely increased.

ST. HELENA.

The island of St. Helena was discovered by John de Nova, a Portuguese commander, on St. Helen's day, May 21st, 1501. There were no human beings on the island, and he merely announced the discovery, without founding a colony. About 1513, some Portuguese noblemen having offended against the Portuguese authorities in India, were cruelly mutilated by having their noses, ears, and right hands cut off, and in this pitiable state were sent back to Europe. One of them, Fernandez Lopez, unable to bear the idea of appearing in his native country in such a state, was at his own request landed with a few slaves on the lonely island of St. Helena. His countrymen endeavoured to alleviate his condition by supplying him with various animals, and fruit-trees and vegetables for planting, and in four years the little island began to have a cheerful appearance. The government now perceived that the island might make a valuable halting-place for ships from Portugal to India: they therefore dismissed Lopez, and made it a government station. They concealed the situation of St. Helena from other countries for many years; but in 1588 Cavendish visited it in his return from his voyage round the world. It was soon afterwards visited by the Spaniards and the Dutch, who wantonly destroyed the produce of the island; and as the Portuguese gradually acquired settlements on the western coast of Africa, they left St. Helena in a desolate condition. In 1651 the English East India Company formed a settlement on the island,

which was confirmed to them ten years afterwards by a charter from Charles II. Many settlers were induced by the offer of lands to emigrate thither from England; and slaves were imported from Madagascar to work in the plantations. About 1665 the Dutch attacked and took the island, but were obliged to restore it shortly afterwards; and in the following year many of the families which had been ruined by the fire of London, took refuge here. Once again the island was taken by the Dutch, and once again re-taken by the English.

In 1815 St. Helena became the scene of much interest from having been selected as the asylum or prison of Napoleon Buonaparte. Early in the year he had escaped from Elba, and it was therefore deemed necessary after the battle of Waterloo to select a strongly-fortified place as his future residence. He arrived at St. Helena on the 16th of October, and as the first residence allotted to him was thought unsatisfactory, a house was built for him on the highest plain on the island, 1,760 feet above the level of the sea: this was called Longwood. Here he lived until the 5th of May, 1821, when he died of an internal complaint, the effect of which was heightened by the irritation and dissatisfaction which constantly preyed upon his mind during the last three years he remained on the island. His remains were interred with military honours in Slane's Valley, near a fountain overhung with willows; but they were afterwards removed to France during the reign of Louis-Philippe, and re-interred with much ceremony at the Hôpital des Invalides.

The Island of St. Helena, though situated at a distance of more than a thousand miles from Capetown, was at first included in that diocese, and was visited by the Bishop in 1849, on which occasion he confirmed nearly 500 persons, and consecrated the Church at Jamestown and five burial grounds.

In 1857 the Bishop made another visitation of the island, and

finding this could only be done at long intervals and with a considerable expenditure of time and money, he strongly recommended the formation of it into a separate diocese.

This was happily accomplished in 1859, and the Rev. P. C. Claughton, D.D. was consecrated Bishop of St. Helena on Whit Tuesday. The Colonial Bishops Fund contributed 1,000*l.* to the Endowment Fund, the inhabitants contributing another 1000*l.*; and the Society placed the annual sum of 200*l.* for three years at the disposal of the Bishop, with the especial view of enabling him to provide more effectually for the pastoral care and instruction of the coloured portion of the population.

In 1860 the island was divided into parishes.

In 1861 the Bishop visited the Island of Ascension.

In 1862 Bishop Claughton having being translated to the see of Colombo, the Ven. T. E. Welby, for many years Archdeacon of George, in the diocese of Capetown, was appointed his successor, and was consecrated at Lambeth on Ascension Day.

The diocese of St. Helena consists of the three islands of St. Helena, Ascension, and Tristan d'Acunha. It was hoped that the Bishop would be able to overlook the congregations of the English Church in South America, at Bahia, Pernambuco, Rio de Janeiro, Buenos Ayres, and Monte Video; and also occasionally visit the Falkland Islands, hitherto entirely destitute of episcopal superintendence. For obvious reasons these very distant places were not included in his diocese; it would have involved a responsibility so serious that few would have consented to undertake it. And as it is now known that the course of the trade winds would virtually prevent this plan from being carried out, it has been suggested that a Bishop should be placed at the Falkland Islands, with episcopal jurisdiction over the chaplains in the South American ports above mentioned.

The Island of St. Helena may be said to consist of one huge

rock rising out of the bosom of the Atlantic Ocean, for it is bounded on nearly all sides by cliffs from 600 to 1,200 feet in height. There is a chain of mountains running across the island which is terminated at its eastern extremity by the Peak of Diana, rising to a height of 2,700 feet. There are only four coves or openings at the shore, and only one at which a safe landing can be made, and this is on the north-west side, where the only town on the island—Jamestown—is situated. The circumference of the island is twenty-eight miles, its greatest length not more than about ten, and its breadth between six and seven: it contains about 30,000 acres, of which 14,000 are bare rock, or otherwise unimprovable. The general soil of the country consists of a rich mould which fosters a great number of plants, among which are three species of gum-trees. Oaks, cypresses, ferns, myrtles also flourish here: and fruits are particularly abundant, as it is stated that on almost every farm are to be found vines, figs, limes, oranges, lemons, citrons, guavas, bananas, peaches, quinces, pomegranates, tamarinds, mulberries, melons, and pumpkins. Our English fruits have not succeeded here, with the exception of the common blackberry, which was introduced in 1780, and so completely overspread large tracts of ground that as the only remedy against its encroachments a public order was issued (which is still in force) for its entire extirpation. St. Helena is a very healthy spot, the temperature in the open country is never so hot as an English summer, nor so cold as an English winter. The atmosphere is generally so clear that a ship may be descried at a distance of sixty miles. Jamestown contains many little gardens, groves, and shady walks, and extends the whole length of the valley, which gradually decreases in breadth till at last there is room only for a single house. The roads which give access to the interior of the island are carried along the sides of Rupert's and Ladder Hill (the lofty

headlands which command Jamestown) in a zig-zag direction ; and the ascent is so easy that oxen and carts pass along the apparently perpendicular precipice without difficulty or danger. For two miles nothing but a rocky wilderness meets the traveller's eye ; but soon the sight is gratified by the sudden prospect of woody heights, verdant lawns, cultivated plantations, and handsome little country seats. The Rev. H. Whitehead, the rector of Jamestown, thus speaks of some of his parishioners. "I find it a hard task to bring the African population of the town, which is considerable, to the habit of public worship. Their indolence and unsteadiness of purpose, their general small progress in English, their superstitious cast of mind, the natural weakness of intellect in some, and the crazed condition of others through cruel treatment on board the slave ships, are immense impediments to their edification in Christianity. I think there can be little hope of their being anything like exemplary Christians, if they be not kept under daily instruction for several years after their baptism." The present Bishop also speaks of other difficulties to be met with in St. Helena. He says :—"I find much to be done on this island which at a distance appears so small a field of labour. The mountainous character of the country makes places which are very near in distance far apart in communication ; so that time and labour are expended in pastoral work far beyond what the amount of population would seem to demand."

The little island of Tristan d'Acunha, so named from the person who first discovered it in 1506, is situated almost in the centre of the South Atlantic Ocean, about 1,500 miles south of St. Helena, and about the same distance from the Cape of Good Hope. In 1816 a company of artillery from St. Helena was stationed on this island (previously uninhabited) to recruit the men's health, but it was withdrawn on the death of Napoleon

in 1821. A corporal named Glass was allowed to remain with one or two companions to take charge of the fort and landing-place: and their numbers gradually increased from various causes until they amounted to ninety-five persons, comprised in twelve families. One or two clergymen on their way to India visited the little community and baptized the children, but in 1851 an English gentleman who was interested in their story requested the Society for the Propagation of the Gospel to send out a clergyman to minister among them, engaging himself to provide a sufficient stipend for five years. At the expiration of that time the Bishop of Capetown visited Tristan, and confirmed thirty persons. He found the people unanimous in desiring to quit an island which was wholly inadequate to supply the wants of such an increasing community; and at the commencement of the year 1857 they were conveyed to Capetown, in which diocese their beloved pastor, the Rev. W. F. Taylor, is still labouring diligently in the mission of Riversdale.¹ And this little island, which is literally a vast rock rising almost perpendicularly, some 3,000 feet out of the sea, is once more uninhabited.

The population of this diocese is estimated at 6,650 souls. There are six clergymen labouring here, three of whom are missionaries of the Society, which in 1863 expended 326*l.* here. The above is the fixed population, but St. Helena is a great depôt for Africans captured from slavers, and as many perhaps as 3,000 of these unfortunate beings are landed on the island every year. They are usually in a sad state of disease and suffering when freed by our cruisers from their first cruel captors, and this makes it of great importance to land them as soon as possible. Accordingly, when a slave-ship is captured, she is sent under the charge of a prize crew to the nearest land,

¹ A most interesting account of Tristan d'Acunha, by Mr. Taylor, was published in the *Church in the Colonies*. No. 34.

or at least the nearest point at which she can be received, and where there is an Admiralty Court which can declare her forfeited to the English captors, and her living cargo free. St. Helena is often the most convenient of these, and accordingly a station or place of accommodation is assigned for the use of the rescued slaves, and a staff of persons appointed to superintend their food and clothing whilst on the island. The course then pursued is to make known their arrival to the government at home, and as soon as the opportunity occurs and the poor Africans are sufficiently recovered to bear the voyage, to forward them as free labourers to some of our West Indian possessions, where they are on landing, assigned to such masters as are in want of hands for the cultivation of their crops. Shortly after Bishop Cloughton's arrival in St. Helena a slave-ship captured by H.M.S. *Viper*, one of the vessels of the African coast squadron, arrived with its freight of 500 human beings all in the last stage of suffering from the cruel confinement they had experienced on board. The Bishop at once visited them and after some months' careful instruction, in which he was assisted by some of the clergy of the island, he had the happiness of finding that they were fully capable of receiving the knowledge of the Gospel in its simple fundamental truths, and he accordingly baptized the greater number of them. Of this very pleasing incident an account is furnished in the Society's Quarterly Paper for July, 1860. The Bishop saw during his stay in St. Helena, some three or four thousand of these native Africans, taught them for longer or shorter periods with varying success, only admitting any to baptism of whose conversion he felt satisfied on careful examination. He describes them as quick and intelligent, often assisting the interpreter and himself by words and signs as they caught his meaning; and he speaks of their very striking superiority to the degrading characteristics he

himself had previously supposed to belong to the race. A grant of land has been sanctioned by the Home Government, on which the Governor proposes to build a school and chapel for the use of the negroes at their station in Rapert's Valley.

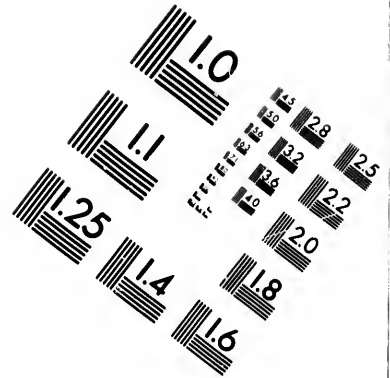
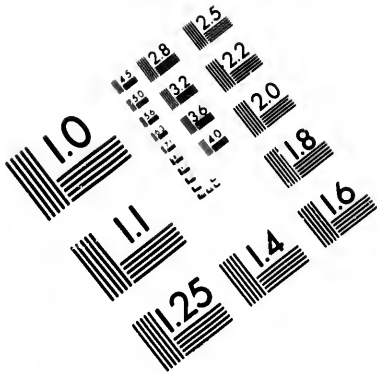
CENTRAL AFRICA.

Although not connected with the Society for the Propagation of the Gospel, the mission to Central Africa is too important and remarkable an undertaking to be passed over without some account.

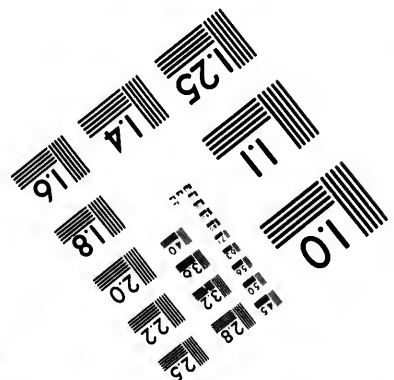
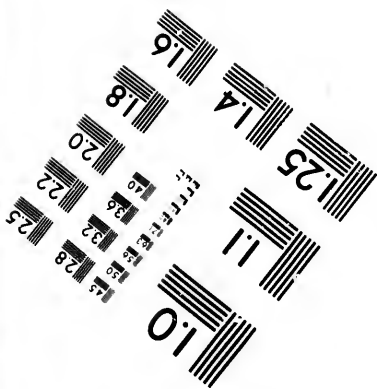
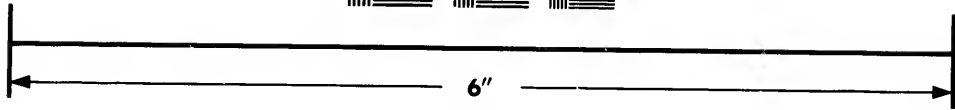
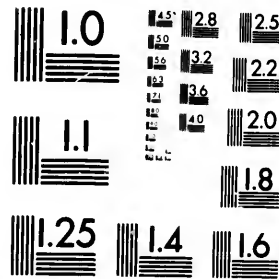
The discoveries of Dr. Livingstone having brought to light a large and hitherto unknown region in the interior of Africa, it was felt by many to be of the utmost importance that a mission should be sent into that heathen land, and that it should consist as soon as practicable of a Bishop and a number of assistant clergy. In the endeavour to carry out this feeling, the University of Cambridge, roused by the spirit-stirring appeal of Dr. Livingstone during his recent visit to England, took the lead, and at a meeting held on the 23d of November, 1858, pledged itself to take steps towards the establishment of a mission. The cordial co-operation of the University of Oxford was obtained, various public meetings were held, large sums of money were promised, and the projected mission was soon widely known as the Oxford and Cambridge Mission to Central Africa; a title which was afterwards slightly altered when the Universities of Dublin and Durham joined in the good work.

Great difficulties had to be surmounted, and some time elapsed before the means could be procured, or the men fitted for such an arduous undertaking could be found. At length Archdeacon Mackenzie was selected to head the mission, his experience of the country, and the acquaintance with the lan-





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guage acquired during his five years' residence in Southern Africa constituting in themselves most important qualifications for the work, while his personal character was such as to win universal confidence for any undertaking in which he engaged. The fully-developed plan of the mission was, that the Bishop and six missionaries should be accompanied by a medical practitioner and a number of artificers, English and native, capable of conducting the various works of building, husbandry, and especially the cultivation of the cotton plant; so that while the diffusion of Christianity held the foremost place, there was combined with this the promotion of agriculture and lawful commerce, and the ultimate extirpation of the slave trade, in accordance with the principle of Dr. Livingstone that Christianity and civilization must advance together.

After a solemn farewell service in Canterbury Cathedral, on the 2d of October, 1860, Archdeacon Mackenzie with the first detachment of the mission, sailed for Capetown, where he was consecrated on the 1st of January, 1861.

He met Dr. Livingstone, and the whole party proceeded up the Zambesi River about 100 miles, to the confluence of the Shiré, up which they proceeded (about 200 miles more) to Dakanamoya, the village of a friendly chief, Chibisa. Here they landed and proceeded under the conduct of Dr. Livingstone to select a place for the establishment of their station, and on the 19th of July they arrived at Magomero, where they resolved to settle. For the next four or five months the mission party was engaged in settling themselves in their new quarters, and in making good their position against a marauding tribe—the Ajawa—with whom they were most unfortunately engaged more than once in hostilities.

At the end of December the Bishop started, with Mr. Burrup, to meet Dr. Livingstone, who had promised to return by a certain

day with the ladies who were coming to join the mission. A series of disasters ensued, the Bishop was attacked by fever, and on the 31st of January, 1862, died after an illness of ten days on the island of Malo, at the confluence of the Shiré and Ruo rivers. Mr. Burrup survived the Bishop, and having performed the last offices of the Church over him, returned with great difficulty to the mission station, where he lingered till the 22d of February and then died.

The distressing intelligence of the deaths of Bishop Mackenzie and Mr. Burrup was brought to England at the close of the following June ; but after the first stunning effect of these heavy tidings had passed over, there was manifested in all quarters a firm resolution, by God's help to carry on the work which had been so hopefully begun and which gave promise, even thus early, of an abundant harvest. The mission had already produced the most beneficial effects in the country which it occupied. It had upwards of a hundred natives under systematic industrial training preparatory to regular Christian instruction ; a large and thickly-peopled district pacified by the energies of the missionaries was looking up to them with reverence and gratitude ; the very Ajawa whose ravages they had checked, and whose lasting enmity it was to be feared they had incurred, were asking to be allowed to settle peaceably in their neighbourhood, and within their civilizing influence. And if all this had been accomplished in the space of six or seven months, amid the difficulties incidental to a new settlement and the interruptions occasioned by the marauding tribes, what might not be hoped from continued exertions in the same promising field ?

The Rev. G. W. Tezer was selected to succeed Bishop Mackenzie, and was consecrated Missionary Bishop to the Zambesi and adjacent districts, in Westminster Abbey, on the 2d of February, 1863. The spirit in which he went forth may be best

learnt from his own words at a public meeting held at Doncaster shortly after his appointment. Speaking of his lamented predecessor he says :—"The bright example of one thus early entered upon his rest is a noble incitement to all who would follow his just steps. It is no small thing for those who may go out after him to have the track marked out for them—a track which has the shadow of the Cross imprinted upon it, and which is connected with the highest and holiest endeavours of all time in promoting the cause of Christ. So far from being down-hearted at what has passed, I for one am the very opposite. I think I see in it the seeds of very great success—perchance not a personal success :—that we cannot command—but a success to that great cause which is dear to all Christian hearts—the success of Christ's Cross in Africa."

The same hopeful and cheering spirit breathes in the letter written by Bishop Tozer soon after his arrival at the scene of his future labours. Writing from their new mission station, Morumbala, River Shiré, on the 6th of October, 1863, he says :—"We are at last gathered on the top of the Morumbala mountains, which are some 3,500 feet high. You will have heard all the sad news of the mission's past history before this reaches you. Death and illness have deprived us of almost all the party to whom we were looking for help and guidance in this new mission-field. Blair, a printer, and Adams, a labouring man, are now the sole representatives of our lamented predecessors ; and while the experiment of fixing the station here is being tried, I can hardly wish for a reinforcement. Our life here is in many ways very enjoyable. The air is usually keen and bracing and we suffer far more as yet from cold than heat. The former mission party has left a legacy behind of twenty-five native boys, whose teaching and training prevents us from sinking down into mere settlers. We have not been quite a month up here, and are working very hard

indeed to get our straw huts completed before the rains set in. We do everything for ourselves, even to washing our own clothes, and have abolished the idea of master and servant: We live in common, each having a little round hut to sleep in. Our church opening is the great coming event. Its dimensions are thirty-six feet by eleven, and really it promises to look very well. Its east end is apsidal, and we have a screen to divide the building in half; the western place being for the heathen boys, and the eastern arranged as a choir for ourselves, the apse being of course reserved for the altar. Our services are really very hearty and enjoyable; and as we have by dint of superhuman exertions got the harmonium up the mountain, we hope to make great progress with our music. But as yet we are sadly pressed for time, which we all hope may not always be so scarce as at present. The mountain itself is very beautiful, and commands on the Quillimane side most lovely views; while to the west stretches out to a far distant horizon an enormous plain, the home of pestilence and fever. Our path up from the river is a most terrible pull. We are higher I think than Snowdon, and in places it is like going up the side of a house for steepness. How the much-enduring natives manage it with from fifty-six to eighty pounds' weight on their heads I cannot tell."

If there are any who still think that the early disasters and difficulties of this mission would have justified the abandonment of such a noble undertaking, let them remember the striking observations of the Bishop of Oxford on this subject, at the meeting at Doncaster already referred to. After speaking at some length of the unmitigated evil of the slave-trade, the Bishop goes on to say:—"Let it be remembered that, in a great degree, that evil lay at the door of our own people. We were once the greatest slave-traders. We, the people of England, did more than any other nation under heaven to inflict those evils upon

Africa. Nay, even that dreadful strife now going on among our brethren on the American continent, in which, however little—and I believe it is very little in truth—either party cares about slavery, for neither party cares for the slave—yet the existence of slavery and the presence of these men in the American States have been unquestionably the cause and the occasion of the war, though there is no love for these men on the one side or the other. But how came they there? Do we not remember that in earlier days the settlers from this land in America over and over again petitioned the mother-country that she would not continue the slave-trade, and inundate their land with ‘those miserable Africans;’ and that for the sake of our own commerce we refused to listen to them, and obtruded upon them that which has become the standing curse of America? Now, if you will add to this one thought which is all that is needful to complete the idea, it is this, that the retribution which follows upon crime in the case of individuals is constantly withheld in this world, because as Christians, we believe it visits them in that continued existence which lies beyond this world; while for nations and communities which have no national or communal existence except in this world, the retribution must be here, because it cannot be elsewhere; and so judgment does follow in this world upon national sins, because this world is governed by a God of justice. If that be the case, the next generation to those who have been guilty of a national sin have the duty not only of showing that they are free from their forefathers’ sin, but of cutting off the entail of curses by reversing the unrighteousness. If that unrighteousness is to be reversed, how is it to be done? There is but one way in God’s world, and that is to undo, by any sacrifice, the full consequences of the ancient sin. And here God does permit us to undo the full consequences of what we have been instrumental in giving

Africa as a curse, by now being the instruments in God's hand of giving Africa a blessing. And it seems to me that a special necessity is laid upon this Church and people to exert ourselves in this mission-work--that we should spend as we are spending our money, and what is far more, the zeal of some of our best men, in endeavouring to cut off the entail of England's curse in this matter of England's transgression. . . . I think that in the mere presence of difficulty we shall not one of us think that there is any argument for laying aside the work. Is not the very meaning of faith, my brethren, this?--that it acts in the persuasion that God will work out His blessed purpose through our labour, by overcoming difficulty, and not that we should have the result without labouring for it, and without undergoing difficulty. So far from regarding some difficulty, therefore, as any discouragement or any mark that God is not with us, I believe that it is rather a mark that we have His presence with us. Was there ever a successful mission founded without difficulty? Was there ever a great thing done for God by men, who were content to give Him merely the parings of their time, and the superfluities of self-indulgence?"

ORANGE RIVER FREE STATE.

The Orange River Free State is a very extensive tract of country bounded on the south by the river from which it takes its name, and on the north and north-west by a tributary of that stream, the Vaal. On the north-east it is separated from the colony of Natal by the Drakenberg or Quathlamba range of mountains. This territory consists chiefly of vast plains of table-land, some five or six thousand feet above the sea-level, broken continually by abrupt rocks and covered for the most part with

vegetation. The healthiness of the country is undoubted, and some who have lived there for years declare it to be the finest climate in the world. The farms are very extensive and the number of cattle and sheep enormous. The sale of wool increases every year, the produce being sent by wagons chiefly to Port Elizabeth.

Some twenty-five years ago this territory north of the Orange River was described as "a howling wilderness," given up to the birds and beasts with the exception of a few wandering tribes of Hottentots and Bushmen. The Dutch were here, as in every other part of the Cape, the first European settlers, and their chief motive for settling so far from the colony was the desire to be free of English rule. For a short time they boldly asserted their independence, but after a few years English emigrants followed the Dutch, and then the country was declared part of the colony, and called "the Sovereignty beyond the Orange River."

In 1850 the Bishop of Capetown gave an account of his visit to the Sovereignty and of the earnest efforts of the English at Blomfontein to provide themselves with a church and pastor. In 1851 the church was in progress, the inhabitants having contributed more than 300*l.* towards its erection, but before the roof was raised the English Government had resolved to abandon the Sovereignty in consequence of continual disputes with the Dutch boers. So the church has remained for ten years an unfinished ruin. The Bishop of Capetown has since made many efforts to induce individual clergymen to go and minister to the English settlers in the territory, but without success. Men were unwilling to go into a country where they must work without the benefit of assistance and sympathy from their brethren, and without any episcopal superintendence. The country is now governed by a president and "Volksraad," elected by the inhabitants. The number of English colonists, instead of diminish-

ing, as was expected when the English rule and English troops were withdrawn, has year by year increased; and those in the towns and villages have made many appeals to the Bishop of Capetown to be provided with pastors, for whose support they promised to contribute to the best of their power.

There is another distinct portion of territory beyond the boundary of the British colony and independent of the Free State Government, yet contiguous to both, the country of the Basutos, a large mountain district, the population of which is estimated at 180,000. They are governed by a number of petty chiefs, who in turn are subject to the rule of the great Moshesh, who calls himself "chief of all the Basutos." He is described as the finest chief in South Africa and is regarded by his people with superstitious veneration. About thirty years ago a few Presbyterian missionaries from Paris penetrated to these tribes. They were kindly received by Moshesh and have been at work with some success among the people ever since. Moshesh, though not a Christian, is anxious that teachers from England should be sent to his people; and a son of his own, a very promising young man, was for some time a student in St. Augustine's College at Canterbury, with the view of qualifying himself for the work of a missionary among his own people, but his early death has prevented the realization of this plan.

On the 2d of February, 1863, the Rev. Edward Twells, D.D. was consecrated in Westminster Abbey, Missionary Bishop for the Orange River Free State. The Society engaged to provide his salary and to contribute to the support of two missionaries also.

The Feast of the Purification, 1863, will form hereafter a marked era in the history of the missions of the Church of England. On that day the new Primate consecrated two Bishops, one to head the Universities' Mission to Central Africa,

as successor to the martyr Mackenzie, the other to take under his charge the Orange River Free State. This consecration is the first instance on record, where, *on English ground*, the English Church has set apart and sent forth a chief pastor to take the spiritual oversight of a Christian mission to heathen lands lying beyond the sovereignty of the English Crown. (The Bishopric of Honolulu forms no exception to this statement, for that was a mission sent to a country already Christian, at the request of its own sovereign.) There have been during the last twenty years many consecrations of Bishops for foreign parts within the limits of the British empire; but the territories assigned to the Bishop of the Zambesi Mission and the Bishop of the Orange River Free State owe no allegiance whatever to the English Crown. The Church of England, as a true branch of Christ's Catholic Church, has an indefeasible right to go forth with the message of the Gospel to any people who are still lying in the darkness of heathenism, and it is now established that she has a legal right, spite of all the jealousies of worldly politicians and the suspicions of lukewarm Churchmen, to send out from England the Church in all its completeness to heathen lands, quite independently of the circumstance whether these heathen lands acknowledge English rule or not. There was another notable circumstance in this consecration. The new Bishops took the oath of spiritual allegiance, not to the Archbishop of Canterbury, but to the Metropolitan Bishop of Capetown. This significant act, which was done deliberately and advisedly, is a proof that our highest ecclesiastical authorities recognise the duty of allowing the title of Metropolitan, now legally bestowed on several of the occupants of colonial sees—such as Capetown, Montreal, Sydney, New Zealand—to be not merely a name, but a reality. It behoves the English Church to provide against the contingency, or rather the inevitable certainty, that the churches

which she has been favoured by God to found will ultimately become independent, adapting themselves to the exigencies of their peculiar outward circumstances, gratefully acknowledging England as their spiritual mother, but still feeling that they are now themselves come to full age, and must claim the perilous responsibility of self-government. Each Metropolitan with his band of suffragan Bishops may become the centre of a new vigorous national Church, strong in initiating fresh assaults on neighbouring heathendom, clinging with firm affection to the parent from whom her apostolic ministry has been derived, yet rightly claiming a spiritual equality with that parent. Neither Rome nor Canterbury must assert a supremacy over the Church of Christ. The unity of the Church is to be sought, not in submission to a paramount Bishop of Bishops, but in the harmonious confederation of all the particular or national Churches throughout the world under the Divine Headship of Christ.

The Bishop, writing after his first entrance on his labours, says:—"The country is in its infancy, and has laboured, and does labour, under many disadvantages; but it must become a prosperous country under a good government. The people are very mixed in race and character, but there are some superior men to be found everywhere, and great good may be done by raising the general tone of society. I am deeply impressed with the necessity of the Church Mission, and think it has been planted at a time when great results may be expected. We are received everywhere with expressions of thankfulness on the part of Dutch, English, and natives."

Surely it is a subject of unfeigned thankfulness that men have been found so penetrated with a love of souls and a simple desire to serve Christ their Master, that they have readily sacrificed the comforts and amenities of English parochial life, to go forth to certain toils and perils in distant lands, that they may plant

Christ's Church where as yet its healing influences are all unknown. Appointment to episcopal office in such cases is no preferment, so far as this world's wealth is concerned. It is a call to the foremost post in the ventures of faith. Those who stay at home may be roused to a holier and more self-denying energy by the example of those who for the sake of Christ and His Gospel have given up so much. A Church that bears such spiritual children is not yet forsaken of her Lord.¹

¹ Vide *Colonial Church Chronicle*, vol. xvi. pp. 81, 121.

CHAPTER IX.

WORK IN AFRICA (*concluded*).

SIERRA LEONE—NIGER—MAURITIUS.

SIERRA LEONE.

ALONG the western shores of Africa are scattered numerous posts and stations over which the British flag is waving. They are almost all inconsiderable in point of size, and as regards political influence, of very slender value. The earliest does not date farther back than the beginning of the sixteenth century, the latest has come into the possession of this country since 1849. One cluster lies in the mouth of the Gambia River, of which the chief places are Bathurst, Albany, and St. James. A second, including the Island de Los and Sierra Leone, commands the coast from the River Nunez well nigh to the borders of the American settlement of Liberia. A third, more numerous than either of the others, covers the Gold Coast, and holds in check the Bight of Benin. And a fourth in the Bight of Biafra in some sort gives us the dominion of the waters which fall into that bay. Established originally as depôts for the management of the slave-trade, all these posts became, on the abolition of that horrid traffic, mere emporia of trade. They are now likewise used, whenever circumstances will permit, as stations for the cruisers which watch the coast for the purpose of checking the

traffic in slaves still carried on by other nations, particularly the Portuguese, the Spaniards, and the people of Brazil.

Our earliest possession, Cape Coast Castle, seems to have been occupied by the Portuguese soon after Vasco de Gama rounded the Cape of Good Hope in 1597. It was subsequently wrested from them by the Dutch, but in 1661 fell into our hands, and until the acquisition of Sierra Leone was considered the capital of the British possessions in Western Africa.

Sierra Leone, like Cape Coast Castle, drew its first European inhabitants from Portugal. The English in time took possession of an island in the middle of the river, and on the first opportunity dislodged their rivals from the mainland. But no attempt at colonization was made till the year 1787, when about 400 negroes and sixty white soldiers who had served in the war of American Independence were removed thither. At the same time a piece of land, measuring about twenty miles square, was purchased from the native chiefs, and the foundations of freedom were laid.

As early as the year 1752 an itinerant missionary was sent by the Society for the Propagation of the Gospel to the negroes in Guinea. A native African (after being educated and ordained in England), was stationed on the Gold Coast in 1765, and a catechist at Sierra Leone in 1787.

“But it is to the Church Missionary Society (which was indeed originally established ‘*for Africa and the East,*’) that the western coast of this vast unexplored continent is chiefly indebted for the flourishing branch of the Church which has sprung up there. In the West African Mission this Society has found its earliest and most appropriate field of labour. Owing its foundation to Wilberforce and his friends, the Society came into existence under an obligation to carry on that great Christian policy in which England had been engaged by their

means, and by evangelizing to complete the emancipation of the negro race. Nobly have its missionaries redeemed the pledge! They have sown the seed of life on those fatal shores; they have watered it with their own blood; they have seen their nursling grow up into a fair tree, and the Church of Sierra Leone claim a Bishop of her own.

"This flourishing tree is now putting forth new branches. The religion of Sierra Leone has found its way inland to Abbeokuta (a large and populous town in the Yoruba country), by the natural process of immigration; and this advantage has been followed up by a well-organized mission, headed by a native Yoruban, the Rev. Samuel Crowther, who left his native country as a slave-boy, was rescued by a British cruiser from the Portuguese slaver that was bearing its unhappy freight across the Atlantic,—and afterwards returned in English orders, to declare in their own tongue, to the Yorubans, the wonderful works of God. The entire mission is thus the legitimate fruits of that great Christian policy in which England was engaged by Wilberforce and his friends. It is a most interesting sample of that negro civilization and indigenous Christianity, which, under the protection of the British name, must gradually extend itself across the African continent, and will remain in after times as one of the greatest moral triumphs of our church and nation."¹

The first mission of the Church Missionary Society was established at Sierra Leone, in 1804; and so successful were the labours of its missionaries that by the year 1848 it comprised fourteen principal stations and twelve minor stations, making in all twenty-six towns and villages in which Christian instruction was imparted, and the services of our Church provided through the agency of this Society. There were also at this time twelve European missionaries, three native clergymen, and fifty-six catechists and teachers (native and European), two seminaries

¹ *Colonial Church Chronicle*, vol. iii. p. 40.

and fifty-seven schools, containing 5,038 scholars, and the attendants on public worship were stated to be 6,908.

In 1852 the colony of Sierra Leone was constituted a Bishopric, and the Rev. E. O. Vidal was consecrated first Bishop on Whit Sunday.

Bishop Vidal arrived in his diocese at the close of that year ; but after a brief career of active usefulness, he was attacked with fever on his return from a visitation of the Youban mission (where he had confirmed nearly 600 converts in that infant Church), and died on Christmas Eve, 1854.

In 1855 the Rev. J. Weeks, who had been for many years a missionary in this diocese, was consecrated second Bishop of Sierra Leone, where he arrived in the following November.

The Bishop was accompanied by the Rev. H. J. Leacock and Mr. J. A. Duport, who immediately proceeded to commence a mission at Fallangia, on the Rio Pongas, about 130 miles to the north of Sierra Leone. This is a mission not directly of the Society for the Propagation of the Gospel, but of a Church Association in Barbados, which was organized on the occasion of the Society's Jubilee, and of which some account has already been given in a former chapter.¹ The Society contributed the sum of 1,000*l.* towards this Association, and Mr. Leacock, a much valued clergyman of Barbados, having offered himself for the arduous and perilous undertaking, went forth with his fellow-labourer (a young man of African parentage, educated at the Mission House connected with Codrington College) to extend the light of Christianity to that debased and barbarous people.

Mr. Leacock was not permitted long to watch over the mission he had successfully commenced : the fever so generally fatal to those unaccustomed to this climate attacked him, and he died on the 28th of August, 1856.

¹ See page 107.

Bishop Weeks fell a victim to the same fatal malady on the 25th of March, 1857. During his short episcopate he ordained seven native catechists in Sierra Leone, and four in Abbeokuta.

The Rev. J. Bowen, D.D. was appointed to the vacant Bishopric, and was consecrated at Lambeth on the 21st September, 1857. But before two years had elapsed, the Church in West Africa had to mourn the loss of its third Bishop: he died May 28th, 1859.

The Rev. E. H. Beckles, Rector of St. Peter's, Christopher, in the diocese of Antigua, was chosen to succeed him, and was consecrated at Lambeth, on the 2d of February, 1860.

The peninsula of Sierra Leone, which constitutes the territory of the colony, has a surface of about 220 square miles, being rather larger than the little county of Rutland. But the name of Sierra Leone is frequently applied to a much more extensive tract of country the exact limits of which are unknown, but which according to a rough estimate covers about 25,000 square miles, being nearly equal to Scotland. The soil is fertile, that of the peninsula is much covered with large forest trees, among others the Silk Cotton Tree, the trunks of which are made into canoes, which are often large enough to contain a hundred men. The productions of the West Indies have been introduced successfully by the British colonists; European fruits are cultivated on the higher parts, and the vine flourishes in the gardens of Freetown. Yams, mandioc, pumpkins, plantains, and Indian corn constitute the principal food of the inhabitants. The climate is generally considered peculiarly unhealthy, but there is great variation in this point in different years. The wet season, which lasts from May to November, is always ushered in and terminated by tornados. Nothing can exceed the gloominess of the weather at this period: the hills are wrapped in impenetrable fogs, and the rain falls in such torrents as to prevent any one

from leaving his house. The air is loaded with vapours, the destructive effects of which are observed in many objects. Iron is covered with rust: furniture falls to pieces, the glue losing its tenacious qualities: paper though well sized becomes unfit for use: woollens, unless frequently dried, become rotten: and shoes and boots are covered with mould in one night. The rapid decay of animal substances and the rapid fermentation of vegetables can hardly be conceived. And in addition to this, in consequence of this country being at no great distance from the equator, a high degree of heat is experienced all the year round.

Freetown, the capital, situated on the south bank of the Sierra Leone river, about five miles from the sea, is a handsome city with above 6,000 inhabitants. It contains two churches, and most of the other towns and villages have churches and schools.

For the preparation of native evangelists there is a capacious college in Sierra Leone, capable of accommodating fifty students. Besides the study of the Scriptures in the original Greek and Hebrew, the native languages are studied, and the work of reducing to writing and preparing translations of the Scriptures is already commenced.

The census taken in 1860 found a population of 41,624 souls. Of these 15,782 were liberated Africans and 22,593 had been born within the limits of the colony. Of the whole population, 3,351 still remained pagans, and 1,734 were Mohammedans. 15,180 were Methodists, and 12,954 Church people. 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing, and Sierra Leone is proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching.

The total number of clergymen in the diocese of Sierra Leone is thirty-eight, of whom three are missionaries of the Society for the Propagation of the Gospel. "The circumstances attending

the progress of the Pongas mission are as remarkable as those which led to its first establishment. The finger of God was then seen in the singular providence which guided the footsteps of the first missionary, the beloved Leacock, the first martyr of the Pongas, to the small town of Fallangia, where a door was opened for the reception of the Gospel through the influence of the chief, Richard Wilkinson, in whom a severe illness had awakened the remembrance of Christian instruction received by him while a boy in this country and had made him pray for years that a missionary might be sent to him and his people. That chief now sleeps in death, near the plain building which he had lived to see erected to the worship of the one true God. But the mission has not been left to struggle against heathenism unsupported by the rulers of the people. Charles Wilkinson, who succeeded his father as chief, resides at Domingia, and has encouraged and aided the building of a church in that town; and his younger brother Lewis, acting chief at Fallangia, is a sincere friend of the mission and affords to the missionaries valuable help. Painful evidence has been afforded of the unsuitableness of the European constitution to the climate of the Pongas—four missionaries have fallen victims to the malaria of the country, and the fifth (the Rev. A. Phillips) has been compelled by repeated attacks of dangerous illness to withdraw. Whilst however it has thus been shown what dangers and difficulties surround European missionaries sent out to the Pongas, and that Africa must be regenerated mainly through the instrumentality of her own sons, all the appliances for the training of missionaries of African descent have, by a remarkable providence, been provided, and men have been raised up by the great Head of the Church to extend the work of the mission. There is now a staff consisting entirely of such labourers. The chief missionary, the Rev. J. H. A. Duport, who went out at first with Mr. Leacock,

although a West Indian, is of pure African blood, and was trained at Codrington College in Barbados under the highly-esteemed principal, the Rev. R. Rawle. The Rev. J. A. Maurice is of the same extraction, and was trained at the same institution. In 1862 a Christian family, also of African descent, was sent from Barbados to aid in the work of the mission. Two of its members are employed as carpenters, and the elder of the two, the father of the family, cultivates the mission-land given by the late chief, and is introducing an improved system of cultivation amongst the natives. The son of this man, Mr. Edward Morgan, having completed his course of study at the college in Barbados, after a very satisfactory examination, has been appointed missionary catechist. The eldest daughter of the Morgan family has been appointed teacher of an infant school at Fallangia. Another catechist has been lately chosen and will proceed to the mission field by the first opportunity that shall offer, from Barbados to Africa direct. The mission is now a reality, there being at Fallangia a church, plain and simple in its structure, of mud walls and grass roof; a congregation of about 400; daily service performed in Susu, the language of the people, morning and evening; a daily school held in the piazza of the mission-house for want of a school-room; and classes of catechumens preparing for baptism and confirmation. A position has also been taken up at Domingia. Here a church has been erected lately and a school has been established, the teacher of which acts as a lay reader during the absence of an ordained missionary. The population of Domingia does not much exceed 100, but a large proportion attend church and school. About six miles to the eastward is Yengisa, the capital of Chief Tom, who attends church sometimes at Domingia and sometimes at Fallangia, walking in the latter case about eleven miles and in the former more than half that distance, besides crossing a broad river on the way.

Chief Tom has often been accompanied by several of his people, among whom may be specially mentioned the formidable *Bansungi*, the late personator of Satan, who in that capacity was formerly the terror of the Pongas country. Chief Tom now proposes to build a church at Yengisa at his own cost: and a black missionary is being sought for in the West Indies to occupy this station. About eight miles to the south-east of Fallangia is Sameia, a town of considerable population, wholly heathen: at the request of the chief it is now proposed to establish a station here, and a missionary is being sought for this place as for Yengisa. Many other towns containing a great population are more or less prepared for Christian teaching and discipline; but men and means are sadly deficient. It is hoped that a station may be soon established among the Susus in the Isles de Los, about half way between the Pongas and Sierra Leone: these islands are hilly and free from the malaria occasioned by large rivers, and it is thought that the Pongas missionaries, when suffering from fever or debility, might find them a healthy place of occasional resort, and thus avoid the necessity of going to Sierra Leone or England for change of air. The Susu language, which has been acquired by Mr. Duport and into which he has translated the Prayer-book for use in the daily service, is the language of a large tract of country which is by this means open to the missionaries of the Pongas.¹ Various plans are being tried for the improvement of the natives, some of which are spoken of in the following letters from Mr. Maurice. Writing in May, 1863, he says:—"I am trying to help Mr. Lewis Wilkinson in establishing the cotton trade in this part of the

¹ *Colonial Church Chronicle*, vol. xvii. pp. 60, 441. A full account of this interesting mission has been given from time to time in the pages of the *Mission Field*, and a memoir of Mr. Leacock was written by the Rev. Dr. Caswall, entitled, "The Martyr of the Pongas."

country. This I do by putting him in the way of preparing the soil, as well as in obtaining other assistance from merchant friends of mine in Sierra Leone. I think him an enterprising person, who, with a little encouragement, would prove a blessing to his country and a valuable help to our mission. It is not enough for us to attend only to the spiritual wants of the people, but we must also use our endeavours to better their temporal condition. They will then believe that the mission is no delusion. One chief asked what good the mission had done for the people. He said that the slave-trade had been overthrown by us and no other trade established in its place; that once the chiefs and free people here could wear the very best of clothing, and had all their wants satisfied, but that since the coming of the missionaries they are being reduced in circumstances daily. I think that the Bishop's proposal made some time ago, of having mercantile business carried on here under the auspices of chief Wilkinson, a very good one indeed, and would be among the greatest blessings put forth by the Society. Mr. Wilkinson is quite equal to the task, and I think him quite equal to take care of a trust. . . . I should be glad to have at least two cotton gins from the African Aid Society. If they cannot give them I am willing to pay for them. We hope to send to England next year at least six bales of cotton to begin with. . . . With all our drawbacks here there is much, and very much too, for which we have to be thankful. I am sometimes led to think that our mission suffers more than any other; but when I take up the reports of other missions, and read of their difficulties and calamities, I am led to see at once that we are particularly blessed. As no great enterprise has ever been accomplished without trouble and disappointment, I am encouraged to press forward amidst all difficulties, assisted by the Giver of every good and perfect gift. The people are earnest,

and I believe they really desire to increase in the knowledge of God. They attend the means of grace with much seriousness, and we are amply repaid for our exertions among them. Last year's famine has taught the people a lesson, and nothing of the sort has been felt this year. They have planted corn, yams, and a large quantity of rice—besides a good deal of cotton. Fallangia will some day, I hope, become an important place. May it be the Antioch of the Rio Pongas !”

At present the contributions to this important mission, in the West Indies, may be estimated at about 800*l.* a year. Nearly as much more is given in England—viz. between 400*l.* and 500*l.* in salaries from the Society for the Propagation of the Gospel, and between 300*l.* and 400*l.* by private subscriptions. From 30*l.* to 50*l.* annually is contributed in Sierra Leone; but the entire income available for this promising enterprise is certainly under 1,700*l.*

The Gambia colony extends over thirty-eight square miles of territory, and contains about 5,000 native British subjects. Only one chaplain is provided for this colony, and in consequence of death and the failure of health it is too often left destitute of any church services, and is indebted for religious instruction to the labours of the Wesleyan Methodists.

The colony upon the Gold Coast contains, it is believed, about 450,000 souls, for whom no provision is made by the Church, except the occasional residence of a chaplain at Cape Coast Castle.

At Abbeokuta and Badagry, in the Bight of Benin, a large body of the liberated Africans have settled, and great numbers of the heathens have ceased to worship the gods of their country. At Abbeokuta there are now three missionaries of the Church Missionary Society, two native clergymen, and three European catechists, besides forty native helpers; and there are 1,500

native Christians, of whom 500 are communicants. This city has been much endangered by the hostile neighbourhood of the followers of the King of Dahomey. It contains the first Christian church which, in the interior of Soudan, has been raised up to the glory of God.

All these various settlements are now under the spiritual jurisdiction of the Bishop of Sierra Leone. Such promising openings as those already mentioned might soon be multiplied upon the Western Coast of Africa, and there seems now a fair prospect of establishing and extending upon that once afflicted coast the blessings of the Gospel of Christ—that Gospel which alone can make the sons of Africa free indeed, and secure to them the promise of the life that now is, as well as of that which is to come.

THE NIGER.

In a letter addressed to the Archbishop of Canterbury, the Committee of the Church Missionary Society pointed out, “That the foundations of a native Church in Western Africa were laid more than fifty years ago by the devoted and self-sacrificing labours of European missionaries; that the Church had been gradually extended and brought to maturity by a succession of European and native labourers, till at present it may be estimated at nearly 20,000 members, comprising twenty-two native ordained ministers, and eighty native teachers and catechists; that the native Christians are chiefly resident in the Colony of Sierra Leone, where nine parishes have been formed under as many native clergymen, who are independent of the Church Missionary Society and under the direct superintendence of the Bishop of Sierra Leone, and wholly supported by the contributions of the people; that other native members of the Church

have settled at various points along the coast, while at Lagos and Abbeokuta (1,300 miles from Sierra Leone) another native Church, comprising nearly one-fourth of the whole number of Church members, is rising up, under the pastoral care of European missionaries and native ministers, the latest accession to the Church being on the banks of the River Niger (1,500 miles from Sierra Leone) where none but native ministers and teachers have yet laboured, and where between 100 and 200 converts have been collected. The Diocese of Sierra Leone comprises only the British colonies on the coast; and as the Bishop resides at Sierra Leone, the western extremity of the diocese, episcopal visits to the distant colony of Lagos are necessarily rare, and to parts beyond the limits of the Letters Patent, especially to the River Niger, hardly practicable. Hence many native teachers are waiting for ordination, and many converts of long standing are waiting for confirmation." Under these circumstances, the Committee represented to his Grace the need of providing for the more frequent exercise of episcopal functions in the eastern portion of the coast, especially for the missions in the interior, and for the full development of the Niger mission. And the Archbishop at once signified his concurrence with the Committee's suggestion that the Rev. Samuel Crowther should be consecrated a Bishop to exercise episcopal functions in the countries beyond the limits of her Majesty's dominions in Western Africa.

The consecration of the Bishop took place in Canterbury Cathedral, on the 29th of June, 1864.

The history of Bishop Crowther, extending over fifty years and more, from a state of abject servitude to his present position, is a very romantic one, and has already been alluded to in the account of Sierra Leone. His original name was Aljai, and his family lived at Ochugu in the Yoruba country. In 1821 he

was carried off by the Eyo Mahometans, was exchanged for a horse, was again exchanged at Dahdah, and cruelly treated, was then again sold as a slave for some tobacco, was captured by an English ship-of-war, and landed at Sierra Leone in 1822. He was baptized in 1825, taking the names of the vicar of Christ Church, Newgate-street, Samuel Crowther. In 1829 he married Asano, a native girl, who had been taught in the same school with him. He was then for some years schoolmaster of Regent's Town, and subsequently accompanied the first Niger expedition. Arrived in England, he was sent to the Church Missionary College, Islington, and was ordained by the Bishop of London. In 1854 he accompanied the second Niger expedition, of which he has written a very able account. He has since been an active clergyman at Akessa, and has translated the Bible into Yoruba, and undertaken various other literary works of a religious character for the benefit of his African brethren.

Almost adjoining Sierra Leone, is the American republic of LIBERIA, which extends along 600 miles of coast, and is one of the most fertile countries in the world, watered by about twenty-five rivers. The population consists of about 10,000 emancipated negroes, who commenced emigrating from the United States in the year 1821, and the natives number about 250,000 souls. One-fifth of the nation are Christians of various denominations.

The efforts of our brethren of the American Church have been greatly blessed in this part of Africa, where multitudes of the natives and their children regularly attend Divine Service and the various schools established by the missionaries. The mission of Liberia and Cape Palmas (in the neighbouring but independent colony of Maryland) now consists of thirteen clergymen white and coloured, five native candidates for ordination, and twenty-two male and female teachers, with eleven churches and chapels, completed or in course of erection, and sixteen

schools,—all under the episcopal superintendence of a Bishop of their Church,—the Right Rev. Dr. Payne, who was consecrated Bishop of Cape Palmas in 1852.

The light of the Gospel, which, in the first four or five centuries of the Christian era, illuminated so brightly the whole northern coast of Africa, was almost quenched in the advancing tide of Mahometanism, which swept over the countries of the east in the seventh century. But “while” (to use the words of a living writer)¹ “other branches of the African Church have been swept away, like the sands of the desert; while the Church of Carthage, where the holy Cyprian lived, and was martyred; and that of Hippo, where St. Augustine wrote and laboured, have left no trace of existence, the Church of Egypt still exists. That patriarchate, one of the four so distinguished, that which the great St. Athanasius so splendidly adorned, still has its lingering traces; and along the Nile, and deeper in the country, Churches yet remain to testify to the grace of God, which sent St. Mark to bear to Africa the glad tidings of salvation.” The Coptic Church still numbers 150,000 native Christians, and is presided over by twelve Bishops; but many corruptions have crept into this venerable branch of the Church of Christ, and the clergy, generally speaking, are in a sadly degraded and impoverished state.² Several efforts have been made by the Church Missionary Society to raise the Coptic Church *through itself*, and the two missionaries, resident at Cairo, (where a mission was first established in 1826) have made periodical voyages up the Nile, for the purpose of distributing the Scriptures and exchanging friendly communications. But their efforts have not as yet been crowned with any visible success, and it has been found necessary to abandon an institution which the Rev. J. R. T.

¹ “Sermons for the Holy Days,” by the Rev. J. H. Pinder, p. 228.

² *Colonial Church Chronicle*, vol. iii. p. 58.

Lieder had established under the sanction of the Patriarch, for the education of candidates for the Coptic priesthood. A female institution, under the superintendence of Mrs. Lieder, appears to have been more successful, and is still maintained.

The city of Alexandria—over whose ancient Church St. Athanasius more particularly presided, and in which Origen, Clement, Cyril, and many an other illustrious Father witnessed a good confession, and laboured and suffered for the cause of the Gospel—like the rest of Egypt, is now chiefly inhabited by the followers of the false prophet Mahomet, but there are many members of the Greek Church also settled there. In consequence of there being a few English residents, and a great number of travellers passing through in the course of the year, efforts were made a few years since to build an English Church here. In 1849 the Society for the Propagation of the Gospel opened a special fund for this purpose, and a considerable sum was collected. A clergyman, the Rev. E. Winder, was appointed, and the Church (dedicated to St. Mark) was at length opened for Divine Service, on Christmas-day, 1854, and consecrated by Bishop Gobat, on St. Mark's-day 1855.¹

The Church Missionary Society commenced a mission on the eastern coast of Africa in 1843, and there are now three missionaries labouring among the Wonica tribe at a place called New Rabbay.

“The discoveries of Vogel and Barth in the centre of Northern Africa, and the still more recent discoveries of Speke and Burton in the East, synchronising so remarkably with those of Dr. Livingstone in the interior of Southern Africa, mark a progress in our geographical knowledge of this continent within the last ten years greater than has been made since the earliest attempts in this century to explore the interior. The blank expanse of

¹ See *Gospel Missionary*, vol. v. pp. 49, 96.

the map, unrelieved by a single name or the faintest outline of its physical features, fringed here and there along the coast-line with a narrow belt of names, is gradually being filled in with the routes of travellers from the northern coast to the Niger, and from the Cape almost to the Equator. And these discoveries have already modified and rectified to a great extent our preconceived notions of the interior of Africa, and give promise of results as important and interesting as any in the history of geographical science. Nor is the contrast between the actual and the imaginary more remarkable in the physical than in the moral aspects of the country. The accounts of the various tribes visited by these recent travellers go far to prove that the worst features of the African character are by no means indigenous, but entirely the results of the slave-trade. Wherever the influences of that abominable traffic have spread—and it has extended itself throughout the breadth of the land to the north of the equator—it has uniformly had the effect of degrading the people to a level far below that in which it found them. But in the parts hitherto unvisited by slavers the native African character appears in an entirely different light, and will bear favourable comparison with the best specimens of savages with whom we are acquainted.”¹

It is one of the best proofs of life in our branch of the Church, that we are beginning to think more and more of the perishing souls of the heathen. And if one country more than another seems to demand from us some recompense for wrongs towards her children, it is Africa, the centre of slavery, the land of Ham. We have burst the fetters which bound the limbs of the African and his descendents in our own possessions. But our work is only half accomplished: it remains for us, by greater acts of self-denial, and labours of love, to break the bonds of

¹ *Colonial Church Chronicle*, vol. xiv. p. 42.

Satan which enslave the soul ; to send forth ministers of Christ from England, in something like proportion to the necessities of the heathen. We must see more among our clergy ready to spend and be spent in missionary labour ; and we must contribute more bountifully than we have yet done to the Propagation of the Gospel.

MAURITIUS.

The island of Mauritius was among the early discoveries of the Portuguese on their settlement in India. It was first visited by them in the year 1507, but although they retained possession of it for nearly a hundred years, no settlement was made upon it until 1638, when the Dutch, perceiving the advantages of its position, established themselves on it, and erected fortifications for its defence. The island was named by them Mauritius, in compliment to their Stadtholder, Maurice, Prince of Orange. In 1712 it was abandoned by the Dutch, and soon after colonized by the French, under whom it gradually increased in prosperity and importance, until the period of the French Revolution. In the war which followed, Mauritius fell into the hands of the English, in whose possession it was finally secured by the Treaty of 1814.

When the island came into possession of the English it was stipulated that "the inhabitants were to *preserve* their religion, their laws, and their customs," and that "all the religious establishments of the colony shall be *preserved without any change*, with their privileges and revenues." The way in which these stipulations have been carried out by the British government cannot fail to excite the surprise and indignation of all who are acquainted with the circumstances ; and it has for many years occasioned the inquiry to be made of the English in the colony, as in India, of what religion their government could be ? In

1810 there were only four Romish priests salaried by the French government ; in 1850 there were *fourteen* with a Bishop at their head, maintained by the British. In 1810 there were only two Romish Churches ; in 1850 there were *seven* built and *three* projected, besides the church at Port Louis (now their cathedral), which was built by the British government in 1813, at an expense of 13,000*l.* and for which purpose, as also for two or three of the other churches, a tax was imposed on *all* the inhabitants, Protestants and Romanists alike. In miserable contrast with the liberal scale on which the Romish Church has thus been supported, is the scant measure of government favour awarded to the Church of England. Ten whole years elapsed after the capture of the island before even a single British chaplain was appointed (in 1821), and twelve years more before a second was added (in 1833). For eighteen years no effort was made for the provision of an English Church, and then (in 1828) an old powder magazine capable of holding 300 persons was adapted to its present more pacific and holy purpose. It is true 13,000*l.* was voted for a new fabric, but the government never gave the money, and the church was never built. In 1846 a church was built by subscription, with the aid of the colonial government, at Plais Wilhems, and a third in 1848 at Moka, both owing their origin to the exertions of the Governor, Sir William Comm, and his lady. With these facts before us we need not be surprised that the colony is at this day wholly un-English in its habits and feelings, its language and its faith.

The connexion of the Society for the Propagation of the Gospel with Mauritius commenced in 1838. At that time it was possessed of seven school-houses in different parts of the island. It became, however, necessary in 1846, in consequence of the withdrawal of the Parliamentary grant and the failure of their funds from other sources, for the Society to discontinue

this branch of its labours. The school-houses were therefore transferred to the colonial government for the purposes of education, with a reservation of the Society's right of re-occupying the premises at any future time,—a right which it is hoped will soon be exercised, now that brighter days seem to have dawned upon the Church in Mauritius.

No English Bishop had ever visited Mauritius until 1850, when the Bishop of Colombo spent a few weeks here, consecrating the churches and confirming a considerable number of persons.

At length the British government consented to erect a Bishopric for this long-neglected island and its dependencies, the Seychelles Islands; and on St. Andrew's Day, 1854, the Rev. Vincent W. Ryan was consecrated Bishop of Mauritius. The Bishopric was endowed with grants of 3,000*l.* from the Jubilee Fund of the Society for the Propagation of the Gospel; 2,000*l.* from the Society for Promoting Christian Knowledge; and 1,000*l.* from the Society for Advancing the Christian Faith.

The Bishop arrived in Mauritius on the 11th June, 1855, and a few extracts from a letter since received from him will give some idea of the state of his diocese:—"On landing here," the Bishop observes, "I have found much to encourage. Openings for the action of our Church exist on every side. A well-trained catechist of superior attainments, trained in one of the schools of the Society in Tinnevelly, has worked with another under him among the Tamulians here, and found a large field quite open to him in Port Louis, and at Pamplémousses, Rochelais, Moka, &c. Among the French and Creole population there is a desire for French service here and at Moka and Plain Wilhems, which it would be delightful to meet at once, if possible; and I hope to establish a French service the Sunday after next here, which will make four in the day in this church

for two persons. Towards Pamplémousses there is a general desire for an English service, but I cannot meet it. The schools still belonging to the Society, I hope to send you a full report of, when I have visited them, and hope they will be made very useful for our work. I have just read with deep interest a statement made in 1845 by Dr. Denny, respecting the missionary openings then existing. The claim was urgent then, as there were 50,000 Indians; now there are 120,000. . . . I have received a letter from an unknown writer, offering 5,000*l.* for the support of training schools, and promising to use every effort in connexion with the venerable Society when my plans were developed. If you know this individual, perhaps you will kindly tell him that I did not receive his letter till last week, and that I should be most thankful for any help he can give to this promising field of labour."

In 1856 the Bishop visited the Seychelles Islands, confirming ninety persons at Mahé and sixty-nine at Praslin, and on his departure was loaded with presents of shells, fossils, and fruit, by the grateful inhabitants.

In 1857 the Society increased its annual grant to this diocese to 500*l.*; and the report of missionary work done and contemplated was most encouraging.

In 1859 the Society was enabled to double its grant, and resolved to found a mission for the benefit of the Malagaches, or immigrants from Madagascar, who are continually coming over to Mauritius and settling for the most part on the southwest coast. This year the Bishop concluded a visitation and missionary tour of more than 3,000 miles, in the course of which he had visited all the inhabited islands (fourteen in number), of the Chagos group, about a thousand miles nearer India than the Seychelles.

In 1861 the Society granted 200*l.* for a church for the East

Indian converts in the midst of a population of 70,000 Coolies, all speaking Tamil ; 100*l.* for a church at Morne for the immigrants from Madagascar ; 100*l.* for a church at Vacoas for 10,000 East Africans ; and 100*l.* for a church in the Seychelles for a mixed population of about 7,000.

In 1862 the Bishop accompanied an embassy or deputation from our Queen to the King of Madagascar, Radama II. on the occasion of his consecration. A Bible from the Queen was presented by the Bishop at the first interview. The next day the Bishop offered the King, in the name of the Church of England, missionaries and teachers for his people, stating that as Mr. Ellis (of the London Missionary Society) was in Antananarivo, and six missionaries were to be stationed there, he thought of commencing operations in other parts, especially on the eastern and northern coasts. The King replied that he would gladly welcome all such help for Antananarivo, or any other part.

In 1863 the Society resolved to place two missionaries at the disposal of the Bishop for the commencement of a mission in Madagascar.

Mauritius, with the exception of Antigua, the smallest of our colonial dioceses, contains an area of about 1,400 square miles, the island of Mauritius itself being about half that size, or nearly as large as the county of Worcester. This island is surrounded by a coral reef, the scene of the shipwreck in St. Pierre's well-known story of "Paul and Virginia." The land rises from the coast to the middle of the island, and chains of mountains intersect it from the centre to the shore, mostly covered with timber, and few presenting bare rock, except at their very summits. Guavas, bananas, mangoes, bread-fruit, and palms are the common garden-trees. Occasionally a tree fern, one of the most graceful of plants, is met with. The long feathered leaves grow in a mass upon the top of a stem thirty or forty feet high, and

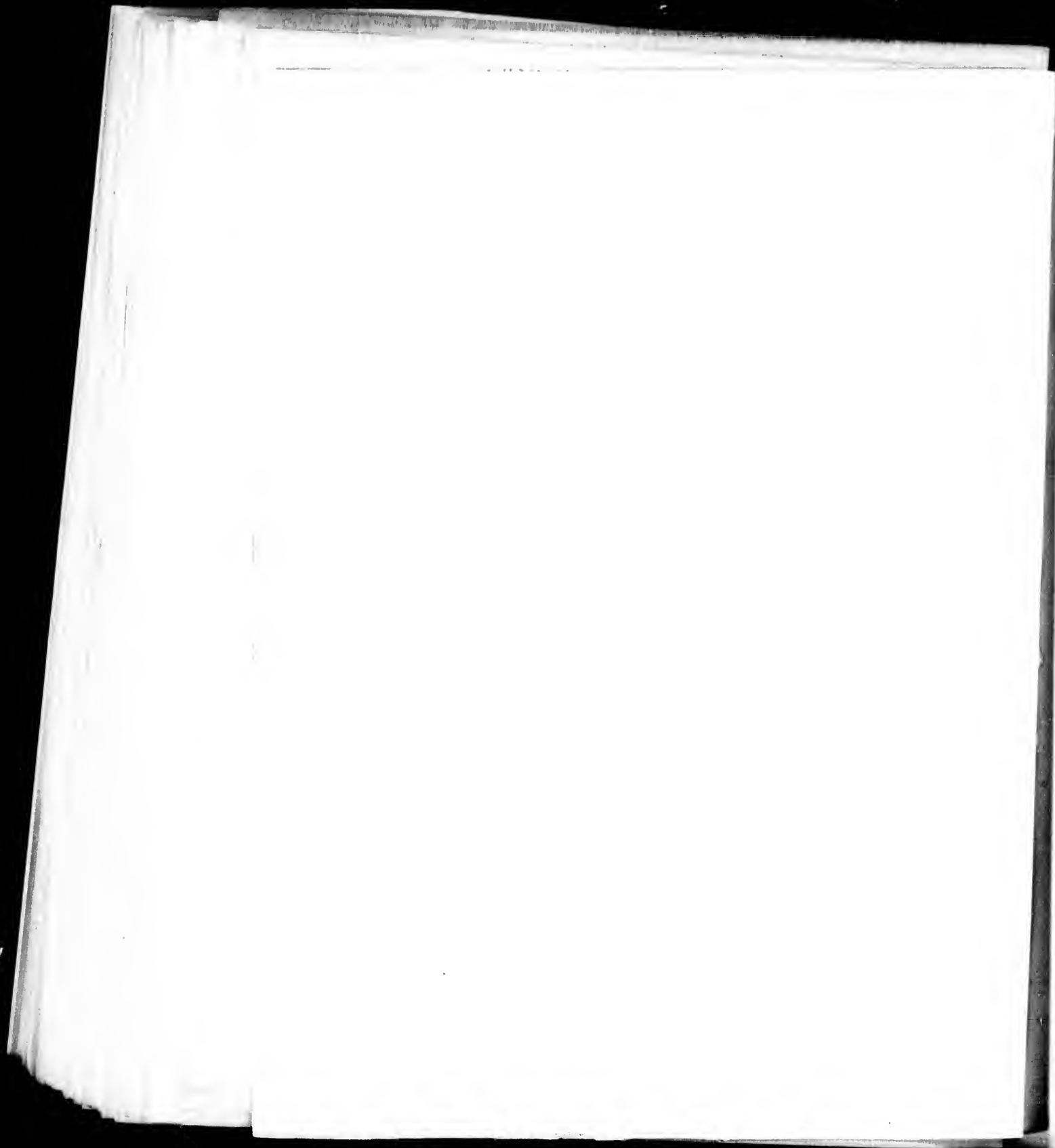
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descend nearly to the ground. The level part of the country is highly cultivated, the principal crop being sugar canes, round the borders of which are planted pines in such abundance that they are sold ordinarily at a penny or two-pence a piece. Cardinals and parroquets and amalavids have taken the place of the homely denizens of our fields and woods, and the chatter of a monkey occasionally startles you in your rambles. The unvarying beauty of the climate is quite puzzling to one who has left for the first time the foggy island of Britain. You feel anxious to go somewhere and do something, *while such fine weather lasts*. But day after day of unclouded sky and fresh sea-breeze succeeds. Every walk affords new pleasure, every tree and plant is new. Almost buried amid the gorgeous vegetation in such a climate and with such scenery, little appears wanting for the comfort and enjoyment of man. Mauritius, however, is extremely subject to hurricanes. The capital, Port Louis, the seat of Government and the only large town in the island, contains more than 26,000 inhabitants.

The last census showed a total population in this diocese of 313,462 souls. The number of Protestants is about 10,000; Roman Catholics about 65,000; Mahometans and Parsees, Buddhists, and various other forms of heathenism, about 236,000. It is true that the Roman Catholic clergy claim all the population (not being Protestants or Indians) as belonging to their Church, and have succeeded in gaining over, as far as *external* forms are concerned, large portions of the labouring classes. But dependence must not be placed upon their statement in this respect; for it is notorious that "at the time of the emancipation the mass of the negroes were of no religion at all." Admitting however their claim as to the *nominal* members of their Church, a fearful responsibility rests upon the Church of England for the religious culture of the remainder.

The Seychelles Islands, which are included in the diocese of Mauritius, were first discovered by the French navigator Picault, in 1742, and called Séchelles from a French viscount of that name, and the principal island, Mahè, from the Governor of Mauritius at that time. It was captured by the English in 1794, and the whole group was made a dependency of Mauritius at the Peace of 1814. The group consists of about thirty islands, seven or eight of which are more or less inhabited. The population amounts to 7,000, and consists almost entirely of emancipated slaves of African origin and their families, the remainder being composed of persons descended from ancient settlers at Mauritius and Bourbon, and of a very few of immediate English or French origin.

The white inhabitants generally belong to the Romish Church by tradition or baptism. The emancipated negroes are for the most part still unbaptized, and the others are either members of our Church or that of Rome. The islands have never been visited by any clergy but our own; first by Mr. Moreton, and subsequently by the Rev. L. Banks from Mauritius, about 1840. In 1843 the Rev. G. Delafontaine was stationed here by the Society for the Propagation of the Gospel, but an increased allowance from the Colonial government enabled the Society to withdraw its annual grant for this purpose in 1854. The islands were visited by the Bishop of Colombo in 1852, when seventy-five persons were admitted to confirmation.

Churches have been erected at Mahè and Praslin, the two principal islands, and also at a third, La Digue, which is visited regularly by the Society's catechist who is stationed at Praslin. The chaplain resides at Mahè, which contains four-fifths of the entire population, 1,000 of whom are located at the capital, Port Victoria. He appears to be labouring zealously in his work, though the difficulties he has to struggle against are many and

great. These we may hope will be gradually lessened now that these distant islands have received the benefit of episcopal superintendence. Though situated about 900 miles from the north of Mauritius, the Bishop has been enabled from time to time to visit them, and thus prove to the inhabitants, that "though isolated they must be from the Church that first adopted them, they live in her thoughts and in her prayers, and share in her ministries of mercy, and her offices of unforgetting kindness and love."

A few extracts are subjoined from the Bishop's report to the Society in 1862, of the progress of the Church in his diocese, and of the spiritual wants yet unsupplied within it.—"There are now fourteen clergymen attached to this diocese, which is an increase of eleven from the number I found here, as there were then three in full work. . . . The contributions raised within the diocese for Church purposes amounted to 4,136*l.* (this includes some government grants for church building). And this year we are claiming 1,000*l.* from government to fill up the stipends of five clergymen. . . . The whole matter of the Endowment Fund has had life and energy infused into it by the munificent donation of Miss Burdett Coutts to the extent of 2,000*l.* . . . When I landed at Mauritius in June, 1855, there was no house belonging to the church, nor any ground except the inclosure in town and round the church then in process of erection at Mah'bourg, and the same at Vacoas, and the churchyard at Moka and Plaines Wilhems. Now there are six acres of glebe at Pamplémousses, giving room for a school and catechist's residence, and for a site for a Protestant benevolent institution, which is soon to be erected on it. In town a square of ground has been granted by government for an Indian church and compound, and we are asking for another. At Plaines Wilhems we are procuring a glebe of three acres con-

tiguous to the church grounds, with buildings for parsonage and school. At Moka an acre of ground is given for the house. At Vacoas about four acres, on which we now have a boys' and girls' school, an *atelier d'industrie*, a parsonage, and the beginning of a stone church. At Seychelles there was not one inch of ground belonging to the Church. All our services and school operations were carried on in hired buildings; now we have a square of ground in an excellent situation at Mahé regularly conveyed to us, on which the church is built. The schools are on ground formally made over to the Church of England, and at Praslin the ground for a church has been given by government, and other ground has been purchased by the people, and appropriated for a school and for a clergyman's residence when he visits them. At Bishopstown a property has been purchased for the residence of the Bishop, to which the government gave 1,000*l.* and there are twenty-one acres of ground adjoining. . . . As regards the spiritual wants of the diocese, more evangelists for the heathen Indians, for the ignorant East African and Malagasy settlers and labourers in Mauritius, in Seychelles, and in other islands of the Indian Ocean, especially of the Chagos Archipelago, are greatly needed. There are multitudes of Indian immigrants whom we cannot effectually reach with our present staff of labourers; there are many village encampments which are beyond the power of our catechists and schoolmasters to teach, and every year, since my residence here, has added to the number of the heathen around. They are numerous, they are accessible, they are under favourable circumstances in some respects, as they are removed from the influence of caste, and their condition, as sojourners for a time, only renders them likely to diffuse in India whatever they may have acquired here, whether good or bad; while those of them who remain, which is a larger proportion, furnish the

material for a Christian Church, into which new comers might be easily gathered by the grace and blessing of God. . . . In conclusion, I would earnestly impress upon the committee the fact of our most remarkable position ; that we are bearing the witness of the Church of England against Roman assumption and error ; that we are surrounded with the ignorant and untaught heathen of many lands, whom it is our duty to evangelize ; that we have to consolidate the position of our Church with reference to the permanence of the ministrations needed by her own members, to cherish infant Churches from among the heathen, to be prepared for any call that may be addressed to us from regions beyond, especially from Madagascar, and that, therefore, we still greatly need the help which our brethren at home can give by their contributions, their prayers, and their personal service."

The Bishop, on leaving England in February, 1864 (whither he had come for the purpose of making known the opening for missions from the Church to Madagascar), thus expressed himself in a letter to the Society :—"As I write about our wants, I feel that I must also write the expression of my sincere and earnest gratitude for the efficient help given by the Society for the Propagation of the Gospel to the varied work in the diocese of Mauritius. It has been a pleasure to me to acknowledge this in many parts of England, and to do what I could in stirring up our friends and brethren to contribute of their means to the great work of which Mauritius represents so small a part. The more the realities of the work and its difficulties are pressed on my attention, the stronger is my conviction of the need and of the efficiency of those mutual prayers which bring down a prevailing blessing on all the labourers and on all the work at home and abroad."

The island of MADAGASCAR has lately been opened in a wca-

derful way to missionary enterprise. It lies on the east coast of Africa, from which it is separated by the Mozambique channel. It is about 900 miles long and 300 broad, that is, rather larger than France ; and contains about 5,000,000 inhabitants. The island was discovered in 1506 by the Portuguese ; and repeated attempts have been made at various times by the French to establish settlements, and by the Jesuits to introduce the Roman Catholic religion in the island. English missionaries were permitted by King Radama I. to reside in the island and to proclaim the Gospel, between the years 1818 and 1828 ; and in that period the London Missionary Society sent thither fourteen teachers, who reduced the language to writing, translated and printed the whole Bible and other books, established two large congregations in the capital, 100 schools, and several preaching stations ; 10,000 children were instructed, and 200 adult natives made formal profession of the Christian faith. Radama I. died in 1828, and was succeeded by a queen who expelled the missionaries, persecuted the Christians unto death, and cut off nearly all intercourse between the people of the island and other nations. She died in August, 1861 ; and the present king, Radama II. again opened the island to the commerce of the world, and invited missionaries. The London Missionary Society has resumed its work, has raised a sum of 7,000*l.* and has sent twelve missionaries to the island. Fourteen Roman Catholic missionaries are said to be already in Antananarivo. The Church Missionary Society has sent two missionaries, and these have been followed by two more, the Rev. J. Holding and Rev. W. Hey, sent by the Society for the Propagation of the Gospel to found a mission there, and ordained for that purpose by the Bishop of Mauritius, on his return from England to his diocese, in June, 1864.

CHAPTER X.

WORK IN ASIA.

INDIAN DIOCESES.—CALCUTTA—MADRAS—BOMBAY.

CALCUTTA.

IN the reign of Queen Elizabeth a company of merchants applied to her for a charter of incorporation, and obtained by that deed, on the 31st December, 1599, an exclusive right of trade in the Indian and Chinese seas, for a term of fifteen years. The charter thus given was renewed from time to time, and from this humble commencement the "East India Company" gradually rose into a commercial body with gigantic means, and at length, by the force of unforeseen circumstances, assumed the form of a sovereign power, while those by whom it was directed continued in their individual capacities to be without power or political influence; thus presenting an anomaly without a parallel in the history of the world.

Numerous and of vast extent as the other British colonies may be, their direct value to the mother country sinks into insignificance when compared with that of the mighty empire which, within less than a century, England has, on the continent of Asia, acquired for herself. A hundred years have not yet run their course since the only property which she owned in that part of the world consisted of the factories and trading stations belonging to a few of her adventurous merchants. And now

she is mistress of a territory which, if measured by square miles, presents an area four or five times larger than that of France, and is peopled by at least 140,000,000 inhabitants.

British India, it is well known, is divided into the three presidencies of Bengal, Madras, and Bombay. We will therefore first speak of Bengal; its capital city, Calcutta, being likewise the capital of the whole empire and chief seat of government, though the earliest possessions of the East India Company were in that part of the country now included in the presidency of Madras.

The commencement of the power of the English in Bengal dates from the year 1652, when their first settlement was made at Hooghly. This was in 1698 removed to Calcutta (then an insignificant village), and Fort William was built; but it was not before 1765 that the English obtained absolute power in Bengal.

The first Protestant mission in Calcutta was opened in 1758 (the year after Clive's celebrated victory at Plassey), by the Rev. John Kiernander, in connexion with the Society for Promoting Christian Knowledge; and the first church and schools built there (on which he expended upwards of 100,000 rupees) were monuments of his Christian liberality and zeal.

Thus the eighteenth century witnessed the rapid growth of British power in India, and the successive stages of the development of its dominion. On that field of conquest were beheld some of the noblest displays of human enterprise and glory, and a host of able men might be seen in every department of the State extending and consolidating an empire which dates its existence from the days of Hastings and Clive; the military daring of the one, and the statesmanlike genius of the other marking them out as worthy of this high distinction. But while wealth and territorial aggrandisement were daily resulting

from energies almost without parallel in history, while civil and military talents of the first order were daily employed in the furtherance of this single object, not a care seems to have been taken, not a thought bestowed on the interests of religion; a worldly empire was to be established, and worldly means were deemed its only fitting instruments. The Gospel which they professed, and on account of the profession of which they looked down with pity and contempt on the idolatrous superstitions of the conquered race, can scarcely be said to have held even a subordinate place in the minds of the first British rulers of India. Individual exceptions there were indeed; bright examples of zeal, and faith, and Christian love; but still the mass was either corrupt or indifferent, so that it is on record, that the Lord's day was disregarded, and that few persons ever thought of attending church: the only exceptions being Christmas and Easter days, on which occasions the natives used to assemble in crowds to see *the unusual sight*. The Company's chaplains, few in number, attended only to their official duties to their countrymen. No steps were taken by the government for the establishment of schools and missions, and though facilities were sometimes afforded for the purpose (as in the case of the missions in Southern India), yet they were rather the acts of the individuals on whom the government had devolved, than of the government itself. Nothing like a public and avowed recognition of the obligation was ever exhibited, and even in later times difficulties were thrown in the way of its fulfilment.

At length, however, the time approached when the voice of truth and reason began to make known its power. In a powerful address, the whole subject was placed before the government by the Christian Knowledge Society, and in 1813 it engaged the attention of the British Parliament. The establishment of a Bishop and three Archdeacons was resolved upon, and on the

8th May, 1814, Dr. Thomas Fanshawe Middleton, Archdeacon of Huntingdon, was consecrated Bishop of Calcutta, at Lambeth.

Throughout this enormous diocese there were at that time but thirty-two clergymen, civil and military (exclusive of the missionaries), and more than half of these were absent from their posts or disabled by sickness. And there were not more than five or six churches in all, divine service being commonly performed in a mess-room, or a barrack, or the official court of the magistrate.

In the course of his primary visitation, Bishop Middleton travelled more than 5,000 miles, confirmed above 1,000 persons, and "set in order the things that were wanting," as far at least as was possible after so many years of spiritual destitution and neglect.

The operations of the Society for the Propagation of the Gospel commenced in India in 1818, when 5,000*l.* was placed at the disposal of the Bishop for missionary purposes.

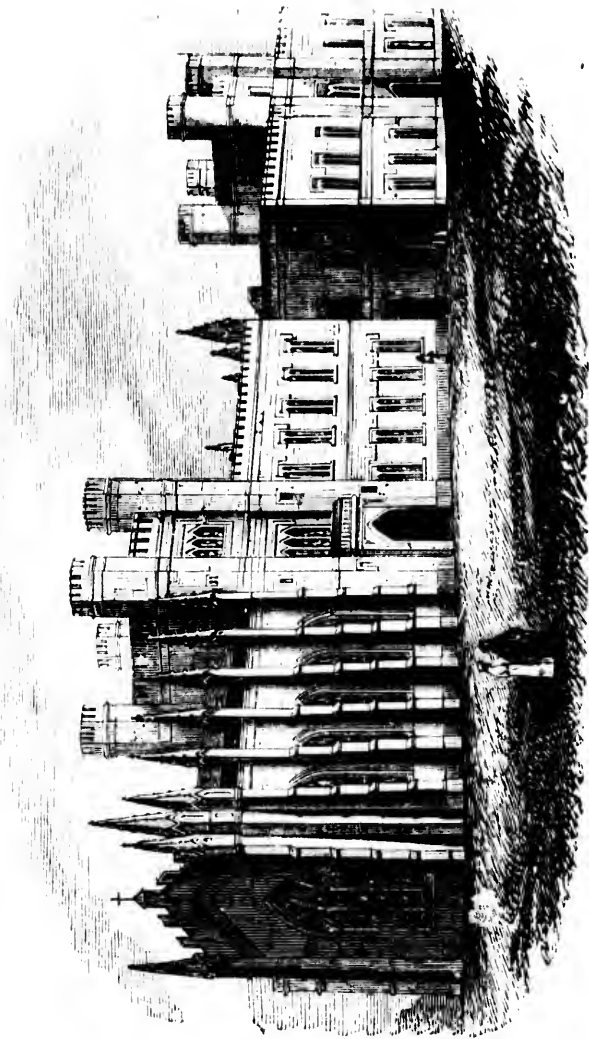
In 1819 the Society devoted the proceeds of the Royal Letter, amounting to upwards of 45,000*l.*, to the foundation of Bishop's College, Calcutta ; towards which the Christian Knowledge, the Church Missionary and Bible Societies also contributed 5,000*l.* each, and a site was granted by the East India Company at Hooghly, about four miles from Calcutta. The original object of this great Missionary College was the education of the native East Indian and European youths for the service of the Church ; but it was afterwards enlarged for the reception of lay-students. Another purpose was the translation of the Holy Scriptures and of the Liturgy into the native languages of India. The Rev. Dr. Mill was appointed the first Principal in 1820, but the College was not open for education till 1824—not till after the death of the energetic prelate to whom it owed its foundation.

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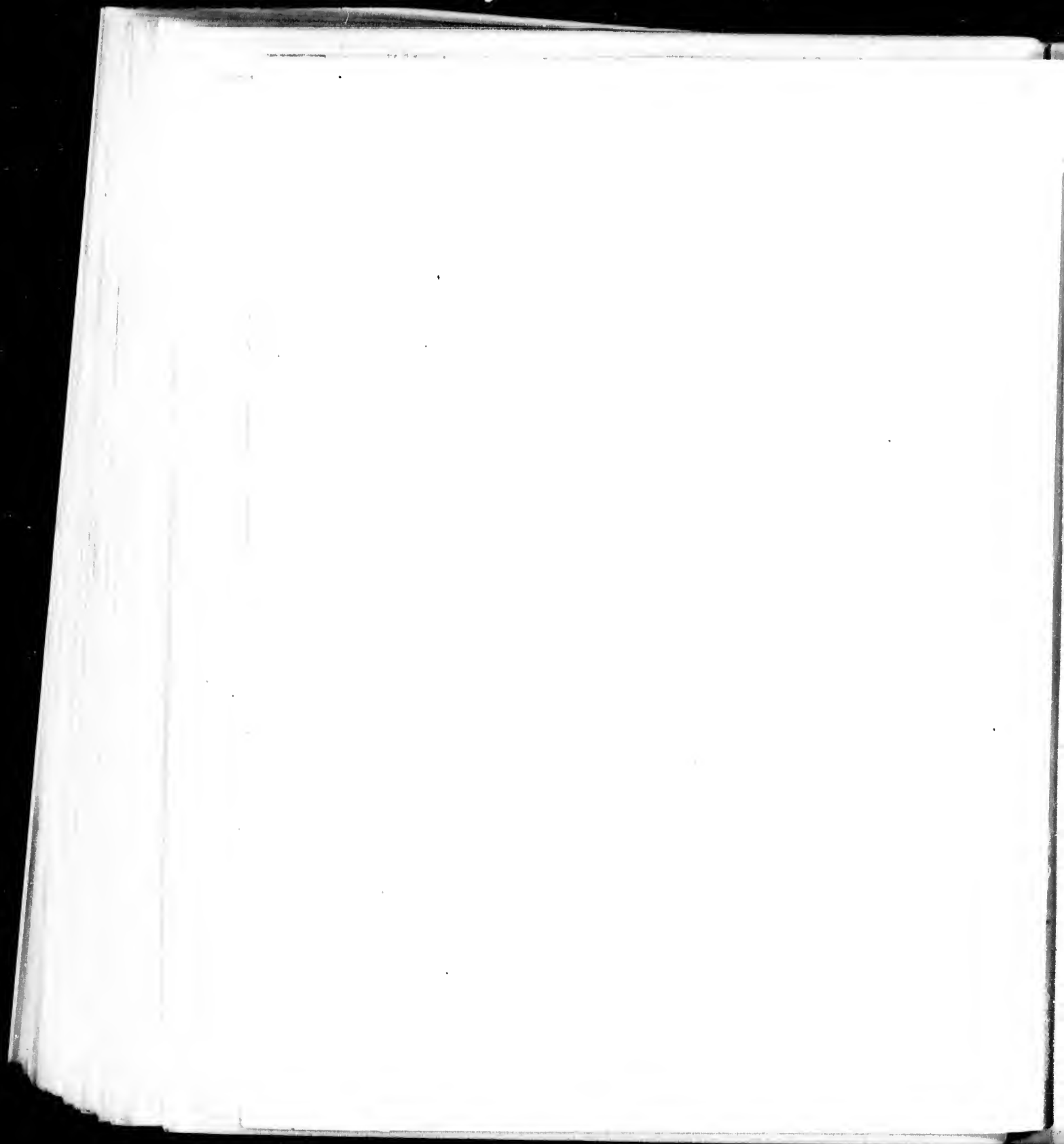
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BISHOP'S COLLEGE, CALCUTTA.



Bishop Middleton was summoned to his rest, after a few days' illness, on the 8th July, 1822 ; prematurely, as we may think, while he was engaged in so distinguished a career of usefulness, but doubtless not before he had done the work allotted to him by the providence of God.

Reginald Heber, whose virtues, talents, and early death have made his name so well and widely known in England, was selected to fill the responsible office of second Bishop of Calcutta, and arrived in India in October, 1823.

The first missionaries of the Society in Bengal, the Rev. W. Morton and the Rev. T. Christian, were sent out in 1823 : their attention was first directed to the native schools in the villages round Calcutta, but in 1825 Mr. Christian commenced the mission of Bhagalpoor. As soon as the College began to send out its alumni, the establishment of several other missions followed ; and from that time each year's report shows a steady increase in the number of conversions and baptisms.

The power of ordaining natives, so long desired in vain by Bishop Middleton, was at length conceded ; and it was Bishop Heber's privilege to exercise this power for the first time in admitting to Holy Orders, Christian David, a native of Malabar, and a pupil of the apostolic missionary Swartz.

After two years and a half of devoted attention to his episcopal duties, Bishop Heber was suddenly summoned from the scene of his labours on the 3d April, 1826. His death called forth one universal cry of lamentation throughout India and England. "Never," it has been said, "had there gone forth a Bishop from our shores on whom had been fixed such large hopes and expectations ; or one who had so completely fulfilled the promise of his previous life. It was a grievous shock to those who longed for the growth of the Redeemer's Kingdom in the East, when he, the apparently destined earthly instrument of its advancement,

was thus suddenly called away in the very outset of his course. But not without a cause was his glorious career thus early closed. For himself the crown was ready ; and for the Church his death became one of its means of increase. Its affecting circumstances took a powerful hold on men's minds, and the subsequent publication of his journal interested them in the labours to which he sacrificed his life. The attention of numbers who had never thought before upon the subject, was thus turned to India, and an interest in the missions of the Church was created, which has gone on increasing in energy with every succeeding year, and we trust will increase more and more until ample provision has been made for evangelizing that deeply-polluted land."

The career of Bishop Heber's immediate successors was still shorter than his own. Dr. James, third Bishop of Calcutta, arrived there in January, 1828, and died in October of the same year. His successor, Dr. Turner, arrived at Calcutta in December, 1830, and died on the 7th July, 1831.

Dr. Daniel Wilson, fifth Bishop of Calcutta, was consecrated in June, 1832, and his enormous diocese, after urgent remonstrances, was reduced by the consecration of his two Archdeacons, Dr. Corrie as Bishop of Madras, in 1835, and Dr. Carr as Bishop of Bombay, in 1837.

In 1839 St. Paul's Cathedral, Calcutta, was commenced, and it was finished and consecrated in 1847. The cost of the building amounted to 50,000*l.* ; while the fund for the endowment has already reached 30,000*l.* : these large sums having been raised chiefly by the exertions of Bishop Wilson, who himself contributed more than 20,000*l.*

In 1841 a mission was established at Cawnpore, a large city 600 miles N.E. of Calcutta, with a population of 100,000 ; and the Society granted 700*l.* towards the mission buildings. It was here

that Henry Martyn¹ and Bishop Corrie, then chaplains to the East India Company, laboured faithfully in the missionary cause.

In 1852 the Society devoted the interest of 8,000*l.* from the Jubilee Fund to the establishment of a mission at Delhi, once the capital of the most powerful of the Hindoo sovereigns, and under the rule of the Mahomedans one of the most splendid cities in Asia. It contains 250,000 inhabitants.

In 1857 the mutiny in the Bengal army, with all its accompanying horrors and disastrous consequences, filled England with grief and consternation. The promising missions of Delhi and Cawnpore were swept away, and the missionaries—the Revs. W. H. Haycock and H. E. Cockey of Cawnpore, and the Revs. M. J. Jennings and A. R. Hubbard of Delhi, with Mr. Sandys, a zealous catechist there—all perished in the indiscriminate slaughter of the Europeans. “We may not lightly attribute the name of martyrs to all who die by the hands of unbelievers: but a distinction akin to that of martyrdom may be claimed for men of whom we believe at least thus much—that in early life they laid aside the study of the world and the flesh and devoted themselves to the special service of CHRIST, and in the way of His service were called by their Heavenly Master to the fiery trial of those whom the sword of the heathen releases from cruel mockings and bonds, and dismisses to rest ‘beneath the altar.’ Not to afford an excuse for desertion to the faint-hearted, not to excite an idle wish for succour from the secular arm to a spiritual cause, but to animate the courage of every faithful soldier of CHRIST, are such signs given to the Church as the massacres at Delhi and Cawnpore, and the spoliation and distress endured so bravely in Borneo.” (*Report, 1857.*)

The Society resolved at once, with God’s help, to re-establish

¹ Vide *Gospel Missionary*, vol. i. p. 57.

with increased strength and on a broader foundation these missions, which had been for the moment quenched in blood. A Special Fund for the Extension of Missions in India was opened, and in one year above 17,000*l.* was raised for this purpose.

On the 2d of January, 1858, Bishop Wilson, after a long life of faithful service, was summoned to his rest. There are not many Bishops who could say as he did in his Charge of 1848 ; —“There are now ten sees with as many Bishops in the large and unwieldy diocese or rather region of the globe in which I stood alone when I came out in 1832, and continued so for four years.” The Rev. G. E. L. Cotton, D.D. was appointed his successor, and was consecrated in Westminster Abbey on the 13th of May.

In 1859, in the prospect of a large increase in the missionary body in India, the Society resolved to establish a resident Secretary at Calcutta, whose special business would be to visit the missions, to correspond with the missionaries, and to report regularly to the Society at home. In this year the Society established a mission at Moulmein, and also one at Singapore for the benefit of the Chinese immigrants there.

In 1860 a mission at Patna was commenced.

In 1861 the Bishop visited all the mission stations of the Society, from Burmah to Singapore ; on which occasion much increased effect was given to the confirmations by the Bishop addressing the candidates in Bengali. “The first time,” says one of the missionaries, “that the Hindoo converts heard that service from their chief pastor in their own tongue.”

The extreme length of the diocese of Calcutta in a straight line, from Peshawur to Singapore, is nearly 3,000 miles, almost as great as the distance from London to Jerusalem ; its area, excluding the native states under British protection, and garrisoned for the most part by British troops, is more than 519,000 square miles, or more than five times as large as Great Britain, with a

population of 91,500,000 ; but, including those States, extends over a space of 1,089,000 square miles, with a population of 136,000,000. Scattered over the whole extent of this vast territory, and residing in some 200 stations, there is a body of Christians, small indeed when compared with their heathen and Mahomedan neighbours, but important from their actual numbers, and still more from the fact that it comprises all those persons by whom the government of the country is carried on.

The mere extent of such a diocese would make it impossible for any one man to discharge the office of a Bishop over every part of it as that office ought to be discharged, even if the see were never vacant, and always occupied by a man in the prime of life. So long ago as 1842 the late Bishop Wilson strongly urged the sub-division of his diocese by the erection of a see at Agra for the north-west provinces, which, with Oude, would form a diocese considerably larger than Great Britain, with a population of 34,000,000. Within this district there are in different cantonments about 4,500 European troops, besides twenty-nine native regiments, and several corps of irregular cavalry and infantry, all of them commanded by European officers. There is also a large civil European population, all of whom except those in the province of Oude are under a separate administration, whose seat of government is Agra. Within the same limits there were in 1857, belonging to the Church of England, forty-five churches, sixteen chaplains and assistant-chaplains, and nineteen ordained missionaries. On the other hand the Punjab has been added to Her Majesty's dominions since the year 1844, and constitutes of itself a territory almost as large as Great Britain, with a population of 13,000,000. There are in its various cantonments about 14,000 English troops, and a considerable number of native regiments, also a large civil European population. The seat of government is Lahore, and the adminis-

tration of the territory is entirely separate from that of the north-west provinces. There were in 1857 already nineteen churches and nineteen chaplains and assistant-chaplains, and ten missionaries and other clergymen. Considering these facts, there can be no doubt that the Punjab ought to be constituted a separate diocese, and will of itself furnish quite sufficient employment to an active Bishop: and there is reason to hope that this measure will be carried into effect almost immediately.

The general state of the Church in this diocese may be ascertained from the following extracts from the Bishop's recent charge. Taking a retrospect of the last four years, he says:—
“During this period I have consecrated twenty-three churches, some built in the latter part of my predecessor's episcopate, some restored from the devastation of the mutiny, eleven absolutely new. Eighteen churches have been built since 1860, and now await consecration; of these, sixteen belong to the smaller stations in the Punjab. In the north-west provinces there is now a large new church at Bareilly, and in Oude; the church at Roy Bareilly has been completed. The churches in Oude have been all built by the government at a moderate cost, upon one plan, suitable for large military congregations. The new church at Futtehghur, built as a memorial of the Christians who were massacred in the mutiny, is a really beautiful building, as is also the new church at Seetabuldee, designed by Colonel Harley Maxwell. A memorial church is also in the course of erection at Arrah in Behar, and it is hoped that the long-talked-of memorial church at Cawnpore will now soon be completed. . . . I have admitted twenty-two persons to Priest's and twenty-four to Deacon's Orders, and the number of candidates has steadily increased; for while in January, 1859, I only ordained five (after more than a year's suspension of ordinations in the diocese), in March, 1863, I ordained twelve, though four others had been

ordained at Benares in the previous November. Of those ordained during the last four years, five are natives. I have confirmed 2,045 persons in English, and 1,085 in the vernacular. The Calcutta Churchman's Almanack for 1859 contained the names only of eight students of Bishop's College; in that of 1863 there are twenty. The number of clergy actually on the register of the diocese is 203, of whom 170 are in the country, while in 1859 there were but 134. In that year our Diocesan Additional Clergy Society employed only four ministers; now the number on its list is twelve (of whom two are absent on leave), and it is able to provide immediate employment for eight more. There was then only one clergyman labouring among seamen; there are now three, two in Calcutta and one at Singapore. The clergy of the Society for the Propagation of the Gospel actually at work in the diocese, then fifteen, are now twenty-five; those of the Church Missionary Society, then forty-four, are now fifty. New missions have been established, and old missions revived. Indeed our chief difficulty is to find men for our work." In 1863 the Society expended 8,085*l.* in this diocese, and it has now fourteen mission stations, in which, besides the missionaries, a very large number of catechists and schoolmasters are employed.

Such is the present state of the diocese of Calcutta. Of the progress of the Church in India generally since the establishment of the Episcopate in 1814, there are many gratifying proofs. Though the cry still continues for additional chaplains and missionaries, it is satisfactory to know that upwards of 400 clergymen are employed in the various fields of labour in India and Ceylon, instead of the small band of thirty or forty overtaxed men whom Bishop Middleton found there in 1815, while the number of converts to Christianity now amounts to about 112,000 altogether, those under the care of the Society's mis-

sionaries alone having reached the number of 28,227. Instead, too, of the four or five churches previously mentioned, there are now (including the missionary permanent churches in the various dioceses) above five hundred. Schools for the native as well as the British and Indo-British population have been established in every presidency, and the general spread of education has kept pace with the ministrations of the clergy. The government, although professedly standing neutral in the great contest between Christianity and Heathenism, yet by its efforts for the enlightenment of the people and the introduction of English arts and literature, is silently paving the way for the ultimate triumph of the truth. A great step in this direction has been taken by its abandonment of all connexion with the idolatrous ceremonies of Hindooism : no longer is an apparent countenance afforded to pagan error. One of the many obstacles in the way of truth is the still prevalent tyranny of caste ; we cannot, however, doubt but that this also will give way before the influence of the age. In the words of the late Bishop Wilson—"the fields of India are white already for the harvest." An outburst of the native mind seems at hand. Hindooism, it is my firm belief, will soon altogether hide its head. The crescent of Mahomet has already turned pale." Then turning to the instruments whereby the great movement is to be effected and aided in its progress, the Bishop thus spoke of the Society for the Propagation of the Gospel :—"I consider it more than ever a mighty instrument, based on the footing of our National Church, for the glory of the Lord Christ : having in it the elements of unlimited spiritual good, and placed by the mercy of God in a momentous and hopeful position, for the diffusion of Christianity in our destitute colonies, and for the conversion of the heathen world."

MADRAS.

The first settlement of the East India Company at Madras, was made about the year 1620 ; but for sixty years there was no place in the territory set apart for the worship of God. It was not until 1680 that the foundations of St. Mary's Church were laid in Fort St. George by the Governor, Streynsham Masters, to whom is due the praise of having raised the first Protestant church on the shores of Hindostan.

The first Protestant mission in India was that established in 1705, in the Danish settlement of Tranquebar, by the devoted Bartholomew Ziegenbalg, under the auspices of King Frederick IV. of Denmark. This mission was liberally assisted by the Society for Promoting Christian Knowledge (to whose care a large portion of its congregations and schools were afterwards transferred), and in 1787 it numbered 17,700 Christians, Natives and Europeans.

The first mission of our Church was established at Madras in 1726, by the same Society ; and their first missionary was Benjamin Schultz, a German minister. Indeed, so little real missionary spirit was to be found in England during the last century, that for many years none but German missionaries offered themselves for this arduous work. But amongst these we find the venerated names of Christian Frederick Swartz, founder of the missions of Trichinopoly and Tanjore, and John Caspar Kohlhoff his fellow-labourer there—names which, so long as the Gospel, which they preached so faithfully, shall prevail in India, can never be forgotten there. After nearly half a century of unwearied missionary labours “during which period he exemplified the irresistible power of Christian integrity, and retrieved the character of Europeans from the imputation of general depravity,” Swartz died at Tanjore, in 1798 ; and, in allusion

to a monument erected by the East India Company and the Rajah of Tanjore, it has been observed that "in the daily increasing number of converts, in the churches which he built and the order and prosperity of their congregations, a more durable monument is raised to the memory of Swartz than even the genius of Flaxman and the affection of the Rajah combined, could create."

Thus at the close of the eighteenth century the nucleus had been formed of a Christian Church, which, if properly tended and strengthened, would from its own natural increase have expanded into a goodly and large community. But there was no order or vigour in our system ; it was no more than a series of desultory efforts made by a few zealous men, and as these were removed by death from the scene of their labours, the sound of the Gospel became fainter ; so that the successes of Swartz, and the earlier missionaries, were well-nigh rendered nugatory by the apathy and neglect of the succeeding age. On the transfer of these missions to the Society for the Propagation of the Gospel, in 1824, the number of missionaries amounted to five, though there were twelve chief stations, and at only three of these were the missionaries resident. Of the devoted band which had gathered round the Apostolic Swartz, John Caspar Kohlhoff alone remained : he still fulfilled his ministry at Tanjore, and kept up the knowledge of the truth in that place. But the times of refreshing came at last ; and in the twenty succeeding years, during which the life of this venerable servant of Christ was prolonged, he witnessed his own mission station broken into many smaller districts, and a numerous body of ordained clergymen, under the superintendence of their Bishop, carrying on the Society's glorious and holy work in the diocese of Madras. He heard also of large accessions to the faith in Tinnevely, and like the aged Simeon, his heart was gladdened, and he could

depart in peace, having seen the Lord's salvation thus extended among the heathen. He died in 1844, and was buried by the side of his spiritual father, Swartz, in the church at Tanjore.

In 1816 Bishop Middleton made his first visitation to Madras: and it was in this presidency (at Trichinopoly) that the lamented Bishop Heber died in 1826.

In 1835 Madras was separated from the diocese of Calcutta, and Archdeacon Corrie was consecrated first Bishop. His appointment gave the first great impulse to the Society's Missions, although no striking results were manifest until after the arrival of his successor, Dr. George Trevor Spencer, in 1837.

After zealously discharging the duties of his high office for twelve years, Bishop Spencer was compelled by failing health to resign it into other hands; and Dr. Thomas Dealtry, formerly Archdeacon of Calcutta, was consecrated third Bishop in 1849.

Of the hopeful state of the Church at the close of 1851, Bishop Dealtry thus spoke, "When it is considered that there are in this diocese twenty-three missionaries, 150 catechists, and 135 schoolmasters employed by the Society—that three seminaries, and one grammar-school (viz. at VEDIARPURAM, SAWYERPURAM, and VEPEERY, containing altogether more than 300 pupils) are supported by it for the training of missionaries, and the diffusion of sound knowledge—that the congregations connected with it consist of more than 19,000 souls, and that above 5,000 children are receiving instruction in its schools—that within the last six years sixty-five churches and chapels have been built (making 155 altogether), besides school-rooms, mission-houses, &c.—that in the same period 3,258 persons, adults and children, have received Christian baptism, and that in those six years only, nearly one million of rupees have been expended in the missions:—it is indeed cause for devout gratitude and thankfulness, and should stir up our hearts when

calling to mind what great things God has done for us. I would also bear testimony to the truly evangelical and high character of the missionaries of this Society. In my late visitation my heart rejoiced to witness in Tinnevelly and Tanjore the fields white unto harvest occupied by these holy and devoted men, and to see the blessed fruits of their self-denying labours."

In 1857 the Society's missionaries in this diocese had under their care 16,876 baptized native converts (including 3,731 communicants) and 5,824 catechumens. The importance of native female education was daily more and more acknowledged; one mission, that of Nazareth, had 228 female pupils in its schools.

In 1858 the Society entered upon a new and important field of labour in Madras itself, in attempting to bring Christian influence to bear upon the minds of those Hindoos who have received a superior English education already, but who still continue heathens—a class of persons who may be numbered by thousands in each of the presidential cities. The Rev. W. A. Plumtre was sent out to Madras for this purpose.

In 1859 the Society voted an additional annual grant of 700*l.* making in all 1,000*l.* for the promising mission of Cuddapah.

In 1860 the educational work in the Society's missions in Tinnevelly was very materially increased by a grant from the India Missions Fund, aided by the Society for Promoting Christian Knowledge. On the strength of these grants there were founded ten Anglo-Vernacular schools of a class equivalent to the Government Talook schools, intended to reach natives of the higher castes, and four boys' boarding schools. Other existing schools were improved and strengthened, six inspecting schoolmasters were appointed, and seven school-houses were erected.

In 1861 Bishop Dealtry, who had given the greater part of his life to the work of the Church in India, died, on the 4th of

March. The Rev. F. Gell, D.D. was appointed to succeed him, and was consecrated at Lambeth on the 29th of June.

The diocese of Madras is 144,889 square miles in extent (about twice the size of Great Britain); with a population of 16,339,426. The total number of clergy is 139. The Society is occupying twenty-five stations in various parts of the diocese, viz. one at Secunderabad, three in the collectorate of Cuddapah, one at Cuddalore, four in the collectorate of Trichinopoly, eight in the province of Tanjore, two in the Madura district, and six in Tinnevely. Connected with these stations there are numerous congregations, distributed through about 400 towns and villages, and comprising above 22,000 souls under the pastoral charge of the Society's missionaries. The educational work of the Society is very considerable. With the aid of the Society for Promoting Christian Knowledge, it maintains three seminaries for the training of native clergymen, catechists and masters: one at Madras, one at VEDIARPURAM in the Tanjore province, and one at SAWYERPURAM in Tinnevely. Besides these, it supports nineteen boarding schools, twenty Anglo-Vernacular schools, and fifty-three Vernacular schools. These seminaries and schools contain 7,427 students and pupils. The number of missionary labourers occupied in this field is thirty-four ordained missionaries (of whom eleven are native clergymen), 133 catechists, and 219 school teachers. In addition to the pastoral and educational work, the missionaries are more or less engaged in evangelizing the heathen, especially in the Cuddapah, Erungalore, Puthiampathur and Edeyengoody missions, where this duty largely occupies the time and attention of their respective missionaries. Speaking of the great work which has already been accomplished the Bishop says:—"The sight of Tinnevely scatters to the winds almost all that has been written to disparage mission work. The Christian will seek to preach the Gospel to the

heathen, though he sees no success, because his beloved Master has said 'Go ye into all the world, and preach the Gospel to every creature.' But, unmistakably, in Tinnevelly the Word of God preached by devoted men has not returned to Him void, but has accomplished much. There are men spending themselves for the Gospel; there are native pastors, tried and efficient; there are catechists bent on winning souls for Christ; there are many congregations in which the heartiness of the people and the preaching of their minister would put to shame many an English Church; there are external signs of something new and something better than the old heathenism, in the cleanliness and order of the Christian villages; and there is an acknowledged superiority in the intelligence and civilization of the Christian population, which must influence for good the heathen around." The earliest register of the Tinnevelly Church bears date A.D. 1780, at which time the number of Christians was *thirty-nine*. In 1863 the Church in Tinnevelly numbered 32,341 baptized persons, and about 10,000 or 12,000 catechumens; and in the Christian schools there were no fewer than 12,482 children. The maintenance of the extensive machinery required for all these missionary operations entails a very heavy cost. In 1863 the Society expended 12,411*l.* in this diocese, but it is encouraging to learn that there is an increasing willingness on the part of the native Christians to take upon themselves the burden of supporting their own ministry, building their own churches, and spreading the Gospel among their heathen fellow-countrymen.

A revised version of the Tamil New Testament is now completed: the Rev. H. Bower, one of the Society's missionaries, has been the principal reviser, and the old version known as that of Fabricius was adopted as the basis.

In concluding an account of this truly missionary diocese, it

is impossible to avoid reflecting on the great and peculiar difficulties inseparable from the missionary life in India. A missionary, who had laboured long in this country, in describing his trials, speaks lightly of those of an outward kind, such as forsaking friends and country, when compared with that sinking of heart which he feels when he looks upon the hundreds of thousands whom his voice can never reach: "the knowledge that days, and months, and years, are passing away from you, while you are growing faint and exhausted, with little or no visible fruit your labours: you feel lonely, forsaken, useless; you look to friends at home for sympathy; they wonder that you have no interesting story to give them; they expect glowing reports of success, whereas you have to tell them the sad truth, that the 'heaven' over your head is 'brass,' and the earth under you 'iron.' You look for support; they ask doubtingly, 'Is your work carried on well? Are you faithful?' And along with all this, to resist the effect of habit in seeing the abominations of idolatry around you: never to lose sight of the truth that the heathen are men for whom Christ died: not to be 'weary in well doing;' to persevere in preaching, in weeping over their sins, and daily supplication for them; and ever to 'speak the truth in love,'—these are the real difficulties of a missionary's life."

We, in England, are indeed too prone to look with impatience for immediate and striking results; we think that our missionaries have only to publish the good tidings, to obtain a willing and ready acceptance. Our own experience in our English parishes should disabuse us of these erroneous expectations. An English clergyman is overburdened with the charge of 3,000 or 4,000 souls, all of them nominally Christians; many, or most of them, well instructed in the faith. Charitable persons feel for his position, and associations are formed for assisting him in his

work. Too much is not expected from *him*. While the poor missionary, under the scorching rays of a tropical sun, with a district varying in extent from ten to twenty miles in diameter, with a heathen population of tens of thousands, his converts scattered abroad some twenty or thirty in a village, is looked upon with something like a suspicion of unfaithfulness, unless he sends us from time to time glowing reports of his success. We expect, in short, impossibilities. We do not consider how little one man can do under such circumstances. We underrate the obstacles to the progress of the truth. In India they are apparently, by human instrumentality, insurmountable. Instead of distrusting our missionaries, we should encourage them: instead of looking for too much from them, we should rejoice in what they have already done: and when we witness their self-denying labours, and go with them on their round of services, see them at every village assembling the people for public worship, preaching the word from house to house, proclaiming the Gospel to the traveller by the way, answering the questions of anxious inquirers, as well as putting to silence the cavillings of gainsayers: when we know what missionary work really is, how incessant, how various, how exhausting, all our Christian sympathies should be awakened for the missionaries, and we should strengthen their hands, and multiply their means of executing their Lord's commission. It will be the reproach of our Church if she continues to send forth her missionaries *one by one*, to such extensive fields of labour, and then expresses disappointment at the result. Our Lord sent forth his messengers "*two and two* before His face, into every city and place, whither He Himself would come." Until this Divine rule is acted on by ourselves, and two or more missionaries are associated together in every district, we must not complain, if we count the converts by tens instead of thousands. The fault is in ourselves, and

not in our missionaries : in our want of love and zeal, which gives grudgingly and of necessity, to this highest of all Christian efforts.

BOMBAY.

The town and island of Bombay originally belonged to the Portuguese, and was by them made over to the English Crown in 1662, as a portion of the dowry of Catherine, the wife of Charles II. by whom it was granted to the East India Company.

In 1714 the Rev. Richard Cobbe was appointed chaplain to the settlement ; and by his exertions a spacious and substantial church was built, and an orphan school for European children established. After an interval of a hundred years this church was consecrated by Bishop Middleton, in the course of his first visitation to Bombay in 1816 : it is now the cathedral church of St. Thomas, and the school maintains and educates 400 children in the principles of the Church.

The first connexion of the Society with Bombay commenced in 1830, with the establishment of a mission at Ahmedabad in the province of Guzerat ; but it met with a sad check in the death of the first missionary, the Rev. T. D. Pettinger, before he had been enabled to reap any fruit of his labours, and the mission was almost abandoned for some years.

In 1837, Bombay, which had hitherto been under the charge of the Bishops of Calcutta, was formed into a separate diocese ; and Dr. Carr, who had been for some years Archdeacon, was consecrated Bishop of Bombay.

In 1839 the Rev. George Candy was appointed missionary to the Indo-British population of Bombay ; and the Society granted 1,000*l.* towards the erection of a chapel and school-houses, the Bombay Diocesan Committee contributing largely to the same object.

In 1842 missionaries were again sent to Ahmedabad, and continued there for some time ; but the Society was again compelled to suspend its operations from the want of adequate support in the establishment and maintenance of so important a mission—the population of the city of Ahmedabad alone being estimated at 100,000.

The Indo-British mission, having, during several years, received important assistance from the Society, was transferred to the Bombay Diocesan Committee in 1850, and for the next few years this diocese did not receive any assistance from the Society.

In 1851 Bishop Carr was compelled by the state of his health to retire to England, and Dr. John Harding was consecrated second Bishop of Bombay.

In 1860, the Society having resolved to resume its labours in this diocese, the Rev. Charles Green was appointed to the Society's vacant church (Trinity) at Bombay, and assumed the twofold office of missionary and secretary. But in the following year the Society sustained a great loss in Mr. Green's early death, after ten months' unwearied and self-sacrificing labour in the promising sphere to which he had devoted himself.¹

In 1862 the Rev. C. D. Du Port was selected to succeed Mr. Green, and was assisted in his missionary labours by the Rev. C. Gilder and three candidates for orders.

The Society's missionary work at present going on in this diocese is summed up in the following report of the Diocesan Committee for 1863 :—“In addition to the Rev. C. D. Du Port, the Society's secretary, who is also minister of Trinity Chapel, Sonapore, this mission now includes amongst its agents

¹ A Memoir of the Rev. C. Green has been published by Rivingtons, Waterloo Place, and may well be recommended to all who are interested in missionary work.

four clergymen and five lay agents ; of the latter, one is a Jewish convert of considerable attainments, who promises to be greatly useful in relation specially to the Jewish and Mussulman population. Two others, assistant catechists, are engaged in teaching catechisms, and visiting heathen as well as Christian natives of the Mahrathi and Tamil races. A fourth is engaged as schoolmaster in a Tamil Christian school that has recently been established, and the fifth of these lay agents is a female catechist, or Bible-woman. She visits the sick at the hospitals, and others at their own homes, and has been found very useful as a reader of Scripture to the women connected with the servants of several gentlemen's households. Vernacular services are held in Trinity Chapel, as follows :—A service in Mahrathi on Sunday afternoons, a service in English and Tamil on Monday evenings, and a service in Hindustani and Mahrathi on Tuesday evenings. There is a Sunday morning service held in the district of Cama-teepoora, for the benefit of Tamil Christians resident there ; and lately a Sunday service has been undertaken in the Christian ward of the Sir Jamsetjee Jejeebhoy Hospital, which has proved very acceptable to the patients. Other work of a more purely missionary character is being carried out independently of Bible classes and other classes of inquiry, which are held at the homes of the clergy or catechists. The mission has established *preaching-stations*, whereat on certain days in the week the excellencies of the Gospel of Christ are urged upon such natives as may be gathered together to hear. A railway mission has been commenced along the line of the Great Indian Peninsula Railway, and there is no part of the field of labour now occupied by the revived mission of the Society, in which greater promise of usefulness is traceable than in this. The lives of Europeans engaged on railways are a lamentably strong argument in the mouths of native heathens against the religion of Christ, whose name they

bear. Our object is not merely to remove this stumbling-block, but to make of those who once were hinderers useful helpers in the great missionary cause. Measures have been taken with a view to building churches at Eagudpoora, and at Bhosawal, on the line of railway, and a school has already been opened at the former place, under an English schoolmaster. . . . There is one source of very real encouragement to which no reference has been made ; it is the *steadfastness of faith*, and boldness under persecution, that has been evidenced by some of the converts connected with this mission."

The diocese of Bombay is 120,065 square miles in extent, consequently about half as large again as Great Britain and Ireland. The population is estimated at 11,109,067, chiefly Mahomedans and Hindoos : there are about 15,000 English, 10,000 being members of our Church, the remaining 5,000 Romanists and Protestant Dissenters. Only fifty-three clergymen are at present labouring among this large mixed population.

Thus, from a small and obscure origin, Bombay has become a large flourishing city, the resort of traders of all nations, and the settled habitation of about 300,000 people, speaking many languages and professing many forms of faith. Nor is this all. Territories have been added, kingdoms acquired, and nations have submitted themselves to the government which presides at Bombay. The province now extends from Dharwar to the Indus, and from the sea to Apurghur. The subtilty of the Brahman, and the power of the Mahomedan, and the resources of the Portuguese, have been equally unavailing—all are prostrate—the vigour and life of their governments has long been inane and spiritless—before the power which rules in Bombay, and reigns supreme from Cape Comorin to the Himalayas. The government is now one ; when will the religion be one ? Will the Church

be as powerful as the majesty of England? Will the false systems of worship yield one by one to the agencies now working for their destruction? Will the people, distressed and driven about by every wind of doctrine and every philosophical speculation, ultimately receive "the one faith," and be gathered into "the one fold?" It is evident, that notwithstanding the obstacles in the way, great advancement has been made. In estimating the progress of Christianity in India, we must look beyond mere statistics. The actual progress is much greater than the apparent. Where truth conveying grace has issued in conversion and attachment to the visible Church, we have the name enrolled: in India more than 100,000 souls are thus registered in the records of the native Church. But the Gospel has exerted its influence far beyond this numerical limit. A large proportion of the educated classes are free to confess their persuasion of the *truth* of Christianity: they only want the moral courage to embrace it. The Hindoos in vast numbers have learnt that their system is full of errors, that their worship is unworthy of reasonable beings, and that their priesthood is sinister and frequently ignorant. Many now conceive of the Divine Being more worthily. The views and sentiments of the people, where the Gospel has been preached regularly, are greatly altered; they understand and admit the claims of religion, as it affects the moral sense. Truth has done much to develop conscience. The lower classes thrust aside the Brahmins from place and power. Thousands now approve of female education. The truths of the Bible are heard with greater allowance, and numerous persons read Christian books.

What then is the duty, what the responsibility of the English Church? Possessed of the pure Word of God, is she not bound as a witnessing Church to preach the Gospel as "a testimony to all nations?" Our position as a Church is such as never fell

to the lot of any people. There is a cry throughout our extended empire, "Come over and help us." Christendom at large admits the claim. Germany and the United States send forth their agents for the enlightenment of India. Let the British Christian consider his privileges and his duties, in connexion with the facilities now presented in India, and other parts of the empire, for extending Messiah's kingdom, and he cannot remain long unmoved: he must find himself impelled to action. The magnitude of the undertaking is confessed, the difficulty is equally apparent, but the enterprise is equally certain in its results. The promise of God cannot fail, and what can equal the transcendent glory of the object contemplated? The emancipation of the nations of India from the intellectual and moral bondage of ages may well stimulate the energies and the activities of all who are acquainted with the designs of Infinite love in the Gospel of Jesus Christ.

CHAPTER XI.

WORK IN ASIA (*concluded*).

COLOMBO—LABUAN—VICTORIA.

C O L O M B O.

OF the early history of the island of Ceylon, which constitutes the present diocese of Colombo, there are but few authentic records. The Singhalese historians boast much of its great antiquity, asserting that thousands of years ago it was peopled by a race in a high state of mental cultivation and social advancement. Its numerous architectural remains, its tanks, its temples and ruined cities, certainly give countenance to the assertion, and indicate the former existence of a nation of considerable power and prosperity.

Ceylon was visited by the celebrated Venetian traveller, Marco Polo, in 1244; but the Portuguese was the first European nation which formed a settlement in this island. In 1505 they obtained permission from the reigning sovereign to trade there. This soon led to disputes, and after a long and sanguinary war, Ceylon was partially subdued by them in 1592. Very soon after, however, the Dutch disputed their possession, and joining their forces with those of the King of Kandy, succeeded in driving out the Portuguese in 1658. For more than 130 years the Dutch continued in almost undisturbed possession of the sea-coast and the adjoining territories; but in 1795 they too

were expelled from Ceylon by a large British armament sent for that purpose from Madras, and, by the Peace of Amiens, this island was formally ceded to the British Crown.

Though the English rule has been a blessing to the Singhalese, its first years were marked by violence and bloodshed, in consequence of the government having mixed itself up with the internal contests for supreme power in the Kingdom of Kandy. There was no permanent peace until the year 1815, when the Kandian territory was incorporated with the British dominions, and quietly submitted to the change. In 1817, and again in 1835 and 1848, the natives were incited to insurrection, but except in 1817, when the struggle was severe and most determined, the revolts were easily suppressed. Ceylon now seems destined to enjoy tranquillity under the just and gentle sway of England, as well as a large amount of prosperity from the wise development of its natural resources.

To the Portuguese belongs the honour of the first introduction of Christianity into Ceylon. The propagation of the faith was ever considered a sacred duty by Roman Catholic sovereigns, and in no instance was a settlement formed among the heathen without ample provision being made at the same time for their conversion. It is the one redeeming feature of a system of pillage and oppression, though it must be confessed that sometimes under the name and influence of religion, atrocities were perpetrated which religion disowns and loudly protests against. The efforts of the Portuguese missionaries resulted in the nominal or forced conversion of many of the natives; but the destruction of the Portuguese colony by the Dutch paved the way for their downfall. Those stout professors of the Protestant faith were as zealous in its maintenance and propagation as the Portuguese had been for the Church of Rome. They divided their territories into parishes, and built a church, a school, and a

manse in each. Many of their churches still remain, buildings of vast size which put to shame the meaner structures of modern days. A seminary too was established for the instruction of native youths as catechists and preachers among their countrymen. The Scriptures—or at least a considerable portion of them—were translated both into Tamil and Singhalese, and every provision was made for the religious welfare and advancement of the natives. We may condemn, if we please, some of the means used by the Dutch for this purpose; but we have no right to criticize their conduct, unless we are prepared to emulate their zeal. The 350,000 native converts committed by the Dutch to our care in 1795, have been suffered to relapse into heathenism by the culpable negligence of English Churchmen. Let us not talk then of the nominal Christianity of the Singhalese, or of the earnestness of our own purer faith.

For three years after the conquest of Ceylon the religious welfare of the natives occupied no part of the attention of its new governors. In 1798 this state of things was in some measure remedied. The Dutch clergy were allowed to resume their functions and the schools were re-opened. Still there was no due provision for the establishment of the faith. In 1808 there were but two English clergymen in the island, and in 1811 the native Protestants had dwindled away to 150,000, and the religious destitution of the Singhalese would have been greater had not the dissenting missionaries and the Americans in some measure occupied the ground which our Church neglected to cultivate. All honour to them for their zeal; and though we may lament that the work should not have been done with the authority and apostolic order of our Church, yet we will still rejoice in its accomplishment, and not detract from the merits of those who have thus successfully, though irregularly, laboured in this promising field.

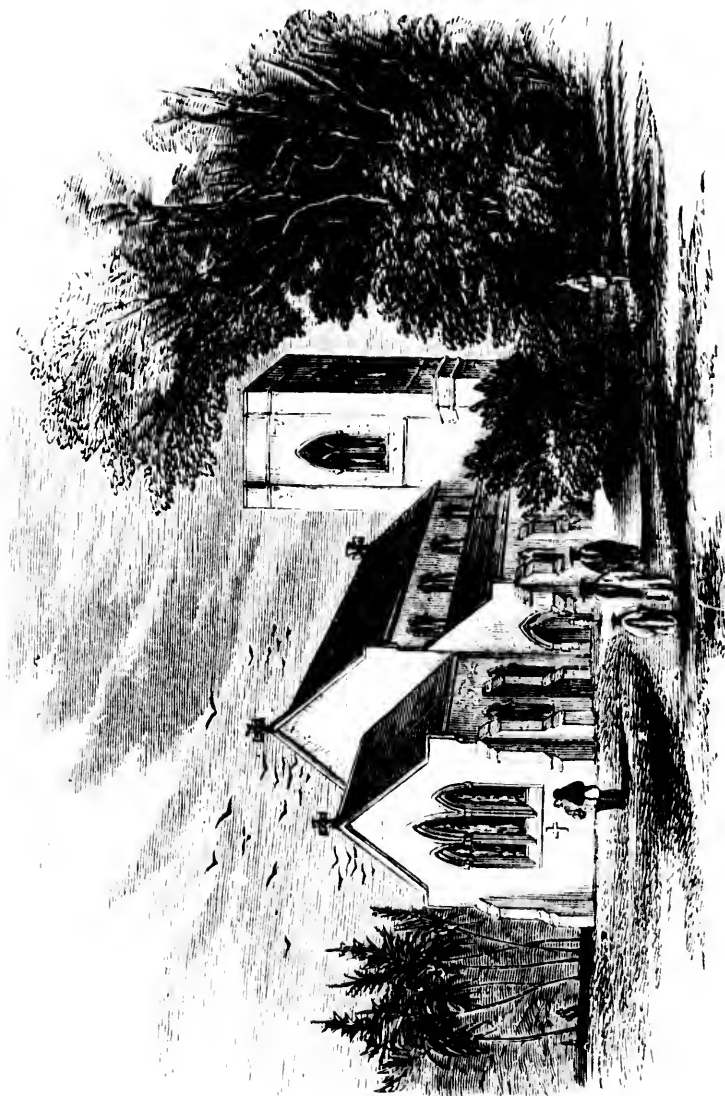
In 1816 this island was visited by Bishop Middleton, and in 1824 by Bishop Heber; both of whom earnestly recommended the appointment of a Bishop, but without success at that time.

The Society for the Propagation of the Gospel established its first mission in Ceylon in 1838, when the Rev. H. Von Dadelzen was placed at Newera Ellia. In 1840 the Rev. E. Mooyart took charge of Matura; and in 1842 the Rev. S. D. Ondaatje was stationed at Calpentyn. These were but small beginnings, sadly incommensurate with the wide-spread spiritual destitution of Ceylon, but enough to show the Society's good-will and its hearty desire to extend its operations whenever its funds should justify the undertaking. The indefatigable Bishop Spencer (of Madras) never ceased to press the claims of Ceylon on the Society's notice, and in his several visitations of that part of his diocese, applied his best energies to the furtherance of its missions.

At length, in 1845, the long desired boon of a separate Episcopate was granted to Ceylon, and the Rev. James Chapman was consecrated Bishop of Colombo, on the 4th May of that year. The Society, as it had been instrumental in the erection of the Bishopric, and munificent in its provision for its endowment, came forward with a liberality almost beyond its power in strengthening the Bishop's hands at his departure.

On arriving in his new diocese the Bishop found it overrun by idolatry, and dissent of every kind, and the principles of the Church almost swallowed up amidst the mass of surrounding error. The state of things would indeed have been deplorable had not the two sister Societies—for Promoting Christian Knowledge, and for the Propagation of the Gospel—in some measure remedied the evil, aided as they were by the Church Missionary Society, which entered early into the field and reaped an abundant harvest in the conversion of many of the natives. Most energetically did the Bishop exert himself for the good of his

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CATHEDRAL AT COLOMBO.



neglected diocese ; and it is very gratifying to see how much has been effected since his appointment.

In 1847 the Bishop writes, "there is a real movement for good among the native Singhalese, and they are offering in different districts, to give ground, to subscribe money, and labour, and materials, for churches and schools, if I will give them clergymen and teachers."

Very soon Bishop Chapman applied his best energies to the establishment of a College for the training of native clergymen and schoolmasters, as well as for general education : and with that munificent liberality which so happily characterizes all our scantily-endowed colonial Bishops, he at once appropriated one-sixth of his Episcopal income, or 200*l.* annually, to the object, adding at the same time 2,000*l.* from his private means for the purchase of land and buildings, as well as his own valuable library. The Society for Promoting Christian Knowledge added a donation of 2,000*l.* ; and the Society for the Propagation of the Gospel promised annually for five years 200*l.* towards its endowment ; and in 1851 St. Thomas's College, Colombo, was opened. In the following year there were twenty-two students attending lectures, and seventy in daily attendance at the Collegiate School.

A cathedral was next commenced at Colombo, which was finished and consecrated by the name of St. Thomas in 1854.

In 1857 the Society voted an additional grant of 200*l.* for three years for the missionary work of this diocese, and this (being divided into smaller grants by the Bishop and offered to different districts on condition that they should make a proportionate effort to help themselves), was made the means of eliciting considerable sums, both from the local planters and the government.

In 1859 an additional grant of 300*l.* was appropriated by the Bishop to the important work of maintaining a native Female

Orphan Asylum at Point de Galle, which had been established (and maintained till her death) by Mrs. Gibson, a lady whose life was devoted to works of benevolence and usefulness.

In 1861 Bishop Chapman resigned his see in consequence of failing health, after sixteen years of anxious and devoted service. The number of the Society's missionaries was multiplied three-fold during his Episcopate, and more than half of them are now of the native races, a circumstance which will sufficiently mark the progress that has been made in raising up a native ministry. During the same period churches had been built at Colombo, Kandy, Badulla, Newera-Ellia, Ramboode, Puselawa, Gampalla, Matelle and Morotto, and numerous mission chapels in various parts of the island, and these, with others in course of erection, are memorials of the readiness and liberality with which the Bishop aided and encouraged others in building houses of prayer throughout the diocese. The opening of schools also received the greatest encouragement from the Bishop, and at the time of his resignation there were upwards of fifty schools, with about 2,500 children in attendance.

The Bishop of St. Helena, Dr. Cloughton, was appointed to the vacant Bishopric of Colombo, and arrived at the new scene of his labours in October 1862.

Writing soon after his arrival, the Bishop thus speaks of the state of his diocese :—"I have, I hope, given an impetus to missions in Colombo by beginning the practice of preaching to the natives in large numbers at their work in the coffee-stores. They have been struck by the facts. I hope the effect will not pass away." And on another occasion the Bishop expressed his firm conviction "that missionary success was more probable in Ceylon than it was generally believed to be. He could immediately place six or eight missionaries in new stations, with people anxious to be taught Christianity. People had come to

him from great distances when he was at various places in the island, asking for teachers and religion. There was a growing conviction in the minds of the natives that Christianity would be their faith before long, and it was important to work under these happy influences before they passed away, as they might if not responded to. The Bishop earnestly hoped that the Society, so far from relaxing, would redouble its energy, as he believed that, with God's blessing, its work would prosper, if carried on in faith and patience."

The superficial area of Ceylon is 24,448 square miles, rather less than that of Scotland. It has long been renowned for the wealth of its marine, mineral, and vegetable productions. Its seas yield the most costly pearls, and on its mountains and rocks are found rich varieties of precious stones. But its real riches consist in the liberal returns which the soil gives back to the industry and skill of man; its coffee and its cocoa, its cinnamon and aromatic spices. Every plant of tropical, and many of European origin, are capable of cultivation on its mountains, plains, and valleys, while the beauty and variety of its shrubs and flowers, and its magnificent forests of noble trees, furnish all that is needed for the enjoyment and use of man. The principal towns are Colombo, the seat of government and a place of considerable importance; Kandy, the ancient capital of the kingdom, in a beautiful but unhealthy situation in the interior; and Trincomalee, celebrated as possessing the finest harbour in the world, in which the whole English navy could ride at anchor in perfect safety; the beauty of the surrounding country is also much admired, but the climate is deadly to Europeans.

Ceylon is indeed pre-eminently an isle where—

— "every prospect pleases
And only man is vile."

and when we read the Bishop's sad accounts of the debasing rites of heathenism and the abominations of idolatry which almost everywhere met his eye, we cannot but feel the truth of Bishop Heber's well-known lines, and with shame and humiliation reflect that although forty years have elapsed since they were written, we must still confess that—

“ In vain with lavish kindness
The gifts of God are strown,
The heathen in his blindness
Bows down to wood and stone.”

The present population of Ceylon amounts to 1,627,849 souls, the native inhabitants are the Singhalese and Kandians (descendants from the aborigines), and the Malabars, who have at different times colonized from the Indian Peninsula. There is also a wild tribe found in the forests of the interior, called the Veddahs, who are in the lowest scale of civilization, but of late years several successful attempts have been made by government to reclaim them from their savage state. Besides these different races, there are Malays from Sumatra and Malacca, and a mixed race called Ceylonese, half-caste descendants from the Portuguese and Dutch, who are held in general disesteem. The prevailing religion of Ceylon is Buddhism, but the Malabars retain in a great degree the creed of the Indian Peninsula, and the Malays are still zealous Mahomedans.

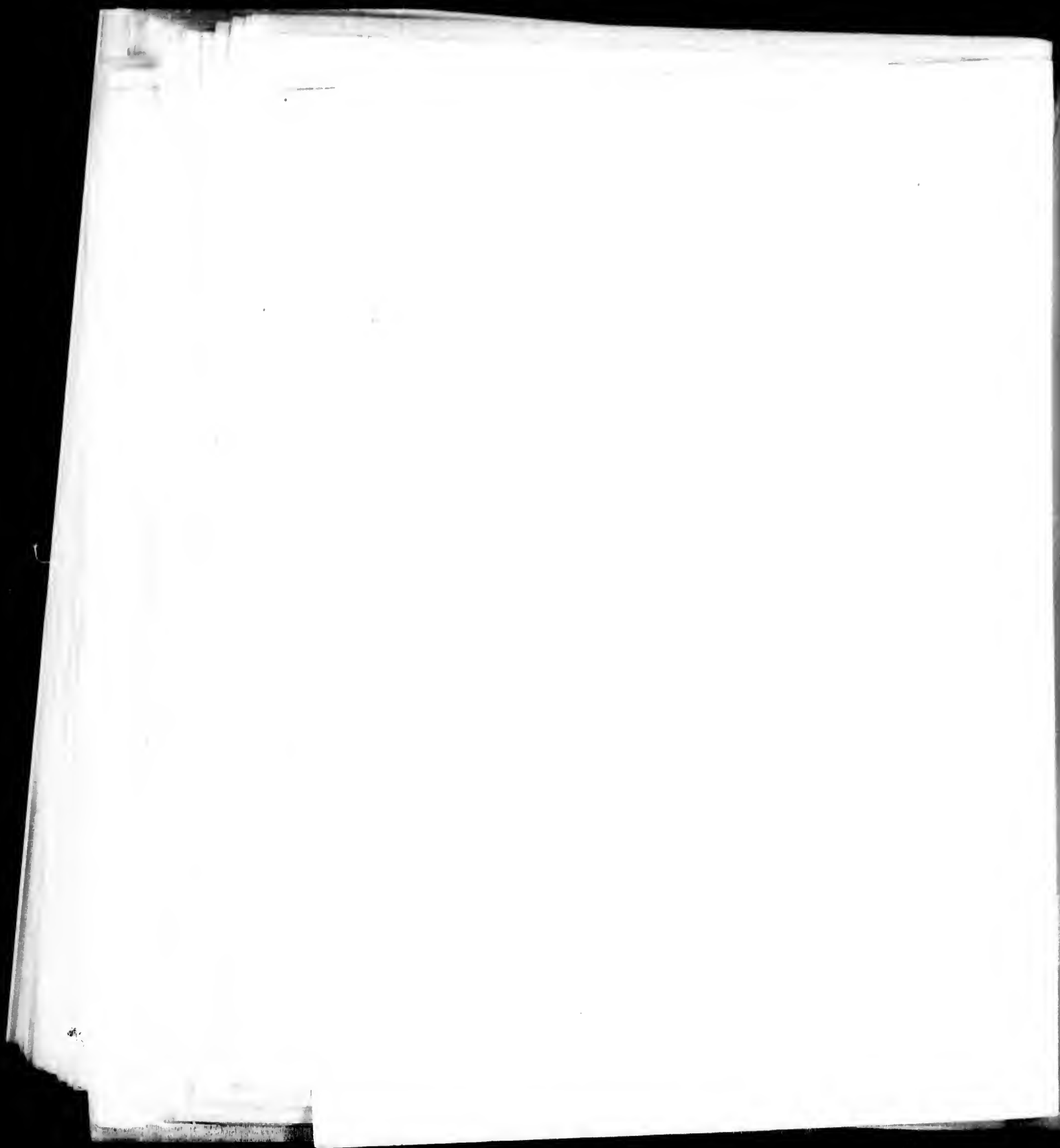
Amid this population of various races and creeds, forty-two clergymen of our Church are now labouring. The Society has twenty ordained missionaries in the diocese, and fourteen catechists, and in 1863 expended 2,051*l.* here. It is gratifying to observe that the Society's efforts are duly appreciated by the Singhalese; as early as the year 1853 no less a sum than 327*l.* was contributed to its Diocesan Committee in Ceylon. From

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every native congregation an offering was made, so that the Society's funds in the diocese were largely increased from this source as well as from the contributions of the English population. The principle is thus established that the Singhalese Church must in process of time become self-supporting: a principle always acted upon by Bishop Chapman, who made it the condition of almost every grant that a specified sum should also be guaranteed by the applicants themselves.

The Milagraya Mission has one important feature, in the Industrial School,¹ established at Colpetty by the Society's indefatigable missionary, the Rev. J. Thurstan. In 1850 Mr. Thurstan, having procured a grant of six acres of land, commenced this school with twenty-four day-scholars, who came early in the morning, worked four hours, attended school four hours, and returned home in the evening. Next year a few boarders were added. The day-school has now become a boarding-school, with 100 boys, whose labour almost meets the expenses of their maintenance and clothing, and the government has recently undertaken the remaining expenses. The boys are engaged in cultivating arrowroot, tapioca, guinea-grass, cinnamon, &c., in rearing cattle, &c., tending silkworms, and manufacturing blinds for windows and doors. The institution seems already to have given a stimulus to industry among the parents of the boys: indeed, it is hardly possible to over-rate the ultimate and happy consequences of the dispersion of numbers of well-skilled and industrious Christian mechanics and artizans throughout Ceylon. When religious training is thus combined with industrial education surely the great object of our mission is accomplished—the social as well as Christian improvement of the people.

Provision is made in Colombo for the necessities, both temporal

¹ Vide *Gospel Missionary*, vols. iii. p. 1. ; x. 157.

and spiritual, of the immigrant coolies from India. These poor wanderers in their passage through Colombo, both going and returning (they usually immigrate for six or seven years), are lodged in a building provided for that purpose. They arrive in numbers, sometimes fifty, sometimes 200, sometimes 500 in a day; the number of heathens who arrived in 1861 was not less than 7,627. They are visited in the shed or "Rest-house" twice a day and are invited to the services of the church adjoining. The truth of Christianity is set forth to them in a variety of ways; tracts are put in their hands, discussions and conversations on the subject of Christian truth, are held with them, and the main doctrines of Christianity are taught to them. May it not happen that a word in season thus spoken to them shall hereafter produce an abundant harvest?

St. Thomas's College now contains forty students, and is affiliated to the Calcutta University, so that its students may pursue the course required by the University for degrees. The Collegiate School has about 115 boys in daily attendance.

These are encouraging facts. They show that the Church is beginning to win her way in Ceylon, and, by God's blessing, this generation even may be permitted to see that idolatrous land submitting itself to the Redeemer's sway.

LABUAN.

When the Portuguese navigator Magellan, in the year 1520, visited the island of Borneo—called then as it is now by the natives, by the name of Pulo Kalamantan—Borneo or Bruni was the name only of a city, the capital of one of three distinct kingdoms. The whole island was at this time in a most flourishing state. Immense numbers of Chinese had settled on the

shores, and an extensive commerce was carried on with China in the products of their industry. There was a briskness and activity in the land and its cities, very different from its dreary appearance in the present day, and a splendour about the princes and their courts which has long ago vanished. There were then, it is said, 25,000 houses in the city of Borneo; there are now not 3,000. The commercial ports of the island have become, till of late years, mere nests of banditti, and her once spirited traders have degenerated into hordes of daring pirates.

The first connexion of England with this country occurred in 1763, when the Sultan of Sulu having been restored to power by the English, granted the north-east portion of Borneo, with some small adjacent islands to the East India Company. The infant settlement of the English, however, was utterly destroyed by the Sulus in 1774; and it does not appear that any later attempts have been made to secure a footing upon the island until the period of Sir James Brooke's romantic and prosperous enterprise.

It was in the year 1830, during a voyage in search of health from Calcutta to China, that the attention of Sir James (then Mr.) Brooke was turned to these regions, when he "for the first time beheld these islands of vast importance and unparalleled beauty lying neglected and almost unknown;" and viewing them with the eye of a Christian, a philosopher, and a patriot, he became convinced that Borneo and the Eastern Isles afforded a noble field for enterprise and research, of the utmost importance not only to our colonial empire and commercial interests, but also to the cause of religion and of suffering humanity: and to carry to the Malay races, so long the terror of the European merchant vessel, the blessings of civilization—to suppress piracy, and extirpate the slave-trade—became his humane and generous objects: and from that hour the energies of his powerful mind

were devoted to this one pursuit. With what complete success these objects have been carried out, is now matter of history ; and so universal has been the interest excited by this undertaking and (by means of Sir J. Brooke's own journal and correspondence, besides other deeply interesting publications respecting Borneo) so widely diffused the information concerning it—that it will be unnecessary here to do more than mention a few of the principal events which have taken place.

In 1838, having spared no expense or trouble in equipping his yacht and preparing a fit crew for the enterprise, Mr. Brooke landed upon the shores of Borneo. He was well received, and after a while, having assisted the Rajah Muda Hassim (uncle of the reigning Sultan) in putting down a rebellion amongst his subjects, the fine province of Sarawak was offered to him, and he was proclaimed Governor or Rajah, with the fullest powers, on the 24th of September, 1841, his authority being afterwards completely confirmed by the Sultan of Borneo.

“ Each year of Rajah Brooke's rule has been marked by new services to the cause of humanity. Under his mild and equitable sway the rights of property are respected, personal violence has abated ; at his instigation piracy has been attacked in its strongholds, defeated and discouraged, his subjects and his neighbours have learnt how much preferable are the peaceful pursuits of industry and commerce to the roving warfare in which they have hitherto placed their pride, and found their sole profit. His influence extends far beyond the limits of his government, as widely in Borneo as his name is known.”

In answer to an earnest appeal from Mr. Brooke, a committee was formed in England in 1846 to raise the necessary funds to endow and equip a mission to this country : the Society for the Propagation of the Gospel contributing 50*l.* for five years for this purpose. In 1847 the Rev. F. T. McDougall and the

Rev. W. B. Wright were duly appointed missionaries, and departed to the distant scene of their labours, arriving at Sarawak on the 30th of June, 1848.

A site for the church and future residence of the missionaries had been fixed upon by Sir James Brooke, and steps were immediately taken to prepare the ground for building. A school was soon opened, at which not only many children but also adults attended. Mr. McDougall's medical skill was immediately brought into operation, a dispensary was opened afterwards, enlarged into a hospital, and immense influence was thus acquired over the natives. On Advent Sunday, 1848, the first baptism took place in Sarawak, five semi-Dyak orphan children, whose fathers were English, being then admitted into the Church of their Redeemer. These children were placed entirely under Mrs. McDougall's charge, and, with others who were afterwards added, to the number of 28, constitute what is called the Home School, in part supported by the Rajah.

On the 22d of January, 1851, St. Thomas's Church was consecrated by the Bishop of Calcutta.

In March, 1851, a second clergyman (Mr. Wright having retired in 1849) arrived from England--the Rev. Walter Chambers, who was sent to open a mission among the Sakarran Dyaks in connexion with whom are the Dyaks of the Batang, Lupar and Lingga, who as well as those of the Rejang, numbering in all about 300,000 souls, had opened their rivers freely to commerce, placed themselves under the Rajah's protection, and requested that Europeans might be sent among them to govern and teach them.

In June, 1852, the Rev W. Gomez, from Ceylon, joined the mission and went to the Lundu river to the Rajah's favourite tribe of Seburow Dyaks, where there is also a thriving Dyako-Chinese colony.

In July, 1852, the Rev. W. Horsburgh was added to the number of missionaries, and remained in charge of the central station at Sarawak during Mr. McDougall's absence in England the following year.

In 1853 the Society undertook the entire charge of the English mission to Borneo.

In September, 1854, Dr. and Mrs. McDougall returned to Sarawak, where they arrived the following April. The kindness of private friends enabled Dr. McDougall to collect and take out with him a quantity of educational and other apparatus to assist the missionaries. The Society found means to strengthen his hands with two additional coadjutors—the Rev. J. Grayling, of Wheldrake, York, and Mr. D. Owen, a young industrial school-master of Cambridge. In answer to a private appeal from Mrs. McDougall, a Borneo Female Mission Fund was raised for the purpose of supporting teachers of their own sex for the Malay and Dyak women. The passage and partial maintenance of two ladies who accompanied the missionary party from England, were thus provided.

On St. Luke's Day (October 18th), 1855, the long delayed consecration of Dr. McDougall as Bishop of Labuan, with jurisdiction over the clergy and congregations of the Church of England in Borneo, took place in Calcutta Cathedral. The Bishop of Calcutta as presiding metropolitan, and the Bishops of Madras and Victoria, took part in the ceremony, which was rendered more than usually impressive and interesting from the fact that it was the first occasion on which a Bishop of our Church had ever been consecrated out of England. The main part of the endowment, 5,000*l.* is provided by the Society out of its Jubilee Fund, and the Society for Promoting Christian Knowledge has followed its own generous precedent by making a grant of 2,000*l.*, while to the private friends at Oxford and elsewhere, who in the

early days of the Borneo Mission raised a fund for the endowment of the see, much of the credit of the new Bishopric is due.

In 1857 there was a desperate outbreak at Sarawak of the Chinese gold-miners directed against Sir James Brooke and the civil rulers, when the missionaries of the Society were subjected to extreme peril. Providentially they were permitted to escape with their lives, but the property, furniture, and clothes of the whole mission party, the furniture of the church, and the books and other apparatus of the school, were entirely destroyed. As soon as it heard of this sad disaster, the Society opened a special fund for the relief of the sufferers, and headed the subscription list by a grant of 500*l*.

In 1858 the Bishop completed his translation of the Liturgy into Malay. Through the exertions chiefly of private friends in England and Calcutta, a Mission Ship was provided, which would enable the Bishop to pioneer the way of missionaries in new places, and also to visit the established missions with less personal danger and loss of time than heretofore.

The disturbed state of the country continued more or less for two or three years, and proved a serious hindrance to the success of the missionaries. In 1859 a conspiracy was formed among the Malays to massacre the Christians, but owing to the faithfulness of the Dyaks to their Christian friends, the plot was discovered. After the return of Sir James Brooke to Borneo, in 1861, tranquillity was once more restored, and the work of the missions was renewed with increased vigour, the number of clergy and catechists receiving a considerable reinforcement that year.

Borneo, the largest known island in the world, with the exception of the island-continent of Australia, contains an area of 260,000 square miles and a population of 6,000,000. Occupying a central situation in the Eastern Archipelago in the direct track

of an extensive and valuable commerce, intersected on all sides by navigable rivers, possessing one of the richest soils of the globe, with a healthy climate, which, though hot, is tempered by refreshing sea-breezes—and abounding in mineral treasures—it is a country eminently blessed with the choicest gifts of Providence, and well adapted for the support of a numerous and happy population. The province of Sarawak, which constitutes the new diocese of Labuan, lies towards the N.W. corner of the island: it has a coast line of about sixty miles and an average breadth of fifty miles. The city of Sarawak, which, when first visited by Sir James Brooke in 1832, was merely a collection of huts erected on piles containing about 1,500 persons, has now become a well-built town with 20,000 inhabitants. It would have added to the gratification of many friends of the mission if Dr. McDougall's title had been derived from this city which has been, and must continue to be, the principal field of his labours, but legal objections made it necessary to have recourse to the nearest part of the Queen's dominions—the small and remote island of Labuan—in this purpose. This island contains 25,000 acres of surface which undulates with low hills, and at the time of its cession to the English government in 1846, was completely covered with jungle. It possesses, however, several valuable products, and in particular, inexhaustible supplies of coal.

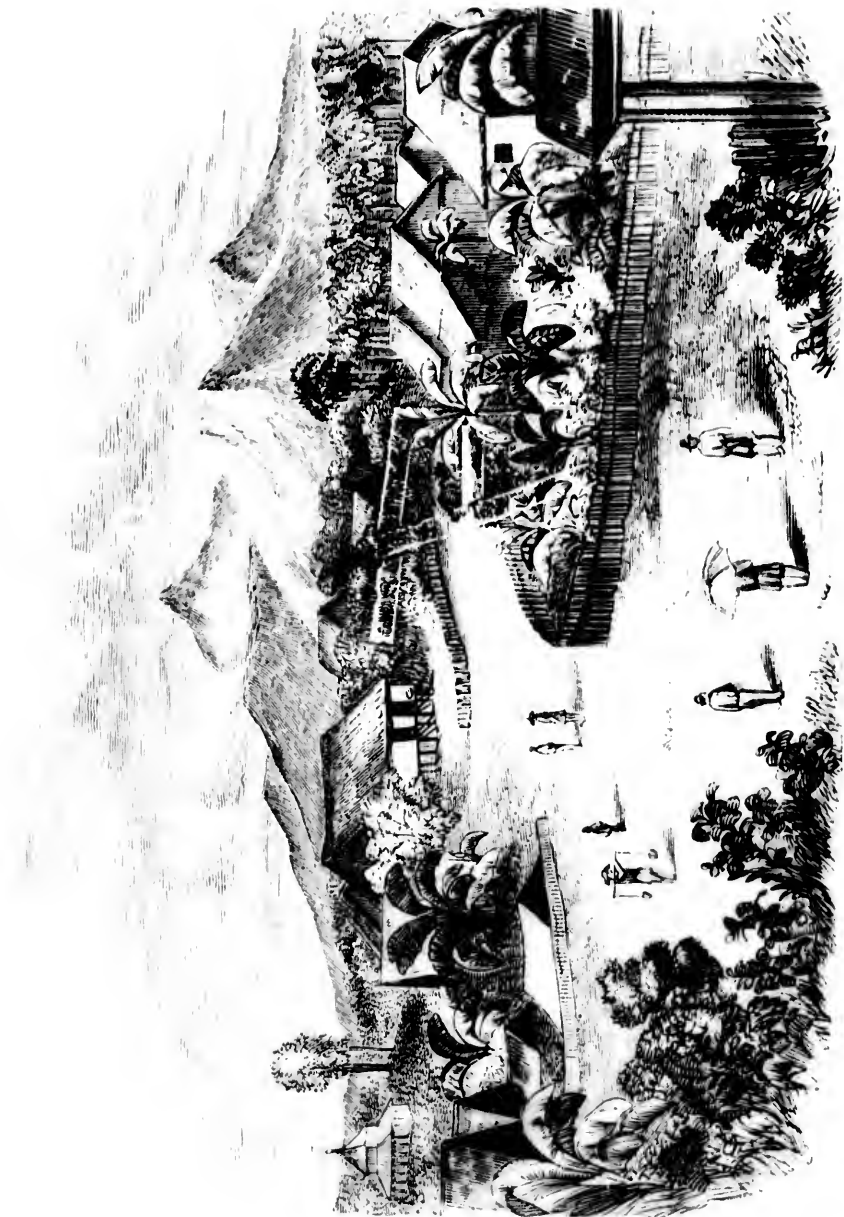
The population over whom Rajah Brooke's influence has been so providentially established consists chiefly of Dyaks, Malays, and Chinese, while the whole interior of the island is filled with a totally different race, the Kyans, in many points, a superior and interesting people. The heathen Dyaks, numbering 25,000 souls in the province of Sarawak alone, are almost entirely subject to the Malays, who are Mahomedans. The Chinese immigrants who are very numerous are Buddhists.

Borneo was pronounced by the late Bishop Wilson, of Calcutta,

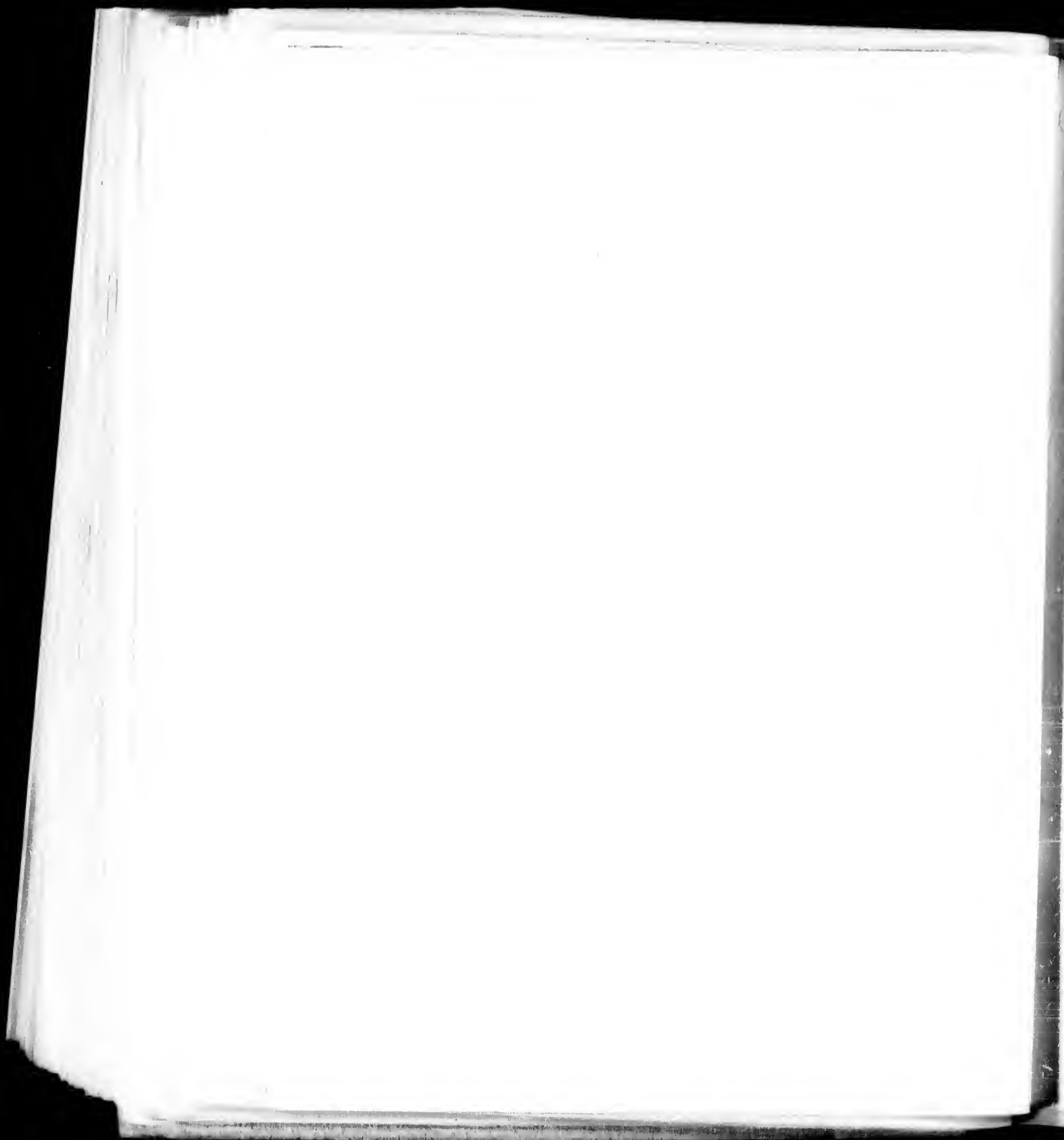
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SARAWAK



"the most promising mission field on the face of the earth," and certainly the success of its first missionaries has already been most encouraging. Since the commencement of the mission there have been above 400 baptisms. The Bishop's missionary labours are at present shared by seven other clergymen, and several catechists and schoolmasters, all in part maintained by the Society, which in 1863, expended 3,276*l.* on this mission.

A few extracts from the Bishop's letters will give the best idea of the progress and present state of the missions in this diocese. Writing in February, 1864, the Bishop says:—"The work at this station (Sarawak), has, I am happy to report, gone on favourably during the past year, especially as regards the Chinese mission, in which there have been twenty-one baptized and nine confirmed during the year, and my classes for catechumens are well and regularly attended. . . . It is expected that we shall have a considerable immigration of Fioo Choo people into this country as gambier planters and timber workers. In June I gave up the school at Bow, as the gold-workers were leaving the place, and I have opened a day-school in the bazaar here, to which I have appointed the master who was formerly at Bow. He has now twenty scholars, fourteen boys and six girls, and some ten day-scholars attend for instruction in English, so that I think nearly all the eligible Chinese children in the place are in one way or other under instruction. With the Malays I can do nothing, their Hadjis are too jealous of us, and keep them to themselves. . . . The number in our boarding-school for the year has been over forty. Their progress in religious knowledge is good, and the conduct of the boys has been most gratifying. Our Home Girls' School is making progress under Julia Stuart. There are nine girls boarding in the house and several day-scholars. . . . We are working our printing-press as well as we can ourselves, having to learn to do what we want

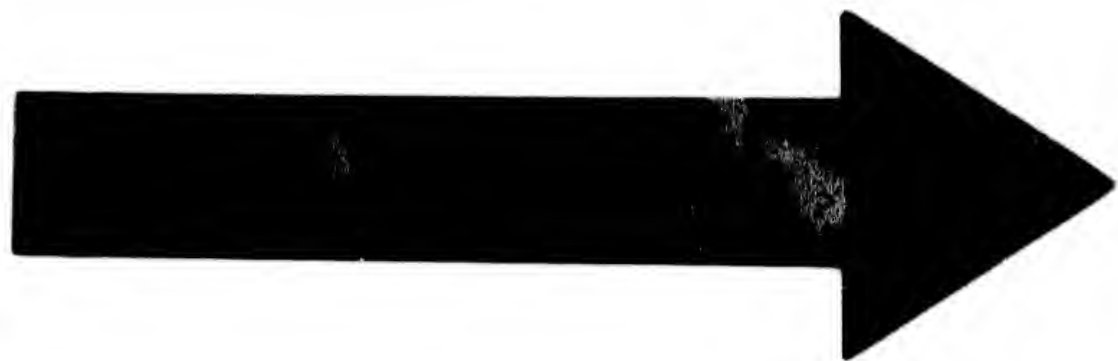
from books, &c. We have printed several small reading books for the different missions, and are now on a form of prayer for our Land Dyaks. . . . I visited the Banting mission in October when I confirmed eighteen and baptized fourteen Dyaks. I was much pleased with the advance and prospects of the work. Many of the Tuahs, or heads of villages were under instruction, and since then several have been baptized. There have been forty-one baptisms during the year at Banting, and the catechumens and others are now too numerous for the little church, which I found full to overflowing. It wants enlarging. . . . I visited Lundu in August and consecrated the new church. It was a very interesting service to me to dedicate a permanent church, filled with natives, seventy-five of whom were baptized, in this place where just about fifteen years ago I paid the first visit to a heathen, warlike, head-taking tribe. After the consecration I administered the Holy Communion to thirty-six communicants, confirmed eleven, and baptized seven. From Lundu I went to Salakow, and am persuaded that a good work is going on there also. Since January, 1863, in all the missions up to this date there have been 141 heathen baptized, and fifty confirmed."

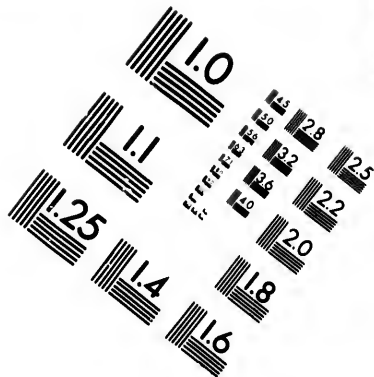
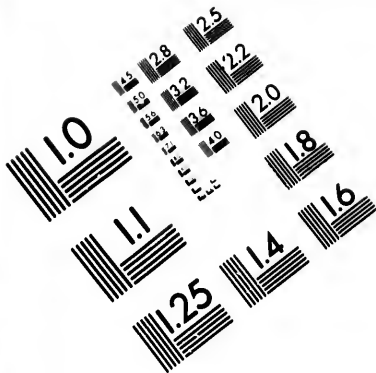
In a previous letter the Bishop says:—"I have had several applications for missionaries in new places, both from natives and from the European residents in charge of the Sarebas and Kanowit Dyaks; they say the time has come for placing missionaries among their people, and offer to do all in their power to help them. . . . The greatest difficulty in these Borneo missions is the variety of languages and races we have to deal with. Malay has to be learned by all; but in addition, every missionary among the Dyaks has to acquire their peculiar dialect which in this part of Borneo belongs to one of three distinct languages—the Sea Dyak, the Land Dyak, and the Milonowe.

This variety of languages makes native catechists the more necessary for us. . . . The work here (Sarawak) in respect of our church services is now really heavy. For example, on Christmas-Day last, we began with Dyak prayers at seven A.M. ; at half-past seven, I had English morning prayer ; at half-past eight, Chinese full morning service, a confirmation, sermon, and Communion ; at half-past eleven English Litany, baptism of twenty-seven catechumens, in Chinese and Dyak. Sermon, English, and Holy Communion for the English residents ; at half-past three P.M. Dyak, English prayers, and address to the newly-baptized, at half-past four, English Evening prayer, and concluded with Chinese Evening prayer. I was more than eight hours in church, which with the thermometer on Christmas-Day at 34° (cool for us), is tiring. We have, as you know, when I am here, besides the usual daily services in English and Chinese, sermons on all saints' days, and communion once a month, and on all the great festivals. . . . The work in the hands of the Society in this country is necessarily a slow, but I sincerely think a very hopeful one ; and if it please God to give peace and security to this State, in the shape of English protection, I believe the time is not far off when the seed already sown, and now sowing, will yield such fruit as to gladden the hearts of the Church, the Society, and the labourers it employs. Whether it be God's will or not to prolong my life and labours here until that time comes, does not disturb me ; but my anxious desire and earnest endeavour is to use the knowledge and experience I have gained, that hereafter both sowers and reapers shall rejoice together."

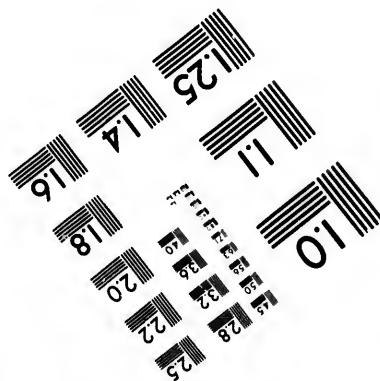
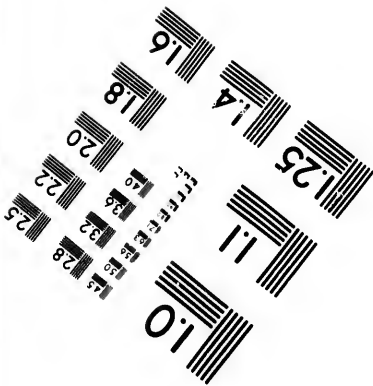
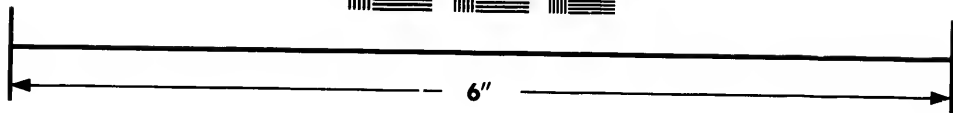
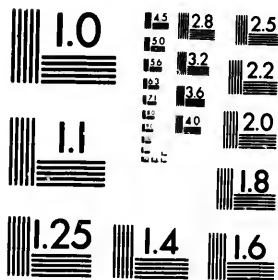
VICTORIA.

If there was ever an embassy on behalf of the Christian religion more attendant with difficulty than another, it is that





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which is undertaken by the missionary to China. In that land, inhabited by a people differing from almost every other in manners, customs, and observances, the European finds himself in a truly isolated state. He has great prejudices to encounter, a language very peculiar to understand, and a class of men with whom to make acquaintance, who have for many ages past been wont to look on foreigners as barbarians, nay, as beings utterly removed from all fitness for participating in their so-called "Celestial enjoyments." But to the faithful follower of our Divine Master, what are these lets and hindrances but so many additional motives to the more zealous prosecution of the good work to which he has devoted himself? He will fight the good fight with increased ardour, as he sees the paramount necessity that exists of bringing a people so circumstanced to a knowledge of the truth.

There is more perhaps of warning than of encouragement in the history of the previous attempts of Christianity to penetrate this vast empire. In the seventh century, when Germany was the field for the missionaries of the Western Church, and particularly of England, Nestorian monks with a bishop at their head went forth from Mesopotamia and diffused some knowledge of Christianity over a portion of China. But the Church which they planted died out or was uprooted. In the seventeenth century the Jesuits, after seeming to hold the conversion of China within their grasp, were driven with ignominy from the land. A monument of their labours still remains in the extensive framework of a Christian Church. Converts to the number of a quarter of a million, and thirteen bishops and 160 priests, including ninety-nine natives, are said to worship the true God according to the ritual of the Roman Catholic Church. Early in the present century Protestant missionaries from England, America and Germany began to establish themselves on the coast

of China. The Episcopal Church of America sent a missionary Bishop (Dr. Boone) to Shanghai in 1837 ; and the Church Missionary Society in 1844 began a China Mission—the first exertion of our Church in this cause. From missions of such recent foundation it would be wrong to expect any large number of converts, though some have had considerable success, particularly the medical missions established at Canton and other Chinese cities by the London Missionary Society. Three distinct efforts have thus been made for the accomplishment of perhaps the greatest task which remains for the Christian Church to fulfil. Nestorianism and Romanism have succumbed beneath political influences which are not likely to be again exerted for the suppression of Christianity in China. Seed has been scattered in the land, and a few feeble wild shoots are growing up. The present is a golden opportunity to strengthen and improve upon that which exists, and to plant a more healthy tree.

In 1849, after long deliberation, it was resolved to plant a Bishop's see in the island of Hong Kong (which had been surrendered to the English in 1842), with jurisdiction over the members of the Church of England in the five free ports, Canton, Shanghai, Amoy, Ningpo and Foochow, and wherever else on the continent of China the Bishop might find an opening for the introduction of the Gospel. The Rev. George Smith was accordingly consecrated Bishop of Victoria, Hong Kong, on the 29th of May, in Canterbury Cathedral.

The endowment for this Bishopric was provided from the following sources,—6,000*l.* collected in the diocese of London in consequence of a Pastoral Letter from the Bishop for that purpose ; 2,000*l.* more contributed through the Society for the Propagation of the Gospel ; and the munificent donation of 10,000*l.* given by two members of our Church, “a brother and sister.” A part of this fund however is appropriated towards

the erection of a college, and the salary of the Bishop as Warden.

The Bishop's first work on arriving in his diocese was the establishment of St. Paul's College, Hong Kong. For this purpose a school already erected under the superintendence of the Rev. Vincent Stanton, colonial chaplain (and to which he had contributed 1,000*l.*), was transferred to the Bishop, and was soon enlarged and adapted to the reception of an increased number of students.

In a letter dated December, 1850, the Bishop gives the following particulars respecting the state of his diocese at that time :—
“I returned last week from a three months' visitation to the island of Loochoo, and the Chinese cities of Shanghai, Ningpo, Foochow and Amoy ; a trip of above 3,000 miles, during which I had some important opportunities of intercourse not only with the Loochooan and Chinese people, but also with their rulers. The Church Missionary Society has missionaries stationed at Shanghai, Ningpo and Foochow. At Amoy the British community have raised a subscription for a chaplain, whom I hope soon to ordain and send to them. At Shanghai and Canton there are already chaplaincies instituted, so that now every one of the five consular ports will have at least one clergyman of our Church. In our Hong Kong mission we have much encouragement when we consider that matters are but in the commencement. My three catechists make periodical missionary visits in the neighbourhood. We do not forget our European sailors. Mr. Holderness is very active and diligent in visiting the shipping. I have bought a vessel, which is now fitting up as a floating mariners' church, which I hope to open myself in a month. We have also good congregations in our cathedral which is a very fine structure, the body of the building having been opened for divine worship a year or two ago, and the tower having been

completed since our arrival." St. John's Cathedral was consecrated in September, 1852.

An important clause in the treaty concluded between England and China in 1858, and renewed in 1860, threw open the whole country to missionary efforts.

The Society for the Propagation of the Gospel immediately resolved to establish a mission at Peking, but various circumstances delayed this intention until 1863, when the Rev. F. R. Michell of St. Augustine's College, Canterbury, was selected to be the Society's first missionary to China. The mission at Peking is still quite in its infancy, and Mr. Michell is at present engaged in mastering the languages necessary for the due prosecution of his work.

In November, 1863, the Bishop of Victoria visited Canton, and gives the following interesting account of it :—"I am now on a ten days' visit to Canton. My first visit to this city took place above nineteen years ago ; and the change in the popular feeling towards foreigners, and in the bearing of the native authorities, is most remarkable. *Then* we were in danger of bodily violence if we even approached a city-gate. *Now* we are able to go everywhere in safety and immunity from insult in every part of the city. A month ago I received a letter from his Excellency Kwo-Sung-taou, informing me of his recent elevation to the governership of Canton province, and arrival at the seat of his government. He proceeded to mention his respect for my character and eminent episcopal position, and desire to acquire and preserve a friendly understanding and intercourse. During my present stay in this city we have exchanged visits by mutual arrangement, and the greatest effort was made by him to pay me every attention. He has accepted a present of books from me, being a copy of the Old and New Testaments in Chinese ; two copies of our

Liturgy; and two other works on Christian Evidences and Doctrines."

In a letter dated Hong Kong, December 28th, the Bishop says:—"On this day week I ordained Lo-Sam-Yuam a deacon, in our beautiful cathedral, at a most interesting Chinese service, with nearly 200 worshippers joining in the responses of our Liturgy, and blending their voices with the rich pealing tones of our fine organ to the well-known words and airs of our sacred hymns. Two native deacons ordained, and sixty Chinese confirmed, are among the encouraging occurrences of the year just past. At our Holy Communion in the cathedral on Christmas-day, one-third of the communicants—that is, twenty-five out of seventy-five—were Chinese converts."

And in a still later letter, written on 18th January, 1864, the Bishop gives this cheering account of progress:—"We have at the present time forty Chinese pupils boarded and educated in St. Paul's College, and ten European boys are admitted as day scholars to the English classes in the school-room. The attendance of Chinese at the services in the college chapel has increased. The formal opening of the new Diocesan Female School building, the liquidation of the whole cost of its erection (above 8,000 dollars), and the admission of thirty Chinese girls, are also among the encouragements which deserve my grateful mention. . . . I am thankful to be able to report that the past year has been, both in an educational and a missionary point of view, one of marked and decisive progress."

A recent traveller thus describes some of the scenery in this part of the world:—"The coast of China is very fine, mountainous and indented by cliff-bound bays and islands. Hong Kong is a bold island: Victoria lying to the north, separated only by the straits from the mainland. It is a very striking place. The town straggles along the bay, between the sea and

the high peaks behind, and is full of fine buildings. The cathedral stands on a knoll rising above the town, the best site, and is really a very nice building. Canton is distant from Hong Kong eight hours by steamer. We passed the celebrated Bogue Forts, and up the river to Whampoa : the river swarming with boats of all kinds, 'up to great painted junks of 600 tons burden, especially along the fifteen miles from Whampoa to Canton. The country, too, is very pretty—fine mountainous hills, and rich plains, studded with villages, or square clusters of houses joined in rows, with narrow streets about four feet wide, with a strong gate at each end, shut at night as a defence against pirates. Every street in every town is closed by gates at night. We were reminded of England and her church towers by the constant pagodas near the villages, rising from among the trees. The only place where foreigners are permitted in Canton is in the Foreign Factory, as it is called ; a block of buildings, houses, hongs, and offices, with a garden down to the river, in which stands a decent English church, shut off from the town by gates. The garden is pretty : the buildings (the Chinese confess) are the finest anywhere in China, the imperial palace not excepted. We steamed up through rows of anchored boats, forming regular streets, to opposite the Factory. Here a hong boat, gaily painted, was sent to take us on shore, where we were hospitably entertained by Mr. —, in the house of the firm."

The Bishop of Victoria now has a band of twenty-one clergymen assisting him in the missionary college, and in his other endeavours for the propagation of the Gospel. Both before and since the insurrection in China, he has written urgently for large additional assistance in the work which lies before him ; but until lately the Society has been totally unable to respond to the appeal.

The thought of that mysterious empire, with its powerful

dynasties, antique associations, political anomalies, remote civilization, stereotyped customs, and dogmatic morality, running back into ancient days, and influencing one-third of the human race,—the thought of this country, hitherto spell-bound and closed against the stranger, now of a sudden throwing open its gates to European influence and enterprise, seems as a call to Christian men to seize, without delay, the opportunity thus granted by heaven, of declaring within its limits that Gospel which it is their first duty to propagate. English and American missionaries, of our own communion, are already stationed in the consular cities of China; but, almost the only efforts to evangelize three hundred millions of heathens in the interior and the northern extremity of this large empire, are those of the Roman Catholic Church, which has a body of thirteen Bishops and 160 priests at work in the country.

“China,” writes the Bishop of Victoria, “is now on the brink of a mighty change: a change which will affect one-third of the human race. May it be ours to take possession of this land in the name of Christ, and with an adequate force of missionary labourers! The general impression here prevails, among every class of thinking observers, that this movement (the insurrection) is the most important epoch in the modern history of China, and that these occurrences are but ushering in events of almost unparalleled magnitude, and on an almost unexampled scale for the political, moral, social, and religious emancipation of China. My desire and my prayer is that this crisis may not pass unimproved, and that the eye of Britain may not be averted from China; soon, perhaps, about to become her younger sister in the common family of Christendom. We turn to our own National Church, with her ample resources, her ancient seats of learning, and her numerous clergy. We appeal to the students, in our universities, to come forth to our help, and to the help of the

Lord, against the mighty. We call upon them to follow us hither, and to place themselves in readiness to go whithersoever Divine Providence shall beckon us onward; that a right direction may be given to these imperfect beginnings among the people, and that these dawnings of Christian light may shine more and more unto the perfect day."

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CHAPTER XII.

WORK IN AUSTRALASIA.

AUSTRALIAN DIOCESES.—SYDNEY—GOULBOURN—NEWCASTLE—BRISBANE—MELBOURNE—ADELAIDE—PERTH—TASMANIA—NORFOLK AND PITCAIRN'S ISLANDS.

SYDNEY.

THE first discovery of Australia, or New Holland, as it was formerly called, is involved in some obscurity; but, it appears certain that it was visited by Dutch mariners as early as the year 1605. This enormous island, perhaps more correctly denominated a continent, presents an area of 3,000,000 of square miles, an extent of surface very little less wide than is presented by the whole of continental Europe.

The first Englishman who is authentically recorded to have visited this country, was the celebrated Dampier, then (1688) a chief of buccaneers, but he does not appear to have claimed the territory for himself or his sovereign, and so it remained in the possession of the degraded race, of whom miserable remnants still wander over its fastnesses. In 1770, Captain Cooke entered the Pacific, and the whole of the coast was surveyed: other navigators also visited New Holland without, however, adding much to the geographical knowledge already acquired concerning it.

But no attempt was made to colonize any portion of it till 1787, when the loss of the American colonies, whither it had previously been the custom to transport convicted criminals

considered unfit to be kept at home, suggested to the Government of George III. the idea of forming somewhere in the Pacific a new penal settlement. Accordingly, on the 13th of May, 1787, the first body of convicts left the shores of England. And, thus, the very same year which saw the order of the Church first completed in our colonies, by the consecration of Bishop Inglis to the see of Nova Scotia, is distinguished also as the year in which the foundations were laid of our great Australian Empire—and laid, alas! with most grievous and guilty negligence.

For it will scarcely be believed in these days, when such great exertions are made to provide religious instruction for the emigrant and other ships which daily leave our ports—it will scarcely, we say, be credited that the ten ships conveying this living cargo of vice and misery (565 male and 192 female convicts, guarded by above 200 soldiers, in all more than 1,000 souls) were on the very point of starting upon that momentous voyage of 15,000 miles, over an unknown sea to a strange and distant shore, *without a single minister of religion*, who might seek, by God's grace, the recovery of some at least of those sin-sick souls, or cherish the spiritual life of those who were free from crime in that great company of a thousand human beings. But at the eleventh hour a strong appeal was made to those in authority, and through the intercession of the Bishop of London *one* chaplain, the Rev. Richard Johnson, was appointed a few days before they sailed.

On the 26th of January, 1788, the fleet, which was under the command of Captain Phillip, first governor of the colony, entered the magnificent harbour of Port Jackson, and the British flag was hoisted in a thickly wooded plain, over which kangaroos then ran in scores, and where now the handsome city of Sydney stands.

For six years Mr. Johnson laboured alone, and under very discouraging circumstances. In that time the population of the colony had increased to above 5,000, of whom 3,500 were convicts; and they had been exposed to famine, sickness, and all the other forms of distress and disorder incidental to a new colony. Yet amidst all, this devoted clergyman faithfully endeavoured to keep up the remembrance of religion, though obliged throughout that time to minister in the open air, "wherever he could find a shady spot," subject to all the inconveniences and interruptions of a changeable climate.

In 1793, "finding that from the pressure of other works it was not easy to foresee when a church would be erected," Mr. Johnson built a little chapel at his own expense.

In 1794 the Rev. Samuel Marsden was sent as a second chaplain.

In 1795 the first connexion of the Society with Australia commenced with the appointment of two schoolmasters in that settlement, and in 1798 the Rev. C. Haddock became the Society's first missionary to Norfolk Island.

In the year 1800 a stone church was built at Parramatta, and the foundations were laid of St. Philip's Church at Sydney, which was presented with a costly communion service by George III. in 1803, but the church was not completed till 1810.

After twelve years of painful service, Mr. Johnson returned to England in 1800, leaving Mr. Marsden in charge of the colony, with its increasing thousands of scattered population; and he remained alone until 1808, when the Rev. W. (afterwards Archdeacon) Cowper arrived as assistant chaplain.

In 1817 there were five chaplains and above 17,000 souls in the colony at the different stations, 7,000 of whom were convicts.

In 1833 there were sixteen clergymen for 61,000 souls, of

whom 25,000 were convicts, 18,000 Protestant convicts, scattered about with their masters in the bush in very many settlements, often far distant from one another.

There is one fact on record which speaks volumes for the state of religion in the early days of the colony. Notwithstanding many regulations by which the convicts were compelled to attend prayers once on each Sunday, unless for some reasonable excuse, it seems that numbers made idle excuses and staid away. "At last," it is related, "one of the earlier governors was informed by the clergyman that five or six persons only attended Divine Service. And then it was that he determined to go to church himself, and said that he expected his example to be followed by the people." Governor Darling has the honour of being the first governor of New South Wales who regularly attended Divine Service on Sundays, with his lady and family. And this was not till the year 1825.

In 1834 the extreme spiritual destitution of the colony was most urgently represented by Archdeacon Broughton, who came to England for that purpose. His report conveyed the knowledge of some facts which might well startle a Christian government. There were seventeen places in the colony at which for want of ministers, Divine Service could not be performed as much as once on every Sunday; and yet these seventeen places contained in all 3,000 convicts.

No wonder that crime increased in the colony—that transportation was said to have failed, either as a punishment or as a means of reformation. Whereas it was the almost total neglect of religious instruction, the assignment of convicts as servants to settlers, who were themselves but recently emancipated and had never heard, perhaps, a word of religion during the time of their bondage—it was this which deserved the most severe condemnation, and which utterly prevented the system itself

from being attended with the desired results. But the time was now come when the evil was to be probed to the quick with a view to its cure.

• In 1836 the Rev. William Grant Broughton, who had been for seven years Archdeacon, was consecrated Bishop of Australia; and from this time the progress of the Church has been very remarkable.

On the Bishop's return to Sydney, the liberal grants of 3,000*l.* by the Society for Promoting Christian Knowledge, and 1,000*l.* by the Society for the Propagation of the Gospel, gave a new impulse to the exertions of the members of the Church in the colony, and within one year upwards of 13,500*l.*—in money or land—was contributed for the same great purposes.

In 1837 measures were taken to secure the services of fifteen additional chaplains, to whom the Society offered a salary of 50*l.* in addition to what they received from the colonial government, and a grant of 150*l.* for outfit and expenses. Indeed, at this time and for a few subsequent years, the attention of the Society was mainly directed to the Australian colonies. Year after year more clergymen were sent out, and considerable grants of money were placed at the Bishop's disposal for the service of the Church. In 1843 the Society was assisting in the maintenance of forty clergymen in Australia.

In 1840 it was decided that no more convicts should be sent to New South Wales: and from that time it has ceased to be a penal colony.

In 1841 a Bishop was consecrated for New Zealand, which was indeed only nominally in the diocese of Australia, and in the following year Bishop Broughton was relieved of the charge of Van Dieman's Land, which was then formed into the diocese of Tasmania.

At the time of the Bishop's consecration there were but nine

churches and eight chapels in all Australia ; by the year 1842 the number consecrated or in course of erection had increased to forty-five.

In 1846 St. James's College, Sydney, was opened for the education of candidates for Holy Orders.

In 1847 the great measure of a subdivision of the diocese was effected, and the three additional Bishoprics of Newcastle, Melbourne, and Adelaide were formed. The See of Adelaide was endowed by the munificence of Miss Burdett Coutts ; and the Bishop of Australia, who from that time assumed the title of Metropolitan Bishop of Sydney, voluntarily surrendered one fourth part of his income—500*l.* a year—towards the endowment of the other two Bishoprics, the remainder being supplied by the government and the Colonial Bishoprics' Fund.

Notwithstanding the diminution of his diocese and the consequent increase of the clergy throughout the colony, the Bishop in the course of a journey of more than 2,000 miles, in 1850, became so convinced "that through want of additional means of grace, the whole population rapidly increasing by emigration, was in the constant and not very slow process of deterioration and of unimpeded decline into the lowest depths of spiritual ignorance,"—that feeling a great effort and example were required, he resolved to make a large sacrifice of his own income to meet in some measure these wants. And the Society determined to place a grant of 500*l.* at the Bishop's disposal for each of the next three years.

In October, 1850, the six Australian Bishops assembled at Sydney ; and amongst other measures concerted between them for the benefit of their respective dioceses, was the establishment of the "Australian Board of Missions for the Propagation of the Gospel amongst the heathen races in Australia, and in the Islands of the Pacific."

In 1851, immediately on hearing of the discovery of gold in this country, the Society sent into the diocese three additional clergymen, with the view of maintaining the ministration of the Word and Sacraments of Christ among the multitudes who were so busily employed in the search for earthly treasures. The Bishop took measures for the erection of a church at the gold-diggings, which was opened in November, the Rev. H. A. Palmer being appointed minister.¹

On the 20th February, 1853, Bishop Broughton died in England, whither he had returned (for the first time since his consecration seventeen years before) on business deeply affecting the welfare of the Church in Australia, of which he may justly be regarded as the founder. That large portion of the globe to which he had gone in 1829 as Archdeacon to preside over some twelve or fourteen over-tasked chaplains—he had the happiness of beholding, before he was called hence, under the spiritual charge of six Bishops and more than 200 clergymen. “No man”—to use the words of Sir Alfred Stephens, Chief Justice of New South Wales—“ever went down to his grave full of years and honours, carrying with him more deservedly the respect and veneration of his fellow-churchmen and fellow-colonists, than Bishop Broughton.”

After a very long delay the Rev. Frederick Barker was called to the high office and responsibility of Bishop of Sydney and Metropolitan of Australia, and arrived in his diocese on the 25th of May, 1855.

During the next seven years the Church made wonderful progress. The number of churches and school-churches opened for Divine service within that period amounted to eighty-eight. Of these, fifty-eight were substantial stone or brick buildings, and their cost varied from 15,000*l.* in one instance to a few hundreds.

¹ Vide *Gospel Missionary*, vol. ii. pp. 70, 86.

The rest were of timber ; the cost generally from 50*l.* to 150*l.*, in some cases much more. Ten other churches were enlarged at considerable cost. In these ninety-eight places of worship, 14,000 additional sittings have been provided. During the same period the building of the cathedral (commenced in 1837) was carried forward, 10,489*l.* being expended on the building. In 1856 the Church Society was formed, and in five years raised and expended 44,000*l.* It maintains annually thirty-one additional clergymen, and has thus been, in a great measure, the means of increasing their number from forty-eight to ninety-two. Three catechists also are maintained, and the Society has assisted in the erection of fifty-two churches and ten parsonage houses. A theological college for training young men for Holy Orders was opened at Liverpool, twenty miles from Sydney, on a property bequeathed by a former colonist, Mr. T. Moore. It is now full. It consists of a residence for the principal, six sets of rooms for students, and a chapel, called Broughton Chapel in memory of the late Bishop. The chapel and students' rooms were built in 1856-57 at a cost of 3,000*l.*

In 1863 this immense diocese was subdivided, and the see of Goulbourn was formed. The Society gave 1,000*l.* from the Jubilee fund towards the endowment ; the remainder, about 12,000*l.* was, in a great measure, subscribed in the colony.

The exact size of the diocese of Sydney is not known ; before the formation of the diocese of Goulbourn it extended over an area of 100,000 square miles. The population is 199,870. Sydney, the metropolis of Australia, is situate on the south side of Port Jackson, a harbour for extent and security surpassed by scarcely any other in the world. Entering the harbour from the Pacific Ocean by a passage nearly two miles in breadth, between lofty and noble headlands, the voyager has still to pass a distance of several miles before he arrives at Queen's Wharf and lands at

Sydney. The sight is most picturesque. Eighty years ago dense and silent forests flourished on these shores. Now, on the same spot, rises a magnificent city with wide and spacious streets, and a series of warehouses and wharfs, to which, from the great depth of water, ships of the largest burden can approach to discharge their cargoes. The population is computed at more than 60,000, and there are five churches, and three in course of erection. The total number of clergymen in this diocese is seventy-seven. Of these, seven are missionaries of the Society, one being employed as chaplain to the immigrants who arrive in such large numbers at Sydney, and another as travelling missionary. The Society in 1863 expended here 666*l.*, having been enabled gradually to reduce the large grants it formerly made to this diocese : and it is gratifying to find that great efforts are being made, both by the Colonial Government, and the voluntary contributions of individuals, to render the Church of Sydney independent of the support of the mother country.

In such a country and among such a population, the work of a clergyman must still be in a great measure of a missionary character, and to multitudes here we trust, by God's blessing, the missionaries of the Society have not preached His Word in vain. They have carried the Church's ministrations among the rude settlers and the hardened convicts of Australia, and raised up in the wilderness temples of the Lord, and made its solitudes re-echo with the glad sounds of prayer and praise. Down many a rough cheek have streamed the tears of contrition as the missionary has pressed home upon the conscience "righteousness, temperance, and judgment to come;" and we trust that the joyfulness with which his approach is hailed as he pursues his toilsome round of daily services among the scattered settlers of this distant land, is only the forerunner of the day when its vast plains and forests shall, like our own happy England, teem with

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towns and villages, and the first object which everywhere meets the eye, be the parish church pointing upwards with its spire to Heaven.

GOULBOURN.

As long ago as 1858 a proposal was made to sub-divide the diocese of Sydney, but it was not till 1863 that all the necessary arrangements could be made for forming the diocese of Goulbourn. On the 25th of March, 1863, the Rev. Mesac Thomas was consecrated in Canterbury Cathedral, first Bishop of Goulbourn. The new diocese was endowed mainly by the colonists themselves, nobly led on by one family contributing 5,000*l.* The Society gave 1,000*l.* from the Jubilee fund for this purpose.

The diocese of Goulbourn contains about one-fourth of the population of the diocese of Sydney, but a much larger proportion of the area of the colony. It comprises all the districts south and west of Goulbourn—including some of those in which gold has been found within the last few years. It has at present twenty-two clergymen within its limits, two of whom are missionaries of the Society. Of the vast extent of the districts under their spiritual charge, and the arduous nature of their work, some idea may be formed from a few extracts from the letters of the Rev. T. Druitt, the Society's valued missionary at Cooma. This district is about 100 miles long by 80 in breadth, comprising about 10,000 square miles, and every week Mr. Druitt visits one or two outlying stations: on one occasion he writes:—"During the last year I have baptized seventy-three children, married four couples, and buried six individuals. In addition to the Sunday services at the church, I have, at the various stations within my district, held 101 services, and the average distance per week that I have travelled is, as nearly as I am able to calculate, eighty-five miles. I have been able to

effect this by dividing the district into circuits, one of which I take each week, and am thus enabled to visit the whole, or nearly the whole, of my people once in three months. In the second week of the new year I visited that portion of the district in which are the new gold-fields, in the Snowy Mountains, about sixty-five miles from Cooma. At that time there were only fourteen persons searching for gold on the Kyandra Creek, now there are assembled there not less than from 5 to 6,000 persons. These have been, and still are, a great source of anxiety to me: without neglecting other portions of this extensive mission I cannot visit them so frequently as I could wish." The following year the influx of gold-diggers gradually subsided, and Mr. Druitt says:—"The state of difficulty and distress occasioned by the sudden discovery of the gold is gradually passing away, and I trust we shall soon be as well off in worldly matters as we were before the commencement of last year." In 1862, Mr. Druitt expresses a hope soon to have "six places of worship established as centres of visible union;" and again, "I have the promise of land for a church and school at Bebundra, twenty miles from Cooma. My hope is gradually to establish a number of churches at convenient distances, so that I may be able to celebrate Divine Service at two of them on each Sunday." And in a letter written in January, 1863, he says:—"I have been enabled to hold my services tolerably regularly at the various stations mentioned in my report, and have had attentive congregations—ranging from sixteen to forty-two—at them. The distance I have travelled in thus ministering to the spiritual needs of the people, within the bounds of this mission, must be something more than 5,000 miles. Thank God, my health has been good for the most part, and the weather so dry that I have had little impediment from either of the above causes."

NEWCASTLE.

That large portion of New South Wales which, in the year 1847, was formed into the diocese of Newcastle, possessed at that time only seventeen clergymen; extensive districts being entirely destitute of religious instruction and religious ordinances. The population was estimated at 40,000 souls, widely scattered over the face of the country, many of them beyond the boundaries of location, and in some instances lapsing into a state of practical infidelity. Bishop Broughton had visited the district, and laboured as far as his strength and means would permit for its spiritual improvement; and it was the deep conviction which he felt, that no permanent good could be effected until it was placed under the care of its own Bishop, which led him to that noble sacrifice of self which has been already recorded, issuing in the consecration of the Rev. William Tyrrell as Bishop of Newcastle, on St. Peter's-day, 1847.

Bishop Tyrrell reached his diocese in 1848, and his arrival was hailed with the liveliest feelings of thankfulness. In the following August he writes,—“I have now seen the greater portion of my diocese, having travelled about 2,000 miles, and more than half of this distance on horseback: and immediately after my next ordination in September I commence another short ride of about 1,400 miles, by which I shall be enabled to inspect every inhabited part not yet seen by me. My reception everywhere has been most gratifying, but the witnessing of such fearful spiritual destitution is most distressing. In many places the sole ministerial superintendence is a visit from a clergyman once in three months, from a distance of forty, fifty, or sixty miles; and in many places a clergyman has never been seen.”

Writing in 1851, the Bishop thus describes the progress already made:—“You know, accurately perhaps, the extent of my diocese, its 800 miles of coast from north to south, and its

700 miles stretching inland from east to west: but of its ruinous depression, and religious destitution, you can have formed no adequate idea. The state of universal bankruptcy; the heavy debt hanging over every finished church; the number of churches just begun, and then, in anger or despair, left as monuments of past folly; the vast districts of my diocese without the ministrations of the Church or the sound of the Gospel, and the confirmed habit in the members of our Church of depending for everything they want on the Government or the Bishop, after the Government Fund had been long appropriated, and the Bishop's resources had entirely failed--these things were indeed sufficient to fill the most resolute mind with anxiety and alarm. My first work was to find out the extent of existing evils, and probe them to the bottom. For this purpose I have visited every part of my extensive diocese, journeyed and preached where no minister of the Gospel has ever been heard or seen before: and my visitation rides on horseback have been frequently 200, 300, and 500 miles; once 1,000, at another time 1,200, and last year one ride to the extent of 1,500 miles with the same horses. Thus in three years, I have, by encouragements and assistance, freed every church from debt: feelings of disappointment and anger have been turned into delight and gratitude, by the completion of works which had been given up in despair, and above all, throughout the whole peopled portion of my diocese, extending 500 miles in length, and 200 or 300 in breadth, the Gospel is now preached, and the Sacraments administered by the clergymen whom I have appointed. In three years fifteen have been appointed to their several districts, and of these fifteen, eleven have been prepared and ordained by me, and four have come from England."

The Society for the Propagation of the Gospel has for many years contributed to the extension of the Church in Newcastle.

Before the Bishop's appointment its missionaries were almost the only clergymen there, but since that time its annual grants have been productive of the happiest consequences. The Society's aid has been applied successively to the newly-formed districts, and then, as these districts become independent of its assistance, passing into other places in the wilderness and diffusing to the most distant spots the Gospel of light. It is cheering to the Society's friends to mark of what permanent and extensive good their contributions have been, under God, the blessed means, creating or reviving religion in the hearts of the colonists, and leading them to establish the Church on a self-supporting basis.

In the year 1851 the Bishop established the Newcastle Church Society, whose objects are five, viz. the support of the clergy, the building of churches and schools, the supply of books, education in primary and grammar schools, and missions. One of the first fruits of this Church Association was a contribution of 200*l.* to the Australian Board of Missions to the Heathens of New Holland and the Pacific, of which the Bishops of Newcastle and New Zealand are the Missionary Bishops.

In 1859 this immense diocese (the largest in area of all the Australian dioceses) was divided, and the district of Moreton Bay having been constituted a separate colony under the name of Queensland, was formed into the diocese of Brisbane, the Society contributing 1,000*l.* towards the endowment.

In 1863 the Bishop exerted himself with his usual energy to effect a second division of his still enormous diocese, by the formation of the northern portion of it into a separate Bishopric. This subdivision "will tend greatly to strengthen the Church by rendering her ministrations more frequent and effective, while it has the advantage of being an important step towards the permanent settlement of our Church; for the diminished see of Newcastle will not require for a long time any further alteration."

The proposed title of the new see is Grafton and Armidale. The Bishop has guaranteed the sum of 2,000*l.* towards the endowment from the Armidale portion of the diocese, while a colonial churchman, Mr. Clark Irving, who is more closely interested in the Grafton division, has generously given an equal sum as his own donation, and promised to raise something in addition from his friends. The Colonial Bishops' Council have added a contribution of 1,000*l.*; so there is a fair prospect of a competent endowment being provided, and it is hoped that the measure will very soon be carried into effect.

From a letter received by the Society in 1864, we learn that "by the State-Aid Prohibition Bill passed last year, the grants for clerical stipends will cease with the lives or incumbency of the present clergy. Our wise and energetic Bishop is preparing an Endowment Scheme, to take the place of this gradual withdrawal of public funds; but it is a great task to endow the whole Church of a colony, and the fostering care of the Society will be deeply felt and valued for many years to come. Most parishes of this comparatively recent diocese have their churches, parsonage, or schools to complete and pay for. These material aids, which in England have been provided by the piety of our forefathers, have here to be built; and it is a great pecuniary effort for the present generation, though I must say it is cheerfully undertaken; yet were it not for the aid afforded by the Society towards the stipends of the clergy, when the local funds are absorbed in building, I fear these necessary appliances of Christian work would, in many cases, be quite beyond the ability of newly-formed parishes. I am sure that in this diocese the judicious distribution of the Society's grant has worked and encouraged an amount of Church work, which will remain as a substantial and most precious legacy to another generation."

The diocese of Newcastle, before the formation of the see of

Brisbane, comprised the seven northern counties of New South Wales, together with immense grazing districts beyond the boundaries of location. This vast area contained about 500,000 square miles, and was consequently more than four times the size of the British Isles. The town of Newcastle, the maritime port of the county of Northumberland, is fast rising into importance, not less by reason of its position at the mouth of the river Hunter than from the proximity of the coal-mines, now actively worked by the Australian Agricultural Company. Maitland and Morpeth are also towns of some importance, and there are many others rising up in various parts of the diocese. There are now thirty clergymen, seven of whom are missionaries of the Society, which in 1863 expended the sum of 500*l.* in this diocese. The income of the Diocesan Church Society in 1856 amounted to 5,323*l.*, exclusive of the sums contributed in the different districts for local Church objects.

Some idea of the state of the diocese may be gathered from the following account by the Rev. J. Wallace, formerly one of the Society's missionaries, who gives a well-merited tribute of respect to the labours of his truly Apostolic Bishop:—"The number of clergy has been since doubled. The whole diocese is divided into parishes; every parish has its minister; every minister has his parsonage; and if every parish has not its church, yet it has a decent place of worship in its school-room, and in many parishes money is forthcoming to commence a church. Every church is in good repair; those which were unfinished at the time of the Bishop's arrival are completed; new ones are built or building; parish schools are everywhere provided with the best masters to be had, they have plenty of books and apparatus, and are successfully contending with the national schools" (in which the Bible was not to be read, and over which the clergy were to have no control), "which the government,

backed with the colonial purse, are trying to force on the diocese. Two grammar schools, superintended by competent masters, are now in full operation, and are preparing young men for the higher studies at the University of Sydney. If it is asked how the Bishop has contrived to effect so great an alteration in so short a time, and with such small means,—the answer is—because, possessing great powers of mind and body, he has given both wholly to the work. He has a single eye, and a soul that is in earnest. He has a firm faith that Providence will help those who help themselves, and, as a consequence, he thoroughly oversees his diocese ; he takes nothing for granted ; does very little at second hand. He knows the condition of every parish ; the face of every clergyman ; the value of every schoolmaster, and regularly visits the most influential laymen, when passing through their several districts. He does not require candidates for confirmation to be brought together from a dozen different parishes for his convenience, but meets them in their own churches, and confirms them in the midst of their family and friends. Constantly on horseback, visiting the nearer parishes, every second year he starts for the far west and far north of his diocese, and traverses in the saddle upwards of 1,500 miles. To preach in the morning, and to ride sixty miles over a broken country for evening service, is not an uncommon day's work ; and to effect all this, in a diocese 800 miles long, and 700 broad, involves no trifling bodily labour : there is indeed no *rusting* in all this, and although there must be some *wear*, yet, thank God, the Bishop *wears well* ; there are more lines in his face, and there is more snow in his hair, than when he first came among us, but we trust he may live long enough to enable us to say, what he will never say of himself, "*Father, he has finished the work Thou gavest him to do!*" In the name of such a Bishop I would ask, are there none who will come over and help us ; and who having food and raiment,

will be therewith content? I have been asked if the diocese of Newcastle is a good field for a clergyman; the above short sketch is perhaps the best answer I can give to that question. It will be seen that as we have no blanks, so we have no prizes; as we have no curates at 50*l.* a year, so we have no dignitaries at 3,000*l.* I have seen a large family brought up on the income of a clergyman, where there was little or no private fortune; and private pupils are always to be had. In fact, if a man desires to do Christ's work in Australia, he will be supported in doing it, but certainly he will not be able to lay up much goods for many years."

BRISBANE.

It has been already stated that, in the year 1859, the northern division of the diocese of Newcastle, or district of Moreton Bay, was constituted a separate colony under the name of Queensland, and formed into the diocese of Brisbane. The Rev. E. W. Tuffnel was appointed first Bishop, and was consecrated in Westminster Abbey, on the 14th of June. The Society contributed 1,000*l.* from the Jubilee fund towards the endowment of the see, and granted a sum of 70*l.* passage-money to each of six clergymen who accompanied the Bishop the following year to his new diocese.

In 1861 the Society voted 250*l.* for three years for the support of a travelling missionary, whose business it would be to visit the new settlements which are continually springing up in the interior of the country, where no resident pastor is stationed.

In 1863 the Society made grants towards the support of three additional clergymen in some of the large scattered districts of the diocese.

The size and population of the diocese of Brisbane are not exactly known. The number of aborigines in Queensland is

estimated at from 10,000 to 15,000. There are probably more natives in this colony than in all the rest of Australia put together. This is owing to the greater warmth and healthiness of the climate, and to the greater facility in procuring edible plants, fish, and game. The importance of establishing a missionary industrial school, with a view to the education of the children of these aborigines, has been pressed upon the Society, and it is prepared to send out a missionary to the aborigines as soon as local provision has been made for their industrial education at some defined spot.

The number of clergymen has been increased since the Bishop went out, from three to eighteen, of whom four are missionaries of the Society. A Diocesan Church Society has been formed, the contributions to which amounted in 1861 to 2,900*l.* On this subject the Bishop says :—“The squatters here are very liberal, but they cannot do everything, and they are few in number. In the north they are mostly Presbyterians, but still they help us. One squatter has given me 200*l.* to stipend fund, upon the simple and reasonable condition that his stations are visited. He has also built a church and school at his head station. Another handed over to me eleven acres of valuable land for endowment at Warwick. Another gives me 100*l.* for the purchase of church lands. Another gives me a house delightfully situated for the residence of a bush clergyman. If I have many anxieties I have also many mercies.” Of the difficulty of sending regular reports of the work done here, the Bishop says :—“In a diocese the size of Great Britain and France, with very little postal communication, and all communication sometimes cut off for weeks, by the rising of the creeks, it is often impossible to obtain such detailed information as the Society might like, and in a more settled country might expect to receive.” In a subsequent letter the Bishop writes thus hopefully of the state of his diocese :—

"I am indeed deeply thankful to Almighty God ; any little difficulties are as nothing when I see our increasing congregations on every side, and especially the increasing number of communicants. In North Brisbane, since the opening of the new church (a capacious stone building intended hereafter to be converted into schools attached to the cathedral), we have accommodation for half of the Church of England population. St. John's is still crowded, and the new church rapidly filling, and the offertory collections, which have been gradually increasing, have during the last few Sundays averaged rather more than 5*l*. The Valley Church (part of Brisbane), we have just arranged to enlarge, and South Brisbane is calling for enlargement, if we can provide the funds for doing so. A colonial Bishop's is a painfully-anxious, but withal a very happy life ; there is such a constant feeling—I hope it is not a presumptuous one—of the fulfilment of the promise, 'As thy days so shall thy strength be.'"

MELBOURNE.

The province of Victoria, which now constitutes the diocese of Melbourne, is the latest and most flourishing of all our Australian colonies.

The noble and capacious harbour of Port Phillip (so named after Captain Phillip, the first governor of New South Wales), was discovered in the year 1802, and in 1804 an attempt was made by Colonel Collins to form a convict settlement on its shores ; but, failing in his purpose, he crossed Bass's Straits to Van Diemen's Land, and laid the foundations of Hobart Town.

For thirty years afterwards the district was almost unvisited, but in 1835 some enterprising settlers in Van Diemen's Land determined to transfer themselves, their families, their flocks and herds to the opposite shores of Port Phillip.

In 1837 the town of Melbourne was laid out on the banks of the Yarra Yarra river.

In 1851, not seventeen years from its formation, the colony had acquired a population of 77,000 persons, and was rapidly advancing in wealth and importance. At this period an enormous impulse was given to its progress by the discovery of its gold-fields. The wilderness of 1835 has become a great community, with a revenue larger than that of many European kingdoms, but still unequal to the gigantic scale of its expenditure, the former being *three* and the latter nearly *five millions* sterling! Its land sales in 1854 amounted to a million and a half, and its annual yield of gold is estimated at three millions of ounces, valued at twelve millions of money!

The early history of this colony presents the same picture of inadequate provision for the religious wants of its population, which is so painfully evident in the annals of nearly all our colonial possessions. It is probable that there was not a single clergyman in the colony previous to the year 1839, when by the aid of the Society for the Propagation of the Gospel one was stationed at Melbourne, where in the following year the inhabitants commenced the erection of a church. Two more clergymen were soon after appointed to other stations, and thus in 1843 all the ministrations of religion in this province were supplied through the agency of the Society alone. Facts such as these (and they occur in every British colony), ought surely to conciliate the affection of all true Churchmen, and to call forth their prayers and alms on behalf of a Society which is doing so great a work, and whose means of usefulness are only limited by the limited amount of its funds.

The indefatigable Bishop Broughton visited this distant portion of his enormous diocese in 1838, and again in 1843; and most painful it was to him to witness the neglected state, both

of the towns and of the districts beyond its boundaries. He was compelled to refuse many applications for the services of clergymen from all parts, and he left the colony "with a profound impression of the difficulties under which he laboured, in providing the means of grace for persons so desirous of receiving them." At length his reiterated applications to government for the subdivision of his diocese were crowned with success, though, as we have already seen, not until he had consented to sacrifice one-fourth of his income towards the endowment of the new sees. So noble an instance of Christian liberality on the part of Bishop Broughton forms a striking contrast to the meanness of the State which could require such a sacrifice at his hands.

On St. Peter's-day, 1847, the Rev. Charles Perry was consecrated Bishop of Melbourne, and from that day dates the full establishment of the Church in the province of Victoria. Its religious aspect at that time was disheartening, for with a population of 35,000 souls, daily increasing in consequence of the continuous flow of emigration, there were in the entire province but *three clergymen and three churches*.

The first months of the Bishop's residence were dedicated to a careful inspection of his large diocese. By great personal efforts and much unwearied perseverance he was enabled to provide in some degree for the services of the Church in the most important places; and at the close of 1849 we find sixteen clergymen zealously at work. During the first eighteen months the Bishop expended nearly 5,000*l.* on the maintenance of the clergy, and the establishment and management of schools, chiefly from the funds supplied by the Society and his own friends in England. This expenditure was a most effectual mode of stirring up in the colonists a spirit of self-denying liberality. The Diocesan Church Society and local committees in the scattered settlements of the colony were by this means called into existence

and encouraged in their exertions ; and such was the eagerness with which the services of the Church were required, that the Bishop was unable to find the requisite number of clergymen for the purpose.

The discovery of the gold-fields in 1851 disarranged all the Bishop's plans for the progress of the Church. It was a most trying period for the clergy ; the necessaries and common comforts of life were with difficulty to be obtained by them. The erection of churches and schools was at once stopped, and half-finished buildings everywhere testified the general rush to the gold-fields. Society in fact was completely disorganized. Before long, however, the excitement in some degree subsided, and the hopes expressed by the Bishop that out of all this chaos of social confusion, good, by God's Providence, would eventually arise, were more than realized. The Church came in for her share of the general welfare. Many on their return from the diggings, with a feeling of gratitude for their success, were glad to make an offering to God out of their unprecedented gains, and the Diocesan Fund and various other charities felt the immediate effect of this state of general prosperity.

About this period the colony was relieved from its dependence on the government of New South Wales, and placed under its own authorities. The first consequence to the Church of this proceeding was the application of a portion of the public revenue to her maintenance in common with other religious bodies. This gave an impulse to voluntary contributions, and together with the great wealth that has been acquired by liberal-minded men, has produced effects hardly to be anticipated.

In 1856 the Synod or Church Assembly of Melbourne held its first Session.

The diocese of Melbourne is coincident with the colony of Victoria. The area is computed at about 80,000 square miles,

being nearly equal to the aggregate of England, Wales, and Scotland. According to the census of 1861, the total population was 540,322; the number of members of the Church of England being 205,695. At least nine-tenths of the existing population have arrived in the colony since 1851, and possess no property but what they have acquired during the last twelve years. The prevalent idea of the large profits of gold-mining is greatly exaggerated. In general the profits or wages of a miner are such as enable him to maintain his family, and perhaps lay something by, but no more. According to an estimate formed by Mr. Broughton, secretary for mines in the colony, the average annual receipts of the mining population per man varied between 1851 and 1860 from 233*l.* to 59*l.*; the highest amount being in 1852, and the lowest in 1860. The occupation is not, therefore, so profitable, as has been commonly supposed, to those who are engaged in it.

Speaking of the increase of the clergy, the Bishop (from whose recent report this account is chiefly taken) states:—"On my arrival in Melbourne, in 1848, there were only three clergymen. At the present time, including the Dean, two masters of the grammar school, and the chaplain of the gaol at Melbourne, who have no parochial charge, the number has nearly reached 100. The ministrations of the clergy are supplemented by those of readers, who are employed in conducting services and visiting the people in places for which clergymen cannot be obtained, or where they cannot be provided with an income. Every reader is under the superintendence either of some parochial clergyman, or of an Archdeacon, whose duty it is to visit the district, and administer the sacraments in it, at certain appointed times. In several places the Church has been kept together for years by this arrangement. Such of the readers as appear eligible are selected from time to time as candidates for ordination, and sent for a year to Moore College, in the diocese of Sydney." There

are now upwards of eighty parishes or ecclesiastical districts, seventy-seven churches, forty-seven parsonages, and 196 schools, either complete or in process of erection.

But while the progress of the Church has been more rapid, the spiritual destitution is certainly greater in Victoria than in almost any other English colony. In January, 1863, there were nine *municipalities* (corporate towns) which had not a resident clergyman, and twenty-six smaller towns in the same state of spiritual destitution. A few of these have since been supplied with ministers, but the greater number continue still in the same condition. And this destitution is not to be attributed to apathy on the part of the Church, which has not been wanting in efforts for the extension of its ministrations. During the year 1862 there were contributed in sixty parishes (fourteen others did not send in any returns) for parochial objects of various kinds, by offertory collections, upwards of 11,700*l.*, and by donations and subscriptions, upwards of 12,285*l.*, making a total of 23,985*l.* This was exclusive of the amount paid for pew-rents. Besides this Parochial Fund, there has been formed a General Fund, to assist in providing additional clergymen, in maintaining readers, in sending candidates for the ministry to Moore College, and otherwise in promoting the welfare and progress of the Church throughout the diocese. In 1862 this fund amounted altogether to 2,525*l.*; an amount which, taking into account the relative population and wealth of the two countries, and the fact that the colonial clergy are chiefly maintained by the people, may be compared without discredit to the Church in Victoria, with the amount raised for missionary purposes at home and abroad by the Church in England. The annual grant of 650*l.*, made by the Society for the Propagation of the Gospel, is distributed every year by the Bishop, with the advice of the council of the diocese, in such a way as to secure the largest possible increase

of the ministrations of the Church. The assistance thus afforded by the Society has been of the greatest benefit in promoting the progress of the Church ; and its withdrawal or diminution would be productive of serious injury and cause much discouragement. For it continually happens that a small amount, added at the proper moment to the local contributions of the people, enables the Church to occupy an important post, which, but for that seasonable aid, would probably have fallen into the hands of Presbyterians or English Dissenters, and never been recovered. It is surprising also how greatly any assistance from the Church in England stimulates the colonists to exertion for themselves. Moreover, this is the only help which the Church in the diocese of Melbourne receives from any extra-colonial source toward the maintenance of its clergy. As we have already seen, the Church in this wealthy and prosperous diocese is, as it should be, mainly supported by grants from the Colonial Legislature, by contributions of the people, and by the fees.

Thus it is evident that this colony possesses within itself all the elements of a great nation, and if its people continue to act in the spirit which has recently characterised its legislative enactments for the advancement of religion and education, it seems destined, at no distant day, to exercise a mighty influence over that portion of the globe. It is by the civilizing and controlling power of religion alone, that such a community can become a blessing : its riches otherwise can only be a curse to itself and all within its reach ; and, therefore, we rejoice that our Church, with her leavening and sanctifying influence, is at work in the province of Victoria, and we doubt not that, by God's blessing on her faithful and zealous clergy, she will so labour, as that the light of the Gospel diffused throughout the land may radiate from its shores, and illuminate the many islands of the sea, now lying in darkness and the shadow of spiritual death.

ADELAIDE.

The colony of South Australia was founded in the year 1836, and its progress has been rapid and apparently prosperous. The only public provision at first made for the worship of Almighty God was the appointment of a colonial chaplain, the Rev. G. B. Howard. In every other respect, the maintenance of the clergy, the erection of churches, and support of schools, was dependent on the liberality of individuals, and the aid of societies voluntarily maintained, and a share of local government grants apportioned to worshippers of all sects, according to the amount of their collections.

The Society for Promoting Christian Knowledge immediately gave its assistance in a grant of 200*l.* towards a church, and 100*l.* towards the outfit of the chaplain.

In January, 1838, Mr. Howard commenced his work by laying the foundation of the church at Adelaide, and erecting the first wooden parsonage.

In 1840 the Rev. James Farrell, first missionary in Adelaide of the Society for the Propagation of the Gospel, was sent out.

In 1843 Mr. Howard died, having had the privilege in his short career not only of building the first wooden church, but of commencing the two first stone churches of Trinity and St. John. To him belongs "the distinguished honour of unfurling the banner of the Cross in this beautiful and distant land. It has been recorded to his praise that he laboured even with his own hands in raising up a temple to the Lord, and in this hallowed work he was nobly assisted by several lay members of the Church. Mr. Howard long toiled arduously in preaching the unsearchable riches of Christ—often after morning service at Adelaide walking with his gown on his arm a distance of seven miles to preach at the port in the afternoon, and returning to

officiate at Adelaide in the evening. He entered into his rest at the early age of thirty-three, but his name still lives in the memory of those who knew his worth, and loved him for his zeal and devotedness."

Ever intent on the establishment of the Gospel wherever an opening occurs, no sooner had the Society, through Bishop Broughton, been informed of the spiritual state of South Australia, than it hastened, as we have already seen, to supply its wants; and it is recorded that of the six clergymen who met the Bishop of Adelaide on his arrival in 1847, five were deriving their income from its funds, and the sixth had been sent out under its auspices, and was placed, by his own request, upon its list. At this time there were upwards of 30,000 people in the colony, who, except for the provident forethought of the Society, would have been deprived of the religious ministrations of the Church. So false and mischievous is the assertion, that colonies may, *in the first instance*, be left to themselves, and that Christian ordinances may be considered, as by too many in these days they are, in the light of some mercantile commodity, the supply of which will always be commensurate with the demand. Surely the Churchmen of South Australia owe a debt of gratitude to the venerable Society, for its early providence and forethought, and it cannot but be gratifying to its friends to witness its zealous and unostentatious care for the poor emigrants in this distant and obscure colony, at a period when the Society itself was struggling (*as it now is*) against the difficulties of a scanty income, and over-burthened by pressing claims from almost every foreign possession of the Crown.

We have thus far traced this infant Church from its early commencement, its wooden sanctuary, and its first minister dying prematurely in a distant land, to its more hopeful condition of five earnest zealous clergymen, three churches, with

other sites marked out as they almost simultaneously were for houses of God, and altogether an improved spirit of churchmanship in the colony with its growing population. An important link was still wanting to bind together in one the as yet but scattered energies of these devoted servants of God. That want was the advantage of episcopal superintendence, as, from the great distance of Sydney from Adelaide, the spiritual control of Bishop Broughton was little more than nominal. But at length the time arrived when that office which was to complete the Church in South Australia was to be established, supported by adequate means through the munificence of a Christian lady—Miss Burdett Coutts. By God's good providence, wealth in her case was given to one disposed to honour the Lord with the first-fruits of her increase. Minded to dedicate a portion of it to the service of God, she first resolved to build a church and schools, and to provide a competent maintenance for a clergyman in the very poorest part of the city of Westminster, so long represented by her father, the late Sir Francis Burdett; and subsequently to found two Colonial Bishoprics, of which Adelaide was one and Capetown the other.

Accordingly, on the 29th of June, 1847, the Rev. Augustus Short was consecrated Bishop of Adelaide, in Westminster Abbey, and arrived in his diocese on the 28th of the following December, which, by a singular coincidence, was the eleventh anniversary of the foundation of the colony.

The Bishop was preceded by one and accompanied by three more clergymen, all missionaries of the Society, one of whom, the Rev. M. B. Hale, he immediately appointed Archdeacon. In one of his early letters the Bishop says:—"The progress of the colony is perfectly wonderful; to find so large and refined a society in a spot where eleven years ago a few naked savages huddled themselves under the open forest, is a startling proof of

the energy of our countrymen, and of the success which has been given to their labours." Before the end of the first year the Bishop consecrated no less than ten churches (seven of which were commenced subsequently to his reaching the colony), and six more were rapidly progressing towards completion.

In 1849 the first stone of St. Peter's Collegiate School was laid at Adelaide, towards which the Society for Promoting Christian Knowledge had granted the sum of 2,000*l.* Large sums were also contributed in the colony, one individual, Captain Allen, coming forward with the munificent donation of 4,000*l.* and the promise of another large sum by way of endowment.

In 1851 the annual grant formerly allowed to the clergy of this diocese was refused by the local Legislature, and the clergy were thus left entirely dependent on the voluntary contributions of churchmen. The difficulties of their position were still farther increased by the confusion arising from the discovery of gold in the neighbouring colony of Melbourne, which began now to be severely felt throughout Adelaide. On this subject the Bishop observes:—"My own feeling is that a Diocesan Church, which is not in great measure self-supporting, has no healthy existence; but the loss of State aid, and the contemporaneous seductions of a neighbouring gold-field, furnish a degree of trial to which no other Colonial Church has been as yet exposed."

This sudden and abrupt withdrawal of all State assistance by the local government occasioned the development of a most important institution in this diocese. It became necessary to set in action an immediate organization to provide for the pressing wants of the Church. A Diocesan Assembly was therefore formed, consisting of the Bishop, the clergy, and a convention of laymen, being communicants, appointed by delegation from every parish. The rules for its guidance were framed with

great judgment and foresight, and with a due regard to the rights and privileges of each order, so that the clergy do not trench upon the Bishop's office, nor the laity upon that of the clergy, but all are combined together in harmonious action, labouring in their appropriate sphere for the common good. A machinery is thus put in motion, adapted to the exigencies of the Church as they arise, by duly constituted members of her own communion. The withdrawal of State assistance has so far been beneficial to her progress ; and now, *free and unjettered, she can act upon her own judgment, and furnish from her own resources the means of her legitimate development.* A small endowment known as the Leigh Fund has been of great service to the diocese.

In 1856 the Bishop was relieved of the charge of Western Australia, which was then formed into the diocese of Perth.

As early as 1857 the Church in this diocese acknowledged the obligation of contributing towards the support of heathen missions by forwarding to the Society a contribution of 6*l.* 10*s.* for the missions in Borneo, and in the following year a diocesan collection was made for the re-establishment of the Delhi Mission. Aid is given also to the Melanesian Mission.

In 1858 the Society's annual grant of 500*l.* was renewed for a period of three years.

In 1861, at the Bishop's request, the Society sent out a travelling missionary chaplain, the Rev. B. T. Craig, who, in a letter written soon after his arrival, gives the following pleasing picture of this colony :—"I do not think any one could ever regret having come to such a lovely country as Adelaide appears to be. I was quite surprised to see such fine churches, well attended, and in which the singing and chanting were equal to any in England ; and also to see large schools, Sunday-schools, with more than 200 girls and boys, with some fourteen or fifteen

teachers. I am sure very great exertions must have been made to bring the Church in this colony to its present prosperous condition ; and there must have been much blessing bestowed upon the labours of our good Bishop and his clergy. The climate in Adelaide is the same as the best summer-days in England, and very healthy, while the gardens are full of peach-trees loaded like apple-trees, and vines, and figs. I can truly say that this is a delightful country."

In 1863, at the Bishop's urgent request, the Society renewed its grant of 500*l.* for another term of three years. "I view," writes the Bishop, "with much apprehension the cessation of the grant. It will narrow still more the scanty incomes of the rural and missionary clergy, where the population is scanty. It has always been strictly reserved for part payment of stipend to missionary clergymen. If their incomes become more straitened (and we do all we can to make the voluntary system effective), I cannot expect them not to look for easier subsistence in the neighbouring diocese, where six are now employed who were employed in this. By the end of another triennial period the Adelaide Endowment Fund will possess an annual income more than equal to that which the Society has hitherto kindly and usefully supplied. The diocese by that time might fairly be left to its own resources. I hope that help will be continued for 1864-5-6." The endowment scheme has been so far successful that sixteen districts are already endowed with annual rent charges from 20*l.* to 40*l.* per annum, "which," the Bishop observes, "is very useful, small as it may appear." The laity are contributing to the fund upwards of 1,000*l.* per annum ; and the Bishop calculates that at the close of the septennial subscription a sum of nearly 10,000*l.* will be available for the partial endowment of parishes. "After thirteen years' experience of the voluntary principle," says the Bishop, "I know pretty

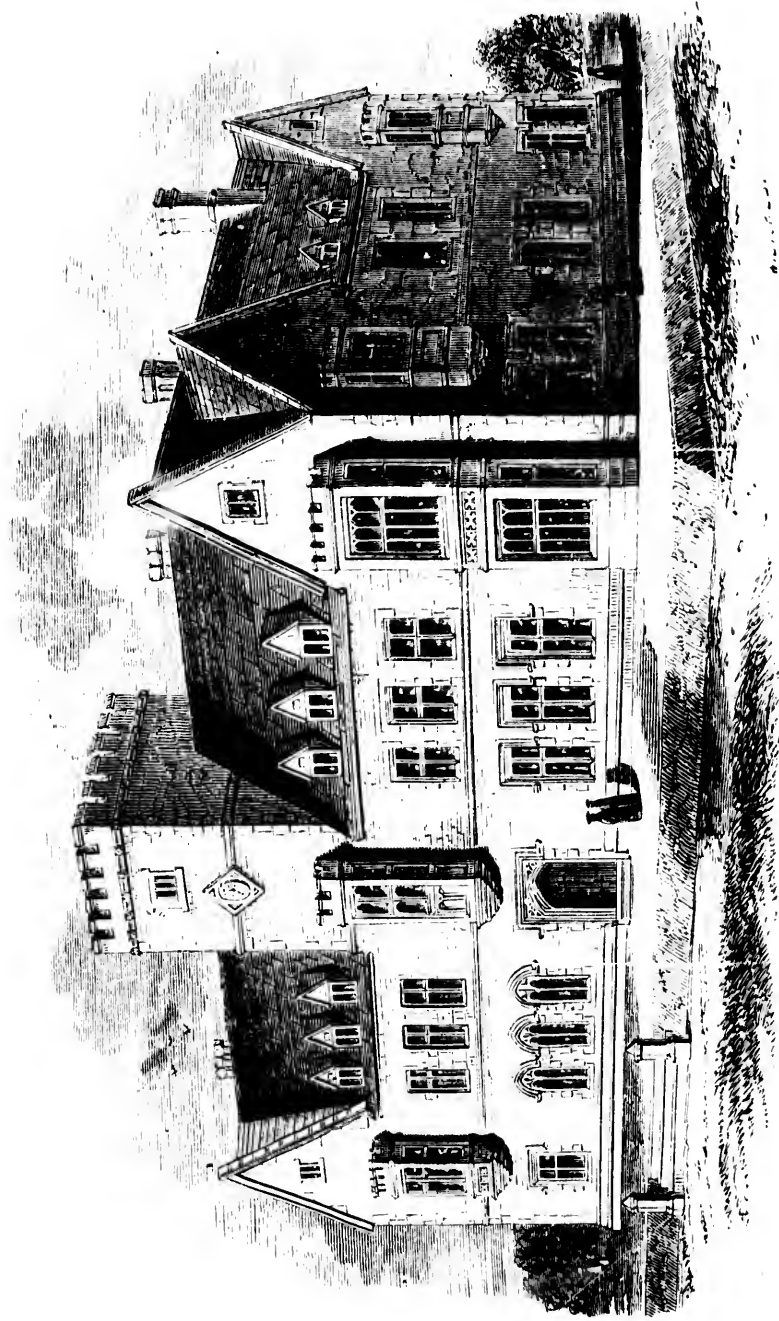
well its power and its defects ;” and in his judgment the evils inherent in the system are best counteracted by a *partial* endowment of the churches in the rural districts.

The exact size of the diocese of Adelaide is not known ; the two dioceses of Perth and Adelaide taken together contain an area of 300,000 square miles, more than double the dimensions of the British Isles. The soil and climate of Adelaide are fertile and healthy, and the discovery of some valuable copper mines has contributed largely to its present prosperity. All the habits and conveniences of civilized life are to be found within its limits, while the absence of a vicious and demoralized population adds greatly to its attractions. It contains a population of 109,917 souls, of whom 15,000 or more are located in the city of Adelaide. The number of clergymen is thirty-three, of whom seven are missionaries of the Society. The Collegiate School of St. Peter is now in active operation, containing above 100 pupils. A full description of this institution appeared in the Quarterly Paper of January 1853.

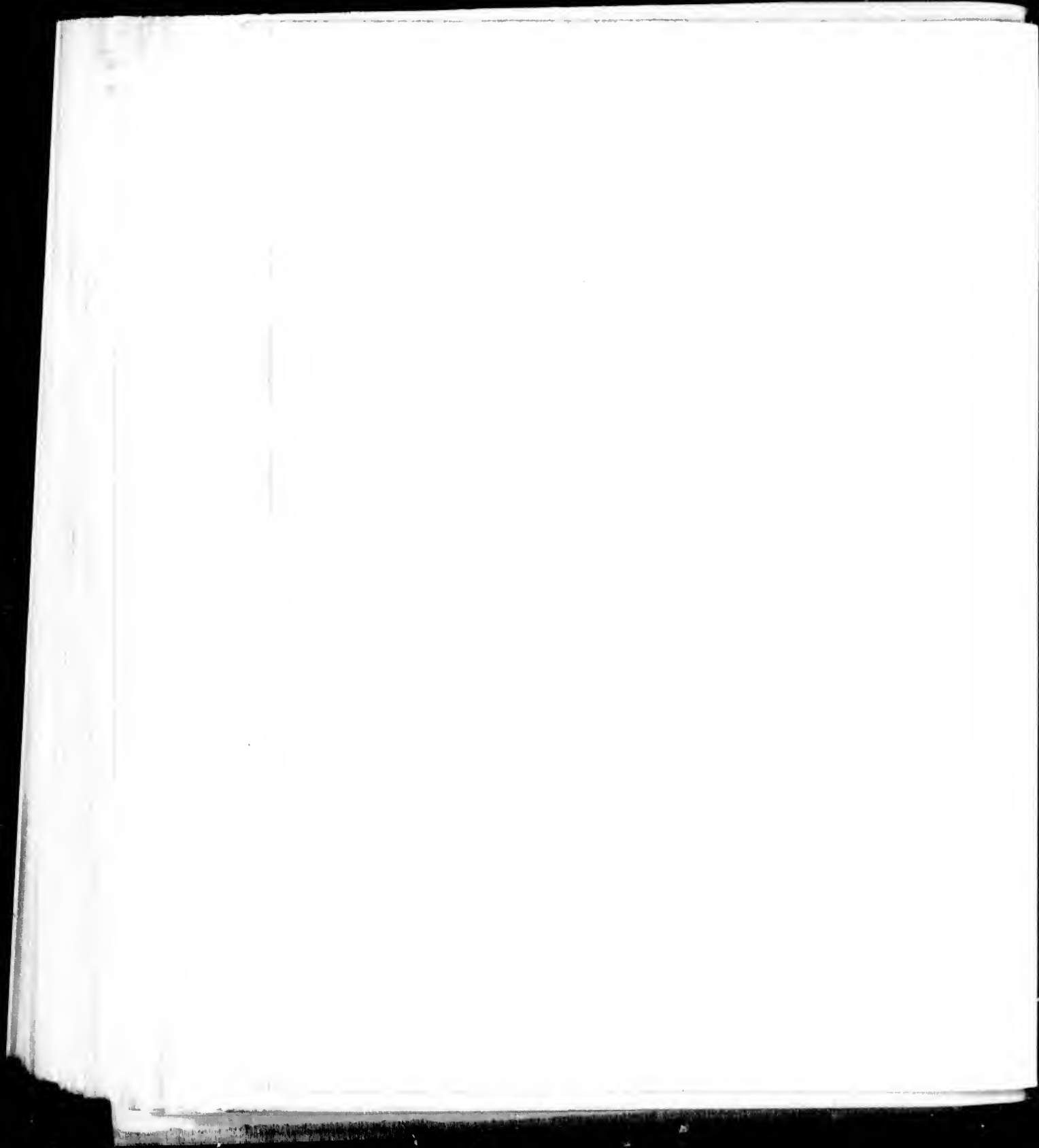
An account of Australia would be incomplete without some notice of its native population. So far as can be ascertained, there are resident, within the settled part of South Australia alone, about 5,000 of the aborigines, and in Western Australia and North Australia a much larger number of these degraded beings still wander over the face of the country. They have generally been considered as the lowest type of humanity with which our intercourse with the uncivilized natives of the earth has brought us acquainted. Scarcely classed in the rank of the human species, the natives of New Holland have, as in Van Diemen’s Land, been hunted down and slain like wild beasts, under the plea that they were untameable and incorrigible. Assuredly England has much to answer for in her past treatment of this unhappy race. A great continent as it were has been committed to our keeping :

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ST. PETER'S COLLEGIATE SCHOOL, ADELAIDE



we are the sole possessors of a vast territory in which there are probably many thousands of human beings lying in the most deplorable state of moral ignorance and superstition. It has been truly said, "We owe them a debt for which nothing less than the bread of eternal life can be an equivalent. We have usurped their well-stocked hunting grounds, taken possession of their fisheries, and ploughed up the very staff of life which the rich valleys yielded, on the bulbs and roots of which they fed." Yet these tribes are not inaccessible to religious influence--not unfitted for social and moral regeneration. They require only to be taught as children, and as children they will receive at our hands the bread of life, if we will but give it to them. The experience which has been already had of their teachableness and aptitude for learning is highly satisfactory. The native school, established for their education by Mr. King at Freemantle, was long carried on with efficiency. By the aid of the Society a mission has also been formed for the same purpose. The Poonindie Mission at Port Lincoln, commenced by Archdeacon Hale, is endeavouring, by means of education and a removal from old associations and habits, to wean the native from his savage mode of life, and to train him to a knowledge and practice of better things. The mission consists of fifty-four natives, comprising eleven married couples, who live in their own huts, but have their meals in the general kitchen. The day is begun with prayer and an exposition of Scripture, when all go to their daily occupations. They are instructed in domestic and industrial employments; cultivate a farm, and have flocks and herds under their charge. They are paid for their labour, and are able to lay it out for themselves in the purchase of clothing and other articles they may want. The children are taught as English children, and brought up in the habits and occupations of civilized life. Many encouraging instances have

occurred of the beneficial influence of this mission : fruit, small indeed when compared with the mass of heathenism and brutality which it seeks to remove, but large when measured by the unpromising nature of the material on which it has to work.

The Bishop has recently paid a visit to this institution, and in a letter dated September 21st, 1863, he says :—" I was much pleased with the state of the natives at Poonindie, on my late visit, and should like to show its inmates to those philosophers who deem the Australian to be the lowest type of humanity. The Society will be glad to hear that two of the natives, at the least, are able to conduct the Sunday morning service by reading with great propriety, and leading the singing. I have also a half-caste from the institution, now staying at Bishop's Court, and a finer lad it is seldom my lot to see."

Facts such as these are highly encouraging, as showing both what is doing and what may be done, in this wide field of missionary labour. It is the privilege of our Church to undertake it, and it will be her glory, as well as great reward, if she finally accomplish it, but her shame and degradation should she go to it with a faint heart, or draw back in despair because of the difficulties in her way. Only let her multiply her ministers in Australia, *selecting them from amongst the best and most devoted of her sons*, and, by the help of God, the civilization, and conversion, and we may add the preservation, of its native tribes will be the result. We shall then no longer demoralize them by our vices, but we shall impart to them our social virtues and our religious faith ; and if, by some inscrutable law of our nature, the white man and the black cannot exist together in the same community, we shall, at least, have ameliorated their temporal condition, before the final extinction of their race, by raising them in the scale of civilization, and making known to them the hope of immortality, which we ourselves, through the Gospel, are

privileged to enjoy. But we expect more than this: we look forward with confidence to the time when the Church of Australia shall include within her fold all ranks and classes of men in that vast territory; when the distinctions of race and colour shall be disregarded; and all shall be alike, fellow-citizens of one mighty empire, fellow-members of one holy Church, and fellow-heirs of one heavenly kingdom."

P E R T H.

The colony of Western Australia, familiarly known as the Swan River Settlement, was formerly included in the diocese of Adelaide, but is now erected into the separate diocese of Perth.

The name, Swan River, was given to this division of Australia by the Dutch navigator, Vlaming (who visited it in the year 1697), from the large flocks of black swans which frequented its shores and streams. No attempt was made to colonize it till the year 1829, when Captain Freemantle took final possession of it, and hoisted the British flag. No previous survey having been taken, or adequate provision made, the first settlers were exposed to great difficulty and distress. But by degrees these adverse circumstances were overcome, and Western Australia has slowly but steadily increased in prosperity. The principal hindrance to its progress—the inadequate supply of labour—has been removed by the introduction of convicts from the mother country, to the number of 900 or 1,000 every year. This questionable measure, however it may have increased the temporal and material prosperity of the people, cannot fail to produce a detrimental influence on their moral and spiritual condition. It is hoped that religion will by degrees be made to leaven this mass of iniquity, and that the home authorities will not suffer the scenes of Van Diemen's Land and Norfolk Island to be

reproduced in Western Australia; that if the reformation of the felon, and not his mere removal from the country, be their chief object, they will bear in mind that this object can be effected only by the influence of the Gospel, and that *reformation without religion is impossible*.

On the formation of the colony the Rev. J. R. Wittenoom was appointed chaplain, and for eleven years was the only clergyman there.

In 1841 the Rev. G. King, Missionary of the Society for the Propagation of the Gospel at Freemantle, in addition to his other ministerial duties, commenced a native school, which appears to have given the earliest hopes that the aborigines of Australia may in time be converted to Christianity.

In 1847 the Bishop of Adelaide thus speaks of this colony :—
“The population of Western Australia is scattered over an immense extent of territory, but with exemplary zeal, aided by friends and societies in England, the members of our Church have provided for six clergymen, and have built suitable churches for them to perform their duties. They have also built four substantial churches where the offices of a clergyman cannot be obtained, the inhabitants of those districts preferring to hear the service read by the nearest magistrate until a minister can be provided with maintenance. It is gratifying to add that the criminal statistics show fewer offences against the law than in any other of our possessions in the East.”

In 1848 the Bishop made his first visitation to this distant part of his diocese, calling at all the settlements, confirming, consecrating, and preaching : he found there an admirable clergyman, the Rev. J. Wollaston, whom he appointed Archdeacon of Albany, the Society contributing to his support.

A general desire was for many years expressed for the appointment of a Bishop, an object which was also long contemplated

by the Society, and recommended by the Colonial Bishops' Committee; but while our Church was timidly and languidly doubting and delaying on this fundamental principle of her constitution, the Church of Rome was actively at work, with a wisdom and a zeal which we should do well to imitate. The Roman Catholics had in the year 1853, though numbering only 600, an archbishop, two bishops, four priests, twenty-six Benedictine brethren, and twelve Sisters of Mercy attached to the mission of Perth. We cannot do otherwise than admire the Church of Rome for her zeal and faithfulness in this matter. We meet her bishops in every colony, and in the most distant heathen lands. They are untiring in their energy, and will compass sea and land to make one proselyte. One master-mind seems to animate and direct their labours. Where a single over-tasked clergyman of our Church pursues his solitary work, unassisted by the counsel of a superior, unaided by the companionship of a fellow-labourer, there the Romish Church is to be met with in her complete efficiency—Bishops, priests, and devoted brethren, all united in the accomplishment of one object. And why cannot the Church of England do likewise? Have not her members wealth, power, intellect—all things requisite for the purpose? True, they have all these; but energy is wanting, zeal is wanting, a just appreciation of our duty in regard to missionary efforts has not yet been generally awakened among us. The work that is done, is done by a comparatively small number, and it is done not by the Church as a Church, but by individuals and societies, and therefore not done so effectively and systematically as it ought. It is, indeed, a subject of devout thankfulness to God that it is done at all, and that the number of those who take an interest in the cause of Christian missions is daily increasing. But what a blessing would rest on our Church, how vast would be the result to our colonies, and through

them to the heathen world, did she put forth her power as a Missionary Church, and make the diffusion of the Gospel abroad an essential part of her system! Then could Rome no longer reproach us, unjustly indeed, but still with some *show* of truth, with having lost one note of a true Church, in that we have failed in the fulfilment of our Lord's commission, to disciple all nations, and preach the Gospel to every creature.

This reproach to our Church was, in 1856, happily wiped away (at least as far as this colony was concerned) by the erection of Western Australia into a separate diocese. Archdeacon Hale, the exemplary and devoted Principal of the institution for training aborigines at Port Lincoln, was appointed Bishop of Perth, and consecrated in Westminster Abbey on 25th July, 1857. Towards the endowment of this see the Societies for Propagating the Gospel and for Promoting Christian Knowledge contributed the sum of 5,000*l.*

In 1858 the Bishop opened a school for the education of the children of the upper classes in Perth: "such a school," writes the Dean of Perth, "has been much needed here; as parents, anxious to secure a proper education for their sons have hitherto been obliged to send them home or to the other colonies; than which I can imagine to father and to child, no greater trial." The Dean adds:—"I have lately been very fortunate with a 'Recreation Hall,' which I have opened for the evening amusement of the ticket-of-leave men, in order to draw them from the public-houses. We give them tea, coffee, books, newspapers, chess, &c. They have made up a music-class among themselves; and the best of it is, it proves more than self-supporting. Thus encouraged, I am going to start a lodging-house for single men."

The diocese of Perth contains a population of 15,227 souls. The number of clergymen is seventeen, and two of these are missionaries of the Society. The number of the aborigines

located in the colony may be estimated at 2,000, but the wandering tribes are computed at about 500,000 souls. The Institution for natives, at Albany, King George's Sound, is thus described in one of the Bishop's letters :—“ This Institution has received the generous aid of the Society from the period of its foundation when the late Archdeacon Wollaston was the chaplain at King George's Sound ; indeed it could scarcely have struggled into existence if it had not been fostered by the Society at that time. It is now in a condition much more flourishing and hopeful than it has been at any former period. People here as elsewhere have shown great backwardness in believing that anything can be done towards civilizing and Christianizing the natives. But in spite of all discouragements Mr. and Mrs. Camfield persevered in their self-denying labours. His Excellency the Governor several months ago visited the institution and examined the children ; and he was then so perfectly satisfied as to the reality and value of the work that he determined to put it on a footing which would greatly increase its efficiency and usefulness. The institution may now therefore be said to be permanently established, and a wide field of usefulness is opened to it. Its operations are about to be enlarged and the means extended for the reception of an increased number of children. A new school-room is being built. I am sure that the members of the Society who have watched with interest its early beginnings will greatly rejoice at its present prosperity. How greatly the cause of the aborigines has been neglected in the Australian colonies is, alas ! too well known ; and, therefore, I earnestly hope that in this case, the Society will manifest its appreciation of the praiseworthy manner in which the Western Australian Government is supporting this institution.” *

* For a further account of this Institution, see *Gospel Missionary*, vol. iv. p. 65, and xiv. p. 123.

TASMANIA.

The island of Van Diemen's Land was discovered in the year 1642 by Abel Jaussen Tasman, a celebrated navigator in the service of the Dutch East India Company; but as far as the white man was concerned it remained a desert until in 1803 a party of convicts was landed, and Hobarton was founded on the banks of the river Derwent.

In 1804 a new colony was sent from New South Wales, who founded George Town on the banks of the Tamar. These early settlers, like those at Sydney, experienced many hardships at first: but the soil was fertile, the live-stock rapidly multiplied, and in a few years things wore a very promising appearance.

About the year 1814 the practice of *bush-ranging* began exceedingly to distress the colony. These bush-rangers were mostly runaway convicts, together with other depraved and desperate characters too easily to be found in a country where the same neglect prevailed as in New South Wales in regard to the provision of due means of grace and religious instruction for the wants of its increasing population. These ruffians, hardened in vice and wickedness by the demoralizing process of the chain-gang and gaol, unchecked, as we have seen, by any influences of religion, were either let loose or escaped from their chains, to retaliate upon the peaceable inhabitants of the island in deeds of atrocious violence. Herding together in the bush, they burst every now and then from their secret lurking-places—often caves and dens of the earth, or the depths of the primeval forest—and changed in a moment the happy and flourishing homestead of the industrious settler into a scene of rapine and massacre, accompanied oftentimes with deeds of wanton cruelty and brutality. Between them and the military many life and death struggles took place. Some were slain on the field—

others died of their wounds—and numbers perished on the scaffold. In the course of five years (1822–27) more than 120 prisoners absconded from the penal settlement of Port Macquarie. With very few exceptions the whole perished, being either hanged, or shot in the woods, or starved to death, or *killed and eaten by their comrades*, a horrible piece of barbarity by no means uncommon in the early neglected days of these colonies.

In 1825 this island, which had hitherto been regarded as a dependency of New South Wales, was raised to the rank of a separate colony, and has rapidly increased in prosperity ever since.

In 1838 four additional chaplains were sent out by the Society for the Propagation of the Gospel: the number of churches throughout the island was about fifteen at this time.

In 1841 the Society expended no less than 2,347*l.* in this colony, including liberal grants for the erection of churches, as well as outfits and maintenance of missionaries labouring amongst the settlers and convicts.

In 1842 this colony, which had till then been under the spiritual charge of Bishop Broughton, was erected into a separate diocese, and the Rev. F. R. Nixon was consecrated Bishop of Tasmania, by which name the island is now called in honour of its first discoverer.

In 1846 Christ's College was established partly for the general education of the youth of the colony, and partly to train duly qualified candidates for the ministry of the Church; 5,000*l.* was collected for this purpose in England, and nearly as much was contributed in the colony itself, including a donation of 100*l.* from the Bishop.

In 1850 letters from Tasmania mentioned the following encouraging facts:—"The diocese is now divided into two arch-deaconries. As to church-building it is likely that the present

episcopate will be fruitful in new churches ; at least no pains are spared to make it so.' "Our parish schools are flourishing ; we have now about eighty, containing between five and six thousand children." "The pastoral work of the Church is going steadily forward, and many who had wandered from the fold for want of shepherds to look after them, are gradually returning ; and many who were out of the reach of the means of grace, are now within it, for the Church has advanced into the thinly peopled districts, and the prayer bell is heard in many a wild place, previously unblest by religious ordinances."

In 1851 the Society resolved to grant the sum of 200*l.* for three years, towards the expense of carrying on Christ's College, that institution being in great need of temporary assistance.

In a letter to the Society, written in 1854, the Bishop expresses his belief "that the time is near at hand when our Church in this colony must cease to be a stipendiary of the state, as well as an applicant for the considerate bounty of our friends at home. With regard to the first of these two propositions, I am quite sure that the pressure from without would eventually have forced it upon us. It seemed to me then far preferable to anticipate such a movement ; not merely to shut our eyes to its contingency, but openly and fearlessly to meet it and to say withal that we are prepared at any moment to grapple with it, and to provide for it. By accustoming men to look upon this measure even before it is forced upon us, it will be disarmed of more than half its terrors when it *does* come. Nor is it altogether devoid of justice. It is beyond a doubt the duty of a wise and paternal government to provide for the spiritual instruction of those within its pale, so long as they are unable to make any such provision for themselves. In these colonies the early settlers had too much to contend with to render it possible for them to build or endow churches, to provide for the minister,

or to support the school, without State aid. In most cases their life was a daily struggle for the daily bread. And so for a long series of years the whole of the clergy were supported by the government. Since my arrival, the missionary fund on the one hand, and private bounty on the other, have largely added to our staff of clergy—without further encroachment on the Colonial Treasury. But, now that the country is settled, our farmers thriving, our merchants and tradesmen wealthy, our labourers in the receipt of enormous wages, our very domestic servants highly paid, I must confess that I am unable to regard it as a hardship, if the government gives us fair notice, that, at a given time, we must do as our forefathers did,—endow our own churches, and pay the stipends of our own ministers. Assuming that the last census is correct in giving 45,000 persons to the Church of England, I have stated that if each member of the Church of England contributes one shilling a month, our income will amount to 27,000*l.* per annum. We must expect that some few will not, others perhaps cannot, be contributors. But I am quite sure that there are those who will give largely, and whose contributions will abundantly compensate for the defaulters. At any rate the experiment may fairly be tried; if it fails, why, then it will be self-evident that the colonies have less energy than their forefathers, whilst professing greater light and more extended advantages.

“We have been helped largely from home. Your own Society—the Society for Promoting Christian Knowledge—private bounty, all have proved to us how large is the debt of gratitude that we owe to the continued and lavish kindness of the mother country. Surely we can best show our thankfulness by suffering these many streams of bounty to flow into other channels, and to impart to other and less flourishing communities some of those advantages, which we have so liberally received ourselves.”

So well was the Bishop's appeal responded to, that in 1859 the Society, after having assisted this diocese for many years, was enabled (by its increasing ability and willingness to minister to its own wants) finally to withdraw its aid.

In 1863, after more than twenty years of faithful service in his diocese, Bishop Nixon formally resigned the see of Tasmania. The Rev. C. H. Bromby, D.D. was appointed to the vacant bishopric, and consecrated in Canterbury Cathedral, on the 29th of June, 1864.

The diocese of Tasmania, which includes Norfolk Island and the islands of Bass's Straits, is supposed to contain an area of about 24,000 square miles. Hobarton, the seat of government, is now a large and flourishing city containing more than 20,000 inhabitants. The population of Tasmania is estimated at 85,968, of whom above 45,000 are considered to belong to our Church. The total number of clergymen is fifty-five, and there are 101 churches or chapels. Bishop Bromby is now asking help from home towards the mission to the islanders in Bass's Straits: and he also invites contributions to the cathedral which it is hoped will shortly be built at Hobarton. Christ's College is steadily increasing in prosperity; the number of students is forty-nine. There are also three public schools—the Hutchins' School, containing 150 scholars, the Longford Grammar School, and one at Launceston—all in a very satisfactory state of efficiency.

NORFOLK ISLAND was first discovered by Captain Cook, on the 10th of October, 1774. It is situated in the South Pacific Ocean, about 500 miles from New Zealand, and nearly 1,000 from Sydney. This island, which for its beauty and fertility has sometimes been called the garden of the world, is about twenty miles in circumference, and presents a surface of 12,000 acres. The pines, for which it is celebrated, tower to a height of from 180 to 200 feet, and are sometimes nine or ten feet in

diameter at the bottom of the trunk ; they often rise to a height of eighty feet without a branch, and then throw out a series of branches at regular intervals, each like a beautiful Prince of Wales's feather ; it is perhaps the most splendid botanical production in nature. Except in a very few places where the landing may be accomplished, the Island is bounded by precipitous cliffs, and almost surrounded by a reef of coral rock, on which the surf breaks fearfully when the wind blows with violence from any quarter.

Norfolk Island was entirely uninhabited until 1788, when a small party of settlers was sent from New South Wales, and two years afterwards 200 convicts were placed here, but the early settlers had many difficulties and privations to struggle with. In 1807 the convicts were removed and the island evacuated, by direction of the Home Government, but in 1825 it was again constituted a penal settlement, and for several years the horrors of the place, owing to the frightfully vicious condition of the convicts, became proverbial. Nor can this be wondered at when we consider the totally inadequate spiritual provision made for these unhappy people. In 1831 an appeal was made to the British Government, by Archdeacon Broughton, (afterwards the venerated Bishop of Sydney,) in which he stated that Norfolk Island, which contained 200 convicts of the very worst class—men doubly steeped in crime—besides soldiers and civil officers and their families, was without any minister of religion whatever, and had been so from the very first occupation of the Island, forty years before, except for the single visit of Mr. Johnson, from New South Wales, in 1791. This state of things remained unchanged until the year 1836, at which time it contained 1,000 convicts. In 1837 a chaplain was at last appointed, and in the following year a Roman Catholic priest was sent here ; but even in 1840 there was no church or other building adapted

for public worship, only a small inconvenient room at the chief settlement, and at another place, a barn, appropriated for that purpose. In 1855 the Government resolved finally to remove the convicts from Norfolk Island, which was then placed at the disposal of the simple and primitive inhabitants of Pitcairn's Island.

The history of this little island and its inhabitants is so remarkable, that a short account of it must be added here, but for fuller particulars the reader is referred to the Rev. T. B. Murray's interesting volume published by the Christian Knowledge Society.

PITCAIRN'S ISLAND, which has been compared to a gem set in the South Pacific Ocean, was discovered by Captain Carteret, in July, 1767, in the course of his "Voyage round the World," and so named by him after the young man who had been the first to observe it. Traces have since been discovered of a former race, but at that time it was uninhabited and continued so until the period of the mutiny of the *Bounty*, the history of which is now so well known.

It was on the 28th of April, 1789, during the return voyage of the *Bounty* from Otaheite, that this memorable mutiny occurred. Fletcher Christian, and his accomplices, seized the ship, and having forced Lieutenant Bligh, and eighteen of the officers and crew on board the launch, in the middle of the Pacific, set their course to Otaheite. Having obtained ample supplies of provision, and left behind them such of the mutineers as chose to remain, they took on board seven men and twelve women, and set sail to discover some uninhabited island, where there was no harbour, and where they might escape a visit from any of the King's ships. What had become of them remained a mystery for twenty years. The first to discover their retreat was Captain Folger, of the American merchantman, the *Topaz*,

who, landing on Pitcairn's Island, in September 1808, there found John Adams, the only survivor of those who had arrived in the *Bounty*. That vessel, it appears, had been run on shore in 1790, and broken up to escape detection.

Nothing more was heard of the matter till the year 1815, when Sir Thomas Staines, cruising in the Pacific, fell in with an island not laid down in any chart, and nearing it to learn whether it was inhabited, was astonished to find that "every individual (forty in number) spoke very good English. They proved to be the descendants of the deluded crew of the *Bounty*. The mutineers, as well as the greater part of the Otaheitan whom they brought with them, had been killed in quarrels between the two races. Christian himself was shot by an Otaheitan in a fit of jealousy. The survivor, who had been wounded in one of these frays, but providentially recovered, was a remarkable man. He is thus described by Sir Thomas Staines:—

"A venerable old man, named John Adams, is the only surviving Englishman of those who last quitted Otaheite in the *Bounty*; and his exemplary conduct, and fatherly care of the whole of the little colony, could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them, to whom they look up as the father of one and the whole family." This venerable patriarch, the king and priest of the island, died in March, 1829.

English ships, from time to time, have visited this primitive little community, conveying presents of clothes, books, and agricultural implements, much prized by them.

In 1831, there being a fear of want of water, all the inhabitants, eighty-seven in number, emigrated to Otaheite, where they were well received by queen Pomarè. But the love of their little

native island was so strong in them, that they all returned to it in the following year, and have continued ever since to lead the same simple and virtuous lives as before.

In 1852, at the earnest request of the inhabitants, Admiral Moresby conveyed Mr. Nobbs to England, in the hope that he might be ordained, and regularly appointed to the office of pastor, which he had so long held amongst them. Indeed, for twenty-four years, he had been not only pastor, but doctor and schoolmaster to the whole community, and was much beloved by them. He was, accordingly, admitted to holy orders, by the Bishop of London, as chaplain of Pitcairn's Island, and placed by the Society for the Propagation of the Gospel on its list of missionaries, with a salary of 50*l.* a year; and, after a stay of two months in England, returned to his adopted home, where he arrived in May, 1853.

A scarcity of provisions, followed by general illness, in 1853, caused a strong feeling of the necessity for a change of residence. A proposal was made to remove the people to Norfolk Island, which is four times as large as Pitcairn, and this was carried into effect in 1856, when all the Pitcairners—194 souls—were conveyed to Norfolk Island in H.M.S. Morayshire, and safely landed on the 8th of May.

The indefatigable Bishop of New Zealand soon afterwards visited Norfolk Island and administered the rite of confirmation to eighty-six candidates.

Writing in 1860, the Rev. G. H. Nobbs says:—"In anticipation of the arrival of the Lord Bishop of New Zealand, who, as respects the welfare of this community, is our Bishop *de facto*, I sit down to pen a few lines respecting our present state and prospects. We have now been here three years, and are become acquainted with the nature and facilities of our home, which is, assuredly, a pleasant place to dwell in, the only drawback being

the long droughts of summer, which affect our sweet potatoes and Indian corn crops, otherwise the soil is fruitful and the climate very healthy. From our isolated situation it is difficult to procure many necessaries, and to send or receive letters, which are sometimes irretrievably lost. A few weeks since a schoolmaster and two artisans, sent out by the Emigration Commissioners, arrived, and I am now opportunely relieved from continued attendance at the public school, having for the last year suffered severely from neuralgia. My clerical duties, of course, remain the same, and I have been graciously permitted to perform them at the stated periods, with but a single exception, ever since my return from England. The spiritual affairs of the community are the same as in years gone by. No schisms or divisions have or (humanly speaking) are likely to take place; and, with this exception, that two families have returned to Pitcairn, and one or two others are holding themselves in readiness to go thither, if ever opportunity offers, unity and brotherly love prevail in our temporal concerns. There is less sickness among us here than at our former home, asthma being the prevailing complaint. I think, from what I have seen, this is the place, of all others, best suited to the wants and capabilities of this community, and I humbly trust that a grateful sense of what has been done for us, both in spiritual and temporal matters, will actuate us in this our enlarged sphere of responsibility."

Again, in a letter dated January 14th, 1864, Mr. Nobbs writes:—"We are living very comfortably, the greater portion at least. A few still hanker after Pitcairn, and a short time since a party of twenty-seven persons left us in a small vessel to return thither. It is, perhaps, as well this latter party went, as it will equalize the number of the sexes, the first party having a majority of female children; but this recent one is just the

contrary. One of the party, Simon Young, is competent to keep a school, but, for ministerial requirements and medical supervision, they will be in sad case. We, who remain, number 248 persons, nearly equal as to sex. Our confirmation, last year, added fifteen communicants: the monthly average is seventy. We expect Bishop Patteson (of Melanesia) in April. The total number of births, since our arrival in 1856, is 117; deaths twenty-six. Personally, I have had a good deal of sickness, and am still unwell. On two Sundays the schoolmaster read prayers, otherwise I have attended to my duties, both as minister and physician, without let or hindrance. Nevertheless, age is beginning to undermine my energies, and I feel that I am steadily advancing to the house appointed for all living; may I also attain that house 'not made with hands, eternal in the heavens.' Year after year we are permitted to pursue our avocations in peace, and the Sabbath is, in every desirable sense, a truly welcome day. I have seventy scholars in the Sunday school, instructed by nine teachers. The day school is regularly kept, but with this I have nothing to do, beyond catechising the scholars, by classes, on Wednesday, in a separate room."

Surely the history of these islands, and their present inhabitants, is a wonderful instance of evil, by the Divine interposition of Providence, overruled for good—a body of our fellow-subjects sprung from mutineers and murderers seem, from a concurrence of testimony, to be leading a life of primitive simplicity, unstained by any crime. It may be their destiny to spread themselves over many of the Society and Friendly Islands, which are either wholly uninhabited, or thinly occupied by people speaking the same language as themselves; and, more than this, it may be in the order of Providence that these same descendants of a mutinous crew shall be made the means of

diffusing Christianity and civilization throughout the islands of the southern Pacific. When, in 1856, Bishop Selwyn visited Norfolk Island, a strong hope was entertained that its new inhabitants would lend their aid to the New Zealand Church, in the Melanesian Mission, a work for which, on many accounts, they would be admirably suited. Difficulties of various kinds, however, appear for a time to have checked the growth of a missionary spirit among them. But we learn, from the tidings which have been received of the last visit of Bishop Patteson and his companions to Norfolk Island, that a considerable change has taken place. And, though we would not attribute too much importance to the strong feelings excited by the passing visit of Bishop Patteson amongst them, yet we may hope that the seed has been sown on honest and good hearts, and will bring forth its fruit in due season, and that the people, so singularly trained in the Providence of God, in the distant East, may prove an unspeakable blessing to the dark islands of Melanesia.

CHAPTER XIII.

WORK IN AUSTRALASIA (*concluded*).

THE ISLES OF THE PACIFIC.—NEW ZEALAND—CHRISTCHURCH—
WELLINGTON—NELSON—WAIAPU—MELANESIA—HONOLULU.

NEW ZEALAND.

THE group of islands, in the Pacific Ocean, known by the name of New Zealand, was discovered on the 13th of December, 1642, by Commodore Tasman, better known as the discoverer of Van Diemen's Land. Owing to the hostility of the natives, he was unable to effect a landing, and returned home without making any accurate observations on the nature of the coast. For more than a century after its discovery, it was believed to form part of a great southern continent, but this error was, at length, dispelled by our countryman, Captain Cook, who sailed round it in 1769.

Before the year 1814 no attempt was made, by any European nation, either to form a settlement in New Zealand, or to convert the people to the Christian faith. At that period, however, a mission was commenced by the Rev. Samuel Marsden, chief government chaplain in New South Wales, who has been justly regarded as the apostle of New Zealand. He had been led, by intercourse with some New Zealand chiefs, who had visited him at Paramatta, to form a high opinion of the native character; and, in 1810, he earnestly besought the Church Missionary

Society to extend its operations to these Islands. In consequence of this appeal, three lay agents were sent out to open a mission under his direction, but they were detained two years in New South Wales before a vessel could be found to convey them on, owing to the general terror inspired by the recent massacre of an English crew off Wangaroa, on the coast of North Island. At length, however, on the 20th of December, 1814, the little party, accompanied by Mr. Marsden, was landed at Wangaroa, and spent their first night in New Zealand upon the spot which had been stained by the blood of their countrymen. The next day they proceeded to Raugihoua, in the Bay of Islands, where they settled, and, by the following March, their position appeared so hopeful and secure, that Mr. Marsden was able to return to his duties in New South Wales.

In 1819 two other lay-agents were sent, and a new station was opened at Keri-keri.

In August, 1823, the first ordained missionary of New Zealand, the Rev. Henry Williams, now Archdeacon of the Waimate, established a third station at Paihia. He was assisted by Mr. Fairburn, a skilful carpenter, as well as an excellent catechist. The next year they were joined by Mr. Davies and Mr. Clarke, two other catechists, and, in 1825, by Mr. Williams' brother, now Bishop of Waiapu. In 1829 Mr. A. N. Browne, afterwards Archdeacon of Tauranga, arrived, and, in conjunction with Mrs. Browne, opened schools for the education of the children of the missionaries.

In 1830 a more inland station was formed at the Waimate, where a sufficiency of good land was put under cultivation, with the double view of supplying the mission with flour, and other produce, which had till then been brought at great expense from New South Wales, and of inducing the natives, as an important step towards their civilization, to adopt the European implements

and mode of cultivation. An ample supply of grain and roots was thus procured, while the moral effect of an industrial establishment, employing many, benefitting more, and daily open to the inspection of all, contributed not a little to prepare the heathen for the reception of the Gospel, and to confirm the believer in the profession of it.

In the year 1833 the native converts were furnished with the Prayer-book and several books of the New Testament in their own language; smaller portions had been translated three years before. They were printed in New South Wales; but, in 1834, a press was sent over for the use of the mission, and, in 1838, the whole of the New Testament, and another edition of the Prayer-book, were printed in Maori.

Meanwhile believers had been added to the church daily, and multitudes, who were as yet strangers to its higher blessings, had learnt, in some measure, to acknowledge the happiness of a people who have the Lord for their God. In 1833, we find a fifth station established at Kataia, "*in consequence of the earnest solicitations of the chiefs and people*" who dwelt in that neighbourhood. Since then the only obstacle to the formation of new settlements, wherever they appeared needed, has been the difficulty of finding men fitted for the work, and of supporting them when found.

Until the death of Mr. Marsden, in 1838, the mission remained under his general superintendence. He often visited it, and gave to its zealous labourers the much-valued benefit of his advice and sympathy. On his seventh and last visit, in 1837, when he had reached the age of seventy-two, he saw "many of the stations within the compass of 100 miles," and noted, with joy and thankfulness, the "wonderful change" that had passed over the land.

New Zealand was, at this time, a dependency of New South

Wales, and therefore within the diocese of the Bishop of Australia. It was, accordingly, visited by the excellent Bishop Broughton in the December of 1838, who held two confirmations, consecrated two burial grounds, and admitted to the order of priesthood the Rev. O. Hadfield, now Archdeacon of Kapiti, who had accompanied him from Sydney.

In 1839 the first connexion of the Society for the Propagation of the Gospel with New Zealand commenced, with the appointment of the Rev. J. F. Churton as their first missionary.

In the same year an English company, having bought large tracts of land from the native chiefs, commenced the colonization of the country by founding the town of Wellington, which was soon followed by others.

In 1840 the sovereignty of England over these islands was established by treaty, while it was proclaimed in the South or Stewart Island, as accruing by right of discovery. New Zealand was made at the same time an independent colony, and the increased urgency of its need of episcopal supervision stimulating the exertions of Churchmen at home, it was determined that this should be one of the first of the colonial Bishoprics, for the foundation of which a very earnest and successful effort was at that time being made. Accordingly, on the 17th of October, 1841, the Rev. George Augustus Selwyn was consecrated first Bishop of New Zealand and of the isles adjoining.

Followed by prayers, and welcomed with thanksgivings, the Bishop arrived in New Zealand on the 29th May, 1842, and began at once, both among settlers and the natives, the "full proof of his ministry." In fact, from this time forward, the history of the Church and of its missions are one with the history of its single-hearted and ever active Bishop. Within five months he had completed his visitation to all the English settlements (containing at that time above 8,000 inhabitants), and

formed his plans for the ecclesiastical divisions of the Islands, and for the gradual endowment of the Church. He had also projected the scheme of a college for the education of candidates for holy orders, of a collegiate school for the sons of the colonists, and of a boarding school for the children of the natives. "In every part of the country," he observes, "I find great occasion for thankfulness and hope; of course little has been done yet, but the comfort is, that very few hindrances have grown up to prevent the establishment of a sound and efficient Church system."

One of the Bishop's first cares was to select sites at Auckland, the capital of the colony, for "an additional cemetery, another church, a school-house, and for parsonage houses contiguous to the churches and burial-grounds." At the same time he gave directions for the purchase of about twenty or thirty acres of land for the site of a Cathedral, and for a Cathedral close; hoping by this arrangement to secure a future provision for every possible increase of population. Had such wise forethought been exercised by one in equal authority in all our colonies there can be no doubt it would have forestalled difficulties, which, in the larger towns, have often seriously marred the efficiency, and impeded the progress of an unendowed and struggling Church.

Another early care was to provide for the permanent maintenance of the clergy. By an act of faith, as well as wisdom, the Bishop at once rejected the proffered state grants towards the support of the clergy, and erection of churches; certain conditions being annexed to their reception, which had already proved prejudicial to the best interests of many congregations in the Australasian colonies. He preferred to maintain the Church's independence, and to commit her support to the "free charities of the servants of God." "I find in all the settlements," he says, "a very considerable willingness on the part of the inhabitants to bear their part in the maintenance of ministers, and

hope therefore to be enabled by the assistance of the Society (S. P. G.) to go on from year to year endowing the Church in perpetuity in the new settlements as fast as they arise."

In September, 1844, a Diocesan Synod was assembled in the Church at Waimate to frame rules for the better management of the Mission, and general government of the Church, and to deliberate on other matters of religious interest.

In 1845, and the two following years, a desultory warfare was carried on between the English and a strong party of the natives: and, although the manner in which it was conducted showed that the lessons of the missionaries in Christianity and civilization had not been without effect on the native character—many valuable lives were lost, and the work of the Church was much impeded, before a firm and cordial peace was established.

The degree in which our Society has aided in the accomplishment of the Bishop's excellent plans, may be inferred from a letter addressed by him to the secretary in December, 1850:—
"The Endowment Fund is now, thanks to the Society, complete. May I beg you to convey my warmest thanks to the Society for this most admirable provision for the wants of this diocese. I hope that it is a satisfaction to you to think that you have endowed in perpetuity three Chaplaincies in New Zealand."

In 1851 the Church of England Education Society was established at Wellington, for the purpose of raising funds to found schools in connexion with our Church.

In 1852 the Society granted from the Jubilee Fund the sums of 1,000*l.* for St. John's College, Auckland, and 1,000*l.* for the projected College at Porirua, the land for which had been given by some native chiefs. These sums were to be invested and the interest applied for the education of poor students as missionaries.

In 1854 the Bishop visited England for various objects con-

nected with the welfare of his diocese ; amongst others, in the hope of removing difficulties in the way of its sub-division into four Bishoprics, which he had much at heart. To effect this, he proposed to resign into the hands of the Church Missionary Society the allowance of 600*l.* per annum, which he had hitherto received from it ; but immediately after he learned that the Government had already withdrawn his remaining salary of 600*l.* per annum—an instance of bad faith and personal injustice on the part of the Legislature, which we trust will remain (as it has hitherto been) without a parallel in the history of our Colonial Church.

Bishop Selwyn returned to New Zealand in 1855, and immediately after set out on a visitation of his diocese, which occupied three months, and in the course of which he walked 550 miles (generally speaking quite alone) and rode 450, and *examined* and *confirmed* 1,500 persons.

In 1856 the Bishop of Christchurch was consecrated for the new colony of Canterbury, which had been established on the eastern coast of the middle island of New Zealand.

In 1858 the charge of the Bishop of New Zealand was further diminished by the erection of the sees of Wellington and Nelson. One half of the endowment of these sees was provided out of a capital sum granted by the Society, several years before, towards Church purposes in this diocese. At the same time Bishop Selwyn was appointed Metropolitan, and in the following year, with the assistance of the Bishops of Christchurch, Wellington, and Nelson, consecrated Archdeacon Williams to the Bishopric of Waiapu, which had been erected on the eastern coast of New Zealand.

In 1860 the effects of the war began to be severely felt. The Rev. H. Govett, the Society's missionary at Taranaki, writes :—
“ I am sorry to say that I cannot now furnish any statistics of

the state of my district, for the war which has broken out in the country has entirely disarranged all Church matters. Some hundreds of our women and children have been taken away to Nelson as a place of refuge; and it is impossible to say when they may be able to return. Our Sunday-schools have been greatly reduced, and the regular services which used to be carried on in the outlying hamlets have ceased, all the out-settlers having been driven into town. Still we have sufficient work to attend to,—among the soldiers, lately so much increased in numbers, and the sailors of the naval brigade, as well as the settlers, who are almost all serving as militiamen. The natives in this district being mostly in open warfare against the English, are less accessible to our ministrations than formerly, but I am still able to visit them occasionally. I trust that the labour spent upon them is not all in vain; whatever evil there may be among them, very few, I believe, are disposed to give up their profession of Christianity."

In 1861 the Bishop writes:—"The principle adopted has always been to withdraw the Society's aid, after a certain time, from parishes which are able to maintain their own clergymen, and to transfer the grant to new districts. A board has now been formed under the authority of the Diocesan Synod, called the Board of Foreign and Home Missions, which is intended to provide for the wants of the outlying districts, and the native villages in this diocese, besides assisting the Melanesian mission. May I beg you to convey to the venerable Society my grateful acknowledgment of the valuable support and assistance which this diocese has received from them during the last nineteen years, for which I desire to be thankful to the Giver of all good."

In this year the Rev. J. C. Patteson was consecrated Missionary Bishop for the Melanesian Islands, which had for several

years engaged so much of the care and attention of Hop Selwyn.

The diocese of New Zealand, before its recent sub-division, comprised the three principal islands distinguished as North, Middle, and South Islands, and also those innumerable islands lying on the western side of the Pacific Ocean, now generally known by the name of Melanesia. The superficial area of the whole country of New Zealand is 95,000 square miles: nearly as large as the British Isles. The climate is described as "the perfection of all climates," hot, but rarely sultry, bright, but not glaring from the vivid green with which the earth is generally clothed. The soil is amazingly productive, everywhere trees and shrubs grow to the margin of the sea, and the islands are further remarkable for their picturesque beauty, and for many natural phenomena of an unusual character. The present population of the three Islands is estimated at about 128,313 souls. The aboriginal inhabitants call themselves Maori: similarity of language and manners between them and the natives of the South Sea Islands indicates a common origin at no very distant period.

The total number of clergymen is thirty-one. Of these, three are missionaries of the Society, whose annual grant has now been reduced to 450*l*. Speaking of the state of New Zealand, the Bishop was able to say in 1848—"The Gospel has gone forth into the length and breadth of these islands. From Kataia at the North Cape to Stewart's Island at the south, over a length of 1,000 miles, I had ascertained, by personal observation, that there was not a village in which the Holy Scriptures were unknown. Out of a population of 100,000, more than half had embraced Christianity, and the remainder had ready access to the means of grace whenever they would accept them. No one here ever doubted that the time had come when the debt which New Zealand owed to Sydney should be paid to Melanesia."

And, accordingly, from that time Bishop Selwyn made frequent missionary voyages to these scattered islands, which he has at length had the happiness of seeing placed under the charge of a Bishop able and willing to carry on his work amongst them.

More than half of the clergy of the colony have passed through St. John's College to ordination, and though some alteration in the original design of this institution has been found necessary, it still remains the University of the English settlers. The Maori candidates for Holy Orders are placed at St. Stephen's School, Auckland. The College at Porirua, if the hopes of its founders are fulfilled, will be the germ of a future University. Industrial Schools are being founded throughout the country, all similarly endowed by native generosity. The zeal of the natives for the house of God is not inferior to their reverence for His day, in which they shame indeed the nation from whose missionaries their knowledge of the duty has been acquired. We read of many churches erected by them solely. Their great zeal for the conversion of their still heathen brethren is also most remarkable, and many of them render great assistance to the missionaries as catechists and teachers. In the simple faith and piety of these unlearned men, the Bishop has already discerned a meetness for the sacred ministry of Christ's Church. On the 22d May, 1853, a beginning was made by the admission to the order of Deacons, of Rota (Lot) Waitoa, a native who, when a boy, had been for two years in England at the Training College at Battersea, and for eleven had been the servant, pupil, and frequent companion of the Bishop himself. There are now (1865) ten native clergymen in New Zealand.

Of the present state and prospects of the Church in New Zealand, an article, which has recently appeared in the *Colonial Church Chronicle* (vol. xviii. p. 451) thus speaks:—"It is not surprising that the flowing tide of success which attended the

first efforts of the missionaries among the then savage and cannibal aborigines of these islands should, in accordance with an almost universal law of religious progress and reaction, have at a certain stage met with a temporary reversal. The ebb had set in some time before the late lamentable outbreak into open disaffection, and actual hostilities must during the last three or four years have interposed an effectual check upon the work of evangelization. It must be borne in mind that the bulk of the insurgent Maories consisted of professing members of our Church, who were supposed at one time to be under unusually strict subordination to ecclesiastical authority and influence. It is evident that neither this power, nor a sense of Christian brotherhood with the English settlers, had any longer a sufficient practical force to restrain them from having recourse to arms in vindication of their alleged rights. There is nothing, we repeat, surprising or singular in this result; nor does it reflect in any special way to the depreciation of the Church's mission. It proves nothing contrary to the testimony of universal experience, that masses of Christian people are seldom or never actuated by the highest and purest motives suggested by their religion. On the other hand, there are not wanting very distinct traits of Christian influence in the conduct of both the hostile and the friendly natives during the prosecution of the war. In districts where the missionary authority was directly exercised, the proofs of this influence were displayed most evidently. At Otaki, for instance, where Archdeacon Hadfield has for many years so ably presided over the working of the native college, the local tribes, though subjected to the pressure of the strongest temptations to disloyalty, have remained perfectly undisturbed. At Wanganui, again, the station of one of the oldest missionaries, Mr. Taylor, an attempted attack upon the English settlement by some of the disaffected Maories, further up the river, was effectually repelled by the

unaided resistance of friendly natives on the spot. And even at Tauranga, the scene of the second outbreak, and of our own unfortunate military reverses, where the defeated insurgents have at length succumbed, their careful training in past years under Bishop Williams, of Waipatu, and Archdeacon Browne, has borne its fruit in the singularly Christian-like humanity and abstinence from all savage and heathenish acts of cruelty which distinguished their conduct in the war, and which earned for them the praises and merciful consideration of Governor Grey, in the liberal terms of peace imposed by him after the unconditional surrender of their arms. There is every reason to believe and hope that the complete subjugation of this powerful tribe, and their merciful treatment in the matter of confiscated lands, contain the sure promise of a settled and general peace. If so, it is not impossible but that the late disturbances may have acted, in God's good providence, as a thunderstorm, which clears the air and puts it in a healthier state, and may prepare the ground for the establishment of more thoroughly Christian relations between the races, and for the spiritual edification and advancement of both. That the importance of the crisis will not, and has not, escaped the vigilance of minds best qualified to form a wise judgment on the subject, we have the express testimony of Bishop Selwyn's own assurance. In his opening address as President, to the Diocesan Synod, held at Auckland last April (1864), he laid great stress on the emergency which was opening upon the New Zealand Church in the anticipated suspension of hostilities:—
“The restoration of peace will naturally bring with it an increase of our duties. We shall have to undertake in earnest the education of the native youth, who, when the dream of a separate nationality shall have passed away, will accept more freely the offer which has been always made them by the Church, of such an education as will qualify them to take their part in the insti-

tutions of the country, which God has given to them and to us for our joint inheritance. The same blessing of God which has already supplied us with ten native clergymen, will raise up, also, fitting agents from among the same race, in every other department of our social system. Though I have to report that our native schools, with the exception of the Waimate and St. Stephen's, have been suspended during the war, yet I trust to the over-ruling providence of God to raise them up again, in greater vigour and efficiency than before. At the end of the war we may expect a great increase of the number of our English settlements. What has taken place so extensively in the northern district by peaceable methods, will be brought about in the southern division by military operations. In whatever way the land may have been acquired, the same duty will fall upon the Church, of watching over the spiritual interests of those who occupy it. Political doubts and difficulties remain but for a time, but the work of the Church has a direct bearing upon eternity."

CHRISTCHURCH.

It has been the great disgrace and crime of England, as a colonizing nation, that her emigrants have been permitted—or rather encouraged—to go forth without any provision, except in a few early instances, for the spiritual and moral wants either of themselves or their children.

An effort was made to redeem the national character in some degree from this reproach by the foundation, in 1851, of Canterbury Colony, on the eastern coast of the middle island of New Zealand. This settlement was "to be composed entirely of members of our Church accompanied by an adequate supply of clergy, with all the appliances requisite for carrying out her discipline and ordinances, and with full provision for extending

them in proportion to the increase of population." Unfortunately the high hopes and expectations raised by this enterprise have been as yet but partially fulfilled. The emigration of several clergymen was happily the means of supplying the colonists with spiritual instruction, and a due administration of the sacraments in ampler measure than was vouchsafed to the first settlers in any other of our colonies; nor has their industry been unrewarded by an encouraging share of temporal prosperity; but owing to the temporary embarrassments of the New Zealand Company, the effects of the discovery of gold in Australia, and other causes on which it is unnecessary to dwell here, no permanent or complete provision for their spiritual and moral wants could for a long time be made. The erection of a Bishopric and the foundation of a college, two main and essential features of the original design, were long deferred, and other parts of it were but inadequately carried out.

At length, however, in 1856, the arrangements for the Bishopric were completed, and the Rev. H. J. C. Harper was appointed and consecrated by the title of Bishop of Christchurch. In the following December he arrived in his new diocese, where, we are told that at this time, "matters were as bad almost as they could be. Three of the clergy, sick at heart, and hopeless of any change for the better, had accepted engagements elsewhere, three lived as well as they could on pittance insured to them for five years by the guarantee of private individuals at home; and the remainder, with a noble disinterestedness worthy of the days of primitive Christianity, remained at their posts, providing for the daily wants of themselves and families by the labour of their own hands." Still there were some hopeful features in the case—the manageable extent of the diocese, so different from almost all other dioceses at home and abroad—the partial establishment of a college—and the fact that the Church influences under which

the colony was planted, still so far predominated, that out of a population of 3,895, nearly five-sixths, or 3,225 were said to be Church people, and the churches, we are told, were exceedingly well attended, and the number of communicants unusually large—all these circumstances encouraged the hope that the worst difficulties of the Canterbury Colony were over, and that under the care of the new Bishop, the Church would soon make rapid progress.

The diocese of Christchurch comprises the provinces of Canterbury and Otago and the Chatham Islands. There are about 1,100 Maories within the diocese, about 600 in the province of Canterbury and the rest in the province of Otago. "In Canterbury," the Bishop says, "we have built, with some assistance from the Government, a boarding-school for Maori children, and have added to our staff a native catechist who will assist in the school under the missionary clergyman. . . . We are raising in Canterbury by offertories and subscriptions, about 200*l.* annually for the support of the Maori mission and catechist; and for buildings in connexion with the mission, including grants from the Government, we have expended nearly 800*l.* The Maories have given twenty acres of land, and raised among themselves for churches, schools, and maintenance of the mission, since August, 1859, contributions in money to the amount of 483*l.*" In other letters the Bishop gives the following particulars respecting the state of his diocese:—"Otago is a Scotch settlement, and Presbyterianism is the prevailing form of religion. Our people, though rapidly increasing in number, constitute as yet but a small part of the population, and, being without church endowments of any value, are, though not unwilling to contribute towards the Maori mission of their province, unable to do much more than what is required for the maintenance of the ministrations of the Church among themselves. . . . Some

gold fields of great value have lately been discovered in Otago, and the accounts speak of them as extending over a large tract of country, and likely to prove remunerative without any unusual amount of labour. The Otago papers state that there are already upwards of 6,000 on the gold fields. The members of the Church throughout the whole province before the discovery of the gold, did not exceed 3,600, and to minister to them there are at present only two clergymen. I have made arrangements for sending to the Chatham islands, which form part of my diocese, and contain a Maori population of about 500, a native clergyman, brought up and ordained by the Bishop of Waiapu, who will have in the island the counsels of the resident magistrate. The Europeans resident there do not exceed twenty or thirty, but the islands are not unfrequently visited by trading and whaling ships. The natives of the Chatham islands have guaranteed for the support of a native clergyman about 67*l.* per annum, and have promised land for endowment."

The total number of clergymen in this diocese is thirty. The Society has granted an annual sum of 100*l.* for the purposes of the Maori mission; and promised 200*l.* towards the maintenance of a clergyman at the gold fields in Otago. The Bishop is of opinion that the time has come for a sub-division of his diocese, by the formation of a Bishopric for the district of Otago and Southland, where is a population of 22,000 scattered over 15,000 square miles of country. The Bishop's views are endorsed by the Rural Deanery Board, which comprises the licensed clergy of the two provinces and some of the most influential lay members of the Church, who have sent home resolutions unanimously passed, in the hope that the object will be thereby effectually promoted among the friends of the New Zealand Church.

WELLINGTON.

In 1839 an English company, having bought large tracts of land in New Zealand from the native chiefs, commenced the colonization of the country by founding the town of Wellington, not far from the south extremity of the northern island, otherwise called New Ulster.

In 1849 the Bishop of New Zealand in one of his letters says :—" My former pupils (at St. John's College, Auckland), Thompson and Martin, sons of the noted chief Te Rauparaha, and other young men of the native race at Otaki, are desirous of founding a college at Porirua, and have given for that purpose about 600 acres of land in a most advantageous position on Porirua harbour, mid-way between their own villages and Wellington." To this college the Society granted from the Jubilee-Fund the sum of 1,000*l.*, and if the hopes of its founders should be fulfilled it will be the germ of a future University.

In 1851 the Church of England Education Society was established at Wellington, for the purpose of raising funds to found schools, and the first school-house erected by the Society was opened at Thorndon, near Wellington, in January, 1852 in the presence of the Governor, Sir George Grey, the Bishop and other leading men in the colony who took a deep interest in the proceedings.

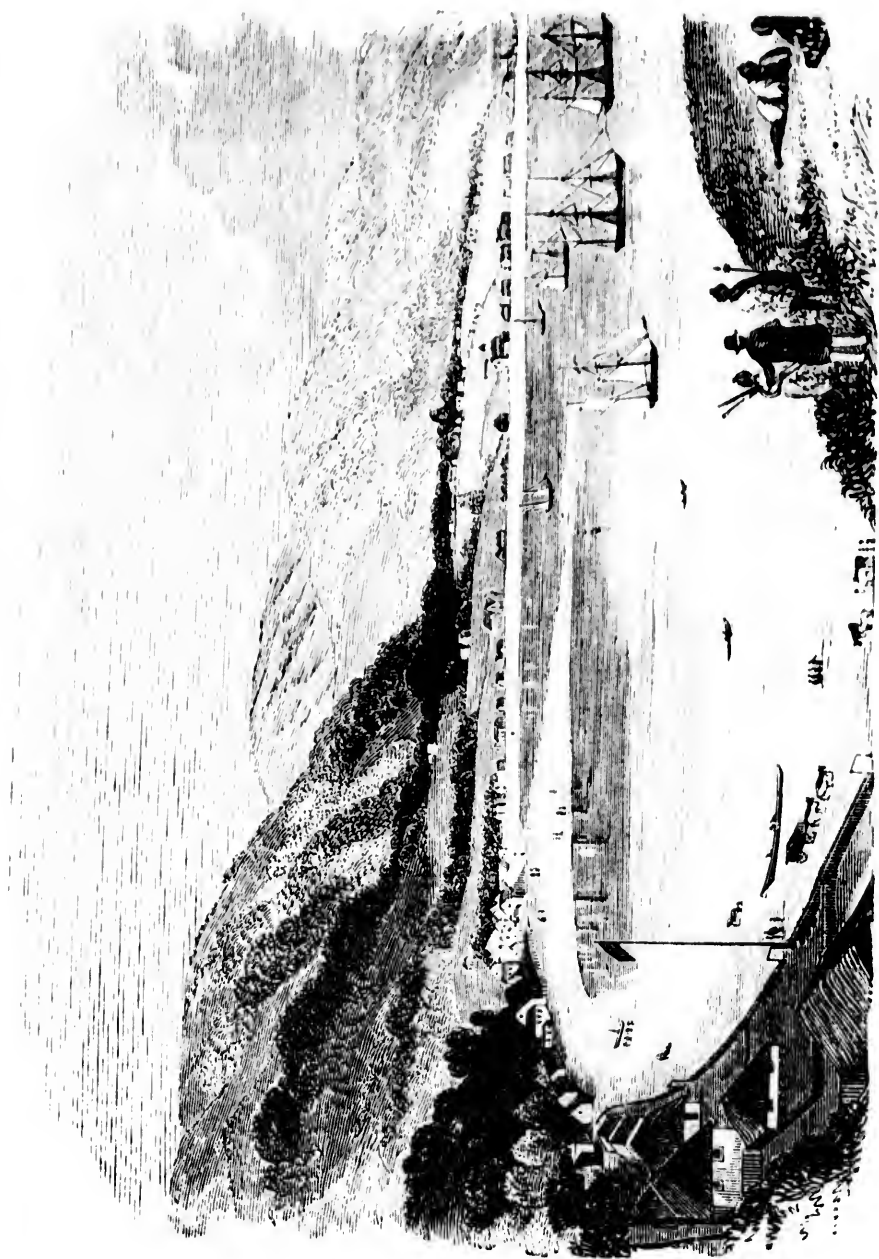
In 1853 the Bishop of New Zealand and the Governor made a journey from Wellington, to Auckland, marking out as they went along new sites for industrial schools, and procuring grants of land from the native owners. In the course of two months more than 6,000 acres of beautiful land was freely given to the Church in trust for the education of the rising generation of both races, " in the love and faith of Jesus Christ, and in obedience to the Queen."

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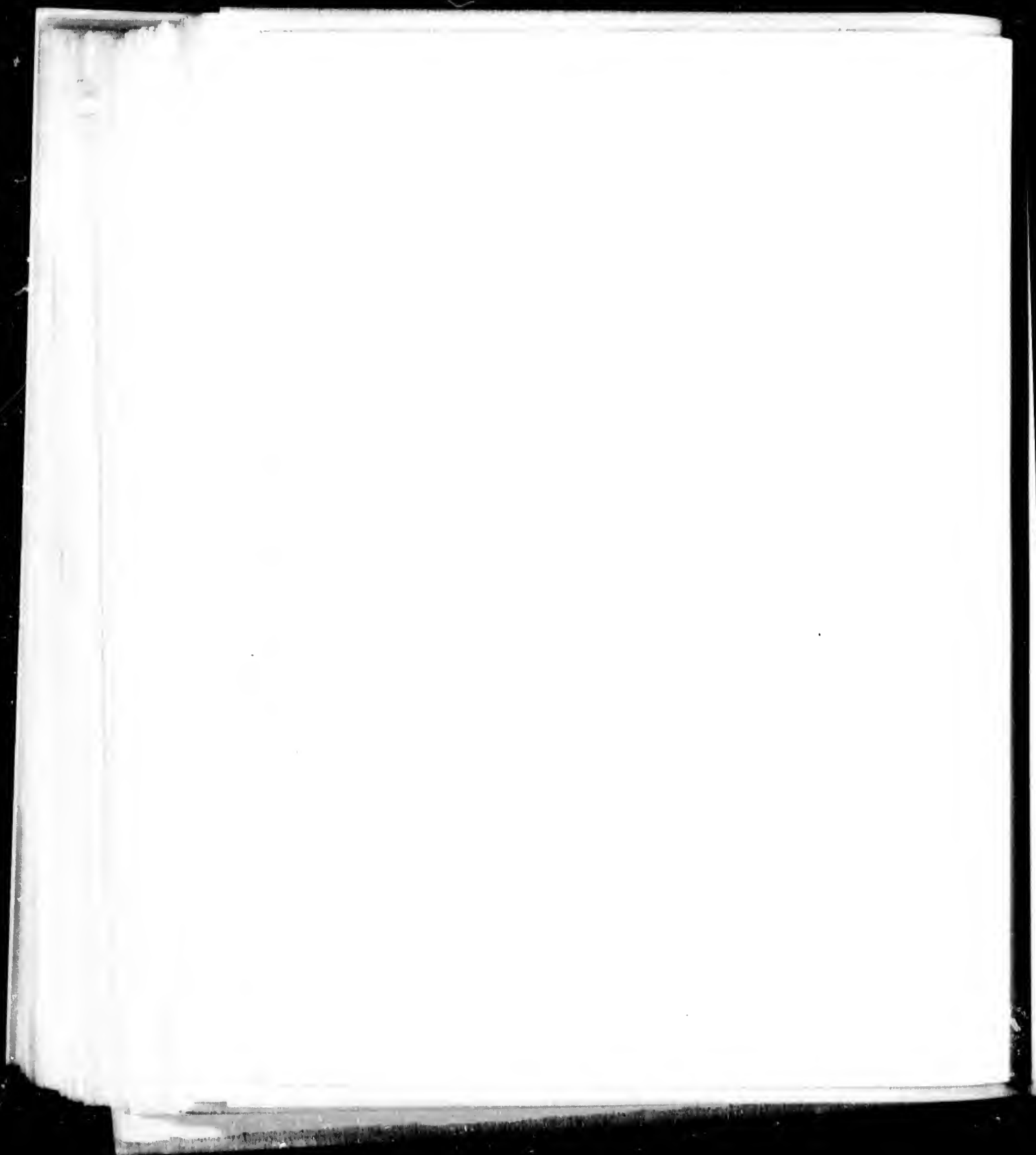
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PORT McHOLSON, NEW ZEALAND.



In 1858 the See of New Zealand was sub-divided and the settlement of Wellington was erected into a separate diocese. The Ven. C. J. Abraham, Archdeacon of Waitemata, was consecrated Bishop on the 29th of September; the Society contributing towards the endowment of the Bishopric.

At this time the Archdeaconry Board of Wellington recorded on its minutes:—"That in the opinion of the Board the progressive development and extension of the Church in Wellington and its outlying districts, up to the present date, are very materially due, under Providence, to the assistance and encouragement afforded by the Society for the Propagation of the Gospel."

In October, 1859, the diocesan Synod of Wellington held its first session.

In 1860 the Bishop states that the great want of his diocese was of clergymen and schools; and he mentions with much satisfaction the establishment, by Government, of a school for teaching the English language at Waitarapa, to which the Society promised 100*l.* for three years, in support of a master. The Bishop also mentions another school near Ahuriri, set up and paid for entirely by the natives themselves, at a cost of 200*l.* per annum, and a house for the master to live in.

In 1863 a re-arrangement of the Society's grants was made, in accordance with which, assistance will be given to five different places in the diocese to the extent of 305*l.* per annum.

The size and population of the diocese of Wellington are not exactly known. The total number of clergymen is fifteen. The Bishop is anxious to raise an Endowment Fund for the diocese, and as the laity are beginning to feel keenly the want of clergy, he hopes that some progress may be made so that Wellington may be no longer an exception to the other dioceses of New Zealand which are all partially endowed. The present disturbed

state of the colony has somewhat retarded the progress of the native college of St. Thomas, recently established at Papawa, to which the Society made a grant of 100*l.* per annum to the end of 1861, though its efficiency even "in spite of the troubles which disturb the native and English mind just now," is still a matter of satisfaction.

The good that may be effected in a comparatively short time by one earnest missionary clergyman, may be learnt from the account forwarded to the Society by the Rev. H. W. St. Hill, of his mission at Napier, since his appointment in 1860. Then the population numbered scarcely 300, the houses were but few, some men and their families living in tents and huts; and the standard of religion and morality was low throughout the district. "Now," Mr. Hill says, "the result of three years' ministrations, under God's blessing, may be briefly said to be this. The fabric of a church, costing, without its internal arrangements or furniture, 550*l.*; an acre of land, with a small house in a convenient part of the town; a congregation of Church members, showing a tried fidelity in heartily co-operating for Church purposes among themselves; a higher standard of morality accepted through the town and its neighbourhood; the Lord's day more fittingly observed, a good attendance at church; rioting and drunkenness no longer regarded as most venial; a steady and earnest appreciation of the blessings of the Gospel, as shown in the willingness to subscribe towards the support of their clergyman. And all this, not affecting only the people of the town, but extending to many others who are continually passing and re-passing."

In one of his earlier letters the Bishop gives the following graphic account of a visit to Otaki, the mission station of Archdeacon Hadfield:—"There is something very exhilarating in the climate and scenery of this country, and in all gatherings of the native people. A romantic pass up a wooded valley, suddenly

emerging upon the top of a mountain precipice overhanging the sea, and commanding a view of the Southern Island and the island of Kapiti, behind which the sun was setting, and then the widening plain northwards, was the more enjoyable because it was all unexpected. I was alone, and no one had told me of the grand view that awaited me. I wound my way down the other side, along the military road cut under Sir George Grey's auspices, and then had a ride of twenty miles along the sea-coast, occasionally stopping to see the natives in their villages that nestled behind the sand-hills. On arriving at Otaki, I found the natives coming in to make acquaintance with their new Bishop; and on Sunday morning it was indeed a pleasant sight to see 500 picturesquely-dressed Maories, of all ages and both sexes, arranged on their mats in rows all over their large and beautiful chapel, which they built themselves, and ornamented in their own arabesque style. They would have been disappointed if I had not preached to them; but the greatest treat to myself was to hear Archdeacon Hadfield in the afternoon. His thoroughly idiomatic language and exquisite pronunciation, his energy and taste made the most perfect specimen of missionary preaching in the Maori language that I had ever heard, and I could see the Maories enjoyed it as much as I did. . . . The Archdeacon is engaged in two branches of the same work. first, regenerating his native school for boys and girls, and secondly, looking out for candidates for the native ministry, that the Maori Church may, in due time, become self-supporting."

NELSON.

The Nelson Settlement was founded in the year 1841 by the New Zealand Company, and the first settlers, like too many pioneers of colonization, had their fair share of misfortunes for the first few years. After that time, however, a rapid improve-

ment took place, and by the end of 1849, the European population amounted to nearly 5,000, one-half of whom belonged to the Church of England. About this time the following account of the social life of this Settlement was given :—"I suppose there can be no place where the courtesies of civilized society are more kept up, while at the same time there is less stiffness and formality, than at Nelson. I think the climate has a great deal to do with the pleasant character of the intercourse between people. I defy any man, unless he is superlatively cross, to be long out of temper in the perpetual sunshine which the Bishop so truly mentions as characteristic of our sky. He cannot but be good-humoured when he and every one around him are in robust health, and share together the bracing and delightful air that prevails all the year round. And another cause of the general content is that most people are well-to-do, at least, and their property rapidly increasing. Most of the settlers have gardens, which are now bearing abundantly, and this year the grapes, apples, and fruit in general have been particularly fine. The cheerful disposition and good-humoured look, which offers so remarkable a contrast to the careworn appearance of people at home, tell a tale of comfort easily read. One general feature of social life here is the frugal and simple manner in which people live, and the hospitality and neighbourly kindness which almost universally prevail. People must, however, come here to settle—not to expect to make a fortune and return. To the former, with order, prudence, and diligence, it will be found to be a land flowing with milk and honey; but to the latter, will bring only disappointment and discontent." (*Vide Colonial Church Chronicle*, vol. v. p. 89.)

In 1858 this flourishing settlement was erected into a separate diocese, the Society contributing towards the endowment of the see. The Rev. E. Hobhouse was appointed first Bishop of

Nelson, and was consecrated in England on the 29th of September.

The diocese of Nelson contains a population computed at 11,000 Europeans, and 900 natives. A majority of the Europeans and nearly the whole of the natives are members of the Church. The number of clergymen is twelve—a number large enough, supposing the population were more concentrated, but insufficient to minister to a people thinly scattered over a mountainous country. The Society has voted 100*l.* a-year, to meet another 100*l.* locally provided for the stipend of “an itinerating missionary bound to visit all the settlements.” The number of churches in 1860 was six, but ten more were contemplated. An estate of 1,100 acres, at Wakarawai, has been conveyed by the Governor to the Bishop, in trust, for native education, and a house has been erected, where the Bishop hopes before long to make some small beginning of the projected college. “The fickleness of the native mind,” says the Bishop, “compels us to speak and act thus cautiously in all plans for their benefit, especially in matters of education. Not that they are willing to remain in a state of ignorance—it is very rare to find a young Maori who cannot read. There are few who cannot write and sum—the latter they do almost by intuition; but they pick up these elements so readily amongst themselves without any regular processes of learning, that they are loth to enter into a school and make a labour of learning; and they are exceedingly averse to the restraints of a boarding school, and to the rule of industrial training—under which Sir George Grey laid all the institutions for which he found endowments.”

In a recent letter the Bishop gives the following interesting account of the native inhabitants of his diocese:—“The Maori race in this Middle Island has always been inferior in numbers, and probably physical power, to the Northern Islanders. The

warmer climate of the north is certainly more favourable to the development, of both body and mind, of a people whose cradle was in the tropics. This island has therefore been always subject to raids from the northern tribes. Most cruel and butcherly raids had just swept over the country before the British arrival, twenty years ago. The tribes who then suffered were only enduring the meet recompense of their own triumphant violence some generations previously, of which there still remain, in the Southern Alps, some living witnesses in the wild men, or Guatimomois, the refugee remnant of the former possessors of the southern half of the island. These men have lately been sighted by explorers, but they flee from the face of man, and have never been spoken with. The present inhabitants consist of the conquering northern tribes, and of the remnant of the conquered that was spared for enslavement. They do not exceed 900 in number, and are scattered along a very extended coast line of several hundred miles, most curiously jagged and varied with bay, and island, and peninsula, like the fiords of Norway. They have alienated by sale the great bulk of the country, which was wholly useless to them, and now live on what are called 'reserves.' All land-selling in this island is now happily at an end, and thus we are spared the chief source of trouble in the north island.

"The natives, with very few exceptions, have embraced the Christian faith, and most of them are in membership with the Church of England. They are still much influenced with the remnant of former superstitions, just of the same kind as have survived for centuries in Christian England—as the power of spirits of departed men to interfere with the living—dread of certain animals and places. They attribute certain diseases to spiritual powers, and in such cases would rather resort to a 'wise man' than to an M.D. But they studiously conceal whatever belief they have in hidden arts, or whatever practice springs

from it. . . . Their habits of wandering, or profuse mutual hospitality and visitations, favour the spread of the Gospel greatly. They came to *it*—to the centres of mission work, and placed themselves under Christian teaching. It is no unusual thing for a whole settlement of 100 souls, perhaps, to go out visiting. On the occasion of a distinguished death, invitations are sent round to all the kindred tribes, to meet at a distant day for a 'Tangi,' or *lament*, and from this cause or another—such as their frequent '*Runangas*,' or *consultations*—no year passes without each tribe having some pleasant visiting for three or four weeks, during which they are entertained by their friends. All my plans of visiting them are necessarily guided by these engagements. And they can easily be gathered at centres for Confirmation, Holy Communion, Holy Baptism, and Catechising. They embrace occasions of intercommunion, and there is never any difficulty about hospitality.

“But by far the most effective engine for the maintenance of Christian knowledge and habits, is the native teacher system. Each settlement, however small, elects its Kai-Whaka-ako or teacher-men and assistants. This unrewarded officer charges himself with the duty of calling the people night and morning each day for prayer (by sound of any piece of metal that can act for a bell) in some common room, which is set apart as a Wharri-karakea or church-house. If he is competent he will assemble the children for school after morning prayer, and teach them to read and write and sum, for an hour or so. On Sundays he reads such portions of the service as are allowable for a layman, and catechizes on the subjects contained in the Gospel and Lessons of the day, and the Church Catechism. The greatest chief does not think himself above being asked questions along with the rest of the congregation, and he cheerfully yields this right even to a man who is in social rank his inferior. I have

witnessed a scene in which the teacher had been the slave by conquest of the tribe which he was catechizing, and yet the chief yielded him his rightful place in the chapel—a striking proof of the power of the Gospel to subdue unrighteous distinctions, which man's pride, and violence, and covetousness have created. The teacher too is expected, at the preparatory service always held on the eve of Holy Communion, to witness against any communicant who has walked unworthily of his sacred privileges, and to call on him to explain or acknowledge in the presence of the clergyman and his brethren. This custom is a most valuable one, and the teachers fulfil this duty so faithfully, that the fear is rather of its being too rigorously exercised. The people sustain the teachers in the discharge of this delicate task, but on the other hand they keep an eye on the teacher's conduct, and if he is found swerving, they make no scruple about reporting him and getting him removed by the Bishop's authority. You will easily see how important this office is. Without it indeed the efforts of the first missionaries would by this time be bearing but scanty fruit. You may imagine how anxious I am to improve and recruit the order. With this view I assembled the teachers of the western half of the diocese in August last, and carried them through a course of catechetical instruction in the Creed &c."

Intelligence has just reached England that Bishop Hobhouse has resolved to resign his Bishopric, his health proving unequal to the fulfilment of his arduous duties.

W A I A P U.

Nothing more remarkable can be recounted in the history of the Colonial Church than the wonderful rapidity with which New Zealand—an island not half a century since of savages and

cannibals—has been converted into an ecclesiastical province under the episcopal superintendence of a Metropolitan and four suffragan Bishops, with clergy planted in every principal station and settlement.

On the 3d of April, 1859, the Venerable W. Williams, Archdeacon of Tauranga, was consecrated to the See of Waiapu, as described in the following extract of a letter from the Bishop of New Zealand:—"We had a delightful day on Sunday, when the four Bishops of New Zealand, Christchurch, Wellington, and Nelson, consecrated the Bishop of Waiapu. We are most grateful to the Giver of all good; and among His agents and instruments, not the least share of gratitude is due to the Society for the Propagation of the Gospel, to whose timely aid in 1841 this happy consummation is to be traced. I shall go back to Auckland light in heart, being now enabled to leave these rising provinces under the care of their own Bishops."

In 1861 the first Synod of the Native Branch of the New Zealand Church in this diocese assembled.

The diocese of Waiapu is situated on the eastern coast of the North Island of New Zealand. Its population consists entirely of natives, and the number of clergymen ministering among them is twelve.

The Society has not hitherto rendered any assistance to this diocese.

MELANESIA.

In the year 1850 the Australasian Board of Missions was formed, and the special task of visiting the southern islands of the Western Pacific Ocean was entrusted to the Bishops of New Zealand and Newcastle, New Zealand being selected as the head-quarters of the mission. The Bishop of Newcastle was

however able to accompany the Bishop of New Zealand on one voyage only to the islands, and the mission was from that time carried on by the Bishop of New Zealand alone.

The plan pursued, year after year, by Bishop Selwyn, was this,—to visit, during the months of July, August, September, and October, as many islands as he could, giving presents and establishing friendly relations with the inhabitants, and if possible inducing some of the young men or lads to come away with him to New Zealand. Here they are taught reading in their own language (which has then perhaps for the first time to be reduced to writing) and in English, writing, arithmetic, and all social and civilised habits; and of course, as far as is possible, prepared for Baptism by daily religious instruction. If sufficiently prepared they are baptised before returning to their own islands. About the beginning of April, on the approach of winter, they are taken home, the New Zealand climate being then too cold for these children of the tropics. As many as will return a second, third, and fourth time to New Zealand are again fetched in August, with new scholars each year in addition. Up to the close of 1857, as many as seventy-five scholars from fifteen different islands (and two from Australia) had been received into the Melanesian school.

In 1853 the Society first assisted this mission by voting an annual grant of 200*l.* for its general purposes.

In 1858 the plan was tried for the first time of holding a winter school on one of the Loyalty Islands, and though the school did not prove very successful, much good was done by Mr. Patteson's residence there for above three months.

At first the scholars were received into St. John's College, Auckland, but this was found to be too cold a situation for them, and extensive buildings have now been erected for their accommodation at Kohimarama, about three miles from Auckland

The expense of these buildings has been defrayed by the liberality of Miss Yonge, who has devoted the entire proceeds of her book, "The Daisy Chain," to the purposes of the Melanesian Mission. Already more than 2,000*l.* has been received from this lady, and 600*l.* has been given for the same object by Sir John Patteson whose son has devoted his life to the work.

In 1861 the Bishop of New Zealand had the happiness of resigning this part of his labours into the hands of one who appears in every way fitted to carry on this difficult but most interesting missionary enterprise. On the 20th of February, the Rev. J. C. Patteson was consecrated Missionary Bishop of Melanesia, by the Metropolitan (whose faithful and beloved follower and companion he had been in so many of his island voyages) and his two suffragans of Wellington and Nelson, in the Church of St. Paul, at Auckland.

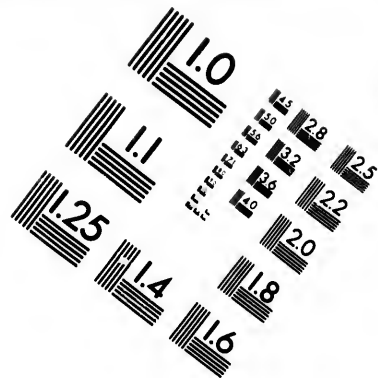
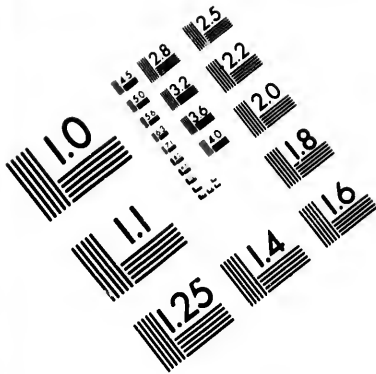
In 1862 a mission schooner, for Bishop Patteson's use in the islands of the Pacific, was subscribed for and built in England, at a cost of 1,800*l.* and named the *Southern Cross*.

The work is still being carried on with much vigour. In November, 1862, the Bishop wrote: "I only returned last week from a long and unusually interesting voyage, with fifty-one Melanesian scholars gathered from twenty-four islands."

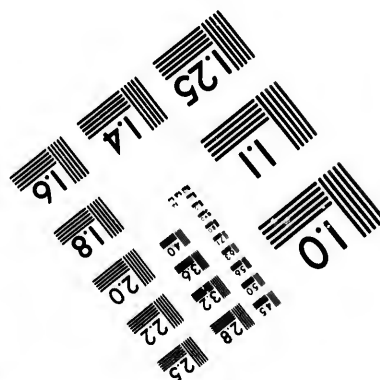
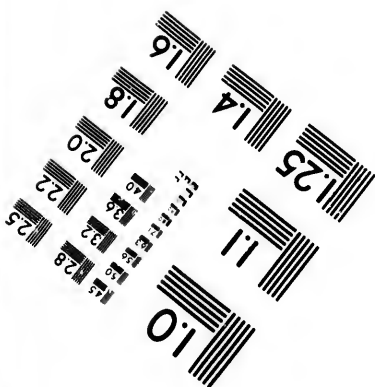
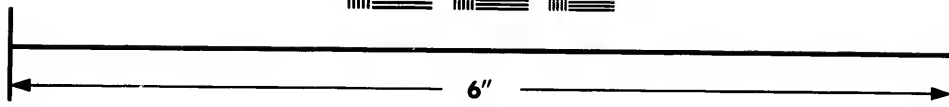
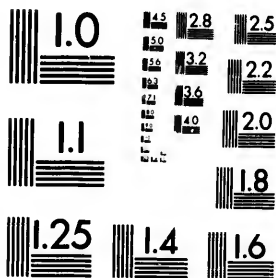
The following year, 1863, was a very trying one; an alarming sickness broke out amongst the scholars, who have little constitutional vigour to bear them up against a severe illness, and fourteen died in the course of twelve months.

In the spring of 1864, Bishop Patteson paid a visit to the Australian continent, and advocated the cause of the Melanesian Mission with such success, that it was adopted as the special mission work of the Church of Australia. Collections in aid of it were made to the amount of more than a thousand pounds, and assistance was given in other ways, for instance, by supply-





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ing the many articles of food, or barter, that are required for the school and work among the islands.

Melanesia is the name given to the islands of the South West Pacific Ocean, including the Loyalty, New Hebrides, Banks, Santa Cruz, and Solomon Archipelagos, and reaching onwards to the west and north-west, so as to include New Guinea. There is no estimate of their number which can be depended on; but there are certainly more than 200 islands. The Fiji Archipelago occupies an intermediate position between Melanesia and the islands of the East Pacific Ocean, usually called Polynesia. Bishop Patteson, in a speech delivered at one of the Australian meetings, gives the following account of his mission field: "The unhealthiness of the climate, and the multiplicity of languages, in Melanesia, necessitated the adoption of an exceptional mode of missionary enterprise, but the only method that could be successfully carried out. Polynesia was comparatively healthy, and all the islanders spoke dialects of a language which was so common to all that each could understand the other after a very little trouble. But in Melanesia the climate is such that it would be wrong to attempt the permanent location of any missionary at present on any one island. A few months almost always laid them up. It was true that missionaries had resided in some few islands in Melanesia for some time. This was the case in two islands of the Loyalty group, which being simply coral reefs upheaved, and without any dense vegetation, were the sanatoriums of that part of the South Pacific. Here missionaries of the London Missionary Society had laboured for many years in health. In another island, where Presbyterian missionaries laboured, the climate was also more favourable than was found to be the case more to the north; but these were exceptions. . . . He (the Bishop) could tell them many things concerning the evil character of the

islanders. In the Solomon group he had slept with a chief, on the ridgepole of whose hut hung twenty-seven skulls, near an oven, the purpose of which he would not indicate. There was no dealing with this man, whom he had failed to persuade not to go to war to add to his ghastly collection. He knew of one intelligent boy who had strangled his mother on his father's death. Infanticide, suicide, and burying alive were common. Girls jumped from cliffs with their children, young men hung themselves, women swam out to sea to be eaten by sharks, and all because they were without self-control, and unable to bear a few moments' anxiety, pain, or grief. Wars were perpetual, and feuds were carried on from generation to generation. In most of the islands there were no great chiefs, and each man did what was right in his own eyes. . . . The question then arose, How was the Word of God to be introduced here? . . . The mode of procedure was something like this. He would go to some island with a bright coral beach, luxuriant vegetation, all manner of fruits, bananas, and cocoa-nuts, appearing in the foliage; leaping cascades, and hills, 2,000 or 3,000 feet high, covered with forest. He would approach the beach in a boat, wade or swim ashore, leaving the boat at a little distance as a mode of retreat, and there meet parties of armed men drawn up, without women and children near, and beyond these it would be impossible to go. A few fish-hooks would be given away, a few names learned, and then he would leave. Six months afterwards he would go to that island, would be received kindly, and eventually allowed to take away a boy or so. Thus, through God's providence, during the past ten or twelve years they had visited about seventy islands, and had got 180 or 200 boys from thirty islands or more, and speaking twenty-five languages, in their school in New Zealand. These boys were living grammars and dictionaries, and when they went back to their friends they

opened up the way for missionary work, by talking of the kindness they had received, the manner of life of the white men, who lived without fighting as the islanders did. With the languages thus reduced to writing, and the way opened, the plan which had been found the only one applicable to Sierra Leone, and the west coast of Africa, had to be adopted, where natives of African tribes were now trained up to become the missionaries of their own countrymen. There were few other difficulties to be met with. So docile and affectionate were the natives, when their confidence had once been gained, that he knew in some islands they would not hurt a hair of his head, and the boys he had taken away he believed would follow him anywhere. In one voyage he had landed eighty times, and thirty times on places never before visited, as far as he knew, by the white man. Seven times was he allowed to come away, bringing natives from the places he had never before visited. Once he had landed a second time on an island from which he had previously taken away a lad, who had died while absent, and yet the natives understood that he would not have returned thus defenceless had he been the cause of the lad's death. A school was established now in New Zealand for these native youths, but the mischief was that when the islands were left for a few months there was a danger of these young persons relapsing into heathenism; they could only be reclaimed with difficulty. What was wanted was central places for work, and men and means. He would like to have schools in ten different clusters of islands, under ten different English clergymen, each with his trained band of scholars. What might be done was shown in the case of Mota or Sugar Loaf Island. Some six years ago the Bishop of New Zealand thought it wiser not to land there; but now seven young persons from that group were baptized and confirmed, and many others were, he trusted, soon to be bap-

tized. The natives were relinquishing their old horrible customs, peace was gradually being established in the different villages, and Christian teaching was being carried forward. When he found men changing their habits—peace instead of war, confidence instead of suspicion, and old men saying that a power like a south wind was sweeping away superstition, even though there were no great professions of Christianity, he could not doubt that Christ's power was already manifesting itself among them. All this was enough to excite the keenest hopes, but still their hands were tied. Several central spots were ready, but he had not the means to occupy them. He hoped the people of Australia would remember this. They were nearer to Melanesia than New Zealand. . . . New Zealand was doing its duty, and 400*l.* or 500*l.* could be expected from them annually for the work. The despised Maories in Tarauaki, when the war broke out, had sent 13*l.*, and at a Maori synod, held last year by Bishop Williams, one of the oldest missionaries in New Zealand, 17*l.* was collected for those whom the Maories called their heathen brethren. Even the Pitcairners, in Norfolk Island, supplied him without charge with the salt beef he needed. . . . Already the mission was, properly speaking, chargeable with a large debt, and yet the expenses could not be curtailed. The cost of the vessel could not be reduced below 650*l.* per annum, which, including six months' wages and provisions for the crew, was not much for a vessel of ninety tons. The living could not be cheaper, the buildings used more simple, or the clothing required more economical."

A few extracts from Bishop Patteson's letters will complete the picture:—"St. Andrew's College, Kohimarama, is healthily situated on a dry sandy soil, a stone's throw from the beach, protected from the cold winds, and at a convenient distance from Auckland. You see by our farm-buildings and the general look

of the land behind the College, that we have had a heavy drain upon our purse to pay for our farming operations ; but I hope that the income of the mission from this source will be a considerable one by and by, and it will be needed to meet an expenditure which, as the work increases, must increase also. Now come into the hall. They are all at school there. Thirty young persons seated at four tables, of whom the youngest may be nine or ten years old, and the oldest, perhaps, four-and-twenty. Some are writing, some are answering questions in arithmetic, others are spelling away somewhat laboriously at the first sheet ever written in their language. Well, seven months ago not an inhabitant of their island had ever worn a stitch of clothing ; and that patient but rather rough-looking fellow can show many scars received in warfare, perhaps in capturing or defending his wives, of whom he has four. That older-looking man, sitting with two lads and a young girl at that table, is Wadrokai, our oldest scholar. This is the tenth year since the Bishop of New Zealand first brought him from his island, and he is teaching his little wife and two of his countrymen. This class is learning the Catechism ; and we teach them something about those characters of the Old Testament whose names most frequently occur in the New Testament. We do not want to go minutely into the Old Testament History, but to pass on to the New Testament events, as soon as some general idea has been given them of the gradual unfolding of the great promise of the Seed of the woman. And they understand such teaching ; they do not learn facts only as so many isolated facts, but combine and reason upon the facts. There is no want of mental power about them ; and some are very clear-headed fellows. . . . Every evening one of the first class is set to teach six or seven of the less advanced scholars. It is capital training for them, and you know our great object is to teach these young men to be teachers. We are astonished to

find them so 'apt to teach.' It is really surprising to hear and see how very well they understand their business; no mere loose talk about the matter in hand, but real catechizing, and then questioning out of the boys what has been explained. This is the most hopeful sign of all. . . . We tell off each week a certain number of the lads who do the cooking work, cut the wood, fetch milk, &c. We take all our meals together, and you will see them taking their places and using their knives and forks as if they had used them all their lives. They are very fond of tea, especially with plenty of sugar in it. Living in the land of sugar-canes they are all fond of sweet things. They have bread and biscuit and potatoes with their tea at breakfast; a good mess of soup in the middle of the day for dinner; and bread or rice and tea again in the evening. This cold weather we give them a good cup of hot chocolate all round at 8 p.m. after the evening school, and then send them off to bed. After tea we have prayers before the evening school. We sing a hymn, say the Creed, and offer up our prayers in several languages, according to the number of islands represented any given year in our school, and according to our knowledge of the languages. You will feel that this is the time when the real nature of our work comes home to us. It is a blessed thing indeed to hear these children praying in the words of our own General Confession; island after island passing in thought before our minds, as we take up one language after another, and then gather all together in our own English prayer.

"The present working staff of the mission consists of Bishop Patteson, the Rev. L. Pritt, Mr. Dudley (who has been engaged in this mission for five years and has recently been ordained), Mr. Palmer, and Mr. Kerr, an officer in Her Majesty's navy, who had long entertained the idea of becoming connected with missionary work. To these may be added Wadrokal and Harper

Malo, natives of Nengone, one of the Loyalty Islands. The latter has been living with us for four years. One winter they passed with us in Banks's Islands, and proved themselves competent teachers, and earnest, hard-working men. They are the first of a goodly band, as we trust, of teachers from many islands, raised up by God's providence to minister to the necessities of the heathen. To any one who has hitherto followed the history of the mission it will be evident that we are not to expect that the progress can be other than gradual. A great change must pass upon a native of the Melanesian Isles, as we see him, destitute of any kind of clothing, with bow and arrows tipped with human bone, waving his spear and club, or standing with painted face and girdle of human teeth, watching the cautious approach of our boat, or, it may be, with wild gesticulations and noisy cries, beckoning us to the shore, or dashing through the surf to meet the boat. A great change, indeed, must pass upon such an one, before he can be brought by the grace of God to sit 'clothed and in his right mind' at the feet of Christ. Moreover, there is always to be considered the difficulty presented by the great multiplicity of languages. We must, in each island, learn a new language before we can teach the inhabitants the object of our coming among them. But it is a matter for great thankfulness that the opportunity of preaching the Gospel to these poor scattered sheep is presented to us already in several islands. We thank God that we do see in not a few places indications of the coming harvest, and if we cannot see it elsewhere, we believe that it will come; and so the work must go on, because it is the work of God. We know that even now 'the isles are waiting for Him.'

"So we commend this mission to the prayers and the alms of the Churches of Christ, and especially to the Churches of Australasia, to which these islands seem to be, in a peculiar sense,

committed. May God's Spirit strengthen those whom He has already called to this work, and send forth other labourers, made fit by Him, to carry the message of salvation to the "multitude of the isles."

HONOLULU.

The Hawaiian or Sandwich Islands were discovered by Capt. Cook in 1778 (and named by him in honour of his patron, the Earl of Sandwich), and the largest of them, Hawaii, was in the following year the scene of his tragical death. From this time ships began to call there, and the natives rapidly advanced in civilization. When Vancouver visited them in 1793, their first demand of him was that he should represent to the authorities in England their desire to have missionaries sent to them. England neglecting this request, American teachers of the Independent denomination were reluctantly admitted, and have long been labouring in the islands. More recently the French Roman Catholics have made, and are still making, great efforts to win the people to the Roman Communion—a result from which the Government is averse. Still the bulk of the people are Christians only in name. Independents and Romanists frankly avow the smallness of their success in producing a vital change.

The application for English teachers, originally made through Vancouver, was several times renewed, and in the year 1860 the King himself (Kamehameha IV.) wrote to Queen Victoria, and by his minister to the Primate of the English Church, stating that it was not only his own earnest wish, but that of many of his chiefs, and of the principal European residents, to have a complete branch of the English Church planted among his people. Her Majesty agreed to the request; and on the 15th of December, 1861, the Rev. T. N. Staley was consecrated Bishop

of Honolulu (the capital of the Sandwich Islands) by the Archbishop of Canterbury, at Lambeth.

The Society for the Propagation of the Gospel immediately resolved to assist this important mission by the appointment of three clergymen, who accompanied the Bishop to his diocese, where he arrived in October, 1862.

The Bishop was most kindly received by the King, who had just completed the translation of the Prayer-book into the native language—a labour of love to which he had devoted for a long period all the energies of his active and cultivated mind. The Queen was immediately baptized, and shortly afterwards confirmed, together with the King.

In November, 1863, the infant Church in this diocese sustained a heavy loss in the death of the King. He was succeeded by his brother, Kamehameha V., who, the Bishop hopes, will continue to afford it a similar measure of support.

The Sandwich Islands, which constitute the diocese of Honolulu, are situated in the North Pacific Ocean, midway between British Columbia and California on the east, Japan and China on the west, and Australia and New Zealand on the south. The group consists of eight islands, and appears to have been formed by volcanic action. The largest volcano in the world is in this group. Coral reefs abound along the shores and make capital breakwaters. The climate is very temperate; it has already become a kind of sanatorium for Columbia and California; and is considered very beneficial to those who suffer from pulmonary affections. The productions of these islands are tea, coffee, sugar, rice, and cattle; they have already a growing commerce, and from their geographical position, will probably increase in commercial and political importance. The area of the eight islands is about 800 square miles. A great many foreigners reside here, and there is a population of 68,000 Hawaiians, of whom about

29,000 are professing Protestants, about the same number Roman Catholics, and, probably, 3,000 Mormons, leaving about 25,000 unconnected with any creed. The volcanoes were formerly supposed by the natives to be the habitations of their gods and goddesses. They believed that nothing could appease them but human sacrifices; hence their religion was of a cruel kind. The "taboo" was a system of prohibition: everything tabooed by the priests was religiously avoided by the natives, who durst not touch it. A good use of the "taboo" was made on one occasion, when Vancouver first brought horses, oxen, and sheep to these islands. These animals were tabooed for ten years, during which time they increased rapidly, and when the taboo was removed, the islands were well stocked.

The mission party at present consists of the Bishop and three clergymen only; but in his recently-published journal, the Bishop says:—"Our staff of clergy will soon be increased by one native deacon, in the person of Major William Hoapili Kauwoai. He is at present a major in the army and aide-de-camp to the King. He owns considerable property at Wailuka, on the island of Maui, and is one of the highest chiefs in the kingdom; but he is giving up everything with a desire to take Holy Orders. We have also received another application from a young native to be admitted to the ministry." A few extracts from the Bishop's letters will show what has been already accomplished:—"We have not been here quite twelve months; much, however, by God's blessing, has been achieved in that time. A temporary church was obtained on our arrival, and about 200*l.* of the funds of the mission were laid out upon its enlargement and adaptation for Divine Service. We have, every Sunday, three Hawaiian and three English services, besides two daily services in the week, all well attended. Our baptisms have been about 300 already; fifty or sixty natives have been confirmed, and are all

communicants. We have about fifty English communicants. . . . There is a Royal Free College here, attended by some 300 boys and girls, on which the Government Board of Education expends about 1,000*l.* annually. The Board has just entrusted me with its re-organization. I have begun the task by separating the elder girls and boys, and sending the former to the Female College, conducted by Mrs. Mason (the wife of the Rev. G. Mason), and we purpose converting the whole institution, with its affiliated schools, into a Normal Training College, with two departments, one for training schoolmasters to teach English-speaking schools, the other for training schoolmistresses. We trust that in a few years the islands will be thus gradually furnished with separate day-schools for boys and girls, under able teachers. . . . Let me briefly enumerate some of the tangible results of our year's work :—1. The Female Industrial Boarding School, erected by the King at his own expense, and conducted by Mrs. Mason. 2. The Hawaiian Cathedral Grammar School, for the upper classes of natives and foreign residents. 3. We have just opened a free English Charity School for poor outcast Hawaiian boys, superintended by the Rev. E. Ibbetson. 4. A society of laymen, chiefly natives, with Vice-Chancellor Bobalska at the head, to aid the clergy. They teach in the Sunday School, visit the sick, explain colloquially the principles and distinctive character of our Church ; sometimes they are allowed to explain the Holy Scriptures to a congregation as lay-deacons. 5. A society of ladies, called the Hawaiian Cathedral Visiting Society. The Queen is president, and takes herself an active part in visiting the sick. The leading chiefesses and many foreign ladies belong to the association. The people before were wholly neglected when sick. By the exertion of the ladies the hospital has been well-nigh filled ; before, the Hawaiians preferred their native incantations, but now they are beginning to see the supe-

riority of European treatment. . . . The Church has been planted in the Island of Maui, which I have given in charge to the Rev. W. R. Scott. He has established a Female Industrial College, under Mrs. Scott's management, and a young person, trained by the East Grinstead Sisters, acts as governess. An English School for boys has also been recently opened by Mr. Scott, and I cannot but believe that his zeal and devotion will bear much fruit."

A very interesting incident occurred one Sunday in the course of a missionary tour, which the Bishop made in 1863, in the Island of Hawaii. The Bishop was ministering at Kona, on the south of the Bay of Kealakeakua, in which Captain Cook was killed, to a little colony of English settled there. The late King had accompanied the Bishop in his journey up to Saturday, but on that day went to his country house at Kailua, on the north of the same bay. On Sunday, with the Bishop's sanction, there being no clergyman available, the King and his aide-de-camp, Major Hoapili, decently vested in surplices, conducted a Church service for the native inhabitants of the neighbourhood. Major Hoapili read such portions of the Hawaiian translation of the Prayer Book as the Bishop had selected as proper to be used by a layman; after which, the King preached an eloquent extempore sermon from the text, "Jesus wept." The service was conducted in the same way on the following Sunday. There is, perhaps, no instance of a King thus formally taking part in the religious instruction of his people since the days of Charlemagne.

The extension of the missionary work on these islands and an increase to the number of the clergy, are the objects which the Bishop has at heart, and presses most earnestly on the Church at home. "The progress of our work here," he writes, "has been, so far, beyond our most sanguine expectation. Every effort is made by the members of our Church, according to their

means, to maintain the clergy; but the islands at present are not rich. The whaling fleet is much diminished, and the productions of the soil are only now being developed. In a few years the islands will become richer." The present King declares that he looks upon the infant national Church as "a sacred legacy bequeathed to him by his brother;" and it is also evident from his acts that he is as fully impressed as his predecessors with the importance of the policy of giving every aid to the English mission to establish itself as the national Church of the islands. The Queen of Hawaii is said to be intending to visit England with the hope of exciting an interest in the fate of her people, and of obtaining a more efficient support to the Anglican mission amongst them.

The establishment of this mission is indeed an interesting event in the history of the English Church. It is the first time that she has, at the request of a foreign sovereign, sent forth a branch of her pure and reformed Church to be transplanted into a foreign soil. May it strike deep root, and grow into a great tree, overspreading the myriad islands of those seas with its pleasant shade, and feeding the people with its life-giving fruit! And may this be only the first of many similar requests for grafts of our sacred vine!

CHAPTER XIV.

WORK IN EUROPE AND THE SHORES OF THE MEDITERRANEAN—
GIBRALTAR—JERUSALEM—CONTINENTAL CHAPLAINCIES—EMI-
GRANTS' AID FUND—ST. AUGUSTINE'S COLLEGE—PRESENT STATE
OF THE COLONIAL CHURCH—CONCLUSION.

GIBRALTAR.

FROM the very nature and constitution of the Society for the Propagation of the Gospel in Foreign Parts, its work in Europe—where that Gospel has so long flourished and taken such deep root—has necessarily been on a small and limited scale, at least in comparison with its labours in other less favoured quarters of the globe. Yet even here it has not been without some witnesses of its faithfulness and zeal, and that from a very early period of its existence.

In the first report, published in 1704, mention is made of assistance rendered by the Society to the British factories at Moscow and Amsterdam, by grants of books, and contributions towards the support of the chaplains stationed there.

In 1761 the Society became trustees of the Protestant College of Debritzen in Hungary, and the proceeds of the fund for its relief and benefit, which was then transferred to the Society, are still paid by it to the Professors of the College.

In 1768 a collection was made under a royal letter, in favour of "the Protestants of the Vaudois Churches in the valleys of Piedmont, to enable them to maintain the ministers, schools, and poor, which they were not able to support in any tolerable

manner." This fund, entrusted to the care of the Society, and increased by subsequent legacies, donations, and accumulations, is now applied to the payment of thirteen Protestant pastors.

The colonies or dependencies of the British Empire in Europe are comparatively small and few in number, consisting principally of Gibraltar, Malta, and the Ionian Islands. These have been formed into one colonial diocese under the spiritual charge of the Bishop of Gibraltar, and of this we will now proceed to give a short account.

Gibraltar, known to the ancients as Mount Calpè, and forming with Mount Abyla on the African shore the "Pillars of Hercules," is supposed to have been visited by the Phœnicians and Carthaginians, and was certainly occupied as a station by the Romans. But its value as a military post seems first to have been settled by the Saracens, who, invading Spain in the year 712, erected a fortress and placed a garrison on the rock in order to keep open their communications with Africa. To this stronghold they gave the name of Gebel Torif (the Hill of Torif), in compliment to their successful chief, Torif Ebn Torca, and time has wrought its customary work by corrupting the word into Gibraltar. This important post continued in possession of the Moors of Barbary until the year 1462, when it was reconquered by the Spaniards, and in their hands it remained till 1704. The war of the Austrian succession, in which the English and Austrian armies under the command of the Duke of Marlborough gained such brilliant victories, was then desolating Europe, and the English fleet under Admiral Rooke, cruising along the coast of Spain, made a successful attack upon Gibraltar, which has remained ever since in the possession of the English, in spite of repeated attempts to wrest it from them.

The promontory of Gibraltar, the most southern fragment of

the continent of Europe, and one of the keys to the entrance of the Mediterranean, embraces an arable area of not quite 200 acres, with mountain ranges intersecting it which rise to the extreme height of 1,439 feet. Its harbour is not good in itself, but very important in regard to its maritime position, and it is crowned by works which, in a military point of view, may be considered impregnable. Being regarded as a fortress, Gibraltar is governed upon the strict principle of military law. The civil population amounts to 12,000 souls, and there are barracks and other accommodations for at least 10,000 troops.

Malta, whose early history is so much mixed up with the heroic or fabulous annals of the world, is supposed to have been peopled by the Phœnicians about the period of the departure of the Israelites out of Egypt, and came into the possession of the Greeks B.C. 736, from whom it received the name of Melita, in consequence, it has been assumed, of the abundance and exquisite flavour of the honey which it produced. About the year 528 B.C. the Carthaginians wrested it from the Greeks, and they were in turn dispossessed of it by the Romans (B.C. 242), in whose hands it remained until the dissolution of the Empire. It is generally supposed to be the island on whose coast St. Paul suffered shipwreck in the prosecution of his voyage to Rome, and the creek or estuary into which his ship was thrust is still pointed out to the traveller. After the fall of the Roman Empire, Malta for several centuries was overrun by barbarians, passing alternately under the dominion of Vandals, Goths, Arabs, Normans, Germans, and Saraceniards, until the year 1530, when the Emperor Charles V. made it over to the celebrated Order of the Knights of St. John of Jerusalem. They were princely rulers, as the monuments of their industry which remain bear witness; for all that renders Malta worthy of notice—its capital city, its palaces, hospitals, churches, and even the great bulk of

its fortifications—it owes to them; and in their possession it remained until it surrendered to the British troops under Lord Lynedoch in 1798. Ever since that time it has continued to be a dependency on the Crown of Great Britain.

Malta and the small adjoining island of Gozo contain an area of ninety-five square miles, and a population of 127,258 souls. The fortifications of Malta are of the most formidable kind, and there is good anchorage for a fleet of sufficient strength to keep at least fast hold of the Mediterranean. It is garrisoned by three regiments of British infantry, a colonial corps, and a strong force of artillery and engineers. Valetta, the present capital, was so named from its founder, the Grand Master La Valette, in whose time Malta sustained that memorable siege by the Turks, during which 260 knights with 7,000 of their soldiers were slain, while the loss of the Turks was so great as to defy computation.

The Ionian Isles are all mentioned by Homer as sending forth, under their respective chiefs, contingents to the army which laid siege to Troy: and they appear to have been in his day independent principalities. The early history of all is however made up of the wildest traditions till it became absorbed in that of Greece and Rome, under whose dominion these islands successively fell, and remained until the ninth century of our era. After vibrating for several centuries between an uneasy independence and the rule of Rome, Greece, and Naples alternately, Corfu, the chief of these islands, in the fifteenth century was brought under the sway of Venice, which maintained its superiority over it well nigh 300 years, until in fact the Venetian Republic itself ceased to exist. Corfu then fell into the hands of the French, but in 1814 was wrested from them by the British troops, and at the general peace in 1815 the Ionian Islands were elevated into the condition of an in-

dependent republic, and placed by the common consent of Europe under British protection. They have recently been annexed to the kingdom of Greece.

These islands, seven in number, are Corfu, anciently called Corcyra, Cephalonia or Kephale, Paxos, Ithaca, celebrated as the birth-place of Ulysses, Zante or Zacynthus, which furnished Hercules with a tomb, Santa Maura, called sometimes Neritos, sometimes Leucadia, where stood a famous temple to Apollo, and Cerigo. Their extent is computed at 1,097 square miles, and the climate is on the whole salubrious and delightful. The heat in summer is indeed intense, especially in Cephalonia, and intermittent fevers are stated to be not uncommon; but through a large portion of the year the sea breezes blow fresh and bracing, and the scenery in general is most attractive. The entire population as taken by the last census amounts to 223,896 souls, of whom the greater number are members of the Churches of Greece and Rome, principally the former. Our own faith is professed only in the garrison, and by a handful of English merchants and their families scattered for the convenience of trade through the group. About 3,000 English troops suffice to garrison the whole, and the works, especially in Corfu, are formidable.

These three dependencies, it has been already stated, were formed into a diocese by the British Government, and in 1842 the Rev. G. Tomlinson was consecrated first Bishop of Gibraltar, with jurisdiction over the chaplains and other clergymen stationed in the towns and ports along the shores of the Mediterranean Sea.

In 1854 the attention of the whole country was occupied by the events of the war in the Crimea. All classes were engaged in a generous rivalry to supply the wants and minister to the comfort of the soldiers, and it occurred to the Society that its

own proper function was to make additional provision for their spiritual instruction and consolation. In a few weeks a sum abundantly sufficient to meet the estimated expenditure was collected, and no time was lost in selecting and despatching well-qualified chaplains to the seat of war. Six-and-twenty chaplains in all were selected, and in part maintained, by the Society for this most urgent and arduous service. Their own letters might be cited to show the various and trying duties in which they were employed; but a still more satisfactory testimony was borne to their zeal and devotion by the officers and privates who enjoyed the advantage of their ministrations in health and sickness. At the close of the war several of these excellent clergymen, who gave themselves to a hard and laborious work at a very trying time, were permanently attached as chaplains to the army, and four out of the number never returned, but were called away in the order of Providence from the midst of their labours, to their rest and reward.

In 1856, when peace was restored, the Society resolved to establish a mission at Constantinople, and appointed two clergymen to devote themselves in the first instance to the spiritual care of the sailors, shipping agents, store-keepers, and other residents at that port who are virtually beyond the circle of the regular ministrations of the chaplain of the Embassy.

It was also resolved that a suitable church should be erected "for the regular and perpetual worship of Almighty God, at Constantinople—a church which, while it is a witness of the true God to the Mahometan, will present, in its stated services, to inquirers of every other race and communion, an example of the manner in which the pure doctrines of Christianity are taught by the Reformed Church of England." This church (as originally suggested by the Bishop of Gibraltar) is to be a Memorial Church, an enduring monument to the memory of our

countrymen who fell in the war with Russia, as well as a thank-offering for the restoration of peace to Europe.

The church itself, as well as the clergymen employed in the mission are, of course, under the jurisdiction of the Bishop of Gibraltar.

In 1863 Bishop Tomlinson died, and the Right Rev. Bishop Trower, sometime Bishop of Glasgow, was appointed to the See of Gibraltar.

The diocese of Gibraltar (although the Bishop's jurisdiction is so widely extended) does not embrace an area of more than 1,193 square miles, and the population is estimated at 15,823 souls. There are two Archdeacons (of Gibraltar and Malta) and forty-seven clergymen, four of whom are missionaries of the Society. There are seven clergymen at Gibraltar, seven at Malta, two in the Ionian Islands, ten at Constantinople, and twenty-one are stationed at various towns and ports along the shores of the Mediterranean.

The mission at Constantinople, on which the Society expended the sum of 1,102*l.* in 1863, has been maintained up to the present time with increasing efficiency and in the midst of many and peculiar difficulties, with singular wisdom and discretion, as well as patience and zeal. Of the four clergymen engaged in it in 1865, two are Turks—the Rev. Edward Williams, also known as Selim Effendi, and the Rev. Mahmoud Effendi, who had been carefully trained at St. Augustine's College, Canterbury. Mr. John Williams, the son of the former missionary, after a course of training at St. Augustine's, assists in the mission as catechist. The Mission School, ably conducted by an English schoolmaster, Mr. Coldham, and constantly superintended by the senior missionary, the Rev. G. C. Curtis, continues to be one of the most interesting features of the mission. The composition of this school shows, in a remarkable manner, the blending of peoples

and faiths in the East. "Several new pupils," writes Mr. Coldham, "have been admitted, viz. three English boys, a French boy, a German, and a Georgian schoolmaster, who is engaged in translating the Second Reading Book of the S.P.C.K. into Armenian. The pupils under my care consist of several nationalities and creeds. Among the foreigners I may reckon four Greeks of the Greek Church; three Armenians, of whom one is Protestant, two Germans; one Russian, Greek Church; one French, Roman Catholic; one Dutch, Protestant; one Maltese, Roman Catholic. Besides these the following may be mentioned:—Two English, (Greek mother), Protestant; one English (Druse mother), Protestant; two French (English mother), Roman Catholic; one Dalmatian (English mother), Protestant; one Greek (English mother), Protestant. Most of the foreign children, with the consent of their parents, take part in all the Scripture lessons; they learn the Church Catechism, and some frequently attend Divine Service in the Embassy chapel." There is also a Turkish class, under the charge of the Rev. Mahmoud Effendi, which has increased considerably. The usual Turkish services continue to be fairly attended; the visits of inquirers are numerous; and there is a visible abatement in the hostility (still violent in some instances) with which the preaching of the Gospel is encountered, and Christians in general—and especially Turkish Christians—are regarded. A class of baptized Turks, eight of whom were under the care of Mr. J. P. Williams alone, received confirmation at the hands of the Bishop of Gibraltar, in May, 1864.

An ample site for the Memorial Church was granted by the Sultan, and plans and estimates have been made, but various circumstances have occasioned a considerable delay in the erection of the church, which has not long been commenced with the engagement that it is to be finished in two years.

JERUSALEM.

The clergymen and members of our Church on the Asiatic and African shores of the Mediterranean Sea are under the charge of the Bishop at Jerusalem, and an account of the Bishoprics of our Church would be incomplete without some mention of this one ; although it will be unnecessary to dwell at length upon it here, as it has not received any assistance from the Society whose labours in the various quarters of the globe we are endeavouring briefly to describe.

In November, 1841, the Rev. M. S. Alexander was consecrated "Bishop of the United Church of England and Ireland in Jerusalem, with spiritual jurisdiction over the English clergy and congregations in Syria, Chaldea, Egypt, and Abyssinia, and over such other Protestant congregations as might be desirous of placing themselves under his authority."

In 1846 Bishop Alexander died, and the Rev. Samuel Gobat was appointed his successor.

In a letter, written at the close of 1849, Bishop Gobat enumerates with gratitude various successes which had taken place during that year. Amongst these were the consecration of Christ Church, on Mount Zion ; the establishment of the House of Industry for converts and inquirers ; the commencement of daily prayers in the Jewish Hospital ; the prosperity of the Diocesan School and of that at Nablous ; the establishment of one at Tiberias, and of another at Salt, in conjunction with the Greek Patriarch. A Scripture reader had been sent among the Druses (heathens), and the congregation at Cairo appeared to be, on the whole, in a flourishing condition. The Bishop¹ makes an appeal

¹ Vide *Gospel Missionary*, vol. v. pp. 49, 96.

on behalf of the Church of St. Mark, Alexandria, which has since been finished, and was consecrated by him on St. Mark's Day, 1855.

The Bishop's various labours amongst the people committed to his charge are now shared by six clergymen, and six more are stationed in various parts of Syria and Egypt. There are two schools in Jerusalem, consisting of upwards of ninety scholars, of whom about fifty attend regularly the English services. In these schools the Catechism and the Thirty-nine Articles in English are taught; and at the Bishop's request, the Society for Promoting Christian Knowledge has granted them 100 copies of the English Prayer-book; and has made a further grant of 200 Arabic Prayer-books for distribution amongst the poor natives in Palestine.

Bishop Gobat, in his annual letter, written in view of the 22d anniversary of the Jerusalem Bishopric (November, 1863), speaks of the country as in a most miserable state of disorder, but is thankful for spiritual privileges uninterruptedly enjoyed. . . . "For we have services in four different languages every Lord's-day; the Communion once every month, of which the partakers are seldom less than forty; a Bible and two Prayer-meetings every week, well attended. . . . Of the evangelization of the natives of Palestine I have little to say. Hitherto the hopes I entertained a few years ago have not been realized. . . . The number of native Protestants in Palestine is about 500; the greater number dispersed in divers localities in Galilee, under the care of the Rev. J. Zeller, of the Church Missionary Society, with three catechists, two of whom are natives. The Rev. A. Klein, of the same Society, is pastor of the small congregation of native Protestants at Jerusalem; but I am sorry to say that, with some encouraging exceptions, there is a want of increase both in number and in spiritual life."

CONTINENTAL CHAPLAINCIES.

Ten years ago a clever writer in the *Christian Remembrancer* thus expressed his estimate of Foreign Chaplains and Chaplaincies:—"The state of our Foreign Chaplaincies is a scandal to the English Church. . . . What earnest-minded traveller has not blushed for shame to behold the buildings that are called churches and chapels? . . . Our whole system of Anglican worship on the Continent needs to be reformed; with some noble and notorious exceptions, our Chaplains are by no means creditable to the Church at home. . . . As it is, Rome shows best in England, and the English Church shows worst in countries professing Rome's creed. We hope that the day is not far distant when this lamentable state of things may be amended."

In 1861 the Bishop of London took the first step towards remedying this evil, by issuing a Pastoral to the Foreign Chaplains, who are nominally under his charge, speaking words of sympathy to them, and asking their aid in his endeavour to improve the condition of Foreign Chaplaincies.

In the following year the Society for the Propagation of the Gospel resolved once more to render assistance to English congregations on the Continent, and appointed a Continental Chaplaincies' Committee to carry out that design. The general funds of the Society not being contributed with a view to such undertakings as some of those which are proposed to the Committee, a Special Fund was commenced for the purpose. One prevailing want commonly felt and lamented on the Continent is the want of systematic periodical administration of the holy rite of Confirmation. In some places this want must be keenly felt. At Paris, Stuttgart, Heidelberg, Geneva, and Lausanne there are hundreds of English boys and girls, who are sent abroad at a tender age to receive an inexpensive and useful

education. In other places--as at St. Pierre, Lille, and Lyons--the children of manufacturers and artizans are born and bred up, surrounded only by foreign habits and customs, with no chance of ever tasting the blessings of a residence in the land of their fathers, with the responsibility upon them of representing in the presence of foreigners the life of Christian Englishmen. As yet the rite of Confirmation has only been administered in a few places, and at wide intervals of time and space. The Bishop of London suggested to the Committee the desirableness of their making some provision for the regular administration of this rite; and this important trust has been in part fulfilled. Inquiries were made; about 400 candidates were found to be ready; and the Archbishops of Canterbury and Armagh and the Bishop of Oxford kindly consented to make confirmation tours in 1864 in France, Germany, Switzerland, Denmark, Russia, &c. It is to be hoped that a work so auspiciously begun will be allowed to go on and prosper; but contributions are needed by the Committee to defray the necessary expenses of this new line of their labour.

Another need which presses upon English Chaplains abroad is the lack of suitable buildings for use as chapels. "At Aix-la-Chapelle the clergyman mounts a pulpit of extraordinary height in a Lutheran church. At Baden-Baden the service is held in a Roman Catholic church. At Biebrich it is held in a palace of the Grand Duke's. In one place the service is held in the chapel of what was once a Jesuit college; in another in an old Carmelite convent; in another in a convent of the *Sœurs Blanches*. Sometimes it is held in the *salle à manger* of an hotel; and in one instance it is held in a room of a public casino." The Society's Continental Committee have already set themselves to remedy this lamentable deficiency. At Baden great efforts are being made to erect a suitable English church; and the Committee

have secured, from some of their own number, a loan of 500*l.* for church-building on the Continent, a portion of which is to be sent to Baden. Assistance has also been given to Turin and Messina, where the like pressing needs are felt.

Two other branches of work are taken in hand by the Committee. Among the manufacturing and seafaring population of English on the Continent there is ample room for an additional teacher, to supplement the work of the duly-appointed Chaplain. The energies and expenses of a lay agent or Scripture reader can scarcely be better laid out than in sending him to a station such as Messina, where 3,000 British seamen annually make shorter or longer visits, or to places like Lyons, where hundreds of British workmen permanently reside. Another large class of Chaplaincies need some organization and assistance, namely, those temporary ones which are required by the number of British tourists passing through the Continent, or temporarily abiding there, which is estimated at more than a hundred thousand. The Committee contemplate a small expenditure of money towards providing these wayside Chaplaincies with the many little accessories to a decent service, which, while they cost little, are worth much.

Let us not forget the double blessing which will accompany any well-directed efforts for improving the condition of the English Church abroad. We have spoken of the blessing to ourselves and our countrymen. We must also recollect the incalculable blessing which our example and our influence may carry to the hearts and minds of those who belong to other and foreign communions, to whom we can at least present our own teaching and services in all their purity and perfection.¹

¹ Vide *Colonial Church Chronicle*, vol. xviii. p. 201.

EMIGRANTS' AID FUND.

All who are interested in the state of religion in the Colonies must acknowledge the vast importance of every effort for the spiritual benefit of the emigrants who annually proceed thither in such immense numbers. The Society was so fully impressed with this that in the year 1849 a Special Fund, called the Emigrants' Aid Fund, was raised for the purpose of improving the condition of the emigrants in various ways, and a Chaplain was stationed at Liverpool to visit the numerous emigrant ships sailing from that port.

A few extracts from the reports received from time to time from the Rev. J. W. Welsh, the Society's indefatigable Chaplain, will convey a clear idea of the good which has been already effected by this appointment. In June, 1860, Mr. Welsh records the completion of the eleventh year of his ministry as emigrants' chaplain at Liverpool. The number of emigrants at that port had fallen off from 200,000 in 1852 to 70,000 in 1858, but there was again a large increase in the following year. In the discharge of his duty, Mr. Welsh boards every emigrant vessel in the Mersey—often at no small risk; collects the members of the Church together, celebrates Divine service, preaches to them, and distributes among them books and tracts which are placed at his disposal by the Christian Knowledge Society. He also organizes classes for daily and Sunday schools, and selects the best qualified teachers to conduct them. The number of vessels visited during the previous year was no fewer than 288. When prevented by the state of the weather from boarding the vessels, Mr. Welsh states that he has spent his time in visiting the emigrant lodging-houses; and that he has observed with pleasure “a most wonderful improvement in those

establishments. Cleanliness, order, and civility, have taken the place of dirt, confusion, and rudeness." Mr. Welsh holds a service at the emigrant depôt every evening while the people remain in residence.

Writing in May, 1862, Mr. Welsh says:—"I have just completed, by God's goodness to me, the thirteenth year of my mission to emigrants. During that period upwards of one million souls were brought in contact with me, and more than 600,000 men, women, and children actually attended my services. I have to record my unfeigned thanks to Almighty God, for His watchful care over me in perils of sickness and perils of waters. Twice have I been seized with ship cholera, and twice have I been immersed in the river, and obliged to swim for my life. I have been exposed to every kind of accident, every form of danger, and every change of weather, in open boats, on a treacherous river: but a merciful Providence has brought me safely through all. In every discouragement and difficulty, the promise of the Saviour has sustained me, 'Lo, I am with you always.'"

ST. AUGUSTINE'S COLLEGE

"It has been truly said that the Church of England, in addition to the heavy amount of her home duties, is a debtor first to our emigrants and settlers—men of the same tongue, kindred, and faith with ourselves, but who, while they have gone forth to seek by their enterprise and industry for the bread which perishes, are but in too great danger of perishing themselves from the want of a yet more needful aliment; secondly, to the banished and all but excommunicated population of our penal colonies; and thirdly, to upwards of a hundred millions of heathen souls in our East Indian territory,

as well as to our other unchristened dependents. Yet, were even all this mighty debt discharged, still her hands would not be free; in that hour she would be charged with the yet more tremendous obligation of evangelizing the whole heathen world, which lies external to Christian rule. So long, then, as the earth continues, the demand for missionaries can never cease. And yet the colleges and schools by which the Church in England is provided with its clergy are confessedly inadequate to supply the existing demand for the ministry at home.

“And the utter hopelessness of a place of training for missionary labour being found in these, is even yet more obvious. Besides the absolute want of room occasioned by the claims of the Church *in* England—besides the expense at present attached to residence at either Oxford or Cambridge—it cannot be too strongly stated, or too constantly kept in mind, that the scheme of English University education, with all its excellencies, is not that which is needed for the missionary. Those men who are to be not only the preachers of Christianity, but in many districts also the founders of civilization, have naturally wants proper to themselves; a knowledge of oriental tongues, or the languages and dialects of the South Seas: familiar acquaintance with the history, mythology, and, in the case of India, with the metaphysical science of heathen nations; some practical skill, to say the least, in the mechanical arts and applied sciences, the calculations of the astronomer and navigator, the practice of medicine and surgery, and the application of chemistry to agriculture,—all these are almost as necessary as sound religious knowledge and earnest zeal; for without them the one may scarcely be available, because the other is at a loss where first to begin its operations.

“For some few years the training college of the Church Missionary Society at Islington (established in the year 1827),

was the only institution in this country intended specially to supply this want, so obvious to ourselves and so painfully felt by the bishops of the colonial sees. Colonial colleges it is true had been established in several quarters, but many years must elapse before a due supply of students could be hoped for in these, and it was in deep feeling of the responsibilities and difficulties which have been enumerated, that in 1842 a plan was ultimately adopted of establishing a central missionary college in England.

"The munificence of one individual, A. J. B. Hope, Esq. M.P. bestowed a site, and fixed what we trust by God's blessing may be, so to speak, the centre of the missionary operations of this country, the heart from which the life of the Gospel may flow forth to the ends of the world, on a spot hallowed by old and venerable recollections, in the metropolitical city of Canterbury, and on the site of the old Abbey of St. Augustine. By September, 1846, the sum subscribed by various members of the Church for the erection of the college amounted to 54,000*l.*, irrespective of yearly contributions promised to the extent of above 500*l.* per annum. On St. Peter's Day, 1848, the chapel was consecrated by the Archbishop of Canterbury, and the Missionary College of St. Augustine's was opened for students, the late Bishop Coleridge, of Barbados, undertaking the office of warden."¹

The buildings are the chapel, hall, library, warden's lodge, fellows' buildings, and rooms for forty students, and for twelve native scholars. The college is formed on the general plan of the collegiate institutions of the English Universities, to consist of a warden, sub-warden, and six fellows. The student may be of any nation and rank in life, the age of admission has been fixed at twenty years, the ordinary course of instruction is com-

¹ *Colonial Church Chronicle*, vol. i. p. 80.

pleted in three years, and the annual collegiate charge for the education and maintenance of each student is 35*l*.

The Society for the Propagation of the Gospel has been enabled in various ways materially to promote the usefulness of this valuable institution of the Church. In the first place by making grants to deserving young men wishing to enter it but destitute of sufficient means. Secondly, by founding scholarships (six in number) for the benefit of those who are destined for India and the East, and who are required, in addition to the usual college course, to satisfy the Society of their progress in oriental literature and languages. Thirdly, by allowing a salary of 100*l* a year to a distinguished oriental scholar, who takes the superintendence of this department in the college. And, fourthly, by making a grant of 250*l*. towards the new building recently completed and used for native youths of promise brought over from heathenism. On the other hand the Society has had the great satisfaction of receiving on its list, or at least of assisting by outfit and passage-money, the greater portion of the students of the college, some having gone out through other channels. Of all it was persuaded that they were animated by a true Christian spirit, and had evidently profited by the large and varied advantages they had enjoyed.¹ They are now labouring, speaking of them as a body, with signal devotion and success in the widely different stations to which they have been appointed. Nearly a hundred have already been sent out to as many as thirty of the Colonial and Missionary Dioceses in North America and Australia, the East and West Indies, Southern and Central Africa, Vancouver's Island, and Borneo.

In a valuable and interesting paper on "The Supply of Ministers for the Colonial and Missionary Church," read at the Church Congress, October, 1863, by the Rev. F. Hessey, D.C.L.

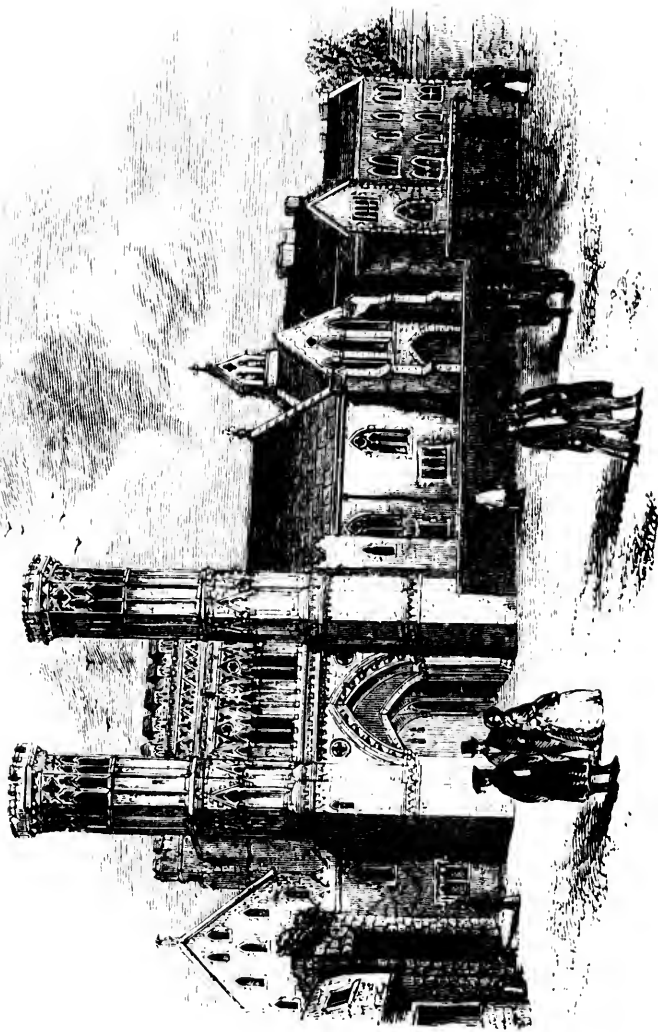
¹ Vide *Report* for 1862.

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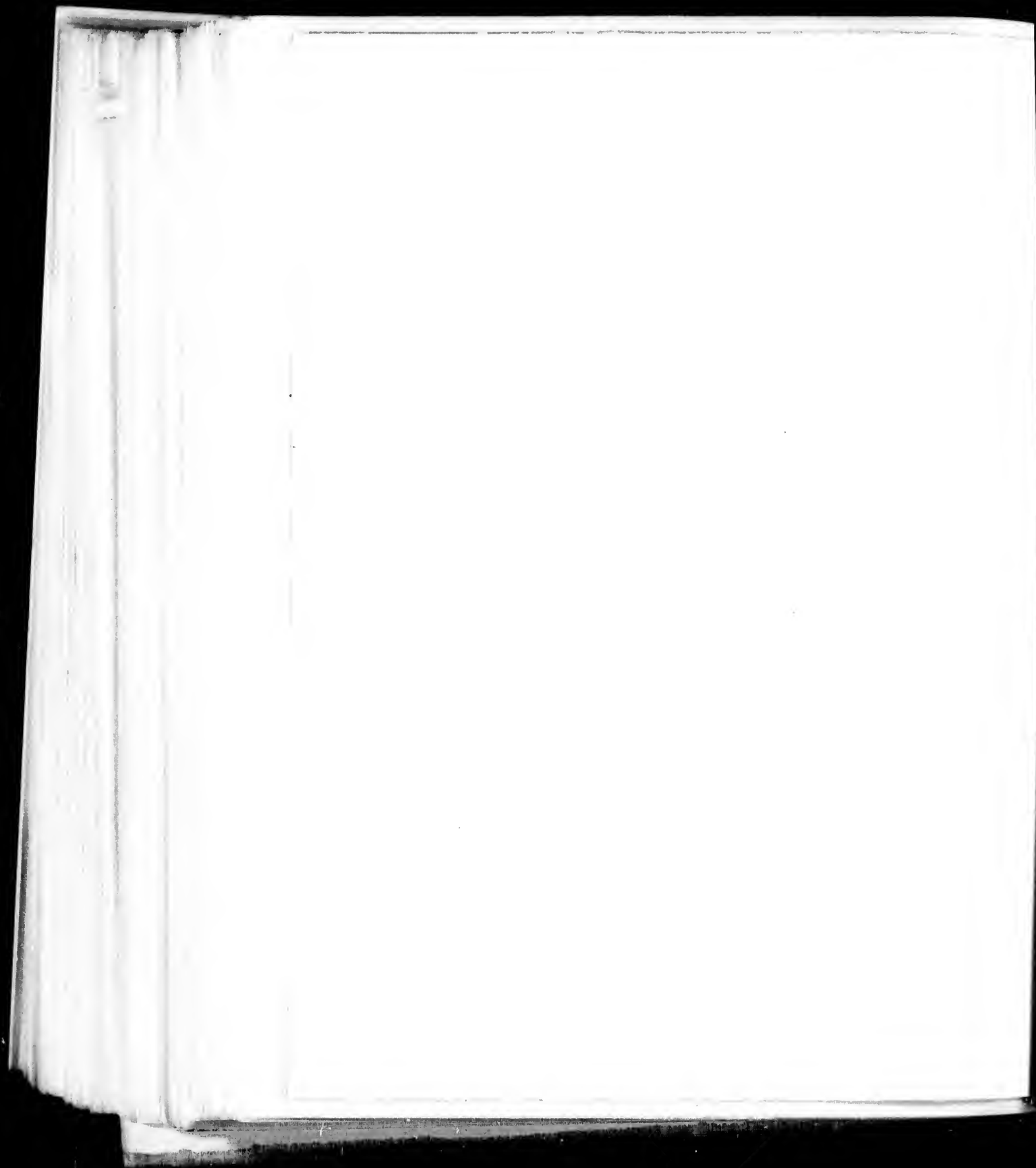
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ST. AUGUSTINE'S COLLEGE, CANTERBURY



the gratifying fact is noted that 260 clergy have been trained, expressly for missionary work, in the college of the Church Missionary Society at Islington since its foundation in 1827; and 100 at St. Augustine's since 1848. In proportion also to the increase of the colonial episcopate has been the increase of natives of the colonies and native Christians converted from among the heathen, who have been ordained abroad. The diocese of Madras which now numbers thirty-eight native clergy on its roll of Missionaries, it is believed, bears the palm in this important respect.

The "Calendar" of St. Augustine's for 1864 presents us with a goodly list of thirty-one English and three native students, now in residence, in addition to the hundred who are labouring in all parts of the world. It also enumerates no less than seventeen English dioceses having Missionary Candidates' Associations, which help to supply the noble institution at Canterbury. In connexion with this subject it may be well to mention that in 1860 a Mission House was established by the Rev. J. E. Philipps, in his parish at Warminster, for supplying a most serious want, which at that time was found to exist, of a place of preparation for missionary candidates previous to the age of twenty, before which time it is not desirable that they should enter at St. Augustine's. Of its results he was enabled, in April, 1863, thus to write:—"As a separate institution the Mission House works, I am thankful to say, well; our present pupils are of ages varying from sixteen to twenty-three, and they are of many classes of society. We have the son of a clergyman, of an ironmenger, of a publican, a farmer, a master mariner, a professor of French, and a surgeon. . . . There are at present thirteen. Four have already left us; one for Codrington College, Barbados; two for St. Augustine's College, Canterbury; and one for the Church Missionary College at Islington." It is stated that upwards of

twenty devoted clergymen, in various parts of England, have been found to follow the example of the Rev. J. E. Philipps, and of the Rev. C. D. Goldie, of Colnbrook, and at great personal sacrifice and self-denial to assist in the training of missionary candidates by receiving them at their own houses, and giving them the benefit of tuition at a cost so low as to make their effort all but a pure gift.

Thus we may now fairly hope to see, in God's good time, the realization of that which the Society has so long had at heart, and has laboured under so many difficulties to secure—an adequate supply of godly, devoted, well-disciplined, and intelligent men to labour in the colonies and dependencies of the British empire. So deeply has St. Augustine's College struck its roots into the affection and confidence of the Church, that, as we have already seen, in almost every English diocese there is some association in aid of its designs. And when, as every succeeding year gives fuller signs, the whole body of the Church shall be thoroughly organized for this great work of searching out missionary candidates of piety and promise from every class, and the prayers of the whole Church shall go up for guidance, then we may expect a rich blessing to descend upon the effort. The work, indeed, will still grow upon us, so vast is the field of the world which still lies waste; but the Society will continue to exercise the same care in the selection of its missionaries as it has ever done, neither rejecting candidates of inferior parts, provided they have the essential qualities, nor admitting those of higher pretensions and attainments who are too evidently deficient in the true missionary spirit.

PRESENT STATE OF THE COLONIAL CHURCH.

The establishment and gradual development of the Church in the Colonies and Dependencies of the British Empire have thus been briefly traced in the foregoing pages, and some account given of the assistance which it has received, in its early difficulties and discouragements, in almost every diocese, from the Society for the Propagation of the Gospel.

The following table, it is thought, may be found useful, as showing at a glance the number and date of erection of our colonial dioceses, the present occupants of the respective sees, and the total number of clergy co-operating with them, together with the number of the missionaries now employed, and the amount of pecuniary aid given by the Society in each diocese during a period of ten years, which will probably convey a clearer idea of the value of its assistance than the usual method of stating the expenditure of one year only, which varies very much in some dioceses. In the case of those dioceses erected during the ten years, viz. from 1854—1863 inclusive, the sum placed against them does not represent all that the Society has done for them in that time, as the assistance given previous to their erection into separate sees was naturally reckoned to the dioceses from which they have been divided. The diocese of Nassau, for example, was only established in 1862, and the Society's grants for that and the following year amounted to 898*l.* as stated in the table; but for several preceding years an annual grant of 350*l.* had been expended there which is reckoned to Jamaica, in which diocese Nassau had formerly been included. It must also be borne in mind that this expenditure is calculated from the General Fund alone, and gives no account of the large sums annually granted to many of the dioceses from Special or Appropriated Funds administered by the Society:—

	Dioceses.	Date of Erection.	Present Bishop.	Total No. of Clergy.	No. of Society's Missionaries.	Ten Years Expenditure from Society's General Fund from 1854-1863 inclusive.
America.	1. Nova Scotia	1787	Hibbert Binney, D.D.	81	55	411,577
	2. Quebec	1793	J. W. Williams, D.D.	52	31	28,851
	3. Toronto	1839	J. Strachan, D.D.	111	1	13,518
	4. Montreal	1850	F. Fulford, D.D., Metropolitan	65	32	31,156
	5. Huron	1857	B. Cronyn, D.D.	80	29	3,430
	6. Ontario	1862	J. T. Lewis, LL.D.	73	11	406
	7. Newfoundland	1839	E. Field, D.D.	49	35	50,487
	8. Fredericton	1845	J. Medley, D.D.	55	37	14,746
	9. Rupertsland	1849		23	2	2,225
	10. Columbia	1859	George Hills, D.D.	14	5	6,693
	11. Jamaica	1824	{ A. G. Spencer, D.D. { R. Courtenay, Bishop of Kingston }	101	7	8,417
	12. Nassau	1862	A. R. P. Venables, D.D.	15	5	898
	13. Barbados	1842	T. Parry, D.D.	88	4	815
	14. Antigua	1842	W. W. Jackson, D.D.	30	2	1,063
Africa.	15. Guiana	1842	W. P. Austin, D.D.	30	8	10,574
	16. Capetown	1847	R. Gray, D.D., Metropolitan	45	24	21,066
	17. St. Helena	1859	T. E. Welby, D.D.	6	5	966
	18. Grahamstown	1853	H. Cotterill, D.D.	37	25	31,399
	19. Natal	1853	J. W. Colenso, D.D.	14	13	13,286
	20. Orange River	1863	E. Twells, D.D.	3	3	461
	21. Central Africa	1861	W. G. Tozer, D.D.	2		
	22. Sierra Leone	1852	E. H. Beckles, D.D.	38	3	988
	23. Niger	1864	S. Crowther, D.D.	3		
	24. Mauritius	1854	V. W. Ryan, D.D.	14	2	6,210
Asia.	25. Calcutta	1814	G. E. L. Cotton, D.D., Metropolitan	192	30	31,012
	26. Madras	1825	F. Gell, D.D.	168	34	117,274
	27. Bombay	1837	J. Harding, D.D.	53	5	181
	28. Colombo	1845	P. C. Claughton, D.D.	19	20	16,218
	29. Labuan	1855	F. T. McDougall, D.C.L.	8	8	22,122
	30. Victoria	1849		21	1	
	31. Sydney	1836	F. Barker, D.D., Metropolitan	72	7	9,161
Australasia.	32. Goulburn	1863	M. Thomas, D.D.	20	2	
	33. Newcastle	1847	W. Tyrell, D.D.	29	7	4,759
	34. Brisbane	1859	E. W. Tuffnell, D.D.	16	4	1,126
	35. Melbourne	1847	C. Perry, D.D.	100	19	5,606
	36. Adelaide	1847	A. Short, D.D.	33	8	4,898
	37. Perth	1857	M. B. Hale, D.D.	17	2	1,380
	38. Tasmania	1842	C. H. Bromby, D.D.	55	...	1,631
	39. New Zealand	1841	G. A. Selwyn, D.D., Metropolitan	36	10	9,601
	40. Christchurch	1856	H. J. C. Harper, D.D.	30	1	20
	41. Wellington	1858	C. J. Abraham, D.D.	15	5	505
	42. Nelson	1858		12	6	199
	43. Waiapu	1859	W. Williams, D.C.L.	11		
	44. Melanesia	1861	J. C. Patteson, D.D.	4	2	
	45. Honolulu	1861	T. N. Staley, D.D.	6	3	518
	46. Gibraltar	1842	W. J. Trower, D.D.	49	3	2,987
	47. Jerusalem	1841	S. Gobat, D.D.	13		

Total No. of Clergy.	No. of Society's Missionaries.	Ten Years Expenditure from Society's General Fund from 1854—1863 inclusive.
81	55	£11,577
52	31	28,851
111	1	13,518
65	32	31,156
80	29	3,436
73	11	406
49	35	50,487
55	37	14,746
23	2	2,225
14	5	6,693
101	7	8,117
15	5	898
88	4	815
30	2	1,063
30	8	10,574
45	24	21,066
6	5	906
37	25	31,599
14	13	13,286
3	3	161
2		
38	3	988
3		
4	2	6,910
2	30	81,912
8	34	117,274
3	5	181
9	20	16,248
8	8	22,122
1	1	
2	7	9,161
0	2	
0	7	4,759
0	4	1,126
0	19	5,606
0	8	4,898
0	2	1,380
0	...	1,634
0	10	9,661
0	1	20
0	5	505
0	6	169
0		
0	2	
0	3	518
0	3	2,987

Thus it appears that the first of our Colonial Bishoprics, Nova Scotia, was founded seventy-eight years ago, since which period their number has increased to forty-seven, forty-three of these having been established within the last thirty years. Arrangements are nearly completed for the erection of four new dioceses—namely, Lahore, Grafton, Otago, and Westminster—by the sub-division of the sees of Calcutta, Newcastle, Christchurch, and Columbia respectively, thus raising the number of our Colonial Bishoprics to fifty-one. All of these dioceses, with the exception of four, have been assisted, more or less largely, by the Society—the number of whose missionaries has now increased to above 500, exclusive of catechists and lay teachers. And none of these missionaries are sent forth but such as, after careful inquiry and examination, have received a certificate of fitness from the Board of Examiners, appointed by the Archbishops of Canterbury and York and the Bishop of London.

It is matter of great thankfulness to find that, in our colonies, the Church is every year assuming a more organized form through its diocesan and provincial synods, while it is, at the same time, laying the foundation of independence by means of endowments in land or otherwise. This is, in truth, the Society's reward for its past labour, and its encouragement for the future. In the older and newer colonies alike—in Australasia no less than in America—the settlers are exerting themselves to place their Church on a secure and permanent footing. Tasmania on the one side of the world and Toronto (as far as British congregations are concerned) on the other, have ceased to receive any assistance from the Society; and the most vigorous and systematic efforts are being made in various other dioceses, by means of a Sustentation Fund or of weekly offertory collections, to provide more adequately for the support of the Church from their own local resources. Whenever any amount of contributions is thus

secured for the permanent endowment of the Church, the Society has undertaken to add one-fifth from a fund reserved for the purpose. This has already been done in the dioceses of Nova Scotia, Montreal, and Capetown, and the Society is pledged to do the same in others as soon as the conditions of such grants in aid are complied with. This is a prospect which may well encourage the friends of the Society to aid young colonies in the early periods of their settlement, in the assurance that when older they will be able to bear their own burdens. And some of our colonial dioceses are doing even more. Barbados and Guiana—themselves not long since a mission-field for the English Church—are now prepared to take the position of missionaries among the East Indian Coolies on their shores; while the West Indian Mission to West Africa remains a noble additional proof of the missionary zeal of the former; and the other dioceses, besides making steady provision to meet their own spiritual wants, have begun to fulfil a Church's duty to the heathen, by sending contributions to England in aid of the work of the Society.

It may be hoped, then, that in course of time something like a competent provision, independent of foreign aid, will be secured for the support of the churches and clergy in the greater part of the British colonies; and that the Society, thus relieved from the necessity of contributing to them, may be enabled to direct its efforts to more destitute settlements, and largely to extend its operations in heathen lands. For if in America and Australasia the Society is concerned almost exclusively with people of European descent—people, be it remembered, having the first claim upon our sympathies as being our own flesh and blood; if in Guiana and at the Cape its missionaries have a divided duty between the English settler and the native African; there remains a vast country, part of our own empire, in which nearly one-third of

the Society's income is expended, and many of its most able and devoted missionaries are employed ; in which the work is simply and exclusively the teaching and conversion of the heathen. That country is British India in which, as well as in Ceylon and Borneo, the progress of Christianity seems to bear a constant proportion to the number of its teachers. The good work that has already been accomplished in Tinnevely may, with God's help, be carried on till the entire district has become Christian ; and other provinces now lying in outer heathen darkness may be sharers in the light which is gradually overspreading Tinnevely, if only zealous and devoted missionaries,—men with the love of Christ in their hearts, and ready to follow their Master's steps,—can be sent and maintained in numbers adequate to the needs of India.

Why then can they not be sent ? Simply for the lack of the needful means of support. It is well that this fact should be known. Millions of our heathen subjects are living and dying without any knowledge of the Saviour of the world, because their Christian masters cannot be induced to contribute to the funds necessary for the maintenance of preachers of the Gospel among them. Tens of thousands, too, of our own poor countrymen in every British colony—in Canada, New Brunswick, Newfoundland, in Australia, and Southern Africa, are deprived of the ministrations of religion, because we will not out of our riches communicate to their poverty, and so help them to raise an income sufficient for the moderate wants of humble and laborious pastors, who would be content to spend their lives in ministering to the spiritual necessities of their brethren.

Much assuredly remains to be done. India, already spoken of, a British dependency for a whole century, yet still heathen ; China, containing nearly a third of the whole human race, and one entire quarter of the globe ; Africa—will, for an indefinite

period, demand all and more than all that the whole Church, when fully awakened to its solemn responsibilities, can offer towards the extension and support of Christian missions.

But much has already been done; let the successes of the past give courage to meet the requirements of the future. "We look forward with hope to the day when we shall see the Churches of India, Africa, British America, Australia, New Zealand, and the rest, supplying their own needs, finding amongst their own people their own bishops, priests, and deacons, settling their affairs in their own synods, subject to their own metropolitans, and bound to the Church of the mother country only by that bond of affection and gratitude which will, we feel assured, always love to assign to the occupant of the metropolitan see of Canterbury, the actual though not formal position of the Patriarch of the Western World, the Primate of the noblest portion of Christendom."¹

In conclusion, let us look beyond the progress of the Church in the colonies and dependencies of the British empire, numerous and of vast extent as they are, and nobly as that Church has hitherto been assisted by the Society for the Propagation of the Gospel—let us look beyond this, and for a few moments dwell upon the encouragements to missionary work which may be derived from a consideration of the progress already made in the *evangelization of the whole world*.

And this cannot be done better than in the earnest and heart-stirring words of a clergyman of the sister Church of America (the Rev. A. N. Littlejohn, D.D. Rector of Holy Trinity Church, Brooklyn, New York), in a sermon preached before the American Board of Missions in 1862.

After dwelling at some length upon the past history of missions, he goes on to say:—"Let us now turn to the special

¹ *Colonial Church Chronicle*, vol. ix. p. 331.

encouragements of the missionary work arising from the present providential aspects of the world. I will leave out of view this continent (America), with its sad but temporary hindrances to Gospel labours ; also Europe, with its several resolute and impressive movements towards a more thorough self-evangelization, affording, as they do, rich promise of an auspicious future for reformed Christianity in France and Italy ; and go at once to regions of the earth which for ages have been dominated by false religions. In almost every quarter of that vast outlying empire of darkness, the beacon-lights of a new era are plainly visible ; some kindled by the collisions of antagonistic civilizations, some by secret causes which we may not yet comprehend, and some by the direct march of Christian conquest upon the strongholds of heathenism.

“Take, first, all that vast area of the globe held by Mohammedan power, and closely abutting upon the boundaries of Christendom. By a formal decree of the Sultan, religious freedom has been proclaimed throughout the Turkish empire. However evaded, or resisted, or defied by the alarmed zealots of the Koran, that decree marks an immense advance in at least the opportunities of Christianity. Liberty to the Mussulman to buy, read, and circulate the Word of God ; liberty to adopt and disseminate new views of the life and destiny of man ; liberty, under whatever restrictions, to join organized fellowships of Christians : this, however qualified and obstructed, cannot fail to penetrate, rend, and ultimately sweep away, the fatalistic and defiant bigotry of that arrogant and stupendous imposture which, for more than twelve centuries, has held in its grasp one of the largest and fairest portions of the earth. As has been truly said by a careful observer of eastern missions, ‘With Constantinople, the northern gate of Islam, already open to the Cross, Mecca, the southern gate, cannot long remain closed.’

“Look now to Africa, and behold here and there the scattered rays which pledge the coming day. The bands which have held that vast continent are beginning to dissolve: the spirit of life stirs and pulsates in the thick darkness. On all sides, the barriers to our advance are giving way. Egypt, through her ruler, invites the heralds of the Faith to enter in, plant, and reap. Abyssinia, still the home of an erring and benighted, but hardly more un-Scriptural Church than those of the Tridentine communion, has thrown herself open to us by the sea, and no longer violently resists all efforts at Christian enlightenment and reform. A way, moreover, has at length been discovered and explored over which the Church may travel with her divine treasures to the heart of the continent. The Anglican University Mission, under Bishop Mackenzie (now, alas! no more), ascending from the English possessions, has penetrated to the outer limit of what is known as Southern Africa; while the western coast is dotted with stations of various grades of efficiency, from the river Senegal to the Cape of Good Hope; and the north has been thrown open by the French occupation of Algiers. So that the day has at last come which assures an early Christian future to what has been accounted the darkest, most abandoned, and inaccessible portion of the globe.

“Further to the east the prospect is still more hopeful and inspiring. Asia, the home of the first Adam, will soon welcome through all her borders the heralds of the second Adam. Ceylon and India have already done so. Gleams of the coming sunrise have pierced into the home of the Affghan, illumined the summits of the Himalayas, and fallen across the boundaries of Thibet; Burmah no longer resists the advent of the messengers of peace; Siam is occupied; Christian powers hold the islands of the Indian Archipelago. The strifes and revolutions of China, whatever their immediate bearing, will ultimately

throw open a highway through the empire for the hosts of the Cross now lingering at the outposts; while the steady friction of the civilization of the West is wearing away the barriers which resist their advance into Japan. Nor is the Christianity of Western Europe and America alone in the task of lifting that continent from the slough of heathenism. As it enters from the sea and moves up from the south, the Church of Russia, keeping pace with the march of Muscovite conquest, is moving down from the North.

“And then if we turn to Australia, New Zealand, and the clustering islands of the South Sea, we find in all the same glorious promise. Surely the harvest is ripe, and the call to go forth to the reaping swells more and more grandly upon the ear! Who can doubt that God speaks to us, urges us, blesses us, in the welcome addressed to the Cross from nearly all nations of the earth? Who can doubt that it is our privilege to behold the ripening fruit of long centuries of preparation to receive the Redeeming Christ, or that we stand on the verge of providential movements inferior only to those which paved the way for His advent in the flesh? This trembling perplexity and conflict of the nations most under Gospel sway—this upheaving of the old petrifications of heathenism—this stretching forth of the arms toward the light by Asia and Africa, the original starting-points of the race in its pilgrimage of tears—this subordination to the work of the Cross of the higher energies and instruments of civilization—these, with many other related symptoms of the time, tell us of old prophecies struggling to be translated into the facts of history, of new fields of Christian activity to be opened, new developments and adjustments of Christian power to be accomplished.

“Brethren, is there any inspiration in the consciousness of sublime opportunities, and of resources adequate to meet them?

Is there anything to stir us in the begun realization of the ancient hymn of jubilee—‘Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in?’ Is there anything in the results which have engaged our attention to attest the validity of the Church’s commission to go forth and gather into one fold, and under one Shepherd, the scattered races of the earth? Are we bound by the law of justice, as well as charity, to communicate the gift as we have received it? Have we any sense of where God has placed us, what He has given us, what He means us to do? Then by all these motives, let us, with a faith purged of the shadows of the hour, and a resolve only more firmly poised because of the tumults and portents of the world, gird ourselves anew for the missionary work in every form, and in all lands; praying God, meanwhile, to hasten the day when, through the labours and sacrifices of His people, the righteousness of Christ shall go forth as brightness, and His salvation as a lamp that burneth.”

Could all be induced to co-operate in this great Christian enterprise, results denied to languid and isolated efforts might without presumption be anticipated by a watchful and united Church. If the prayers and the alms of all God’s faithful people go up continually as a memorial before Him, if all who love their Lord will singly and jointly seek to honour His Name at home, and publish it abroad, then may we with confidence look for the fulfilment of His promise—then may we indeed hope that the day is not far distant when *the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

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